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A Course of Study in Modern Scripture for the LDS Church Schools of the Pacific

Phillip Duane Harris
Brigham Young University - Provo

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A COURSE OF STUDY IN MODERN SCRIPTURE
FOR THE L.D.S. CHURCH SCHOOLS OF THE PACIFIC

A FIELD PROJECT
SUBMITTED TO
THE DEPARTMENT OF RELIGIOUS INSTRUCTION
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF RELIGIOUS EDUCATION

BY
PHILLIP D. HARRIS
1965
ACKNOWLEDGMENTS

The author wishes to express his appreciation to the following individuals for their assistance in completing this field project.

To Dr. Howard H. Barron, who has ever been gracious and understanding in his work with the author. His patience and analysis throughout the development of the project was most helpful and constructive.

To Vernon Lynn Tyler, for whom the author prepared the project. To the teachers in the Pacific Islands who taught the course during the first experimental year and their helpful suggestions. Brother Tyler and the Pacific Schools who financed the project were certainly more than fair in their obligation to support the development of this project which will be used in their schools.

To Dr. Milton V. Backman, Jr., for his very careful reading of the manuscript and his constructive suggestions. His genuine interest in the material and concern that it be presented properly was most appreciated.

To his wife Renee and two daughters, Julia and Michelle, for their continual encouragement, help, and patience, the author is eternally grateful. May the Lord bless them continually for their love of the Gospel of Jesus Christ.
INTRODUCTION

The Church of Jesus Christ of Latter-day Saints has always possessed a vigorous concept of the value of education for its youth. Programs of religious instruction have encouraged the young people to further their understanding of religious concepts. In July, 1953, all of the Church educational institutions, except those in the islands of the Pacific, were combined into one organization and named The Unified Church School System. As of January 1, 1965, the Pacific Board of Education, which directed the Church schools in the Pacific islands, was also incorporated into the aforementioned mother unit. One important department of continual research in this system is curriculum development. The development of teacher manuals for the instructors is a never-ending process. New manuals are needed as educational understanding progresses. New methods of presentation are under experimentation with the hope that the youth will more readily accept the religious instruction and put it into vital application in their lives. The purpose of this particular field project is to develop such a course of study for the teachers in one particular segment of this educational system.

The Church Schools of the Pacific teach a class of religion each year in their junior and senior high schools, sometimes referred to as "Church Colleges." This necessitates the use of six different gospel subjects. They are generally arranged in this order: seventh grade, Book of Mormon; eighth grade, New Testament; ninth grade, Church History; tenth grade, Old Testament; eleventh grade, Modern Scripture; and in the twelfth grade, a special leadership and church service training program. The Church schools in the Pacific have had the use of the courses of study developed by the seminary program, a sister department in the school system for released time and non-released time junior and senior high school students. The first four courses mentioned are used quite successfully, with some adaptation, but a need has developed for a course for the eleventh graders in Modern L.D.S. Scripture on a par with those developed by the seminary department. It is the work of this field project to develop such an outline, field test it a year, then print it after evaluation as a course of study. The final draft printed for use in the schools of the Pacific
would also be presented as partial fulfillment of the master's degree by the writer to the graduate department of religion at Brigham Young University.

**Definition of Terms**

**The Church of Jesus Christ of Latter-day Saints**

This church, commonly called "Mormon," was organized and established April 6, 1830, in Fayette, Seneca County, New York by Joseph Smith, Junior.

**Unified Church School System**

An organization officially established in July, 1953 by the First Presidency of the L.D.S. Church to govern all educational programs developed by the Church.

**The Schools of the Pacific**

The Church-owned elementary, secondary, and college schools maintained by the L.D.S. Church in Hawaii, New Zealand, Western and American Samoa, and Tonga.

**The Seminary System**

The L.D.S.-sponsored junior and senior released and non-released time religious educational system. Buildings are erected adjacent to public schools and students attend classes before school for non-released time, while those who enjoy released time have one hour per school day of instruction under qualified teachers.

**Development of the Field Project**

The course of study under development for the Church schools of the Pacific dealt with the modern scriptures of the L.D.S.-Church. These are the Doctrine and Covenants and the Pearl of Great Price. Both of these books are accepted by Latter-day Saints as scripture, as are the Bible and the Book of Mormon. It was the task of the writer to take from the aforementioned scripture those concepts felt valuable in the lives of eleventh grade students and develop lessons from them. A total of thirty-one lessons were made from the Doctrine and Covenants and five from the Pearl of Great Price. The general procedure for development followed this pattern:

1. The lessons were developed and centered on a selected concept,
then typed in a standard format and sent to the coordinator of education located at the Church College of Hawaii.

(2) Upon receipt of these lessons the coordinator reviewed them, making additions, corrections, adaptations, etc., as he felt were needed. He then had them reproduced and distributed to the participating teachers in New Zealand, Tonga, and Samoa.

(3) The instructors taught the lessons, making any corrections, additions or adaptations they felt necessary for the islanders, and returned them to the coordinator at Hawaii.

(4) Upon receipt of the lessons from the teachers the coordinator returned them to the writer.

(5) The writer then incorporated into the lessons all useful materials which could be printed with the original course of study.

The method outlined above has proven to be most effective. Good suggestions on additional material have been received from the teachers. It was the opinion of both the writer and the religious education coordinator that a year's use would tend to stabilize and broaden the practicality and usefulness of the course of study. Therefore the course was not submitted as the field project in its first draft. The desire of this writer was to produce a proven course of study, acceptable to the teachers who would be required to teach from it.

**Explanation of the Format Used to Write the Lessons**

In order to keep an organization of materials understandable and usable to the teachers, the seminary program of the Department of Education developed a lesson format in 1963. This format was the culmination of many years' experience and seemed to be the best plan to follow in presenting this material. This format consisted of seven parts. An explanation of each part follows.

**Lesson Title and Number**

It has been found most effective to state the name of the lesson in the form of a question which is the key to the material to be presented. In this way the title becomes a challenge to the students. They should be encouraged to discover the answer by the end of the lesson. All lessons are numbered and each page number is preceded with the lesson number separated by a hyphen. This allows quick reference for the teachers.
Objective and Sub-objectives

The lesson must have a purpose. The objective, which is the purpose of the lesson, stated the desired goal of the lesson. The sub-objectives are labeled "A" and "B" and are results which are also desired. This divided the lesson into parts. These sub-objectives could be new attitudes, deeper appreciation of principles, courses of action, realizations to be achieved, or habits formed. The lesson should be developed and taught with these ideas clearly in the teacher’s mind.

Basic and Enrichment References

The basic references refer to the area in the scriptures from which the lesson is to be taken. The enrichment material is for the teacher's use in supplementing his background in the area to be taught. Note that a complete bibliographical entry is not made in the lesson outline. Each school library was to be provided with the references here used, so that only author and title would be necessary. Most references in "Teacher Notes" section on the right of the lesson pages are taken from either basic or enrichment references.

Devotional Suggestions

It is the policy of the Church to begin each religious class with a devotional of at least a hymn and an opening prayer. This section suggests appropriate hymns which would be compatible with the lesson topic. Other materials such as poems and scriptures are also suggested if available. Further adaptation is left to the individual teacher.

Motivational Items

A motivational item is designed to focus quickly and interestingly students' attention on the principle or initial concept to be discussed. Examples are provided to stimulate the teachers' imaginations. This is sometimes referred to as the "springboard" of the lesson. If a good start is made, the lesson material will tend to be more interesting to the students.

Research, Understanding and Conviction

It is the purpose of this section to present lesson facts, explain them, and help students fully explore them. Once the material is presented, students need to be questioned to see if they are inwardly convinced of these concepts. This last step helps the teachers determine if the lesson material
was understood and accepted or if they need to retrace their steps to fortify vague concepts. Once conviction is established it is hoped the student will desire to do something positive concerning it.

**Application in Life**

At this point the lesson objective should be reviewed. If it was the purpose of the lesson, for example, to develop a beneficial habit, and the student is convinced of the facts as to why he should develop that habit and sincerely wants to do something, then an application or life involvement should be offered him. The involvement must be soon and acceptable; otherwise the conviction and knowledge becomes less important in his life. The teacher outline allows for student suggestions first, with the hope that they will determine what they need. Alternate suggestions are listed which the teachers might assign or incorporate into the discussion for consideration. The last part of the lesson is vital. Students need to become "doers of the word and not hearers only."

**Organization of the Course of Study**

The course of study is broken into units with specific areas of the scriptures handled in each. They can be summarized as follows:

**The Doctrine and Covenants**

<table>
<thead>
<tr>
<th>Unit</th>
<th>Lessons</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit II</td>
<td>Lessons 4-8.</td>
<td>D &amp; C sections 3-20. The early restoration of authority and scripture.</td>
</tr>
<tr>
<td>Unit VI</td>
<td>Lessons 28-31.</td>
<td>D &amp; C sections 119-136. Dedicating ourselves to God and following the higher laws of the gospel. Tithing, genealogy work, temple work, celestial marriage, and accepting the modern prophets.</td>
</tr>
</tbody>
</table>
The Pearl of Great Price

Unit I Lesson 1. Introductory study of the Pearl of Great Price.
Unit II Lessons 2-3. A study of the books of Moses and Abraham.
Unit III Lesson 4. A study of the Writings of Joseph Smith.
Unit IV Lesson 5. A study of the Articles of Faith as they relate to the lessons taught in the course of study.

For a complete breakdown of lesson titles and objectives along with the areas covered, the reader is referred to the overview charts I and II on pages ii and iii of the introductory material of the course of study.

Participating Schools, Teachers, and Students

The following is a breakdown of those participating in the first year experimentation of the course of study.

<table>
<thead>
<tr>
<th>School</th>
<th>Teacher</th>
<th>No. of Classes</th>
<th>L.D.S. Students</th>
<th>Non-L.D.S. Students</th>
<th>Total Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church College of New Zealand</td>
<td>Lloyd N. Anderson</td>
<td>1</td>
<td>19</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Church College of Western Samoa</td>
<td>Richard DeLand</td>
<td>2</td>
<td>29</td>
<td>19</td>
<td>48</td>
</tr>
<tr>
<td>Liahona High School (Tonga)</td>
<td>Jay McDaniel</td>
<td>2</td>
<td>48</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>5</strong></td>
<td><strong>96</strong></td>
<td><strong>22</strong></td>
<td><strong>118</strong></td>
</tr>
</tbody>
</table>

The suggestions received from the teachers as they experienced the actual teaching situation combined with student interest and participation, have added greatly to the overall usefulness of the course of study. Actual written reports by the teachers to the coordinator of religious education have indicated its usefulness and acceptance. It is therefore held that the material which composes the course of study is proven to be useful, informative, and effective in helping the students of the Church of Jesus Christ of Latter-day Saints in the isles of the Pacific learn and live the gospel of our Lord and Savior Jesus Christ.
MODERN SCRIPTURE

TEACHER MANUAL

Unified Church School System
The Church of Jesus Christ of Latter-day Saints
Pacific Schools
1965
FOREWORD

Suggestions for the Use of the "Modern Scriptures" Outline

This approach to the study of the Doctrine and Covenants and the Pearl of Great Price follows the chronological order of events recorded in the modern-day scriptures.

Refer to the overviews for Part I and Part II. These are intended for teacher use as an orientation to the subject matter and its application. Actual lesson titles and objectives will appear by unit and lesson.

1. As you will see in the charts "Modern Scripture Overview," the lessons have been divided into the four basic parts of the lesson format used. These are "Motivation," "Research and Understanding," "Conviction," and "Application." It is felt by the writer that the order in which the Lord revealed his Church in the Restoration Movement follows this pattern. Therefore, we hope to develop in this course a feeling of how the Lord established his Church and how he expects the students to find and meet their destiny through the Church.

2. Be selective in the material you use. Do not feel that you must use all the material in every lesson. You should use that which you personally feel fits the situation and purpose.

3. This outline is not designed to be exhaustive. Every teacher should want to teach the lessons in his own particular manner. There is space on the right side of the lesson plan pages for "Teacher Notes" and suggestions.

4. There have not been a great number of worksheets included for the students. This area is left up to the teachers for development.

5. As will be seen by the outline, there is no indication as to when tests or evaluations should or could be given. This is left up to the discretion of the individual teacher. The lessons indicate the suggested number of days to be taught. Time should be taken to review, test, evaluate, and decide on class projects.
# Overview of Modern Scriptures Course

## Part I

### The Doctrine and Covenants

<table>
<thead>
<tr>
<th>Units and Lessons</th>
<th>Major D &amp; C Sections Covered</th>
<th>Subject Matter Covered in Each Lesson</th>
<th>Time: 120-145 days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit I 1-3</td>
<td>Introduction to the Study of the Doctrine and Covenants</td>
<td>1. The kinds and value of Revelation</td>
<td>120-145 days</td>
</tr>
<tr>
<td>Units II and III Lessons 4-15</td>
<td>Sections 3-50</td>
<td>2. The history of the D &amp; C</td>
<td></td>
</tr>
<tr>
<td>Units IV and V Lessons 16-28</td>
<td>Sections 44, 51-98</td>
<td>3. Instructions in the proper usage of the D &amp; C</td>
<td></td>
</tr>
<tr>
<td>Unit VI Lessons 29-34</td>
<td>Sections 110-136</td>
<td>4. The coming forth of the Book of Mormon (3, 5, 6, 8-10, 17)</td>
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<td>5. The Priesthood—functions and duties of offices (13, 84, 107, 124)</td>
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<td>6. The missionary system and its beginning (4, 11-12, 14-16, 32)</td>
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<td>7. The Law of Repentance (19, 20)</td>
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<td>8. Baptism and Sacrament (20)</td>
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<td>9. Church Organization (20, 21)</td>
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<td>10. Standard Works (37)</td>
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<td>11. Law of the Lord (20, 42)</td>
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<td>12. Reality of Jesus Christ as Savior, Master (46)</td>
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<td>13. Process of obtaining a testimony (39, 40)</td>
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<td>14. Spiritual gifts (46)</td>
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<td>15. Satan (49, 129)</td>
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<td>16. Law of Consecration (51, 54)</td>
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<td>17. Power of Prayer (53)</td>
<td></td>
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<td>18. Need for Knowledge, Education (55)</td>
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<td>19. Zion—Abode of the Pure in Heart (57)</td>
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<td>20. Service and Free Agency (58)</td>
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<td>21. The Sabbath Day (59)</td>
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<td>22. Personal Talents (60)</td>
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<td>23. Forgiveness (64)</td>
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<td>24. Place of the Family (68)</td>
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<td>25. Plan of Salvation (76, 88)</td>
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<td>26. Word of Wisdom (89)</td>
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<td>27. Laws and Governments (98)</td>
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<td></td>
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<td>28. Law of Tithing (119)</td>
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<td></td>
<td>29. Building Temples (110)</td>
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<td>30. Celestial Marriage (131-132)</td>
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<td></td>
<td></td>
<td>31. Accepting and Following Modern Prophets (134-136)</td>
<td></td>
</tr>
</tbody>
</table>

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**Motivation**

**Research and Understanding**

**Conviction**

**Application**
**OVERVIEW OF MODERN SCRIPTURES COURSE**

**Part II**

**THE PEARL OF GREAT PRICE**

<table>
<thead>
<tr>
<th>Units and Lessons</th>
<th>Area Covered</th>
<th>Time: 25-45 days</th>
<th>Major Use of Each Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit I Lesson 1</td>
<td>Introduction to the Study of the Pearl of Great Price</td>
<td>1. How Did the Pearl of Great Price Become a Standard Work?</td>
<td>Motivation</td>
</tr>
<tr>
<td>Unit II Lessons 2-3</td>
<td>Books of Moses and Abraham</td>
<td>2. What Can I Learn from the Book of Moses?</td>
<td>Research and Understanding</td>
</tr>
<tr>
<td>Unit III Lesson 4</td>
<td>Book of Joseph Smith</td>
<td>3. How Does God's Covenant with Abraham Affect Me?</td>
<td>Conviction</td>
</tr>
<tr>
<td>Unit IV Lesson 5</td>
<td>Articles of Faith</td>
<td>4. Will I Be Ready When the Lord Comes?</td>
<td>Application</td>
</tr>
</tbody>
</table>

"... this is my work and my glory—to bring to pass the immortality and eternal life of man."
Moses 1:39

"... whoso treasureth up my word shall not be deceived, ..."
Joseph Smith 1:37

"If any of you lack wisdom, let him ask of God, ..."
James 1:5

"Behold, thou art one in me, a son of God; and thus may all become my sons. Amen."
Moses 6:68
## TABLE OF CONTENTS

**Part I**

**The Doctrine and Covenants**

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<tr>
<th>Lesson Title and Suggested Time</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Unit I Lessons 1-3</strong></td>
<td></td>
</tr>
<tr>
<td>1. HOW CAN A STUDY OF SCRIPTURE HELP SOLVE MY PROBLEMS? (4-5 Days)</td>
<td>To help students understand that revelation from God is given to help man solve his problems in this life.</td>
</tr>
<tr>
<td>2. WHAT IS THE ORIGIN AND HISTORY OF THE DOCTRINE AND COVENANTS? (4 Days)</td>
<td>To help students realize that the coming forth of the Doctrine and Covenants was the means Christ used to restore the true principles of the gospel to man.</td>
</tr>
<tr>
<td>3. HOW CAN I BEST USE AND UNDERSTAND OUR DOCTRINE AND COVENANTS? (2-3 Days)</td>
<td>To acquaint students with the organization and contents of the Doctrine and Covenants and with the research helps which are available to promote an understanding of its message.</td>
</tr>
<tr>
<td><strong>Unit II Lessons 4-8</strong></td>
<td></td>
</tr>
<tr>
<td>4. HOW DOES GOD HELP THE RIGHTEOUS AND FRUSTRATE THE WICKED? (5 Days)</td>
<td>To help students understand that the coming forth of the Book of Mormon was directed by the Lord and that all attempts to stop it were frustrated.</td>
</tr>
<tr>
<td>5. HOW CAN I MAGNIFY THE PRIESTHOOD? (4-5 Days)</td>
<td>To show students that a portion of God's power, the Aaronic and Melchizedek Priesthood, is made available for their use and they are responsible to magnify it.</td>
</tr>
<tr>
<td>6. DOES &quot;EVERY MEMBER A MISSIONARY&quot; MEAN ME TOO? (2-3 Days)</td>
<td>To help students realize that the mission of our Church and its members is that of proclaiming the truth to all peoples.</td>
</tr>
<tr>
<td>Lesson Title and Suggested Time</td>
<td>Objective</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>7. WHY MUST I REPENT? (5-7 Days)</td>
<td>To help students understand that repentance is one of God's greatest gifts given to men to help them successfully pass their test of mortal life.</td>
</tr>
<tr>
<td>8. WHAT IS MY COVENANT WITH THE LORD? (3-4 Days)</td>
<td>To help students realize that baptism is a covenant-making ordinance and that the sacrament is a weekly renewing of that covenant.</td>
</tr>
</tbody>
</table>

Unit III Lessons 9-15

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. WHAT PART DO I PLAY IN CHRIST'S RESTORED CHURCH? (2 Days)</td>
<td>To help students understand that the organization of the Church is the most well-established institution of learning the world has ever known.</td>
</tr>
<tr>
<td>10. ARE THE STANDARD WORKS ON MY SHELF? (2-3 Days)</td>
<td>To help students realize that God must be in constant contact with his children on the earth that they may learn his will and keep his commandments.</td>
</tr>
<tr>
<td>11. ARE THERE LAWS IN OUR CHURCH? (4-5 Days)</td>
<td>To help the students realize that the Lord has set up laws of conduct for the members of the Church which he expects to be followed.</td>
</tr>
<tr>
<td>12. HOW REAL IS CHRIST IN MY LIFE? (2-3 Days)</td>
<td>To help students accept the reality of Christ and prepare themselves to meet him when he comes in his glory.</td>
</tr>
<tr>
<td>13. ON WHAT IS MY TESTIMONY BUILT? (3 Days)</td>
<td>To help students understand that a testimony of the gospel must be rooted firmly in the truth.</td>
</tr>
<tr>
<td>14. WHICH GIFT IS MINE? (3 Days)</td>
<td>To help students realize that God has given every man wonderful spiritual gifts to help him live his life more successfully.</td>
</tr>
<tr>
<td>Lesson Title and Suggested Time</td>
<td>Objective</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>15. WHY IS SATAN SO DANGEROUS? (2-3 Days)</td>
<td>To aid the students in realizing that Satan is real and is dedicated to their destruction.</td>
</tr>
<tr>
<td>16. DO I CARE FOR MY FELLOWMAN? (4-5 Days)</td>
<td>To help the students realize that the wealth of the earth belongs to the Lord and we are but stewards who are asked to use it wisely.</td>
</tr>
<tr>
<td>17. DO I REALLY COMMUNICATE WHEN I PRAY? (3-4 Days)</td>
<td>To help students understand that prayer is a two-way communication between God and man.</td>
</tr>
<tr>
<td>18. WHY IS EDUCATION IMPORTANT IN MY LIFE? (2-3 Days)</td>
<td>To help the students understand that the Lord commands his saints to become as well educated as possible.</td>
</tr>
<tr>
<td>19. AM I PURE IN HEART? (2 Days)</td>
<td>To help students understand the purpose of the establishment of Zion.</td>
</tr>
<tr>
<td>20. HOW SHOULD I USE MY FREEDOM? (2 Days)</td>
<td>To help students realize that the gift of free agency they possess should be used to build up the kingdom of God.</td>
</tr>
<tr>
<td>21. HOW HOLY IS MY SABBATH? (3-4 Days)</td>
<td>To assist students to understand why the Sabbath was established.</td>
</tr>
<tr>
<td>22. WHAT AM I DOING WITH MY TALENTS? (2-3 Days)</td>
<td>To help students understand that they are obligated to use the talents they have.</td>
</tr>
<tr>
<td>23. DO I FORGIVE AND ALSO FORGET? (2 Days)</td>
<td>To help students understand that they are required by their Heavenly Father to learn to forgive and forget.</td>
</tr>
<tr>
<td>24. WHAT IS MY PART IN MY HOME? (2 Days)</td>
<td>To help students realize that the home is the most important teaching institution they can ever be part of.</td>
</tr>
<tr>
<td>Lesson Title and Suggested Time</td>
<td>Objective</td>
</tr>
<tr>
<td>----------------------------------</td>
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<tr>
<td><strong>25. WHAT MUST I DO TO GAIN THE CELESTIAL KINGDOM? (3-4 Days)</strong></td>
<td>To help the students understand that the possibility of entrance into the celestial kingdom is available for every man and woman.</td>
</tr>
<tr>
<td><strong>26. PREPARE TO LIVE! (3-4 Days)</strong></td>
<td>To help students realize that the Word of Wisdom is given to help lead them to a richer life of health and service.</td>
</tr>
<tr>
<td><strong>27. DO I UPHOLD GOOD GOVERNMENT? (2-3 Days)</strong></td>
<td>To help students understand that Latter-day Saints are obligated to support and maintain good civil government.</td>
</tr>
<tr>
<td><strong>28. WHAT DO I DO WITH THE LORD'S SHARE? (3-4 Days)</strong></td>
<td>To help students understand that the law of tithing was given as a commandment of the Lord for all Latter-day Saints to follow.</td>
</tr>
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**Unit VI Lessons 29-31**

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<tr>
<td><strong>29. WHY DO WE BUILD TEMPLES? (1 Week)</strong></td>
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<td><strong>30. TEMPLE MARRIAGE--THE ONLY REAL MARRIAGE (3-4 Days)</strong></td>
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<td><strong>31. DO I FOLLOW THE PROPHETS? (2-3 Days)</strong></td>
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</table>
### Lesson Title and Suggested Time

<table>
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<tr>
<th>Lesson Title</th>
<th>Suggested Time</th>
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<tbody>
<tr>
<td>1. HOW DID THE PEARL OF GREAT PRICE BECOME A STANDARD WORK? (2-3 Days)</td>
<td></td>
<td>To help students understand the process of how the Pearl of Great Price became one of the standard works of the Church.</td>
</tr>
<tr>
<td>2. WHAT CAN I LEARN FROM THE BOOK OF MOSES? (5 Days)</td>
<td></td>
<td>To help the students see how the Book of Moses aids in understanding gospel fundamentals.</td>
</tr>
<tr>
<td>3. HOW DOES GOD'S COVENANT WITH ABRAHAM AFFECT ME?</td>
<td></td>
<td>To help students understand God's covenants with his prophets, ancient and modern.</td>
</tr>
<tr>
<td>4. WILL I BE READY WHEN THE LORD COMES? (4-5 Days)</td>
<td></td>
<td>To help students accept the reality of the second coming of Christ.</td>
</tr>
<tr>
<td>5. DO I KNOW AND USE THE ARTICLES OF FAITH? (2-3 Days)</td>
<td></td>
<td>To help the students esteem the Articles of Faith.</td>
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</table>
THE
DOCTRINE
AND
COVENANTS
Lesson 1

HOW CAN A STUDY OF SCRIPTURE HELP SOLVE MY PROBLEMS?

Lesson Outline

I. Objective

To help students understand that revelation from God is given to help man solve his problems in this life, in order that:

A. They will understand the different ways God can communicate with his children on the earth.

B. They will desire to study God's word and call upon him in prayer to help solve their personal problems.

II. References

A. Basic:

B. Enrichment:


C. Scriptures for Memorization:

1. D & C 98:11,12.

D. Scriptures for Underlining:

1. D & C 121:33.

2. D & C 84:45,46.

III. Devotional Suggestions

A. Songs:

1. "Oh, How Lovely Was the Morning"
Lesson Outline

2. "Praise to the Man"

B. Scriptures:

1. D & C 50:10-12.

C. Poems:

IV. Motivational Items

A. Tell (or have a talented student tell) the following story to the class: (Adapt account to the situation.) A young boy was busy working on a project. He wanted so much to complete this project and be successful in the eyes of his family and friends. He was very independent and therefore did most of the work by himself until one day he came upon a problem he couldn't solve. He didn't know how to proceed further. What do you think he did? He decided to call upon his father, as he had always been helpful in time of need. Once the difficulty was discussed with his father a few suggestions were given that he might try. He did the best he could, solved the problem and completed the project. He was very proud of the project but he realized something else also. He loved his father because he could count on him in time of need.

Compare the above story with our need to go to our father in heaven for help.

B. Show the students a picture from a magazine that displays a worried or troubled person. Then say, "Wouldn't it be wonderful if this person had someone to go to so that his problems might be solved?" Just whom can we go to for help with our personal problems? Discuss the first hand possibility of speaking directly with God in prayer and also the reading of what he has already been good enough to give to his children through the scriptures.
Lesson Outline

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand the different ways God can communicate with his children on the earth.)

1. Ask the students how they would define the words "inspiration" and "revelation."

2. Either look in a dictionary at hand or use the following definitions, in student terms:

   a. **Inspiration**: A supernatural influence which qualifies men to receive and communicate divine truth. Inspiration often denotes the awakening, quickening, or creative impulses, especially as manifested in high artistic achievement.

   b. **Revelation**: God's disclosure or manifestation of himself or of His will to man, as through some act, oracular words, signs, laws, etc. That which is revealed by God to man.

3. Discuss discoveries, art, music, printing, painting, literature, mathematics, etc., as the result of God-given inspiration.

4. How can man be aided in the creation of good things?

5. How was the real bulk of the Doctrine and Covenants revealed to Joseph Smith? (The method of inspiration, God working upon the mind of the prophet.)

   This manner is described by some of the early members of the Church in their journals. (See Supplementary Material 1.1.)

Teacher Notes

D & C 84:45-46.

Berrett, Chap. 3, pp. 19, 20.

*S. Mat* 1.1.

*S. Mat. = See Supplementary Material by number.
**Lesson Outline**

6. Discuss the following types of revelation that were also enjoyed by the prophet:

   a. **Visions.** Use Sections 76 and 110 as examples. (The process is told by the prophet himself in 76:18-19.)

   b. **The Direct Word of God or of Heavenly Messengers.** Explain the persons involved in these examples: Sections 2, 13, 27, 110, 128:20-21.

   c. **Revelation by the Urim and Thummim.** See Sections 3, 6, 7, 11, 14, 15, 16, 17, 18, 19. Possible reason why others weren't given is due to the fact the Melchizedek Priesthood was given after Section 19.

   d. **Revelation by Spiritual Confirmation**

      1. This is the personal revelation given to every man if he is worthy to receive.

      2. This is the Gift of the Holy Ghost which works upon a man. "The Still, Small Voice."

      3. No man can stop this type of communication if God so wills it.

      4. This type never has ceased in our church. Many new programs are the result. Describe some.

**Conviction**

7. Which method do you think is used more often by God to communicate with his children here on the earth? How does this work for you?

8. What do you feel puts you in the right position or frame of mind to receive

**Teacher Notes**

Berrett, Chap. 3, p. 19.

Sperry, pp. 30-31.


Berrett, pp. 26, 27.


S. Mat. 1.2.
Lesson Outline

help from God? (He must pray. See Supplementary Material 1.2.)

B. Same as sub-objective "B." (They will desire to study God's word and call upon him in prayer to help solve their personal problems.)

1. Ask students why the Lord hasn't revealed enough to us that we could solve all our problems without a lot of experiences.

2. Around what does our test in this life center? (Discuss each in terms of student experience.)

   a. Our willingness to recognize a Supreme Creator.

   b. Our desire to do what He tells us.

   c. Our willingness to show obedience to Him through prayer whereby we discuss our problems with Him.

   d. Our ability to recognize the answers when they come to us.

   e. Our faithfulness in accepting the answers and putting them to work for us in this life.

3. God does reveal his advice to men individually as well as to the church as a whole. (See Supplementary Material 1.3.)

4. How can you tell if these revelations are really from God or not?

5. The revelations already written can help solve some personal problems as well as doctrinal questions students might have. (See Supplementary Material 1.4.)

Teacher Notes

D & C 98:11-12.


S. Mat. 1.3.

S. Mat. 1.4.
Lesson Outline

Conviction

6. Has the Lord ever helped people in the ages past to solve their problems? (Examples that could be cited: Nephi obtaining the Plates of Laban, Brother of Jared and his problem of light, personal, from class, etc. Student reports are suggested.)

7. Does the Lord care for his children today any less than he has in ages past?

8. Are you willing to follow his advice and study the scriptures? Also are you willing to pray and really take your problems and present them to the Lord? If you are, would you accept the answer the Lord gives even if it might not be the one you would best accept? WHY?

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask the students to pick a particular personal problem that is currently bothering them and have them search the Doctrine and Covenants for an answer. Also they should be asked to pray (they might also fast if they feel so inclined) in an effort to receive an answer to their problem.

Teacher Notes

SUPPLEMENTARY MATERIAL

Manner of Receiving Revelations

Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations.

After we had joined in prayer in his translating room, he dictated in our presence the following revelation;--(Each sentence uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in longhand.)

This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or correction. As he dictated them, so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each.


The Frame of Mind to Receive Revelations

At this point it may be well to note a singular thing with reference to nearly all the revelations that have been received in this dispensation; they come in response to enquiry, in response to prayer. "Ask and ye shall receive"; "Seek and ye shall find," seems to have been the principle on which the Lord has acted with reference to giving revelations. For instance, the Lord revealed Himself and His Son Jesus Christ to the Prophet Joseph in answer to the latter's earnest prayer to know his standing before the Lord; nearly all the early revelations to individuals in the Church, to Joseph Smith, Sen., Hyrum Smith, Oliver Cowdery, Joseph Knight, David, Peter, John and Christian Whitmer were given in answer to the enquiry of these men to know their duty in respect of the work of the Lord then coming forth; the revelation of Church Organization and Government (D & C 20) was given in response to Joseph's and Oliver's prayers and enquiries concerning those things; so with reference to the revelations given to the Witnesses to the Book of Mormon; and in fact throughout the whole course of the work's development. This great revelation on Priesthood and the relations of the quorums to each other in the Church is also given in response to a most humble petition to the prophet on the part of the Twelve; and, the Prophet says: "I inquired of the Lord, and received for answer the following revelation," then follows the revelation (D & C 107).

Personal Revelation

Nearly always—so far as I know, always—revelation has come because a request for help has been made. "Ask and ye shall receive." Gratuitous revelation is unheard of. There may be times when the Lord, who knows our hearts, knows that we have need of something beyond our reach, and bestows on us that which we desire before the wish is expressed, but even then the need has been felt. We ask for something. He hears, and a marvelous revelation is given.

Revelation and human need travel side by side. Revelation is not far away from us. Revelation deals with me and my needs as they are today. That means the revelation to the Church or to an individual is as a gradual unfolding of a great truth. The gospel did not come as one great book of doctrine given all at one time; but as needs arose, and questions were asked; and little by little the full gospel of salvation was given to the Church.

Revelation always conforms to the law of growth, a result of self-effort and prayer, and growth and self-effort are marked by gradual development. The man would be foolish to go to the Lord and say: "I want to know all about the Gospel," and expect it to be given to him from A to Z. That could not be. The history of revelation shows that the Lord never deals with man in that way . . . .


Revelation Can Come to All

A man who has a family, and who has been ordained to the Priesthood, can have the light of God to guide him in the interests of his family, that he may know how to rule and conduct all things properly in that household; but it is not his duty to dictate to the Ward or to the Stake in which he resides; that belongs to the constituted authorities; but in his own affairs he may obtain the revelation that he needs, and so in regard to principle and doctrine for his own benefit . . . . I know the Lord is ready to hear the prayer of every member of the Church. I know He will hearken and hear and speak to their souls that which they need in due season.

--Charles W. Penrose, as found in the Journal of Discourses, Vol. 22, p. 72.

We believe that it is necessary for man to be placed in communication with God; that he should have revelation from Him, and that unless he is placed under the influences of the inspiration of the Holy Spirit he can know nothing about the things of God. I do not care how learned a man may be or how extensively he may have traveled; I do not care what his talent, intellect or genius may be, at what college he may have studied, how comprehensive his views or what his judgment may be on other matters, he cannot understand certain things without the Spirit of God, and that necessarily introduces the principle I before referred to--the necessity of revelation. Not revelation in
former times, but present and immediate revelation, which shall lead and
guide those who possess it in all the paths of life here and to eternal life
hereafter. A good many people, and those professing Christians, will sneer
a good deal at the idea of present revelation. Whoever heard of true religion
without communication with God? To me the thing is the most absurd thing that
the human mind could conceive of. I do not wonder, when the people genera-
ally reject the principle of present revelation, that skepticism and infidelity
prevail to such an alarming extent. I do not wonder that so many men treat
religion with contempt and regard it as something not worth the attention of
intelligent beings, for without revelation religion is a mockery and a farce.
If I cannot have a religion that will lead me to God and place me on rapport
with Him and unfold to my mind the principles of immortality and eternal
life, I want nothing to do with it.

The principle of present revelation, then, is the very foundation of
our religion.

---John Taylor as found in Daniel Lud-
low's Latter-day Prophets Speak,
pp. 289-290.

A person may profit by noticing the first intimation of the spirit of
revelation; for instance, when you feel pure intelligence flowing into you,
it may give you sudden strokes of ideas, so that by noticing it you may find
it fulfilled the same day or soon; (i.e.) those things that were presented unto
your minds by the Spirit of God will come to pass; and thus by learning the
Spirit of God and understanding it you may grow into the principle of revela-
tion, until you become perfect in Christ Jesus.

---Joseph Smith, Jr. as found in Daniel
Ludlow's Latter-day Prophets Speak,
p. 292.

Student Problems and the Doctrine and Covenants

This sheet is designed to give you as a student an understanding of
the many areas the Doctrine and Covenants can help you in the solving of
your personal and doctrinal problems.

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<th>Personal Problems</th>
<th>Answers from the Doctrine and Covenants</th>
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<td>1. Is God real for me?</td>
<td>130:22</td>
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<tr>
<td>2. Why should I pray?</td>
<td>31:12</td>
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<td>4. What will happen to me if I don't repent of my sins?</td>
<td>19:15-19</td>
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<td>5. What should I do if I offend others?</td>
<td>42:90-93</td>
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<tr>
<td>6. Is it really important for me to gain knowledge here and now?</td>
<td>130:18-19</td>
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<td>7. How should I treat other people?</td>
<td>38:24,25</td>
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<td>8. What responsibilities do my parents have to me?</td>
<td>68:25-28</td>
</tr>
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Lesson 2

WHAT IS THE ORIGIN AND HISTORY OF THE DOCTRINE AND COVENANTS?

Lesson Outline

I. Objective

To help students realize that the coming forth of the Doctrine and Covenants was the means Christ used to restore the true principles of the gospel to man, in order that:

A. They might understand the process the Lord used in restoring His church.

B. They might accept the Doctrine and Covenants as true and desire to become better acquainted with it, as a personal companion.

II. References

A. Basic:

1. Doctrine and Covenants Section 1.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "Firm As the Mountains Around Us"

Teacher Notes

Suggested Time: 4 Days
Lesson Outline

2. "What Was Witnessed in the Heavens"

B. Scriptures: See "Teacher Notes" section.

C. Poems:

IV. Motivational Items

A. Ask the class the following questions:

When you have a question, who is the most capable person you can go to for an answer?

Who could better know how the gospel should be taught than God himself?

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They might understand the process the Lord used in restoring His church.)

1. Explain to the students that, as illustrated above in the Motivational Items, Christ used the means of revelation (personal visitations) to restore the first true principles to his children. Discuss briefly with the students the following:

a. The First Vision--(The first step in the restoration. True knowledge of God.)

b. The Visits of the Angel Moroni.

2. As the Book of Mormon was being translated new questions arose. One of the first was concerning baptism. Discuss with students, briefly, the restoration of the Aaronic Priesthood.

3. Other questions arose and more revelations were given. Because

Teacher Notes


D & C 2; Joseph Smith 2:29-55.

D & C 13; Smith, History of the Church, Vol. 1, Chapter 5.

Lyon, pp. 28-29.
Lesson Outline | Teacher Notes
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of the missionary spirit more copies of written revelations were needed to keep a unity of doctrine. Some were printed in the early periodicals of the Church, such as Times and Seasons. Many misinterpretations and misquotations were taught, thus necessitating a "handbook" or compilation of these revelations.

4. Conference at Hiram, Ohio, called to print the revelations already received.

a. Why were most of the revelations received during the time when the Church was being organized? (See Supplementary Material 2.1 which could be reproduced for student journals.)

S. Mat. 2.1.

b. November 1, 1831. At this time the "Preface" was also given by the Lord. (Read and discuss with the students the eleventh and the thirty-seventh verses.)

D & C 1:11,37.

c. Conference approved the printing of the 65 revelations at the Church press located at Independence, Jackson County, Mo. They decided to print 10,000 copies. Later in the spring the number was changed to 3,000. (Information on the size of the books is given by Dr. A. C. Lambert.)

Lyon, p. 30.

d. Due to mob pressure and attack the "Book of Commandments," as they were first called, was not completed. Some printed sheets were salvaged, however, and later bound into a volume.


Lyon, p. 30, footnote.
Lesson Outline

5. The need for the printed revelations increased. Thus on August 17, 1835, a special conference was held in Kirtland, Ohio.
   a. All quorums voted to accept the revelations as scripture.
   b. The Twelve Apostles prepared and signed a statement to the truthfulness of the book. (Discuss this with the students from their copies of the Doctrine and Covenants.)

6. The "Book of Commandments" title was later changed to the "Doctrine and Covenants."
   a. Help the students discuss the definitions of the words "doctrine" and "covenants."
      (1) Doctrine: It means teaching, instruction. It denotes more especially what is taught as truth, for us to believe, as distinct from precepts, by which rules to be obeyed are given. Doctrine refers to belief; precept to conduct.
      (2) Covenant: This is a term by which God indicated the settled arrangement between Him and His people.

7. Give each student a copy of the handout, "How We Received Our Doctrine and Covenants," and discuss each phase of the development of the D & C in the Church. See Supplementary Material 2.3. (If copies of the early editions are available, it would help to display them.)

Teacher Notes


Smith and Sjodahl, p. xiii.

Smith and Sjodahl, p. xiv.

Lyon, pp. 31-36.

S. Mat. 2.3.
Lesson Outline

**Conviction**

8. What means did Christ use to give necessary doctrines to his Prophet Joseph Smith?

9. How were the members to know the will of God and Christ on matters of doctrine?

**B.** Same as sub-objective "B." (They might accept the Doctrine and Covenants as true and desire to become better acquainted with it, as a personal companion.)

1. During the first conference at Hiram in November, 1831, there were some who naturally doubted the prophet's word that all were revelations direct from God.

   a. William E. M'Lellin challenged Joseph Smith, saying that some of the revelations sounded too much like him personally.

   b. Joseph prayed about this and received a revelation in the very presence of his accusers.

   c. M'Lellin took the challenge to write a revelation and on November 2, he began. He later came back a confessed failure and asked the forgiveness of Joseph Smith and all his brethren.

   d. What does this story teach us?

**Conviction**

2. Why couldn't William E. M'Lellin write a revelation? Could you?

3. Using the testimony of the Twelve D & C 9:8. (See Application 2.)
Lesson Outline

Apostles and the experience of M'Uellin, can we know the book to really be of the Lord? How can we know more for ourself and gain a strong testimony?

4. Has the Lord revealed the Doctrine and Covenants for your personal use?

Teacher Notes

D & C 1:1-12.

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. The only way they will know of the real truth is to follow the Lord's advice in D & C 9:8. Help them decide to read the book completely during the year. (See "Reading Chart and Book Mark" Supplementary Material 2.4.) This reading chart can be duplicated by students or teacher and used also as a bookmark. As the sections are read, the little squares can be filled in with a red pencil.

2. Possible steps to follow in receiving spiritual confirmation of our own decisions: D & C 9:8-9.

   a. Study the problem ourselves.

      (1) Ask others for advice.

      (2) Read of others who may have had similar problems.

      (3) Search the scriptures for answers.

   b. Decide in our own mind what we think best.

   c. Fast and pray.

S. Mat. 2.4.
Lesson Outline

d. Tell God of our decision.

e. If it is the right decision for us, we will feel good about it, our bosom will burn.

f. If it is the wrong decision for us, we will not feel right about it, or we shall forget it, having a stupor of thought.

Challenge students to sincerely try it! It works! This is one way to test the work and word of the Lord. This is an experience that builds personal testimonies.
Revelations in the Doctrine and Covenants as received by years. This does not include Section I (Preface) nor the last five including the Manifesto.
1. The Church of Jesus Christ of Latter-day Saints was organized on

2. For ____ years before this the Prophet Joseph Smith had received ____ and ____.

3. The Prophet Joseph Smith's first vision came in the spring of ____ when he was visited by ____ and ____.

4. The Prophet Joseph Smith also received visitations from ____ concerning ancient records he was to translate. These were published in 1830 as __.

5. When had the Prophet Joseph Smith first seriously begun to compile the revelations he had received?

6. On ______, 183____, a conference was held at _____, _____, and the decision was reached to publish the revelations under title of ____ _________. How did the Lord make known His acceptance of this action?

7. In the "Testimony of the Witnesses," they state: "... these commandments were given by ______ of _____, and are ______, for all _____, and are _______ _______.

8. Give the three names which this volume of scripture has been called.
   (1) __________________, (2) __________________, (3) ____________.

9. Under the direction of __________, and __________, who resided at ________, ________, then called Zion, the first copies were to be printed in the summer of 1833.

10. Because of mob destruction the first printing effort wasn't realized. Therefore, on ______, 183____, a meeting of the High Council in _____, ____________, presided over by Joseph Smith, worked towards a publication.

11. The Church assembled at Kirtland, Ohio, on ________ ____, ______. "The congregation was seated in the order of solemn assembly--each ______ or distinctive ______ of the ______ being in its place--and the acceptance of the ______ contained in the book ___________ was expressed by the ______ of each ______, and then by the ____ ________ of the ______ assembly."

12. The Twelve Apostles then wrote up a special testimony to the truthfulness of the revelations. Name the person who took the Lord's challenge to try to write a revelation equal to the least of Joseph's. __________________

13. How have additional revelations been added to the Doctrine and Covenants?

14. Where and how were the "Lectures on Faith" used in the history of the Church?
Lesson 3

HOW CAN I BEST USE AND UNDERSTAND OUR DOCTRINE AND COVENANTS?

Lesson Outline

I. Objective

To acquaint students with the organization and contents of the Doctrine and Covenants and with the research helps which are available to promote an understanding of its message, in order that:

A. They will have the necessary knowledge and ability to study it effectively.

II. References

A. Basic:

B. Enrichment:


C. Scriptures for Underlining:

D. Scriptures for Memorization:

1. D & C 1:37, 38.

III. Devotional Suggestions

A. Songs:

1. "How Firm a Foundation"

2. "The Lord Is My Light"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. The teacher could begin with this conversation with a student:

Teacher: If you were handed a book with the cover, title page, and other introductory pages missing, how could you ever know

Teacher Notes

Suggested Time: 2-3 Days

3-1
Lesson Outline

what the book is about?

Student: You would probably have to read it all the way to know anything at all.

Teacher: Correct. Also you would never really know the name or the author or even the purpose of the book. You might never have given this much thought but the pages found prior to and following the main body of a book are vital to understanding that book. Let us now look at the Doctrine and Covenants.

B. Ask students what this saying might indicate: "You can't tell a book by its cover." Then discuss how each part of a book is important to a full understanding thereof.

V. Research, Understanding, and Conviction

A. The teacher should discuss with the students the following:

1. **Title Page**--Teacher should read this aloud and make any comments he feels necessary for the students' understanding.

2. **Copyright Page**--Teacher should explain something about copyright laws. The different changes that have taken place should also be discussed.

3. **Explanatory Introduction**--Because this was discussed in Lesson 2, it can just be noticed in passing. Questions of review could be asked.

4. **Chronological Order of Contents**--The students should be allowed to complete the worksheet on the "Chronological Order of Contents." (See Supplementary Material 3.1.)

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Teacher Notes

Smith, p. 226.

S. Mat. 3.1.
Lesson Outline

5. **Abbreviations Page**

6. **Index and Concordance—Copy Section 131:6 on the chalkboard, giving no particular reference except that it is found in the Doctrine and Covenants. After they have some difficulty the teacher should demonstrate the effective use of the index. Other examples for the sake of practice can also be successfully used.**

7. **Footnotes and Cross References—** Draw the students' attention to the small "d" by Urim and Thummim in the first verse of Section 17. Ask what it means. Then suggest they look each of the references up in the footnotes under the letter "d" and read them.

   B. Help students select passages which may be useful to them. By using the index and footnotes, cross reference to gain new understanding.

VI. **Applications**

   A. Student Suggestions:

   B. Some Possible Suggestions:

      1. Help the students to determine in their own minds that the use of these aids as they read the Doctrine and Covenants will help them to understand more effectively the principles taught in it.
SUPPLEMENTARY MATERIAL

**Student Worksheet on Chronological Order of Contents**

With the use of the Doctrine and Covenants look up the following scriptures. The first number is the section, the second number the verse, and the number in parentheses is the word number within that particular verse. To the right of each text or scripture the student should have one word. When the twenty-one words are read from top to bottom it forms a sentence and a basic concept.


(Teacher information—The sentence reads: In order to know that the Doctrine and Covenants is the word of God, I should study it and then pray.)
Lesson 4

HOW DOES GOD HELP THE RIGHTEOUS AND FRUSTRATE THE WICKED?

Lesson Outline

I. Objective

To help students understand that the coming forth of the Book of Mormon was directed by the Lord and that all attempts to stop it were frustrated, in order that:

A. The students will understand that the Lord had a foreknowledge of the evil designs of wicked men.

B. The students will understand that when the Lord prepares a way for the truth to come it surely will come, even in our day.

II. References

A. Basic:

1. Doctrine and Covenants Sections 3, 10, 17.

B. Enrichment:


2. Sidney B. Sperry, Doctrine and Covenants Compendium, pp. 47-73.


C. Scriptures for Memorization:


D. Scriptures for Underlining:

1. D & C 84:51-54.

III. Devotional Suggestions

A. Songs:

1. "An Angel from on High"
Lesson Outline

2. "What Glorious Scenes Mine Eyes Behold"

B. Scriptures:


C. Poems:

IV. Motivational Items

A. Discuss with the students the old saying "Crime doesn't pay." (Show that a wicked man is usually frustrated in his attempt to achieve his real goal which is happiness.)

B. Ask students why the following statement is true: "Wickedness never was happiness." (Alma 41:10.)

C. Ask students what the main job of the "still, small voice" is. Show that the Lord warns us of dangers through the Holy Ghost, who works through what we term the "still, small voice." (Give example to illustrate this.)

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (The students will understand that the Lord had a foreknowledge of the evil designs of wicked men.)

1. Have a qualified student tell the story of the loss of the 116 pages of the translation of the Book of Lehi. Main points:

   a. Martin's desire to take the manuscript to show his family.

   b. The Lord's refusals and then his permission on the third inquiry.

   c. The covenant between Joseph and Martin.
**Lesson Outline**

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<tbody>
<tr>
<td><strong>d.</strong></td>
<td>The process of losing the manuscript.</td>
</tr>
<tr>
<td><strong>e.</strong></td>
<td>The Lord's reaction to this loss of translation.</td>
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</table>

**2.** What were the reasons for Martin's loss of the manuscript? (Due to his boasting in his own wisdom rather than following the advice of the Lord to the letter.)

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<tbody>
<tr>
<td><strong>a.</strong></td>
<td>Why is this the fault of so many people?</td>
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<tr>
<td><strong>b.</strong></td>
<td>What similar circumstances can you describe?</td>
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**3.** The Lord tells Joseph of the trap that is being laid for his translation.

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<tbody>
<tr>
<td><strong>a.</strong></td>
<td>What was it? (Evil men have altered some words thereon in an attempt to show faults in a future retranslation.)</td>
</tr>
<tr>
<td><strong>b.</strong></td>
<td>Did the Lord instruct Joseph to retranslate the same over again? Why?</td>
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**4.** Discuss the rebuke of the Lord to Joseph for allowing this loss to happen.

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<tr>
<td><strong>a.</strong></td>
<td>He lost his right to translate.</td>
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<td><strong>b.</strong></td>
<td>He lost the plates and the Urim and Thummim.</td>
</tr>
<tr>
<td><strong>c.</strong></td>
<td>He was chastised severely by the Lord.</td>
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**5.** Discuss the fall of Martin Harris from his position as the scribe to Joseph Smith, Jr.

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**Teacher Notes**

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<tr>
<td><strong>D &amp; C 3.</strong></td>
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<td><strong>D &amp; C 3:13.</strong></td>
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<td><strong>D &amp; C 10.</strong></td>
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<td><strong>D &amp; C 10:8-23.</strong></td>
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<td><strong>D &amp; C 10:30.</strong></td>
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### Lesson Outline

#### Conviction

1. Discuss with the students the plan of the Lord to frustrate the designs of the evil men who stole the 116 pages.
   - **a.** What was the material which the Lord would desire to bring to the people? (The Small Plates of Nephi.)
   - **b.** Joseph was then to translate them. (They recorded Nephite religious and similar happenings.)

2. From the rebuke given to Joseph for treating God's instructions lightly, what lesson can we learn?

3. If we fail does God's work fail, as in Joseph losing Martin Harris as a scribe?

4. What did the Lord mean when he told Joseph, "Remember, remember that it is not the work of God that is frustrated, but the works of men; . . ."? Who was behind the desires of these men?

5. What did the Lord mean when he advised Joseph that, "... you should not have feared man more than God . . ."? Do we allow our friends to entreat us to violate commandments or do we stay within the laws of God and do what he commands? Are we more afraid of the reaction of our friends or of God?

### Teacher Notes

- **D & C 3:3.**
- **D & C 3:7.**
- **D & C 10:38-41, 45.**
Lesson Outline

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<th>Teacher Notes</th>
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<td>D &amp; C 10:42-43.</td>
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2. The coming of Oliver Cowdery:
   Joseph needed a new scribe; thus the Lord provided this man. How?

3. Discuss the calling of the witnesses to the Book of Mormon. (In order to lend strength to the claim of the existence of the Golden Plates, the Lord now calls others to testify to the truthfulness of the Book of Mormon.)

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<tr>
<td>Sperry, Chapter 6; Smith, Vol. 1, p. 32.</td>
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<td>D &amp; C 5:17; Smith, Vol. 1, pp. 54-55; also footnote p. 55-56.</td>
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<td>D &amp; C 17:4.</td>
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<td>D &amp; C 17:1.</td>
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<td>S. Mat. 4.1.</td>
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<td>D &amp; C 17:5.</td>
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5. What were they commanded to testify? (That they had seen the plates which Joseph translated.) Why?

6. Later, how many more witnesses were called to testify? (Eight.)
Lesson Outline

Conviction

4. What lesson can we learn by this experience of the loss of the 116 pages? (It should center upon how dependent we should be upon our Father's instruction.)

5. What strength does the testimony of the witnesses carry?

6. What happened to every attempt to destroy the coming forth of the Book of Mormon?

7. What experiences today show us that God surely prepares a way for truth to come forth?

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Have the students determine in their own minds or have them commit themselves in writing that they will stay on the side of the Lord rather than allow their friends to draw them away from that which is right.

2. Ask students to keep a record on a card for one week of the things their friends invite them to do which are against the standards of the Church. (This might help them realize how much evil pressure is put upon them.)
"Other Plates"

"Other records" are referred to in the second paragraph of this section (Section 9 of the D & C). On that subject President Brigham Young makes the following statement:

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 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 were 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." I take the liberty of referring to those things so that they will not be forgotten and lost. Carlos Smith was a young man of as much veracity as any young man we had, and he was a witness to these things. Samuel Smith saw some things, and Hyrum saw a good many things, but Joseph was the leader.

Now, you may think I am unwise in publicly telling these things, thinking, perhaps, I should preserve them in my own breast; but such is not in my own mind. I would like the people called Latter-day Saints to understand some little things with regard to the workings and dealings of the Lord with His people here upon the earth. I could relate to you a great many more, all of which are familiar to many of our brethren and sisters.

Lesson 5

HOW CAN I MAGNIFY THE PRIESTHOOD?

Lesson Outline

I. Objective

To show students that a portion of God's power, the Aaronic and Melchizedek Priesthood, is made available for their use and they are responsible to magnify it, in order that:

A. The students will comprehend its value in their lives and they will gain a greater desire to live worthy to receive it.

B. The students will use this power for the benefit of others as well as for themselves.

II. References

A. Basic:

1. Doctrine and Covenants Sections 13, 84,.107,.121.

B. Enrichment:


C. Scriptures for Memorization:


Teacher Notes

Suggested Time: 4-5 Days
Lesson Outline

2. D & C 84:33,34.
3. D & C 121:45.

D. Scriptures for Understanding:

III. Devotional Suggestions

A. Songs:
1. "Come, All Ye Sons of God"
2. "Praise to the Man"
3. "On Lovely Susquehanna's Banks"

B. Scriptures:

C. Poems:
1. "Life's Pattern"  
   S. Mat. 5.7.

IV. Motivational Items

A. The teacher could take a candle with a short wick on one end. After the devotional he could light the fuse and have the class watch it burn. On the sides of the candle, red if possible, should be written dynamite (with felt pen). After the demonstration the point could be brought out that this dynamite could be used for good or evil: evil to destroy life or good for progress.

So is the priesthood—it is a mighty
Lesson Outline

power, and is used for good or evil. Now how can we use this priesthood and magnify it in our lives?

B. Put the following words on cards with a magic marker or grease marking pencil: mother, ball, music, bishop, police, glass, pool, car, priesthood.

Have students place the first thought that comes to mind as you flash them. Then discuss with the class the reactions to the word priesthood.

C. Ask the students this question: Do you know of anyone who is alive today because of the exercise of the priesthood? Why is this so?

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (The students will comprehend its value in their lives and they will gain a greater desire to live worthy to receive it.)

1. Ask one of the students to define the word "priesthood."

   a. By what power does God our Father work?

   b. By what power were the heavens and this earth created?

   c. By what power does our church function? Our stakes? Our wards? Our families?

   d. Everything we hold sacred and dear is controlled by this eternal power.

   e. The students can do the worksheet to learn more of the functions and offices of the priesthood. (See Supplementary Material 5.1.)

Teacher Notes

D & C 121:34-46.

S. Mat. 5.1.
Lesson Outline

2. We are commanded to magnify our priesthood. How is this done? What is meant by it?
   a. We need to respect the Church leaders who preside over us. We need to sustain all the auxiliaries as they are under the direction of the priesthood.
   b. Discuss the manner in which the priesthood might be magnified by both girls and boys in the following areas:
      (1) Sacrament meeting
      (2) Priesthood meeting
      (3) Sunday School
      (4) M.I.A.

3. Discuss with the students the necessity of knowing their duties and the duties of others in order that they might magnify this great power. Discuss the priesthood offices and duties. (See Supplementary Material 5.2.) (Stress the point that we who don't hold these offices must help those who do and sustain them. In this way the priesthood is held in a respectable place and can be magnified.)
   a. Deacon
   b. Teacher
   c. Priest
   d. Elder
   e. Seventy
   f. High Priest
   g. Patriarch

Teacher Notes

S. Mat. 5.2.
Lesson Outline

h. Apostle

i. First Presidency

4. Many girls wonder what their role in magnifying the priesthood should be. Are girls less fortunate than boys? Why don't girls hold the priesthood; do they have some other equal honor peculiar to them? These questions might be asked with girl responses in mind. (For material on the viewpoint of the Church, see Supplementary Material 5.3.)

a. Girls have the gift of motherhood.

b. Girls need to help young men magnify their priesthood.

c. Girls need to encourage boys to be faithful in their responsibilities.

d. Girls should never become a factor in the discouragement of the boys in the performance of their duties.

e. Girls need to encourage young boys to prepare for missions and then lend every support while they are away.

f. Girls need to encourage young boys to learn a good trade, that families can be supported in a wholesome situation.

g. A girl will become the key to a successful man. "Behind every successful man there is a good woman."

Conviction

5. Discuss with the students the two
### Lesson Outline

| Case studies. (See Supplementary Material 5.4.) |

### V. Research, Understanding, and Conviction

<table>
<thead>
<tr>
<th>A. Same as sub-objective &quot;B.&quot; (The students will use this power for the benefit of others as well as for themselves.)</th>
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<tbody>
<tr>
<td>1. Review with the students why many are called to serve in the Church but relatively few become chosen servants. Discuss each one of the following individually:</td>
</tr>
<tr>
<td><strong>a.</strong> Cover our sins.</td>
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<tr>
<td><strong>b.</strong> Gratify our pride or vain ambitions.</td>
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<tr>
<td><strong>c.</strong> Exercise control, dominion, or compulsion over others.</td>
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<tr>
<td><strong>d.</strong> What happens to that person's priesthood?</td>
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<tr>
<td><strong>e.</strong> Discuss the &quot;unrighteous dominion&quot; aspect of misused priesthood.</td>
</tr>
<tr>
<td>2. Discuss the proper use of the powers of the priesthood. (Read and discuss these verses with the class.)</td>
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<tr>
<td><strong>D &amp; C 121:34-40.</strong></td>
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<tr>
<td>3. Help the students to understand the value of a worthy priesthood bearer in the following conditions:</td>
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<tr>
<td><strong>a.</strong> In Church meetings. (Blessing and passing the sacrament, blessing of children, etc.)</td>
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<td><strong>b.</strong> In our families. (Blessing the sick members of the family.) (Ask for examples from the students or use Supplementary Material 5.5.)</td>
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<tr>
<td><strong>D &amp; C 121:39.</strong></td>
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<tr>
<td><strong>D &amp; C 121:41-46.</strong></td>
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<td><strong>S. Mat. 5.5.</strong></td>
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Lesson Outline

c. In time of war. (See Supplementary Material 5.6.)

d. In Church organization and temple work. (What blessings come from these areas?)

Conviction

4. How does misuse of the priesthood condemn so many members of the Church?

5. What kind of an attitude must a priesthood holder have about the use of his priesthood? Of a girl, who doesn't hold the priesthood?

6. How can a worthy priesthood holder benefit others by the proper use of this priesthood? (See Supplementary Material 5.8.)

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. The boys could determine how they can better use their priesthood for the benefit of others and set out to do it. A report of progress could even be asked.

2. The girls could commit themselves to encourage the boys to do more work in the priesthood and prepare for a mission. They could decide that a returned missionary is the only husband they would care to marry.
Lesson 5 Worksheet

In an effort to be better acquainted with the priesthood and the functions of the offices, answer the following questions from the outlined reading.


1. There are, in the Church, two priesthoods. Name them:
   a. __________________________ which includes the __________________________
   b. __________________________

2. After whom was the higher priesthood named? __________________________

3. By what name was the priesthood called before? __________________________
   __________________________.

4. Why was it changed? __________________________________________________
   __________________________

5. "The _______ Priesthood holds the rights of _______ and has _______ over _______ the _______
   in the Church in all ages of the world, to _______ in ______ things." (107:_____

6. (Verse 20) List the powers and authority of the Lesser Priesthood:
   a. __________________________
   b. __________________________
   c. __________________________
   d. __________________________

7. (Verses 23-26) How do the First Presidency and the Quorum of the Twelve compare in authority? The Seventy?

8. (Verse 30) List the thirteen considerations that must be made in decision making by our Church leaders.
   a. __________________________
   b. __________________________
   c. __________________________
   d. __________________________
   e. __________________________
   f. __________________________
   g. __________________________
   h. __________________________
   i. __________________________
   j. __________________________
   k. __________________________
   l. __________________________
   m. __________________________
B. From Section 84. Answer the following questions:

9. According to verses 19-20 what are the powers of the Higher Priesthood?

10. Verses 33 and 34 give a great promise to those who will receive both priesthoods and magnify their calling. What is the promise?

11. (Verse 44) How must each of us live?

12. Read verses 49-53. Now how can we tell the righteous from the wicked? How does this refer to verse 44?

13. (Verse 109) Why is it important for each priesthood holder to do his job, and only his, the best way he can? (See also 107:99-100.)
Lesson 6

DOES "EVERY MEMBER A MISSIONARY" MEAN ME TOO?

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<thead>
<tr>
<th>Lesson Outline</th>
<th>Teacher Notes</th>
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<tr>
<td><strong>I. Objective</strong></td>
<td>Suggested Time: 2-3 Days</td>
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<tr>
<td>To help students realize that the mission of our Church and its members is that of proclaiming the truth to all peoples, in order that:</td>
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<tr>
<td>A. They will develop the first requirement of a missionary, which is a personal desire to teach the gospel.</td>
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<tr>
<td>B. They will make preparations to become an effective minister of the gospel.</td>
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<td><strong>II. References</strong></td>
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<tr>
<td>A. Basic:</td>
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<tr>
<td>1. Doctrine and Covenants Sections 4, 11-12, 14-16, 32.</td>
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<tr>
<td>B. Enrichment:</td>
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<td>C. Scriptures for Memorization:</td>
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<td>D. Scriptures for Underlining:</td>
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<tr>
<td><strong>III. Devotional Suggestions</strong></td>
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<tr>
<td>A. Songs:</td>
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Lesson Outline

1. "From Greenland's Icy Mountains"

2. "The Time Is Far Spent"

3. "It May Not Be on the Mountain Height"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. The teacher can ask a student to play a piece on the piano one step flat---afterwards commenting how very nice it was. Then the teacher asks the class for their opinion. They will think it ridiculous as it sounded a little "off." The teacher then explains that no person can effectively preach the gospel without the help of the Holy Spirit.

B. The teacher or a well-prepared student may tell the following story of a young German LDS missionary:

A new missionary laboring in Germany became very discouraged with the people he met and the language he had to learn. He went to his apartment and began to pack. He felt that nobody really wanted to listen so he might just as well go home. "They aren't worth saving," he said to himself. While packing he had a thought. "What if the Mission President felt the same way and packed up and went home?" Then he thought further, "What if the President of the Church felt the people weren't worth all the trouble and also quit?" He then thought, "What if Christ the Lord himself felt it was all a waste of time and the people weren't worthy and therefore decided to quit?" Then he thought, "What if God gave up all the people on the earth as worthless and uninterested in the truth and decided to
### Lesson Outline

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<tr>
<td>D &amp; C 4.</td>
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<td>D &amp; C 32.</td>
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**V. Research, Understanding, and Conviction**

<table>
<thead>
<tr>
<th>A. Same as sub-objective &quot;A.&quot; (They will develop the first requirement of a missionary, which is a personal desire to teach the gospel.)</th>
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<tbody>
<tr>
<td><strong>1.</strong> Ask the students to silently read the seven verses of Section 4 of the Doctrine and Covenants and answer this question in discussion: What is the first requirement of a missionary? (The discussion should center around verse 3 and the word &quot;desire.&quot;)</td>
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<tr>
<td><strong>2.</strong> The teacher can read or a student can be asked to read D &amp; C 11:1-8 and the following question asked after it has been read:</td>
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<tr>
<td><strong>a.</strong> When Hyrum Smith asked his brother Joseph to inquire of the Lord about preaching the gospel what did the Lord say was his first obligation? (This should center around the idea of a personal desire to teach.)</td>
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<td><strong>3.</strong> The first Indian mission of the Church was due to great desires on</td>
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Lesson Outline

the part of several elders. (See Supplementary Material 6.1.)

a. Who were these men?

b. What people did they want to teach?

c. What type of hardships did they endure because of their great desire?

Conviction

4. To illustrate how many times the Lord refers to the qualification of "desire" help the students look up the following verses:

a. D & C 4:3.

b. D & C 11:3, 8, 10, 14, 17, 21, 27.


d. D & C 14:3.


5. Why is a desire the first and most important factor in the preparation of the future missionary?

6. How effective can you as a missionary be without this desire?

7. How can you recognize a person who has this desire? (Discuss the member who is happy to participate and does all his work in the Church willingly. See Supplementary Material 6.2.)

8. What great blessing does the Lord plan for those who desire to work as explained in D & C 11:27-30?

Teacher Notes

S. Mat. 6.1.

Berrett, pp. 77-81.
D & C 32.

S. Mat. 6.2.

**Lesson Outline**

9. What would be some ways we can develop our desire to talk about our gospel? (Stress the overcoming of weaknesses that hold us back. See Case Study in Supplementary Material 6.3.)

B. Same as sub-objective "B." (They will make preparations to become an effective minister of the gospel.)

1. The teacher could say, "Let us now turn to Section 11 of the D & C and from the following verses list on the board the next steps in developing ourselves into effective missionaries. Also put these in your journals under the title, 'What I must do to become a good missionary.' Now if we once have the desire, what can we do next? Let us read the following verses: 6, 7, 9, 10, 12, 15, 16, 18, 21." (These can also be written on the board. Those items the students feel important as each verse is read should be listed on the board.) The list should include the following:

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<tbody>
<tr>
<td>a.</td>
<td>Keep the commandments. (See Supplementary Material 6.5.)</td>
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<tr>
<td>b.</td>
<td>Seek not for riches but wisdom. (Mysteries will then be made known.)</td>
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<tr>
<td>c.</td>
<td>Preach only repentance.</td>
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<tr>
<td>d.</td>
<td>Assist to bring forth my work. (Give money for other missionaries, etc.)</td>
</tr>
<tr>
<td>e.</td>
<td>Develop personal gifts and talents. (Take an active part in all church activities.)</td>
</tr>
<tr>
<td>f.</td>
<td>Put your trust in the Spirit.</td>
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</table>

**Teacher Notes**

S. Mat. 6.3.


D & C 11:7.

D & C 11:9.

D & C 11:9.

D & C 11:10.

D & C 11:12.
# Lesson Outline

| g. | Do justly, walk humbly, judge righteously. | D & C 11:12. |
| h. | Must be called to preach. (Wait for a call but be prepared for it.) | D & C 11:15. |
| i. | Must have or understand his word. (Stress the study of the Gospel.) | D & C 11:16. |
| k. | Seek to obtain the word before you seek to proclaim it and by the power of God you will convince men. (See Supplementary Material 6.5.) | D & C 11:21. S. Mat. 6:5. |

From the fourth section of the D & C are also the following:

| l. | Faith, hope, and charity. | D & C 4:5. |
| m. | An eye single to the glory of God. | D & C 4:5. |

## Conviction

2. Why are the characteristics listed under "What I must do to become a good missionary" important in your life?

3. Can you be a respected teacher without them? Why?

4. How important is it to declare repentance, or to teach the gospel? (Point out to the students that when the two men, John and Peter Whitmer, received an answer to their desire of what would be the most...
Lesson Outline

important thing they could do the Lord answered them, "... to declare repentance unto this people..."

5. Of what worth is one soul that has chosen to follow the truth? (Discuss D & C 18:15-17 with the students.) What if that soul is YOU? Your friends, loved ones?

6. What will be the reward of a person who is instrumental in bringing one soul unto God by teaching him the gospel? Aren't you willing to put forth some effort to receive a reward such as that for yourself and the soul?

VI. Application

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask the students to pick from the list of characteristics that lead to the development of good missionaries the particular one that they feel is the hardest for them. Have them write a short paper on "How I Plan to Prepare for My Mission." (Some won't feel that they will ever go on a full time mission so the point needs to be stressed that they are always on a full time mission as long as they are around other people who aren't members of the Church. They need to be good examples. These characteristics will help to make them good examples.)

2. Ask students to actively talk or write to friends who aren't members or talk to others who aren't and see if they can interest them in learning about the Church. Use the "Golden Questions."
### Lesson Outline

3. Set up a missionary project to actually do missionary work as a Junior Companion to a District or Stake Missionary. (This will require approval of District or Stake President.)
SUPPLEMENTARY MATERIAL

Early Church Missionaries Had Great Desire 6.1

At this time a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west—knowing that the purposes of God were great respecting that people, and hoping that the time had come when the promises of the Almighty in regard to them were about to be accomplished, and that they would receive the Gospel, and enjoy its blessings. The desire being so great, it was agreed that we should inquire of the Lord respecting the propriety of sending some of the Elders among them, which we accordingly did, and received the following: (Section 32 is then quoted.)

--Joseph Smith, History of the Church, Vol. 1, p. 118, (Underlining added.)

Great Devotion Is the Result of Great Desire 6.2

And as to the circumstances under which the revelation to Joseph Knight, Sen., in Section 12 was given, we have the Prophet saying:

About the same time [as Hyrum's visit] an old gentleman came to visit us of whose name I wish to make honorable mention—Mr. Joseph Knight, Sen., of Colesville, Broome County, New York, who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season. Being very anxious to know his duty as to this work, I inquired of the Lord for him, and obtained the following... (Section 12 then quoted).

Joseph Smith writes concerning the revelations to David, John and Peter Whitmer, Jun., in this way:

In the meantime, David, John and Peter Whitmer, Jun., became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations: (Sections 14, 15, and 16 then follow).

--Sidney B. Sperry, Doctrine and Covenants Compendium, pp. 43, 44.
Lesson 7
WHY MUST I REPENT?

Lesson Outline

I. Objective

To help students understand that repentance is one of God's greatest gifts given to men to help them successfully pass their test of mortal life, in order that:

A. They will understand why the law of repentance was given.

B. They will understand that the atonement of Christ (in reference to sin) is valid for only those who do repent.

C. They will understand how to use repentance daily to overcome the temptations that beset them.

II. References

A. Basic:
1. Doctrine and Covenants Sections 19, 20.

B. Enrichment:


C. Scriptures for Memorization:
1. D & C 1:31, 32.

D. Scriptures for Underlining:
1. D & C 1:31-33.

Teacher Notes

Suggested Time: 5-7 Days
Lesson Outline

3. D & C 88:86.

III. Devotional Suggestions

A. Songs:
   1. "Do What Is Right"
   2. "Choose the Right"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. Ask a student to come to the front and rub some dark colored chalk on one of his hands. Then place on that hand a transparent plastic glove. Ask him to wash the chalk off in soap and water that has previously been prepared in a bucket. He will see that it is still dirty because he didn't get through to the dirt because of the glove. Likewise, fast or false repentance is no good. A person must penetrate his soul to wash it clean.

B. Use a good clean chalkboard eraser and chalk. Put a line on the chalkboard and ask the class to consider that this line represents sin. Then with true repentance the line can be completely removed. (Erase chalk while making that statement.)

C. (Needed: Spool of red thread.) Ask for a student to come forward and wrap his wrists once with thread. Tell the class that this thread can be broken by the person because it by itself is rather weak. However, when many are wrapped around it becomes more difficult. (Demonstrate.) If you let a bad habit become entwined around your soul, it
Lesson Outline

will become very difficult to break. Stress that procrastination of repentance is something that should be shunned.

D. Place a large rat trap on a desk or table in plain view of all the students. Next set the trap (to add more interest have a student on the front row assist you). When the trap is set, pick up a 12 inch ruler and touch the trap being careful not to hit the release. While tapping on the trap the teacher should talk about how some young people play around with sin, thinking they are too smart to actually commit the sin. At the most advantageous point in your discussion, hit the release with the ruler.

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand why the law of repentance was given.)

1. Ask the students to turn to D & C 1:31-33 and either read it aloud to them or ask a student to read it, Then ask the class the following questions:
   a. How does God feel about sin?
   b. Who can be forgiven? (Only those who repent. "Forgive" means to "give for." Christ can only give for those who accept him and repent. All others must pay themselves.)
   c. What is repentance? (This discussion should lead you into the flannel board or chalkboard explanation.)

2. The teacher could say: "Let us now look at an explanation of exactly what the principle of

Teacher Notes

D & C 1:31-33.

S. Mat. 7:1.
Lessons Outline

repentance is." (Then follow the letters here in the lesson outline that correspond with those in Supplementary Material 7.1. The following material can be presented.)

a. Put up the words: REPENTANCE IS THE SOAP OF LIFE. (Explain the similarities between the cleansing power of soap with the soul-cleansing power of repentance. Ask them if all people who use soap regularly also clean inside themselves.)

b. Put up the words: IT WASHES EVERYDAY SINS AWAY. (Explain that our prayers should include a plea for forgiveness of that day's sins.)

c. Put up the words: YET, SOME PEOPLE STAY DIRTY. WHY? (Ask the class to help you list some of the daily sins that keep people in a state of filthiness. For example, harsh words in family; dishonest actions at home, school, with friends; bad and evil thoughts.)

d. Put up the words: YOU CAN BE DIRTY OR CLEAN. (By using pictures from magazines, illustrate the difference between a very clean person and a tramp or a very dirty person. See the difference of how they look on the outside. Compare that with how some people must look on the inside.)

e. Put up the words: WHO WILL RECEIVE SALVATION? (Ask for answers from the class.)

f. Put up the words: HE THAT HATH CLEAN HANDS. (Put up
Lesson Outline

- a picture of very clean hands and discuss the meaning of remaining clean and wholesome.

  g. Put up the words: BE YE CLEAN. (Ask the class to underline D & C 88:86 and discuss its meaning.)

Teacher Notes

D & C 88:86.

Conviction

3. Why is it necessary for us to repent?

4. Will God overlook our little faults at the judgment?

5. How can we continually receive forgiveness of the daily mistakes or sins that we enter into?

B. Same as sub-objective "B." (They will understand that the atonement of Christ, in reference to the results of sin, is valid for only those who do repent. Even sons of Perdition are resurrected because of atonement.)

1. Discuss with the students D & C 19:15-18. The following points of discussion can be handled:

   a. We will not personally suffer punishment for our sins if we will repent.

   b. If we do not repent, then we must suffer even as the Lord in order to pay or atone for our personal sins.

   c. The suffering expected for sin is very difficult to bear.

2. The class can be asked the question: "Just how was Christ able to take upon him the sins of the world?"
### Lesson Outline

(Remembering to point out that the sins he paid for were only those from which his followers would repent. See explanation of the laws of justice and mercy in Supplementary Material 7.2. Explain these principles to the students. You can also use 7.3 concerning how much Christ suffered for us.)

### Conviction

3. For whom is the atonement of Christ valid? (Only those who repent.)
   (As well, of course, for those who cannot repent, as little children, etc.) (Resurrection, too, is a free gift for all.)

4. If a person knows the truth but does not repent when he transgresses, what is in store for him? (Discuss with them D & C 20:29.)

5. What happens to the sins from which a person truly repents? (Christ having paid for them, God remembers them no more. They disappear completely.)

### Teacher Notes

| 3. For whom is the atonement of Christ valid? (Only those who repent.) |
|-------------------------|-----------------------------|
|                         | (As well, of course, for those who cannot repent, as little children, etc.) |
|                         | (Resurrection, too, is a free gift for all.) |

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<th>5. What happens to the sins from which a person truly repents? (Christ having paid for them, God remembers them no more. They disappear completely.)</th>
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<td>D &amp; C 58:42.</td>
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### C. Same as sub-objective "C." (They will understand how to use repentance daily to overcome the temptations that beset them.)

1. Discuss with the students: "What is the real process of repentance?" (See Supplementary Material 7.4.)

### S. Mat. 7.4.

### Conviction

2. Pass out to the students the Case Study and have them help the person involved solve his problem and truly repent, using the diagram from Supplementary Material 7.4. (For Case Study, see Supplementary Material 7.5.)

### S. Mat. 7.5.
Lesson Outline

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Hand out a copy of Supplementary Material 7.6 and ask the students to take it as an assignment to be handed in. *(Be cautious. Avoid embarrassment of students!)*

2. Have students commit themselves to finding out more about how the atonement affects them and resolve not to be the source of suffering but the source of happiness.

3. Use the format of the Case Study (Supplementary Material 7.4 and 7.5 and work on personal problems.)

Teacher Notes

S. Mat. 7.6.

S. Mat. 7.3.

S. Mat. 7.4, 7.5.
Repentance
(Plannel or Chalkboard Presentation)

(a.) REPENTANCE

IS THE OF LIFE

SOAP

(b.) IT WASHES EVERYDAY SINS AWAY

(c.) YET!

SOME PEOPLE STAY DIRTY

W HY?

(d.) CAN BE:

DIRTY CLEAN

(Picture of a very dirty person)

(Picture depicting a very clean person)

(e.) WHO

WILL RECEIVE SALVATION?

(f.) HE THAT HATH CLEAN HANDS AND A PURE HEART

(Picture of very clean hands)

(g.) BE YE CLEAN!
Possible Definitions of the "Law of Justice" and the "Law of Mercy"

The Law of Justice works in relationship to the other laws of God in the moral realm. In essence, the Law of Justice might be explained as follows: (1) every law has both a punishment and a blessing attached to it; (2) whenever the law is transgressed (broken) a punishment (or suffering) must be inflicted; (3) whenever a law is kept (obeyed) a blessing (or reward) must be given. The Law of Justice requires (1) God must be a God of order and (2) God must be just and impartial. Because of the Law of Justice, God can make such statements as these: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D & C 82:10.) "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D & C 130:20-21.)

The Law of Mercy agrees entirely with the Law of Justice. However, the Law of Mercy introduces the possibility of vicarious payment of the laws which have been transgressed. In essence, the Law of Mercy might be paraphrased as follows: Whenever a law is transgressed (or broken), a payment (or suffering or atonement) must be made; however, the person who transgressed the law does not need to make payment if he will repent and if he can find someone else who is both able and willing to make payment. You will note that the Law of Mercy insists that the demands of the Law of Justice be met fully. As Alma stated, "Justice exerciseth all his demand, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Alma 42:24-25.)


The Suffering of the Lord for Our Sins

We cannot comprehend the great suffering that the Lord had to take upon himself to bring to pass his redemption from death and from sin. He spent a few years upon the earth, and during that short sojourn he suffered the abuse of men. They stoned him; they spat upon him; they cursed him; they ridiculed him; they accused him of almost every crime they could think of, and finally they took him and crucified him upon a cross.

We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as this pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he went to the cross, we are informed that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if possible, but not being possible, he was willing to drink.
Lesson 8

WHAT IS MY COVENANT WITH THE LORD?

Lesson Outline

I. Objective

To help students realize that baptism is a covenant-making ordinance and that the sacrament is a weekly renewing of that covenant, in order that:

A. They will better understand why they were baptized and what their present obligations are regarding it.

B. Partaking of the sacrament will aid them in their efforts to receive the Holy Ghost, as was promised when they were confirmed.

II. References

A. Basic:

1. Doctrine and Covenants Section 20.

B. Enrichment:


2. Carl H. Jacob, While of These Emblems, pp. 4-9.

C. Scriptures for Memorization:

1. D & C 20:73.

D. Scriptures for Underlining:

1. D & C 20:37, 68, 69, 73, 77, 79.

III. Devotional Suggestions

A. Songs:

1. "Lord, Accept into Thy Kingdom"

2. "While of These Emblems We Partake"

Teacher Notes

Suggested Time: 3-4 Days
Lesson Outline

B. Scriptures:
   1. D & C 20:75.

C. Poems:
   1. Read the verses of the song, "Lo! On the Water's Brink We Stand."

IV. Motivational Items

A. Ask the students to name the very first covenant they ever made with God and how it was made. (Stress the point that once a covenant is made it must be kept. Therefore whatever they covenanted at the time of their baptism is in force today.)

B. Imagine that you have taken a non-member friend with you to sacrament meeting. They are preparing the sacrament to be given to the members of the Church. Your friend leans over and asks if he should also partake. Also, he later asks you to explain the real meaning of the sacrament. How would you answer these two questions?

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will better understand why they were baptized and what their present obligations are regarding it.)

1. Why do most members of the Church consider a discussion on "baptism" as not really important to them? Why do they think the topic of baptism is only meant for the nonmember?

2. Does the teaching on baptism have anything to do in your life as a student who is a member of the Church?
Lesson Outline

3. The Lord commands in D & C 20:37 that those who come into the Church must have two things. What are they? (A broken heart and a contrite spirit. See Supplementary Material 8.1 for explanation of these two terms.)

   a. Do you have a broken heart? (Ask a student to tell of someone who he thinks possesses a broken heart.)

   b. How do you expect to get a broken heart?

   c. Do you have a contrite spirit? (Ask for examples from the class.)

   d. How long do you need to possess a broken heart and a contrite spirit? (Discuss with the students D & C 20:68-69. See also Supplementary Material 8.2.)

Conviction

4. Is your baptismal covenant still effective in your life? In what ways?

5. What type of spirit should a baptized member expect to obtain and keep?

6. Ask a student to explain why he or she is thankful to be a baptized member of the Church.

B. Same as sub-objective "B." (Partaking of the sacrament will aid them in their efforts to receive the Holy Ghost, as was promised when they were confirmed.)

   1. When you were confirmed a member of the Church you were given
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<td><strong>Lesson Outline</strong></td>
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<td>a. Is it obtainable at the moment of reception? (&quot;The Gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.&quot; (Smith, <em>History of the Church</em>).)</td>
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<td>2. What is the function of the Holy Ghost in your life? Why was this gift given to you? (Give the students the worksheet in Supplementary Material 8.3.)</td>
<td>S. Mat. 8.3.</td>
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<td>3. Of what significance is the weekly sacrament service in sacrament meeting to you as a young person in light of the preceding material? Let us discuss the different phases of the sacramental prayers: (Found in D &amp; C 20:77-79. See also Supplementary Material 8.4.)</td>
<td>S. Mat. 8.4. D &amp; C 20:77-79.</td>
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<td>a. &quot;... bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, ...&quot; Why do we remember him? (Point out that if we do not remember him during the sacrament service the bread is then not blessed in our behalf. We must remember him if it is to be blessed in our behalf.)</td>
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<td>b. &quot;... and witness ... that they are willing to take upon them the name of thy Son, ...&quot; How do we take the name of Christ upon us in our daily</td>
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<td>lives? (Explain that the best way to witness or testify to God is in showing complete respect. This can be done in prayer by folded arms, bowed heads, and closed eyes. We become involved in really trying to communicate so we can truly testify or witness.)</td>
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<td>c. What does &quot;willing to&quot; mean here?</td>
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<td>d. &quot;... keep his commandments which he has given them...&quot; (Stress that during the week you should try to live every commandment so you may be worthy to partake of the sacrament at the next meeting.)</td>
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<td>4. How serious must you be about the covenant you make at baptism? Can it be held lightly? Why should it not be held lightly?</td>
<td>S. Mat. 8.5.</td>
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<tr>
<td>5. How serious should you be when you renew your covenant with the Lord each week in sacrament meeting? (Read the story found in Supplementary Material 8.5, and discuss the questions at the end.)</td>
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<td>6. What is in store for the person who takes the sacrament lightly? Refer the students to the following scriptures:</td>
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<td>b. 1 Cor. 11:27-30.</td>
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<td>Discuss verse 30 with the students and see what Paul meant when he said, &quot;For this cause many are weak and sickly among you, and many sleep.&quot; Point out that unworthy sacrament participation can rob you</td>
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Lesson Outline

of the spirit of the Holy Ghost. This can result in a loss of spirituality and physical health and well being. To regard the sacrifice of Christ lightly is gross blasphemy.

Conviction

7. On what conditions will the Holy Ghost come to you and remain as a helper?

8. Why is the sacrament meeting a special meeting in the eyes of all true Latter-day Saints?

9. How can you better show reverence to Christ during the sacrament? (Discuss D & C 20:76 where it reads: "he (the one administering the sacrament) shall kneel with the Church . . ." Ask the class how they could kneel in their hearts and show greater respect.)

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Have students devise a mental check list for keeping their baptismal and sacramental covenants.

2. Ask students to list the most common distractions during a sacrament meeting. Ask them to help decide how they can be successfully avoided.

3. Ask students to draw up a plan of how they are going to improve the reverence in their sacrament meetings.
SUPPLEMENTARY MATERIAL

What Is a Broken Heart and a Contrite Spirit? 8.1

Mark you, the Lord says before a man comes into the Church he must have a desire, he must come with a broken heart and a contrite spirit.

What is a broken heart? One that is humble, one that is touched by the Spirit of the Lord, and which is willing to abide in all the covenants and obligations which the Gospel entails . . .

Every baptized person who has fully repented, who comes into the Church with a broken heart and a contrite spirit, has made a covenant to continue with that broken heart, with that contrite spirit, which means a repentant spirit. He makes a covenant that he will do that.


How Long Does a Person Need a Broken Heart and a Contrite Spirit? 8.2

I must be contrite in spirit and my heart broken and tender, for the Lord has prescribed that all those who humble themselves before God and desire to be baptized should come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end. He says: "All who 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 this church." I take it that this requirement is necessary to entitle them to receive the Holy Ghost. I believe that it is necessary also that that repentance and that broken heart and that contrite spirit and those good works before the Church should be continued, and manifested to the end of life, if we would have the blessing of eternal life.


Worksheet: How Can the Holy Ghost Influence My Life? 8.3

Look up the following references and write what the Holy Ghost can do for you and what some of his duties are in regard to you.

1. D & C 18:18

________________________________________________________________________
What Should the Sacrament Mean to Us? 8.4

"It is expedient that the Church meet together often." We meet in the house of God not as mere acquaintances suspicious of one another, but as brethren in the brotherhood of Christ. We meet in the presence of him who has said, "Love one another ..."

Do we always stop to think, on that sacred Sabbath day when we meet together to partake of the sacrament, that we witness, promise, oblige ourselves, in the presence of God, that we will do certain things? Note them. I have time merely to mention them.

The first: That we are willing to take upon ourselves the name of the Son. In so doing we choose him as our leader and our ideal; and he is the one perfect character in all the world. It is a glorious thing to be a member of the Church of Christ and to be called a Christian in the true sense of the term; and we promise that we should like to be that, and we are willing to do it.

Secondly, that we will always remember him. Not just on Sunday, but on Monday, in our daily acts, in our self-control [D & C 59:10-11]. When our brother hurts us are we going to try to master our feelings and not retaliate in the same spirit of anger? When a brother treats us with contempt, are we going to try to return kindness? That's the spirit of the Christ and that's what we are promised,—that we will do our best to achieve these high standards of Christianity, true Christian principles.

The third: We promise to "keep the commandments which he has given."
Tithing, fast offerings, the Word of Wisdom, kindness, forgiveness, love. The obligation of a member of the Church of Christ is great, but it is as glorious as it is great, because obedience to these principles gives life, eternal life. On the other hand, the man who seeks to live by violating the principles is deceived by the adversary and goes the way to death.


How Important Is Your Attitude During the Sacrament? 8.5

This story is about a fellow named Bill, who lived in another country. Bill was a teenager, a high school senior, a big, strapping, fine, clean-cut boy. He was popular at school, held class offices, and was an all-around athlete—all-star in football and basketball. But he was modest and was about as nice a fellow as you would want to meet. All the kids at school liked Bill, and so did the adults. He was the oldest child in his family and was so reliable and good at home that he was the pride and joy of his dad and mother.

One night after a date his buddy had let him out of the car and he was coming up the drive toward his darkened frame house, with only its front porch light on to welcome him. Bill became alarmed. He could smell smoke. Running closer, he could see that smoke was pouring from the kitchen window. Through the front room window he could see that flames were licking through the kitchen-dining room wall.

Bill burst open the front door and wisely slammed it behind him to keep from creating more draft. Holding his handkerchief over his mouth and nose, he darted through the smoke-filled dining room, into the hall, and on into his father and mother's bedroom. With the door closed behind him, he threw wide open the windows, kicked out the screens and screamed,"Mom, Dad, get out of here; the place is on fire; I'll get the kids upstairs."

Then, leaving his half-awakened father and mother to crawl out the window by themselves, Bill hurried into the bathroom, wet down a towel, tied it around his face, and rushed back into the hall to grope his way through the billows of smoke to the stairs. Upstairs asleep were his precious five-year-old twin sisters, Jan and Jane, and his 14 and 10 year old brothers, Bob and Jimmy.

Bill started up. The stair treads were already on fire, but he was used to those stairs; he took them two and three at a time every time he went up and down to his room. So up he sprang. On the first two jumps the treads held, but the burning wood on the third gave way, and Bill fell into the mass of flames below that was eating away the supporting lumber. Only the fact that he had hold of the handrail saved him. "Oh, Lord God," he cried, "save me so that I can save my brothers and sisters."

With every ounce of strength and that old football fight, Bill pulled himself up. His trousers were aflame, but he could not stop there to put the
Lesson 9

WHAT PART DO I PLAY IN CHRIST'S RESTORED CHURCH?

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<tr>
<td><strong>I. Objective</strong></td>
<td>Suggested Time: 2 Days</td>
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<tr>
<td>To help students understand that the organization of the Church is the most well-established institution of learning the world has ever known, in order that:</td>
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<tr>
<td>A. They will see the hand of the Lord in the organization of this church.</td>
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<tr>
<td>B. They will understand more fully their role in the development of the Church and their destiny and calling therein.</td>
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<td><strong>II. References</strong></td>
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<tr>
<td>A. Basic:</td>
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<td>1. Doctrine and Covenants Sections 20, 21.</td>
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<td>B. Enrichment:</td>
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<td>C. Scriptures for Memorization:</td>
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<td>D. Scriptures for Underlining:</td>
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<td><strong>III. Devotional Suggestions</strong></td>
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<td>A. Songs:</td>
<td></td>
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<tr>
<td>1. &quot;How Firm a Foundation&quot;</td>
<td></td>
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<tr>
<td>2. &quot;The Spirit of God Like a Fire Is Burning&quot;</td>
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<tr>
<td>B. Scriptures:</td>
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### Lesson Outline

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<td><strong>C. Poems:</strong></td>
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<td><strong>IV. Motivational Items</strong></td>
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</table>
| A. Tell the story "Sleeping Ferns."
| B. If you were approached by a non-member to explain the duties of a priest in the Aaronic Priesthood, what would your answer be?
<p>| C. Why is it important to belong to the Church of Jesus Christ of Latter-day Saints? Can't a person be saved in any other church? |
| <strong>V. Research, Understanding, and Conviction</strong> |
| A. Same as sub-objective &quot;A.&quot; (They will see the hand of the Lord in the organization of this church.) |
| 1. The Church was established on the 6th day of April 1830. |
| a. How many men signed the articles of incorporation to organize the Church? (Six.) |
| b. In whose home were they meeting? (Peter Whitmer, Sr.) |
| c. Using Section 20 as their guide they began to organize the Church. These steps were followed in the organization. |
| (1) Joseph asked if those present would accept Oliver and himself as their teachers. They all agreed. |
| (2) Joseph then ordained Oliver an Elder in the Church. Oliver then ordained Joseph an Elder. |</p>
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<tr>
<td>(3) They administered and partook of the sacrament.</td>
<td>D &amp; C 21.</td>
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<td>(4) They then confirmed each person present a member of the Church and gave him the gift of the Holy Ghost.</td>
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<tr>
<td>(5) Joseph then received a special revelation.</td>
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<tr>
<td>d. In Section 21 the Lord accepts the Church (verses 1-3) and advises all members to listen to Joseph. &quot;For his word ye shall receive, as if from mine own mouth, in all patience and faith.&quot; What does this imply?</td>
<td>S. Mat. 9.3.</td>
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<tr>
<td>2. The Lord commands that a record should be kept among the people. One of those present was asked to be the first Church Historian, John Whitmer.</td>
<td></td>
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<tr>
<td>a. Why do you think records are important to the Church? To you?</td>
<td></td>
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<tr>
<td>b. How complete a record do we have of the organization of the Church? (Point out that we are extremely fortunate in having so much detailed information of the Prophet and the organization and development of the Church.)</td>
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<tr>
<td>c. How have record keeping duties helped our Church function properly?</td>
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<tr>
<td>Conviction</td>
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<td>3. In what way did the Lord help the establishment of the Church? The teacher can lead the discussion of</td>
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</table>
Lesson Outline

the following:

a. He chose the date.
b. He chose the prophet.
c. He revealed the offices, officers, and the duties.
d. He established record keeping.
e. He saw to it that the officers were accepted by common consent.

4. What are some of the characteristics of the ancient Church of Christ that we see in this Restored Church of Jesus Christ of Latter-day Saints?

Teacher Notes

S. Mat. 9.4.

B. Same as sub-objective "B." (They will understand more fully their role in the development of the Church and their destiny and calling therein.)

1. Hand out a copy of "Basic Church Organization" to students and discuss with them the three areas of organization: (1) Auxiliary, (2) Presiding Authorities, and (3) Priesthood Quorums. (It would also be valuable if the students were given a chart of the organization of the mission in their area with some of the important names on the chart.)

2. Discuss basic lines of authority with the students showing the difference between holding the priesthood and the holding of certain keys that come with positions. (Example: A deacon holds the priesthood but a deacons' quorum president holds keys as well as priesthood.)

3. Help students see their role in the organization by asking them to describe the callings they now hold.
Lesson Outline

Try to use as many different jobs as you can for examples so they might understand the ward and stake organizations better. (If the students hold few jobs, call on some to explain the callings their parents have. Many young people know what callings their parents have but have little or no understanding of what the responsibilities are.)

a. Reports can be assigned to interview different people in the ward to see what their responsibilities are. Have these reports given orally in class.

Conviction

4. Is there a definite line of authority in our Church? Why?

5. Is there a central policy-making body who distributes decisions to all bishops? Who is this?

6. Is the Church the same no matter what part of the world you live in? Why?

7. Does each member who is called to an office in the Church have definite responsibilities? Why? What are the responsibilities of a bishop? (See Supplementary Material 9.5.)

8. How are you fulfilling the responsibilities of your calling? (Have students respond personally.)

9. How are you preparing yourself for any calling that might come to you in the Church?

VI. Applications

A. Student Suggestions:
### Lesson Outline

B. Some Possible Suggestions:

1. Assign students to write a short paper on "Where I Fit in the Organization of the Church."

2. Assign students to describe the goals they have in their Church calling and tell how each will be accomplished.

3. Have a "Watch-Me-Grow-in-the-Church" project--using charts or bulletin board displays.

4. Determine ways each individual can sustain the Lord's organized authorities.

### Teacher Notes
SUPPLEMENTARY MATERIAL

Sleeping Ferns

While on a recent trip, we joined several others on a side tour across the big Island of Hawaii. At one point we stopped to look out upon the blue Pacific Ocean. This particular lookout had been converted into a park with a drinking fountain and a stretch of welcome grass in the midst of volcanic rock.

The guide called to us to see something in the grass.

"Look at this fern very closely and see what happens," he said.

He touched the leaves gently with his finger. Immediately the fern folded its leaves and withdrew almost within itself.

"This," said the guide, "is called the sleeping fern. Every time someone touches it, it folds up and goes to sleep. It stays asleep for about a half hour after it is touched."

Each of us, of course, had to try touching the ferns and each of us in turn was amazed to see the reaction of the fern.

How many people in the church are like sleeping ferns. Every time the Bishop touches them for an assignment, they fold up and go to sleep. Some not only go to sleep, but even die spiritually. These are the people who would like to have a bishop do everything for them rather than respond to the call for service themselves and grow stronger through each such service, and thereby develop their talents.

Don't be a sleeping fern!

--Lindsay R. Curtis, 2-1/2 Minute Talk Treasury, Vol. 1, pp. 16-17

The Ordaining of Joseph and Oliver as Elders

Joseph had informed the little flock that gathered there when the Church was organized of what the Lord commanded, and it was proposed to them that Joseph Smith be the first Elder of the Church, and Oliver the second. Then Joseph ordained Oliver and Oliver ordained Joseph to the office of an Elder. This was not bestowing the Melchizedek Priesthood on either of them. They held that before. It had been conferred upon them by Peter, James and John. [Sec. 27:12-13.] It was not given to them by the authority of those present. The Lord had revealed to them, through his servant, and had conferred upon them the Melchizedek Priesthood, but there was no Church organized as yet, and hence there were no officers needed in the Church, but when the Church was organized, on April the 6th, 1830, then it was necessary that men should fill official positions in the Church, and do this by the consent of those over whom they were to exercise authority. As yet, the office of a High Priest had not been given, but Elders had been voted for, and had been ordained, and they
took charge of the meeting.

--Anthon H. Lund, from Roy W. Doxey's

The Keeping of Records Important

At the beginning of this revelation [Sec. 21] we were told that there should be a recorder in the Church, that records should be kept among the people. This important work in the Church, of keeping records, was commanded; and if we read farther we will find that John Whitmer was appointed to be Church recorder, to write the events of the Church. I mention this to show you how important this part of our Church government is, to keep history, to keep a record of what takes place.

--Anthon H. Lund, from Roy W. Doxey's

Basic Church Organization for Stakes and Wards

(See page 9-9 for this chart.)

The Bishop

The Bishop is a good man
Who loves to serve the Lord
By helping all the people
Who live within his ward.

He's the Lord's appointed servant
To help direct His work,
He is honest, good, and faithful
His duties he'd never shirk.

In sickness or in sorrow
He responds to every call,
In time of need, in time of death
His love extends to all.

No problem is too trivial
No worry is too small
The joys--the disappointments--
The Bishop shares them all.

He needs our love--he needs our prayers
Support we all should lend--
The Bishop is our "Father,"
The Bishop--our best Friend.

--Carol Carter Hansen
Basic Church Organization for Stakes and Wards

(All-Church Level)

FIRST PRESIDENCY
Pres. & Two Counselors

COUNCIL OF THE TWELVE APOSTLES
Quorum of Twelve

FIRST COUNCIL OF THE SEVENTY
Seven Presidents

PRESIDING BISHOPRIC
Bishop & Two Counselors

(Stake Level)

STAKE PRESIDENCY
Pres. & Two Counselors
(ASSISTED BY)
STAKE HIGH COUNCIL
Twelve Council Members

HIGH PRIESTS
One Quorum in Each Stake

SEVENTIES
Each Complete Quorum Has Seventy Members

ELDERS
Each Complete Quorum Has Ninety-six Members

(Ward Level)

WARD BISHOPRIC
Bishop & Two Counselors

PRIESTS
Each Complete Quorum Has Forty-eight Members

TEACHERS
Each Complete Quorum Has Twenty-four Members

DEACONS
Each Complete Quorum Has Twelve Members

NOTE: Downward arrows show line of advisory jurisdiction. All others point to presiding officers.

---Instructor, March 1961
Used by permission
Lesson 10

ARE THE STANDARD WORKS ON MY SHELF?

Lesson Outline

I. Objective

To help students realize that God must be in constant contact with his children on the earth that they may learn his will and keep his commandments, in order that:

A. They will understand how God has revealed his word to them through prophets both ancient and modern which they must read, understand, and use to obtain real happiness.

II. References

A. Basic:

1. Doctrine and Covenants Sections 91 and 131.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:


2. D & C 91.

III. Devotional Suggestions

Teacher Notes

Suggested Time: 2–3 Days
Lesson Outline

A. Songs:
   1. "Guide Us, O Thou Great Jehovah"
   2. "We Thank Thee, O God, for a Prophet"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. The teacher could hold up the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price and ask the class what they are. After some responses he could bring out that they are accepted as Church scripture or more commonly known as the "Standard Works of the Church." The teacher could then say, "Why should we look back into history to learn why we need these scriptures? Of what value are they to us?"

B. The teacher could ask the class, "What is the value of scripture in your life? [Pause for reflection.] What purpose does it fill?" Then the teacher could say, "How has scripture come to pass? Why is scripture necessary?" (Lead into lesson.)

C. Use V.A. 1 to lead into lesson.

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand how God has revealed his word to them through prophets both ancient and modern which they must read, understand, and use to obtain real happiness.)

   1. The teacher can either make up a S. Mat. 10:1.
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<td>flannelboard presentation of &quot;Standard Works&quot; or use it as a guide for a chalkboard presentation. (The Supplementary Material 10.1 could be duplicated for the students, or students could copy from the chalkboard as the presentation develops.)</td>
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<tr>
<td>The presentation can be made in this manner: (The letters to follow correspond with those on the Supplementary Material 10.1.)</td>
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<tr>
<td>a. Ask student: &quot;Where does all knowledge come from?&quot; After responses, put up the word &quot;God&quot; in the top center of the board. Discuss how contact between God and man is done.</td>
<td>Proverbs 29:18.</td>
</tr>
<tr>
<td>b. The teacher could ask, &quot;Why would people, you and I, perish if there was no vision or communication from God?&quot; Put up the text from Proverbs 29:18 and discuss its meaning.</td>
<td>Amos 3:7.</td>
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<td>c. Put up the text from Amos 3:7 and discuss the fact that God does nothing except he will work through prophets. How important are prophets to the people of the earth?</td>
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<td>d. Ask the class: &quot;Where were the first visions from God to man recorded?&quot; When they answer Old Testament, place the title of the book on the chalkboard or flannelboard.</td>
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<tr>
<td>&quot;Who was the first prophet in the Old Testament?&quot; When Adam is mentioned, place on the board the list of prophets. Explain that God did not give Adam a &quot;handbook&quot; to cover all situations mortals would</td>
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<td>encounter but recorded the necessary information for the time to him and to his posterity. Each succeeding prophet added more knowledge or scripture to that which was received before him. (Stress this point as the basis for this presentation.) Continuous revelation is a must. Refer to Proverbs 29:18 occasionally to emphasize this concept.</td>
<td>S. Mat. 10.2.</td>
</tr>
<tr>
<td>e. Do we know that all revelation did not stop at the conclusion of the Old Testament? Where and when did it come again? &quot;Who was the main prophet in this book?&quot; Place on the board the title New Testament and the list of prophets. Point out that after Christ left, he personally continued to reveal truth to the apostles. Discuss briefly each prophet listed.</td>
<td>S. Mat. 10.2.</td>
</tr>
<tr>
<td>f. At the close of the New Testament period the people of the earth still required guidance. What was the next book of scripture given (to another people)? When answered, put up the Book of Mormon. Ask the class for the name of the first prophet and names of others to follow. Put up the list of names and discuss contributions from some of them.</td>
<td>S. Mat. 10.2.</td>
</tr>
<tr>
<td>g. &quot;We know that revelation to peoples did not halt here. What other prophet after the close of the Book of Mormon brought forth revelation?&quot; (Joseph Smith.) When he is mentioned, ask what books he was instrumental in bringing to print. When mentioned, put</td>
<td>S. Mat. 10.2.</td>
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<td>up the <strong>Doctrine and Covenants</strong> and the <strong>Pearl of Great Price</strong>. Ask who have been prophets since his time. When other presidents of the Church are mentioned, put up the list of names.</td>
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Encourage the students to name some things our recent leaders have introduced by way of programs or scripture. (Welfare Plan, Home Teaching, etc.)

| h. | Ask the students, "Will revelation cease when the present president of the Church dies?" After discussion, conclude, "We will then have prophets yet to come in the future." (Put up the second part of item "h.") "Will these future prophets also bring forth new direction and guidance for us as church members?" When answered, put up the book with the question mark—signifying books to be revealed in the future. |

The teacher might also have students tell of the following to be received in the future:

1. The sealed portion of the Book of Mormon plates given to Joseph Smith, Jr.  
2. The revelations from Christ to the Lost Tribes plus their own written history.  
3. Any other examples the students or teacher wish to bring out.

**Conviction**

<p>| i. | &quot;There certainly is a good II Timothy 3:16-17. |</p>
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<td>reason why scripture is given to man.&quot; Put up II Timothy 3: 16-17. Discuss each part of this scripture as the students agree on the importance of scripture.</td>
<td>D &amp; C 131:6. S. Mat. 10.3.</td>
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<tr>
<td>&quot;The books of scriptures you see portrayed on the board are not just to accept and own. They are to be read, understood and used.&quot; Put up scripture of D &amp; C 131:6 and discuss its meaning in their lives. &quot;Can you hope to know what is in these books if you don't read them?&quot; &quot;Can a student be a real Latter-day Saint who has not read the Standard Works?&quot; Stress the point that all young people need to take the time to read all the standard works.</td>
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<tr>
<td>&quot;You must make up your mind as to what you will do. Let's look at the advice given by the successor to Moses.&quot; Put up text.</td>
<td>Joshua 24:15.</td>
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2. Why is it important for you to be aware of the communications from God? (Your salvation depends upon it. See D & C 131:6 cited above.)

3. What printed matter is available to you today to keep up to date church-wise? The following could be considered:

a. "Church News"

b. Improvement Era

c. Relief Society Magazine

d. Instructor

e. Children's Friend
Lesson Outline

f. Books authorized by General Authorities expounding doctrine from the standard works.

g. See "Written Scriptures Not Sufficient," Supplementary Material 10.4.

4. Teacher's Note: It might be a very convincing example for you to hold up four copies of the Church News for any given month, the Era, Instructor, Relief Society Magazine, and Children's Friend for that same month and then remark: "Students, look at the wealth of wonderful, readable material the Church published for your family in just one month. If you would become a dedicated reader of these publications, you would be a well informed, dynamic Latter-day Saint. You would understand the scriptures and you could defend your faith as never before in your life." Then you, the teacher, could bear your testimony as to the importance of reading the material the Church has for our use. Students may add experiences of their own.

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Revitalize their commitment to read the Doctrine and Covenants completely this school year. Have some students report on their reading and its results.

2. Challenge the students to read one of the standard works they have never yet read. Have them set up a schedule where they can read for a given number of hours each Sunday. Stress the use of the Sabbath
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<td>to read the standard works.</td>
<td>S. Mat. 10.1.</td>
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<tr>
<td>3. Students may use the presentation of the standard works to help non-L.D.S. friends to understand the principle of revelation.</td>
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</table>
(a.) GOD

(b.) PROVERBS 29:18
"Where there is no vision, the people perish; but he that keepeth the law, happy is he."

(c.) AMOS 3:7
"Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets."

(d.) THE OLD TESTAMENT
ADAM
Noah
Moses
Amos
Isaiah
Jeremiah
Daniel
Malachi

(e.) THE NEW TESTAMENT
CHRIST
Peter
Mark
Paul
Matthew
James
Timothy
John

(f.) THE BOOK OF MORMON
LEHI
Nephi
Mosiah
Alma
Helaman
Benjamin
Moroni
Mormon

(g.) THE DOCTRINE AND COVENANTS
Joseph Smith
Brigham Young
John Taylor
Wilford Woodruff
Lorenzo Snow
Joseph F. Smith
Heber J. Grant
George A. Smith
David O. McKay

(h.) PROPHETS
---------
Who will come forth in the future.

(i.) II TIMOTHY 3:16-17
"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

(j.) DOCTRINE AND COVENANTS 131:6
"It is impossible for a man to be saved in ignorance."
Lesson 11

ARE THERE LAWS IN OUR CHURCH?

Lesson Outline

I. Objective

To help the students realize that the Lord has set up laws of conduct for the members of the Church which he expects to be followed, in order that:

A. The students will see that the Church is governed by a set of divine laws for acceptable conduct.

II. References

A. Basic:

1. Doctrine and Covenants Section 42.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:


III. Devotional Suggestions

A. Songs:

1. "It May Not Be on the Mountain Height"

2. "Let Each Man Learn to Know Himself"

Teacher Notes

Suggested Time: 4-5 Days
Lesson Outline

3. "Lord, Accept Our True Devotion"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. If you were asked by another person to define the laws in our church, how would you answer? Is there a difference between commandments and laws? (The teacher could then say: "With the use of your copies of the D & C, let us determine [in Section 42] what the Lord has given us as laws."

B. The lesson title could be written on the board. Allow plenty of time for the students to read it and then comment: "We are often told about keeping the commandments but are there really any actual 'laws' in our restored Gospel?" After some discussion the teacher could ask the students why we should want to study divine laws.

C. Ask students: "How important are laws in keeping order where we live? How different would it be if there were no laws?" Move into the lesson with: "Let us now consider some divine laws."

D. See "Motivational Item," pp. 11-13, 11-14.

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (The students will see that the Church is governed by a set of divine laws for acceptable conduct.)

1. **THE LAW OF THE LORD**

   "Why does the Church need a definite system of laws concerning procedure and conduct?" It was important for the Saints to understand just what the Lord expected
### Lesson Outline

from them. Section 42 is often referred to as "The Law of the Lord." It is as important for us to know what is expected as it was for the early Saints. "Let us now analyze this section and see how it applies in our lives."

2. **THE LAW OF PROPAGANDA**

This law concerns the method to be used to spread the gospel. (Ask the question before reading the verses.)

- a. Who were assigned to preach the gospel?
- b. Were they to preach only repentance?
- c. Where were they to build up the Church?
- d. How do the preceding commands compare with our modern missionary program?
- e. Discuss the application to Lesson 6 on the missionary system and inform the students how they personally fit into this revealed plan.

3. **THE LAW OF ORDINATION**

No person, says the Lord, can "preach my gospel or build up my church except he be ordained." (Definition of "ordain," Supplementary Material 11.1.)

- a. Who may ordain others to the job of missionary work? (Only one who has the authority.)
- b. Discuss the possible result if just anyone could ordain others to a position in the priesthood

### Teacher Notes

- D & C 42:1-10.
- D & C 42:4-6.
- D & C 42:7.
- D & C 42:8.
- D & C 42:11-17.
- S. Mat. 11.1.
- D & C 42:11.
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<td>anytime they chose.</td>
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| c. "How important is ordination?"
Only one who has the proper priesthood with permission from one who has the keys can legally perform an ordination. Bring out how Catholics allow anyone to baptize a child if its life is in danger right after birth. A Mormon nurse could baptize a Catholic child and it would be accepted by that church. This is not true, however, in the reverse. |

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<td>4. <strong>THE LAW OF MORAL CONDUCT</strong></td>
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<td>It should first of all be emphasized that the Lord revealed a single standard of moral conduct. Many people in the world follow a &quot;double standard,&quot; one for women and one for men. A Latter-day Saint man is not free to &quot;sow his wild oats,&quot; as they say. He must remain as pure and chaste as the girl he would like to marry.</td>
</tr>
<tr>
<td>a. <strong>Thou Shalt Not Kill</strong></td>
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<td>Anger &quot;without a cause&quot; (Matt. 5:22) is stamped by the Lord as a crime. A person does not have to be physically dead to have been murdered by another. We read in D &amp; C 59:5-6 that we must not kill &quot;... nor do anything like unto it.&quot; Ask the class to name things that would be classified &quot;like unto 'killing'.&quot; Bring out that making our parents worry so much they actually lose health is a form of killing. Also unjust brow-beating and persecution of fellow classmates is &quot;killing&quot; a part of them.</td>
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<td>Lesson Outline</td>
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<tr>
<td><strong>b. Thou Shalt Not Steal</strong></td>
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<tr>
<td>Discuss the act of stealing with the students as &quot;... nor do anything like unto it.&quot; Ask the students to name some acts that are a form of stealing. Some they might mention are:</td>
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<tr>
<td>(1) Cheating on a test is a form of stealing. (Stealing from a fellow classmate.)</td>
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<tr>
<td>(2) Assignments done by others for you is stealing also.</td>
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<tr>
<td>(3) Remember the verse states that he who won't repent &quot;... shall be cast out&quot; of the Church.</td>
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<tr>
<td><strong>c. Thou Shalt Not Lie</strong></td>
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<tr>
<td>How serious is the act of gossiping? A lie can so influence the social standing of other individuals that they could be &quot;cast out&quot; by their friends and thus, in a very real sense, have been &quot;murdered&quot; by your lie. Don't be guilty of this type of killing. (Try to show how these acts interlock one with another. Stress verse 27.) (See Supplementary Material 11.3.)</td>
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<tr>
<td><strong>d. Thou Shalt Not Commit Adultery</strong></td>
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<tr>
<td>Bring the students' attention to</td>
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the fact that although none of them may ever be guilty of the physical act of adultery, the real warning of the Lord comes in verse 23 concerning a mental act of adultery. To look upon a woman or a man with "lust" is mental adultery. Three things happen to that person: (1) he denies the faith; (2) he shall not have the spirit; and (3) if he doesn't repent, he shall be cast out of the Church. However, if a person does commit this sin, then we are under obligation to accept him into fellowship and forgive him when he has truly repented.

e. Keep All My Commandments

"If you lovest me thou shalt serve me and keep all my commandments," The Lord expects his children to keep all his laws because they love him. Love of God gives "boldness in the day of judgment."

5. THE LAW OF CONSECRATION

This subject will be handled in Lesson 17. A passing comment could be made here about the importance of personal concern for fellow church members.

6. LAW OF ADMINISTERING TO THE SICK

Verse 43 would seem to indicate that any sick person should use good food and drugs. It can be remembered that the Prophet Joseph Smith used the services of Dr. Wil- lard Richards. It should be stressed that administration should not be
Lesson Outline

a substitute for good food and plenty of rest when a person is ill.

a. What is the process for someone to be administered to? (By the faith of the sick member the elders are to be called. Two or more come and by the faith of the ill person and that of the elders that person can be healed. Faith assists the priesthood.)

(1) Stress: "If they die they shall die unto me and if they live they shall live unto me."

(2) Will every person that is administered to live?

b. Those who have faith and "are not appointed to death shall be healed." Explain that some people are called home at the conclusion of their ministrations. (See King Hezekiah; Prophet Joseph.) However, all those who die aren't specifically called home. We cannot say God sanctions all death. Human carelessness is a great factor in death.

c. For those who die "in the Lord," death is sweet, but to those who die not in him, death is bitter (verses 46-47). (See Supplementary Material 11.4.)

d. The principle of faith is stressed in verses 49-52. Which different acts can be done in faith?

(1) To see again.

(2) To hear again.

Teacher Notes

S. Mat. 11.4.

D & C 42:49-52.


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<tr>
<td>(4) By faith we can become the sons of God.</td>
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<tr>
<td><strong>7. THE LAW OF SUNDRY (VARIOUS) DUTIES</strong></td>
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<tr>
<td>Practical advice is now given the Saints on various items. As each is discussed, ask the students how they apply to them today.</td>
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<tr>
<td>a. One should pay for what he receives. (Verse 54.) Deal honestly with others and avoid any and all forms of debt. (Stress the importance of being debt-free and saving to pay for what you desire to obtain.)</td>
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<tr>
<td>c. We can receive revelation upon revelation, knowledge upon knowledge. The greatest evidence of this is the restoration of the Church through the Prophet Joseph Smith. The revelations he received were a direct result of his asking in prayer.</td>
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<tr>
<td>(1) What are you promised if you knock on Christ's door?</td>
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<tr>
<td>d. We are warned of secret combinations. We can best be good citizens by being very religious. Stay loyal to the Church. It is unwise to join any secret societies.</td>
<td>S. Mat. 11.5.</td>
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<td>(1) Why is divided allegiance dangerous? (See Supplementary Material 11.5.)</td>
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### Lesson Outline

| (2) Why is Communism so dangerous to free men? |
| (3) How can we best fight Communism? (Be true and active in our religion.) |

### Teacher Notes

| Ether 8:23-25. |
| D & C 42:74-93. |

#### 8. THE LAW CONCERNING TRANSgressors

The action to be taken on transgressors is very much to the point here. (The teacher may quickly review the verses with the students making them acquainted with the fate of transgressors.)

| a. (Verses 74-77; 80-83) Fornication and adultery. |
| b. (Verse 79) Killing. They shall be turned over to the law of the land. (The teacher might interject how the Lord feels about the laws of the land.) |
| c. (Verse 84) Robbing (use of force or violence when stealing). |
| d. (Verse 85) Stealing. |
| e. (Verse 86) Lying. |
| f. (Verse 84) Any manner of iniquity. |
| g. (Verses 88-93) Differences should be personally reconciled. If not, then go to church authorities. The confession and punishment is to be as public as the offense and no more. (See Supplementary Material 11.6.) |

### Conviction

| 9. At this time the teacher could go | S. Mat. 11.6. |
Lesson 12

HOW REAL IS CHRIST IN MY LIFE?

Lesson Outline

I. **Objective**

To help students accept the reality of Christ and prepare themselves to meet him when he comes in his glory, in order that:

A. They will learn to love their brother and accept Him and His commandments.

B. They will prepare for His second coming.

II. **References**

A. Basic:

1. Doctrine and Covenants Section 45.

B. Enrichment:


2. James E. Talmage, *Jesus the Christ*.

C. Scriptures for Memorization:


D. Scriptures for Underlining:

1. D & C 45:56-57.


III. **Devotional Suggestions**

A. Songs:

1. "I Know That My Redeemer Lives"
2. "O Thou Rock of Our Salvation"

B. Scriptures:

C. Poems:

---

Teacher Notes

Suggested Time: 2-3 Days
## Lesson Outline

1. Read the words to the song, "I Know That My Redeemer Lives."

### IV. Motivational Items

A. Read to the class, or have a student read, the "Description of Jesus Christ." Then comment: "Let us also see how real the personality of Jesus is portrayed in the Doctrine and Covenants."

B. Hold up a large representation of the face of the Savior. Ask the class, "Is this man real today?" After several students have answered the question, ask, "If he were to come into this room, could you see him, recognize him as a person? How do you visualize Christ?" After ideas have been expressed, the teacher could say, "The Doctrine and Covenants helps us to better understand Jesus Christ as a person. Let us strengthen our testimonies of the Savior."

### V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will learn to love their brother and accept Him and His commandments.)

1. Discuss the following questions with the students: (Read the verse after presenting the question.)

   a. In verse three Christ calls himself an advocate. What is that and what does he do? (One who pleads the cause of another.)

   b. What is the cause he is pleading for us with the Father?

   c. In verse five for whom is he pleading? (Those who believe in his name.) What would happen to all others?

   d. If those for whom he is pleading

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**Teacher Notes**

- S. Mat. 12:3.
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<td>will receive eternal life, how can you and I gain it? (By accepting and believing Christ.) How can we become sons and daughters of God (as stated in verse eight)?</td>
<td>D &amp; C 130:22. S. Mat. 12.1.</td>
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<tr>
<td>e. How much do you desire eternal life? (We then must know Christ!)</td>
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<tr>
<td>g. What has Christ done for you that you couldn't do for yourself, for which you should be eternally grateful? (He paid for our sins. Read with the class D &amp; C 19:15-19. Indicate the reason for His suffering. A real love of each student in the class and his personal willingness to die for each one of us.)</td>
<td>D &amp; C 76:69.</td>
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<td>h. Discuss the meaning of &quot;just men made perfect&quot; by the atonement of Christ. Christ has therefore made the following things possible by his work on this earth in our behalf:</td>
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<td>(1) He atoned for the death Adam caused to come upon us--thus we can be resurrected.</td>
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<tr>
<td>(2) He atoned for our sins; thus, we can now repent.</td>
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<tr>
<td>(3) He gave us the gospel to follow so we can learn the requirements to the Celestial Kingdom, and</td>
<td></td>
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### Lesson Outline

- Gain greatest happiness on earth.
  
  (4) He makes it possible for us to become perfect.

### Conviction

1. What would happen to us if a savior had not been provided? (We would be doomed to destruction. We would dwell with Satan forever.)

#### 2 Nephi 9:8-9

2. How close are you to Christ?

3. What can you do to develop a closer relationship with Christ? (The teacher can lead the discussion of the necessity of prayer, real sincere prayer, active thinking of the sacrifice of Christ and its results during the sacramental services each Sunday, an attempt to be worthy of all blessings received by developing a devoted mind and spirit about yourself, towards the Church, and the commandments.)

#### S. Mat. 12.2

- Same as sub-objective "B." (They will prepare for His second coming.)

1. The teacher can begin with the explanation of what is to follow in the last part of this section. Beginning with verse sixteen the Lord discusses the signs of his second coming. The teacher could say, "If we really believe in Christ and hope to dwell with Him, we need to prepare ourselves for his second coming. We need to prepare so we can be ready to work with Him. Let us now study and answer this worksheet to learn what we might expect." The worksheet can then be handed out to the students.
Lesson Outline

Conviction

2. After students complete the worksheet, the teacher may discuss what he feels to be of most importance in helping the students to accept the reality of the Lord Jesus Christ. The following are some possible concepts:

a. (Verse 15) Christ declares that he will reason with us. He can be talked with. He must therefore be merciful.

b. (Verse 24) He had foretold the dispersion of the tribes of Israel.

c. (Verse 28) He confirms the restoration of the gospel in this day and age.

d. (Verses 51-53) The reality of the body of Christ when he shall appear to the Jews. As Christ received eternal life when he was resurrected, then he must of necessity have his body right now. Thus Christ is alive, ready to reason with us all through revelation.

Teacher Notes

D & C 45:15.

D & C 45:24.

D & C 45:28.

D & C 45:51-53.

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Challenge the students to actively strive towards achieving a deep personal testimony of Christ as their master and redeemer. Pray to obtain this testimony or witness.

2. Encourage students to do extra reading in the books concerning the prophecy of the last days that they might know more about the coming of Christ.
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<tr>
<td>3. Students may determine their responsibility to use the knowledge they now have in &quot;warning their neighbor.&quot;</td>
<td>D &amp; C 88:81.</td>
</tr>
</tbody>
</table>
What Think Ye of Christ? Whose Son Is He?

1. GOD THE FATHER. . . . Matt. 3:17
   "This is my beloved Son in whom I am well pleased."

2. SATAN. . . . Luke 4:33
   "The Holy One."

   "Unto you is born this day a Saviour, which is Christ the Lord."

   They praised God for the things they had seen.

5. HEROD. . . .
   He feared Him so he had all of the male children in Bethlehem killed to try and destroy Him.

6. JOHN THE BAPTIST. . . . John 1:34
   "Behold the Lamb of God."

   "Thou art the Christ."

8. ANDREW. . . . John 1:40
   "I found the Messiah."

9. PHILIP . . . . John 1:45
   "me too."

10. NATHANIEL. . . . John 1:46
    "He is the Son of God."

11. JUDAS. . . . Matt. 27:4
    "I betrayed innocent blood."

12. SAMARITANS. . . . John 4:29
    "Is this not the Christ?"

13. PILATE'S WIFE. . . . Matt. 27:19
    "a just man."

    "This was the Son of God."

15. PILATE. . . . Matt. 27:24
    "This just person, I wash my hands."

    "They smote their breast."
17. CHRIST... John 8:24, Mark 13:6, John 8:12; 5:36.
"I am He," "I am the Christ." "I am the light." "I have greater
witness, for the works which I do testify of me."

18. AT LEAST 12 lepers healed
6 freed from devils
10 blind given sight
3 lame to walk
3 dumb given speech
7 healed from fever
3 raised from the dead
Many times... HE HEALED ALL OF THEIR SICK.

His master teachings testify, Matt. 11:5: "The blind receive their sight,
the lame walk, the lepers are cleansed, the deaf hear, the dead are raised
up, and the poor have the gospel preached unto them."

His parables are incomparable, over 30 of them. "Search the scriptures
for in them ye have eternal life: and they are they which testify of me." (John 5:39.)
The Book of Mormon came, "to the convincing of the Jew and the Gentile
that Jesus is the Christ, the eternal God, manifesting Himself unto all nations."
(Book of Mormon flyleaf.)
As a strong final testimony then add D & C 76:22-23.

HOW CAN ANYONE DENY SUCH OVERWHELMING EVIDENCE AS TO WHO
CHRIST IS?

--Author unknown to writer

Lesson 12--Worksheet 12.2

Answer the following questions from Section 45 of the Doctrine and Covenants.
(Veres are indicated as a guide.)

1. (Verses 22-25) Of whom was it prophesied that they would be scattered
and later gathered again? ____________. At what period of time?__________

2. (Verses 26-27) List the occurrences of this time. ____________________________

3. (Verse 28) What is the light spoken of? ____________. When did this
light come to earth and through whom? ________________________________

4. (Verse 29) Why won't some people in that day accept the truth? _______

5. (Verses 31-33) What is to be the fate of those who reject the gospel?____

6. (Verses 34-39) What will we know when these signs are witnessed?____
7. (Verses 40-43) List the signs Christ foretells:______________________________________

8. (Verses 44-50) Explain in your own words the coming of the Savior to the world. ____________________________________________________________

9. (Verse 46) What part do those who have died play in the second coming? ____________________________________________________________

10. (Verses 67-71) What will the conditions be prior to the second coming of Christ among all peoples? ________________________________

11. (Verses 51-53) How will the Jews finally accept the Christ? _________________________________________________________________

12. (Verse 54) In which resurrection do those who died without the law take part? ________________________________________________

13. (Verse 55) What will be the fate of Satan when Christ reigns here on the earth? _____________________________________________

14. (Verses 56-57) How does Christ interpret the parable of the ten virgins? ____________________________________________________

15. (Verse 58) Under what conditions shall children grow up during Christ's reign or Millennium? _________________________________

A Brief Description of a Brief Life

Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book; he never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles away from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with in this world except the naked power of his divine manhood.
Lesson 13

ON WHAT IS MY TESTIMONY BUILT?

Lesson Outline

I. Objective

To help students understand that a testimony of the gospel must be rooted firmly in the truth, in order that:

A. Any temptations of Satan or other effective means of deception can be overcome.

B. They will not build their personal testimony on anything but the truth so they might feel secure in their belief.

II. References

A. Basic:

1. Doctrine and Covenants Sections 39, 40.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:

Teacher Notes

Suggested Time: 3 Days
Lesson Outline

III. Devotional Suggestions

A. Songs:
   1. "Choose the Right"
   2. "Shall the Youth of Zion Falter?"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. The teacher could hold up a rather blunt knife and ask for a volunteer to give some blood for today's lesson. Explain that it requires a great deal of faith and testimony before a person is willing to give his life for a cause. Illustrate with the martyrdom of the Prophet Joseph Smith. The teacher can then say, "Let us now determine if we too can ground ourselves more firmly in the truths of the gospel."

B. Discuss the definition of testimony by Eldred G. Smith: "A knowledge of a fact."

C. "If a foreign power were to suddenly take over this area and condemn to death all who wouldn't deny faith in God, would you have the testimony to stand before a firing squad and die for your knowledge of the gospel?" "Let's now see how the Doctrine and Covenants can help us to root ourselves deeper in the gospel."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (Any temptations of Satan or other effective means of deception can be overcome.)

B. The teacher can begin by giving the students the following information about James Covill. Two revelations D & C 39; 40.
Lesson Outline

deal with this man, Sections 39 and 40. He came to Joseph shortly after the Church conference of January 2 at Fayette, New York.

"Shortly after the conference, a gentleman, James Covill, who had been a Baptist minister for forty years, came to the Prophet at Fayette, and expressed a desire to yield obedience to any commandment God should be pleased to give him, through His servant. This revelation came in answer to prayer on that subject." (Smith and Sjodahl, Doctrine and Covenants Commentary, p. 210.)

Ask the class now to read the two revelations and be prepared to answer the following questions either orally or written in their journals:

a. (Verse 6) Just what is the gospel of Jesus Christ that the Lord wanted James Covill to know and accept?

b. How would this compare with the doctrine Covill had taught for forty years as a Baptist?

c. (Verses 7, 8) Had Christ accepted the righteous heart of James Covill? What was in store for him?

d. (Verse 9) What personal things did the Lord know about James as revealed in this verse?

e. (Verse 10) What was James Covill commanded to do?

f. (Verses 11-24) If James followed Christ's counsel he would be called to do what type of work?
Lesson Outline                                            Teacher Notes

| g. (D & C 40) There were three things that kept James Covill from accepting the truth and receiving the peaceable things of the kingdom. Name them. (Satan tempted him, fear of persecution, cares of the world—or how he would now earn his livelihood once he quit his position as a minister.) |
| Conviction                                               |
| 2. How deep-rooted were the convictions of James Covill? How deep are yours? |
| 3. In the sight of the Lord did James have the potential of being an effective minister of the truth? Do you? |
| 4. What seemed to keep him from his potential? (At this point the teacher could discuss this portion of the parable of the sower: |

"The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.")

(To show the importance of good roots, read "Acres of Roots.") |
| 5. Ask the students to list other ways that have influenced them and other | Mark 4:14-17. |
| | S. Mat. 13:1. |
Lesson Outline

people to depart from the truth.  
(Use the three of James Covill as 
a beginner.)

B. Same as sub-objective "B." (They will 
not build their personal testimony on 
anything but the truth so they might feel 
secure in their belief.)

1. The teacher can ask the students 
how, as they seek to build their 
testimonies, do they determine 
truth.

a. They can then be referred to 

b. Also Moroni 7:12-14 can be 
discussed as it is very helpful 
on this subject.

c. It should then be stressed that 
all things that lead men to do 
good come from God. Use this 
with some of life's experiences 
as a measuring rod.

2. As the students understand the 
basis for a testimony, the teacher 
can ask if they feel that the testi-
mony they have is strong enough to 
withstand the temptings of Satan. 
(Allow student responses, then ask 
if they would like more reinforce-
ments to develop that testimony. 
The teacher can then read the arti-
cle, "How May a Testimony of the 
Truth of the Gospel Be Attained?"
It would be well if each student 
could have a copy of this material 
or an outline of it, and underline 
and make notes as it is read and 
discussed. Also the "Recipe for a 
Testimony" could be duplicated and 
used as a guide. Students could 
keep this in their rooms to look at 
each day.)
Lesson Outline

Conviction

3. The teacher could ask the class, "Would Joseph Smith have died for the gospel if he was doubting in the faith?" (Read with the students D & C 76:22-23 and 135:3.)

4. The teacher could ask, "Do you think any effort was expended by President David O. McKay to receive his testimony?" (The teacher could then read "Testimony" by President David O. McKay.)

5. How much work do you think you will need to put forth to achieve a "knowing" testimony? How are you to show you are willing to do it?

VI. Application

A. Student Suggestions:

B. Some Possible Suggestions:

1. Students could be asked to list the steps as outlined by Elder Widtsoe as those necessary to obtain a testimony and then afterwards ask each student to set up a plan to fulfill those steps. Each should be encouraged to be definite in each area so he will know towards what he is working. (It might be well to set a time in the future when the student could report in written form how well he is progressing. Those students who report nothing could be admonished that this is the very reason why many won't be ready for the Savior when he comes, as studied in the previous lesson. A personal note on each student's paper at this time should do much in the way of encouragement.)

Teacher Notes

D & C 76:22-23; 135:3.

S. Mat. 13.4.
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| 2. In keeping with the application of the last lesson concerning Christ, the students could pick this one goal: "I want to be able to declare that I know that Jesus Christ is the Son of God. I will do the following to get myself in this position." (Then the student can list his method of reaching the desired goal.) | }
"Acres of Roots"

As a youth, I had to irrigate fruit trees down long furrows reaching from tree trunk to tree trunk.

It was always a problem to keep the weeds out of the ditches so the water would run. Fortunately we were allowed to ignore the weeds between the trees, except for those along the ditches.

The important thing was to get the water to the trunk of the tree!

Then recently a friend of mine took me on a tour of his very successful modern fruit farm. He is a scientific farmer. He has studied the problems of raising fruit. As a result he applies all the new methods devised to improve the size and quality of his fruit.

This friend of mine specialized in growing apples. He knows the condition of the soil, how deep in the ground one must go to reach the water table and exactly how deep the roots of the trees are.

"You know, there is scarcely a foot of ground in this immense orchard that is not covered with roots," he said. "What I see as I look at this orchard is acres of roots. It would be impossible to get enough water into the ground through just one ditch to supply all of those roots. It takes over five gallons of water per day just to supply the roots of one tree."

"We had to find a way to deliver an adequate supply of water to those roots," he continued. "First we cleared the weeds from every foot of ground. Then we maintained the ground free of weeds by almost constant cultivation. To deliver the water we set up a row of aluminum pipe that extends the entire length of the orchard. This pipe is light and can be moved easily.

"Sprinkler heads are located every 30 feet on this pipe, and there is enough pressure to thoroughly spray along each 60 foot row for 12 hours every 21 days. In 12 hours the ground is thoroughly soaked and will supply the roots for 3 weeks!"

This fruit farmer raises superb apples, and has the greatest yield of any of the farmers in the area. He fully realized the necessity of caring for the roots of the trees.

We must help our youth of the church to grow strong roots in the Gospel. Many members of the church may have attended the various meetings all their lives, but still know very little concerning what they believe. In their case only the trunk, not the roots has been watered!

If in their youth, young people can be stimulated to study, think, ponder, reason and analyze, they will eventually have much stronger roots in the church. The Gospel embraces all truth. It has nothing to fear from examination and cross-examination. By combining study with faith and works, we have the ingredients for a solid testimony with firm roots.
No one can be saved in ignorance!

--Dr. Lindsay R. Curtis, 2-1/2 Minute Talk Treasury, Vol. 1, pp. 39-40.

**How May a Testimony of the Truth of the Gospel Be Obtained?**

Members of the Church frequently "bear testimonies," one to the other. They declare that they know the restored gospel to be true, and voice the joy found in the possession of the gospel.

Such testimonies are statements of certainty of belief. They imply that the united experiences and powers of the man or woman confirm the truth of the gospel. Doubt is dismissed. Faith becomes the ruling power.

The beginning of a testimony is faith in God as the Father of the spirits of men; then in a divine plan of salvation for all men, with Jesus, the Christ, at the head; and finally in the restoration of the gospel or the plan and Priesthood authority through the instrumentality of the Prophet Joseph Smith.

A conviction of the truth of the gospel, a testimony, must be sought if it is to be found. It does not come as the dew from heaven. It is the result of man's eagerness to know truth. Often it requires battle with traditions, former opinions and appetites, and a long testing of the gospel by every available fact and standard. "Faith is a gift of God," but faith must be used to be of service to man. The Lord lets it rain upon the just and the unjust, but he whose field is well plowed is most benefited by the moisture from the sky.

Specifically, what must a person do in his quest for a testimony?

**First, there must be a desire for truth.** That is the beginning of all human progress, in school, in active life, in every human occupation. The desire to know the truth of the gospel must be insistent, constant, overwhelming, burning. It must be a driving force. A "devil-may-care" attitude will not do. Otherwise, the seeker will not pay the required price for the testimony.

A testimony comes only to those who desire it. Saul, as an enemy of Christ, was sincere in his persecutions. As his desire for truth developed, the Lord could bring to him the conviction of his error. Running through the Pauline epistles is the glorification of truth as the foundation of all wisdom.

Desire must precede all else in the winning of a testimony.

**Second, the seeker for a testimony must recognize his own limitations.** He is on a royal road, traveling towards the palace of truth, in which all human good may be found. There are truths beyond the material universe. Indeed, a testimony may be said to begin with the acceptance of God, who transcends as well as encompasses material things. The seeker for a testimony feels the need of help beyond his own powers, as the astronomer uses the telescope to enlarge his natural vision. The seeker for a testimony prays to the Lord for help. **Such a prayer must be as insistent and constant as the desire.** They
Lesson Outline

I. Objective

To help students realize that God has given every man wonderful spiritual gifts to help him live his life more successfully, in order that:

A. They will desire to know what the gifts are that God has given to man.

B. They will know how to develop their own gifts and thereby become more spiritual and of more help to their fellow church members.

II. References

A. Basic:
   1. Doctrine and Covenants Section 46.

B. Enrichment:

C. Scriptures for Memorization:
   1. D & C 46:11, 12.

D. Scriptures for Underlining:

Teacher Notes

Suggested Time: 3 Days
Lesson Outline

III. Devotional Suggestions

A. Songs:
   1. "We Are Sowing"
   2. "Oh Say, What Is Truth?"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. Read this quotation to the students and have them respond to its meaning:

"Each is given a bag of tools, a shapeless mass, a book of rules; and each must make ere life is flown, a stumbling block or a stepping stone."
--Anonymous

It can be stressed that in order to be successful, effort is needed. "Let us now see what the Lord has in store for us to help us pass our test in this life."

B. The poem "Luck" can be read to the students. The teacher could then ask, "What do we learn from this poem?" (That there is little basis to the statement that success is the result of luck. Success is the product of applying raw talent and shaping it into something useful.) "What gifts do we have that could be developed to help us make a success of this life? Let us turn to the 46th section of the D & C and find out."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will desire to know what the gifts are that God has given to man.)

1. "On November 29, 1839, the prophet
Joseph Smith and Elias Higbee, in seeking redress for crimes committed against the Saints in Missouri visited President Van Buren in Washington, D.C., as part of this mission. In that interview, the President of the United States asked the Prophet wherein the Latter-day Saints differed from other religions of that day. His reply was that "... we differed in the mode of baptism, and the gift of the Holy Ghost by the laying on of hands." (Joseph Smith, History of the Church, Vol. 4, p. 42.)

Read this statement to the students and then explain that the Holy Ghost is the first gift a convert receives. Thus the step in the developing of spiritual gifts lying dormant in us is to be worthy of the presence of the Holy Ghost. He must help us to come closer to God.

2. How many people really have the opportunity to receive and develop a special spiritual gift? (Discuss verses 11 and 12 of Section 46 showing that every member has a gift.)

a. Do you then, as a confirmed member of the Church, possess a "gift of the spirit"? More than one? Why?

b. Do you know what your gift is? (Many people don't know for many years. It is a developmental process. Others might recognize it before you yourself do.)

3. What are the purposes of the gifts of the spirit? (Discuss the eighth and ninth verses of Section 46.)

The following are some points to
Lesson Outline

consider:

a. (Verse 8) "... That ye may not be deceived, seek ye earnestly the best gifts, ..."  

b. (Verse 9) "They are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; ..." (Notice here that you don't have to be perfect but only have the great will to try hard and do the very best you can.)

c. (Verse 9) "... that all may be benefited that seek or that ask of me, ..." (Those who use their gifts do it unselfishly. Others need to be strengthened.)

4. What are some of the gifts of the spirit? Ask the class to help list and tell the meaning of those they can think of and then go through the verses found below and compare the lists. (The teacher might want to review the gifts outlined in I Cor. 12:1-11; Moroni 10:8-19.) (The notes on each gift as found on pages 274-277 of Doctrine and Covenants Commentary and pp. 196-199 of Doctrine and Covenants Compendium are excellent helps to interpret what each one is.)

<table>
<thead>
<tr>
<th>Lesson Outline</th>
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<tr>
<td>b. (Verse 14) Faith.</td>
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<td>c. (Verse 15) Differences of administration.</td>
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<tr>
<td>d. (Verse 16) Diversities of operation of the spirit.</td>
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Smith and Sjodahl, pp. 274-277,  
Sperry, pp. 196-199.
Lesson Outline

e. (Verse 17) Wisdom.
f. (Verse 18) Gift to instruct (knowledge).
g. (Verse 19) Faith to be healed.
h. (Verse 20) Faith to heal.
i. (Verse 21) Working of miracles.
j. (Verse 22) Gift of prophecy.
k. (Verse 23) Discerning of spirits.
l. (Verse 24) To speak in tongues.
m. (Verse 25) Interpretation of tongues.
n. (Verse 27) To discern all those gifts.
o. (Verse 29) Some to have all these gifts. (President of the Church. See D & C 107:92.)
p. (For quotation by the Prophet Joseph Smith on these gifts and how they are recognized, see Supplementary Material 14.2.)

Teacher Notes

D & C 107:92.

S. Mat. 14:2.

Conviction

5. What is the first and most important gift a person must be in search of? (The gift of the Holy Ghost.) Does this gift rest immediately on a newly confirmed member of the Church? (Read the following quotation by Joseph Smith, Jr., to the class:

"The Gift of the Holy Ghost by the laying on of hands, cannot be
received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws." (Joseph Smith, History of the Church, Vol. 3, p. 379. Underlining added.)

Help the students understand that the Holy Ghost, the forerunner of any of the other gifts, can only reside in a temple of righteousness. We first must have him dwelling with us, then we can obtain other gifts.

6. Can we develop spiritual gifts of our own? For whose benefit are they given? (For each other.)

B. Same as sub-objective "B." (They will know how to develop their own gifts and thereby become more spiritual and of more help to their fellow church members.)

1. The gifts are for those who do what? (Who keep all the commandments or seek to do so.)

2. The gifts must be sought after and will only be ours if we honestly try for them. What are the five requirements for obtaining and using a gift as found in verses 28, 30-33?

a. "And it shall come to pass that he that asketh in Spirit shall receive in Spirit . . ."

b. "He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh."

c. "And again, I say unto you,
Lesson Outline | Teacher Notes
--- | ---
all things must be done in the name of Christ, whatsoever you do in the Spirit; . . ."  
d. "And ye must give thanks unto God in the Spirit for whatsoever blessings ye are blessed with."  
e. "And ye must practice virtue and holiness before me continually. Even so. Amen."

Conviction

3. What do you feel it will take to obtain and use your gifts? How much and what kind of effort?  

4. How could you begin so as to be on the road towards obtaining your special gifts now on reserve waiting for you?  

5. Just how much do you want this gift? Why?

VI. Applications

A. Student Suggestions:  

B. Some Possible Suggestions:

1. From the requirements listed under "B. 2." help students arrive at some understanding of how they can begin on their own.

2. Stress the need for daily prayers in the spiritual accomplishment of any gospel goal.

3. Have students learn to recognize and emulate the gifts of the Spirit which others enjoy.
SUPPLEMENTARY MATERIAL

14-8

Luck

The "Luck" that I believe in
Is that which comes with work;
But no one ever finds it
Who's content to wish and shirk;
The men the world call "lucky"
Will tell you one by one,
Success comes not with wishing,
But by hard work, bravely done.

--Anonymous

These . . . Are All Gifts

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet, how few of them could be known by the generality of men.

Peter and John were Apostles, yet the Jewish court scourged them as imposters.
Paul was both an Apostle and Prophet, yet they stoned him and put him into prison.
The people knew nothing about it, although he had in his possession the gift of the Holy Ghost . . . Who could point out a pastor, a teacher, or an evangelist by their appearance, yet had they the gift of the Holy Ghost? . . . There are several gifts mentioned here [the Prophet was talking about I Corinthians 12: 4-11], yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless someone spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible--the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

--Sidney B. Sperry, Doctrine and Covenants Compendium, pp. 199-200.

The Gift of the Holy Ghost

We believe in the Gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; We believe that it (the Gift of the Holy Ghost) is necessary to make and to organize the priesthood. That no man can be
called to fill any office in the ministry without it; we also believe in prophecy, 
in tongues, in visions, and in revelations, in gifts, and in healings; and that 
these things cannot be enjoyed without the gift of the Holy Ghost. We believe 
that the holy men of old spake as they were moved by the Holy Ghost, and that 
holy men in these days speak by the same principle; we believe in its being 
a comforter and a witness bearer, that it brings things past to our remembrance, 
leads us into all truth, and shows us of things to come; We believe that "no 
man can know that Jesus is the Christ, but by the Holy Ghost." We believe 
in it (this Gift of the Holy Ghost) in all its fullness, and power, and greatness 
and glory; but whilst we do this, we believe in it rationally, consistently, 
and scripturally, and not according to the wild vagaries, foolish notions and 
traditions of men.

--Joseph Smith, as found in Joseph 
Fielding Smith's Teachings of the 
Prophet Joseph Smith, p. 243.
Lesson 15

WHY IS SATAN SO DANGEROUS?

Lesson Outline

I. Objective

To aid the students in realizing that Satan is real and is dedicated to their destruction, in order that:

A. The students might recognize Satan for what he is, how he works, and what his purposes are, that they can successfully avoid being influenced by him.

II. References

A. Basic:

1. Doctrine and Covenants Sections 50, 129.

B. Enrichment:


C. Scriptures for Memorization:

D. Scriptures for Underlining:

1. D & C 129.

III. Devotional Suggestions

A. Songs:

1. "Choose the Right"

2. "Prayer Is the Soul's Sincere Desire"

B. Scriptures:
Lesson Outline

C. Poems:

IV. Motivational Items

A. The following story could be told to the students:

Two young fellows emerged from their Sunday School class discussing the lesson topic of "Satan." One of them turned to the other and asked, "Do you really believe all this stuff about Satan?" The second replied, "No, it's just like Santa Claus; he's your father."

Ask the students if very many people actually believe that Satan is just a story to scare little folks, or is he real. Then say, "In our lesson today, we shall learn the truth about Satan."

B. Analyze the following comment from a skeptic with the students.

"Since time began, mankind has blamed Satan or the devil for the cause of their follies. They always put the blame on him and excuse themselves. I don't believe there really is a Satan; he is just a scapegoat for everybody that does wrong."

After some discussion, read this quote from Joseph Smith, Jr.:

"Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the spirit of God would be liable to be led into temptation. . . . God would not exert any compulsory means, and the devil could not." (Teachings of the Prophet Joseph Smith, p. 187.)

The teacher could now ask the class: "Is Satan real?" After comments, then
the teacher could say, "We shall now examine the information recorded in the D & C regarding Satan."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (The students might recognize Satan for what he is, how he works, and what his purposes are that they can successfully avoid being influenced by him.)

1. As an introduction to the information found in the D & C Section 50, the teacher could read the following from the autobiography of Parley P. Pratt concerning this period of Church history:

"As I went forth among the different branches (Church branches near Kirtland), some very strange spiritual operations were manifested which were disgusting rather than edifying. Some persons would seem to swoon away and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies and be drawn into contortions, cramps, fits, etc. Others would seem to have visions, and revelations, which were not congenial to the doctrine and spirit of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith and asked him to inquire of the Lord concerning..."
Lesson Outline

these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation (Section 50)." (Sperry, pp. 210-211.)

2. Are there false and evil spirits in this world deceiving mankind? How does the Lord know this? (Men's response.)

3. What is a hypocrite? How can they affect the Church? (They believe one thing and yet do another.)

4. How can we tell whether we are being inspired by the spirit of God rather than the spirit of the devil? The following is a guide:

   a. The word of truth comes through certain channels--through the Prophet or his delegates.

   b. Both the giver and the receiver are edified by what is said.

   c. Truth opens the way for more revelation of truth.

   d. When you receive a spirit and you pray to God in the name of Jesus and you don't receive the same spirit, then it is not of God.

5. Have there ever been any personal revelations by the Devil himself? (The Devil appeared as an angel of light; D & C 128:20; Garden of Eden. See also Moses 1:9-24.)

6. If a devil ever appeared to you personally, is there any way you could detect him?

Teacher Notes

D & C 50:2-3.

D & C 50:6-8.


Genesis 3.

S. Mat. 15.1.
<table>
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<tr>
<th>Lesson Outline</th>
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<tr>
<td>a. Refer students to D &amp; C 129 where &quot;three grand keys by which good or bad</td>
<td>D &amp; C 129.</td>
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<td>angels or spirits may be known&quot; are given. They follow:</td>
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<td>b. There are two kinds of heavenly beings:</td>
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<td>(1) Angels, who are resurrected personages, having bodies of flesh and bones;</td>
<td>Luke 24:39.</td>
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<tr>
<td>thus our resurrected Lord said these words: &quot;Handle me and see, for a spirit</td>
<td></td>
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<td>hath not flesh and bones as ye see me have.&quot; (Luke 24:39.)</td>
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<td>(2) The spirits of just men made perfect, they who are not resurrected, but</td>
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<td>inherit the same glory.</td>
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<td>c. The three grand keys of detecting whether a messenger is of God or not are:</td>
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<td>(1) &quot;When a messenger comes saying he has a message from God, offer him your</td>
<td>D &amp; C 129:4-5.</td>
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<tr>
<td>hand and request him to shake hands with you. If he be an angel (resurrected</td>
<td></td>
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<tr>
<td>being) he will do so, and you will feel his hand.&quot;</td>
<td></td>
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<tr>
<td>(2) The second is better understood with the background of verses 7 and 8 of</td>
<td>D &amp; C 131:7-8.</td>
</tr>
<tr>
<td>D &amp; C 131. Read and discuss it first, then read the second key:</td>
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<tr>
<td>&quot;If he (the messenger) be the spirit of a just man made perfect he will come</td>
<td>D &amp; C 129:6-7.</td>
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<tr>
<td>in his glory; for that is the only way he can appear--</td>
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ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message."

(3) The third key is therefore:

"If it (the messenger) be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him (because he was cast down from heaven without ever having the privilege of a mortal and then a resurrected body)."

Conviction

7. From what we have studied, how real is Satan? (It might be helpful if the Supplementary Material 15.3 is dittoed for each student's use.)

8. Is Satan a threat to our purpose on this earth? How? (Read the explanation in Widtsoe, pp. 208-211.)

9. Use the following object lesson to demonstrate the smothering effect of Satan on a good person.

   Needed: a bottle and a candle.

   Light a candle and place where all of the students can see it. Next read the scripture, "Let your light so shine . . ." and discuss the meaning of the scripture with the class. Our light is a spiritual light, a"burning testimony."

   Now take the bottle and explain that it represents disobedience and sin plus a lack of desire for repentance. Place the bottle over the
Lesson Outline

1. Hold a candle and discuss the result with the class.

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Help the students understand now why they need a regular diet of prayer so they can count on God's inspiration when it is needed the most in detecting right from wrong. Without this companionship of the spirit we are easily deceived into committing sin.

2. Encourage students to read more about Satan and his ultimate aim of misery for all those who join with him.

3. Have students organize a program in which they can contrast that which is good and that which is evil, using the keys in V.A. 4.

Teacher Notes

2 Nephi 2:27.
SUPPLEMENTARY MATERIAL

"We Saw Evil Spirits!" 15.1

A report by Elder Heber C. Kimball of his experience with Elders Isaac Russell, Willard Richards, and Orson Hyde upon opening the British Mission in 1837.

I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feeling of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us exceedingly that day.


The Nature of Heavenly Messengers or Angels 15.2

In the broadest sense, any being who acts as a messenger for our Heavenly Father, is an angel, be he a God, a resurrected man, or the spirit of a just man; and the term is so used in all these senses in the ancient scriptures. In the stricter and more limited sense, an angel is, as the Prophet Joseph Smith states, a resurrected personage, having a body of flesh and bones; but it must be remembered that none of the angels who appeared to men before the death of the Savior could be of that class, for none of them was resurrected. He was the first-fruits of them that slept. He himself appeared often to His servants before he took His mortal body; for instance, to the brother of Jared, to Abraham, to Moses, to the seventy Elders and to many others.

--Sidney B. Sperry, Doctrine and Covenants Compendium, pp. 689-691.

Satan's Part in the Plan of Life 15.3

A. The Pre-existence

D & C 29:36-41  Devil in council in heaven--one-third of the hosts went
with him. Place prepared for them called hell.

**Rev. 12:12**  
Woe unto the inhabiters of the earth for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

**D & C 76:25**  
An angel of God who was in authority in the presence of God rebelled against him.

### B. Work on the Earth

**D & C 10:12-29**  
Influenced men to alter the Book of Mormon manuscript.

**D & C 76:28**  
Joseph and Sidney Rigdon beheld Satan.

**D & C 40:2**  
James Covill was tempted by Satan and lost his place.

**D & C 121:4**  
God controls and subjects the devil.

**D & C 128:20**  
Michael detected the devil when he appeared as an angel of light.

**D & C 129:8**  
Person can detect devil if he offers his hand but nothing is felt.

### C. Millennium

**D & C 88:110**  
Satan will be bound for a thousand years. (1 Ne. 22:26)

**D & C 88:113-114**  
Satan will battle against Michael in a last great war. He will be defeated, then thrown down to hell.

### D. Final Fate of Satan

**D & C 76:44**  
Everlasting punishment or endless punishment (meaning God's punishment).
Lesson 16
DO I CARE FOR MY FELLOWMAN?

Lesson Outline

I. **Objective**

To help the students realize that the wealth of the earth belongs to the Lord and we are but stewards who are asked to use it wisely, in order that:

A. They will understand that we all have a responsibility to those who are less fortunate than we.

B. They will consecrate themselves in word and deed to the development of a righteous people capable of serving one another.

II. **References**

A. Basic:

1. Doctrine and Covenants Sections 44, 51, 54, 104.

B. Enrichment:


C. Scriptures for Memorization:

D. Scriptures for Underlining:

III. **Devotional Suggestions**

A. Songs:

1. "Have I Done Any Good?"

Teacher Notes

Suggested Time: 4-5 Days
Lesson Outline

2. "Lord, Accept Our True Devotion"

3. "Choose the Right"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. The teacher could present the following situation to the class and ask for responses:

"If you are trying to secure subscriptions to some philanthropic cause and bump into a gent who says, 'I have no money for charity now, but I'll remember your organization in my will,' you might try telling the prospect the fable about the cow and the pig. The pig said, 'I don't understand why men sneer when they use the word "pig." They use every part of me. Every part of my flesh is edible and even my bristles are usable.' The cow replied, 'I also give everything I have--but I give while I am still alive.'"

B. The moral to this story could be discussed by the class:

A small boy was sent to church by his father with a nickel and a dollar bill in his pocket. "You are to put what you please in the offering box, my boy. Listen to the sermon and make your offering in accordance with the impression made upon you." The boy had returned. "Well, what did you put in the box?" his father said. "The nickel. I was going to put in the other when I remembered what the clergyman said in his sermon." "What was that?" "The Lord loveth a cheerful giver."

C. In order to demonstrate the fact that each of us has a responsibility to others the following story could be told:
Lesson Outline

A fellow knew the contents of two different bottles full of pills. One was harmless and the other poisonous. He saw a person take the bottle with the poisonous pills in mistake of those that were the medicine. What should he do? Why? (The teacher could then lead into the lesson by saying, "We too have a responsibility to our brethren, especially in the Church. Let us now see what type of program the Lord has set up for the administration of the needy in the Church and how we fit into that program.")

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand that we all have a responsibility to those who are less fortunate than we.)

1. What is the position of the Church in regard to the gathering of wealth? (Before ye seek for riches, seek ye the kingdom of God.)

   Jacob 2:17-19.
   D & C 6:7.

2. On what conditions would the Lord allow us to seek for wealth? (If we used it to bless our fellowmen.)

   D & C 38:39.

3. Why is wealth necessary in order for us to effectively aid our fellowmen? To quote from Berrett:

   "It is difficult to help the poor if we have nothing to give, or lack the means to provide employment. It is difficult to care properly for the sick without the means to build hospitals and employ doctors. It is difficult to educate our neighbor's children without the means to build schools, provide texts, and employ teachers.

   "Wealth brings opportunities to bless our neighbors. When wealth is so used, happiness and peace result."
Lesson Outline

4. Should we seek for wealth as a group, a Church, or as individuals? (Our goal as a Church should be to help the less fortunate to also reach the Celestial Kingdom and not to become greedy and desire personal power.)

5. Who is to blame for the position of the poor--the rich or the poor? (It may rest on either or both. The poor are often to blame because of idleness.)

6. Are we as Church members sometimes blind to the needs of others?

Conviction

7. What responsibility have we to members of the Church who are less fortunate? To our families? To others?

8. Why is it important for us to remember this responsibility?

B. Same as sub-objective "B." (They will consecrate themselves in word and deed to the development of a righteous people capable of serving one another.)

1. Who created this earth? (The Lord.)

2. Who is the owner of this Earth? What then is our position as inhabitants thereupon? (We are only stewards--people allowed to use temporally the riches of the earth. Caution the students from always referring to the items in their possession as "mine." Share more with family members as all that you have belongs to the Lord more than you.)

3. Can you look upon anything on this earth as wholly our own personal property? (No, all belongs to the Lord.)

Teacher Notes

D & C 56:16.

D & C 42:42.
D & C 68:31-32.
D & C 56:17.
S. Mat. 16.1.

S. Mat. 16.2.

D & C 104:18.

D & C 14:9.
D & C 15:2.
D & C 38:39.
D & C 59:3, 16-21.
### Lesson Outline

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<tr>
<td>4.</td>
<td>If we recognize that all material things come from the Lord, to whom should we dedicate their use? (The Lord.)</td>
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<tr>
<td>5.</td>
<td>How did the early Saints show dedication to the Lord concerning the material things? (They accepted the Law of Consecration.)</td>
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<tr>
<td>6.</td>
<td>The Saints were given the Law of Consecration to better administer to the needs of the poor--actually to rid the Church of poor and very rich. As to how it was to work, we have a letter from Joseph Smith to Edward Partridge, the first bishop and man in charge of putting the law into working order. Read and discuss.</td>
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<td>7.</td>
<td>What was the procedure used to consecrate one's property and then obtain a stewardship whereupon one might earn his livelihood?</td>
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<td>8.</td>
<td>Why was it difficult for people to live this law? (Because a great deal of complete honesty was needed. Many could not keep it. The situation in Thompson is one example.)</td>
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### Teacher Notes

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<td>Sperry, p. 171.</td>
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<td>Sperry, pp. 172-174.</td>
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<td>D &amp; C 54.</td>
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<td>S. Mat. 16.3.</td>
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### Conviction

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<tr>
<td>9.</td>
<td>What can we do as our share of helping others now that we aren't living the Law of Consecration? (Pay an honest fast offering and attend to the sick among us.)</td>
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<td>10.</td>
<td>Are there any other programs functioning in the Church to help the poor and needy of our Church wherein we can participate? (The Welfare program. It would be helpful if teachers could obtain recent issues of the Church News or Improvement Era which have articles illustrating the work being done in</td>
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VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask students to make a mental or written commitment to participate in the regular fast each month and give their fast offering for the use of the poor.

2. Recognizing that everything belongs to the Lord, the students could adjust their thinking in regard to always being selfish and referring to the material things they possess as being "mine." If it could be done, the attitude of sharing with others would come easier and more willingly. Challenge students to find ways to practice this challenge.

3. The class could plan a service project of helping someone in need and work through the ward or branch to help that person.

(Note: See Handbook for policy concerning service projects.)
SUPPLEMENTARY MATERIAL

"... Individual Initiative and Individual Effort ..." 16.1

I believe in individualism as opposed to paternalism. In saying this I recognize the fact that a man's duties to himself and to his fellow men are indissolubly connected. Jesus taught that if a man is true to his own highest interests he cannot fail to discharge his obligations to his neighbors. Conversely, He taught if a man is faithful to the interests of his fellow men, he cannot be faithless to his own. And as a man thinks, so he acts.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living and are sitting effortlessly by, expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous strugglers. Emerson quotes someone as saying, "The world is in a state of bankruptcy; that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.


Broadmindedness 16.2

There is a tiny area in the retina of the human eye that contains only cone-type nerve endings. These nerve endings have the specific job of giving accuracy to our vision. When we want to see the tiny eye of a needle, or read extremely fine print, this small area, called the "fovea centralis," enables us to do it.

However, because of the fact that this area is so specialized in its function of giving us accurate closeup vision for minute objects, it lacks the rod-type nerve endings almost entirely. The rod-type nerve endings enable us to see at night. Therefore, in this small area we are literally blind at night.

If we look directly at a faint star at night, we may not be able to see it because we will be looking at it with the specialized area of the fovea centralis. If we look a little to one side of the star, however, the nerve endings outside this specialized area will enable us to see it.

As we go on our journey of life with a desire to keep "our eye single to the glory of God," let us not be so narrow in our vision that we fail to see our brother in need, or to see the opportunity to serve our fellow men.

--Lindsay R. Curtis, 2-1/2 Minute Talk Treasury, Vol. 1, pp. 93-94.
Fasting and Fast Offering

Fasting as a religious custom is a practice that has come down to us from the beginning of time. The exact date of the institution of fasting as a commandment from the Lord is not known. It was practiced anciently by the Lord's people in Old Testament times. It was observed by the Nephites after their arrival on this continent (Alma 6:6). Fasting was taught by the Savior in the Meridian of time (Matt. 6:16-18). It was restored in this dispensation through the Prophet Joseph Smith (D & C 88:76).

Fasting as a commandment to us is observed on the first Sunday of each month unless otherwise designated. It is achieved in four progressive steps: (1) Fasting; (2) praying; (3) worshipping; and (4) giving. Fasting consists of abstaining from food. It includes praying in secret and uniting in prayer in worship. The climax is reached at Fast Meeting where we express gratitude for our blessings. The final step is to give to the bishop the equivalent of the cost of the food saved for the benefit of the worthy poor.

Fasting was introduced in this dispensation by the Prophet Joseph Smith when the saints at Kirtland were in distress. The members were urged to fast and contribute the food thus saved for distribution to the poor. Fasting is a commandment as binding as any other law of the gospel. We are expected to refrain from partaking of food and water for two consecutive meals and then pay the equivalent of the cost of the food saved as a fast offering. The Lord has decreed the fate of those unwilling to impart of their substance to the poor.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D & C 104:18.)

We should be just as conscientious in paying this offering as we are in the payment of tithing. If we demonstrate willingness to share the bounties which the Lord has blessed us with, there is less chance of our being in need. Honesty in the payment of fast offering would substantially increase this fund, thus making it possible for the Church to care for the worthy poor.

Through fasting, we the donors and those who are the recipients of our giving are blessed. Their afflictions are alleviated and we are strengthened. Fasting is an exercise in moral discipline. When we fast objectively, it is easier to draw near to things spiritual and thus provide food for the inner man. Some of the greatest spiritual accomplishments were achieved while fasting. Parents are expected to teach this law to their children.

Lesson 17

DO I REALLY COMMUNICATE WHEN I PRAY?

Lesson Outline

I. Objective

To help students understand that prayer is a two-way communication between God and man, in order that:

A. They will accept the need and importance of prayer in their everyday life.

B. They will use prayer to help them conquer the difficulties that beset them.

II. References

A. Basic:

1. Doctrine and Covenants Section 53.

B. Enrichment:


4. Smith and Sjodahl, Doctrine and Covenants Commentary, pp. 312-313.

C. Scriptures for Memorization:

D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "Prayer Is the Soul's Sincere Desire"

2. "Sweet Hour of Prayer"

3. "There Is An Hour of Peace and Rest"
Lesson Outline

B. Scriptures:

C. Poems:

1. See Supplementary Material 17.6.

D. Quotations:

1. "Seven days without prayer makes one weak."

IV. Motivational Items

A. The teacher could read the following story and ask the class for comments afterwards:

Once upon a time a mother taught her young son to pray, and every night the prayer was the same. The young fellow memorized the prayer in less than a week and said the same prayer every night. Then one night before beginning the customary prayer, the young boy looked at his mother and said, "Why don't we just write this prayer down and hang it on the wall and then the Lord can read it and it will save you and me a lot of trouble?"

The teacher could then say, "Let us now see what is meant by communicating with God."

B. Ask the class for the interpretation of this story:

A spider had spun a large web in a high corner of a barn. He was unsatisfied with his abundance of food. One day he noticed that there was one thread that disappeared into the darkness of the upper portion of the corner. He couldn't remember why he put it there and as it didn't appear to be doing any good he decided to cut it. When he did, his web collapsed. He had cut off the strength that held his world together.
Lesson Outline

The teacher could ask the class, "What is the strength that holds our personal world together?" He then could move into the lesson with, "Let us see what the Lord has revealed concerning the importance of prayer in our lives."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will accept the need and importance of prayer in their everyday life.)

1. Ask the students to turn to D & C 53 and read and discuss this section with them. Point out that in verse one Bro. Gilbert is told that his prayers have been heard. He was given a special assignment. (See comments on Sidney Gilbert in Smith and Sjodahl, pp. 312-313.)

2. Were there other personal prayers answered in the Doctrine and Covenants? Some of the examples the teacher could use are:

   a. Section 4--To Joseph Smith, Jr. D & C 4.
   b. Section 8--To Oliver Cowdery. D & C 8.
   c. Section 11--To Hyrum Smith. D & C 11.
   d. Section 12--To Joseph Knight, Sr. D & C 12.
   e. Section 14--To David Whitmer. D & C 14.
   f. Section 15--To John Whitmer. D & C 15.
   g. Section 16--To Peter Whitmer, Jr. D & C 16.
   h. It should be pointed out by the teacher again that much of the Doctrine and Covenants is revelation received because of prayer uttered concerning a question or problem.
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<tr>
<td>3. Give each student a copy of the worksheet entitled, &quot;What Does the Lord Say About Prayer in the Doctrine and Covenants?&quot; (Class discussion should follow its completion.)</td>
<td>S. Mat. 17.1.</td>
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<td>Conviction</td>
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<td>4. Is prayer important in the sight of God?</td>
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<td>5. How does the Lord feel about a man who is not willing to thank him for the blessings he receives?</td>
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<td>6. Do you believe that prayer should be part of a man's everyday activity? Why?</td>
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<td>B. Same as sub-objective &quot;B.&quot; (They will use prayer to help them conquer the difficulties that beset them.)</td>
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<td>1. Pass a copy of &quot;Prayer&quot; (Supplementary Material 17.2) to each student and discuss the points there outlined.</td>
<td>S. Mat. 17.2.</td>
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<td>2. What words should be used to show respect when addressing our Father in Heaven? (See sheet, &quot;When You Pray,&quot; Supplementary Material 17.3.)</td>
<td>S. Mat. 17.3.</td>
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<td>3. What is the most important aspect of any prayer? The following could be discussed:</td>
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<td>a. The sincerity of the person.</td>
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<td>b. The desire to truly communicate with God.</td>
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<td>4. Why don't some prayers ever reach our Father in Heaven?</td>
<td>S. Mat. 17.4.</td>
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<tr>
<td>5. What does prayer really do for you? Are there any real rewards gained?</td>
<td>S. Mat. 17.5.</td>
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Lesson Outline

6. How should one pray?

**Conviction**

7. How can prayer help you to live better? (Use "Be Honest With Yourself" series. The one entitled "Add Prayer" is especially good here as it encourages the use of prayer when students do their homework.)

8. With the help of the students, list the helps received from praying.

9. Use Supplementary Material 17.8 to show how God understands our problems better than we.

**VI. Applications**

A. Student Suggestions:

B. Some Possible Suggestions:

1. As a class, fast and pray for a testimony of the Restored Gospel as well as a testimony that sincere prayers are answered in some way. Have a testimony meeting so that the students can share their newfound convictions.

2. Have them pray for something that you are quite sure that the Lord would like to grant as soon as they do their part in faith and works, such as getting along better with a brother or sister or keeping the Sabbath Day holy. Then they would try to make their request come to pass through effort on their part. The results would be reported to the class or teacher.

3. Have each student go to various church workers or to their parents and obtain accounts of five answered prayers.
Lesson Outline

These accounts could be shared in class.

4. Each student could pick a friend that does not have the habit of prayer and encourage them to pray regularly.
Lesson 17--Worksheet

WHAT DOES THE LORD SAY ABOUT PRAYER IN THE D & C?

Look up the following references and write them on the lines provided.

8:10

10:5

19:28

20:33

20:47

23:6

29:6

31:12

33:17

41:3

42:14

42:43-44
Prayer

"Prayer Is the Passport to Spiritual Power"

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him . . . " (Rev. 3:20)

"And I say unto you, ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

"For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened." (Luke 11:9-10)

Important Points to Remember When Offering a Prayer

1. Be prepared to pray, if called upon, in any type of gathering, using appropriate words suitable for the occasion. Think before you pray.

2. Pray loudly enough to be heard by all, using expression and sincerity. Do not pray to the congregation.

3. Hold in sacred reverence and respect the name of the Supreme Being and that name of His Beloved Son, Jesus Christ. Use the names and titles of Deity sparingly and without familiarity. When praying, avoid repetition of the name of Deity by continually repeating at brief intervals, "Our Father, in heaven." Such a practice is very disturbing and disturbing to those endeavoring to make your prayer their prayer.

4. In addressing the Lord, use the old style pronouns--"thee," "thou," "thy," and "thine." Do not use "you" or "your."

5. In calling upon the Lord say: "Our Father who art in heaven" or "Our Heavenly and Eternal Father" and close the prayer in the full name of the Savior and not by His first, or last name only.

6. Ask for God's spirit, not a portion of it.

7. Say "may" (not might) we have Thy Holy Spirit to be with us. Use the imperative or the indicative mood.

8. A prayer should be in the present tense. Using the word "may" should help one to do this.

9. Pray for the group as a whole, using "we," not "I," and "us," not "me."
Lesson 18

WHY IS EDUCATION IMPORTANT IN MY LIFE?

Lesson Outline

I. Objective

To help the students understand that the Lord commands his saints to become as well educated as possible, in order that:

A. They will better understand the early introduction of learning in the history of the Church.

B. They will accept the commandment to learn and feel the need to further their education.

II. References

A. Basic:

1. Doctrine and Covenants Section 55.

B. Enrichment:


C. Scriptures for Memorization:

18-1
Lesson Outline

1. D & C 88:118.

D. Scriptures for Underlining:


III. Devotional Suggestions

A. Songs:

1. "We Are Sowing"

2. "Let Each Man Learn to Know Himself"

B. Scriptures:

1. D & C 88:118.

C. Poems:

1. Read the words to "We Thank Thee, O God, For a Prophet."

IV. Motivational Items

A. The teacher could ask the students if they believe there will ever come a time when they will stop learning. After some discussion, this quotation by Brigham Young could be read:

"I will give you my opinion about it; (the question about whether a man would ever cease to learn or not) never, never. If we continue to learn all that we can, pertaining to the salvation which is purchased and presented to us through the Son of God, is there a time when a person will cease to learn? Yes; when he has sinned against God the Father, Jesus Christ the Son, and the Holy Ghost—God’s minister, when he has denied the Lord, defied Him and committed the sin that in the Bible is termed the unpardonable sin—the sin against the Holy Ghost. That is the time when a person will cease to learn, and from that time forth will descend in

Brooks, p. 265.
Lesson Outline

ignorance forgetting that which he
formerly knew . . . We shall never
cease to learn unless we apostatize
from the religion of Jesus Christ."

B. Read the following quotation from
Proverbs 13:20 and discuss the impor-
tance of choosing friends who can help
you grow in good useful knowledge.

"He that walketh with wise men shall
be wise; but a companion of fools shall
be destroyed."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will
better understand the early introduction
of learning in the history of the Church.)

1. The revelation in Section 55 gives
us the first real indication of the
importance of schooling. The
teacher could give the students a
little of the background of the man,
William Wine Phelps. One quote
from the Relief Society Magazine
which gives some idea of the ver-
satility of the man is as follows:

"William W. Phelps was a man of
great ability, with varied interests. Numerous
were his contributions to
the Church of Jesus Christ of Latter-
day Saints and to the American
frontier. His versatility of ability
and interests is shown by the fol-
lowing occupations and offices held
by him. He was a 'printer, hymn
writer, poet-journalist, scribe,
lawyer, educator, missionary, tem-
ple worker, member of city council,
member of stake presidency, pioneer,
explorer, writer of books and
pamphlets, topographical engineer,
surveyor general, weather man,
chaplain of lower house of repre-
sentatives, and speaker of the house

Teacher Notes


D & C 55.
Relief Society Magazine,
p. 54.
Brooks, p. 376.
Smith and Sjodahl, pp. 317-318.
Smith, p. 186.
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<td>2. In this revelation, Bro. Phelps was called to do a very important work.</td>
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<td>What was that work? (To go to Missouri and set up a printing shop where</td>
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<td>educational materials could be produced.)</td>
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<td>3. Why was W. W. Phelps called to do this work? Was he qualified? (Refer to</td>
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<td>his experiences as cited in number 1, above.)</td>
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<td>4. Does the Lord make use of the Saints' talents? Why? Is it possible that</td>
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<td>he has something in store for your future?</td>
<td>Berrett, p. 220.</td>
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<td>5. It would be interesting to the students to point out that when the</td>
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<td>Saints left New York and Pennsylvania to journey to Kirtland, Ohio, in</td>
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<td>1831, the first buildings they erected were combination chapels and school</td>
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<td>houses.</td>
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<td>6. How did Joseph Smith feel about the importance of education? After some</td>
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<td>comments, the following quotation might be read:</td>
<td>Berrett, p. 223.</td>
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<td>&quot;If children are to be brought up in the way they should go, to be good</td>
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<td>citizens here, and happy hereafter, they must be taught. It is idle to</td>
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<td>suppose that children will grow up good, while surrounded with wickedness,</td>
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<td>without cultivation. It is folly to suppose that they can become learned</td>
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<td>without education. In order to do this as it should be, it is necessary</td>
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<td>that children should be taught in the rudiments of common learning out of</td>
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<td>the best books.&quot;</td>
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<td>7. What was the &quot;School of the Prophets&quot;? (A school established</td>
<td>Berrett, pp. 223-224.</td>
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</table>
Lesson Outline

in 1833 at Kirtland, Ohio, for the leaders of the Church and for outgoing missionaries. It might be interesting to read the list of subjects studied by these pupils. See reference. The teacher could also discuss the real lack of educational facilities this far west in the America of 1833. This "School of the Prophets" is also claimed to be the first adult education program in America.

Conviction

8. What was the commandment of the Lord regarding the acquiring of knowledge and education in the early days of the Church?

9. What efforts were made by the early saints to see to it that their children received an education?

B. Same as sub-objective "B." (They will accept the commandment to learn and feel the need to further their education.)

1. Why is it important for people of the 20th century to search after a good solid education? (The teacher could point out the benefits in the immediate area.)

2. Why do some people feel ill at ease in gospel discussions when they can hold their own in discussions concerning subjects they have had in school. (Stress the idea that many exert very little effort in obtaining religious knowledge.)

3. If our purpose of being on this earth is to prove our worth to our Father in Heaven, after what type of knowledge should we be most diligently searching? (Religious knowledge.)

Teacher Notes

D & C 88:118.

S. Mat. 18.1.
Lesson Outline

4. Read and discuss this quotation by Joseph Smith:

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence, it needs revelation to assist us, and give us knowledge of the things of God."

5. Discuss this scripture with the students concerning intelligence gained in this life and how it will affect us in the eternities.

6. "It is impossible for a man to be saved in ignorance." Ignorance of what? Why is this true? How can we rid ourselves of ignorance?

Conviction

7. The teacher could at this time bring in recent statements or speeches regarding the improvement of education in the general locality that would be meaningful to the students. A possible further explanation of the program of Church education in the area would be helpful also.

8. After high school, what? (Ask some students what they feel they would like to do after school graduation. The Church College of Hawaii or other post-high school institutions of learning (i.e., trade schools) could be discussed. The more information planted at this time in their lives the finer the work will be later.)

VI. Applications

A. Student Suggestions:

Teacher Notes

Brooks, p. 257.

D & C 130:18-19.
S. Mat. 18.2.

S. Mat. 18.3.
**Lesson Outline**

**B. Some Possible Suggestions:**

1. The students could decide which area of the gospel they feel the weakest in and make it a Sunday project, for the next few weeks, to read about it as much as possible. They could even put the acquired information on paper to use for later reference or a talk in church.

2. Students could renew their efforts to complete the reading of the D & C and then begin another book. Try to work in book reports due in other classes from books on church subjects. Check library for possibilities.

3. Students could pick the subject they feel is the most difficult or uninteresting and develop some self-discipline in forcing themselves into a better learning condition.
SUPPLEMENTARY MATERIAL

The Study of the Gospel

It is a paradox that men will gladly devote time every day for many years to learn a science or an art; yet will expect to win a knowledge of the gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The gospel should be studied more intensively than any school or college subject. They who pass opinion on the gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless. (Underlining added.)


Importance of Knowledge

An editorial in the Deseret News, official organ of the Mormon Church, reminded the pioneers in 1852 that:

Knowledge or intelligence is progressive, here and hereafter. Some have supposed that it would make but little difference with them whether they learned much or little, whether they attained to all the intelligence within their reach, or not while they tarry in this world; believing that if they paid their tithing, went to meeting, said their prayers, and performed those duties which were specially commanded, that it would be well with them; and that soon they should lay off this mortal body, they should see as they are seen and know as they are known . . .

But this is a mistaken idea, and will cause every soul to mourn who embraces and practices upon it, when that soul arrives in the world of resurrected bodies, (should it be so very fortunate as to get there), for there they will realize, to their sorrow, that God required of them in this world not only obedience to his revealed will but a searching after his purposes and plans.

--Deseret News Editorial, Feb. 7, 1852

How to Increase Your Knowledge of the Gospel Without Really Trying

Attend your meetings regularly; participate in church activities enthusiastically; pay close attention to what is done, taught, preached, discussed; spend some time on your own reading the scriptures and other worthwhile materials on the gospel truths; mingle with people who know more about the Church than you do.

That's how.

Since LDS youth are famous for doing all of those things listed above, increasing their knowledge of the gospel isn't really a problem. Remembering what they've learned, may well be. Leading psychologists tell us that forgetting is one of the easiest things we do.
Psychologist H. Ebbinghaus* conducted some studies in memory several years ago in which he found that over a six-day period the persons tested forgot 75 percent of that which they had committed to memory at the beginning of the period. If this is typical, we can expect that by Saturday night of any week we will have forgotten 75 percent of the new things we learned in church the previous Sunday. If we stay away for two or three weeks or longer, we can expect that our reservoir of gospel knowledge will soon become depleted.

On the other hand, each time we renew our learning of a given set of facts, this information remains with us for a longer and longer period. This continues until we reach a stage called "over-learning," when an impression has become so deeply engraved on our minds that we are able to recall it at any time without assistance. The ability of most people to recite the complete alphabet without prompting, is a simple example of over-learning.

To remember the truths of the gospel, then, you should review them often by reading the scriptures, attending Sacrament meeting, priesthood meeting, Sunday School, seminary, and MIA and by praying for the treasures of the knowledge the Lord has promised to the obedient.

*H. Ebbinghaus, "Memory, a Contribution to Experimental Psychology"—translated by Ruger and Russenius, Teachers' College, Columbia University Education Reprints, No. 3.

--Arthur S. Anderson, from the "Era of Youth," Improvement Era, July 1962. (Used by permission.)
Lesson 19

AM I PURE IN HEART?

Lesson Outline

I. Objective
   To help students understand the purpose of the establishment of Zion, in order that:
   
   A. They will understand the history behind this zionist movement.
   
   B. They will prepare themselves for future events by becoming pure in heart.

II. References
   
   A. Basic:
      
      1. Doctrine and Covenants Section 57.
      
   B. Enrichment:
      
      
      2. William E. Berrett, The Restored Church, Chart on page 89.
      
      3. Duane S. Crowther, Prophecy, Key to the Future, pp. 177-195.
      
      
      

   C. Scriptures for Memorization:
      
      

   D. Scriptures for Underlining:

Teacher Notes

Suggested Time: 2 Days
Lesson Outline


III. Devotional Suggestions

A. Songs:
   1. "Beautiful Zion Built Above"
   2. "O Ye Mountains High"
   3. "Zion Stands with Hills Surrounded"

B. Scriptures:

C. Poems:
   1. Any of the above song lyrics could be read.

IV. Motivational Items

A. The teacher could write the words, "Are you Zion?" on the chalkboard and ask for a student to answer. After some ideas, it could be questioned: "How long has the Church been concerned with the movement of Zionism? Let us see what the revelations of God on this subject are in the Doctrine and Covenants."

B. The teacher could write the lesson title on the board and ask: "What does 'pure in heart' really mean?" He could then indicate that those who will meet Christ when he comes will be the pure in heart. "If he comes tomorrow, would we go up to meet him? Let's talk about the pure in heart and the special place where they can and will dwell."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand the history behind this zionist movement.)
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1. The Church understood from the Book of Mormon that New Jerusalem would be built on the American continent. Therefore, the saints were anxious to know where the city would be.</td>
<td>3 Nephi 21:23-24. Ether 13:3-10.</td>
</tr>
<tr>
<td>a. Must keep commandments before Zion can be established.</td>
<td>D &amp; C 6:6.</td>
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<tr>
<td>b. Revelation given concerning Zion the day the Church was organized.</td>
<td>D &amp; C 21:7-8.</td>
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<tr>
<td>c. In September 1830 the Lord said, &quot;No man knoweth&quot; where it would be.</td>
<td>D &amp; C 28:9.</td>
</tr>
<tr>
<td>d. Israel to be gathered to Zion.</td>
<td>D &amp; C 45:8-38.</td>
</tr>
<tr>
<td>2. In the summer of 1831 Joseph Smith and a small company headed for Missouri. (Read reference to the class.)</td>
<td>Sperry, pp. 232-233.</td>
</tr>
<tr>
<td>a. Independence, Missouri, to be the center spot. (See photo-chart.)</td>
<td>D &amp; C 57:1-3.</td>
</tr>
<tr>
<td>b. Jackson County, Mo., called the center place, is 34 degrees north latitude and 94 degrees west longitude. It is geographically in the center of the U.S.A.</td>
<td>Berrett, <em>The Restored Church</em>, p. 89.</td>
</tr>
<tr>
<td>3. Just where is Zion? (See &quot;Where Is Zion?&quot; in reference.)</td>
<td>Ludlow, pp. 245-246.</td>
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<tr>
<td>a. North and South America.</td>
<td></td>
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<tr>
<td>b. In the future, Zion will be the whole of the earth.</td>
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Conviction

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<th>Lesson Outline</th>
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<tr>
<td>4. What is Zion to be used for?</td>
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Lesson Outline

(Preparation for Christ and His second coming.)

5. What can we do to be prepared to meet Christ?

6. How is the preparation of Zion concerned with my future?

B. Same as sub-objective "B," (They will prepare themselves for future events by becoming pure in heart.)

1. About the same time as the revelations found in the D & C concerning Zion, Joseph received the vision of Moses as recorded in the Pearl of Great Price. The teacher could review the highlights of Chapter 7 concerning Enoch and his city.

Moses 7.

2. We must become like the city of Enoch in our own homes, cities, countries.

a. "The Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness."

Moses 7:18.

b. "Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion--THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn."

D & C 97:21.

Conviction

3. What is Zion? (A group of righteous followers of Christ.)

4. Where can Zion be today? (Anywhere where the true followers of Christ are.)

5. What must we do to prepare our-
Lesson Outline

selves that we can be pure in heart? (Give the class quotations from our prophets as cited in references.)

6. What are you now willing to do in your own life to become more pure in heart? (Ask for examples, then move into applications.)

IV. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask the students to list those things which will help them become pure in heart. Some ideas could be:

   a. Develop clean bodies.

   b. Avoid unclean thoughts.

   c. Read only good clean books.

   d. Check the movies you see that they are in harmony with Church standards.

   e. Talk with others only about good clean subjects. Avoid gossip.

Teacher Notes

Ludlow, p. 248.
Smith, pp. 310-311.
Lesson 20

HOW SHOULD I USE MY FREEDOM?

Lesson Outline

I. Objective

To help students realize that the gift of free agency they possess should be used to build up the kingdom of God, in order that:

A. They will understand what free agency is.

B. They will use their free agency for the betterment of themselves and of their brethren and sisters.

II. References

A. Basic:

1. Doctrine and Covenants Section 58.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:


III. Devotional Suggestions

A. Songs:
Lesson Outline

1. "Catch the Sunshine"
2. "Today, While the Sun Shines"
3. "God Speed the Right"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. Present the following quotation by Charles Kingsley to the class and ask for their reaction:

"There are two freedoms--the false, where a man is free to do what he likes; the true, where a man is free to do what he ought."

B. The following short story or experience might be read with the idea of determining how we ought to use our free agency.

I walked with my friend, a Quaker, to the newsstand the other night, and he bought a paper, thanking the news boy politely. The news boy didn't even acknowledge it.

"A sullen fellow, isn't he?" I commented. "Oh, he's that way every night," shrugged my friend.

"Then why do you continue to be so polite to him?" I asked.

"Why not?" inquired my friend.

"Why should I let him decide how I'm going to act?"

C. The following story could be read with the idea of conveying the thought of the results of using free agency to help and serve others.

One day I was traveling through Germany in a third-class railway carriage beside an eager youth who sat as if looking for something unseen. Facing him was a
fretful and plainly worried old man.
Presently the lad remarked that it would be dark before we reached the nearest large city.
"I don't know what I shall do when we get there," said the old man anxiously.
"My son is in the hospital, very ill. I had a telegram to come at once. But I am from the country and I'm afraid I shall get lost in the city."
To which the young man replied, "I know the city well. I will get off with you and take you to your son. Then I will catch a later train."
As they left the compartment, they walked together like brothers. Who can determine the effect of that small kind deed? You, too, can watch for the little things that need to be done.

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand what free agency is.)

1. How long have we as individuals lived? (We are "gnolaum" or eternal. It might stimulate the students if they contemplate the fact that they have always existed.)

2. Did God, therefore, create our intelligence? What did he create? (A spiritual body or tabernacle to house our intelligence.)

3. If God did not create our intelligence, then who controls our thinking? (We do ourselves. See reference.)

4. What then really makes us free agents? (Our individuality which was not created and can only be controlled by ourselves. See reference.)

5. What is the first recorded event of our use of free agency? (The war or rebellion in the pre-mortal world.)
Lesson Outline

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<td>6.</td>
<td>What was the plan Lucifer proposed that caused many to accept and then rebel? (A plan of force—a loss of free agency. A point to discuss here would be that if Satan had been allowed to use his plan, he would have obtained a power that even God did not use—that of controlling the minds of all mankind.)</td>
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<td>7.</td>
<td>Why did our Father allow us to rebel? Didn't he have better control over us as his children?</td>
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**Conviction**

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<td>8.</td>
<td>Why do we have free agency?</td>
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<td>9.</td>
<td>Of what benefit is it to us to be completely free to choose right or wrong?</td>
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<tr>
<td>10.</td>
<td>How can you use your free agency to better advantage?</td>
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<td>11.</td>
<td>Read the article by President David O. McKay entitled &quot;Free Agency ... The Gift Divine.&quot; (See reference.)</td>
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B. Same as sub-objective "B." (They will use their free agency for the betterment of themselves and of their brethren and sisters.)

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<td>1.</td>
<td>Does the position of your time and place on the earth have anything to do with how worthy you were in the pre-existence? (The idea should be stressed that if we lived worthy to come to earth at this time, then certainly we should use our free agency here as well as we lived it before we were born.)</td>
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<td>2.</td>
<td>If we inherit here what we earned before this life, how blessed are we? Did we use our free agency</td>
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**Teacher Notes**

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<tr>
<td>Moses 4:1-3.</td>
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<td>S. Mat. 20.2.</td>
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<td>S. Mat. 20.3.</td>
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<td>S. Mat. 20.4.</td>
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Lesson Outline

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<td>to our advantage with our Father before we came to earth?</td>
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<tr>
<td>3. What should we be doing here on earth? How should we be using this free agency? The Lord gives this counsel: (Also see reference.)</td>
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<td>S. Mat. 20.5.</td>
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<tr>
<td>a. &quot;... it is not meet that I should command in all things.&quot; If we are always compelled then we are a slothful and not a wise servant,</td>
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<tr>
<td>b. &quot;... men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness.&quot;</td>
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<td>D &amp; C 58:27.</td>
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<td>(1) Ask students if their parents need to continually harass them to do small things,</td>
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<td>(2) Other examples of this meaning:</td>
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<td>c. &quot;... power is in them, wherein they are agents unto themselves.&quot;</td>
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<td>D &amp; C 58:28.</td>
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<td>d. &quot;... inasmuch as men do good they shall in nowise lose their reward.&quot;</td>
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<tr>
<td>D &amp; C 58:28.</td>
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<tr>
<td>e. &quot;... he that doeth not anything until he is commanded, and receive that commandment with doubtful heart and keepeth it with slothfulness, the same is damned.&quot;</td>
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<tr>
<td>D &amp; C 58:29.</td>
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<tr>
<td>(1) Explain the meaning of &quot;damned.&quot; It is to be stopped in progression. To have further use of free agency thwarted.</td>
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</table>
### Lesson Outline

2. **Why? Explain.**

4. Discuss the reward and punishment system as put forth by the Lord in the references.

5. Are we in slavery because we must obey God? (See reference.)

### Teacher Notes

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<tr>
<td>D &amp; C 58:30-33.</td>
<td>Ludlow, p. 155.</td>
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<td>Ludlow, p. 160.</td>
<td>S. Mat. 20.6.</td>
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### Conviction

6. How can you use your free agency to be of service to others? (The teacher may want to use Motivational Item "C" if it hasn't been used up till now.)

7. Some students might think, "Yet, I am but one and my decisions and assistance would not be felt in the Church." (Give each student a copy of the card, "Who Makes a Church Program?" See reference.)

8. Why does the Lord love those who spend time and agency in the service of others? (Because this is a god-like attribute and helps his children become more like him.)

### VI. Applications

#### A. Student Suggestions:

#### B. Some Possible Suggestions:

1. Have students analyze themselves to see what misuse of free agency they are involved in personally. Anything that is keeping them back from progressing spiritually. Ask them to develop a plan whereby they can accept the right and disregard the evil.

2. Help them decide on a particular future goal, make up a plan to reach it and then begin work and go after it.
SUPPLEMENTARY MATERIAL

Man Controls His Freedom

Free agency--the untrammelled will, the right to choose and act for oneself, to obey or disobey law--is a fundamental, unalterable, everlasting quality of man. Divinity stands aside for it. By its exercise, man progresses gloriously or retrogrades dishonorably.

--John A. Widtsoe

Free Agency Is Eternal

All intelligent beings are . . . endowed with certain inalienable rights, privileges, and powers inherent in them. When God organized intelligent beings, He organized them as independent beings to a certain extent, as He is Himself. And whether we see an evil act or a good one performed by an intelligent being, that being has performed the act by his will, by his own independent organization, which is capable of doing good or evil, of choosing light or darkness.

--Brigham Young, as found in the Journal of Discourses, Vol. 6, p. 146.

God Does Not Force Us

Would you allow everybody to worship as they please? Certainly. What? If you knew they were in error? Certainly. I would not wish to control the human mind, I would not control the actions of men, God does not do it. He leaves them to their own agency to combat with the trials, temptations, adversities and evils of every kind that are in the world, to which humanity is or can be incident. He puts within their reach, however, certain principles and would like to lead them to Himself if they would be led. If not, He then does the very best with them that He can.

--John Taylor, as found in the Journal of Discourses, Vol. 21, p. 16.

Free Agency . . . the Gift Divine

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. One of the most urgent needs today is the preservation of individual liberty. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has this most precious of all life's endowments--the gift of free agency--man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it
was necessary for the Creator first to make him free. "Personal liberty,"
says Bulwer-Lytton, "is the paramount essential to human dignity and human
happiness."

References in the scriptures show that this principle of free agency is
(1) essential to man's salvation; and (2) may become a measuring rod by
which the actions of men of organizations, and of nations may be judged.

I do not know that there was ever a time in the history of mankind
when the evil one seemed so determined to strike at this fundamental virtue
of free agency.

I am not one of those who see in the world catastrophes the hand of
God as their cause. I do not believe that God has caused the misery in the
world today. I do believe that the conditions of the world today are a direct
result—an inevitable result—of disobedience to God's laws.

I believe that one of God's greatest attributes is love, that he is our
Father and desires the happiness and eternal life of his children.

Men may choose the right or they may choose the wrong; they may walk
in darkness or they may walk in the light; and, mind you, God has not left
his children without the light.

God is watching over the destiny of nations. Shakespeare said:

There's a divinity that shapes our ends,
Rough-hew them how we will.

(\textit{Hamlet}, Act V, sc. 2, line 10.)

We may "rough-hew our ends," as we choose our course, but God will over-
rule our acts and the acts of nations for the consummation of his divine pur-
poses.

With free agency there comes responsibility. If man is to be rewarded
for righteousness and punished for evil, then common justice demands that he
be given the power of independent action. A knowledge of good and evil is
essential to man's progress on earth. If he were coerced to do right at all
times, or were helplessly enticed to commit sin, he would merit neither a
blessing for the first nor a punishment for the second. Man's responsibility
is correspondingly operative with his free agency. Actions in harmony with
divine law and the laws of nature will bring happiness, and those in opposition
to divine truth, misery. Man is responsible not only for every deed, but also
for every idle word and thought.

Freedom of the will and the responsibility associated with it are funda-
mental aspects of Jesus' teachings. Throughout his ministry he emphasized
the worth of the individual and exemplified what is now expressed in modern
revelation as "his work and his glory." (See Moses 1:39.) Only through the
divine gift of soul freedom is such progress possible.

Force, on the other hand, emanates from Lucifer himself. Even in man's
pre-existent state, Satan sought power to compel the human family to do his
will by suggesting that the free agency of man be inoperative. If his plan had
been accepted, human beings would have become mere puppets in the hands of a dictator and the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected, and the principle of free agency established in its place.

There is another responsibility correlated and even co-existent with free agency, which is too infrequently emphasized, and that is the effect not only of a person's actions, but also of his thoughts. Man radiates what he is, and that radiation affects to a greater or less degree every person who comes within that radiation.

Force rules the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

It is well ever to keep in mind the fact that the state exists for the individual; not the individual for the state. Any form of government that destroys or undermines the free exercise of free agency is wrong. Liberty becomes then license, and the man a transgressor. It is the function of the state to curtail the violator and to protect the violated.

God is standing in the shadow of eternity, it seems to me, deploring the inevitable results of the follies, the transgressions, and the sins of his wayward children, but we cannot blame him for these any more than we can blame a father who might say to his son:

"There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the right, it will lead you to success and to happiness. If you take the one to the left, it will bring upon you misery and unhappiness and perhaps death, but you choose which you will. You must choose; I will not force either upon you."

The young man starts out and, seeing the allurements and the attractiveness of the road to the left and, thinking it is a short cut to his happiness, he concludes to take it. The father knows what will become of him; he knows that not far from that flowery path there is a mire hole into which the boy will fall; he knows that after he struggles out of the mire he will come to a slough into which he will flounder. He sees others who have chosen that path in that same slough, and he knows that in their struggles to get on dry land there will be fighting. He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same and will still continue to warn him and plead for him to return to the right path.

God, too, has shown the world, through his prophets in ages gone by, that many of his people, individuals as well as nations, would choose the path that leads to misery and to death, and he foretold it, but the responsibility is upon those who would not heed God's message, not upon God.

The power of choice is within you--the roads are clearly marked. In making the choice, may God give you clear-seeing, strong wills, courageous hearts!

Lesson 21

HOW HOLY IS MY SABBATH?

Lesson Outline

I. Objective

To assist students to understand why the Sabbath was established, in order that:

A. They will accept the fact that the Sabbath was made for them as a benefit and blessing.

B. They will accept the true meaning of the Sabbath and be willing to do what is right in the sight of their Heavenly Father.

II. References

A. Basic:

1. Doctrine and Covenants Section 59.

B. Enrichment:


C. Scriptures for Memorization:

1. D & C 59:5-17.

Teacher Notes

Suggested Time: 3-4 Days
Lesson Outline

D. Scriptures for Underlining:


III. Devotional Suggestions

A. Songs:

1. "Welcome, Welcome, Sabbath Morning"

2. "When the Rosy Light of Morning"

B. Scriptures:


C. Poems: (See IV. B.)

IV. Motivational Items

A. Ask for reactions from the students on this question: "If Jesus Christ had been with you all day last Sunday, what kind of an impression would he have had of your personal Sabbath observance?" The teacher could then introduce the lesson with, "Let's now look closely at what the Lord has revealed in connection with Sabbath observance."

B. Read the following poem to the class and ask for its meaning:

A sabbath well spent
Brings a week of content and health for the joys of tomorrow
But a sabbath profaned
Whatever be gained is a sure forerunner of sorrow.

--Matthew Hale

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will accept the fact that the Sabbath was made for them as a benefit and blessing.)

1. When was the first Sabbath? (The

Genesis 2:1-3.
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<td>day after the six days of creation.)</td>
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<tr>
<td>2. According to Genesis 2:3, God sanctified this seventh day. How should we regard that which God has sanctified?</td>
<td>Genesis 2:3.</td>
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<td>4. Why is one day of rest needful for a person?</td>
<td>S. Mat. 21.1.</td>
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<tr>
<td>Conviction</td>
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<tr>
<td>5. Who established the Sabbath idea?</td>
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<td>6. How should we regard that which God has established? Are we under any obligation to him?</td>
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<tr>
<td>7. Do you really desire to follow the word of God? Do you follow it even when it seems inconvenient?</td>
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<tr>
<td>B. Same as sub-objective &quot;B.&quot; (They will accept the true meaning of the Sabbath and be willing to do what is right in the sight of their Heavenly Father.)</td>
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<tr>
<td>1. How does a person keep the Sabbath day holy? (Present at this time a copy of &quot;The Sabbath Day&quot; to each student. See the reference. Read it with the class.) After the discussion and presentation, the following items could be reviewed:</td>
<td>S. Mat. 21.2.</td>
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<tr>
<td>a. Sabbath observance depends on:</td>
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<td>(1) Love of God and neighbor.</td>
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<td>(2) Righteousness.</td>
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<td>(3) A broken heart and contrite spirit.</td>
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Lesson Outline

| b. Strive to remain "unspotted from the world." | Teacher Notes | D & C 59:9. |
| c. Don't be a "Sunday Christian." "... thy vows shall be offered up in righteousness on all days and at all times." | | D & C 59:11. |
| d. "... on this, the Lord's day, thou shalt..." (Notice the command! As strong as in the ten commandments.) | | D & C 59:12. |
| e. Do all things "with singleness of heart." | | D & C 59:13. |
| f. "... live by every word that proceedeth forth from the mouth of God." | | D & C 84:43-45. |


3. Have we any official statements by our present latter-day prophets regarding the importance and necessity of keeping the Sabbath holy? | S. Mat. 21.3. |

4. What about the following activities on the Sabbath?
   

b. Movies. (See reference article. This article gives a basis for the determination of any of the other questions the students could ask.)


d. Trips. |

e. Radio and T.V. |

Conviction

5. Divide the class in half. Give each
Lesson Outline

group large sheets of butcher paper or poster paper with scissors and glue. Supply each group with magazines they can cut up. (Post, Look, Life, Era, Instructor, etc.) Assign one group to organize and arrange from pictures cut from magazines a presentation of "Sunday Don't's!" Magazines could be traded after use. While they are working each group could pick a chairman to present their finished presentation to the class. This will stimulate cooperation on a common problem and students can help each other in determining the right in what one can do on the Sabbath.

6. Ask students to list on the board under each of the following headings five items.

   a. What a person will miss if he doesn't worship on the Sabbath.

   b. What a person can gain from sincere observance of the Sabbath day.

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

   1. Suggest to the students that they pick one of the "do's" they are not presently doing and adopt it in their lives.

   2. Have each student pick one thing he does which is not in harmony with the true spirit of the Sabbath and determine to stop doing it.
We should observe the Sabbath as a day of rest, and if we do it faithfully, we shall live longer; for my impression is, saying nothing about the commandment of the Lord, that nature requires one-seventh of our time for rest, and that when a man has worked fifty-two Sundays in a year, he is at least fifty-two days older than he needs be, and has not done as much work during the year, as if he had worked only six days and had rested the seventh. * * * The evidence is plain on the face of the Book of Mormon, that when men commence to live in accordance with the laws of the gospel, as the people of Nephi did for about two hundred years after the Savior visited the land Bountiful, they shall be stronger and live longer. Amos, the son of Nephi, kept the records on the plates of Nephi eighty-eight years, and his son Amos kept them one hundred and eleven years. (See 4 Nephi, verses 20, 21.) Previous to this period the Book of Mormon shows that the Nephites were a short-lived race. The observance of the Sabbath, as well as the observance of every other commandment of God, has a tendency to prolong human life.

--George A. Smith, as found in the Journal of Discourses, Vol. 12, p. 197.

Man needs a day of rest every week, in addition to his rest at night. Instead of suffering our labors to occupy the Sabbath—instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better. * * * Under the new covenant, we should remember to preserve holy one day in the week as a day of rest—as a memorial of the rest of the Lord and the rest of the Saints; also for our temporal advantage, for it is instituted for the express purpose of benefitting man.

--Brigham Young, as found in the Journal of Discourses, Vol. 6, p. 277.

The Sabbath Day

The following quotations are taken from the sacred scripture commentary of the Jews, the Talmud. They illustrate the Jewish attitude toward Sabbath day observance about the time of Christ:

A man (a Jew) who is overtaken by sunset while on the road must give his pack to a gentile to carry. If there is not a gentile with him, he must put it on his donkey. As soon as he arrives at the first house or the first village, he shall take off such things as may be removed on the Sabbath; and as to the things which may not be removed, he loosens the ropes, that they may drop off of themselves. (From Chapter 24.)

If a stag enter a house (or a yard) and one man shuts him in, he is guilty; if two men shut him in, they are not guilty.
If one man puts himself in the gateway to prevent the deer from escaping, but does not fill the gateway, and the second man places himself next and does fill it, the second man is guilty. If the first one places himself at the entrance and fills it and the second person places himself at his side, even if the first person should then get up and go away, leaving the second in the gateway, the first is guilty and the second is not. (From Chapter 13.)

Strange as it may seem, this is what had happened over the centuries to the junction from Mt. Sinai, "Remember the sabbath day to keep it holy."

There is always danger that those who desire to serve the Lord may substitute adherence to formalized rules for that inward feeling of brotherliness and worship of God for which the Sabbath day was intended. It is strange indeed that when he, who gave the law of the Sabbath on Mt. Sinai, came to live among the people of Israel that his fellowmen should accuse him of being a violator of the Sabbath:

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath day to do good or to do evil? To save life, or to destroy it?

And looking around about them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. (Luke 6:6-10.)

"Is it lawful to do good?" By that question the Master cut to the center of the problem. Following the example of the Master, we may heal the sick, save life, bring hope and comfort to others, lend moral strength, and give companionship to those in need.

Despite the example which Jesus gave for Sabbath day observance, the Christian world has developed again and again rules and restrictions as rigid as those of the Pharisees, or has developed a total disregard for the spiritual requirement of God's holy day.

The restoration of the true church among men, through the instrumentality of Joseph Smith, restored again the true nature of the Sabbath:

Therefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither
commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect or, in other words, that thy joy may be full.

Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance--

Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; . . . (D & C 59:5-17.)

It should be noted in the above the foundation of true Sabbath observance: (1) love of God and of neighbor, (2) righteousness, (3) a broken heart and contrite spirit. With this foundation, the members of the Church are urged to go to the house of prayer and offer up their sacraments, all this in order that their love of God and man might be retained and remain "unspotted from the world."

To remain "unspotted from the world" is not easy. We cannot do it alone. It requires the companionship of the Spirit to encourage or to restrain us in our impulses. This companionship can be had only when we are in harmony with the Lord and keep his commandments. The Lord is the great psychologist and in his wisdom sees the relationship between frequency of promise and its fulfillment, especially when that promise or covenant is renewed in the presence of our neighbors as witnesses. The observance of the Sabbath
day centers around this renewal of our covenants with God, who, in his house, is represented by his servants, the priesthood members.

**The Covenant of the Sacrament**

It is good for us to study frequently the covenants we take upon the Sabbath. Consider the beauty, simplicity and yet profound significance of the blessing the bread and the water:

It is expedient that the Church meet together often to partake of bread and wine in the remembrance of the Lord Jesus.

And the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the Church and call upon the Father in solemn prayer, saying:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

The manner of the administering the wine—he shall take the cup also and say:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen. (D & C 20:75-79.)

There is no mystery in the ordinance of the Sacrament as revealed in our day.

It is a simple and solemn covenant that we will keep the commandments of Jesus Christ, and accept him as our Father (take his name upon us). If we keep our covenant, God will "let his Spirit be with us," and with the companionship of his Spirit, we can keep ourselves "unspotted from the sins of the world,"

How are you to know when you have kept the Sabbath day holy? I would say in answer—when, at the close of the Sabbath day, you can honestly answer the following questions in the affirmative:

1. Have I this day learned one new spiritual truth?
2. Have I become one with closer understanding and love for my fellowmen?
3. Have I resolved anew to become, in my words and action, more like Jesus Christ of Nazareth?
4. Have I renewed my solemn covenants with God?
5. Have I kept my mind unhampered by thoughts of violence, financial schemes, petty jealousies, or sordid desires?
Lesson 22

WHAT AM I DOING WITH MY TALENTS?

Lesson Outline

I. Objective

To help students understand that they are obligated to use the talents they have, in order that:

A. They will discover, understand, and use their talents for the upbuilding of the Church.

II. References

A. Basic:
   1. Doctrine and Covenants Section 60.

B. Enrichment:
   2. Sidney B. Sperry, Doctrine and Covenants Compendium, pp. 251-254.

C. Scriptures for Memorization:

D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:
   1. "Have I Done Any Good?"
   2. "Improve the Shining Moments"

B. Scriptures:

C. Poems:

IV. Motivational Items
### Lesson Outline

A. Ask the students to write on a small piece of paper **yes** or **no** to the question: "Have you cheated on a test in school this year?" Gather the papers and make a count. Ask the students: "Do you feel that a worthwhile talent has been developed by this action?" (Cheating) Then discuss the developments of abilities and personal talents and their importance to the growth and success of the individual. The point needs to be stressed that to become talented in cheating is not desirable inasmuch as it brings neither growth nor success. "There are, however, some talents you have not yet used, which you possess, that can help you to become a success."

B. The following story could be told to impress the idea of how we need to take advantage of immediate opportunities in life. Develop yourself **now**, not later.

A native princess who had fasted for a week was led to a row of ripe bananas and told, "You may have as many bananas for yourself as you can hold in your hands." There was only one reservation: she could not retrace her footsteps.

She began moving slowly down the row, fingerling many bananas, but leaving all of them on the stalks. "The ones ahead," she told herself, "will be even better."

Suddenly, however, she found herself at the end of the row—and she had gathered not a single banana! All of which, of course, is another way of stating that old adage: "A bird in the hand is better than two in the bush." (Use similar local proverb.)

Compare this now with opportunities that have passed us by because we were waiting for something better.
**Lesson Outline**

Talents are like that. We must decide to develop them now or they become lost or weak when we do begin to practice them. The teacher could now say, "Let us now look at one experience which resulted in the Lord giving counsel on how we must use our talents."

V. **Research, Understanding, and Conviction**

A. Same as sub-objective "A." (They will discover, understand, and use their talents for the upbuilding of the Church.)

1. Give the students the background to this revelation (D & C 60.) (See reference.)
   a. Elders had journeyed from Kirtland to Missouri.
   b. They were now to return to Kirtland.
   c. The Lord rebukes them, as some had not preached the gospel along the way as commanded.
   d. They were to preach to the congregations of the wicked on the way home or they should lose their talent.

2. Why were some of the Elders reluctant to preach? (They were in "fear of men.")

3. Is it natural to be frightened to do something when others are involved? Point out that talents which serve other people of necessity must be used when others are involved.)

4. When should a man begin to use what he considers to be a talent? Read this quotation by President George Albert Smith to the students:

   "It is a slothful servant who waits..."
Lesson Outline

5. Hand out a ditto copy of "Just Who and What Am I?" to each student and ask him to fill in all the open-ended sentences. Tell them they can better understand themselves when they search for these answers. When they are finished, comment briefly on the first two parts, then ask them to analyze what they wrote on each "I can..." question. This indicates to the students the abilities and talents which they feel they have. (It might be interesting for the students to have their parents fill out ten open-ended sentences about their child that begin with "You can..." This would give them an idea what talents their parents think they possess.)

6. Ask students why the development of talents is necessary. (Read "The Religious Talent," after comments are made by the students.)

7. There are many opportunities for us to achieve but sometimes a poor or pessimistic attitude keeps us back. (Discuss poem, "The Optimistic Frog," and the Arabian Proverb.)

8. One great drawback to the develop-
Lesson Outline

ment of a talent is the lack of individual determination. "How does the following story demonstrate the need to keep after something until you have reached the goal?" (Read "Three Vital Feet.")

9. Talents are achieved by a step by step process rather than a sudden jump to the top. (Use illustration in reference or draw one on the board.) The following talents could be used as examples of how a person must slowly build up to real ability:

a. Music
b. A good speaker
c. Sports
d. Dramatics
e. School work (studying)

10. But what if a person makes a mistake and feels he is lost and can't make any more progress? Is it still possible to overcome errors made along the way? Can you lose respect and still win it back? (It is possible with a great deal of effort and dedication. See story, "Sheep Thief.")

Conviction

11. Why is it necessary for us to develop our talents? (The Lord commands us to use them. They help bring God's purpose to pass.)

12. How can we develop our talents once discovered? (Work at them and practice them so we become their masters and they can serve us.)
Lesson Outline

13. For whose benefit are the talents we possess? (Our own, our family, and for the Church. In this way we can serve others and build up the Church as we have been commanded.)

14. What are you going to do with the talents you possess?

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Suggest to the students that they pick a talent they possess and volunteer their services to use it in their ward to help build up the Church. In this way they not only develop their talent through use but they serve their church and Heavenly Father as well.

2. Suggest a case study for development of student talents: goals are set, progress reported, etc.
SUPPLEMENTARY MATERIAL

Just Who and What Am I? 22.1

Complete each of these open-ended sentences. Please be serious in your response.

A. I am

I am
I am
I am
I am

(Teacher Note:
This group of answers will tell what the person feels he is in life:
a child of God, a Mormon, etc.
Caution should be used in giving examples to the students so that you
do not channel their thinking in any given area.)

B. I know

I know
I know
I know
I know

(Teacher Note:
This group of questions will indicate what the student feels he understands. It could point out basic beliefs.)

C. I can

I can
I can
I can
I can
I can
I can
I can
I can
I can
I can

(Teacher Note:
This group of questions will indicate the talents the student feels he has and the areas wherein he has some self-confidence. This is the area to be most completely discussed.)
The Religious Talent

One of the most challenging of the parables of Jesus is the parable of the talents. Jesus told of a man about to travel in a far country. He called his servants and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one, according to their several abilities. Then straightway he took his journey. Two of the servants put their lord's money to work, and after a long time the lord returned and received back that which was his with interest.

But the third servant buried his lord's money in the ground where it earned nothing. To him the lord said, "Thou wicked and slothful servant," Then the lord directed that his talent be taken from him and given to the one who had ten talents, saying, "For unto everyone that hath shall be given, and he shall have in abundance; but from him that hath not shall be taken away even that which he hath." The lord then said, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 24:14-30.)

It is clear that the Lord expects us to make our lives productive and increase the tremendous investment He has made in us. What a challenge to find a more important talent than the religious talent.

I thought about this some time ago, when a stranger called me on the telephone and asked if he and his wife could come and discuss a great tragedy that had recently occurred in their family. Their only daughter had just met her death under the wheels of a speeding automobile. They wanted someone to talk to them about religion and explain the purpose of life and the meaning of death, and what their relationship ought to be with each other. They wanted to know, was there a God, and was there an eternal life. So oppressive was this great calamity in their lives that they seemed as though they were smothering. Other interests had now lost most of their importance. These people were well informed and very capable in many ways, but the most splendid and worthwhile of their talents had been buried in the ground.

For two and one-half hours I tried as hard as I could to help them with their problem. But there wasn't very much that I could do because there wasn't any place to begin. To refer to the word of the Lord didn't mean anything. Not that they particularly disbelieved in God, their skepticism went much deeper. Up to this point in their lives they just hadn't thought about God either one way or the other. It wasn't that they particularly disbelieved in eternal life, until now they just hadn't cared. And then death had stepped across the family threshold and taken the best loved personality there. And then all of a sudden, right now, they needed great faith in God and could not find it.

One can't just snap his fingers and get great faith in God any more than he can snap his fingers and get great musical ability or great financial skill. The religious talent like all other talents, must be developed, and in advance of the need.

Recently in speaking about the religious talent to a friend of mine, he shrugged his shoulders and said, "But I am just not religious." The shrug meaning there is nothing that I can do about it. Trying to help him I said,
"Bill, I am sure that what you say is true. But how could you ever hope to be religious; you don't study the scriptures, you don't go to church, you don't pray to God, you don't think about Him. Naturally you're not religious."

Responsibility for the development of any of our talents is not in the hands of fate, it is in our own hands. And disuse of these talents is as mortal a sin as abuse. That is, how long would it take your arm to lose its strength if you always kept it tied up in a sling. Or, how can we expect our religious talent to grow when we persist in sending all of the sap of our effort into our money-making glands, or invest our energies primarily in interests antagonistic to spiritual growth. When we bury our religious talents or allow them to be idle and unused, we are demonstrating our unfitness to possess them. And consequently we soon hear life saying, "Take the talent from him and give it to him that has ten talents."

When we let the Godly aspirations of our souls wither and become extinct, they cease to find relish in spiritual things and consequently seek less worthy attachments elsewhere. Thus, we bring about our own innumerable apostasies from God. We can train ourselves to be more interested in a horse race or a prize fight than in the celestial kingdom. When we build bars in our homes instead of altars, we are denying our religious talent.

The negation of the religious talent is one of the most destructive forms of idolatry. Yet what we really deny is not God, but activity, and we lose our eternal blessings by the sin of neglect. What tremendous personal good fortune may be brought about if we so invest our Godly talents that we may sometime hear our Heavenly Father say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."


The Optimistic Frog

Two frogs fell in a deep bowl,
One was an optimistic soul,
But the other took the gloomy view.
"We shall drown," he cried without more adieu.
So with a last despairing cry
He flung up his legs and said good-bye.
Quoth the other frog with a merry grin,
"I can't get out, but I won't give in;
I'll just swim around till my strength is spent,
Then will I die the more content."
Bravely he swam till it would seem
His struggles began to churn the cream.
On top of the butter at last he stepped,
And out of the bowl he gaily hopped.
What of the moral? 'Tis easily found:
If you can't hop out, keep swimming around.

--Anonymous
Lesson 23

DO I FORGIVE AND ALSO FORGET?

Lesson Outline

I. Objective

To help students understand that they are required by their Heavenly Father to learn to forgive and forget, in order that:

A. They will understand the law of forgiveness and their responsibility towards it.

B. They will change their attitude towards those who have offended them and learn to forgive others in the future.

II. References

A. Basic:

1. Doctrine and Covenants Section 64.

B. Enrichment:


C. Scriptures for Memorization:

1. D & C 64:9, 10.

D. Scriptures for Underlining:

1. D & C 64:3-14.

III. Devotional Suggestions

Suggested Time: 2 Days
Lesson Outline

A. Songs:
   1. "Nay, Speak No Ill"
   2. "I Need Thee Every Hour"
   3. "Ere You Left Your Room This Morning"

B. Scriptures:

C. Poems:

D. Quotations:
   1. "Being all fashioned from the selfsame dust,
      Let us be merciful as well as just."
      --Longfellow
   2. "He that cannot forgive others breaks the bridge over which he
      must pass himself, for every man has need to be forgiven."
      --Herbert

IV. Motivational Items

A. Tell the following experience and ask for class reaction:

   As this story is presented, put yourself in the place of the Armenian girl. This girl
   was apparently familiar with these words of Jesus:

   "For if ye forgive men their trespasses, your heavenly Father will also forgive you:
   "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

   In the course of the Armenian atrocities a young woman and her brother were
   pursued down the street by a Turkish soldier. When cornered in an angle of
   the wall, the brother was slain before
Lesson Outline

his sister's eyes. She dodged down an alley, leaped a wall, and escaped. Later, being a nurse, she was forced by the Turkish authorities to work in the military hospital. Into her ward was brought, one day, the same Turkish soldier who had slain her brother. He was very ill. A slight inattention would insure his death. The young woman, now safe in America, confesses to the bitter struggle that took place in her mind. The old Adam cried "vengeance," and the new Christ cried "love," and, equal to the man's good and to her own, the better side of her conquered, and she nursed him as carefully as any other patient in the ward. The recognition had been mutual, and one day, unable to restrain his curiosity, the Turk asked his nurse why she had not let him die, and when she replied, "I am a follower of Him who said, 'Love your enemies and do them good.'" He was silent for a long time. At last he spoke, "I never knew that there was such a religion. If that is your religion, tell me more about it, for I want it."

--James Gilkey, Treasury of the Christian Faith, p. 775.

The teacher could then say: "A Christian is one who loves all people and has developed the gift of forgiving others of faults, large or small. Let us now see what the law of forgiveness entails as set forth in the Doctrine and Covenants."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand the law of forgiveness and their responsibility towards it.)

1. In the early days of the Church some of the brethren were having difficulties and were guilty of sin. What was the Lord's reaction to this?

# Lesson Outline

<table>
<thead>
<tr>
<th>2. The teacher could here give the students the background to the foregoing situation. (See reference.) Items to be brought out:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Prophet and others preparing to move to Hiram, Ohio. He was working on Inspired Version of the Bible.</td>
</tr>
<tr>
<td>b. Some of the men doubted the prophet and thought he had fallen.</td>
</tr>
<tr>
<td>c. A number apostatized and became bitter enemies, especially Ezra Booth.</td>
</tr>
<tr>
<td>d. However, all who would repent would be forgiven.</td>
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<tr>
<td>e. This applies to us today. If we will repent, we will be forgiven.</td>
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</tbody>
</table>

| 3. How does the Lord look upon sin—any sin? (He cannot look upon it with the least degree of allowance. Discuss what this means.) |

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<tr>
<th>4. When a man or woman sins, what position does God take on it?</th>
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</thead>
<tbody>
<tr>
<td>a. How does a person confess his sins?</td>
</tr>
<tr>
<td>b. What needs to be done to receive forgiveness from our Father?</td>
</tr>
</tbody>
</table>

| 5. What about others? Are we, like God, to forgive others? |

| 6. Why does the person who does not forgive have the greater sin? (Because he harbors hatred, etc.) Read the quotation by David O. McKay: |

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**Teacher Notes**

- **2.** D & C 1:31-33.
- **3.** D & C 64:7.
- **5.** Matthew 18:21-22.
- **6.** D & C 64:9.
### Lesson Outline

Has someone offended you in the Church? You may hold resentment if you wish, say nothing to him, and let resentment canker your soul. If you do, you will be the one who will be injured, not the one who you think has injured you. You will feel better and be far happier to follow the divine injunction: If you have ought against your brother, go to him.


<table>
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<tr>
<th>7. Whom should we forgive and how often?</th>
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</thead>
<tbody>
<tr>
<td>a. Every one. Only the Lord has the understanding to discern perfectly the sinner from the righteous.</td>
</tr>
<tr>
<td>b. &quot;Seventy times seventy.&quot; This would indicate that you should always forgive others no matter how many times they offend you.</td>
</tr>
</tbody>
</table>

| 8. The question could arise concerning people who war on others and seek their life. The reference could be here effectively read and explained, especially about the number of times you should forgive before receiving the justification from God to defend yourself and family. |

| 9. When we forgive, must we also forget what has happened? Why? (Read "Forgiving and Forgetting.") |

| 10. Why is it wrong and harmful to retaliate against one who has wronged you? (See quote by Brigham Young.) |

| 11. Of whom should the offender ask forgiveness? |

### Teacher Notes

D & C 64:10.

Matthew 18:21-22.


S. Mat. 23.1.

Doxey, p. 345.
Lesson Outline

a. If against an individual--

b. If against ward or group--

Conviction

12. What is true forgiveness toward others?

13. Why is forgetting a necessary part of forgiving?

B. Same as sub-objective "B." (They will change their attitude towards those who have offended them and learn to forgive others in the future,)

1. Ask the class to help you list briefly on the chalkboard the most common situations they meet in school, family, etc., that would require forgiveness. Just opposite of each situation listed, ask for ideas on how they might put in action a program of forgiveness. (Remind them of the "forgetting" part of true forgiveness.)

2. Ask the class to write on a paper all the offenses others have made against them, whether great or small, in the last few weeks that they can remember. To the right of each offense they might be asked to indicate whether or not they have forgiven that person or how they plan to do it in the immediate future.

3. What is your responsibility towards those who have "ought against you"?


4. What if you don't forgive others? How will it be with you? Read the following quote by Martin Luther:

"When thou sayest 'I will not forgive,' and standest before God
with thy precious pater noster, and mumblest with thy mouth 'Forgive us our debt, as we forgive our debtors,' what is it but saying: 'I do not forgive him so do not Thou, God, forgive me.'"

Conviction

5. When is the time to forgive others?

6. Do you appreciate the fact that your parents, teachers, and your Heavenly Father have, at times, forgiven you for bad deeds? How should you then feel about personally forgiving others? (If not used previously, the teacher could read at this time the quote by Herbert under Devotional Suggestions.)

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask the students to pick one of the most difficult situations they meet where they must forgive and ask them to set up a plan to not only forgive the person as many times as is necessary but to forget as well. They should replace the ill-will with happy actions as well as feelings.

2. Suggest to the students that if they now remember an offense by another that is in the past but is not yet forgotten to review how complete their forgiveness is. If they will really forgive, it shouldn't be so hard to rid themselves of the burden of the reminder of that deed.
Forgiving and Forgetting

Last week we cited this sentence: "Make an enemy, and you see him everywhere,"--and suggested the wisdom of settling differences before sun-down. We often hear the phrase, "Forgive and forget"--but may sometimes forget how much "forgetting" is a part of "forgiving." There is no one who does not sometime need to be forgiven. But saying we forgive is so much easier than actually forgetting. And if continually we remind a man of all his past mistakes, it is likely that we haven't fully forgiven. People cannot live together in happiness until their differences are settled. And differences are not settled so long as they are bitterly remembered. Of course the offender has some obligations also, and if sincere forgiveness is expected, sincere repentance is also expected. But people can't move forward on a new and sound footing if the stumbling blocks of the past are always placed in the path. We have it on good authority that he who expects forgiveness must be forgiving: For "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." If ever, and always we hold before us the picture of former offenses, if the way is always marred with old marks, there isn't much chance for unfettering the future. It isn't always easy to forgive, and it is still more difficult to forget, but if there be those who have past grievances and who want to walk together again, they will have to remember that there is much to forget as well as to say that they forgive. They who would find a new footing of faith and confidence and understanding must learn to leave some things behind, and endeavor both to forgive and forget--not forgetting that repentance also is an essential part of the process.

(Used by permission.)
Lesson 24

WHAT IS MY PART IN MY HOME?

Lesson Outline

I. Objective

To help students realize that the home is the most important teaching institution they can ever be part of, in order that:

A. They will recognize their responsibilities in the home and do their part in living up to them.

II. References

A. Basic:

1. Doctrine and Covenants Section 68.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:


III. Devotional Suggestions

A. Songs:

1. "There Is Beauty All Around"

Teacher Notes

Suggested Time: 2 Days
Lesson Outline

2. "Mid Pleasures and Palaces"

3. "O Happy Homes Among the Hills"

B. Scriptures:


C. Poems:

1. See III. A. 1.

IV. Motivational Items

A. Read the following experience to the students:

In a remote area lived a family whose nearest medical assistance was 100 miles away. The family was close in the sense that each had great love for the other. One day tragedy struck; the youngest boy became very ill. The doctor had traveled over the 100 miles to find only that what he needed most to save the young boy's life he had left behind--sufficient blood for a blood transfusion. There was no time to return the 100 miles for it, so he set out to find in the immediate community the proper type, type A. As luck would have it, the small sister of the boy was found to be the only one with type A blood and she was confronted with the decision. Should I give my blood to help save my brother's life? With half hesitation and a quiver in her lip, she consented.

The family waited the tense moments while the crucial period for the boy passed. Finally it came and the doctor announced that surely now he would live.

As the mother and father turned to take the small daughter in their arms to give thanks, she was nowhere to be found. After a frantic search she was discovered hiding in a small outbuilding. They scooped her up and with
Lesson Outline

affection and love thanked her and explained that because she had consented and had given the blood, her brother would live. The tearstained face had an almost too pitiful look as she exclaimed: "Yes, but now when do I die?" (She thought giving some of her blood would cost her life!)

After the story and any comments the teacher could say, "This little girl had love for her fellow family members and sensed a responsibility to help one in need. Let us now study a section of the Doctrine and Covenants and see what are some of our home responsibilities."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will recognize their responsibilities in the home and do their part in living up to them.)

1. What was the first commandment the Lord gave to Adam and Eve? (To multiply and replenish the earth.)

2. How important is it therefore for a Latter-day Saint to get married and raise a family? (General ideas--avoid excessive detail.)

3. Just what responsibilities do Latter-day Saint parents have towards their children? (See reference.)

   a. Food, shelter, clothing, and education are very necessary.

   b. The parents' most important duty is to teach their children the doctrine of the Church to prepare them for baptism. (However, it does not end there!)

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<tr>
<th>Teacher Notes</th>
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<tr>
<td>Genesis 1:28.</td>
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<td>Smith and Sjodahl, p. 414.</td>
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<td>Lesson Outline</td>
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<td>4. What are the doctrines the parents are supposed to teach their children?</td>
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<td>a. Repentance</td>
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<td>b. Faith in Christ the Son of the Living God</td>
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<td>c. Baptism</td>
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<td>d. Gift of the Holy Ghost</td>
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<td>e. How to pray</td>
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<td>f. To walk uprightly before the Lord</td>
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<td>g. Keep the Sabbath day holy</td>
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<td>h. Not to be idlers</td>
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<tr>
<td>i. (Read to the class the quote by Harold B. Lee.)</td>
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<td>5. Who is responsible if children grow up without these teachings? (The sin be upon the heads of the parents,)</td>
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<td>6. The Lord stressed the importance of this assignment by calling it a what? (A law,)</td>
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<td>7. How important is the influence a home can radiate? (Read the quote by David O. McKay,)</td>
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<tr>
<td>8. There is much talk in the world today about delinquent youth. Are there such things as delinquent parents? (See quote by President David O. McKay,)</td>
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<td>9. If the parents are commanded by the Lord to teach the youth in the home, then just what is the responsibility of the youth? (They are to</td>
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</table>
Lesson Outline

be receptive to the counsel of their parents so they can do as the Lord commanded them. Young people should be taught to respect the authority. God gave their parents to guide them. Disobedience causes grief to their parents and to themselves.)

Conviction

10. The teacher could ask students to help him list on the chalkboard ways whereby the young people can help their parents live up to their calling as teachers. Some that might be considered are:

a. Be able to go to parents for counsel and advice.

b. Be attentive to the advice from parents.

c. Strive to develop a two-way communication between themselves and their parents.

d. Be obedient in all assignments received in the home.

e. Encourage family prayer that children might receive proper guidance from their parents.

f. Work for the good of the family and not only for yourself.

g. Help set up family nights where problems, projects, etc., might be discussed.

h. Show respect for family by never doing anything that would bring disgrace on the family name and honor.

11. Is a home all "take" and no "give"? Why? (In order for the parents to

Teacher Notes

S. Mat. 24.1.
keep the law of the Lord and raise their children correctly, children must realize that their responsibility is to give full support to their parents. See reference.)

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

   1. Suggest that students put forth constant effort to look at their parents' side of a disagreement as well as their own.

   2. Suggest to the class that they evaluate their responsibility by jotting down what they feel they need to be doing and then pick those which aren't being followed and set up a plan whereby they can be accomplished.

   3. Suggest that a mental commitment could be made that they will always consider how each act they are about to commit would affect their family name.

   4. Suggest they help set up a family night with their family in the near future and have them prepare an oral report on the success or failure of the evening.
SUPPLEMENTARY MATERIAL

The Purpose of the Home

A. The Spiritual Environment of the Home

Every home has both body and spirit. You may have a beautiful house with all the decorations that modern art can give or wealth bestow. You may have all the outward forms that will please the eye and yet not have a home. It is not home without love. It may be a hovel, a log hut, a tent, a wickup, if you have the right spirit within, the true love of Christ, and love for one another--fathers and mothers for the children, children for parents, husband and wife for each other--you have the true life of the home that Latter-day Saints build and which they are striving to establish.

--David O. McKay, Gospel Ideals, pp. 480-481.

B. Is Family Life a Permanent Form of Social Organization?

We are living in a most momentous age. We see on every hand manifestations of commotion. The world seemingly is stirred as it has never been stirred before. Political institutions are crumbling. Old forms and methods are fast giving way to new ones. Political organizations are being revolutionized, some for better and some for worse. Old fundamental principles of government are tottering. Some have even been replaced by theories that are not tenable, others not practicable, and some that are infamous. In the midst of this world commotion, the home, the fundamental institution of society, is also threatened.

Latter-day Saints, the responsibility of saving this sacred institution devolves largely upon you, for you know that the family ties are eternal. They should be eternal. There is nothing temporary in the home of the Latter-day Saint. There is no element of transitoriness in the family relationship of the Latter-day Saint home. To the Latter-day Saint the home is truly the cell-unit of society; and parenthood is next to Godhood.

--Ibid., pp. 484-485.

C. In Looking at Our Loved Ones

Someone once wrote, "If the stars came out only once a year, the whole world would go out and look at them." But since they can so easily and so often be seen, we become accustomed to them and let them seem somewhat commonplace. Likewise, if we saw our loved ones less, or faced the fear of losing them, or saw them not at all, we should surely soon learn some new lessons in appreciation. It is true that we sometimes seem to take for granted those we love and live with, and would do well sometimes to step aside and see them as if we'd never seen them before--or, more poignantly than this, to see them as if we'd never see them again. Blessedly we shall. But still it is a wise and wonderful thing to appreciate
people in the present, to appreciate those on whom we have the closest claims, and not reserve altogether our best appearance and performance and our most polite approach always for those outside the family circle. Gratitude and gracious custom and courtesy should have their place at home. There is, in fact, as some have found, a kind of love and courtesy and consideration that can come into a home and make its drudgery no drudgery at all, and make the daily round of routine tasks seem but to be a blessed service. This can be so when appreciation is present—not only a silent, implied appreciation, but also an inner and outer evidence of it—such as is actually shown and said. But we leave some things, too many things, too long unshown, unsaid—and assume that they can wait—that they will be understood without any outward evidence or utterance. In short, we assume that the "stars" will always be there. No doubt they will—but there are times when we should look at them (and at our loved ones) with seeing eyes and understanding hearts, and with the blessed power of appreciation. One of the real tests of character is the test of courtesy, the test of consideration toward those we love and live with—and the generous heart that says and shows them how wonderfully much they mean. To repeat again an observation of the past: Of all the things there are to belong to, there is no finer thing to belong to than an honorable, and affectionate family—and it will be so, always and forever.

--Richard L. Evans, "The Spoken Word," Improvement Era, May 1956. (Used by permission.)

D. On Belonging to a Family

One of the very wonderful things of life is a sense of belonging. And one of the most wonderful things to belong to is a loyal and affectionate family—a family who have each their own individual activities and interests but who feel a real oneness with one another. There is much that a family can do with oneness, and much that without it is missed. There are so many things to join, so many things to do, so many things to take our time, so many things to take us away, but a loving and loyal family is still one of the most wonderful things in the world to belong to. Families differ: They differ in their affections. They differ in their demonstrativeness. They differ in their sharing of confidences and interests and activities. Families are sometimes abused, sometimes slighted, and sometimes seem to reserve the right to quarrel and criticize one another, and often take each other for granted. But let some need arise, some tragedy threaten, some sorrow come, some loss or loneliness—and thoughts turn homeward; hearts and arms are opened; and families sense their oneness and their common claims and causes. Parents, of course, are the ones mostly who keep families close. But even after parents have left this life, families ought to rally around one another, and keep close, and not pull apart, and always preserve a gathering place, and carry on traditions and see that the next generation become acquainted with one another—for this sense of belonging, this "togetherness," is a source of strength, of comfort, of safety and security, of peace and protection. And he who has it has more to live up to, more to account for, more to keep him in safe paths and high purposes. The years move swiftly. The blessed years when we have our loved ones with us are all too short, and we should hold in love and loyalty to those on whom we have the closest claims. And no matter who comes or
goes, and no matter where time takes us, families should keep close, for a sense of belonging is one of the sweetest, most satisfying things in life; and there is no finer thing to belong to than a loyal and affectionate family—and it will be so, always and forever.

--Richard L. Evans, "The Spoken Word," Improvement Era, April 1956. (Used by permission.)
Lesson 25

WHAT MUST I DO TO GAIN THE CELESTIAL KINGDOM?

Lesson Outline

I. Objective

To help the students understand that the possibility of entrance into the celestial kingdom is available for every man and woman, in order that:

A. They will learn the qualifications for the celestial kingdom.

B. They will effect a change of attitude and pattern of living fully in preparation for future residence in the celestial kingdom of glory.

II. References

A. Basic:

1. Doctrine and Covenants Sections 76 and 88.

B. Enrichment:


4. Smith and Sjodahl, Doctrine and Covenants Commentary, pp. 441-471.


C. Scriptures for Memorization:

Lesson Outline

D. Scriptures for Underlining:
   1. D & C 76:50-70. (Mark as "celestial.")
   2. D & C 76:71-80. (Mark as "terrestrial.")
   3. D & C 76:81-106. (Mark as "telestial.")
   4. D & C 76:25-49. (Mark as "banishment.")

III. Devotional Suggestions
   A. Songs:
      1. "O My Father"
      2. "Beautiful Zion Built Above"
      3. "Jesus, The Very Thought of Thee"
   B. Scriptures:
   C. Poems:
      1. "If You Could Hie to Kolob" S. Mat. 25.1.
      2. See III. A. 1.

IV. Motivational Items
   A. Read to the class the poem, "If You Could Hie to Kolob," and ask for their comments of the life hereafter. The teacher could then say, "We ought to be interested in the future (post-mortal existence) as that is where we will spend eternity. Let us examine the 76th section of the Doctrine and Covenants and see what is necessary to obtain the very best."

   B. The teacher could begin with the following explanation: At the time of the restoration of the gospel through Joseph Smith in 1830, there were two general
Lesson Outline

schools of thought regarding life after
death in America. The orthodox Protes-
tants, such as Presbyterians, Method-
ists, Baptists, believed only in a
heaven and a hell. A few liberal groups,
such as the Universalists and most
Unitarians, believed that all roads led
to heaven. What new and optimistic
concepts of post-earthly existence did
Joseph Smith introduce to the world?

"Now, class, what do you think? Let
us see what revelation the Lord has
given us on this subject."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will
learn the qualifications for the celestial
kingdom.)

1. Give the class the following infor-
mation concerning how Section 76
was received:

"Upon my return from Amherst con-
ference [held Jan. 25, 1832] I
resumed the translation of the
Scriptures [revision by revelation].
From sundry revelations which had
been received, it was apparent
that many important points touching
the salvation of man, had been
taken from the Bible, or lost before
it was compiled. It appeared self-
evident from what truths were left,
that if God rewarded every one ac-
cording to the deeds done in the
body the term "Heaven," as intend-
ed for the Saints' eternal home
must include more kingdoms than
one. Accordingly, on the 16th of
February, 1832, while translating
St. John's Gospel, myself and
Elder Rigdon saw the following
vision . . ."

2. The teacher could then say, "Now let
us do some personal research

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<th>Teacher Notes</th>
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<tr>
<td>Sperry, p. 335.</td>
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<td>S. Mat. 25.2.</td>
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</table>
and discover what the Lord revealed to Joseph Smith and Sidney Rigdon."
(Pass to each student a copy of the worksheet, "Three Degrees of Glory." See reference.)

3. Upon completion the teacher could give each student a copy of an illustration depicting the Plan of Salvation so that this might be used as a guide while their answers of the worksheet are discussed.

Conviction

4. What is the key to becoming qualified for entrance into the celestial kingdom? (Not perfection on the individual's part—but notice in the scriptural reference cited here that it is to be a "just man made perfect" by Christ. Note: The teacher needs to be positive and optimistic in teaching this material. No student should be led to believe that he couldn't receive a celestial glory if he does the very best with what he has, because Christ will make him perfect if he is a "just man.") (See reference by President George Albert Smith. This is so good it might be reproduced on a card so each student can keep a copy.)

5. If all you have to be is a "just person" and follow all the commandments as best you personally are able, then is it not possible that all of us in this room could gain the celestial kingdom?

6. Why is it true as one apostle put it, "We all want to go to the celestial kingdom but not right now!"?

B. Same as sub-objective "B." (They will effect a change of attitude and pattern
Lesson Outline

of living fully in preparation for future residence in the celestial kingdom of glory.)

1. Now that we know that there is a great possibility of our achieving the celestial kingdom, what must we do about it?
   a. The first step towards success is to have the real desire and positive attitude about it.

2. Inasmuch as we all are on an eternal journey, does it not behoove us to follow in the footsteps of our Heavenly Father and obtain the celestial kingdom?
   a. The scriptures say God our Father is "from eternity to eternity." We, too, are "from eternity." Where are we going? (See quote by Joseph Fielding Smith.)

3. There are those who have the truth yet still rebel and turn away. This temptation confronts us all. Let us use the lesson of Lucifer and the one-third of our brothers and sisters as a warning. (See quote by George Q. Cannon.)

4. How much work and effort does it take to be cast to banishment as compared to receiving the celestial kingdom? (Brigham Young states, "just as much . . .")

5. What is the greatest danger facing us that would keep us out of the highest glory? ("They who are not valiant in the testimony of Jesus." See reference commentary on verse 79 by President John Taylor.)

Teacher Notes


Doxey, pp. 466-467.

Doxey, p. 474.

Smith and Sjodahl, pp. 462-463.

Conviction
6. "Let us list on the board the main commandments we must live if we are to be valiant in the testimony of Jesus." Some to be considered are:

a. Be an active church member.

b. Accept positions of responsibility willingly and then do your very best in them until you are released.

c. Support the church financially. Pay a full 10% tithing on all increase; pay fast offerings, building fund, missionary fund, welfare, etc.

d. Act a true Christian in all your associations with all people you meet.

e. Pray continually.

f. Develop a spirit of goodness and love that radiates to others and encourages them to do better things.

VI. Applications
A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask each student to write a paper on "why I want to go to the celestial kingdom and how I plan to prepare for it."

2. Ask the class to copy the list from V. B. 6, above and set up a plan to achieve all or one of these they feel is the most difficult for them at the present time.
SUPPLEMENTARY MATERIAL

If You Could Hie to Kolob

If you could hie to Kolob,
In the twinkling of an eye;
And then continue onward
With that same speed to fly--

D'ye think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?

Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where God and matter end?

Me-thinks the Spirit whispers,
"No man has found 'pure space',"
Nor seen the outside curtains
Where nothing has a place.

The works of Gods continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.

There is no end to matter,
There is no end to space,
There is no end to spirit,
There is no end to race.

--W. W. Phelps

(See Hymn 257 for other verses.)

Worksheet: The Three Degrees of Glory


They Who Died Without Law

To answer the difficult interpretation of D & C 76:71 regarding those who died without law, the teacher is referred to the Improvement Era article, "Your Question" of "What of the Dead Who Died Before Jesus Christ?" in March 1962, p. 150, by Joseph Fielding Smith, and also Roy W. Doxey's The Latter-day Prophets and the Doctrine and Covenants, Vol. 2, pp. 486-492.
<table>
<thead>
<tr>
<th>GLORY</th>
<th>THOSE WHO INHERIT THIS GLORY</th>
<th>REWARDS, OPPORTUNITIES, LIMITATIONS</th>
<th>THEIR STATUS</th>
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<tbody>
<tr>
<td>CELESTIAL</td>
<td>All who inherit this kingdom must have:</td>
<td>All these shall:</td>
<td>These are:</td>
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<tr>
<td></td>
<td>1. (51)</td>
<td>1. (63)</td>
<td>1. (68)</td>
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<td>2. (51)</td>
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<td>5. (53)</td>
<td>5. (67)</td>
<td>5. (69)</td>
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<td>6. (53)</td>
<td>The rewards and blessings shall include:</td>
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<td>7. (70, 69, 92)</td>
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<td>6. 95)</td>
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<td>7. (87, 88)</td>
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<td>TERRESTRIAL</td>
<td>This kingdom will include:</td>
<td>Terrestrial beings will have part in the first resurrection following the resurrection of celestial beings.</td>
<td>Their status:</td>
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<td>1. (72) (Teacher Note: See S. Mat. 25:3.)</td>
<td>Rewards of this kingdom include:</td>
<td>1. (91)</td>
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<td>2. (73)</td>
<td>1. (76)</td>
<td>2. (86)</td>
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<td>3. (74)</td>
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<td>4. (75)</td>
<td>3. (87)</td>
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<td>5. (79)</td>
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<td>The glory of the Terrestrial is:</td>
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<td>6. (71, 97)</td>
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<td>GLORY</td>
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<td>REWARDS, OPPORTUNITIES, LIMITATIONS</td>
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<td>TELESTIAL</td>
<td>1. (82)</td>
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<td>1. (81, 98)</td>
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<td>6. (102)</td>
<td>Once in Telestial glory, they:</td>
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<td>7. (103)</td>
<td>1. (112)</td>
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<td>8. (104, 105)</td>
<td>2. (86)</td>
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<td>9. (106)</td>
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<tr>
<td>BANISHMENT</td>
<td>The leader of this group is:</td>
<td>The condemnation they shall receive:</td>
<td>A kingdom of no glory.</td>
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<td></td>
<td>1. (25, 26)</td>
<td>1. (34)</td>
<td>1. (32)</td>
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<td></td>
<td>Those who journeyed with him:</td>
<td>2. (36, 37)</td>
<td>2. (33)</td>
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<td>2. (31)</td>
<td>3. (38)</td>
<td>3. (45, 48)</td>
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<td>3. (35)</td>
<td>4. (43, 44)</td>
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Lesson 26
PREPARE TO LIVE!

Lesson Outline

I. Objective

To help students realize that the Word of Wisdom is given to help lead them to a richer life of health and service, in order that:

A. The students will understand the reasons for this guide to temporal and spiritual health.

B. The students will want to maintain a clean and holy tabernacle of the Lord.

II. References

A. Basic:

1. Doctrine and Covenants Section 89.

B. Enrichment:


C. Scriptures for Memorization:

D. Scriptures for Underlining:

Teacher Notes

Suggested Time: 3-4 Days
Lesson Outline


III. Devotional Suggestions

A. Songs:
   1. "The World Has Need of Willing Men"
   2. "Choose the Right"
   3. "We Are Sowing"
   4. "Come, Follow Me"

B. Scriptures:

C. Poems:
   1. "Oink Oink"
   2. "The Cigarette Speaks"

IV. Motivational Items

A. Role-Playing. Ask two students, prior to the first class on this lesson, to work out a role-playing situation. The situation could be something like this: One boy is a nonmember who smokes and he tries to get the member (the other boy) to take a cigarette. After some pressure and argument the member finally says, "Okay, I'll take one." This should surprise the class somewhat. The teacher could then ask for volunteers to come up and take the place of the member and see if they can successfully refuse to take a cigarette.

When finished, the teacher could ask the class, "Just why are we to refrain from smoking, drinking, etc.? Let's go to the Doctrine and Covenants and find out for ourselves."
Lesson Outline

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (The students will understand the reasons for this guide to temporal and spiritual health.)

1. How did we receive the Word of Wisdom? (It was the first revelation given after the organization of the School of the Prophets. See reference for quote by Brigham Young about how this revelation was given.)

2. Why should the Lord desire to help the Saints keep their bodies clean? (No unclean thing can inherit the Kingdom of God.)

3. What effects do the inward desires have on the outward performances of a person? (Usually if we think clean we act clean.)

4. Inasmuch as we are given nutritional instruction by the Great Physician, how should it be accepted as the best mode of living?

5. What is your reaction to this quotation by Joseph Smith?

"A religion that does not make for happiness here and now is not worth having."

6. What specific instructions does the Lord give us for health and happiness here and now? Let us turn to the 89th section of the Doctrine and Covenants and find out.

(Teacher note: Stress this material from the positive point of view. Stress the good that comes from observance rather than the evil or punishments that come from the breaking of this commandment. To

Teacher Notes

Sperry, pp. 445-446.

D & C 89.

Ludlow, p. 310.
Lesson Outline

begin it would be good to read the quotation by Brigham Young. See reference.)

The material in Section 89 could be discussed in this manner:

a. (Verse 2) "Given by greeting; not commandment or restraint." (Does this mean we don't have to live it if we don't want to?)

b. (Verse 3) "... adapted to the capacity of the weak and the weakest among you." (None of the saints could then have any excuse for not accepting it.)

c. (Verse 4) Word of Wisdom given to halt the evil designs of the modern "money-digger."

d. (Verses 5-7) Wine and strong drink not good for the body. (See references.) (The question might be asked concerning moderation in drinking. See then reference quote by President Heber J. Grant in 1928.)

e. (Verse 8) Tobacco is not for the belly. (Men need strong hearts to run the body properly. Read to the class the results on the lives of great men who did and did not have strong hearts in time of crisis.)

f. (Verse 9) Hot drinks. What is meant by "hot drinks"? (Reference is made to a quotation by the prophet Joseph Smith when he said, "Hot drinks mean tea and coffee." Articles in reference are extremely good and up-to-date.)

g. (Verses 10-11) Herbs, fruits,
Lesson Outline

and vegetables "in the season thereof." (Stress should be placed on the natural vitamin content available in fresh fruits and vegetables.)

h. (Verses 12-13) Meat to be used "sparingly."

i. (Verses 14-17) Grain for men and beasts.

Conviction

7. Why do you think the Lord has made the Word of Wisdom available to you?

8. Why does the Lord stress moderation in the use of the good things of the earth?

9. Can a man expect to enjoy the influence of the Holy Ghost when not living the Word of Wisdom?

10. How grateful are you that the Lord takes enough interest in your personal well being to give advice and counsel on what and how much you should eat? Does he really love his children here on the earth? Is your earthly father concerned about you in much the same way?

B. Same as sub-objective "B." (The students will want to maintain a clean and holy tabernacle of the Lord.)

1. What are the promises the Lord gives us if we follow his counsel and live the Word of Wisdom?

   a. (Verse 18) We will receive the following:

      (1) Health in our navel.

      (2) Marrow in our bones.
Lesson Outline

b. (Verse 19)
(3) Wisdom.
(4) Great treasures of knowledge, even hidden treasures.

c. (Verse 20)
(5) Shall run and not be weary.
(6) Walk and not faint.

d. (Verse 21)
(7) The destroying angel will pass us by.

2. Notice that all the above only come to those who live clean. Therefore, those people who are generally most healthy, have the most real wisdom, gain spiritual insight and understanding to gospel knowledge, gain endurance, and are labeled righteous by God are those who keep the Word of Wisdom.

Conviction

3. A wonderful story to clinch this concept is found in the reference. Richards, pp. 378-381.

4. The prophet Brigham Young stated:

"Prepare to die is not the exhortation in this Church and kingdom; but prepare to live is the word with us and improve all we can in this life, that we may be the better prepared to enjoy a better life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation."

(This quotation could be copied)
Lesson Outline

in the students' journals or reproduced on a card and handed to each student.)

5. The students could be divided into small groups and given poster paper with instructions to organize a poster which would illustrate the benefits of living a clean life in line with the Word of Wisdom.

6. The students could be given a copy of the "billboard" and asked to draw or to paste on small pictures or picture which best illustrates the positive aspects of the acceptance of the counsel of the Word of Wisdom. (See Supplementary Material 26.5.)

S. Mat. 26.5.

Teacher Notes

VI. Applications

A. Student Suggestions:

(Be sure to allow the students an opportunity to suggest ideas that they themselves would like to do in conjunction with the lesson.)

B. Some Possible Suggestions:

1. Ask the students to make a mental commitment with themselves or a verbal commitment with their Heavenly Father that they will never, from this day forth, use any article forbidden by the Word of Wisdom. They could sign a pledge with the idea that all who signed would keep it or not be worthy of a trust. (This has been successfully done in one community and was printed in the local newspaper. It had quite an effect on the townpeople and the students.)

Caution: Be sure the student responds from conviction rather than peer pressure!
Lesson Outline

2. Ask students to memorize the vital parts of this section of the Doctrine and Covenants and keep this in their minds.
SUPPLEMENTARY MATERIAL

Qink Qink

One evening in October, when I was far from being sober
And dragging home a load with manly pride.
My poor feet began to stutter, so I lay down in the gutter,
And a pig came up and lay down by my side.

Then I warbled all’s fair weather when the two good fellows get
together till a lady passing by was heard to say:
"You can tell a man who boozes by the company he chooses."
And the pig got up and slowly walked away.

--Anonymous

Drinking

Once upon a time a Mohammedan came to one of his religious leaders,
called a Kadi, and asked, "If I eat dates, is that against the commands of
religion?"

"No," said the Kadi,

"And may I add some water?"

"Certainly."

"And is it wrong to take a little yeast?"

"Oh, no."

"Well," went on the questioner, "date wine consists only of these
three things. Why is it forbidden by the laws of your religion?"

The Kadi thought a moment, and then said, "If I throw a handful of
dust on your head, will that cause pain?"

"No."

"And if I add some water--will it hurt you then?"

"I think not."

"Now, if I mix dust and water together, burn it into a brick, and hit
you on the head, what then?"

--Anonymous
Lesson 27

DO I UPHOLD GOOD GOVERNMENT?

Lesson Outline

I. Objective

To help students understand that Latter-day Saints are obligated to support and maintain good civil government, in order that:

A. They will understand the necessity of the role of good government.

B. They will dedicate themselves to support their government by abiding by the law.

II. References

A. Basic:

1. Doctrine and Covenants Sections 98; 101:77-80; 134.

B. Enrichment:


2. T. Edgar Lyon, Introduction to the Doctrine and Covenants and the Pearl of Great Price, pp. 135-139.


C. Scriptures for Memorization:


D. Scriptures for Underlining:

1. D & C 98:4-12; 101:77-80.

Teacher Notes

Suggested Time: 2-3 Days
Lesson Outline

III. Devotional Suggestions

A. Songs:
   1. "Choose the Right"
   2. "Do What Is Right"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. Write the title of the lesson on the board and ask for responses. After several have expressed their thoughts, then ask for the law or rule that they find the most people in their area breaking. Ask why they think it is so difficult to keep. "How should we feel about the law of this land? What has the Lord said on the subject? Let us turn to the 98th section of the Doctrine and Covenants and see what the Lord has revealed to his prophets."

B. The teacher could write the following question on the board: "What is the greatest threat to our civil freedom?" The teacher should lead the discussion towards "individual disregard for law and order." "Do we sometimes protect the guilty and harm the innocent by not turning in those who do evil? Let us now see what our responsibilities as citizens are."

C. Read the article, "Obeying, Honoring, and Sustaining the Law."

D. If possible find a picture which displays the real ravages of war and show it to the class. Ask them for the possible reasons for this terrible scene. The teacher could bring out that many times when people take little interest in governmental affairs an element of subversion creeps in and destroys the very
Lesson Outline

government they love.

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand the necessity of the role of good government.)

1. Explain to the students the situation of the persecuted saints which led to this revelation. (See reference.)

2. What type of law is justifiable before the Lord? (That law which supports and maintains the personal rights and privileges of each citizen, freedom of religion being one of importance.)

3. What is it that really makes a citizen free? (Law, righteous law.)

4. What is our responsibility towards the establishment of good law and its subsequent maintenance? (We should see to it that only the best men represent us when we have an opportunity to participate in their selection.)

5. What is the highest law that we can live? (By "every word that proceedeth forth out of the mouth of God.")

6. When the saints were in the height of their persecutions, what counsel did the Lord give them concerning how they should handle it? Were they to take the law into their own hands? Why?

Teacher Notes

Berrett, pp. 162-163.

D & C 98:4-7.

Smith and Sjodahl, p. 617.

D & C 98:8.

D & C 98:10,

Smith and Sjodahl, comment on verse 10, p. 618.

D & C 98:11.

D & C 101:76-80.

Conviction

7. Is there any reason why a Latter-day Saint should break a law of his community or country as he

D & C 58:21, 22.
Lesson Outline

follows the law of God? (We should have all the more reason for following the law. See the 12th Article of Faith.)

8. Adapt and tell the story, "Restriction."

9. The teacher could ask, "In your opinion why must we be law-abiding citizens? Let's list a number of reasons on the board and place them in your notebooks."

B. Same as sub-objective "B." (They will dedicate themselves to support their government by abiding by the law.)

1. Have the students turn to Doctrine and Covenants Section 134 and read or have students read each part and discuss this "Official Declaration of Belief Regarding Governments and Laws in General." It should be pointed out that this is not claimed to be a revelation but a "declaration of belief." (The teacher would do well to read the recent article entitled "Government, Politics, and the Church" by Dr. G. Homer Durham from the series, "These Times," found in the Improvement Era, February 1964, p. 76.)

Teacher Notes

S. Mat. 27.2.

D & C 134.

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask students what they found in the article, which they could and will do to be a better citizen and uphold the law.

2. Ask the students to write a paper on "My Obligations as a Citizen Toward My Government."
In considering the importance of law in our lives, we would preface what follows with this simple yet profound fact: that "obeying, honoring, and sustaining the law" is basic to all peace, to all progress, and to the safety and security of all people, and all property. Nature obeys law; the universe obeys law; and men, for their safety and survival, and for the salvation of their souls, must obey law. And there is nothing perhaps of much more importance pertaining to young people than to set before them an example of respect for law, of the living of law--an example on the part of parents, of teachers, and all others in honoring and sustaining law. Indeed, laxity toward law can lead to the loss of much that is most dear in life. Sometimes the young--and others also--resent restraint. They hear of freedom and forget that freedom can only be preserved by the living of law. If everyone were lawless, everyone would be bound by fear, and everyone must live by force, and no one would be secure in his life, his property, in his possessions--for absence of respect for law leads to looseness and license. The absence of law is anarchy, and anarchy has never worked in the world. "... That which is governed by law is also preserved by law..." These facts, among many others, suggest in summary: first, that the law should be as simple and understandable as possible; second, that law should be lived, honored, observed--and that parents and all others also should set before the young an example of living and respecting law, from the earliest years of youth--an example that the young may safely look to for their attitudes toward law and life--for law is the safeguard of life, and he who flaunts it is endangering his own rights, his own freedom, his safety and survival. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--And when we obtain any blessing, it is by obedience to that law upon which it is predicated." Restraint and self control are two essentials in the living of the law, and are of prime importance among all the lessons of life.


Restrictions

Have you ever driven around and around the block, looking for a parking place, and noticed how many fireplugs there are?

Have you ever counted how many more parking places there would be if we didn't have fireplugs?

On the other hand, have you ever been in the unfortunate situation of needing a fireplug to protect your property? Have you found how conveniently close the plug is?

How very wonderful it is to have such protection! Many restrictions may limit our pleasures--or so we think. But these restrictions actually are for our own protection.
### Personal Problems (cont.)

<table>
<thead>
<tr>
<th>Question</th>
<th>Page(s)</th>
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<tbody>
<tr>
<td>9. How good is God's word?</td>
<td>82:10</td>
</tr>
<tr>
<td>10. How important is my position in the Church?</td>
<td>84:109,110</td>
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<tr>
<td></td>
<td>107:99,100</td>
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### Doctrinal Problems

<table>
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<tr>
<th>Question</th>
<th>Page(s)</th>
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<tbody>
<tr>
<td>1. What are the qualifications for entrance into each of the three degrees of glory?</td>
<td>76:50-119</td>
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<tr>
<td>2. What is a &quot;son of Perdition&quot;?</td>
<td>76:31-39,44-48</td>
</tr>
<tr>
<td>3. What is &quot;spirit&quot;?</td>
<td>131:7,8</td>
</tr>
<tr>
<td>4. Is God interested in my personal well-being?</td>
<td>88:121</td>
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</table>
When we learn to live within them we find these restrictions really help us to enjoy a richer life, free from many things that would actually destroy us and our way of life.

"Know the truth, and the truth will make you free." Know the laws, obey them and they will make you free, because they are really designed for your protection.

--Lindsay R. Curtis, 2-1/2 Minute Talk Treasury, Vol. 1, pp. 94-95.
Lesson 28

WHAT DO I DO WITH THE LORD'S SHARE?

Lesson Outline

I. Objective

To help students understand that the law of tithing was given as a commandment of the Lord for all Latter-day Saints to follow, in order that:

A. The students will see the purpose of the law in their own lives.

B. The students will determine their obedience to this law by accepting it and following it.

II. References

A. Basic:

1. Doctrine and Covenants Sections 119, 120.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:

Teacher Notes

Suggested Time: 3-4 Days
Lesson Outline

III. Devotional Suggestions

A. Songs:
   1. "Who's on the Lord's Side?"
   2. "We Give Thee But Thine Own"

B. Scriptures:
   1. D & C 119.

C. Poems:
   1. See S. Mat. 28.1 and 28.3.

IV. Motivational Items

A. Tell or have a student read the experience below:

   A member once was sent to raise funds for a new church building. In one home which he visited, a member of the Church refused to give because he felt the church was costing too much. In reply to the objection, he was told the following story:

   "About twenty-five years ago a son was born to me. From the moment he came into this world he was an expense. First, it was hospital care, toys, food. Then it was music lessons, books, and shoes. Later it was allowance for movies, dances and dates. Finally, he went to college and my expenses mounted. Sometimes I thought the boy was costing me more than was necessary. At about the time he was ready to graduate from college, my son was infected with a grievous disease and died."

   The speaker paused to clear his throat, then he continued quietly: "You know, Bill, that boy has not cost me a cent since. Not one cent."

   --Unknown
Lesson Outline

After comments from the class the teacher could then say, "Now, what is the Lord's way of obtaining finances for the Church? Let's go to D & C 119 and see what he has said."

B. Tell or have a student read the following incident:

A man whose love of money was ruining his life once called upon a Jewish rabbi to argue a point in the minister's sermon. Perceiving the man's difficulty, the rabbi opened the Bible, pointed to the word "God," and asked, "Can you see that?"

"Certainly," the man replied.

The rabbi then placed a coin over the word, and said, "Can you see it now?"

The man did not answer, but presently he said, "I understand."

--Unknown

C. Take one student out of the classroom. Give him an envelope containing fake money of small denominations with a total of $120. (Use local equivalent.) In the envelope also place a list of bills owed to different local businesses. Leave him to look over the bills and return to the class. Give students small signs that advertise the different businesses. Ask each student with the sign to stand at different places around the room with the sign taped to the wall near them. The teacher can act the role of the bishop. The student could now be allowed to come into the classroom and pay his bills. The bills could be something like this:

<table>
<thead>
<tr>
<th>Business</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electric Co.</td>
<td>$15.00</td>
</tr>
<tr>
<td>Grocery Store</td>
<td>55.00</td>
</tr>
<tr>
<td>Furniture Store</td>
<td>33.00</td>
</tr>
<tr>
<td>Gas Station</td>
<td>10.00</td>
</tr>
<tr>
<td>Fast Offerings (Bishop)</td>
<td>2.00</td>
</tr>
<tr>
<td>Total bills</td>
<td>$115.00</td>
</tr>
</tbody>
</table>
## Lesson Outline

When the student comes to the bishop to pay his fast offerings, and this should be the last stop, the bishop might announce to the class that while he is there he would like to interview him for a temple recommend. One of the first questions to be asked would be, "Do you pay a full tithing?" The student will then remember that on this $120 he did not pay his tithing and he doesn't have enough left to pay it now. This is a good introduction into the necessity of paying tithing on the money as soon as you get it, not after you pay the bills.

### V. Research, Understanding, and Conviction

#### A. Same as sub-objective "A." (The students will see the purpose of the law in their own lives.)

1. What is the highest law we could live in regard to partnership with God? (The law of consecration. To be God's steward.)

2. How did the law of consecration function during the terrible persecution of 1838? (It was impossible to do because of inability to remain in one place. See reference.)

3. One method of obtaining money in the early church for the erection of the Kirtland Temple was by donation. (See reference, "Circular Letter.")

4. Joseph desired more information on exactly how the Lord wanted his children to support the kingdom. He asked:

   "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." Then the 119th section was revealed. It could be discussed in this order:

   - Berrett, p. 155.
Lesson Outline

a. (Verse 1) All surplus property should first be given.

b. (Verse 2) The reasons for the donation:
   (1) For the building of my house.
   (2) For the laying of the foundation of Zion.
   (3) For the Priesthood.
   (4) For the debts of the presidency of the Church.

c. (Verse 3) This shall be the beginning of the tithing.

d. (Verse 4) From that time on one-tenth of all interest (gain) shall be paid. A standing law forever.

e. (Verse 5) Saints who don't pay tithing not classified as worthy.

f. (Verse 6) Must obey or the land will not be a Zion to them.

5. Just what is "tithing"? (See quote by Brigham Young concerning tithing meaning one-tenth of our brains, heart, etc. Many Latter-day Saints believe tithing is but one-tenth of our money, but it is also one-tenth of our time for service in jobs in the Church and reading in the standard works.

6. Who is obligated to pay tithing? ("All members who have an interest. That includes all who live." -- Joseph F. Smith.) Many young people are taught that they don't need to pay tithing on money received from parents who already

Teacher Notes

Ludlow, p. 323.

Ludlow, p. 325.
### Lesson Outline

**pay tithing on the money. This robs children of experience in learning to live the commandment.** (See reference.)

**7. Why are some people unable, they claim, to pay an honest tenth?** (Too much emphasis on the things of the world. See reference text and discuss this with the students.)

**Conviction**

**8. Pass out copies of "Tithing" (S. Mat. 28.2) or the teacher could illustrate this on the chalkboard while the students draw it on their paper. The teacher should ask for suggestions on the way each share is used.**

**9. Ask students to determine which of the two partners in the following example they would like to be:**

"Two men entered into a business venture. They became very successful and were able to work well together. They respected each other and were willing to confide in each other. At the end of each month when the profits were tabulated the money was divided. Partner "A" was to receive 90% of all the profits and he could do anything he pleased with the money. Partner "B" took only 10% and did not use the money for himself except to put it back into the business. Which partner would you rather be?"

The teacher could now refer the students' attention to the chalkboard work or the stencil and show how blest the partner with the 90% really is to have a partner like God.

**10. Why do we have an obligation to God to pay him a tenth?** ("The earth

### Teacher Notes

<table>
<thead>
<tr>
<th>S. Mat. 28.1.</th>
<th>S. Mat. 28.2.</th>
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<td>D &amp; C 121:35-36.</td>
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### Lesson Outline

is the Lord's and the fulness thereof." Help the students to understand that everything they have belongs to the Lord. They cannot honestly say "mine" to anything they possess that came from the earth. Therefore, they have great cause to be grateful for what they have and should feel an obligation to pay a rent on its use.

B. Same as sub-objective "B." (The students will determine their obedience to this law by accepting it and following it.)

1. Has money or the possession of it ever led to the destruction of an individual? (See reference poem.) The point needs to be made that "the love of money is the root of all evil," not the money itself, but what a person does with it. We must be masters of the use of money and not slaves to it.

2. When should we pay our tithing? (Read the quote by President Heber J. Grant about the teacher with ten apples. We should give the Lord the first tenth, not the last. Also, refer to motivational item "C."

3. Is tithing compulsory? (Only in that to obtain the blessings we must pay the tithing.)

4. How is our tithing taken care of?

### Teacher Notes

S. Mat, 28.3,

Ludlow, p. 326,


D & C 82:10.

D & C 120.

Ludlow, pp. 327-328.

### Conviction

5. In what way can money destroy us?

6. Which portion of our increase is the property of the Lord? (The first and best tenth. Not the last when we get around to it.)
Lesson Outline

7. How can tithing help you to enjoy your life? (See stories in reference.)

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. The students could set up a bookkeeping system for themselves to watch their money income and pay a full tenth (tithing) for a designated period of time. Such a practice would help individuals develop the habit of paying tithing.

Teacher Notes

Richards, pp. 271-277.
SUPPLEMENTARY MATERIAL

Tithing

Not mine to keep—not mine to spend,
Not mine to give, not mine to lend,
'Tis the Lord's part—'Tis the Lord's part,
A tenth of all I gain.
'Tis His to have, 'Tis His to use,
As He, not I, may please to choose.
'Tis the Lord's part—'Tis the Lord's part
A tenth of all I gain.
He gives me all and adds this part,
To test the bigness of my heart,
'Tis the Lord's part—'Tis the Lord's part
A tenth of all I gain.
His part shall be the first and best,
Of all the ten with which I am blessed.
'Tis the Lord's part—'Tis the Lord's part,
A tenth of all I gain.

--George H. Brimhall

Money Talks

Dug from the mountain side or washed in the glen,
Servant am I, or master of men.
Earn me, I bless you; steal me, I curse you;
Grasp me and hold me; a friend shall possess you.
Lie for me, die for me; covet me, take me,
Angel or devil, I am just what you make me.

--Anonymous
Lesson 29

WHY DO WE BUILD TEMPLES?

Lesson Outline

I. Objective

To help students understand why the Church builds temples, in order that:

A. They will understand why the members of the Church should sacrifice time and money to build and maintain temples.

B. They will become interested in their own genealogy work and begin their personal research.

II. References

A. Basic:

1. Doctrine and Covenants Sections 110, 127, and 128.

B. Enrichment:


4. Smith and Sjodahl, Doctrine and Covenants Commentary, pp. 723-727; 798-810.


C. Scriptures for Memorization:

D. Scriptures for Underlining:


III. Devotional Suggestions

Teacher Notes

Suggested Time: 1 Week
Lesson Outline

A. Songs:
   1. "How Beautiful Thy Temples"
   2. "Holy Temples on Mount Zion"

B. Scriptures:

C. Poems:

IV. Motivational Items

   A. The teacher could write "Why do Latter-day Saints build temples?" on the chalkboard. The teacher could list, under the question, all the reasons the students give. (The teacher should stress the concepts of a place to do eternal work, for example, marriages, baptism, endowments, etc. The teacher could then say, "Now let's turn to the Doctrine and Covenants and follow the development of doctrines that brought forth the great Church temple building program."

V. Research, Understanding, and Conviction

   A. Same as sub-objective "A." (They will understand why the members of the Church should sacrifice time and money to build and maintain temples.)

      1. Whose idea was it to build the first L.D.S. temple? (It was given as a revelation and a commandment.)

      2. What was the first L.D.S. temple built? (Kirtland.) Was it to be only used as a temple? (It was a Church meeting house as well as a place for special spiritual manifestations.)

      3. Was there any sacrifice made by the young L.D.S. Church and its members to build this beautiful house of the Lord? (See reference.)

   D & C 95:11-17.

   Smith and Sjodahl, "General Notes," pp. 720-723.
Lesson Outline

4. Was the Kirtland Temple acceptable to the Lord? (Read Section 110 with the students.) The following visitations could be discussed:

   a. The visit of the Lord Jesus Christ and his acceptance of the temple.

   b. Moses appeared and gave Joseph Smith and Sidney Rigdon the keys of the gathering of Israel.

   c. Elias then appeared and committed to them the dispensation of the gospel of Abraham.

   d. Elijah also committed to them his keys of genealogy work for the dead.

Conviction

5. Why do we build temples? "Read the following quotes:

"We are building temples to the name of the Lord. What are we building them for? That we may enter in and redeem our dead."

   --Wilford Woodruff

"We have now finished this temple, and some people inquire, what is it for? For many things: that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatsoever is bound on the earth according to the laws of the eternal priesthood shall be bound in heavens; that there may be a connecting link between the living and the dead, . . . that there may be a royal priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living.

Teacher Notes


Ludlow, p. 120.
and the dead; . . . that they may be prepared to operate with the priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time. . . . That we may thus be acquainted with earthly and heavenly things, in accordance with everlasting laws that have existed in the heavens and on the earth from the beginning; and that all those great and eternal principles by which the worlds are governed may be comprehended by us."

--John Taylor

6. What temples have the members built through love and sacrifice? (The teacher could, previous to this time, assign different students in the class to each give a report on one of the temples. Using the November 1963 issue of the Improvement Era, the student giving the report could develop a thumbnail sketch of the temple he chose and show the photograph of that temple while presenting his oral report. The written sketch of the temple could be reproduced for each student.)

B. Same as sub-objective "B." (They will become interested in their own genealogy work and begin their personal research.)

1. A good motivational item to get this part of the lesson started would be to, if possible, locate a life history of one of the progenitors of one of the students in the class and read a portion of it. Then ask if any of them recognize it as one of their progenitors. It would be quite a surprise to the one whose progenitor it is. This part of the lesson needs to reflect a
**Lesson Outline**

1. personal quality if the students are to become interested in it themselves. The teacher should therefore make it as personal and applicable to each of the students as possible.

2. Is genealogy and later temple work important for us to be working on? Read the following quote:

   "We have blessings which have never been given to any other generation since the days of Jesus Christ and the Apostles... You hold the keys of the destiny of your father, your mothers, your progenitors, from generation to generation; you hold the keys of their salvation. God has put that power into your hands but if we do not do what is required of us in this thing, we are under condemnation."

   --Wilford Woodruff

3. What is the first ordinance that is performed for our deceased ancestors? (Baptism. The teacher could at this time review the details of baptism for the dead by studying with the students the two letters written by Joseph Smith, Jr., to the saints as found in D & C 127, 128.)

4. Why must baptism be performed for those who have passed on?

   "Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles."

   --Joseph Smith, Jr.

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**Teacher Notes**

D & C 127, 128.
I Cor. 15:29.
Sperry, pp. 671-686.
Ludlow, p. 123.
Lesson Outline

5. How much do you know about your grandparents, your great-grandparents? Do you have a heritage to be proud of? (At this time the teacher could pass a pink pedigree, and a yellow family group sheet to each student and ask them to fill it out in pencil as far back as they can while in class. There will be many questions so the teacher ought to be familiar with the basics of each form. This would be a good class assignment for each to fill them out and hand them in.)

6. What is the next step in temple work after a person has been baptized and received the priesthood? (He receives his endowments.) What is an endowment? (See quote below.)

"Let me give you the definition in brief. Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell."

--Brigham Young

Teacher Notes

Ludlow, p. 124.

Conviction

7. Why is genealogy and temple work important to our own salvation? "We cannot be saved without our dead. Our progression is stopped until we take the time to help them along with us."

8. It is very difficult, sometimes, to obtain life histories of your progenitors. Will yours be available in the
future? (Hand each student a copy of the form for a life history. This form is very good in that many of the ideas are already present for them and they just need to fill them in. This could also be an assignment to hand in.)

VI. Applications

A. Some Student Suggestions:

B. Some Possible Suggestions:

1. The students could be challenged to begin their book of remembrance and collect all the genealogical data they can.

2. They could write to all their relatives and collect all the life histories available.

3. If a temple is close and regulations permit, the class could look forward to visiting the temple and being baptized for the dead.
SUPPLEMENTARY MATERIAL

Life History of (Student's Name) 29.1

(Teacher Note: When this material is reproduced, be sure it is done on 8-1/2 x 14 inch paper. It will then fit in the Book of Remembrances.)

I, ________________________________, was born on _____ _____
at ____________________________, __________________________. I was born in _________________________________. (Hospital, Home)

(If you know of any unusual conditions surrounding your birth, list. For instance, weather conditions, absence of a doctor, how you got your name, etc.)

I was the _________ of _____________ children born to my parents.

My father was ________________________________

and my mother was ________________________________

I had _________ sisters and _________ brothers.

List: (names and birthdates, starting with the eldest.)

Some early childhood experiences I had are: (Early playmates, incidents involving brothers and sisters, Christmas memories, birthdays, nicknames you had and why, how you learned some of life's early lessons, etc.)
I started school at the age of ________ attending the __________________________ Elementary School at __________________________.

Some of the close friends I had in elementary school were:

My favorite teachers were:

Some of the outstanding things I remember about school were:

I attended the __________________________ Jr. High School at __________________________.

My special friends in Jr. high school were:

Some special teachers I remember were:

The following are some of the memories I have about Jr. high:

I attended the __________________________ High School at __________________________.

My special friends in high school were:

My special teachers that I remember were:

Some outstanding memories I have of my high school days are:

I graduated on __________________________.
Lesson 30

TEMPLE MARRIAGE--THE ONLY REAL MARRIAGE

Lesson Outline

I. Objective

To help the students understand that temple marriage is ordained of God, in order that:

A. They will understand and accept the purposes of the marriage covenant.

B. They will want to live in such a manner that when the appropriate time comes they will be married for time and eternity in the House of the Lord.

II. References

A. Basic:

1. Doctrine and Covenants Sections 131, 132.

B. Enrichment:


4. LeGrand Richards, Just to Illustrate, pp. 21-23.

5. Smith and Sjodahl, Doctrine and Covenants Commentary, pp. 817-837.


C. Scriptures for Memorization:


Teacher Notes

Suggested Time: 3-4 Days
**Lesson Outline**

### D. Scriptures for Underlining:


### III. Devotional Suggestions

#### A. Songs:

1. "Firm as the Mountains Around Us"
2. "There Is Beauty All Around"
3. "Choose the Right"

#### B. Scriptures:


#### C. Poems:

### IV. Motivational Items

#### A. Read to the students the story, "The White Elephant."  (See reference.)

#### B. Read to the students, "Keep Clean and Unspoiled."  (See reference.)

#### C. To demonstrate to the students that there is no substitute for the real thing, the teacher could bring in a piece of fruit, picture of a beautiful meal, etc., and also a small pill. (It really doesn't matter what kind of a pill it is for this object lesson.) The teacher could then compare the real thing, an apple, for instance, with the pill which has the same vitamin and mineral content. Ask the students, "If you were hungry, which would you prefer?" The lesson could then be introduced with, "Let us now look at the real thing and the substitute as far as marriage is concerned."

### V. Research, Understanding, and Conviction

#### A. Same as sub-objective "A." (They will understand and accept the purposes of
Lesson Outline

the marriage covenant.

1. Who was the first married couple on this earth? Who married them? (See reference.)
   
   2. If God married them and it occurred before they became mortals, how long was their marriage to last?
   
   3. When a couple are married by civil law, how long are their marriages valid? (Till death do you part.)
   
   4. What is the counsel of the Lord in this regard? How long should our modern marriages endure? (Hand to each student a copy of the worksheet, "Marriage as Revealed by Christ.") Discuss each segment with them.

Conviction

5. How important is marriage in the sight of God? Read or summarize quotations below:
   
   a. "And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her, I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth: if he wishes to be saved, he cannot be saved without a woman by his side."

      --Brigham Young

   b. "The whole subject of the marriage relation is not in my reach, nor in any other man's reach on this earth. It is without beginning of days or end of years; it is a hard matter to reach. We can tell some things
### Lesson Outline

with regard to it; it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread which runs from the beginning to the end of the Holy Gospel of salvation--of the Gospel of the Son of God; it is from eternity to eternity." (Brigham Young, as found in the *Journal of Discourses*, Vol. 2, p. 90.)

6. What will be the status of those who inherit the telestial and terrestrial kingdoms regarding marriage? Read quotation:

"All who partake of this family organization are in the celestial kingdom. They are heirs in that kingdom receiving and possessing all the blessings of heirs. Outside of this kingdom, there is no marriage for there the family relationship does not exist. Why? Because those who enter in the telestial and the terrestrial worlds, have not been willing to abide by this sacred and eternal covenant of marriage. Their covenants and obligations were man-made, therefore, they must come to an end." (Joseph Fielding Smith, *The Way to Perfection*, p. 254.)

7. For questions and discussion regarding polygamy the teacher is referred to the Supplementary Material. (To give students an understanding of how a woman accepted this law in the early days of the Church, read the story entitled "Lucy Walker.")

### Teacher Notes

S. Mat. 30.5.

B. Same as sub-objective "B." (They will want to live in such a manner that when the appropriate time comes, they will be
Lesson Outline

married for time and eternity in the
House of the Lord.)

1. What is the first step on the road
to an eventual happy marriage?
(The ability to make and keep
friends. There are three phases to
the "Pyramid of Marriage" and they
must not be reversed. See diagram
in reference.)

2. What should our attitude be con-
cerning marriage? Read quotation
below:

"In order to lessen the breaking up
of homes, we should substitute the
present tendency toward a low view
of marriage by the lofty view which
Jesus Christ gives it. Let us look
upon marriage as a sacred obligation
and a covenant that is eternal, or
that may be made eternal."

--President David O. McKay

3. What are the real differences be-
tween a temple marriage and a
civil marriage? (Hand each student
a copy of the stencil, "Temple
Marriage Is Important!")

4. What is the criterion upon which we
should choose a mate? See quo-
tation below:

"Another word of the Lord to me is
that, it is the duty of these young
men here in the land of Zion to take
the daughters of Zion to wife, and
prepare tabernacles for the spirits
of men, which are the children of
our Father in heaven. They are
waiting for tabernacles, they are
ordained to come here, and they
ought to be born in the land of Zion
instead of Babylon. This is the
duty of the young men in Zion; and
when the daughters of Zion are
asked by the young men to join with

Teacher Notes

S. Mat. 30.6.

McKay, p. 68.

S. Mat. 30.7.
them in marriage, instead of asking, 'Has this man a fine brick house, a span of fine horses, and a fine carriage?' they should ask--'Is he a man of God? Has he the Spirit of God with him? Is he a Latter-day Saint? Does he pray? Has he got the Spirit upon him to qualify him to build up the kingdom?' If he has that, never mind the carriage and brick house, take hold and unite yourselves together according to the law of God." (Wilford Woodruff, as found in the Journal of Discourses, Vol. 18, pp. 129-130.)

(If the story, "The White Elephant," wasn't used as a motivational item, it could be effectively used at this time.)

5. Why is it unwise to marry outside the Church and such a great blessing to marry in the temple? Read the following quotation from President David O. McKay:

"Another condition that contributes to the permanence of the marriage covenant is marriage in the temple of the Most High. There, as true lovers kneel to plight their troth, each may cherish the assurances that:

(1) Their marriage begins in purity. The young man knows that the young woman who kneels at his side at the altar is as worthy of motherhood as the purest of virgins. What does that mean to the young man with red blood? He is recreant if he cannot give her that same assurance, that he to whom she is giving her life is just as worthy of fatherhood as she of motherhood.

(2) The young couple know that their religious views are the same. The difficulty of rearing children properly is aggravated when father
and mother have diversified views regarding doctrine and church affiliation.

(3) They know that their vows are made with an ideal of an eternal union, not to be broken by misunderstandings or difficulties.

(4) They know that a covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond.

(5) They know that if children come to bless the union they are guaranteed a royal birth, a clean, unpolluted body, to which every unborn baby is entitled.

(6) A marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

(7) Finally, they know that the family unit will remain unbroken throughout eternity.

Jesus declared that the marriage relation is of divine origin, that 'marriage is ordained of God,' that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. 'Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve until the last day.'

God bless us all to look more earnestly and prayerfully and sincerely upon the sacredness of home and the marriage covenant!" (David O. McKay, Treasures of Life, pp. 68-70.)

6. Why should temple marriage be the only marriage for a Latter-day Saint? (See the story, "Under the Oak Tree," in reference.)

7. What are the preparations necessary
Lesson Outline

for you to be ready for the temple ceremony when you are ready for marriage? (The teacher could ask for ideas from the students and write them on the chalkboard. The students could record them in their journals.)

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Have the students write a paper on "Why I Will Accept Nothing But a Temple Marriage."

2. Have students set up an "Outline of Goals," with marriage at the top. Each goal should be something that will help them to be more qualified to reach the worthiness of a future temple marriage.
SUPPLEMENTARY MATERIAL

The White Elephant

It was a "white elephant" party. No gift was to cost over fifty cents, also it could be worthwhile or worthless, whichever the giver should choose.

The gifts were placed in a pile in the center of the floor and the guests sat in a circle to enjoy the fun.

There were gifts of all sizes and colors, some very decorative, others still in the plain box in which they were brought. One package, however, stood out among all the rest. It was a huge package and wrapped in the very finest wrapping paper imaginable. On top was a large, neatly done ribbon.

As the numbers were drawn, each hoped to be the first to be able to choose, just so he could pick out that big, beautifully and expensively wrapped gift.

As expected, the person with No. 1 immediately hurried to the big package, snapped the ribbon, and peeled off the beautiful wrapping only to find inside the box a note:

"Sorry, I spent the entire fifty cents for the wrapping . . . so . . . no present."

Everyone had a good laugh! But doesn't this also happen quite often in life. Good merchandisers know that a smart looking label usually sells a product. Many people buy a car for its appearance rather than what is under the hood!

Much more serious and at times more tragic is the same principle applied to choosing one's companion for life. How many young men look deeper than the eyebrow paint, the eye shadow, the lipstick, the bleached hair?

How many young women look deeper than the suave manner or the smooth dancing, overlooking the more lasting qualities of dependability, industriousness, kindness, and consideration for others.

In too many divorce cases, the couples haven't even had time to pay the last installment on their honeymoon before they discover that they did not really know the person they've picked to spend the rest of their life with.

Sometimes it pays to pick up the box gently, shake it lightly—and perhaps even peek under the glittering trimmings to see what is really inside.

It might save us from being stuck through life with a "white elephant."

--Lindsay R. Curtis, 2-1/2 Minute Talk Treasury, Vol. 1, pp. 74-75.
Lesson 31

DO I FOLLOW THE PROPHETS?

Lesson Outline

I. Objective
   To help students understand that God always reveals his will to his prophets, according to the need of his people, in order that:

   A. The students will see that revelation continued after the death of Joseph Smith, Jr. and these revelations are accepted as scripture.

   B. The students will accept and follow the counsel of the living prophets.

II. References

   A. Basic:
      1. Doctrine and Covenants Sections 134-136 and the "Manifesto."

   B. Enrichment:

   C. Scriptures for Memorization:

   D. Scriptures for Underlining:

III. Devotional Suggestions

   A. Songs:
Lesson Outline

1. "We Thank Thee, O God, For a Prophet"

2. "Come, Listen to a Prophet's Voice"

3. "Oh, How Lovely Was the Morning"

B. Scriptures:


C. Poems:

1. See Supplementary Material.

S. Mat. 31.1.

IV. Motivational Items

A. The teacher could hold up a bottle of ink and ask the students what they think is in the bottle. Most will reply, "Ink." The teacher could even ask for volunteers to fill their pens if any are used. (The real ink should be removed and in its place black water which looks like ink.) When asked how they know it's ink, they would usually respond, "Because it looks like ink." The teacher could then "reveal" to them that it is not so. This can also be done with a "beanbag" full of gravel rather than real beans. The teacher could then continue the lesson by adding, "Let us learn why continual revelation is necessary today and how we can avoid deception."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (The students will see that revelation continued after the death of Joseph Smith, Jr. and these revelations are accepted as scripture.)

1. Which is the last recorded revelation given to Joseph Smith in the Doctrine and Covenants? (Section 133.)
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<td><strong>2.</strong> Who wrote the next section, 134? (A special committee consisting of Joseph Smith, Jr., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams. Possibly the author of this section was Oliver Cowdery. Joseph was not in attendance when this section was read and adopted. See references for additional information.)</td>
<td>Sperry, pp. 739-740. Smith and Sjodahl, pp. 852-853.</td>
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<tr>
<td><strong>3.</strong> Who wrote Section 135 which explains the martyrdom of the Prophet Joseph Smith? (John Taylor.) Why was John Taylor qualified to write such a detailed account of this tragedy? (At this point the teacher could assign each student to write a report on the facts dealing with the martyrdom as found in Section 135.)</td>
<td>Smith and Sjodahl, pp. 855-857.</td>
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<tr>
<td><strong>4.</strong> After Joseph Smith's martyrdom, who was sustained as the next president of the Church? (Brigham Young.) Why was Brigham Young sustained as the next president? (See reference.)</td>
<td>Berrett, pp. 205-207.</td>
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<tr>
<td><strong>5.</strong> What authority did President Brigham Young possess that the Prophet Joseph Smith held? (Prophet, seer, and revelator, held all the keys of the priesthood, thus he was in position to receive revelation from God for the Church.)</td>
<td>D &amp; C 136.</td>
</tr>
<tr>
<td><strong>6.</strong> Did Brigham Young ever receive a revelation from God? Do we possess any recorded revelations? (Section 136.) (Discuss with the students the revelation and its necessity for helping the saints organize for their trip across the plains.)</td>
<td></td>
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<tr>
<td><strong>7.</strong> Do we have any recorded revelations in the Doctrine and Covenants after Section 136? (The Manifesto.)</td>
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</table>
Lesson Outline

8. Who wrote the "Manifesto" and for what reasons? (For an excellent and brief account of the difficulties of the Church at the time the "Manifesto" was issued, the teacher is encouraged to use the cited reference.)

9. Some have claimed that the "Manifesto" was issued because of pressure from the government and not because God revealed it to President Woodruff. Before making your conclusion, let's look at what President Woodruff himself said about the matter. (See reference.)

Teacher Notes

Sperry, pp. 751-762.

Sperry, pp. 759-761.

Conviction

10. How is the presidency passed on to the succeeding president of the Church?

11. Who is the man who holds all the keys of the priesthood in the Church?

12. What keys do each of the twelve apostles hold? (When ordained they receive every key of the priesthood, but those of the right to presidency remain dormant until he is called to be the president.) (See reference quote by Joseph Fielding Smith.)

Doxey, p. viii.

B. Same as sub-objective "B." (The students will accept and follow the counsel of the living prophets.)

1. Do the men sustained as "prophets, seers, and revelators" have the same respect due them as did the prophets of old? Why?

2. What does this scripture in the D & C tell us about following the counsel of modern-day prophets?

Lesson Outline

3. How binding upon members is the counsel and advice given by the present apostles? (See reference quotes by Brigham Young and Mark E. Petersen.)

4. What examples do we have that modern apostles and prophets are led by inspiration? (See reference quotation on the Welfare Program, by Harold B. Lee. Read it to the class.) Other programs that could be discussed could include:
   a. Missionary system.
   b. Church Builders Program.
   c. Home Teaching Program.

5. For an assignment the teacher could have each student read and report on a talk given by a General Authority in a general conference. The teacher should select talks they read to be sure they possess some counsel and advice to the general membership of the Church. When completed the class can be asked to evaluate how obligated they are to follow the advice after reconsideration of D & C 68:4.

6. Pass out the stencil, "Profile of a Prophet" and have each student complete it. Upon completion and discussion of the stencil the teacher could play the excellent tape recording entitled "Profile of a Prophet" by President Hugh B. Brown. (This is available through the B.Y.U. AVC Center.)

Conviction

7. What does the Lord say about those who deny the fact that revelation is possible today?

Teacher Notes

Doxey, p. ix.


S. Mat. 31:2.

D & C 11:25.
Lesson Outline

8. Why are we obligated to listen and then follow the present authorities of the Church in matters of doctrine and of conduct?

9. Why is obedience necessary to a happy and enjoyable life?

VI. Applications

A. Some Student Suggestions:

B. Some Possible Suggestions:

1. The students could be encouraged to subscribe personally to the Improvement Era and always read the "Editorial Page," the conference talks, etc., to become better acquainted with modern commandments.

2. Students could be encouraged to purchase and read books written by General Authorities, thereby building a religious library. The value of acquiring good religious books might be emphasized.

3. Students could decide to listen more attentively to the talks delivered at the various meetings which they attend. By recording in a special notebook interesting concepts presented by the speakers, students might better accomplish the goal of listening.
SUPPLEMENTARY MATERIAL

The Seer

Lo, here he comes, with dauntless tread,
Forth from the ranks of men.
His brow is crowned with laurels won
Down in the marts of toil;
And like the snowy mountain top,
His strength is towering high;
For he has scaled the heights of life,
And reached, at last, the place
Where right and might are one.

He is the Seer whose vision clear
Leads on, and on to God;
And people say, "Let's hear him speak,
For he points out the way of life eternal."
And thus he rules with gentle mien,
And wields, with firmness true,
The scepter of God's priesthood here on earth.

--Ezra T. Poulsen

Student Guide (Worksheet)

The Profile of a Prophet

Instructions: Name at least one prophet from any of the Standard Works of the Church who you think fits the following situation and cite briefly the account that exemplifies it.

1. Proper character to represent God, __________________________________________
2. Speaks authoritatively for God, ____________________________________________
3. Informed people of present and future, ______________________________________
4. Possessed humility, _______________________________________________________
5. Had faith and trust in God, ________________________________________________
6. Had mental capacity, _____________________________________________________
7. Had high degree of spirituality, ____________________________________________
8. Was sincere in God's work, ________________________________________________
9. Made astounding claims, _________________________________________________
10. Sought guidance of God, _________________________________________________
11. Was visited by Godhead, _________________________________________________
12. Received inspiration, _____________________________________________________
13. Produced fruits of righteousness, __________________________________________
14. Received testimony through workings of spirit, _____________________________

* * * * * * *

Review the answers you gave on the first fourteen questions and prepare a paragraph on how you think our present prophet and president of the Church fills these same requirements.
THE PEARL OF GREAT PRICE
Lesson 1

HOW DID THE PEARL OF GREAT PRICE BECOME A STANDARD WORK?

Lesson Outline

I. Objective

To help students understand the process of how the Pearl of Great Price became one of the standard works of the Church, in order that:

A. They will understand the background of each of the books in the Pearl of Great Price.

B. They will accept these writings as scripture and follow the teachings found therein.

II. References

A. Basic:

1. The Pearl of Great Price.

B. Enrichment:


C. Scriptures for Memorization:

D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "We Thank Thee, O God, For a Prophet"

2. "Oh Say, What Is Truth?"

B. Scriptures:
Lesson Outline

C. Poems:

IV. Motivational Items

A. Ask the class, after showing them a picture of (or having a student describe) an Egyptian mummy, "What would your reaction be if suddenly you received word that you had inherited eleven mummies and they were being shipped to you? This actually occurred to a young man. Let's turn our attention to the Pearl of Great Price and learn how it came to be revered as one of our books of scripture."

B. Show the class a photograph of an Egyptian mummy and one of some Egyptian hieroglyphics. Then ask this question: "Is there any real value to discovering such items?" "Of what possible worth could they be to Latter-day Saints?"

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will understand the background of each of the books in the Pearl of Great Price.)

1. The teacher could read with the students the title page, explaining what this book contains.

2. The Book of Moses

Ask the class, "What is the Book of Moses?" (Refer to the note under the first and second chapter headings. A valuable aid for the students would be a ditto copy of the chart found in the reference by Clark.)

3. Discuss with the students the coming forth of the Book of Moses. (See references.) Most important excerpts could be read aloud by students.

Teacher Notes

P of G P, pp. i-iii.

Moses 1:2 (superscriptions).
Clark, p. 8.

Lyon, pp. 211-218.
Clark, pp. 9-19.
Hunter, p. 46.
Roberts, pp. 213-216; 223-224.
**Lesson Outline**

4. **The Book of Abraham**

Discuss the story of the discovery of the mummies and scrolls that became the Book of Abraham. (See reference.) (Point out the interesting non-Mormon accounts. It might be interesting also to let the students see for themselves the difficulty in translating. See Supplementary Material 1.1.)

The brief discussion could follow this outline:

a. French traveler Antonio Lebolo found eleven Egyptian mummies in the catacombs of Egypt on June 27, 1831.

b. He left Egypt, intending to travel from Alexandria to Paris, France.

c. During the return trip, he stopped at Trieste, became ill, and died.

d. His will specified Michael Chandler as the recipient of his belongings. Chandler was thought to be in Ireland.

e. Eventually the mummies were sent to New York where Michael Chandler received them.

f. He exhibited the mummies on a tour of many of the large cities.

g. He was referred to the Mormon prophet Joseph Smith, Jr., for translation of the scrolls.

h. On July 6, 1835, following a visit with the Prophet, Michael H. Chandler wrote an acknowledgment of the abilities of

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**Teacher Notes**

- Lyon, pp. 219-225.
- Hunter, pp. 6-11, 16, 17.
- S. Mat. 1.1.

- Clark, pp. 77-78.
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<tr>
<td>Joseph Smith to translate.</td>
<td>Hunter, pp. 9-11.</td>
</tr>
<tr>
<td>i. The saints purchased four mummies and the papyri from Chandler.</td>
<td></td>
</tr>
<tr>
<td>j. Final disposition of the scrolls and papyri.</td>
<td>Clark, pp. 142-165.</td>
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</table>

Teacher note: Only an overview of the material on the history of the Book of Abraham should be presented. Do not attempt to tell all of the particulars in this one lesson.

5. **The Writings of Joseph Smith**

This material can be discussed in the two sections:


6. **The Articles of Faith**

This group of statements of belief was part of the "Wentworth Letter" of March 1, 1842. Hunter, pp. 240-242.

7. **The growth of the Pearl of Great Price**

It would be well to point out that the Pearl of Great Price grew as did the Doctrine and Covenants; that is, not all of its contents were received at the same time. Clark, pp. 188-220.

"... The Pearl of Great Price is unique in that the First Edition did not come into being as a result of an official commandment or by Clark, p. 188."
**Lesson Outline**

Appointment from the First Presidency of the Church. It was not compiled by an official committee of the Church, neither was it adopted as one of the Standard Works of the Church until after it had gone into its second edition. This was not true of the other three Standard Works."

---James R. Clark

The growth of the Pearl of Great Price could be discussed in this order:

<table>
<thead>
<tr>
<th>Edition</th>
<th>Date</th>
<th>Location</th>
<th>Notes</th>
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<tbody>
<tr>
<td>b.</td>
<td>1878</td>
<td>Salt Lake City, Utah</td>
<td>First American Edition</td>
</tr>
<tr>
<td>c.</td>
<td>1888</td>
<td>Salt Lake City, Utah</td>
<td>Edition, (Later used for the 1902 revision.)</td>
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<tr>
<td>d.</td>
<td>1891</td>
<td>Salt Lake City, Utah</td>
<td>Edition</td>
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<tr>
<td>e.</td>
<td>1902</td>
<td>Salt Lake City, Utah</td>
<td>Edition, (A revised edition by James E. Talmage under appointment of the First Presidency of the Church.)</td>
</tr>
<tr>
<td>f.</td>
<td>1921</td>
<td>Salt Lake City, Utah</td>
<td>Edition, (The basic edition for our present printings.)</td>
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</table>

Note: It would be well to point out the difference between an "edition" and just another "printing" of an edition. There are no changes in a printing but there are in a new edition.

The compiler of the Pearl of Great Price was Franklin D. Richards.

---Clark, pp. 190-191.
Lesson Outline

(See reference for a sketch of his work in compiling the Pearl of Great Price.)

The contents of the Pearl of Great Price have changed during the various editions. It would be well if the teacher could use the reference and outline for the students the contents of each edition.

8. Which was the first book of scripture received as we now have it in the Pearl of Great Price?

9. Which book came as a translation from papyrus?

10. Which material came from an inspired version of the Bible?

11. Which material concerning your beliefs came from the "Wentworth Letter"?

12. Describe how the hand of God was evident in the bringing forth of the material included in the work.

B. Same as sub-objective "B," (They will accept these writings as scripture and follow the teachings found therein.)

1. Ask the students by what standards do we accept anything as scripture. (The word of God given to the prophets.) (See reference.)

2. If we are to accept the things spoken by prophets, let us then consider the following:

   a. The writings of Moses. These were revealed to Joseph Smith from God. Can we accept the word of the Lord to Joseph Smith as true?

   b. The Book of Abraham. This
Lesson Outline

material was translated from original writings of the patriarch himself. Can we accept them also to be true?

c. **Writings of Joseph Smith.** Do we accept Joseph Smith, Jr., as a prophet of God? If we do, then, as D & C 68 states, that which he brings forth personally under the influence of the Holy Ghost is scripture.

d. **The Articles of Faith.** Does this compilation of beliefs reveal what we accept to be the foundation of our belief? Is it acceptable as scripture in our faith?

**Conviction**

3. If the foregoing are acceptable then we could put it to a vote of common consent. Has the Church ever officially accepted the Pearl of Great Price as scripture? (See reference. Read it to the class.)

4. The teacher could then ask the class to likewise show by a raise of hands whether they accept the book as scripture. (It might be well if the teacher asked the class if they had any questions on the book before they voted so that questions wouldn't have to be handled during the voting.)

5. Discuss the implications of this acceptance.

**VI. Applications**

A. Student Suggestions:

B. Some Possible Suggestions:

1. If a person accepts scriptures as the
Lesson Outline

word of God, does he thereafter have any responsibility in regard to it? (The teacher could list on the board all the ideas the students suggest. Then each student could work out a written plan as to how he expects to accomplish these goals.)

2. To make the Pearl of Great Price even more valuable, each student can resolve to discuss its teachings at home.

3. Since all students should have read the Doctrine and Covenants, their assignment could be to complete the reading of the Pearl of Great Price before the end of the school year.
**SUPPLEMENTARY MATERIAL**

**How Well Can You Translate or Interpret?**

1. **Iota**
   
   1. The eye
   2. seen or sight
   3. sight
   4. me, myself
   5. see, saw, seeing, having

   **Translation/Interpretation:**
   
   one who sees, a Seer.

2. **Toues**
   
   1. A principle that is beneath, disgusting, not fit
   2. Under water, waters, under the earth
   3. Under the earth, anything that is beneath some other thing, under water or waters, also in some instances fish.
   4. Exceeding bad adultery, having descended below some other principle.
   5. Under the sun, under heaven, downward, pointing downward, going downward, stooping down, going down in another place, going down into the grave, going down into misery, even hell, coming down in lineage by royal descent in a line by ONITAS one of the royal families of the king of Egypt.

3. **Zip Zi**
   
   1. A woman, married or unmarried or daughter, signifies all or any woman.
   2. A woman married or unmarried or a daughter or mother or mothers, and sometimes the first woman who was Eve.
   3. Under or beneath, second in right or authority, or government, a fruitful place or fruitful vine.
   4. All women, it took its origin from the earth yielding its fruit and from the first woman who bore children, and men were multiplied upon the earth, it increases by being drawn above, thus signifies above, more, greater, more glorious, and when inserted under signifies beneath, less, smaller, least.

4. **Zi**
   
   1. Virgin or unmarried female.
   2. the principle of virtue, a young female adorned with the modesty of birth and comeliness.
   3. Affability of manners, virtuous, well taught.
   4. one possessing greater beauty, modesty and virtue, taught more perfectly.
   5. most beauteous, comely and beautiful, modest and chaste, being taught most perfectly and upright.

5. **Hah dees**

   1. Another kingdom of wickedness under the government of one who is an enemy to God over which he has not so much power as the first, being less extensive in its duration.
= Iota toues Zip Zi Hah dees means what to you?*

--From a copy by James R. Clark taken from Joseph Smith's Egyptian Alphabet

*See Abraham 1:23-24
Lesson 2

WHAT CAN I LEARN FROM THE BOOK OF MOSES?

Lesson Outline

I. Objective

To help the students see how the Book of Moses aids in understanding gospel fundamentals, in order that:

A. They will accept and use it as scripture in understanding and keeping the commandments of the Lord.

II. References

A. Basic:

1. The Book of Moses from the Pearl of Great Price.

B. Enrichment:


C. Scriptures for Memorizing:

D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "O My Father"

2. "O Thou Rock of Our Salvation"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. Give the students the quiz, "What Is My Book of Moses I.Q.?" Try to establish with the students that all the questions asked should be answered to their satisfaction by the end of this lesson.

Teacher Notes

Suggested Time: 5 Days

S. Mat. 2:1.
Lesson Outline

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will accept and use it as scripture in understanding and keeping the commandments of the Lord.)

1. Teacher note: This lesson is so arranged as to lend itself to student groups working each on a separate area or subject found in the Book of Moses. It is hoped that some research on the part of the students will be achieved by this method. Also the students will feel a change in the heretofore sameness of lesson structure. The teacher should have all available books from the library accessible to the working groups. Also any and all material that the teacher has on file could be available that students can get as much information as possible and reproduce it for the other members of the class. The groups should be small. Have each group assign a reporter to orally present to the class the findings of his group. The other members will act as researchers to find, discuss, and write the material. (It is intended that the reporter also help in the research.)

Allow from 2-3 class periods for research and writing, depending on how much material is available. Students should be encouraged to look up every cross reference given in their subject material, as scriptures in the other standard works will not be listed in this outline. They are to avoid spurious doctrines and "facts" not revealed.

The subjects that could be considered for research are: (These can be adjusted according to the number of students in the class.)
**Lesson Outline**

| a. | The personality of God. His person, creations, power, dominions, etc. Difference between God the Father and his Son Jesus Christ in the scriptures. (Be sure this distinction is made!) | Moses 1:1-11; 25-42.  
Hunter, Chapters 10, 11, 15. |
|---|---|---|
Hunter, Chapter 12. |
| c. | The creation of the earth. Make a textual comparison with the King James Bible to see both similarities and differences. (Teacher note: Many new ideas are found in the differences. Be sure to stress the positive aspects in the area of differences.) Difference between spiritual and temporal creations. | Moses 2:1-31; 3:1-5.  
Hunter, Chapters 13, 14. |
Hunter, Chapters 16, 17, 18. |
Hunter, Chapter 25. |
Hunter, Chapters 26, 27, 28. |

2. All students should receive outlines from the reporters. No attempt should be made by the groups to write everything that is orally reported, but a helpful review outline containing special definitions.
Lesson Outline

quotes, and other helpful information. (See also the suggestion for the lesson application under that heading.)

Conviction

3. Does the Book of Moses help us to better understand the Bible? What have you learned from a study of the Book of Moses?

4. Why should Latter-day Saints understand the book of Genesis better than members of other churches?

5. Who saw fit to give these revelations to Joseph Smith? If it was that important to the Lord to reveal them, how important are they for us to understand?

6. Can we, with this information, feel more certain of our acceptance of the material as true revelation from God?

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. It would be most effective if each group would select the best possible application for their report and write it on the bottom of their handout. Comments could be requested on content of material and use ability of the suggested application. These applications should be useful as they will originate from the students and will be on their level. These deal with the "so what?" and "why?" of the information gathered.
SUPPLEMENTARY MATERIAL

What Is My Book of Moses I.Q.? 2.1

Answer the following questions:

1. Who spoke to Moses face to face? God the Father (Underline one.) Jesus Christ

2. A man can only behold the presence of the Lord with his _______ eyes. (spiritual)

3. Satan is also a son of _______ and a brother to _______ (God) (Christ or myself)

4. By whom was the earth created? (by the Son of God)

5. How many creations of God are there? (innumerable)

6. "For behold, this is my work and my glory--to bring to pass the _______ and _______ of man." (Moses 1:39) (immortality) (eternal life)

7. Name the two creations. _______ (spiritual) _______ (temporal)

8. In what part of the world was the garden of Eden found? (What is now North America)

9. Who rebelled against the Father in the council in heaven? (Satan)

10. Who partook of the forbidden fruit but was not deceived? (Adam)

11. What was the punishment placed on Eve for partaking of the forbidden fruit? (She would bear children in sorrow; she should be "ruled over" by her husband.)

12. Which son of Adam killed his brother? (Cain)

13. Who was the prophet whose people were taken up to heaven with him? (Enoch)

14. Who was saved from death by water when he built a boat? (Noah)

Scoring:
10-14 You are a genius.
7-10 You need a little more study, brother!
5- 7 Have you ever read this book?
1- 5 You'd better start cramming, brother, before "it gets too hot"!
Lesson 3

HOW DOES GOD'S COVENANT WITH ABRAHAM AFFECT ME?

Lesson Outline

I. Objective

To help students understand God's covenants with his prophets, ancient and modern, in order that:

A. They will understand God's dealings with Abraham as taught in the Book of Abraham.

B. They will learn of the covenant the Lord made with Abraham, how it was restored to us by Elias, and what their obligations are concerning it today.

II. References

A. Basic:

1. The Book of Abraham from the Pearl of Great Price.

B. Enrichment:


C. Scriptures for Memorization:

D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "We Thank Thee, O God, For a Prophet"

2. "Father in Heaven, We Do Believe"

B. Scriptures:

C. Poems:

IV. Motivational Items

A. Ask the students this question: "When
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<td>God makes a covenant with mankind, how lasting is that covenant?&quot; (&quot;Eternal is my name.&quot;)</td>
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<td>B. Ask the students this question: &quot;What covenant was restored to mankind when Elias appeared to Joseph Smith and Oliver Cowdery in the Kirtland temple, April 3, 1836?&quot;</td>
<td></td>
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<tr>
<td>V. Research, Understanding, and Conviction</td>
<td></td>
</tr>
<tr>
<td>A. Same as sub-objective &quot;A.&quot; (They will understand God's dealings with Abraham as taught in the Book of Abraham.)</td>
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<tr>
<td>Present the following factual information to the students by either of the following suggestions: (1) Make a worksheet with the following questions and require each student to answer them, or (2) orally discuss each question with the students while reading the book verse by verse.</td>
<td></td>
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<tr>
<td>1. What were the basic characteristics of the man Abraham?</td>
<td>Abr. 1:1-4.</td>
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<tr>
<td>2. What were the different Gods worshipped? How were they supposedly pleased?</td>
<td>Abr. 1:5-11.</td>
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<tr>
<td>3. Discuss with the students the information here presented along with the drawing Abraham made designated &quot;Facsimile No. I.&quot;</td>
<td>Abr. 1:12-14.</td>
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<tr>
<td>4. What attempt was made on Abraham's life? How was he saved?</td>
<td>Abr. 1:15-20.</td>
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<tr>
<td>5. By whom was Abraham called to serve? From whom did he receive the priesthood?</td>
<td>Abr. 1:18-19.</td>
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<td>6. From which family came the ruling pharaohs in Egypt?</td>
<td>Abr. 1:21-27.</td>
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<td>Lesson Outline</td>
<td>Teacher Notes</td>
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<td>with man?</td>
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<td>8. Who else had by revelation the knowledge of the creation, planets, and stars?</td>
<td>Abr. 1:31.</td>
</tr>
<tr>
<td>9. Who went with Abraham? Where did they go when they left Ur? (It would be well to refer to a map at this time.)</td>
<td>Abr. 2:6-14.</td>
</tr>
<tr>
<td>10. Who appeared to Abraham to further counsel him? (Jehovah.) (The covenant made in these verses will be referred to under sub-objective &quot;B.&quot;)</td>
<td>Abr. 2:6-14.</td>
</tr>
<tr>
<td>11. What indication do we get that Abraham was a successful missionary in Haran? (&quot;the souls that we had won in Haran.&quot;)</td>
<td>Abr. 2:15.</td>
</tr>
<tr>
<td>12. Where did Abraham and his party go after leaving Haran? What did he do there? What was the condition of the crops?</td>
<td>Abr. 2:16-21.</td>
</tr>
<tr>
<td>13. Why did Abraham not lie when he told the Egyptians Sarai was his sister? (It was the custom at this time to consider all members of a family as brothers and sisters even though they may be an uncle or a niece. Sarai was the daughter of Haran, brother to Abraham; thus, his niece as well as his wife by marriage.)</td>
<td>Abr. 2:22-25.</td>
</tr>
<tr>
<td>15. What and where is Kolob?</td>
<td>Abr. 3:3-4.</td>
</tr>
<tr>
<td>16. What are the &quot;two facts that exist&quot; that the Lord reveals to Abraham?</td>
<td>Abr. 3:5-10, 16-19.</td>
</tr>
<tr>
<td>17. What and who are the &quot;intelligences&quot; spoken of in these verses?</td>
<td>Abr. 3:19-23.</td>
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Lesson Outline

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<tr>
<td>18. What were to be the purposes of earth life?</td>
<td>Abr. 3:24-28.</td>
</tr>
<tr>
<td>19. List the seven &quot;times&quot; of the earth creation and indicate what occurred in each.</td>
<td>Abr. 4; 5:1-5.</td>
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<td>20. Discuss the creation of man and woman.</td>
<td>Abr. 5:6-21.</td>
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Conviction

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<tr>
<td>22. What authority did Abraham have to lead and direct his people?</td>
<td>Abr. 2:6.</td>
</tr>
<tr>
<td>23. How is our knowledge of the gospel enhanced by the information recorded in the Book of Abraham?</td>
<td>Abr. 2:9.</td>
</tr>
<tr>
<td>24. How are we blessed by the dealings of the Lord with Abraham?</td>
<td>Abr. 2:9.</td>
</tr>
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B. Same as sub-objective "B." (They will learn of the covenant the Lord made with Abraham, how it was restored to us by Elias, and what their obligations are concerning it today.)

1. Ask the students to turn to the second chapter of Abraham and outline the covenant the Lord made with Abraham. (The teacher may note on the chalkboard.)

   a. Abraham and his people were to be ministers of the gospel to other nations. (Missionary work.)

   b. He was to be the father of a great nation.

   c. His name was to be great among all nations.

   d. Abraham and his posterity | Abr. 2:6, 19. |
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<td>would be given a land which would be unto them an everlasting inheritance as long as they served God.</td>
<td>Abr. 3:14.</td>
</tr>
<tr>
<td>e. Abraham's posterity would be as numerous as the stars of the heavens and the sands of the sea.</td>
<td>Abr. 2:9, 11.</td>
</tr>
<tr>
<td>f. Many of his descendants would bear the name of God, even the Holy Priesthood, in fact, Abraham's posterity would be a nation of priesthood holders.</td>
<td>Abr. 2:11; Genesis 12:3.</td>
</tr>
<tr>
<td>g. In Abraham and that priesthood all the families of the earth would be blessed.</td>
<td>Abr. 2:10.</td>
</tr>
<tr>
<td>h. Those throughout the world from Abraham's time forward who received the Gospel of Jesus Christ would be counted as the seed of Abraham.</td>
<td>Abr. 2:11.</td>
</tr>
<tr>
<td>i. Christ would come through Abraham's seed (descendants).</td>
<td>Abr. 2:11,</td>
</tr>
<tr>
<td>j. God promised to bless them that blessed Abraham and curse them that cursed Abraham.</td>
<td>Genesis 17:10-14.</td>
</tr>
<tr>
<td>k. Circumcision was to be the sign of the covenant. (Until the resurrection of Christ.)</td>
<td>Genesis 17:7.</td>
</tr>
<tr>
<td>l. The covenant was to be an everlasting one, or a gospel covenant.</td>
<td></td>
</tr>
<tr>
<td>m. To receive these blessings, Abraham and his descendants were to serve the Lord and keep all his commandments.</td>
<td></td>
</tr>
<tr>
<td>2. If the gospel was not generally upon the earth during the apostasy, how did these covenants ever come to us?</td>
<td></td>
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Lesson Outline

as Latter-day Saints?

On April 3, 1836, at Kirtland, Ohio, in the Kirtland Temple the prophet Elias appeared to Joseph Smith and Oliver Cowdery and "committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." "Us and our seed" refers to the members of the Church.

3. What does the restored covenant mean to the members of this class? (The teacher should explain the items in the covenant in terms of how we are blessed by our membership in the Church.)

Conviction

4. How important is the covenant with Abraham regarding myself?

5. What part do I play in this covenant?

6. What can I receive to bless others?

7. What must I do?

8. What is the sign of the covenant today?

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask the students what they need to do to be a participating member of the covenant. Help them list on the board the items necessary to participate in the covenant. It would also be helpful if suggestions on how to incorporate each idea into their lives were listed.
Lesson 4

WILL I BE READY WHEN THE LORD COMES?

Lesson Outline

I. Objective

To help students accept the reality of the second coming of Christ, in order that:

A. They will recognize the signs of his coming, prepare themselves, and be looking forward to his glorious return rather than developing a fear of this event.

II. References

A. Basic:

1. Joseph Smith 1 from the Pearl of Great Price.

B. Enrichment:


C. Scriptures for Memorization:


D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "Awake! O Ye People, The Savior Is Coming"

2. "Come, O Thou King of Kings"

3. "Jesus, Once of Humble Birth"

B. Scriptures:
Lesson Outline


C. Poems:

1. Have a student read the words to the song "Awake! O Ye People, The Savior Is Coming."

IV. Motivational Items

A. Ask the class this question: "If we received a letter from the president of the Church advising us that Christ would return next week for his glorious second coming, what would you do between now and the specified date?" The teacher could then list on the board all appropriate answers. (The teacher might indicate to the students that if they were earnestly living the commandments, no special preparation would be necessary.)

B. Read a hymn to the class pertaining to Christ's coming. (Teacher note: Be sure to stress the idea that those who live righteously will not fear his coming but will be anxiously awaiting Him. Only the wicked will burn as stubble and fear his coming.)

C. Read poem, "If Jesus Came to Your House."

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will recognize the signs of his coming, prepare themselves, and be looking forward to his glorious return rather than fearing it as will the wicked.)

1. Ask the students to turn to Joseph Smith, chapter one. Briefly tell of the work Joseph Smith was commanded to do in his revision of the Bible. One of the excerpts of this revision is chapter one.

S. Mat. 4.1.
Lesson Outline

2. Did the Savior instruct his disciples that he would come again? (He would come again after he was glorified and was crowned on the right hand of God.)

3. The apostles asked: "What is the sign of thy coming?" Have students read sections thereof.

4. After reading and discussing this chapter the teacher could say: "We have seen that the Savior predicted many events which would transpire before He returned. In an effort to prepare ourselves for this memorable event, let us consider some of the signs and events that will usher in the millennium. (The following outline is taken from Mormon Doctrine. The teacher might reproduce the material under the topic "Second Coming of Christ" so that students can learn more from the discussion and have a source of reference in their possession. Each of the scriptures included could be read if a full treatment is desired by the teacher.)

   a. Universal Apostasy.
      Isaiah 24; Matthew 24; 2 Thess. 2:1-4.

   b. An Era of Restoration.

      Revelations 14:6-7.

   d. Gospel Witness to Be Heralded to the World.

   e. Coming Forth of the Book of Mormon.
      Isaiah 29; Ezek. 37:15-20; Mormon 8; 3 Nephi 21.

Teacher Notes

Joseph Smith 1:1.

Joseph Smith 1:5-55.
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<tr>
<th>Lesson Outline</th>
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<td>f. Restoration of Kingdom to Israel. Isaiah 2:1-4; Acts 1:2-8; Rev. 11:15; D &amp; C 110:11.</td>
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<td>g. Coming of Elijah. Mal. 4:5-6; D &amp; C 110:13-16.</td>
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<td>h. Messenger Before the Lord's Face. Mal. 3; D &amp; C 45:9.</td>
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<td>k. The Generation of the Lord's Return. D &amp; C 130:14-17. (See explanation which follows in Mormon Doctrine.)</td>
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<td>l. Lord's Sudden Coming to His Temple. Mal. 3:1; D &amp; C 35:27; 51:20.</td>
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<td>o. Armageddon: &quot;The Battle of That Great Day of God Almighty,&quot; Rev. 16:14-21; Daniel 12:1; Joel 2:2-3; Zech. 14:2; Ezek.38; 39; Daniel 11; Zech. 12; 13;</td>
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### Lesson Outline

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<td>D &amp; C 133.</td>
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| **p.** The Great and Dreadful Day of the Lord.  
D & C 133:41-51. | |
| **q.** The Year of the Lord's Redeemed  
D & C 133:44-62. | |
| **r.** Places of the Lord's Return,  
Mal. 3:1; D & C 36:8; 116; 132:20-21; Daniel 7:9-14; Zech. 14:3-4. | |
| **s.** Vineyard to Be Burned at His Coming,  
| **t.** Resurrection and Judgment  
Attend Second Coming.  
| **u.** Watch and Be Ready.  

#### VI. Applications

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<td><strong>A.</strong> Student Suggestions:</td>
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<td><strong>B.</strong> Some Possible Suggestions:</td>
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Lesson Outline

1. If all the references found in the handout of the "Second Coming" from *Mormon Doctrine* weren't fully discussed, the students could be advised to read it thoroughly and look up all the scriptures. This could lead to further personal research. The teacher should be prepared to refer students to further material on this topic. (See "Enrichment References.")

2. Each student could determine what he feels is the greatest weakness he has which would disqualify himself from being among the righteous when Christ comes again. He could then pick a date in the future and, on his calendar, label it "Christ's Return." It would be his project to overcome this weakness before that day came.

Teacher Notes
If Jesus Came to Your House

If Jesus came to your house to spend a day or two--
If He came unexpectedly, I wonder what you'd do.
Oh, I know you'd give your nicest room to such an honored guest,
And all the food you'd serve him would be the very best,
And you would keep assuring him you're glad to have him there;
That serving him in your home is joy beyond compare.

But--when you saw him coming would you meet him at the door
With arms outstretched in welcome to your heavenly Visitor?
Or would you have to change your clothes before you let him in?
Or hide some current magazines and put the Bible where they'd been?

Would you turn off the radio--and hope he hadn't heard?
And wish you hadn't uttered that last, loud, hasty word?
Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in--or would you rush about?

And so I wonder--if the Savior spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?
Would your family conversation keep up its usual pace,
And at the dinner table would you say a word of grace?

Would you sing the songs you always sing, and read the books you read?
And let him know the things on which your mind and spirit feed?
And would you take him with you everywhere you planned to go?
Or would you, maybe, change your plans for just a day or so?
Would you be glad to have him stay forever--on and on--
Or would you sigh with great relief when he at last was gone?

Yes, it might be interesting to know the things that you would do
If Jesus came in person to spend some time with you.

--Author Unknown
Lesson 5

DO I KNOW AND USE THE ARTICLES OF FAITH?

Lesson Outline

I. Objective

To help the students esteem the Articles of Faith, in order that:

A. They will appreciate the source of the Articles of Faith.

B. They will develop greater acceptance of the principles taught in these statements of Latter-day Saint belief.

II. References

A. Basic:
   1. The Articles of Faith from the Pearl of Great Price.

B. Enrichment:

C. Scriptures for Memorization:

D. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:
   1. "How Firm a Foundation"
   2. "How Gentle God's Commands"
   3. "Let Each Man Learn to Know Himself"

B. Scriptures:
**Lesson Outline**

C. Poems:

IV. Motivational Items

A. The teacher could use past lesson references by each article of faith in this outline, turn to that lesson and select ideas that were stressed, make questions from them and give them as a lesson pre-test and/or course summary. This could demonstrate to students just how much they know about the doctrines taught in the Articles of Faith.

B. The teacher could display a copy of the Articles of Faith and ask the class why and for whom they were written, and for what purpose, after which the teacher could say, "Let us now look at the story behind these statements of belief."

C. Ask the class if the Articles of Faith are considered scripture. (Material officially canonized by the Latter-day Saints.) Why?

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (They will appreciate the source of the Articles of Faith.)

1. Have one or two students report the history behind the "Wentworth Letter" as found in the references. (Note: If the teacher felt so inclined, it would be effective to reproduce the complete letter for each of the students. It is a summary of the events of the Church up to 1842 as well as a statement of the Articles of Faith. This could prove to be valuable to the students. The teacher could also make a worksheet with questions from the letter to bring out the points he wishes discussed and emphasized.)

**Teacher Notes**

Lesson Outline

Conviction

2. Why was the "Wentworth Letter" written?

3. At what time in Church history was it written? What does this date indicate?

4. Where was it written?

5. Why are the contents of this letter considered important to Latter-day Saints?

B. Same as sub-objective "B." (They will develop greater acceptance of the principles taught in these statements of Latter-day Saint belief.)

1. The teacher can go through each of the Articles of Faith as next listed and discuss from the lesson previously given in the course the major concepts he felt the class should have learned from that lesson. The lesson numbers will be given to the right under "Teacher Notes."

An alternate method would be to split the class into study groups, each taking an article. These groups could refer to former lesson presentations to get what they feel should be known about each of the lessons.

2. **First Article**

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

3. **Second Article**

We believe that men will be punished for their own sins, and not for Adam's transgression.

Teacher Notes

D & C Lesson 12.

D & C Lessons 7, 8.
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<td><strong>4. Third Article</strong>&lt;br&gt;We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.</td>
<td>D &amp; C Lessons 7, 8.</td>
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<td><strong>5. Fourth Article</strong>&lt;br&gt;We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.</td>
<td>D &amp; C Lessons 7, 8.</td>
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<td><strong>6. Fifth Article</strong>&lt;br&gt;We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.</td>
<td>D &amp; C Lesson 5.</td>
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<td><strong>7. Sixth Article</strong>&lt;br&gt;We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.</td>
<td>D &amp; C Lesson 9.</td>
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<td><strong>8. Seventh Article</strong>&lt;br&gt;We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.</td>
<td>D &amp; C Lesson 14.</td>
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<td><strong>9. Eighth Article</strong>&lt;br&gt;We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.</td>
<td>D &amp; C Lesson 4.</td>
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Lesson Outline

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

11. Tenth Article

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

12. Eleventh Article

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

13. Twelfth Article

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, sustaining the law.

14. Thirteenth Article

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul. We believe all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.
Lesson Outline

(Conviction

15. Why are the Articles of Faith printed on the reverse side of the missionary name cards?

16. Why do the Latter-day Saints consider the Articles of Faith as scripture?

17. How effective could these statements be if they were memorized by each member of the Church? Could it help the missionary program of the Church?

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask the students to select the Article of Faith which interests them most, or that they feel they know the least about and memorize it. Also they could be asked to search the scriptures and the book *Articles of Faith* and write a good report on the article they chose with it appearing as the title. (This should involve each of them in an area of their interest. Ways should be sought to use this interest.)
BIBLIOGRAPHY

Latter-day Saint Scripture

Bible (King James Version)
Book of Mormon
Doctrine and Covenants
Pearl of Great Price

Books


Jacob, Carl H. While of These Emblems. Salt Lake City: Deseret Book Co., 1962.


Articles and Periodicals

Conference Report. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, April, 1934.)


A COURSE OF STUDY IN MODERN SCRIPTURE
FOR THE L.D.S. CHURCH SCHOOLS OF THE PACIFIC

AN ABSTRACT
SUBMITTED TO
THE DEPARTMENT OF RELIGIOUS INSTRUCTION
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF RELIGIOUS EDUCATION

BY
PHILLIP D. HARRIS
1965
A COURSE OF STUDY IN MODERN SCRIPTURE
FOR THE L.D.S. CHURCH SCHOOLS OF THE PACIFIC

Purpose of the Project

The purpose for developing this course of study in modern scripture was to aid the L.D.S. Church Schools of the Pacific in their curriculum development program. This project is to be used as a manual for teachers to assist them in teaching religion to eleventh graders in the aforementioned schools. For sometime this educational body has been without a teacher manual for this particular course in modern scripture. It was desirable that a fresh approach be made which would follow the organization format used in the other course materials now taught by the Church school system. This format has been followed carefully in the development of this field project.

Developmental Procedures

The procedure for the development of this course of study was as follows:

1. The lessons were developed and centered on a selected concept, then typed in a standard format and sent to the coordinator of education located at the Church College of Hawaii.

2. Upon receipt of these lessons the coordinator reviewed them, making additions, corrections, adaptations, etc., as he felt were needed. He then had them reproduced and distributed to the participating teachers in New Zealand, Tonga and Samoa.

3. The instructors taught the lessons, making any corrections, additions or adaptations they felt necessary for the islanders, and returned them to the coordinator at Hawaii.
(4) Upon receipt of the lessons from the teachers the coordinator returned them to the writer.

(5) The writer then incorporated into the lessons all useful materials which could be printed with the original course of study.

**Summary of Content**

The course of study developed for this field project covers the major teachings found in the Doctrine and Covenants and the Pearl of Great Price, two books which the Latter-day Saints accept as holy scripture. There are thirty-one lessons for the Doctrine and Covenants and five for the Pearl of Great Price. This is by no means a comprehensive study of either of the two books but will acquaint the students with the major teachings contained therein.

This abstract by Phillip D. Harris is approved,

**March 22, 1965**

**Date**

**Howard W. Barry**

Chairman, Advisory Committee

**Milton V. Beckman**

Member, Advisory Committee

**C. H. Kauffm**

Chairman, Major Department
Revelations were received by visions, inspiration from the Holy Ghost, through the Urim and Thummim, etc. In 1831 the first move was taken to collect and preserve the revelations. This was on Nov. 1 and 2 at Hiram, Ohio. The compilation was to be called the "Book of Commandments."

(Teacher may leave spaces blank on student worksheet--let them fill in details.)

Summer, 1835
At Kirtland, Ohio, a compilation of revelations was published by F. G. Williams and Co. There were 102 sections in this edition. This edition was published under the title "Doctrine and Covenants of the Church of the Latter-day Saints."

1844
After the martyrdom a new edition issued from the press. This edition included 111 sections. It was published in Nauvoo, Illinois.

1845-1846
Reprints were made at Nauvoo of the 1844 edition. In 1845 the first British edition was printed at Liverpool, England.

1876
A new edition was printed in Salt Lake City. An article on marriage published in earlier editions was deleted and Sec. 132 was added along with other sections raising the total to 136. The sections in this edition were divided into verses.

1908
The only change in this edition over previous editions was the addition of the "Manifesto."

1921
Lectures on faith which had been included in previous editions were deleted since they were not classified as scriptures. Double-column pages, and index, present chapter headings and revised footnote references were included in this edition.

NOTES: 1. In 1879 the D & C was published with footnotes. 2. Section 1 was given in Nov. 1831 as the Lord's preface to the D & C. 3. Section 133 was given at the same time as an appendix to the volume.

--Author unknown to writer
This Reading Chart and Book Mark can be duplicated and put on 4 x 6 inch cards that will fit very nicely into their copies of the Doctrine and Covenants.

<table>
<thead>
<tr>
<th>DOCTRINE AND COVENANTS</th>
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<td>READING CHART and BOOK MARK</td>
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DOCTRINE AND COVENANTS SECTIONS:
(Color in each section with red pencil when you have read it.)

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Priesthood Offices and Duties

Aaronic Priesthood

DEACONS

Under assignment of bishops, deacons are to assist in temporal matters such as assisting with the sacrament, gathering fast offerings, and care of Church buildings.
Deacons may assist teachers in all their assignments if occasion requires. (D & C 20:57.)
They are to watch over the Church. (D & C 84:111.)
Twelve deacons comprise a quorum, presided over by a president and counselors selected from among their number. (D & C 107:85.)

TEACHERS

Warn, expound, exhort, teach, and invite all to come unto Christ. (D & C 20:59.)
Twenty-four teachers constitute a quorum including a president and two counselors. (D & C 107:86.)

PRIESTS

Preach, teach, expound the scriptures, baptize, administer the sacrament, visit homes of members exhorting them to diligence. (D & C 20:46,47.)
Forty-eight members comprise a quorum, under the personal presidency of the bishop. (D & C 107:87,88.)

Melchizedek Priesthood

ELDERS

Preach the Gospel at home and abroad and administer the ordinances thereof (i.e., confirm those who are baptized by laying on of hands for the gift of the Holy Ghost, blessing and naming of children, anointing and blessing the sick). (D & C 20:41,70.)
Ninety-six elders form a quorum, three of these constituting the presidency of the group. (D & C 107:89.)

SEVENTIES

Traveling ministers especially ordained to promulgate the Gospel among the nations of the earth. (D & C 107:34,97,98.)
Seventy members comprise a quorum including seven presidents. (D & C 107:93.)
**HIGH PRIESTS**

Power to officiate in all ordinances and blessings of the Church. (D & C 107:10.)

Quorums are organized in every stake of the Church without limit as to number of quorum members. A president and two counselors are chosen from members.

---

**Patriarch to the Church**

Declare the lineage of the Church members and pronounce a blessing upon them. (D & C 107:39.)

There is only one patriarch of the Church, known as Patriarch to the Church, and this priesthood is handed down from father to son. (D & C 107:40-57.)

Note: There are a number of local patriarchs appointed in the branches of the Church all subject to counsel and instructions of the twelve apostles acting under the First Presidency. (D & C 107:39.)

---

**Apostles**

Called to be special witnesses of the name of Christ, in all the world. They are to build up and organize the branches of the Church and may officiate in all and any ordinances. (D & C 107:23,39,58.)

Twelve apostles constitute a quorum and act under the direction of the First Presidency of the Church.

---

**First Presidency**

Supervise the work of the whole Church, in all matters of policy, organization and administration.

Quorum of the First Presidency consists of three presiding high priests, a president and two counselors. The president presides over the entire Church, assisted by his two counselors. (D & C 107:64,65,66,91,92.)

---

—from The Instructor, May 1958.
Used by permission.
Compiled by Camille W. Halliday
under the direction of Elder Harold B. Lee, senior member of the Council of the Twelve on the General Priesthood Committee.

---

**The Importance of Motherhood**

Why should God give His sons a power that is denied His daughters? Should they not be equal in His sight as to status and opportunity to perform the labors of life? Since women are just as necessary in life as are men (indeed life were impossible without them), justice demands their recognition before their Father in Heaven. Surely, a just God can have no favorites!
This division of responsibility is for a wise and noble purpose. Our Father in Heaven has bestowed upon His daughters a gift of equal importance and power, which gift, if exercised in its fulness, will occupy their entire life on earth so that they can have no possible longing for that which they do not possess. The "gift" referred to is that of motherhood—the noblest, most soul-satisfying of all earthly experiences. If this power is exercised right-eously, woman has no time nor desire for anything greater, for there is nothing greater on earth! This does not mean that women may not use to the full their special gifts, for they are possessed of human free agency to the same extent as are men. Also, the more woman exercises her innate qualifications the greater is her power for motherhood. Woman may claim other activity, but motherhood should take precedence in her entire scheme of life.

The Gift of Motherhood. The gift and responsibilities of motherhood make it desirable that women should be freed from the obligations of active service in the Priesthood. A fair and wise adjustment has been made by the Lord, so that women may have the freedom from unnecessary Church responsibility in order to magnify their great calling as mothers of men.

Woman's Grave Responsibility. The training of the human soul for advancement and joy here and hereafter calls for the greater possible powers of mind and heart. Psychologists and students generally admit that the first years of life are crucial in determining what shall be the future of the child, physically, mentally and spiritually; that grave responsibility belongs, by right of sex, to the women who bear and nurture the whole race. Surely no right thinking woman could crave more responsibility nor greater proof of innate powers than that! Such power entrusted to women proves conclusively that they have been recognized and trusted. Our Father even chose a Daughter of Eve to be the earth-mother and guide of His Only Begotten Son, and thus honored womanhood for all time and eternity!

Let women everywhere pause and consider well this great truth: Theirs is the right to bear and rear to maturity, as well as to influence for good or ill, the precious souls of men. This power is truly priceless, and proves that our Father is entirely fair and does prove His love and trust of His daughters as well as His sons.

--John A. Widtsoe, Priesthood and Church Government, pp. 84, 85.

Case Studies

1. John is a well intentioned person but he is undependable. He felt very proud to receive the priesthood office of a teacher but can't be depended upon to ever fulfill his assignments. His quorum adviser has talked to him and explained the importance of priesthood assignments but it hasn't changed his attitude.

How can John be taught the responsibilities that go along with priesthood assignments?
How can his friends help him to understand?
What needs to be done in this case?
2. Dennis is a very active church member. He has been a 100% church attender for some time, that is, until he really became interested in girls. Now he wants to talk with them, etc., rather than do his priesthood duties. It has become so bad now that he forgets to go to priesthood meeting. He would rather sit in Sunday School with the girls than help with the sacrament and therefore isn't called upon by his priesthood adviser, as he isn't dependable.

What can the girls do to help Dennis magnify his priesthood?

Do the girls have any responsibility in this regard?

Can the girls be faithful enough to let the boys do their duties or do they actively work on their boys to not fulfill their assignments just so they can sit by them?

**Power of Healing in the Name of God**

A most remarkable manifestation of the healing power of God was given in the early days of Nauvoo. Many of the Saints, driven from Missouri and weakened by the exposures, were taken sick, in the moist, malarial air of the new settlements. On the 22nd of July, 1839, the Prophet arose from a bed of sickness and went forth in the power of God to administer to the sick. Heber C. Kimball described the events that followed:

"He commenced with the sick in his own house, then visited those who were camping in tents in his own dooryard, commanding the sick in the name of the Lord Jesus Christ to arise from their beds and be whole, when they were healed according to his words. He then went from house to house, and from tent to tent, upon the bank of the river, healing the sick by the power of Israel's God as he went among them. He did not miss a single house, wagon, or tent, and continued this work up to 'the upper stone house,' where he crossed the river in a boat, accompanied by Parley P. Pratt, Orson Pratt, John E. Page, John Taylor, and myself, and landed at Montrose. He then walked into the cabin of Brother Brigham Young, who was lying very sick, and commanded him in the name of the Lord Jesus Christ to arise and be made whole. He arose, healed of his sickness, and thus accompanied Joseph and his brethren of the Twelve, and went into the house of Elijah Fordham, who was insensible, and considered by his family and friends to be in the hands of death. Joseph stepped to his bedside, looked him in the eye for a minute without speaking, then took him by the hand and commanded him in the name of Jesus Christ to arise from his bed and walk. Brother Fordham immediately leaped out of his bed, threw off all his poultices and bandages, dressed himself, called for a bowl of bread and milk, which he ate, and followed us into the street. We then went into the house of Joseph B. Noble, who was also very sick, and he was healed in the same manner." (Orson F. Whitney, *Life of Heber C. Kimball*, pp. 273-274.)

On this occasion, the Prophet, being importuned to come and administer to the twin children of a stranger, handed his handkerchief to Elder Wilford Woodruff and asked him to go with the stranger, and wipe the faces of the little sufferers with it. Elder Woodruff did so, and they recovered.
Some folks say that the day of miracles has passed. Some people say that such things as this just don't happen, yet here's a story which will leave you breathless and wondering—for it concerns two inconspicuous boys of the United States Marine Corps and the battle of the Marshall Islands.

The time was just before dawn when the great gray hulks which were battleships lay against the cool horizon of the blue Pacific. Aboard those ships, the boys were anxiously awaiting the first signal which would announce the start of the drive to take one of the greatest of Japanese bases, Kwajalein Atoll. Nearer inshore, yet other boats lay in the silence of the dawn—smaller boats containing the United States Marines. Where the duties of the men abroad the big ships would require the rather remote but strenuous work of bombardment, it was the men in the smaller boats inshore who must wade through the final stretch of water and brave the withering fire of murderous Japanese machine guns. Slowly the minutes ticked by into what seemed hours. Actually the time was twenty minutes to six, when the final word came. From over the horizon tons of shells began pouring into the Jap positions from the big ships off-shore. It seemed that all hell broke loose, for the Kwajalein began to heave and surge with a convulsive shock of death, a star-flare lit the sky and the smaller boats began pouring out the men who were destined to take the island. From far above, barely audible at first, then building into a roaring crescendo, allied dive bombers dove toward that small patch of earth, its bombs tearing great holes in the ground and blowing adjacent buildings to bits. And slowly toward shore, the men of the United States Marines edged closer and closer; in a moment, they would be sighted by Japanese. In a moment, bullets would begin splattering around them from pillboxes skillfully hidden on the beach. But on they came—and soon the battle was joined by the men whose glory is destined to be written in the annals of history. The splatter of machine guns soon lay a death pattern on the men wading toward shore. Here and there they went down, some wounded, some dead—and it is about two of these wounded that we speak at the moment. The battle went on and the men of the Marine Corps—despite the wounds and death of their comrades—went in.

Being a war correspondent, my boat was going in behind the first line of men, and we came upon these two wounded Marines, in the water. One, from the stain of red around him, we could tell was wounded badly; the other, wounded too, was holding the other's head above water. We picked them up, midst a hail of shot from shore, then pulled back toward safer retreat to render first aid. The one seemed too far gone to need much help, but the other refused aid until his wounded buddy was attended. But our help seemed insufficient, as we soon realized, and announced our decision to his comrade. Then it happened.

This young man, the better of the two, bronzed by the tropical sun, clean as a shark's tooth in the South Seas, slowly got to his knees. His one arm was nearly gone, but with the other, he lifted the head of his unconscious pal into his lap, placed his good hand on the other's pale brow and uttered what to us seemed to be incredible words—words which to this moment are emblazoned
in unforgettable letters across the doorway of my memory: "In the name of Jesus Christ, and by virtue of the Holy Priesthood which I hold, I command you to remain alive until the necessary help can be obtained to secure the preservation of your life."

Today the three of us are here in Honolulu and he is still alive. In fact, we walked down the beach together today, as we convalesce. He is the wonder of the medical unit, for--they say--he should be dead. Why he isn't they don't know--but we do, for we were there, off the shores of Kwajalein.

Life's Pattern

To grow a little wiser day by day
To school my mind and body to obey,
To keep my inner life both clean and strong
To free my lips from guile, my hands from wrong,
To shut the door on hate and scorn and pride,
To open then, to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone;
This would I pray from day to day,
For then I know
My life will flow
In peace, until it be
God's will I go.

--Service Terminal Idea

Miracles in Our Time

As a man of miracles, Matthew Cowley could readily accept the fact that these things did take place, and he often told of experiences others had which came to his attention. He had no doubts whatever but that these events occurred. He rejoiced in this spirit as it came to the missionaries; for instance, he had no hesitancy accepting an experience of the healing of a leper related to him on one of his trips to the Pacific Islands. He told of standing in line shaking hands with the people when a missionary standing next to him said, "The next lady you shake hands with, take a good look at her face." Elder Cowley did, but couldn't see anything wrong. When the line had passed by, he asked the missionary the purpose of his request. This was his answer.

"Two weeks ago she was a leper, confined behind barbed wire fence. Her nose was being eaten away. They fed her through barbed wire--no one could go in. They had sent tissue to a lab in Los Angeles; it was sent back labeled 'positive leprosy.' The same report came back from other samples. One day two of us missionaries went down to visit her. She said, 'I want
you to go up and see the doctor and get permission to come in here. I want
to go home.' We knew what she wanted. So we went to the doctor and
finally got permission. We put on white clothing and masks and went in
with a bottle of oil. This was two weeks ago, and she doesn't even have a
scar on her nose."

"We have to have the faith of a child in order to believe in these things,"
he said. Such was the faith of this man of miracles.

--Henry A. Smith, Matthew Cowley,
Man of Faith, p. 143.
Bill was a young man nineteen years of age and an active Latter-day Saint. He had completed high school and his first year of college. He was now home for the summer.

One evening Bill's bishop called him and asked to see him the following Sunday. The bishop asked Bill at this time if he would fulfill a mission for the Church. All of Bill's friends had gone or were going on missions and Bill also had a desire to go. However, on Bill's mind was one weakness of which he knew he was guilty. He felt so ashamed and guilty that he dared never tell anyone. He had tried several times to overcome the weakness but had never truly repented.

The day soon came when Bill was interviewed by the bishop. Both the bishop and stake president asked Bill about this weakness, but he was so ashamed that he did not admit it to them. In a few weeks he was interviewed by a general authority and once again did not admit the weakness. Now the guilt from not admitting it began to burden his soul.

Bill was determined when he was in the mission field he would overcome this weakness, but he never did. He loved the Church and its teachings but was often discouraged in his missionary work. However, many were baptized under his hands and he felt great joy from the contacts which he made.

When Bill returned his weakness returned with him. He went back to college with a renewed determination to overcome this weakness, keeping in mind the many things which he had learned from his mission. The question could now be raised, should the young man have gone on a mission? Did he do the right thing?

**Keeping the Commandments Is Basic to Success in the Church**

Heber J. Grant has said:

"I am thoroughly convinced that all the Lord wants of you and me or of any other man or woman in the Church is for us to perform our full duty and keep the commandments of God."


**Great Strength in Preaching by the Power of the Holy Ghost**

Brigham Young has said:

"Let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe—what they should do—how they should live, and teach them to yield to the principles of salvation—though he may tremble
under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner."

And here is what he has said to the Church: Sec. 19:16-19, quoted.

Now, when he said that if we do not repent we will have to suffer, even as he did, he had no reference to being nailed to a cross, but it was the torment of mind, of spirit, that he had reference to, before he ever got to the cross, and if men will not repent, they will have to suffer even as he suffered.

Now . . . briefly, he did all this for us, the Son of God, and he did it, as I have read to you, because his Father commanded him and because his Father so loved the world that he wanted to save the world from its sins."


**What Is the Real Process of Repentance?**

**What Is Sin?** Sin is not really an "act" but a disposition or tendency or condition of a person. We inherit the ability to sin by the worldly body we receive. In other words it is not really only what you do that is sin but why you do it.

**How Can a Person Stop Sinning, or in Other Words, Repent?** Sin is a reflection of the inner moral character of the person. The reason why it is difficult to stop sinning is not because of the "act" committed but the inner disposition or desires of the person.

A person has not repented until he loses the desire to do wrong. To illustrate this the following explanation is given:

There are three parts connected with sin: (1) the deed committed; (2) the thought behind the deed, and (3) the desire or basic disposition of the moral character of the person. (See circle diagram below.)

A. The most common attempt to repent is to attack number 1--the deed or act committed. A person might say that he will never do that particular thing again. This is very shallow repentance as nothing really is gained if numbers 2 and 3 remain. (Example: If a person stops stealing but still has the thoughts and desires to continue, then he has not truly repented.)

B. Still others think that they must rid themselves of the thought behind their action. Stopping the coveting,
so to speak. This is certainly a good step in the right direction but does not stop a person's basic desire to commit sin.

C. The real target is the center. One must lose the desire to do wrong. He must concentrate on why he wants to do it and when this is understood he can begin to work on true repentance. Only then will numbers 2 and 1 be taken care of. Remove the desire and the thoughts and deeds will vanish from the picture.

What Can a Person Do to Avoid Sin and Thereby Not Be Tempted So Often? The key to this is to stay away from temptations that would encourage a basic desire as described in number 3 of the above diagram. Without it the other two will be no problem.

The following are examples of how to avoid sin:

1. Do good things. Read good books. Associate with righteous friends. Go only to wholesome places.
2. Avoid all things that constitute any threat to your personal moral discipline. "If thy right hand offend thee cut it off." This is a demanding doctrine but it certainly works! If friends offend you or tempt you, then cut them off. Stop going around with them. If a certain situation tempts you, then stay away from it altogether. This is the key—stay as far away from situations of temptations as you possibly can!

Case Study

Bill Jones has come to you for help. He has been caught cheating on a number of school exams—and is about to be expelled if he doesn't stop. He says he tries but can't seem to quit. He would like very much to repent but really doesn't understand how. What help can you give him?

(Teacher Notes: Write on the board the diagram used in Supplementary Material 7.4 and label the rings as shown. Ask the students to label the type of deed committed in ring number 1 which would be "cheating." In ring 3 discuss with the students why the desire might be there. Why does he feel he must cheat? If we can discover that and solve it then the act need never again be committed. Help the students list reasons on the board for his need to cheat and pick some for possible solutions. Once a solution is achieved then show how the "thought" ceases as the problem or cause has disappeared. Also the "act" or "deed" disappears because the core of the problem is gone. Stress the fact that each of them will discover repenting for use in the student's life of this material now learned.)

What! Me Repent! ... Well, Let's See ...

Thorough self-analysis is absolutely necessary in true repentance. Fill out this sheet—be strictly honest with yourself. You may keep or destroy it.

Yes No

1. Do I sometimes avoid definite responsibilities which I agree to assume? ...
2. Do I often fail to obey my parents? ...
3. Do I sometimes quarrel with my brothers, sisters, or others?  
4. Do I at times neglect my daily prayers?  
5. Are my prayers often hurried, insincere—just something to get through with?  
6. Do I misuse and profane the name of the Lord?  
7. Do I often fail to observe the Sabbath Day properly?  
8. Do I tell falsehoods upon some occasions?  
9. Am I inclined to gossip a little?  
10. Do I at times show selfishness?  
11. Do I ever borrow without the knowledge or permission of the owner?  
12. Do I sometimes borrow without returning?  
13. Am I ever uncooperative in a good cause?  
14. Am I usually looking at the gloomy instead of the bright side of life?  
15. Do I leave ills undone which could be healed by my visiting the ones I hurt?  
16. Do I drag the affairs of others into public light?  
17. Am I usually more prone to say something bad about a person than something good?  
18. Do I cling onto a grudge even though I claim to have forgiven the offender?  
19. Do I ever persist in doing wrong even when I know perfectly well it is wrong?  
20. Do I like to think unclean thoughts or read trashy literature?  
21. Do I sometimes permit conduct and practices which tend to arouse sex passions?  
22. Do I permit myself even the slightest indiscretions with the opposite sex?  
23. Do I at times disregard the counsel and advice of the Church authorities?  
24. Do I ever fail to observe the Word of Wisdom?  
25. Do I ever avoid my duty to make good any damage I have caused to another?  
26. Do I sometimes make excuses or alibis to justify myself in wrong doing?  
27. Do I often go around with the wrong kind of friends?  
28. Am I often ashamed of admitting my religious feelings to others?  
29. Am I usually too busy to go out of my way to make someone happy?  
30. Have I usually neglected to make an honest attempt at repentance?  

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RATE YOURSELF:

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|   | 1 to 6 yes answers—"You should be with Enoch and the rest of the translated Saints."
|   | 7 to 13 yes answers—"You're making some progress, Brother."
|   | 14 to 20 yes answers—"You're just a wishy-washy Latter-day Saint."
|   | 21 or more yes answers—"Get out the asbestos suit—it's going to be awfully warm down there."
ASSIGNMENT:

Choose a sin from those above you particularly need repenting of; take 2 weeks to thoroughly overcome it, then write a report of your experience and hand it in. Include in your report the answers to the following questions: How did I go about it? How well did I succeed? Was it a worthwhile experience? Did I gain a better understanding of what it means to repent?
fire out. He fought his way forward, grasping the stair rail with one hand and clawing at the smoldering stair carpet with the other. The wet towel mask had fallen off, and he thought he would choke. The climb to the top seemed an agonizing eternity, though it was not over two or three minutes at most.

Finally, at the head of the stairs he rolled on the carpet and beat out his flaming clothes with his seared hands. His legs were burned and raw from his fall through the steps. His torture was terrible, and he thought he would pass out. But, calling even on strength that he didn't have, and with his whole soul groaning in prayer, he half-staggered and half-dragged himself to the bedroom of his two brothers. Bill had thought fast: He would wake the two boys first and get them to climb out on the roof over the porch through their windows, and then he would get the twins and pass them out to the boys.

Into the boys' bedroom he stumbled. And this was frustrating--trying to wake those guys up in the middle of the night; he had tried it before. This time he screamed with all the hoarse voice he had left, rolled the sleepy-heads out of bed and pushed them toward the windows. "The house is on fire! Get out on the roof," he moaned. "I'm getting the twins."

Back into the upstairs hall he went and down to the twins' bedroom. He knew it would be nip and tuck to make it, but his love for those two blue-eyed little sweethearts drove him on. The floor was already crackling with flames. Bill gingerly tiptoed across the burning area, entered the twins' room, tucked one sleeping little girl under each arm, and came back out into the hall. Here both his clothes and the children's nightgowns caught fire. Bill held on to the now crying twins for dear life—and they were dearer to him than life. As he made it back to the boys' room and closed the door against the flames in the hall, he muttered a prayer of thanks. He passed the twins out the window to the boys on the roof, who immediately began to smother the flames on their nightgowns. Finally Bill hauled himself out through the window and onto the porch roof as the flames were starting to eat through the hall door.

By this time the shrill whine of a fire engine could be heard approaching the house, and neighbors were gathering on the lawn below. Some of the neighbors were restraining Bill's father from trying to re-enter the raging inferno. Bill's distraught mother was sobbing and praying, "Dear God, help Bill make it."

The fire engine skidded to a screeching halt in the drive. The hose was unrolled, and a spotlight found the boys and the twins on the roof. Immediately the firemen began playing a stream of water on the wall beneath them. The water cooled the area so that some of the firemen and Bill's dad could get near enough to catch the twins as Bob and Jimmy tossed them into their waiting arms. Then Bob and Jimmy jumped into the firemen's net that was now stretched out. But poor Bill, without the strength for anything of a jump, tumbled off into the arms of his father, who, seeing that his son was not going to make the net, jumped in to break the fall.

They could see that Bill was really hurt. The firemen quickly cut off his smoldering clothing, wrapped him in a blanket, and rushed him to the hospital.

The frame house was a complete loss.
At the hospital the doctors shook their heads when they saw Bill. Third degree burns covered his legs and most of his waist. His flesh was scraped raw from his fall through the stairs. His left hand was like seared raw meat from clutching at the burning stair treads and carpet in pulling himself out of the trap. His hair and eyebrows were singed off. The twins had been burned some too when their night clothing caught fire, but they were nothing to compare with Bill.

Bill lay in agony in the hospital for days fighting for his life. His family and friends kept a constant vigil at the bedside of this wonderful young hero. Finally, Bill's great heart could stand the struggle no more, and he died amid cries of pain but with a smile on his lips.

His family was heartbroken, but what gratitude they felt to think that he had been able to save the other children. Bob and Jimmy cried and said they wished they had died in the fire and Bill had been saved. And the twins were too young to realize that the big brother whom they adored would not be around any longer to tease them playfully and hug them.

Bill was buried in the city cemetery in the family plot next to his grandparents. The funeral had been a sad service but full of sweet comfort. School was closed that afternoon, and it seemed as if the whole town turned out. Everyone was moved to tears with the realization of the heroism of Bill in giving his life for his family.

Well, time went by, but it seemed as if no one ever got tired of talking about Bill and his sacrifice. Especially on Decoration Day, or Memorial Day, as relatives and friends met at the graveside, did they like to discuss the suffering Bill had gone through for his brothers and sisters. Even years later Bob, Jim, Jan, and Jane would unashamedly shed tears when they recalled what Bill had gone through for them.

Bill's brothers and sisters grew up and had children of their own. More years passed and some of these children became teenagers. These teenagers had heard the story about Bill and his suffering to save the lives of their parents, and they knew if it hadn't been for Bill they would not be at least with that family.

Then one particular Memorial Day, when the whole family of Bill was gathered at the graveside, Bill's father and mother were now old grandparents, and they were standing around with Bob, Jim, and the twin sisters, discussing Bill and that dreadful night. The elderly mother and the twins still could not help shed a tear or two over Bill. But the grandchildren, and there was quite a bunch of them now, saw Decoration Day only as a time to get together and compare notes, since some of them lived in different cities now.

On this particular day, as the family met, the teenagers were particularly active and were chatting and engaging in horseplay. They actually grew loud and boisterous. Two of the cousins began to tussle right on the grave. Three of the girl cousins, in their giggling chatter, were leaning against Bill's tombstone. And the younger kids were running around all over the place, having a great time.

--Adapted from Carl H. Jacob's *While of These Emblems*, pp. 4-9.
Questions:

1. How do you think it made their parents feel to see those teenagers so disrespectful at the graveside of Bill, their older brother who had suffered so much for them?
2. What if you were those parents? How would you feel about it to see such disrespect?
3. What would you do or say if you were the parents of those teenagers and those kids?

After the students have expressed their feelings on the disrespect those teenagers paid to their departed uncle, then ask them the following questions concerning their departed brother Jesus Christ who actually suffered and died for them.

1. At the last sacrament service what were you doing when the sacrament was being passed around? Were you desecrating the grave of your elder Jesus Christ?
2. What can you do to better show respect to the suffering that Christ did for you? Apply this in your next sacrament service.
A. The teacher is referred to the comments made in the *Doctrine and Covenants Commentary*, pp. 193-196, by Smith and Sjodahl concerning the work done on the Bible by Joseph Smith, Jr. Bring out the relative material on this subject found in Section 37 of the Doctrine and Covenants.

**The Apocrypha**

B. Briefly discuss with the students the revelation found in Section 91 of the Doctrine and Covenants concerning the prophet's inquiry about revising the Apocrypha. Good background material will be found in Sperry's *Doctrine and Covenants Compendium*, pp. 463-466.

**Know the Truth by Study**

A. Search the Scriptures—search the revelations which we publish and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory, nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another.

---Joseph Smith, Jr., as found in Daniel H. Ludlow's *Latter-day Prophets Speak*, p. 354.

B. In our homes . . . it is our privilege, nay, it is our duty, to call our families together to be taught the truths of the Holy Scriptures. In every home children should be encouraged to read the word of the Lord, as it has been revealed to us in all dispensations. We should read the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; not only read it in our homes, but explain it to our children, that they may understand the hand dealings of God with the peoples of the earth.

---George Albert Smith, as found in Daniel H. Ludlow's *Latter-day Prophets Speak*, p. 355.

**Written Scriptures Not Sufficient to Guide the Church Today**

The following quotations are found on pages 355-356 of *Latter-day Prophets Speak* by Daniel H. Ludlow.

1. With us the Bible is the first book, the Book of Mormon comes next, then the revelations in the book of Doctrine and Covenants, then the teachings of the living oracles.

---Brigham Young

2. But in what part of the Bible do you find what we are to do this year or the next? This will be part of a new Bible, for when it takes place it will be written, and then that will be a Bible, and then the world will find that we shall
have a "Mormon Bible."

Men have been opposed to the Book of Mormon because it was a new Bible. The poor fools did not know that wherever there was a true Church there was revelation, and that wherever there was revelation there was the word of God to man and materials to make Bibles of.

--John Taylor

3. The Bible is good. . . . The Book of Mormon is good, and the book of Doctrine and Covenants, as landmarks. . . . Those books are good for example, precedent, and investigation, and for developing certain laws and principles; but they do not, they cannot touch every case required to be adjudicated and set in order; we require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth.

--John Taylor

4. The Bible is all right, the Book of Mormon is all right, the Doctrine and Covenants is all right, and they proclaim the work of God and the word of God in the earth in this day and generation until the coming of the Son of Man; but the Holy Priesthood is not confined particularly to those books, that is, it did not cease when those books were made. It belongs to every man that goes forth into the world, and these are our principles, and these are our rights, and these are our duties, and these are our gifts. The Holy Ghost is not confined to any one man, but everyone should have it.

--Wilford Woodruff

5. On reading carefully the Old and New Testaments we can discover that the majority of the revelations given to mankind anciently were in regard to their daily duties; we follow in the same path. The revelations contained in the Bible and the Book of Mormon are examples to us, and the book of Doctrine and Covenants contains direct revelation to this Church; they are a guide to us, and we do not wish to do them away; we do not wish them to become obsolete and to set them aside. We wish to continue in the revelations of the Lord Jesus Christ day by day and to have His Spirit with us continually. If we can do this, we shall no more walk in darkness, but we shall walk in the light of life.

--Brigham Young

6. He [the Lord] will continue to feed us the bread of life as we need it from time to time, if we will but live in accordance with the teachings we have already received.

--George Albert Smith
Lesson Outline

back to number 2 and review from there up to number 8 of the different laws in this section. He could ask different students just what concepts they remember about each of the laws.

10. How important are the laws mentioned, according to the Lord?

11. The Lord outlines in verses 59-60 the effect that living or not living the laws will have on a person. What two results are possible? Which should we choose? Which will you choose?

12. Ask the class to comment on verse 78 which reads, "And, again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church."

VI. Applications

A. Student Suggestions:

B. Some Possible Suggestions:

1. Ask students to pick one of the laws that seem to affect them personally and write up a program of how they can keep the law and what they hope to achieve from obeying God's laws.

2. The students could select one of the laws and develop a short talk which could be used later in church meetings. They should stress the importance of keeping the commandments mentioned in this lesson.
SUPPLEMENTARY MATERIAL

Definition of "Ordain"  

In the early days of the Church the term "ordain" was used quite generally in the dictionary interpretation, "to appoint or establish," to set apart. This term was used in relation to the setting apart of sisters in the Relief Society. As time advanced, the term "ordain" came to mean in the Church the conferring of office in the order of the Priesthood, such as Elder, Seventy, High Priest, and in the case of those called to officiate in some office by virtue of their Priesthood, the expression "set apart" has become universal. We set apart a bishop, after he has been ordained, a President of a Stake who has previously been ordained to the office of High Priest.

--Smith and Sjodahl, Doctrine and Covenants Commentary, p. 221.

In Time of War Is Killing the Enemy Murder?  

Statement of the First Presidency delivered at the General Conference on April 6, 1942:

When, therefore, a constitutional law, obedient to these principles (meaning the principles laid down in the scriptures which have been previously cited) calls the manhood of the Church into the armed service of any country to which they owe allegiance, their high civic duty requires that they meet that call. If hearkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers nor subject them to the penalty that God has described for those who kill, beyond the principle to be mentioned shortly, for it would be a cruel God that would punish his children as moral sinners for acts done by them as the innocent instrumentalities of a sovereign whom he had told them to obey and whose will they were powerless to resist.

--Smith and Sjodahl, Doctrine and Covenants Commentary, p. 224.

The Future of a Liar  

In an article appearing in a recent Sunday supplement magazine entitled "What I Would Tell a Son," J. Edgar Hoover, the Director of the Federal Bureau of Investigation made the following comment about lying:

Above all, I would teach him (my son) to tell the truth--and I, in turn, would tell him the truth no matter how it hurt or embarrassed. Truth telling, I have found, is the key to responsible citizenship. The thousands of criminals I have seen in 40 years of law enforcement have had one thing in common: every single one was a liar.

Death Is Sweet When One Dies in the Lord

To those who die in the Lord death is not bitter. To them it does not taste like death. It is sweet.

Passing out of the shadow
Into eternal day
Why do we call it dying
This sweet passing away?

That which we call death is merely the slumber and rest of this mortal clay, and that only for a little season, while the spirit, the life, has gone to enjoy again the presence and society of those whence it came, and to whom it is joy again to return. And this will be the condition of the righteous until the morning of the resurrection, when the spirit will have power to call forth the lifeless frame to be united again, and they both become a living soul, an immortal being, filled with the light and power of God ** ** What reason have we to mourn? None, except that we are deprived for a few days of the society of one whom we love.

--Joseph F. Smith, as found in Smith and Sjodahl's Doctrine and Covenants Commentary, p. 232.

Why Is It Undesirable to Join Secret Societies?

The Church ever operates in full light. There is no secrecy about its doctrine, aim, or work. It is open to all men who will conform to its requirements. Access to the temples, where the most sacred ordinances are performed, may be had by every member of the Church who lives the honorable life expected of faithful Latter-day Saints. No promise is exacted of any Church member except to live as nearly as may be in conformity with the teachings of the Lord Jesus Christ. The activities of the Church, in all departments, are sacred, not secret.

This point of view makes it difficult for Latter-day Saints to look with favor upon secret, oath-bound societies. The words of the Prophet Joseph Smith are sufficient answer to the question: (Note especially the last sentence.)

"And again, I would further suggest the impropriety of the organization of bands or companies, by covenants or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avar I suffice and let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. Pure friendship always becomes weakened that very moment you undertake to make it stronger by penal oaths and secrecy." (Teachings of the Prophet Joseph Smith, p. 146.)

Many secret organizations may be actuated by high ideals. None, however, can transcend the ideals of the gospel of Jesus Christ. Therefore, from the point of view of encouraging people to walk uprightly they would seem unnecessary. Besides, they are likely to take time that should be given to Church activities. Sometimes they cause loss of interest in Church duties,
for no one can serve two masters with equal interest.

Let it be remembered also that the authorized organizations of the Church for social and fraternal purposes, coupled with our professional and business organizations, will not only serve our needs, but will consume all the time that we can spare in these busy days. Divided allegiance is always unsatisfactory and often dangerous.


**We Should Be Willing to Forgive Our Brothers**

In the special Bishops' meeting held at the April Conference, on the evening of April 5, 1946, President Clark said,

There is in the Church, as Bishop Richards said, the power to remit sins, but I do not believe that it resides in the bishops. That is a power that must be exercised under the proper authority of the priesthood and by those who hold the keys that pertain to that function. Do all you can, but short of that formal remission the matter then rests between the transgressor and the Lord who is merciful, who knows all the circumstances, who has no disposition but to aid his children, give them comfort, build them up, and help them, but the Lord has said, "I can not look upon sin with the least degree of allowance," so we leave it with him and our prayers go with the prayers of the transgressor that God will forgive him, but the path of the sinner was never smooth and I believe it never will be. We must pay the penalty, but God's mercy tempers his justice. His love is boundless, his desire to save us is infinite and he will be good to us. All of us have done something that would have been better left undone; all of us need the mercy of God and His love, and we should look at all others as our brothers and sisters, knowing that we with them have something for which to be forgiven, but we must remember that we must pay whatever the price may be that the Lord exacts.


**Motivational Item Letter "D"**

For this object lesson the teacher needs: A piece of wood, a hammer, two nails, and a magnet.

The object lesson can be presented in this sequence:

Drive the first nail into the wood (about halfway). While doing this explain that the wood represents the Church of God or His Kingdom on the earth and that the nail represents a person living God's laws, one that serves and loves the Lord.

Next place the other nail on the piece of wood with the explanation that it represents a boy or girl that belongs to the Church but fails to attend meetings, one that has started smoking and going around with a bad crowd (one
with no roots in the Gospel of Jesus Christ).

Next take the magnet and say that it represents Satan. Pass the magnet over the nails and say that this represents Satan tempting these two boys. The nail that has been driven into the wood will remain firm and fast while the other will be caught up by the force of the magnet.
While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the center of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life.

--J. A. Francis
must move together as the palm and back of the hand. Then help will come. Many a man has strayed from the road because his desire has not been coupled with prayer.

Prayer must accompany desire in the quest for a testimony.

Third, an effort must be put forth to learn the gospel, to understand it, to comprehend the relationship of its principles. The gospel must be studied, otherwise no test of its truth may sanely be applied to it. That study must be wide, for the gospel is so organized that in it is a place for every truth, of every name and nature. That study must be wide, for the gospel is so organized that in it is a place for every truth, of every name and nature. That study must be constantly continued, for the content of the gospel is illimitable.

It is a paradox that men will gladly devote time every day for many years to learn a science or an art; yet will expect to win a knowledge of the gospel which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The gospel should be studied more intensively than any school or college subject. They who pass opinion on the gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

To secure a testimony, then, study must accompany desire and prayer.

Fourth, the gospel must be woven into the pattern of life. It must be tested in practice. The gospel must be used in life. That is the ultimate test in the winning of a testimony.

Certainly, the experience of others who have consistently obeyed gospel requirements is of value to the seeker after a testimony. Children are wise in accepting the experiences of their parents. Beginners do well to trust those who are seasoned in gospel living. But, there comes a time when every person must find out for himself, in his own daily life, the value of the gospel. A sufficient testimony comes only to him who "stand upon his own feet."

A testimony of the truth of the gospel comes, then, from: (1) Desire, (2) Prayer, (3) Study, and (4) Practice.

This is really the formula given by Moroni, the Nephite prophet:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Book of Mormon, Moroni 10:4, 5.)

Thousands have tried this approach to truth; and have found the testimonies they sought. So far, no one who, with flaming desire, sincere prayer, earnest study, and fearless practice, has sought the truth of "Mormonism" has failed to find it. Some, for lack of courage, though truth stared them in the face, have kept it to themselves. But, the approach never fails, so
13-11

declares fearlessly the Church of Jesus Christ of Latter-day Saints.


Recipe for a Testimony

The following recipe can be duplicated on a 4 x 6 inch card and given to each student:

<table>
<thead>
<tr>
<th>TESTIMONY, The Recipe for</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Desire to gain a testimony--Start the Fire! Decide that a testimony is what you want and set forth to gain one. It must be desired with all of your might, mind, and strength.</td>
</tr>
<tr>
<td>2. Bring humility and love together in prayers to the Lord for His help in finding this truth. Beat this well with sincerity and faith in the Lord.</td>
</tr>
<tr>
<td>3. Add to the foundation of desire and prayer, deep, devoted study of the Gospel. This study takes patience, understanding, and perseverance to accept the truth.</td>
</tr>
<tr>
<td>4. Bake these ingredients in a heated place--or test this new-found truth--give it a chance to become solid. This is your last step in forming a testimony. When firm, set it with practice. This practice must be done always. The other three steps must also continue. Ask the Lord for His guidance in helping you preserve this wonderful thing and to practice it. As icing is to a cake the finishing touch, so is practice the finishing touch to a testimony.</td>
</tr>
</tbody>
</table>

A Personal Testimony

The Lord never forsakes you who earnestly seek him. Sometimes there are obstacles in life; there is persecution; there is self-denial; there will be tears, because you are constantly in contact with enticement, with worldly ideals, and you will have to overcome them to stay upon the road to eternal life; and for the moment there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. The answer may not come just the way you think, but it will come. The Lord will certainly fulfill his promise to you.

Illustrative of this, I am constrained to add my personal testimony. I seldom speak of manifestations that have come to me. I do not know whether it is the Scotch reticence or what, but I do not like to speak of some things which are most sacred to me.
I listened as a boy to a testimony regarding the principles of the gospel, the power of the priesthood, the divinity of this work. I heard the admonition that we, too, might get that testimony if we would pray, but somehow I got an idea in youth that we could not get a testimony unless we had some manifestation. I read of the First Vision of the Prophet Joseph Smith, and I knew that he knew what he had received was of God; I heard of elders who had heard voices; I heard my father's testimony of a voice that had come to him declaring the divinity of the mission of the Prophet, and somehow I received the impression that that was the source of all testimony.

I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could get that, all else would indeed seem insignificant. I did not neglect my prayers, but I never felt that my prayer at night would bring that testimony; that was more a prayer for protection, as I look back upon it now, to keep intruders away--really it was more of a selfish prayer--but I always felt that the secret prayer, whether in the room or out in the grove or on the hills, would be the place where that much desired testimony would come.

Accordingly, I have knelt more than once by the serviceberry bush, as my saddle horse stood by the side. I remember riding over the hills one afternoon, thinking of these things, and concluded that there in the silence of the hills was the best place to get that testimony. I stopped my horse, threw the reins over his head, and withdrew just a few steps and knelt by the side of a tree.

The air was clear and pure, the sunshine delightful; the verdure of the wild trees and grass and the flowers scented the air; as I recall the incident, all the surroundings come to me anew. I knelt down and with all the fervor of my heart poured out my soul to God and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me without doubt.

I arose, mounted my horse, and as he started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, said to myself, "No, sir, there is no change; I am just the same boy I was before I knelt down." The anticipated manifestation had not come.

Nor was that the only occasion. However, it did come, but not in the way I had anticipated. Even the manifestation of God's power and the presence of his angels came, but when it did come, it was simply a confirmation; it was not the testimony.

On one occasion I was seven thousand miles from home when President James L. McMurrin was attending a conference in Scotland. In the priesthood meeting of that conference the power of God was so manifest that one man present in that little room jumped to his feet and said, "Brethren, there are angels in this room," and strong men began to weep, not for fear, not for sorrow, but out of the fulness of their soul, which left them a testimony of the truth of that statement. The man's declaration did not impress me very much; but the Spirit present did impress me.

But when President McMurrin arose and said: "Yes, there are angels
in this room, and one of them is the guardian angel of that young man sitting there"--and he pointed to a young elder whom I knew and who was in our conference (now it would be called a missionary district)--he was weeping as though his soul would overflow; "and," continued President McMurrin, "the other is the guardian angel of that young man over there," and he pointed to a boy with whom I had been associated. I knew by inspiration that what President McMurrin said was true. There was not one man in the room who did not know it.

I had learned by intimate association with him the James McMurrin was pure gold; his faith in the gospel implicit; that no truer man, no more loyal man to what he thought was right ever lived; so when he turned to me and gave what I thought then was a more of a caution than a promise, his words made an indelible impression upon me. Paraphrasing the words of the Savior to Peter, he said: "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will yet sit in the leading councils of the Church," I knew that the answer to my boyish prayer had come.

But the testimony that this work is divine had come, not through manifestation, great and glorious as it was, but through obedience to God's will, in harmony with Christ's promise, "If any man will do his will, he will know of the doctrine, whether it be of God or whether I speak of myself." (John 7:17.)

Test it from any source you wish, and you will find that there is not one phase of the gospel of Jesus Christ which will not stand that test; and as you, in your weakness, as you in your youth, undertake to embrace these principles of life everlasting, you will find it instilling upon your soul a benediction of the Holy Spirit which will give you a testimony beyond any possibility of a doubt that God lives, that he is indeed our Father and that this is his work established through the Prophet Joseph Smith.

That is my testimony to you. I know it. The most precious thing in life! You can test it. I would rather have my children and their children and their children's children feel that than to obtain any earthly emoluments, because I know then that they will be good citizens. I know that they will be good fathers and good mothers. I know that they will be honest and true to everybody, and to God. I know that everything which a man ought to be and which a woman ought to be, they will become, and they will do it through obedience to the divine principles of the gospel.

God bless us and guide us to be true, true to him and his work. This is in very deed the gospel of Jesus Christ. May he give us strength to live it not only to preach it, not only to bear testimony to it by voice, but also in very deed to live it and bear testimony to the world thereby that we do know whereof we speak.

10. The main body of a prayer has two parts: an expression of thanks for blessings received with a request for additional blessings, and also a request for forgiveness of our wrongdoing.

11. Avoid worn-out and over-used expressions or phrases. Do not be like a parrot and repeat word for word a prayer that is frequently used anywhere and everywhere one may go. Use your own ability and formulate your own words.

12. Instead of using the phrase "We come before Thee," (the Lord knows that), use some other expression such as "As we bow our heads in prayer," "As we meet to worship Thee on this Sabbath Day," (if such be the day), or "In humility and reverence we humbly bow before Thee."

13. Long pretentious prayers (sermons) are considered not to be necessary. Benedictions are dismissal prayers; hence, they are usually much shorter than invocations. In a benediction, if the phrase "We come before Thee" is used, the question could be asked, "Where have you been since the invocation was asked?"

14. Do not pray mechanically or as a matter of routine. Offer unto the Lord a sincere, concentrated prayer of love, gratefulness, praise, adoration, and worship.

15. When making requests, especially for the restoration of one's health, be sure to include "If it be Thy will." Pray in the positive mood, such as: "We bless you that you may (will or shall) be blessed."

**Try to Avoid These**

1. Bless all the servicemen and women that they will be good . . .
2. We are grateful for this opportunity to meet together . . .
3. We thank Thee for this beautiful day . . .
4. Take us home safely and bring us back next time . . .
5. We come before Thee at (opening or closing) . . . of this meeting . . .
6. Bless what is said and done that it may be of benefit to us . . .
7. Bless the speaker that he will have something of benefit for us . . .

**How Can We Avoid Using These Kinds of Expressions in Our Public Prayers and at the Same Time, Be Sincere, Natural, and Free in Calling upon God?**

1. By so living that we are always in a position to heed the Still Small Voice.
2. Practice praying individually, in secret.
3. Avoid hurrying in praying, especially in starting. Prayer is a deliberate attempt to attune our mind with His; therefore, listen in silence to anything He may be seeking to say to us.
4. Listen to others' prayers for help in prayer thoughts and expressions.
   a. Matthew 26:41
   b. Mark 11:24
   c. Luke 18:11
   e. John 16:24
   f. I Thessalonians 5:17
Let Your First "Good Morning" Be to Your Father in Heaven

President Hugh B. Brown expresses himself:

We ask for strength and God gives us difficulties which make us strong. We pray for wisdom and God sends us problems, the solution of which develops wisdom. We plead for prosperity and God gives us brain and brawn to work. We plead for courage and God gives us dangers to overcome. We ask for favors--God gives us opportunities.

THIS IS THE ANSWER.

James 1:15

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him."
In the objects above, some of the words are numbered. Copy each of these words on the line below which has the same number. Opposite each of these words, write in one of the remaining words above which has the same meaning and should be used to show respect when you pray.

1. ____________________________  ____________________________
2. ____________________________  ____________________________
3. ____________________________  ____________________________
4. ____________________________  ____________________________
5. ____________________________  ____________________________
6. ____________________________  ____________________________

(How do you know that your answers are correct? The corresponding words are found in designs of the same shape.)
Too much static (our weaknesses) interferes with the electric current (prayer)

ARE YOU TUNED TO THE RIGHT STATION? IS THERE STATIC ON YOUR WAVELENGTH?

1. What should we pray for?
2. When should we pray? Should we pray when we're not in tune?
3. Should we ever interrupt our prayers?
4. Should we fast to prepare ourselves for prayer?
5. How should we pray? Is there such a thing as "too much prayer"?
What Blessings Come from Prayer?

If our young people will . . , approach the Lord, there are at least four great blessings which will come to them here and now.

The first is **Gratitude**. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence. He should first count his many blessings and name them one by one.

The second blessing of prayer is **Guidance**. I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart or feelings of envy and malice toward any of his fellow men. **Guidance:** Yes, God will be there to guide and direct him who will seek him in faith with all his might and with all his soul.

The third blessing is **Confidence**. All over this land there are thousands and tens of thousands of students who are struggling to get an education. In the Church, let us teach these students that if they want to succeed in their lessons they would seek their God; that the greatest Teacher known to the world stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. **Confidence** comes through sincere prayer.

Finally, he will get **Inspiration**. It is not imagination, if we approach God sincerely seeking light and guidance from him, our minds will be enlightened and our souls thrilled by his Spirit. Washington sought it; Lincoln received it; Joseph Smith knew it; and the testimony, the evidence of the Prophet and their hearts to understand.


**Prayer**

I knelt to pray when day was done
And prayed: "O Lord, bless everyone,
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye,
I did not try to share the load
Of any brother on the road,
I did not even go to see
The sick man just next door to me...
Yet, once again when day was done
I prayed: "O Lord, bless everyone,"
But as I prayed, into my ear
There came a voice that whispered clear,
"Pause now, my son, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."
And then I hid my face and cried
"Forgive me, Lord, I have not tried
But let me live another day,
And I will live the way I pray."

--Anonymous

Power of Prayer

I was once invited to speak at a stake High Priests meeting in Salt Lake. The President of the Quorum insisted that he would like to pick me up at my home and take me to the meeting, so I agreed. On the way to the meeting he told me this experience.

He worked for the city. One evening as he was driving up Main Street in his auto, he saw a young man in uniform in the clutches of a wicked woman. He said, "Something seemed to say to me 'You rescue that young man.'" So he parked his car and went back and took him by the arm and said, "You come with me." The woman said, "Oh, no you don't—he belongs to me." This brother pointed to a policeman at the corner and said, "That policeman will take care of you," so she made no further protest. He drove the boy around until he had sobered up. Then he took him to a hotel and paid for his room for the night, and left him his calling card inviting him to let him know if he could ever be of any further assistance.

In a few weeks he received a letter from this boy's mother from the East thanking him for what he did for her son. She said he had never used liquor before nor had he had anything to do with wicked women before. Then she added, "I don't know why you rescued my boy, unless it was that I prayed for him that night as I had never prayed before." You see, the Lord had to have an instrument to help answer her prayer.

--LeGrand Richards, Just to Illustrate, pp. 84-85.
God Has Greater Understanding

In an effort to help students see that God our Father has greater understanding of our complex problems the following object lesson could be used:

1. Draw 9 dots on the chalkboard as follows:

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  .   .   .
  .   .   .
  .   .   .
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2. Problem for students:

Connect the nine dots shown above with only four straight lines without taking your pencil from the paper or retracing a line.

3. Solution:

Start

4. Application to prayer:

After the students give up, explain that we mortals are limited in our understanding and that God sees our problems in a different light. He knows all things and our being humble and prayerful is the way to enlist God's help in the solution of our problems. It takes more intelligence than the students have to solve the problem of the dots. So it is with some of the real life problems; they need to call upon a great intelligence--their Heavenly Father.
How Should We Use Free Agency?  

The Lord Almighty never created a world like this and peopled it for six thousand years, as He has done, without having some motive in view. That motive was that we might come here and exercise our agency. The probation we are called upon to pass through is intended to elevate us so that we can dwell in the presence of God our Father. And that eternal variety of character which existed in the heavens among the spirits—from God upon His throne down to Lucifer the Son of the Morning—exists here upon the earth. That variety will remain upon the earth in the creations of God and for what I know, throughout the endless ages of eternity. Men will occupy different glories and positions according to their lives—according to the law they keep in the flesh.

--Wilford Woodruff, as found in the Journal of Discourses, Vol. 25, p. 9.

In Obeying God, Is Personal Liberty Curtailed?

Question: Our class recently discussed the subject of obedience in all things, and in the course of the discussion these words of Seneca were considered:

"We are born subjects, and to obey God is perfect liberty. He that does this shall be free, safe, and happy."

We disagreed with the phrase, "perfect liberty." We seek your advice on this question. How could there be perfect liberty if we are compelled to accept the same view, and individuality and freedom of expression are denied? We ask you to answer in terms of Church philosophy. Is not this an interference with personal freedom and the right of a person to express his own thoughts on many subjects? Will you give us an answer based in terms of gospel philosophy?

Answer: Seneca (Lucius Annaeus) was a Roman writer and philosopher who lived in the first century of the Christian era. It is unlikely that he ever saw the Lord, but there is a tradition that he had some acquaintance with Paul and from him may have absorbed some gospel truth. Whether this is true or not cannot be definitely stated. This expression which is here called in question by members of the class is one of considerable importance. We have all been taught the doctrine of personal free agency and that no individual is ever compelled by force or other means to comply with divine edicts and philosophy. We have been informed that a long time ago in the pre-existence there was a rebellion in heaven, and because one notable character, who had been entrusted with great authority, rebelled and led many away with him, he had to be cast out of the kingdom. However we should remember that every principle and law existing in the celestial kingdom has been proved to be perfect through the eternities through which they have come. If any individual proves himself worthy for the exaltation in that kingdom, it will be by strict obedience to every principle and covenant here existing. Therefore we may be assured that every law and principle thereunto pertaining is perfect and cannot be amended or discarded because of its perfection. However there is no reason to believe that under such conditions there could arise differences of judgment or opinion in relation to any principle or commandment, for everything
has reached the stage of perfection.

We may well believe that since our Eternal Father has been building worlds, peopling them and having them go on to perfection through countless ages, that every divine law and commandment has been so thoroughly tested that there could not come at any time a condition where an individual who reaches the exaltation could discover wherein any principle or commandment could be discarded or in any way amended to improve the conditions of that kingdom.

One of the most glorious principles or truths ever revealed to mortal man was given to the Prophet Joseph Smith in Kirtland, Ohio, in May 1831. This truth, for some reason which is difficult to explain, has been criticized by many who ought to know better, but it stamps Joseph Smith as a prophet and a revelator who has made known to the world perhaps one of the greatest truths that was ever revealed. Yet the world will not receive it! Unfortunately many who profess membership in the Church have questioned the validity of it. It is as follows:

"And that which does not edify is not of God, and is darkness.
"That which does not edify is not of God, and he that receiveth light and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D & C 50:23-24. Italics added.)

There is another revelation similar to this, which points to the time when all who find that divine light and truth will be exalted. It is as follows:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth. And no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (Ibid., 93:26-28.)

Here we are informed that those who are worthy of the exaltation will be blessed in knowledge, wisdom, truth, and light, so that they will, like our Lord, eventually know all things and be bathed in light and truth. When this time comes there could not arise any differences of opinion. There could be no ambitious souls who would be dissatisfied, or who would wish to introduce any individual notions or wish to change the laws by which all things in perfection are governed. Since the joy of all who dwell there is perfect there could arise no occasion for a difference of opinion or a conflict of ideas. The weakness and imperfections of mortality will all be brushed aside, and those who receive this exaltation will be bathed in wisdom, light, and truth in their perfection.

Should there arise a person or persons who wish to change the order, then the perfect order would cease to exist. Neither could any person or group discover any principle or commandment that would need to be modified, for the eternal state of perfection has been reached. True freedom can only come through obedience to divine law. This is true in this mortal world; how much more so in the celestial kingdom. There is no compulsion there. Every soul who reaches this exaltation will realize that there could be no disharmony, and when the inhabitants of that kingdom see clearly, and not "through a glass darkly," there will arise no contention. Personal ambitions are due to
mortal desires. In the kingdom of God those who enter will have learned the great lessons of humility, obedience, and divine love, for all the weaknesses and ambitions of the flesh will have perished with the grave.

The Savior's words in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), evidently have been by many misapplied or limited in their application. The Savior knew that mortal man could not reach the great goal of perfection like his Heavenly Father, but here in mortality is the place where that foundation should be laid. Then we should continue on from grace to grace, not only in this life but in the eternities to come, and it is within the possibility of any faithful soul to eventually attain to that perfection.

Again:

"Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed: "And ye shall know the truth, and the truth shall make you free," (John 8:31-32.)

True freedom can come only through obedience to divine law. There is no compulsion in the kingdom of God. Wisdom, love of truth, and obedience make us free. The moment a person turns from the path of truth and observance of divine law, he becomes subject to sin and a slave to sin. There is more truth in the words of James than many think:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

What is the true meaning of this remark? It is that only by obedience to the full law, can the promised blessings come.

The purpose of our mortal existence is that each individual may be tried and tested to see if, through the temptations, trials, and tribulations of mortality, he can maintain a faithful demeanor and prove himself worthy of the exaltation in the kingdom of God. This is the goal we are seeking or should seek, and it is this integrity and perseverance which brings the fullness of life which Lehi has defined as joy.


Who Makes a Church Program?

Ditto a copy on a 4 x 6 inch card or paper for each student the following example of how important just one letter of the alphabet is to correct writing.
Who Makxs a Church Program?

Xvxn though my typxwritxr is an old modxl, it works quitx wxll xxcxpt for onx of thx kxys. I havx wishxd many timxs that it workxd pxrfxtcly. It is trux that thxrx arx forty-six kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxxncx.

Somxtimxs it sxxms to mx that our Church program is somx-what likx my typxwritxr--not all thx kxy pxplx arx working propxrly.

You may say to yoursxlf, "Wxll, I am only onx pxrson, I won't makx or brxak a program." But it doxs makx a diffxrxxncx bxcausx a Church program, to bx xffxctivx nxxds thx activx participation of xvxry mxmbxr.

So thx nxxt timx you think you arx only onx pxrson and that your xfforts arx not nxxdxd, rxmxmbxr my typxwritxr and say to yoursxlf, "I am a kxy pxrson in our Church program and I am nxxdxd vxry much!"
I know that most of us may find it difficult to answer these questions in the affirmative. This may seem a more exacting Sabbath than that of the Pharisees with their multitude of mechanical rules. But life is exacting. You are either growing spiritually or you are losing ground. You either feed the spirit or it withers and dies. There is no neutral course. If you have not grown spiritually during the Sabbath day, of what value has it been to you? You may have obtained much needed physical and mental relaxation. This is effectively had in fishing, swimming, skating, skiing, car riding, attending a ball game or a movie—all fine, and usually all wholesome. We must not belittle the amount of good which comes to the tired businessman who plays golf all day Sunday, or tramps the fishing stream, while his worries of the week evaporate and his mind relaxes. The values to the physical self are immense. But we would be fools indeed to overlook the fact that the finest care in the world of the physical self is no substitute of the neglect of the soul, and the finest sportsman in the world, if he neglects the spiritual side of his nature, will find the declining years of his life empty of purpose and satisfaction.

It is sensible to feed and care for the body—to seek relaxation for the mind, but added to this must be the careful cultivation, and expression of the spirit. And when we use the Sabbath day for the care of our physical needs it is quite likely that the spiritual side of life goes undeveloped, not only on that day but also during the remainder of the week.

Can we not worship God and cultivate his spirit while in the mountains or along the streams as well as in church on the Sabbath day? Theodore Roosevelt was once asked that question by a soldier in his command, to which the colonel promptly replied, "You could, but you don't." Yes, Moses found God on a mountaintop; Joseph Smith found God in a grove of trees—but neither of them on those occasions had a golf club or a fishing pole in his hand; nor were they surrounded by giggling and jitterbuggin young men and women.

It takes a proper environment to induce deep thinking. It requires the harmony of soul best achieved in prayer and in song. It needs the assuring presence of others reaching for the same things in order to quicken the spirit within us. It requires the spirit of God to reach out and kindle the flame of our own spirit. Jesus said, "Where two or more are gathered together in my name there will my spirit be."


Statement by the First Presidency 21.3

When Israel, fleeing the Egyptians, reached Mount Sinai, God "spake all these words" of the Ten Commandments, a code of laws for His children that has survived for nearly three and a half millenniums since that time. The fourth of these commandments reads:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor
thy cattle, nor thy stranger that is within thy gates: For in six days
the Lord made heaven and earth, the sea, and all that in them is,
and rested the seventh day: wherefore the Lord blessed the sabbath
day, and hallowed it.

"And Moses said unto the people, Fear not: for God is come to prove
you, and that his fear may be before your faces, that ye sin not." (Exodus 20:
8-11, 20.)

In the days of the Captivity, rules and regulations were developed
touching burden and transportation that discouraged if they did not indeed
prohibit trading in food stuffs on the Sabbath.

That modern Israel might know this law still stood, and giving emphasis
thereto, the Lord gave a revelation to the Prophet Joseph regarding the Sabbath.
That revelation reads:

And that thou mayest more fully keep thyself unspotted from the world,
thou shalt go to the house of prayer and offer up thy sacraments upon
my holy day; For verily this is a day appointed unto you to rest from
your labors, and to pay thy devotions unto the Most High; Nevertheless
thy vows shall be offered up in righteousness on all days and at all
times: But remember that on this, the Lord's day, thou shalt offer thine
oblations and thy sacraments unto the Most High, confessing thy sins
unto thy brethren, and before the Lord. And on this day thou shalt do
none other thing, only let thy food be prepared with singleness of heart
that thy fasting may be perfect, or, in other words, that thy joy may be
full.

This was the limitation—a proper observance of the Sabbath. To make
clear to us the many blessings that the limitations did not touch, the Lord went
on:

And inasmuch as ye do these things with thanksgiving, with cheerful
hearts and countenances, not with much laughter, for this is sin, but
with a glad heart and a cheerful countenance—* * * the fullness of the
earth is yours, the beasts of the field and the fowls of the air, and
that which climbeth upon the trees and walketh upon the earth; Yea,
and the herb, and the good things which come to the earth, whether
for food or for raiment, or for houses, or for barns, or for orchards,
or for gardens, or for vineyards; Yea, all things which come of the
earth, in the season thereof, are made for the benefit and the use of
man, both to please the eye and to gladden the heart; Yea, for food
and for raiment, for taste and for smell, to strengthen the body and to
enliven the soul.

And it pleaseth God that he hath given all these things unto man; for
unto this end were they made to be used, with judgment, not to excess,
neither by extortion.

And in nothing doth man offend God, or against none in his wrath
kindled, save those who confess not his hand in all things, and
obey not his commandments.
Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I, the Lord have spoken it, and the Spirit beareth record. Amen. (D & C 59:9-24.)

Latter-day Saints should not permit these commandments regarding the Sabbath to slip from their minds. All during this, the Last Dispensation, the Prophets of the Lord have urged Sabbath-observance upon the people. Different concepts of Sabbath-observance have been urged upon us by unbelievers, partial-believers, and by the thoughtless, concerned primarily with the pleasures of the world, sometimes under the guise of recreation, sometimes by activities the Lord has told us were sinful.

The Sabbath is not just another day on which we merely rest from work, free to spend it as our high-mindedness may suggest. It is a holy day, the Lord's Day, to be spent as a day of worship and reverence. All matters extraneous thereto should be shunned.

We must bear in mind all these principles. We must remember particularly actual Sabbath-breaking labor which might be required from a great number of Lesser Priesthood members in any Sabbath-breaking activities, including interference with their duties and attendance at quorum meetings. For all these and for many other reasons affecting injuriously the religious duties and activities of the whole Church membership, Latter-day Saints, with a testimony of the Gospel and a knowledge of the spiritual blessings that come from keeping the Sabbath, will never permit themselves to make it a shopping day, an activity that has no place in a proper observance of the Holy Day of the Lord, on which we are commanded to pour out our souls in gratitude for the many blessings of health, strength, physical comfort, and spiritual joy which come from the Lord's bounteous hand.

Signed:

DAVID O. McKay
J. REUBEN CLARK, JR.
HENRY D. MOYLE

The First Presidency,
Church of Jesus Christ of Latter-day Saints

--The Deseret News and Telegram,
"The Church News," July 11, 1959,
p. 3.
Should We Go to Movies on Sunday?

By divine decree, one day in seven, the Sabbath, is set apart for a special purpose. If the use does not conform to the true purpose of the Sabbath, harm will result.

That the Sabbath is an important institution is clear from the emphasis placed upon it by the Lord, as well as by all who have labored for human welfare. Speaking to Moses concerning the creation of the earth, the Lord said, "And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work. . . . And I, God, blessed the seventh day, and sanctified it" (Pearl of Great Price, Moses 3:2,3; see Genesis 2:2,3). Later on, when Israel was camped near Sinai, the solemn commandment came to them from the Lord, "Remember the Sabbath Day, to keep it holy" (Exodus 20:8). The same message was given by the Lord to His Latter-day people (D & C 69:29). In harmony with this command, most peoples on earth, though differing widely in religious beliefs, have found it beneficial to use one day for purposes different from those on the other days of the week.

There are two marks of the Sabbath, as set forth in the divine command. It should be a day of rest, and it should be kept holy. These two requirements, coming with such emphasis, must have special significance in the life of man.

What is the meaning of rest? Certainly, it does not mean idleness. To sit quietly throughout a day with folded hands may be anything but restful. Rather, it may be said that a true rest is a change from the occupations which fill our lives. The life processes are always going on; therefore there is no period of complete quiescence. However, one or another of these processes may be emphasized or shifted from time to time, thus producing a restful sensation. On the Sabbath, therefore, one should refrain from doing the work to which the other days of the week are usually given, and devote himself to other activities, which, necessarily must conform to the requirement that the day shall also be kept holy.

When is the Sabbath kept holy? When we exchange the work and traffic and recreation of week days for the direct worship of the Lord. The mind is then turned to catch and understand the principles and practices of the gospel. We specialize on that day in thinking of spiritual realities, and in doing things of a spiritual nature. It becomes a day of interpretation of the meaning of the labors of our week days. When the Sabbath is thus kept holy, it becomes not only a rest, refreshing us for the coming week, but it becomes also a day of great interest. It is a shallow mind that does not welcome the opportunity to think and talk, at peace, about the many sparkling facets of life.

The sacred purpose of the Sabbath and the methods of accomplishing it, have been set forth clearly in latter-day revelation:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . .
But remember that on this, the Lord's day, thou shalt offer thy oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words, that thy joy may be full.

Verily, this is fasting and prayer, or in other words, rejoicing and prayer (D & C 59:9, 10, 12-14).

That is, on the Sabbath day every person should (1) attend meetings, (2) fast, if it is a regular fast day, (3) partake of the sacrament, (4) bear testimony of the Lord's truth and goodness, (5) make right any misunderstandings with his fellowmen and (6) do all things with a "singleness of heart," toward the divine purpose of life. If these things be done in the proper spirit, the Sabbath becomes a day of "rejoicing and prayer." And it should be noted that the commandment is for all members of the Church.

Certainly, under this divine commandment, it would be greatly out of order to plan any activity at a time that would compete with Sabbath meetings regularly established by the Church. The periods set aside for Church meetings (Priesthood, Sunday School, and Sacrament meetings) should be jealously kept for these purposes and none other. Persons who for special reasons, such as the duties devolving upon the mother with babies, remain away from one of these regular meetings of the Church should, nevertheless, be in full harmony with the worshipful spirit of the Lord's holy day. Likewise, whatever is done between meetings, whether reading, conversing, walking amidst the beauties of nature, or engaged in other interesting activities easily set up, should be in harmony with the spirit of the Sabbath. When this is done, a life-giving satisfaction comes from Sabbaths well kept. Those who have not the habit of Sabbath-keeping are missing much of genuine worth.

Now, perhaps, the question that captions this writing may be answered.

Latter-day Saints receive with joy every new gift of science and art. The radio, for example, is used to make speaking more effective in meeting-houses and to broadcast gospel sermons to the world. The gift of the radio is cherished.

The motion picture is hailed as a possible beneficent power among men. It is today furnishing recreation at a cost within the reach of the masses of humankind. In many parts of the world the inexpensive motion picture has been a notable factor in bettering men's lives, and their outlook upon the lives of others. The motion picture is, also, a cherished possession.

Nevertheless, every gift to man, every discovery and invention, may be used for good or evil ends. Untruth may be broadcast over the radio, and ugliness exhibited by the motion picture. The use to which a gift is put, may be more important than the gift itself.

Therefore, the answer to the question concerning the Sunday use of motion pictures becomes another question: Does the motion picture to be seen on Sunday create within the observer the spirit of worship? Does it
conform to the spirit of the Sabbath? That is the test to be applied to all Sabbath activities outside the meetinghouse.

Certainly, it may be said without hesitation that a picture based upon the common triangle of two men in love with the same married woman or two women in love with the same married man does not inspire proper Sabbath feeling. Neither can a picture be said to carry the Sunday spirit which revels in divorces, murders, and other criminal acts, wild adventures, or the stories of people of uncertain moral lives. When all these situations are cancelled out, very few pictures remain to be considered for Sabbath use.

Motion pictures complying with Sunday requirements should they be found, might possibly be used as supplements to normal Sunday activities. Nevertheless, it is to be said that no picture, however good, can take the place of the approach of living, tangible personalities. It is the speaking out from a human heart to another human heart, in each other's presence, and with the living voice, that most stirs the spiritual nature of man, and gives the edifying feeling which is the mark of light and truth, the spirit of God. No picture can take the place of the living man, however humble, who bears his testimony to the truth. If a person has the true Sabbath attitude, he will respond to the simple, sincere voice of his brother.

Perhaps the question at the head of this writing should more properly be: Are motion pictures available which comply with the divine message concerning the Sabbath day? This question is readily answered: There are very few such pictures, and they are seldom available on the Sabbath day.

Latter-day Saints who go to see motion pictures on the Sabbath day establish a dangerous habit, for they pit man-made temptation against the Lord's command. Besides, all who fail to observe the Sabbath as directed by the Lord miss a real and increasing joy which can be gained no other way, and which is a powerful help in winning true success in life. Moreover, we are always stronger and happier when we conform to God's law.

As movies are presented today, we should not go to see them on Sunday. And, in Latter-day Saint communities, to offer motion pictures on Sunday, especially at the time of Sunday meetings, is an injury to youth and an offense against the people.

Four things come not back:
The spoken word,
The sped arrow,
The past life,
The neglected opportunity.

--Arabian Proverb

Three Vital Feet

It all started back in the Colorado gold rush. A small town Marylander was bit by the gold bug. This young man made the long trip to Colorado and started to dig for his fortune.

And he did strike gold—an unusually rich vein. His find was so large that pick-and-shovel digging was inadequate. He needed machinery.

He hurried back to Maryland, breathlessly told friends of his gold strike, of the great opportunity, and of the need for money to install machinery. He took their money back to Colorado, and soon the machines were loosening the richest ore yet discovered.

Then one day the ore suddenly failed. The new machines were bringing out just plain dirt. So the mine was sold to a dealer in secondhand machinery, and the disillusioned prospectors returned to Maryland and their debtors.

The secondhand-machinery man left the machines intact and called in some experts who understood the peculiarities of the mountains. They examined the property and discovered that, centuries before, the crust of the earth had slipped at the very spot where the disappointed easterners halted digging. "Dig a little more," the experts said, "and you will pick up the vein or ore again."

The new owner started the machinery and dug one foot, two feet, three feet, and, lo! there was the rich ore again. If the original owners had only stuck to it for three more feet!

The original owner was made bankrupt by this time, but it also made him rich. It made him rich by the lesson it taught—to stick to it, not to quit at the first discouragement. These three vital feet that he neglected to dig in Colorado haunted him.

Back east, he became a salesman. Those three vital feet made him a star salesman. When he was given "no" as an answer, he would come back to the prospect later and dig another foot, then another, and usually made a sale.

By digging these vital three feet he made enough money as one of the country's outstanding salesmen to pay off all those friends who had sunk money in the Colorado mine.

To remind me of the story of the vital three feet, I bought a three-foot folding ruler back in 1920. It has been doing magic for me ever since.

--Anonymous
Talents Must Be Developed in Degrees or Steps

1. When some people are confronted with the desired goal or talent they feel an immediate jump to the top is called for. This, however, is impossible in most talents. Rather than to take the talent on in one jump, a person should:

2. Try to achieve the goal in steps, like going up stairs. They are (1) easier, (2) less tiring, and (3) a reward is reached on each level. Each success stimulates further attempts until the ultimate "Goal" or talent is reached.

Sheep Thief

Two brothers convicted of stealing sheep were branded on the forehead with the letters ST for "Sheep Thief."

One brother, unable to bear the stigma, tried to bury himself in a foreign land. But men asked him about the strange letters. He wandered restlessly, and at length, full of bitterness, died and was buried in a forgotten grave.

The other brother said, "I can't run away from the fact that I stole sheep. I will stay here and win back the respect of my neighbors and myself."
As the years passed, he built a reputation for integrity. One day, a stranger saw the old man with the letters branded on his forehead. He asked a native what they signified. "It happened a great while ago," said the villager. "I've forgotten the particular; but I think the letters are an abbreviation of Saint."

--Macarthy's Illustrations
The Maturity of the Smoker

It is a known fact that people who get beyond the age of 21 before they smoke, rarely learn to smoke because they are mature enough to know better. It is an interesting paradox to see boys learning to smoke because they are immature, but thinking that they are acting "grown up," when, as a matter of fact, if they were actually grown up they would see the childishness of it all and not do it.


The Cigarette Speaks

I'm just a friendly cigarette, don't be afraid of me
Why all the advertisers say: I'm harmless as I can be;
They tell you I am your best friend, (I like that cunning lie)
And say, you'll walk a mile for me, because "I satisfy."

So come on, girlie, be a sport, why longer hesitate?
With me between your pretty lips you'll be quite up to date;
You may not like me right at first but pretty soon I'll bet,
You'll find you just can't get along without a cigarette.

You've smoked one package so now I know I've nothing now to fear.
When once I get a grip on girls, they're mine for life, my dear.
Your freedom you began to lose the very day we met.
When I convinced you it was smart to smoke a cigarette.

The color is fading from your cheeks, your finger tips are stained,
And now you'd like to give me up; but sister you are chained;
You even took a drink last night, I thought you would before long,
For those whom I enslave soon lose their sense of right and wrong.

Year after year I've fettered you and led you blindly on,
Till now you're just a bunch of nerves, with looks and health both gone.
You're pale and thin and have a cough, the doctors say, "T.B."
He says you can't expect to live, much longer, thanks to me.

But it's too late to worry now, when you became my slave,
You should have known the chances were, you'd fill an early grave.
And now that I have done my best, to send your soul to hell,
I'll leave you with my partner, Death; he's come for you, "Farewell."

-- Anonymous

See page 26-11.
On the billboard above make an advertisement of your own creation on the adverse effects of smoking or drinking or on the value of clean living.
"There is a law, irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated—And when we obtain any blessing from God it is by obedience to that law upon which it is predicated." (D & C 130:20, 21.)

"I, the Lord, am bound when ye do what I say: but when ye do not what I say, ye have no promise." (D & C 82:10.)

"... those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D & C 119:4.)

Additional Helpful Texts on Tithing

1. Matt 6:19-21 Treasures not on earth but in Heaven. Where your treasure is there will also be your heart.
2. II Cor 9:6-7 God loveth a cheerful giver.
4. Matt 16:26 "For what is a man profited, if he shall gain the whole world, and lose his own soul?"
5. First Livestock and grain were given; now the Church asks for money.
I attended seminary for __________ years at the _____________________.

Seminary, I graduated on _________________________________.

Some important things I remember about seminary are:

I attended college at _______________________________ for __________ years.

I majored in ____________________________________________

_____________________________________________________

I graduated on: _________________________________________

Some college memories are:

Some other schools I attended were: (such as beauty school, trade school, etc.)
Name ___________________________ Kind____________________ Where _______

I graduated on ________________________________

Some things I remember about my advanced schooling are:
I was blessed on ____________________ by ____________________
in the ____________________ Ward in ____________________ (city and state)

I was baptized on ____________________ by ____________________
in the ____________________ ward or temple ____________________ (city and state)

I was confirmed on ____________________ by ____________________

(If a convert to the Church, turn over sheet and fill in circumstances around your joining the Church, missionaries that converted you, etc.)

I graduated from Primary on ____________________

Some Primary memories are:

Some Sunday School memories are:

Some MIA memories are: (plays you were in, sports participated in, dances attended, roadshow you were in, Beehive or scouting activities, Gleaner and M Men activities, camping experiences, etc. Do not list positions held.)
I was ordained a Deacon on __________ by ____________________________.

I was ordained a Teacher on __________ by ____________________________.

I was ordained a Priest on __________ by ____________________________.

I was ordained an Elder on __________ My age ____________________________ by ____________________________.

I was ordained a Seventy on __________ My age ____________________________ by ____________________________.

I was ordained a High Priest on __________ My age ____________________________ by ____________________________.

Special ordinations I have had (such as Bishop, Patriarch, Apostle):

Some interesting experiences in connection with these ordinations are:

I entered the service on: ____________________________

I was in the ____________________________ (branch of service).

I was sent to ____________________________ for basic training.

Then I was stationed at the following places:

Some of the things I remember about being in the service are:

I was discharged on ____________________________.
I have held the following church positions:

Sunday School:

Primary:

Mutual:

Relief Society:

Priesthood:

Genealogy:

Other positions in ward (such as Bishop, Ward Clerk, Librarian, etc.):

I have worked in the following stake positions: (list names of stakes also)
I was called on a mission to ____________________________
on __________________. I was set apart by ____________________

I labored in:

I was released on ________________________.

The following are some interesting experiences I had while on my mission.
29-15

I received my endowments on ____________________________ in the ____________________________ Temple.

I was married on ____________________________ to ____________________________ in the ____________________________ Temple by ____________________________

The following children were sealed to us at that time:


Some experiences I have had in connection with attending the temple are:


I have had the following faith-promoting experiences happen to me. (prayers that were answered, special people met such as apostles, etc.) Use the back of the sheet if needed.
I first met my future husband or wife at _____________________________
(His) (Her) name was ____________________________________________
I was __________________ years old and (he) (she) was ________________
Some interesting dates we went on were:

We went together for ____________________ and were engaged on ________
The question was popped like this:

We were married on ____________________ at _________________________
Some of the memories I have of my wedding are:

We honeymooned at _______________________________________________
for ____________________
Some memories of our honeymoon are:

We made our first home at __________________________________________
Some of our early married life experiences are:
Other homes we have lived in are:

We have been blessed up to this date ____________ with _____ children.

They are: (start with the eldest)

Name:
Birth date:
Birth place:
Age now:

Short description of their life: (childhood, schooling, mission, marriage, children they have, etc.) Use other side if needed, or other sheets.
My occupations through the years have been: (Try to list in the order you did them, ending with your present position.)

The following are some interesting things which have happened to me which I would like to pass on to my children and grandchildren: (tragedies, illnesses, funny incidents, trips taken, business successes or failures, hobbies, plans and hopes for the future, etc.)
The following is my parentage:

My father was: ________________________________

He was born on (date) ________________________

at ________________________________

His father's name was: ________________________________

His mother's name was: ________________________________

Some memories of my father are:


The following is a brief outline of my father's life:


My mother's name was: ________________________________

She was born on (date) ________________________

at ________________________________

Her father's name was: ________________________________

Her mother's name was: ________________________________

Some memories of my mother are:


The following is a brief outline of my mother's life:
Keep Clean and Unspoiled

As we visited the Black Sands Beach of Hawaii one day, there appeared a very tame black goat. It begged food and seemed to eat anything—almost anything.

I took a bite from a cookie and handed the rest to the goat. Not only did he refuse to eat it, but when I dropped the piece of cookie, the goat stomped it into the ground.

We asked the guide why the goat was so choosy, "Why does he eat almost anything else, but not the cookie?" we asked.

"He will not touch anything that has touched the human mouth," the guide explained. "In fact, if you were to forcibly place human saliva in the goat's mouth, he would die of starvation, for he would never eat again."

Perhaps the comparison is not entirely valid, but if a goat can be so particular, maybe we should also be more discriminating. Each of us desires for his or her life's companion, one who is untouched and unspoiled.

Virtue is indeed its own reward!

--Lindsay R. Curtis, 2-1/2 Minute Talk Treasury, Vol. 1, p. 71.

The First Marriage

The first couple married were immortal beings—Adam and Eve, our first parents—before they had partaken of the forbidden fruit and became subject to the penalty of death. Marriage, as then understood, could not have been what it is now popularly supposed to be by the so-called Christian world. Then the marriage vow was made and the ceremony was performed by immortal or celestial beings, with no reference to death or to a time when that sacred and holy union should cease.


Student Guide (Worksheet)

Marriage—As Revealed by Christ

Answer the following questions from Doctrine and Covenants Section 132.

1. What question by the Prophet Joseph Smith prompted this revelation? (Verse 1)
2. What is the obligation of all Latter-day Saints who read this revelation? (Verse 3)
3. What is one prerequisite to enter the glory of Jesus Christ? (Verse 4)
4. What is the fate of those who reject this counsel? (Verse 4)
5. What does the Lord call this covenant? (Verses 4, 6)
6. All covenants, contracts and other agreements must be sealed by what? (Verse 7)
7. What is the prescribed condition for entering the Father's presence? (Verse 12)
8. What is the future of people who aren't married by the Holy Spirit of Promise? (Verse 16)
9. What does the Lord mean when he says the angels will remain, after the resurrection, "... separately and singly"? (Verse 17)
10. What will be the future rewards of those who are joined together by the Holy Spirit of Promise and remain faithful to the end? (Verses 19, 20)
11. Which sin is unforgivable in this life or in the world to come? (Verse 27)
12. Joseph Smith, Jr. was commanded to "... do the works of Abraham; enter ye into my law and ye shall be saved." What was this law he was now to live? (Verses 32, 35)
13. What is the reason the Lord gives that polygamous marriages of Abraham, Isaac, and Jacob were allowed? (Verses 37-38)
14. Is it adultery for a man to be married to more than one wife at a time? (Verses 61, 63)
15. What obligation does a husband have towards his wife if he holds the keys to the priesthood? (Verses 64-65)

Polygamy

1. Why was polygamy practiced?

The doctrine of plurality of wives was revealed to this people from heaven, and if heaven had revealed that we should have no wife at all, it would have been as faithfully observed as the present law.

--Brigham Young, as found in the Journal of Discourses, Vol. 11, p. 261.

2. Fate of those who harbored lust in their hearts.

The man that enters into this order by the prompting of passion, and not with a view to honour God and carry out his purposes, the curse of God will rest upon him, and that which he seems to have will be taken from him and given to those that act according to principle. Remember it.

--Brigham Young, as found in the Journal of Discourses, Vol. 9, p. 39.

This law was never given of the Lord for any but his faithful children, it is not for the ungodly at all; no man has a right to a wife, or wives, unless he honors his Priesthood and magnifies his calling before God.

--Brigham Young, as found in the Journal of Discourses, Vol. 3, p. 264.

3. Is it harder to live with more than one wife than it is with just one?

I have more trouble and difficulties to settle with those who have but one
companion than I have with those who have more than one, to counsel and advise them, and coax and persuade them to live their religion and do as they should do.

--Brigham Young, as found in the Journal of Discourses, Vol. 11, p. 268.

A great many people who have lived in this Territory for a time have testified to their friends at home that there is more peace, more real happiness and joy, more union and fellowship in the families of Utah, than can be found in their own neighborhoods and cities. They say that which is true. There is not a tenth part of the trouble in families in this city where there are many wives than where there is but one wife.

--Brigham Young, as found in the Journal of Discourses, Vol. 11, p. 268.

4. The story of Lucy Walker.

Statement of Mrs. L. W. Kimball: A brief but intensely interesting sketch of her experience written by herself. Her marriage with Joseph the Prophet, her subsequent marriage to Heber C. Kimball, rearing a large family, her testimony concerning Mrs. Vilate Kimball, a strong testimony borne by her.

In the year of 1842 President Joseph Smith sought an interview with me, and said: "I have a message for you. I have been commanded of God to take another wife, and you are the woman." My astonishment knew no bounds. This announcement was indeed a thunderbolt to me. He asked me if I believed him to be a prophet of God. "Most assuredly I do," I replied. He fully explained to me the principle of plural or celestial marriage. Said this principle was again to be restored for the benefit of the human family. That it would prove an everlasting blessing to my father's house, and form a chain that could never be broken, worlds without end. "What have you to say?" he asked. "Nothing. How could I speak, or what could I say?" He said, "If you will pray sincerely for light and understanding in relation thereto, you shall receive a testimony of the correctness of this principle." I thought I prayed sincerely, but was so unwilling to consider the matter favorable that I fear I did not ask in faith for light. Gross darkness instead of light took possession of my mind. I was tempted and tortured beyond endurance until life was not desirable. O that the grave would kindly receive me, that I might find rest on the bosom of my dear mother. Why should I be chosen from among Thy daughters, Father, I am only a child in years and experience. No mother to counsel; no father near to tell me what to do in this trying hour. Oh, let this bitter cup pass. And thus I prayed in the agony of my soul.

The Prophet discerned my sorrow. He saw how unhappy I was, and sought an opportunity of again speaking to me on this subject, and said: "Although I cannot, under existing circumstances, acknowledge you as my wife, the time is near when we will go beyond the Rocky Mountains and then you will be acknowledged and honored as my wife." He also said, "This principle will yet be believed in and practised by the righteous. I have no flattering words to offer. It is a command of God to you. I will give you until tomorrow to decide this matter. If you reject this message the gate will
be closed forever against you."

This aroused every drop of Scotch in my veins. For a few moments I stood fearless before him, and looked him in the eye. I felt at this moment that I was called to place myself upon the altar a living sacrifice—perhaps to brook the world in disgrace and incur the displeasure and contempt of my youthful companions; all my dreams of happiness blown to the four winds. This was too much, for as yet no shadow had crossed my path, aside from the death of my dear mother. The future to me had been one bright, cloudless day. I had been speechless, but at last found utterance and said: "Although you are a prophet of God you could not induce me to take a step of so great importance, unless I knew that God approved my course. I would rather die, I have tried to pray but received no comfort, no light," and emphatically forbid him speaking again to me on this subject. Every feeling of my soul revolted against it. Said I, "The same God who has sent this message is the Being I have worshipped from my early childhood and He must manifest His will to me." He walked across the room, returned and stood before me with the most beautiful expression of countenance, and said: "God Almighty bless you. You shall have a manifestation of the will of God concerning you; a testimony that you can never deny. I will tell you what it shall be. It shall be that joy and peace that you never knew."

Oh, how earnestly I prayed for these words to be fulfilled. It was near dawn after another sleepless night when my room was lighted up by a heavenly influence. To me it was, in comparison, like the brilliant sun bursting through the darkest cloud. The words of the Prophet were indeed fulfilled. My soul was filled with a calm, sweet peace that "I never knew." Supreme happiness took possession of me, and I received a powerful and irresistible testimony of the truth of plural marriage, which has been like an anchor to the soul through all the trials of life. I felt that I must go out into the morning air and give vent to the joy and gratitude that filled my soul. As I descended the stairs, President Smith opened the door below, took me by the hand and said: "Thank God, you have the testimony, I too, have prayed." He led me to a chair, placed his hands upon my head, and blessed me with every blessing my heart could possibly desire.

The first day of May, 1843, I consented to become the Prophet's wife, and was sealed to him for time and all eternity, at his own house by Elder Wm. Clayton.

Today I have but one regret, which is that I have not been a more worthy representative of the principle of plural marriage, and that I have not lived a more perfect life. I can also state that Emma Smith was present and did consent to Eliza and Emily Partridge, also Maria and Sarah Lawrence being sealed to her husband. This I heard from the Prophet's own mouth; also the testimony of her niece, Hyrum Smith's eldest daughter (my brother Lorin's wife), as well as that of the young ladies named themselves, with whom I was on most intimate terms, and was glad that they, too, had accepted that order of marriage. Instead of a feeling of jealousy, it was a source of comfort to me. We were as sisters to each other.

In this I acted in accordance with the will of God. Not for any worldly aggrandizement; not for the gratification of the flesh. How can it be said we accepted this principle for any lustful desires? Preposterous! This would
be utterly impossible. But, as I said before, we accepted it to obey a command of God, to establish a principle that would benefit the human family and emancipate them from the degradation into which they, through their wicked customs, had fallen.

In all this God had in view a road marked out for me that I knew not; to struggle against the tide of opposition, prejudice and tradition; to aid in establishing a principle that would exalt mankind and bring them back into His presence. A tie has been formed that will guide me to the highest and most glorious destiny if I continue to walk in the regeneration, which is the grand object of my life.

No one can possibly feel more deeply to regret than I do, the course taken by the sons of President Joseph Smith, knowing that they have been misinformed; that it is through prejudice, through yielding to popular opinion that they have been misled. They might heir their father's priesthood, if they would take proper steps, and honor the principles revealed through him. Thus they might be called to occupy prominent positions in this dispensation, to aid in forwarding the great work of redemption and to seek to bring every honest soul of every nation to a knowledge of the Gospel of the Son of God. O, that they had eyes to see and ears to hear the sound of the Gospel, and walk in the footsteps of their illustrious father, knowing as I do that he was the grandest personage that has stood upon the earth since the days of our Savior. O, that God would in His boundless mercy, His matchless charity, withdraw the curtain and let but one ray from His magnificent countenance shine upon them, that like Saul of Tarsus, they might turn to God and become his apostles in every deed. That they might also accept the many testimonies given by those whose lives have been pure and spotless, who have sought to aid in establishing eternal principles that will exalt the human race in the presence of God. How gladly we would have them in our midst, did they walk in the spirit of their father.

They seem surprised that there was no issue from asserted plural marriages with their father. Could they but realize the hazardous life he lived after that revelation was given, they would comprehend the reason. He was harassed and hounded and lived in constant fear of being betrayed by those who ought to have been true to him.

Since 1845, I have been the wife of President Heber C. Kimball, by whom I have had nine children, five sons and four daughters; have lived in the same house with other members of his family; have loved them as dearly as my own sisters, until it became necessary as our children began to grow up around us, to have separate homes. Every mother has her own mode of government, and as children grow in years, it is more pleasant to have them under the immediate dictation of their own mother. I can truthfully state, however, that there is less room for jealousy where wives live under the same roof. They become interested in each other's welfare; they love each other's children; besides, in my experience, I find the children themselves love each other as dearly as the children of one mother. In sickness, it has been a pleasure to minister to those in need of assistance. I will say here, too, that it is a grand school. You learn self control, self denial; it brings out the nobler traits of our fallen natures, and teaches us to study and subdue self, while we become acquainted with the peculiar characteristics of each other. There is a grand opportunity to improve ourselves, and the lessons
learned in a few years, are worth the experience of a lifetime, for this reason, that you are better prepared to make a happy home. You can easily avoid many unpleasant features of domestic life that through inexperience you otherwise are unprepared to meet.

--Walker and Stevenson, *Ancestry and Descendants of John Walker.*

**Pyramid of Marriage**

Many people who are considering marriage forget that there are two very essential preparatory steps. People must first start off as friends. Then they must develop love for one another and then comes the final step of marriage as shown in Figure 2. Many are mistaken by the belief that after marriage they will fall in love and become friends.

![Pyramid of Marriage](image)

**Temple Marriage Is Important!**

President Brigham Young said that if young people could look into the eternities and see the full value of a temple marriage they would crawl across the continent on their hands and knees to obtain it. (Quoted from *What Shall We Do with Love?* by Ernest Eberhard, Jr., p. 225.)

The scriptures tell us of the importance of marriage.

Let us compare the disadvantages of a "civil marriage" and the advantages of a "temple marriage." It will be up to you to finally make the decision.

**Civil Marriage**

1. Foreign to God's way. "A false start."
2. Children not born in the covenant. (Can compare it with an American citizen.)

**Temple Marriage**

1. You are in harmony with the Lord's way.
2. You begin a partnership with God that will last throughout the eternities.
3. Can never have a temple marriage. Only a sealing.


5. Death brings separation which leads to eternal loneliness.

6. Can't go with children later if they marry in the temple.

7. Can only, at best, become ministering angels. Always a servant, never a master.

8. Feel eternal sorrow for not having had courage and foresight to have the best.

9. Will probably never see the Father or the Son in the Telestial Kingdom.

3. Statistics indicate you have a better chance for marital happiness.

4. Keeps your family together for eternity if you live worthily.

5. Looking to temple marriage limits the effects Satan's power has over you.

6. Opens the door to eternal progression and eternal increase.

7. You have available the full use of the powers of the priesthood to use for healing sickness, for inspiration and guidance.

8. You may become one with God.

9. Since temple marriage precludes elopements, parents and leaders are available to help you make the best choice.

10. Those worthy of a temple marriage have above average strength of character.

11. The beauty and the spirituality of the temple ceremony is fitting, for this is the most important step in your life.

**THIS IS THE COMPARISON. THE CHOICE IS YOURS--YOURS TO MAKE NOW!**

Always remember that when you make any decision of importance, it is a wise man or woman who will kneel and ask the Lord humbly for advice.

**GOD BLESS YOU**

--Adapted from Ernest Eberhard, Jr., *What Shall We Do with Love?*