

**Mosiah 4:2-3****1** *Remission of Sins*

This process of obtaining a remission of one's sins is further outlined in...the aftermath of King Benjamin's mighty discourse about Jesus Christ, his divine Sonship and atoning sacrifice. Following this message, we are told how the saints in King Benjamin's time receive a remission of their sins: FIRST: "They...viewed themselves in their own carnal [worldly] state..." NEXT: "They all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of sins, and our hearts may be purified..." FINALLY: "After they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission fo their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ..." This is the manner by which the saints in all ages have come to be converted.

Ezra Taft Benson, *Charge to Religious Educators* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982], 48-54

**2** Often the most difficult part of repentance is to forgive yourself. Discouragement is part of that test. Do not give up. That brilliant morning will come. They "the peace of God, which passeth...understanding" comes into your life once again. Then you, like Him, will remember your sins no more. How will you know? You will know!

Boyd K. Packer, *Ensign*, Nov. 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 20

**3** *Peace of Conscience*

A beautiful little blind girl was sitting on the lap of her father in a crowded compartment in a train. A friend seated nearby said to the father, "Let me give you a little rest," and he reached over and took the little girl on his lap.

A few moments later the father said to her, "Do you know who is holding you?"

"No," she replied, "but you do."...

Our trust and our relationship with our Heavenly Father should be one similar to that of the little blind girl and her earthly father. When sorrow, tragedy, and heartbreaks occur in our lives, wouldn't it be comforting if when the whisperings of God say, "Do you know why this has happened to you?" we could have the peace of mind to answer "No, but you do."...

Just as the little girl could sit peacefully on the stranger's lap because her father knew him, so we can find peace if we know our Father and learn to live by his principles.

Marvin J. Ashton, in *CR*, Oct. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 86-87, 90

**4** If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance. Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our days: "...go your ways and sin no more; but unto that soul who sinneth [meaning again] shall the former sins return, saith the Lord your God." (D&C 82:7.) Have that in mind, all of you who may be troubled with a burden of sin.

Harold B. Lee, *Stand Ye in Holy Places*, pp. 184-85

**5** Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says,

"...the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience,..." (Mosiah 4:3.)

Marion G. Romney, in *CR*, Oct. 1963, p. 25

### **Mosiah 4:6**

6 *Diligent*

Elder Henry B. Eyring, speaking of his father:

He was suffering through the end of a long struggle with bone cancer. He still weighed enough and was in such pain that it was hard work to move him from a chair to his bed. Others far more heroic than I spent the months and the days caring for him. But I took some turns on the midnight-to-dawn shift.

The effects of disease had removed the powers of reason he'd used to make a mark that is still visible in science. He seemed to me almost like a child as we talked through the night. Most of his memories were of riding across the range together with his father in Old Mexico. But sometimes even those happy pictures could not crowd from his mind the terrible pain.

One night when I was not with him and the pain seemed more than he could bear, he somehow got out of bed and on his knees beside it—I know not how. He pled with God to know why he was suffering so. And the next morning he said, with quiet firmness, "I know why now. God needs brave sons."

Henry B. Eyring, *To Draw Closer to God*, pp. 115-116

7 To be steadfast is to be fixed, firm, or unwavering. *Stead* comes from an Old English word meaning "place," as in homestead. It is where we sink our roots and make our home. Thus to be steadfast in the faith is to be constant and consistent in living by faith. No word in the scriptures better describes spiritual maturity than does *steadfast*.

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the BOM*, Vol. 2, pp. 162

### **Mosiah 4:7**

8 *Salvation through the Atonement*

Without it [the atonement of the Savior], no man or woman would ever be resurrected. From Adam's time to the time of Jesus, men died—millions of them. But not a single one of them ever came out of the grave as a resurrected person until that glorious morning when Jesus was resurrected. Without his victory over death, they never would have come out of their graves, worlds without end. It took the atonement of Jesus Christ to reunite the bodies and spirits of men in the Resurrection. And so all the world, believers and nonbelievers, are indebted to the Redeemer for their certain resurrection, because the Resurrection will be as wide as was the Fall, which brought death to every man.

There is another phase of the Atonement which makes me love the Savior even more and fills my soul with gratitude beyond expression. It is that in addition to atoning for Adam's transgression, thereby bringing about the Resurrection, the Savior by his suffering paid the debt for the personal sins of every living soul that ever dwelt upon the earth or that ever will dwell in mortality upon the earth. But this he did conditionally. The benefits of this suffering for our individual transgressions will not come to us unconditionally in the same sense that the Resurrection will come regardless of what we do. If we partake of the blessings of the Atonement as far as our individual transgressions are concerned, we must obey the law.

...When we commit sin, we are estranged from God and rendered unfit to enter into his presence. No unclean thing can enter into his presence. We cannot of ourselves, no matter how we may try, rid ourselves of the stain which is upon us as a result of our own transgressions. That stain must be washed away by the blood of the Redeemer, and he has set up the way by which that stain may be removed. That way is the gospel of Jesus Christ.

Marion G. Romney, "We Cannot Rid Ourselves of Our Transgressions," *New Era*, April 1983, p. 47

**Mosiah 4:10**9 *Do Them*

Sometimes we get so busy discussing the doctrines that *talking* about them almost becomes a substitute for *applying* them....

Nephi's "I will *go and do*" leads to action and brings results (1 Nephi 3:7; emphasis added). Its counterpart, "I will *stay here and moodily contemplate* my navel," stirs no souls, indicative of those who are willing to serve the Lord but only in an advisory capacity.

Neal A. Maxwell, *Whom The Lord Loveth* [Salt Lake City: Deseret Book, 2003], 27-28

**Mosiah 4:11**10 *Remember*

We so easily forget that we came into life with nothing. Whatever we get soon seems our natural right, not a gift. And we forget the giver. Then our gaze shifts from what we have been given to what we don't have yet....The remembrance urged upon us by king Benjamin can be ours. Remembrance is the seed of gratitude.

Henry B. Eyring, "Remembrance and Gratitude," *Ensign* (Nov 1989) 25:11-13; also in *Conference Report* (Oct 1989) 12-16

11 President Ezra Taft Benson has said: The Prophet Joseph said at one time that one of the greatest sins of which the Latter-day Saints would be guilty is the sin of ingratitude. I presume most of us have not thought of that as a great sin. There is a great tendency for us in our prayers and in our pleadings with the Lord to ask for additional blessings. But sometimes I feel we need to devote more of our prayers to expressions of gratitude and thanksgiving for blessings already received. We enjoy so much. Of course we need daily blessings of the Lord, but if we sin in the matter of prayer, I think it is in the lack of our expressions of thanksgiving, for blessings that we receive daily.

*God, Family, Country*, 199

12 Gratitude is a simple thing; perhaps that is why so many easily overlook it. But in the matchless address of the humble, righteous king Benjamin we are taught that profound consequences can result from gratitude or the lack of it. It was not a sense of hopelessness king Benjamin sought to invoke when he noted that we are less than the dust of the earth. It was a sense of humility, and more especially, a sense of our utter and total dependence upon God for all that we have, all that we are, and all that we can be—a sense of the relationship between divine indebtedness and the Atonement.

Gerald N. Lund, "Divine Indebtedness and the Atonement," *Mosiah, Salvation Only Through Christ*, Religious Studies Center, BYU, p. 88

**Mosiah 4:11-12**13 *Retain a remission of sins*

It is one thing to be adorned in clean clothing. It is quite another to keep it clean. In like manner it is one thing to be baptized for the remission of sins and quite another to retain that state of purity. Humility and reliance upon the Lord are as the soap and water with which the Saints cleanse their garments. Further, only through sharing all that God has given us do we become rightful heirs to all that God has. Service sanctifies.

Millet and McConkie, *Doctrinal Commentary on the BOM*, Vol 2, p. 161

14 Christ is God the Son and possesses every virtue in its perfection. Therefore, the only measure of true greatness is how close a man can become like Jesus. That man is greatest who is most like Christ, and those who love him most will be most like him.

How, then, does a man imitate God, follow his steps, and walk as he walked, which we are commanded to do? We must study the life of Christ, learn his commandments, and do them. God has promised that to follow this course will lead a man to an abundant life and a fullness of joy and the peace and rest which those who are heavy-burdened

long for. To learn of Christ necessitates the study of the scriptures and the testimonies of those who know him. We come to know him through prayer and the inspiration and revelation that God has promised to those who keep his commandments.

Elder Ezra Taft Benson, *CR*, Oct. 1972, 53

### **Mosiah 4:14-15**

#### 15 *Responsibility of parents*

Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments....Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

"The Family: A Proclamation to the World," *Ensign*, November 1995, 102

#### 16 Our closest and most precious neighbors are our children. We will not suffer [allow] our children to go hungry or naked, transgress the laws of God, and fight and quarrel with one another (Mosiah 4:14). As parents we are obligated to care for their physical needs, to maintain a spiritual atmosphere in our homes and environment, and to avoid contention. The devil "is the father of contention" (3 Nephi 11:29). We are responsible to teach our children to walk in the ways of truth and soberness, to love and serve one another (Mosiah 4:15). The home is the basic unit of the Church and the community. We cannot delegate this responsibility to the schools or the government. They are our primary responsibility.

Monte S. Nyman, *These Things Are True*, p. 250

#### 17 What we desire is to have Church programs serve Church members, not the reverse....There is a difference between being "anxiously engaged" and busy work....Wards and stakes exist primarily to help members live the gospel in the home. Then we can understand that people are more important than programs, and that Church programs should always support and never detract from gospel-centered family activities....

Auxiliary leaders and teachers of youth should ask...How can we schedule meetings, practices, and activities to avoid disrupting home relationships and responsibilities, and to allow time for family activities?

Our commitment to home-centered gospel living should become the clear message of every priesthood and auxiliary program, reducing, where necessary, some of the optional activities that may detract from proper focus on the family and the home....

As local Church leaders cautiously conserve the time that families can spend together, we say to both parents and children, "Come back home." Parents should spend less time in clubs, bowling alleys, banquets, and social gatherings, and more time with their children. Young men and women must balance their involvement in school and other social activities with supportive participation in family activities and appropriate time in the home.

All should work together to make home a place where we love to be.

Spencer W. Kimball, *Ensign*, May 1978 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978], 101

#### 18 The Church has established two special times for families to be together. The first is centered around the proper observance of the Sabbath day. This is the time we are to attend our regular meetings together, study the life and teachings of the Savior and of the prophets. "Other appropriate Sunday activities include (1) writing personal and family journals, (2) holding family councils, (3) establishing and maintaining family organizations for the immediate and extended family, (4) personal interviews between parents and children, (5) writing to relatives and missionaries, (6) genealogy, (7) visiting relatives and those who are ill or lonely, (8) missionary work, (9) reading stories to children, and (10) singing Church hymns" ("Suggestions for Individual and Family Sabbath-Day Activities," *Ensign*, Mar. 1980, 76).

The second time is Monday night. We are to teach our children in a well-organized, regular family home evening. No other activities should involve our family members on Monday night.

L. Tom Perry, in *CR*, Apr, 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 44

19 One woman...wrote:

"Right after my divorce, I determined that I was going to give my children the *best* of everything....I would provide well for them....I would substitute in every way for their father. I would take them on picnics, build them a tree house, and play baseball with them. I would not allow them to suffer because of our divorce.

"I baked, sewed, ran, played, wrestled. I cleaned, I ironed. I was busy being both mother and father for them.

"One evening I put the three of them in the bathtub together while I finished a chore. Then I came back, soaped the youngest, rinsed him, lifted him from the tub, and stood him on a bath mat while I wrapped a towel around him. Then I carried him off to the bedroom to put his pajamas on and tuck him into bed. I repeated the process with his brother and then his sister.

"As I bent down to kiss them goodnight, my older son said, 'Sing us a song, please.'

"Which one?' I asked.

"Rudolph!' said the youngest immediately.

"No, Johnny Appleseed,' said his brother.

"Then their sister said, 'Sing, Stay Awake.'

"I can see if I stay ton sing one song, I'll be singing for an hour, and I don't have an hour to spare. So goodnight.' I turned off the lights.

"Please sing just one song, Mommy. You can choose the song.'

"What about our prayers?'

"Firmly, I replied, 'I said goodnight and I mean goodnight.'

"As I walked back to the bathroom to tidy up, I thought of how grateful they would be someday when they were old enough to understand how much I had done for them!

"As I entered the room I stopped short. There on the bath mat were three perfect sets of damp footprints. For one brief moment I thought I saw standing in the footprints the spirits of those precious children I had just tucked into bed. In that instant I saw the foolishness of my ways. I had been so busy providing for the physical needs of their mortal bodies that I was neglecting their spirits. I knew then that I had a sacred obligation to nourish both. If I were to clothe them in the latest fashions and give them all that money could buy and fail to tend to their spiritual needs, I could not justifiably account for my awesome responsibility as their mother.

"Humbled, I went back to their bedroom. We knelt together in prayer. We all four climbed up on the boys' big bed and sang song after song until I was the only one awake to sing."

Barbara B. Smith, in *CR*, Apr. 1982 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982], 115-116

20 Both Benjamin and Melchizedek qualified to become true kings and priests by laboring against manifest evil and spiritual entropy to save their people, in the pattern of Christ himself. This is the pattern: The priesthood holder labors with all his faculties to rout Satan from his loved ones as Satan is manifested in physical violence, mental warfare, and contention among the people. For any Melchizedek Priesthood holder to become a prince of peace, he must in some degree wrest his little kingdom from the adversary and halt the plans of the destroyer on behalf of his loved ones.<sup>1</sup> John Taylor connects priesthood saving power with the necessity of passing through trials.

Every true man among us feels he is a Saint of the living God, and that he has an interest in the kingdom of God; every man feels that he is a king and a priest of the Most High God. He is a savior, and he stands forth and acts with energy and power, with influence, and he is full of the Spirit of the Lord. Hence the difference between them and others, and hence the

<sup>1</sup> See Mosiah 4:14 on keeping evil out of one's family

necessity of the experience we are passing through, the various trials we have to combat..., and the difficulties we have to overcome.<sup>2</sup>

Truly the priesthood is a system of fathers, whether the bearer be a father in a family, a home teacher, a bishop, or a prophet. The record describes Benjamin's people gathering at the temple in families, "every man according to his family...every man having his tent with the door thereof towards the temple" (Mosiah 2:5-6).

M. Catherine Thomas, "King Benjamin's Speech," "Benjamin and the Mysteries of God," pp. 282, 283

21 Many are waiting for the other to take the first step, to make the first overture. If you are a parent or a child, a husband or wife who has been waiting for the other to give some expression first, please listen to this.

One of the most effective secrets for happiness is contained in the fourth chapter of 1 John, verse 19. It is only eight words long—listen carefully: "We love him, because he first loved us." This will cause a change to happen because it is right. Do you get the message? "He first loved us." Your children will love you; your brothers and sisters will love you; your eternal companion will love you—because you first loved them. Now I don't mean it will all happen in a day, a week, or a year. But it will happen.

H. Burke Peterson, *Ensign*, May 1977 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1977], 68-69

### Mosiah 4:16-23

22 *Advice to Affluent*

One evening at dusk as I left the Church Administration Building, a man approached me and, with alcohol on his breath, asked if I was a General Authority. When I said yes, he immediately fell to his knees and requested a blessing.

I hesitated as several thoughts went through my mind. First, I thought of the words in Matthew 6:5, which says, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray...in the corners of the streets, that they may be seen of men."

I also thought of how I could avoid the situation, and Luke 10:31-32 came to mind: "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

I thought, "Should I pass by 'on the other side'? It wouldn't be appropriate to give him a blessing on the street with all these people nearby. Also, as soon as I give him the blessing, he will probably ask for a contribution." At that moment, I remembered the words of Mosiah 4:16-19....

Then I gave him a blessing. When I finished, he stood up, hugged me, pushed himself away leaving his hands on both my shoulders, and looking me in the eye said, "Thank you, brother. I really needed that." Then he turned and walked away....

The point I really want to make concerns what I wish I could now say to the man....At the time, I had doubted his sincerity. I had worried about appearances. I had thought about walking on the other side. I assumed he would ask for a handout. But his faith in asking for a blessing and his expression of gratitude...touched me in ways that have brought about needed changes in my thinking and behavior.

Let us remember the phrase from the wall in Kingston, Jamaica: "Blessed are those who can give without remembering and those who can receive without forgetting." ...I pray that in my own case that may also be the result, that I received a man's thanks without forgetting the lesson he taught me.

Stephen A. West, *Ensign*, Feb. 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 63-64

<sup>2</sup> *Journal of Discourses* (9 August 1857), 5:114

23 What a difference is it to us what our lot may be, whether we abound in wealth, or whether we have to struggle with grim poverty... It will soon be with the rich as if they were not rich, and with the poor as if they had not to struggle—all will find a level in the grave.

John Taylor, *The Gospel Kingdom*, ed. By G. Homer Durham [Salt Lake City: Bookcraft, 1987], 20

24 When we fast, brethren and sisters, we feel hunger. And for a short time, we literally put ourselves in the position of the hungry and the needy. As we do so, we have greater understanding of the deprivations they might feel. When we give to the bishop an offering to relieve the suffering of others, we not only do something sublime for others, but we do something wonderful for ourselves.

Joseph B. Wirthlin, *Ensign*, May 2001 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001], 74

25 The Lord commands that we not covet our own property (see D&C 19:26). In many places we are blessed to have Deseret Industries. We can teach our children to go through their closets regularly and share their clothing while it is still in style, allowing others to dress fashionably too.

Carol B. Thomas, *Ensign*, May 2001 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001], 64

26 It is better to feed ten impostors than to run the risk of turning away one honest petitioner.

Joseph Smith; as quoted in the *Collected Works of Hugh Nibley*, [Salt Lake City: Deseret Book, 1989], 9:226

27 In every big city we have those who are beaten down and left by the roadside—those who are homeless, destitute, hungry, and sick. Some say that by giving them money we only support their habit of drug or alcohol addiction, thus enabling them to continue a lifestyle they have chosen. It is so easy to judge these individuals and, like Job's friends, speculate about all the mistakes they have made in their lives that brought this great misery upon them (see Job 22; Mosiah 4:17)....

Remember that the Savior was homeless, had only the clothes on His back, and was often hungry. What would He do? There is no question what He would do. He would show mercy and minister unto them.

There are many ways to help the homeless, including the contribution of time, goods, and money to humanitarian groups, soup kitchens, or agencies that deal with these problems. Nevertheless, it seems to me that we must also show mercy unto them.

William W. Parmley, in *CR*, Oct. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 98

28 We should love them... [the poor] and serve them, with utter respect....

We treat the poor like they are a garbage bag in which we throw everything we have no use for[.] Food we do not like or that is going bad—we throw it there.

Perishable goods past their expiration date, and which might harm us, go in the garbage bag; in other words, go to the poor. An article of clothing that is not in style anymore, that we do not want to wear again, goes to the poor.

This does not show any respect for the dignity of the poor...but to consider them less than our equals....

Today it is very fashionable to talk about the poor. Unfortunately, it is not fashionable to talk with them.

Jose Luis Gonzalez-Balado, *Mother Teresa—In My Own Words* [New York: Gramercy Books, 1996], 15, 23

29 A plea for reasonable and available material or spiritual assistance cannot be ignored; it must be met. The issue is not worthiness, but need. We all travel the Jericho road—sometimes as the injured Jew, sometimes as “the good Samaritan.” It is for God to be just; it is for his children to be merciful. To judge others as unworthy of our help, and then to withhold it, is to assume a prerogative the Lord has not given us. Everything we have belongs to the Lord. He has *commanded* us to share *his* substance with others. Indeed, it is quite impossible for anyone blessed with the Holy Spirit to do otherwise; God's mercy toward us will inevitably spill over into the lives of others.

Worldly wealth is an illusion. No one *possesses* his or her stewardship; all things, including our very lives, belong to the Lord. (Mosiah 4:22.) To withhold one's substance from the needy or from God's work is to "covet that which *ye have not received*."

Rodney Turner, *Studies in Scripture*, "The Great Conversion," p. 221

30 Because I have been given much, I too must give;  
Because of thy great bounty, Lord, each day I live  
I shall divide my gifts from thee  
With every brother that I see  
Who has the need of help from me

Because I have been sheltered, fed by thy good care,  
I cannot see another's lack and I not share  
My glowing fire, my loaf of bread,  
My roof's safe shelter overhead,  
That he too may be comforted.

Because I have been blessed by thy great love, dear Lord,  
I'll share thy love again, according to thy word.  
I shall give love to those in need;  
I'll show that love by word and deed:  
Thus shall my thanks be thanks indeed.

Grace Noll Crowell, 1877-1969

### **Mosiah 4:24-25**

31 *Advice to Poor*

[Those] who have been denied blessings...in this life—who say in their heart, "if I could have done, I would have done, or I would give if I had, but I cannot for I have not"—the Lord will bless you as though you had done, and the world to come will compensate for those who desire in their hearts the righteous blessings that they were not able to have because of no fault of their own.

Harold B. Lee, *Ye Are the Light of the World* [Salt Lake City: Deseret Book, 1974], 298

32 Some months ago my wife drove down to Provo for her customary weekly visit with her mother, who had been ill for some time. On this particular day her mother had been having an unusually difficult time, and didn't have the strength to hold up her head, or even open her eyes. Though she was physically restricted, she was very alert mentally, and as my wife was caring for her many needs of the day she visited with her about family and friends. My wife held her mother's head up with one hand while she fed her with the other, and during the meal their conversation turned to one of our daughters and her husband who have five children under the age of seven. My wife commented to her mother that three of our daughter's children had chicken pox at the same time. The fact that this little mother was unusually busy was obvious. My mother-in-law stopped eating, thought for a moment, and then in a weak, almost inaudible voice said, "I feel so sorry for Robin. I wish I could go to her home and help her." A few moments later, as my wife pondered this wish, she observed, "You know, Mother, I think in your case wanting to is enough. Surely you will receive a blessing for service and selflessness as though you went to her home and helped."...

It is my feeling that, after all is said and done, it will be the intent of the heart by which we shall be judged.

H. Burke Peterson, in *CR*, Apr. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 84

33 The African boy listened carefully as the teacher explained why it is that Christians give presents to each other on Christmas day. "The gift is an expression of our joy over the birth of Jesus and our friendship to each other," she said.

When Christmas day came, the boy brought the teacher a sea shell of lustrous beauty. "Where did you even find such a beautiful shell?" the teacher asked as she gently fingered the gift.

The youth told her that there was only one spot where such extraordinary shells could be found. When he named the place, a certain bay several miles away, the teacher was left speechless.

"Why...why, it's gorgeous...wonderful, but you shouldn't have gone all that way to get a gift for me."

His eyes brightening, the boy answered, "Long walk part of gift."

Author Unknown

34 There is a person who has profoundly disturbed my peace of mind for a long time. She doesn't even know me, but she continually goes around minding my business. We have very little in common. She is an old woman, an Albanian who grew up in Yugoslavia; she is a Roman Catholic nun who lives in poverty in India. I disagree with her on fundamental issues of population control, the place of women in the world and in the church, and I am turned off by her naïve statements about "what God wants." She stands at the center of great contradictory notions and strong forces that shape human destiny. She drives me crazy. I get upset every time I hear her name or read her words or see her face. I don't even want to talk about her.

In the studio where I work, there is a wash basin. Above the wash basin is a mirror. I stop at this place several times each day to tidy up and look at myself in the mirror. Alongside the mirror is a photograph of the troublesome woman. Each time I look in the mirror at myself, I also look at her face. In it I have seen more than I can tell; and from what I see, I understand more than I can say.

The photograph was taken in Oslo, Norway, on the tenth of December, in 1980. This is what happened there:

A small, stooped woman in a faded blue sari and worn sandals received an award. From the hand of a king. An award funded from the will of the inventor of dynamite. In a great glittering hall of velvet and gold and crystal. Surrounded by the noble and famous in formal black and in elegant gowns. The rich, the powerful, the brilliant, the talented of the world in attendance. And there at the center of it all—a little old lady in sari and sandals. Mother Teresa, of India. Servant of the poor and sick and dying. To her, the Nobel Peace Prize.

No shah or president or king or general or scientist or pope; no banker or merchant or cartel or oil company or ayatollah holds the key to as much power as she has. None is as rich. For hers is the invincible weapon against the evils of this earth: the caring heart. And hers are the everlasting riches of this life: the wealth of the compassionate spirit.

To cut through the smog of helpless cynicism, to take only the tool of uncompromising love; to make manifest the capacity for healing humanity's wounds; to make the story of the Good Samaritan a living reality; and to live so true a life as to shine out from the back streets of Calcutta takes courage and faith we cannot admit in ourselves and cannot be without.

I do not speak her language. Yet the eloquence of her life speaks to me. And I am chastised and blessed at the same time. I do not believe one person can do much in this world. Yet there she stood, in Oslo, affecting the world around. I do not believe in her version of God. But the power of her faith shames me. And I believe in Mother Teresa.

December in Oslo. The message for the world at Christmastide is one of peace. Not the peace of a child asleep in the manger of long ago. Nor the peace of a full dinner and a nap by the fire on December 25. But a tough, vibrant, vital peace that comes from the extraordinary gesture one simple woman in a faded sari and worn sandals makes this night. A peace of mind that comes from a piece of work.

Some years later, at a grand conference of quantum physicists and religious mystics at the Oberoi Towers Hotel in Bombay, I saw that face again. Standing by the door at the rear of the hall, I sensed a presence beside me. And there she was. Alone. Come to speak to the conference as its guest. She looked at me and smiled. I see her face still.

She strode to the rostrum and changed the agenda of the conference from intellectual inquiry to moral activism. She said, in a firm voice to the awed assembly: "We can do no great things; only small things with great love."

The contradictions of her life and faith are nothing compared to my own. And while I wrestle with frustration about the impotence of the individual, she goes right on changing the world. While I *wish* for more power and resources, she *uses* her power and resources to do what she can do at the moment.

She upsets me, disturbs me, shames me. *What does she have that I do not?*

If ever there is truly peace on earth, goodwill to men, it will be because of women like Mother Teresa. Peace is not something you *wish* for; it's something you *make*, something you *do*, something you *are*, and something you *give away!*

Robert Fulghum, *All I Really Need to Know I Learned in Kindergarten*, pp. 189-192

### Mosiah 4:25

#### 35 *Covet, Greed*

A friend recently confided that he had lost heavily in a get-rich-quick scheme because he couldn't turn off his greed valve. Wanting more and more—living beyond one's income—makes many of us susceptible to the dishonest promoter. The plan that offers exorbitant rewards or gives you and only you a once-in-a-lifetime deal is to be avoided.

Use of important, well-recognized names or undue reference to special community or religious affiliations are often used to gain confidence and open the door to sales deceptions.

Avoid those who want immediate decisions or cash right now. All worthwhile investment opportunities can bear deliberation and scrutiny.

Marvin J. Ashton, in *CR*, Apr. 1982 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982], 12

#### 36

[J. Reuben Clark Jr. said,] "Interest never sleeps nor sickens nor dies; it never goes to the hospital; it works on Sundays and holidays; it never takes a vacation....Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, or orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you."

As quoted in Joseph B. Wirthlin, *Ensign*, May 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 41

#### 37

Brothers and sisters, beware of covetousness. It is one of the great afflictions of these latter days. It creates greed and resentment. Often it leads to bondage, heartbreak, and crushing, grinding debt.

The number of marriages that have been shattered over money issues is staggering. The amount of heartbreak is great. The stress that comes from worry over money has burdened families, caused sickness, depression, and even premature death....

Debt is a form of bondage. It is a financial termite. When we make purchases on credit, they give us only an illusion of prosperity. We think we own things, but the reality is, our things own us.

Some debt—such as for a modest home, expenses for education perhaps for a needed first car—may be necessary. But never should we enter into financial bondage through consumer debt without carefully weighing the costs....

Spend less than you earn....All too often a family's spending is governed more by their *yearning* than by their *earning*. They somehow believe that their life will be better if they surround themselves with an abundance of things. All too often all they are left with is avoidable anxiety and distress....

Those who use credit cards to overspend unwisely should consider eliminating them. It is much better than a plastic credit card should perish than a family dwindle and perish in debt....

Often people make purchases today based upon optimistic predictions of what they hope will happen tomorrow....Our Heavenly Father expects that we do more with our riches than build larger barns to hold them. Will you consider what more you can do to build the kingdom of God? Will you consider what more you can do to bless the lives of others and bring light and hope into their lives?

Joseph B. Wirthlin, *Ensign*, May 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 40-43

### **Mosiah 4:26-29**

#### 38 *Walk guiltless*

As we travel and visit the people throughout the world, we recognize the great temporal needs of our people. And as we long to help them, we realize the vital importance of their learning this great lesson: that the highest achievement of spirituality comes as we conquer the flesh. We build character as we encourage people to care for their own needs.

As givers gain control of their desires and properly see other needs in light of their own wants, then the powers of the gospel are released in their lives. They learn that by living the great law of consecration they insure not only temporal salvation but also spiritual sanctification.

And as a recipient receives with thanksgiving, he rejoices in knowing that in its purest form—in the true Zion—one may partake of both temporal and spiritual salvation. Then they are motivated to become self-sustaining and able to share with others.

Isn't the plan beautiful? Don't you thrill to this part of the gospel that causes Zion to put on her beautiful garments? When viewed in this light, we can see that Welfare Services is not a program, but the essence of the gospel. *It is the gospel in action.*

It is the crowning principle of a Christian life.

Spencer W. Kimball, in *CR*, Oct. 1977, pp. 123-24; or *Ensign*, Nov. 1977, p. 77

### **Mosiah 4:27**

#### 39 *Order*

If you had asked me, "Can a person accept too many callings in a branch or a ward and get too overloaded in terms of the time left for family, work, community, and so forth," the answer would be yes, in the sense that you ask. But if we ask ourselves, "Am I doing quite enough to help further the Lord's work," then our answer must be no. Most of us can do a better job of managing our time and our talents than we do, but it is important to do as the Lord suggested—to run no faster than we are able. When we run faster than we are able, we get both inefficient and tired....I have on my office wall a wise and useful reminder by Anne Morrow Lindberg concerning one of the realities of life. She wrote, "My life cannot implement in action the demands of all the people to whom my heart responds." That's good counsel for us all, not as an excuse to forgo duty, but as a sage point about pace and the need for quality in relationships.

Neal A. Maxwell, *Deposition of a Disciple* [Salt Lake City: 1976], 57-58

40 A few weeks ago, President McKay related to the Twelve an interesting experience....He said it is a great thing to be responsive to the whisperings of the spirit, and we know that when these whisperings come it is a gift and our privilege to have them. They come when we are relaxed and not under pressure of appointments. (I want you to mark that.) The President then took occasion to relate an experience in the life of Bishop Wells, former member of the Presiding Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track....His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services

while she was lying on her bed relaxed, still mourning, she says that her son appeared to her and said, "Mother, do not mourn, do not cry. I am alright." He told her that she did not understand how the accident happened and explained that he had given the signal to the engineer to move on, and then made the usual effort to catch the railing on the freight train, but as he attempted to do so his foot caught on a root and he failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now listen. He said that as soon as he realized that he was in another environment he tried to see his father, but couldn't reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore, he had come to his mother. He said to her, "You tell father that all is well with me, and I want you not to mourn anymore."

Harold B. Lee, an address given to the Seminary and Institute Faculty, BYU, 5 July 1956

41 Are there so many fascinating, exciting things to do or so many challenges pressing down upon you that it is hard to keep focused on that which is essential? When things of the world crowd in, all too often the wrong things take highest priority....Satan has a powerful tool to use against good people. It is distraction. He would have good people fill life with "good things" so there is no room for the essential ones.

Find retreat of peace and quiet where periodically you can ponder and let the Lord establish the direction of your life. Each of us needs to periodically check our bearings and confirm that we are on course. Sometimes soon you may benefit from taking this personal inventory:

*What are my highest priorities to be accomplished while on earth?*

*How do I use my discretionary time? Is some of it consistently applied to my highest priorities?*

*Is there anything I know I should not be doing? If so, I will repent and stop it now.*

*In a quiet moment write down your responses.*

*Analyze them. Make any necessary adjustments. Put first things first.*

Richard G. Scott, *Ensign*, May 2001 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001], 7, 9

42 I am convinced that if Satan can't influence us to sin outright, the next best thing he can do is fill our lives with so much clutter that he becomes our silent partner, so silent that too often we are unaware of his influence in speeding up the pace of our lives and camouflaging our priorities.

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon* [Salt Lake City: Deseret Book, 2003], 221

43 There is power in steadiness and repetition. And if we can be led by inspiration to choose the right small things to change, consistent obedience will bring great improvement.

Henry B. Eyring, *The Lord Will Multiply the Harvest* [An Evening with Elder Henry B. Eyring, 6 Feb. 1998], 3

44 When I was around thirteen and my brother ten, Father had promised to take us to the circus. But at lunchtime there was a phone call; some urgent business required his attention downtown. We braced ourselves for disappointment. Then we heard him say [into the phone], "No, I won't be down. It'll have to wait."

When he came back to the table, Mother smiled, "The circus keeps coming back, you know," [she said].

"I know," said Father. "But childhood doesn't."

Arthur Gordon, *A Touch of Wonder* [1974], as quoted in Thomas S. Monson, in *CR*, Apr 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 20-21

45 We don't have to be fast; we simply have to be steady and move in the right direction. We have to do the best we can, one step after another.

In my younger days, I loved to run. Although it may be hard for you to believe it, I did. And I did win a few races. I'm not so fast anymore. In fact, I'm not sure how well I would do in a race if the only contestants were the members of the Quorum of the Twelve.

My ability to run is not so swift now. While I am looking forward to that future time when, with a resurrected body, I can once again sprint over a field and feel the wind blowing through my hair, I do not dwell on the fact that I cannot do it now.

That would be unwise. Instead, I take the steps that I can take. Even with the limitations of age, I can still take one step at a time. To do what I can is all my Heavenly Father now requires of me. And it is all He requires of you, regardless of your disabilities, limitations, or insecurities.

John Wooden was perhaps the greatest college basketball coach in the history of the game. He had four full undefeated seasons. His teams won 10 national championships. At one point, he had a streak of 88 consecutive wins.

One of the first things Coach Wooden drilled into his players was something his father had taught him when he was a boy growing up on a farm. "Don't worry much about trying to be better than someone else," his father said. "Learn from others, yes. But don't just try to be better than they are. You have no control over that. Instead try, and try very hard, to be the best that you can be. That, you have control over."

Let me cite a hypothetical example of a dear sister in any ward, the one who has perfect children who never cause a disturbance in church. She is the one working on her 20th generation in her family history, keeps an immaculate home, has memorized the book of Mark, and makes wool sweaters for the orphaned children in Romania. No disrespect, of course, intended for any of these worthy goals. Now, when you get tempted to throw your hands in the air and give up because of this dear sister, please remember you're not competing with her any more than I'm competing with the members of the Quorum of the Twelve in winning a 50-yard dash.

The only thing you need to worry about is striving to be the best you can be. And how do you do that? You keep your eye on the goals that matter most in life, and you move towards them step by step.

Elder Joseph B. Wirthlin, *One Step after Another*, Ensign (CR), November 2001, p.25

46 A computer can be a useful and indispensable tool. But if we allow it to devour our time with vain, unproductive, and sometimes destructive pursuits, it becomes an entangling net.

Many of us enjoy watching athletic contests, but if we can recite the statistics of our favorite players and at the same time forget birthdays or anniversaries, neglect our families, or ignore the opportunity to tender acts of Christlike service, then athletics may also be an entangling net....

When our work consumes us to the point where the spiritual dimensions of life are neglected, work can also be an entangling net.

Some have been ensnared in the net of excessive debt. The net of interest holds them fast, requiring them to sell their time and energies to meet the demands of creditors. They surrender their freedom, becoming slaves to their own extravagance....

Our lives are so easily filled with appointments, meetings, and tasks....Sometimes we feel that the busier we are, the more important we are—as though our busyness defines our worth....We can spend a lifetime whirling about at a feverish pace, checking off list after list of things that in the end really don't matter....

We can easily get our lives out of balance.

Joseph B. Wirthlin, in *CR*, Apr. 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 15-16

47 Our lives can become cluttered by many things. Some are obvious, such as material things, the stuff we collect....How well I know that we can surround ourselves with the material things to the extent that we have no time for the spiritual. Look around and you will see all the gadgets and toys and the nice and the fun things that cause us to squander and pay, and to wander and play. Other things that clutter our lives and use up our time are not as obvious as the material. They are more subtle and just seem to evolve, taking control of us....Nothing suits the devil better than to become a silent partner with us....He also knows that while in mortality we are subject to time. If by his

subtle means he can become our silent partner, he can then influence us to make wrong choices that use up our time unwisely and prevent us from doing that which we should. We give our lives to that which we give our time.

William R. Bradford, in *CR*, Apr. 1992 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1992], 38

48 We must not confuse means and ends. The vehicle is not the destination. If we lose sight of our eternal goals, we might think the most important thing is how fast we are moving and that any road will get us to our destination. The Apostle Paul described this attitude as “hav[ing] a zeal of God, but not according to knowledge” (Romans 10:2). Zeal is a method, not a goal. Zeal—even a zeal toward God—needs to be “according to knowledge” of God’s commandments and His plan for His children.

Dallin H. Oaks, *With Full Purpose of Heart* [Salt Lake City: Deseret Book, 2002], 180

### Mosiah 4:30

49 *Watch Yourselves*

I want to tell you of one way you can control your thoughts....

The mind is like a stage. Except when we are asleep, the curtain is always up. Always there is some act being performed on that stage....

Have you noticed that, without any real intent on your part and almost in the midst of any performance, a shady little thought may creep in from the wings and endeavor to attract your attention? These delinquent little thoughts, these unsavory characters, will try to upstage everybody. If you permit them to go on, all other thoughts, of any virtue, will leave the stage. You will be left, because you consented to it, to the influence of unworthy thoughts....

What do you do at a time like this, when the stage of your mind is commandeered by these imps of unclean thinking?...

Let me suggest that you choose from among the sacred music of the Church one favorite hymn....

Now, go over it in your mind very thoughtfully a few times. Memorize the words and the music. Even though you have had no musical training, even though you do not play an instrument, and even though your voice may leave something to be desired, you can think through a hymn....I have stressed how important it is to know that you can only think of one thing at a time. Use this hymn as your emergency channel. Use this as the place for your thoughts to go. Anytime you find that these shady actors have slipped in from the sideline of your thinking onto the stage of your mind, think through this hymn. “Put the record on,” as it were, and then you will begin to know something about controlling your thoughts....It will change the whole mood on the stage of your mind. Because it is clean and uplifting and reverent, the baser thoughts will leave.

While virtue, by choice, will not endure the presence of filth, that which is debased and unclean cannot endure the light.

Virtue will not associate with filth, while evil cannot tolerate the presence of good....

At first this simple little procedure may seem to you so trivial as to be unimportant and ineffective. With a little experimenting, you will learn that it is not easy, but it is powerfully effective.

*Memorable Stories and Parables by Boyd K. Packer* [Salt Lake City: Bookcraft, 1997], 79-81

50 I had read somewhere of a young couple who settled in the wilderness. While the man cleared the land, his wife tended things about the homestead. Occasionally, the cow would get into the garden, and the husband would complain. One day, as he left to get supplies, he said in a sarcastic way, “Do you think you’ll be able to keep the cow in while I am gone?”...That night a terrible storm arose. Frightened by thunder, the cow escaped into the woods. Several days later the husband returned to an empty cabin and an apologetic note: “A storm came up, and the cow got out. I am so sorry, but I think I can find her.” He searched; neither had survived. The author concluded the incident with these words:

Boys flying kites haul in their white-winged birds;

You can call back your kites, but you can't call back your words.

"Careful with fire" is good advice, we know;

"Careful with words" is ten times doubly so.

Thoughts unexpressed will often fall back dead.

But God Himself can't kill them, once they are said.

Boyd K. Packer, in *CR*, Oct. 1987 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1987], 18

51 You tell me what you think about when you do not have to think, and I'll tell you what you are.

David O. McKay, "My Young Friends..." comp. by Llewelyn R. McKay [Salt Lake City: Bookcraft, 1973], 29

52 If we entertain temptations, soon they begin entertaining us.

Neal A. Maxwell, in *CR*, Apr, 1987 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1987], 88

53 Not only is history written with words, it is made with words.

William Briggance

54 If men's secret acts shall be revealed it is likely that their secret thoughts will also be revealed....The one who harbors evil thoughts sometimes feels safe in the conviction that these thoughts are unknown to others....Accordingly, men's deeds and thoughts must be recorded in heaven, and recording angels will not fail to make complete recordings of our thoughts and actions. We pay our tithing and the bishop records it in his book and gives us a receipt. But even if the entry fails to get in the ward record, we shall have full credit for the tithes we paid. There will be no omissions in the heavenly records, and they will all be available at the day of judgment.

Spencer W. Kimball, *The Miracle of Forgiveness* [Salt Lake City: Bookcraft, 1969], 108

55 Control your thoughts. No one steps into immorality in an instant. The first seeds of immorality are always sown in the mind. When we allow our thoughts to linger on lewd or immoral things, the first step on the road to immorality has been taken. I especially warn you against the evils of pornography. Again and again we hear from those caught in deep sin that often the first step on their road to transgression began with pornographic materials.

Ezra Taft Benson, *BYU Speeches of the Year, 1987-88* [Provo, Utah: BYU Press, 1997], 51-52

56 A priesthood holder is temperate. This means he is restrained in his emotions and verbal expressions. He does things in moderation and is not given to overindulgence. In a word, he has self-control. He is the master of his emotions, not the other way around. A priesthood holder who would curse his wife, abuse her with words or actions, or do the same to one of his own children is guilty of grievous sin. "Can ye be angry, and not sin?" asked the Apostle Paul (JST Ephesians 4:26). If a man does not control his temper, it is a sad admission that he is not in control of his thoughts....A priesthood holder is to be patient. Patience is another form of self-control....Patience is composure under stress....A priesthood holder who is patient will be tolerant of the mistakes and failings of his loved ones. Because he loves them, he will not find fault nor criticize nor blame....A priesthood holder is kind. Kindness pardons others' weaknesses and faults. Kindness is extended to all—to the aged and the young, to animals, to those low of station as well as the high. These are the true attributes of the divine nature.

Ezra Taft Benson, *Ensign*, Nov. 1986 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986], 47

57 Recently I was in a department store trying on shoes. Four young men were looking at what they labeled missionary shoes. It was evident at least two of the young men had received mission calls and were there to find shoes suitable for missionary service. I was surprised by a barrage of crude terms with a few profanities which seemed to routinely roll off their tongues. When they noticed there was someone else nearby, I heard one say, "Hey, guys, we better clean up our language," as he motioned with his head in my direction....

Profanity and priesthood are not compatible. Neither is profanity compatible with missionary service. Profane and crude terms, if part of our conversation, need to be eliminated from our vocabularies. Conversation is one of the windows to our souls.

H. David Burton, in *CR*, Apr 2000 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000], 49

58 All evils to which so many become addicted begin in the mind and in the way one thinks. Experience teaches that when the will and imagination are in conflict, the imagination usually wins. What we imagine may defeat our reason and make us slaves to what we taste, see, hear, smell, and feel in the mind's eye. The body is indeed the servant of the mind.

In his widely acclaimed essay *As a Man Thinketh*, James Allen reinforced what Jesus so beautifully proclaimed. Mr. Allen wrote:

"Man is made or unmade by himself; in the armoury of thought he forgest the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master...."

"All that a man achieves and all that he fails to achieve is the direct result of his own thoughts" (New York: Thomas Y. Crowell, n.d., 8-9, 34).

Joseph B. Wirthlin, in *CR*, Apr. 1982 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982], 34

59 The terrible thing, the almost impossible thing, is to hand over your whole self—all your wishes and precautions—to Christ. But it is far easier than what we are all trying to do instead. For what we are trying to do is to remain what we call "ourselves," to keep personal happiness as our great aim in life, and yet at the same time be 'good.' We are all trying to let our mind and heart go their own way—centered on money or pleasure or ambition—and hoping, in spite of this, to behave honestly and chastely and humbly. And that is exactly what Christ warned us you could not do. As He said, a thistle cannot produce figs. If I am a field that contains nothing but grass-seed, I cannot produce wheat. Cutting the grass may keep it short: but I shall still produce grass and no wheat. If I want to produce wheat, the change must go deeper than the surface. I must be ploughed up and re-sown.

That is why the real problem of the Christian life comes where people do not usually look for it. It comes the very moment you wake up each morning. All your wishes and hopes for the day rush at you like wild animals. And the first job each morning consists simply in shoving them all back; in listening to that other voice, taking that other point of view, letting that other larger, stronger, quieter life come flowing in. And so on, all day. Standing back from all your natural fussings and fretting; coming in out of the wind.

We can only do it for moments at first. But from those moments the new sort of life will be spreading through our system: because now we are letting Him work at the right part of us. It is the difference between paint, which is merely laid on the surface, and a dye or stain which soaks right through. He never talked vague, idealistic gas. When he said, "Be perfect," He meant it. He meant that we must go in for the full treatment. It is hard; but the sort of compromise we are all hankering after is harder—in fact, it is impossible. It may be hard for an egg to turn into a bird: it would be a jolly sight harder for it to learn to fly while remaining an egg. We are like eggs at present. And you cannot go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad.

C.S. Lewis, *Mere Christianity*, p. 154-55

60

In conclusion, the submission of one's will is really the only uniquely personal thing we have to place on God's altar. The many other things we "give," brothers and sisters, are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God's will, then we are really giving something to Him! It is the only possession which is truly ours to give!

Consecration thus constitutes the only unconditional surrender which is also a total victory!

Neal A. Maxwell