

Mosiah 18:2

1 Alma taught that which he had learned from Abinadi, namely "Jesus Christ and him crucified" (cf. 1 Corinthians 2:2). The Atonement is the fundamental principle of Christianity, a central doctrine around which all other doctrines revolve and of which all other principles are but appendages (see *Teachings*, p. 121).

Millet & McConkie, *BOM Commentary*, 2:253

2 If [we] have not chosen the Kingdom of God [first], it will make in the end no difference what [we] have chosen instead.

William Law, 18th-century clergyman

3 President Boyd K. Packer taught: "For some reason, we think the Atonement of Christ applies *only* at the end of mortal life to redemption from the Fall, from spiritual death. It is much more than that. It is an ever-present power to call upon in everyday life....The Lord promised, 'A new heart...will I give you, and a new spirit will I put within you' (Ezekiel 36:26)."

"The Touch of the Master's Hand," *Ensign*, May 2001, 23

4 Christ's life is the story of giving the Atonement. The life of Adam and Eve is the story of receiving the Atonement.

Elder Bruce C. Hafen, Covenant Marriage, *Ensign* (CR), November 1996, p.26

5 When we awake and are born again, a new day will break and Zion will be redeemed. May we be convinced that Jesus is the Christ, choose to follow Him, be changed for Him, captained by Him, consumed in Him, and born again.

Ezra Taft Benson, "Born of God," *Ensign*, July 1989

Mosiah 18:8

6 *Bear one another's burdens*

Synergism is defined as a "united action of different agents or organisms producing a greater effect than the sum of the various individual actions" (Thorndike Barnhardt Dictionary, "Synergism"). The ancient moralist Aesop used to illustrate the concept by holding up a stick and asking for a volunteer among his listeners who thought he could break it. Of course the volunteer was able to break the stick easily. Then Aesop would put two sticks of the same size together and would ask the same volunteer to break them both at the same time. It was more difficult, but usually it could be done without too much trouble. The process was repeated, with another stick being added to the bundle each time, until the volunteer was unable to break the bundle of sticks. The moral to Aesop's illustration was simple: individually we are weak, but together we are strong.

M. Russell Ballard, *Counseling with our Councils*, pp. 10-11

7 Every kind word spoken gives you greater ability to speak another. Every act of assistance rendered by you, through the knowledge that you possess, to aid one of your fellows, gives you greater ability to aid the next one. Good acts grow upon a person. I have sometimes thought that many men, judging from their utter lack of kindness and of a disposition to aid others, imagined that if they were to say or do a kind thing, it would destroy their capacity to perform a kind act or say a kind word in the future. If you have a granary full of grain, and you give away a sack or two, there remain that many less in your granary, but if you perform a kind act or add words of encouragement to one in distress, who is struggling along in the battle of life, the greater is your capacity to do this in the future. Don't go through life with your lips sealed against words of kindness and encouragement, nor your hearts sealed against performing labors for another. Make a motto in life: always try and assist someone else to carry his burden.

Teachings of Presidents of the Church—Heber J. Grant [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 143

8 One of the duties of discipleship is the acceptance of membership in the body of Christ, the Church. One demonstrates his love for the Lord through single-minded obedience and through keeping himself unspotted from the sins of the world; he also evidences his commitment to Christ through becoming Christlike, through lifting and strengthening others of the household of faith. "Bear ye one another's burdens," Paul counseled, "and so fulfil the law of Christ" (Galatians 6:2). With divine assistance, bearing another's burden is not burdensome; such acts of Christian service sanctify both giver and receiver.

Burdens become light through the liberating powers of Jesus Christ and through the ministrations of the Comforter. "Come unto me," the Savior beckons, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30.)

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:255

Mosiah 18:9

Willing to mourn

9 Someone has said that people would rather be understood than be loved. In truth, the surest way to increase our love for someone is to listen with patience and respect. I believe that our baptismal covenant demands this. How can we "mourn with those that mourn" and "bear one another's burdens" (Mosiah 18:8-9) if we don't listen to know what those burdens are? ...

But we must be careful not to listen as Laman and Lemuel listened to each other. They encouraged mutual murmuring. When fellow ward members complain, blame others, and repeat negative tales, it takes self-discipline to stop ourselves from adding more fuel to their fire of disgruntlement. Mutual murmuring is a smoldering fire that can burst into flame and destroy a ward.

Virginia H. Pearce, *Ensign*, Nov. 1993 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1993], 80

Stand as a witness

10 I often...ask what it means...to "stand as witnesses of God at all time and in all things, and in all places" I believe it means that we show by our behavior what we believe. Surely we are standing as witnesses of God when we sustain his living prophets, especially when we know what it means to sustain. We will abide by the direction and counsel of the prophets. We indeed become witnesses when we make this solemn covenant.

Janette Hales Beckham, *Ensign*, May 1996 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996], 84

11 Many years ago, Brigham Young told of an early missionary in the Church who was asked to share his testimony with a large group of people. According to President Young, this particular elder "never had been able to say that he knew Joseph [Smith] was a Prophet." He would have preferred to just say a prayer and leave, but the circumstances made that impossible. So he started to speak, and "as soon as he got 'Joseph' out, 'is a Prophet,' was...next; and from that, his tongue was loosened, and he continued talking until near sundown."

President Young used this experience to teach that "the Lord pours out His Spirit upon a man, when he testifies that [which] the Lord gives him to testify of" (*Millennial Star*, supplement, 1853, 30).

M. Russell Ballard, in *CR*, Oct. 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 44

12 It will not be enough for anyone who desires a sense of fulfillment and purpose to be an able lawyer, a practitioner of medicine, a skilled architect, a proficient engineer, or whatever. We need another dimension in our lives, a compelling need and drive within each of us to feel that somehow, somewhere we have made a difference—that our lives have mattered.

It is not enough just to be good. We must be good for something. We must contribute good to the world. The world must be a better place for our presence. And the good that is in us must be spread to others....

We can become involved and speak with a strong voice for that which is right and good.

Gordon B. Hinckley, *Standing for Something* [New York Times Books, 2000], 58

13 An experience... [President Hinckley] had in Korea at a servicemen's retreat:

"I have been in many inspirational meetings in my life...but I think I have never been in a more inspirational meeting than one I attended in Korea....The bread of the sacrament was administered that morning...

"The the water was administered to us by a sergeant who in his testimony afterwards said, 'I grew up on the banks of the Susquehanna River and I almost inherited a hatred for the Mormons. I discovered when I was in the barracks in Korea that the man who was in the bunk next to mine was reading the Book of Mormon and I went over and started ribbing him....I was mean and I was nasty. One night he got up out of his bed when I was saying something...and I have never seen a man stand so tall in all my life. And he held out the book and he said, "Have you ever read it?" I said, "No, of course not." And he said, "Here it is! Now you read it and you keep your mouth shut until you are through reading it and then we will talk about it." I didn't know what else to do—and I took it. And I began to read it, and as I read it, the Spirit of the Lord bore witness to me that it was true. And now I know why I was sent to Korea."

Gordon B. Hinckley, *Go Forward with Faith* [Salt Lake City: Deseret Book, 1996], 286

Mosiah 18:10

Enter into a Covenant

14 Baptism symbolizes the death of the old, sinful person and the rebirth of the new, spiritual person through faith in Christ and sincere repentance. The baptismal font is symbolic of the grave, where we are "buried with [Christ] by baptism into death" (Romans 6:4; see also D&C 128:12-13).

At baptism we covenant to take upon us the name of Christ (see D&C 20:37) and thus become his sons and daughters. In Mosiah 18:8-10 Alma explained what the baptismal covenant means in practical everyday terms. If we truly take upon us the name of Christ, we are willing to—

1. "Come into the fold of God" (v. 8).
2. Be called the people of God (see v. 8).
3. "Bear one another's burdens" (v. 8).
4. "Mourn with those that mourn" (v. 9).
5. Comfort those who need comforting (see v. 9).
6. Stand as a witness of God at all times, in all things, and in all places (see v. 9).
7. Be baptized in the name of the Lord as a witness that we have entered into a covenant with him (see v. 10).
8. Serve the Lord and keep his commandments (see v. 10).

As we faithfully strive to live these covenants and obligations, the Lord in return promises that we will—

1. "Be redeemed of God" (v. 9).
2. "Be numbered with those of the first resurrection" (v. 9).
3. Have eternal life (see v. 9).
4. Have his Spirit more abundantly upon us (see v. 10).

BYU BOM Student Manual, 1996, Religion 121-122, p. 65

15 All Latter-day Saints enter the new and everlasting covenant when they enter this Church. The covenant to cease sustaining, upholding and cherishing the kingdom of the Devil and the kingdoms of this world. They enter the new and everlasting covenant to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world.

Discourses of Brigham Young, sel. John A. Widtsoe (1951), 160

16 Sister Bonnie D. Parkin, as Relief Society general president, explained how Heavenly Father tutors us as we make and keep covenants: “Covenants—or binding promises between us and Heavenly Father—are essential for our eternal progression. Step-by-step, He tutors us to become like Him by enlisting us in His work. At baptism we covenant to love Him with all our hearts and love our sisters and brothers as ourselves.

Ensign, May 1998, 66, 68

17 Unity and love came as the people of Alma recommitted themselves to living the commandments of God. While serving in the Seventy, Elder C. Max Caldwell described this increase in love as a condition that needs to be developed:

“Jesus’ love was inseparably connected to and resulted from his life of serving, sacrificing, and giving in behalf of others. We cannot develop Christlike love except by practicing the process prescribed by the Master....

“Charity is not just a precept or a principle, nor is it just a word to describe actions or attitudes. Rather, it is an internal condition that must be developed and experienced in order to be understood. We are possessors of charity when it is a part of our nature. People who have charity have a love for the Savior, have received of his love, and love others as he does.”

Ensign, Nov. 1992, 30

Mosiah 18:12

18 *Holiness of Heart*

Holiness is also a standard of righteousness. In some remarks by President Brigham Young in the Salt Lake Tabernacle, February 16, 1862, he used the expression “Holiness to the Lord.” He then further explained what “Holiness to the Lord” meant to him. I quote: “Thirty years’ experience has taught me that every moment of my life must be holiness to the Lord, resulting from equity, justice, mercy and uprightness in all my actions, which is the only course by which I can preserve the Spirit of the Almighty to myself” (Deseret News, Apr. 2, 1862, 313).

James E. Faust, *Ensign*, May 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005], 62, 68

Mosiah 18:12-15

19 *May he grant unto you eternal life*

Eternal life is a gift (see D&C 6:13; 14:7). People do not *earn* eternal life—there is no scriptural reference whatsoever to anyone earning the right to go where Gods and angels are. Rather, according to the words of the prophets—it is so attested in the scriptures almost a hundred times—people *inherit* eternal life. After we have done all that we can do, after we have denied ourselves of ungodliness and worldly lusts, then is the grace of God sufficient for us; then we are sanctified in Christ and eventually made perfect in Christ (see 2 Nephi 25:23; Moroni 10:32).

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:258

Authority to baptize

20 We may conclude that Alma held the priesthood before he, with others, became disturbed with King Noah. Whether this is so or not makes no difference because in the Book of Mosiah it is stated definitely that he had authority.

“And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world” [Mosiah 18:13].

If he had authority to baptize that is evidence that he had been baptized. Therefore, when Alma baptized himself with Helam that was not a case of Alma baptizing himself, but merely as a token to the Lord of his humility and full repentance.

Joseph Fielding Smith, *Answers to Gospel Questions*, 3:203

Mosiah 18:16

21 *Were filled with the grace of God*

To say that the Christian disciples were filled with the *grace* of God is to say that they were filled with his blessings and his love, more specifically his Spirit (see verses 14, 26). In speaking of the rich outpouring which the Saints enjoyed following the ascension of Christ into heaven, Luke wrote: “And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and *great grace was upon them all.*” (Acts 4:32-33; italics added.)

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:259

Mosiah 18:18

22 *Authority*

Reference is here made to the priesthood which Alma held (see Mosiah 23:16; Alma 5:3). Exactly when or where he was ordained is not given in the Book of Mormon. It may be that his office of high priest in King Noah's court (see Mosiah 11:4, 11; 12:17, 25) was an actual priesthood office, an office to which he had been formally ordained by one having proper authority, this in spite of the abominations of the day. Second, it is not inconceivable that Alma could have been ordained by Abinadi. A third possibility is that heavenly messengers could have been sent to ordain Alma if circumstances precluded his having contact with some mortal holding proper authority.

Ibid, p. 260

23 Whenever there has been a righteous man on earth unto whom God revealed His work and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God—there is the kingdom of God. And, in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, that were destroyed from rejecting the Prophets...

Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

TPJS, Sel. Joseph Fielding Smith (1976), 271-72

Mosiah 18:19

24

Teaching nothing save it were the things which he had taught

Rehearsal and review of that which our leaders have spoken leads to commitment and conviction, and helps to maintain orthodoxy and continuity in doctrine and practice. It is also the perfect system, one ordained by God himself, to insure that those so preaching will be filled with the Spirit and be able to properly expound and expand upon that which has already been revealed. As Joseph Smith taught, “we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received” (*Teachings*, p. 256)...

Later, when Alma’s little colony joined the Saints in Zarahemla under Mosiah, Alma was delegated responsibility for the Church. “They did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and *every priest preaching the word according as it was delivered to him by the mouth of Alma.*” Mormon then explained the reason for this system of preaching: “And thus, notwithstanding there being many churches they were all one church, yea, even the church of God.” (Mosiah 25:21-22; italics added.) In a modern revelation the Lord spoke concerning the missionary labors of Hyrum Smith and John Murdock: “And let them journey from thence [from Detroit] preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith” (D&C 52:9; cf. 52:36).

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:260-61

Mosiah 18:20

25

Preach nothing save it were repentance and faith

Mormon writes that under Alma’s leadership “there was nothing preached in all the churches except it were repentance and faith in God” (Mosiah 25:22). To “preach repentance” is to preach the gospel, to declare the reality of Jesus Christ and him crucified, and to proclaim that salvation is in him and through the principles and ordinances of his gospel. In commanding his people to “preach nothing but repentance,” it was not the intent of Alma or Mosiah to preclude the preaching of other doctrines and principles, even including that which the scriptures call the mysteries of the kingdom. Rather, the teaching of the first principles must precede and thus lay the foundation for that which must and will follow. It is a sad commentary when someone utilizes such a text to cover spiritual lethargy, to excuse himself from the responsibility to feed his spirit and thus continue to grow in gospel understanding (see Hebrews 5:12-14). To limit our teaching to two principles of the gospel would seem to question the wisdom of the Lord in giving us the marvelous truths found in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and, for that matter, the Bible, all of which he has commanded us to teach.

Ibid, p. 261

Mosiah 18:21

26

Their hearts knit together in unity

When the members of the Church are laboring side by side in the cause of truth; when the Saints of the Most High are working in harmony and in love to fulfill the purposes of their Lord, “every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God” (D&C 28:19)—when these conditions obtain, every heart beats as one, the people of the Church are “of one heart and one mind,” and they dwell in righteousness. They are Zion. (See Moses 7:18.)

Ibid, p. 261-62

Mosiah 18:21-29

27 "In effect, Alma sought to create a Zion society, and he was successful in doing so: "They did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants." (Mosiah 18:29; see also D&C 51:3.) In this and other instances, the Book of Mormon is designed to prepare the hearts and minds of the Latter-day Saints for the institution of the law of consecration and stewardship—the only law upon which Zion can be founded. (See D&C 105:3-5.) (In this regard, the failure of the Saints in the Prophet Joseph's day to live that law is a major reason for the indictment of the Church in Doctrine and Covenants 84:54-59.) . . .

Marvelous are the ways of the Lord! He raised up Isaiah to bear testimony of the redemptive mission of Jesus Christ. He raised up Abinadi to confirm and seal that testimony upon a microcosm of apostate Israel. He raised up Alma to carry Abinadi's message to a small colony of believers who constituted the nucleus of a restored church of Christ. Thereafter, branches were established throughout all the Nephite lands, and missionaries were successful, for the first time in history, in bringing salvation to literally thousands of Lamanites. In turn, Lamanite prophets were raised up to Nephites and Lamanites alike. Thus, when the risen Redeemer appeared, he was greeted by worthy descendants from every branch of Lehi's family! And it all began when the lone Abinadi testified of the Redeemer before a corrupt council of priests and touched the heart and mind of one of them.

Kent P. Jackson, ed., *Studies in Scripture, Vol. 7: 1 Nephi to Alma 29* [Salt Lake City: Deseret Book Co., 1987]

Mosiah 18:23*Sabbath Day*

28 Elder Mark E. Petersen warned that "observance of the Sabbath is an indication of the depth of our conversion. Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection of the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us."

CR, April 1975, p. 72; see also D&C 59:9-10

29 Because the Sabbath is a holy day, it should be reserved for worthy and holy activities. . . . If we merely lounge about doing nothing on the Sabbath, we fail to keep the day holy.

True to the Faith: A Gospel Reference [2004], 146

30 Elder L. Tom Perry of the Quorum of the Twelve Apostles spoke about how the Sabbath is a special time for families to be together and reviewed 10 other activities of the many that are worthy 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]"

Ensign, May 2003, 42

Mosiah 18:24

31 *The priests... should labor with their own hands*

This is the pattern which had been exemplified by King Benjamin (see Mosiah 2:14) and no doubt by previous spiritual leaders among the Nephites, a pattern also common to the Old World. "Every Jewish boy, whether carpenter's son, peasant's child, or rabbi's heir, was required to learn and follow a practical and productive vocation" (Talmage, *Jesus the Christ*, p. 112). Our Lord himself, the great High Priest, followed that tradition (see Mark 6:3).

In the Lord's Church, those who are the greatest among the people seek to be the least and the servant of all (Mark 10:43-44; D&C 50:26).

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:263

Mosiah 18:26

32 It has ever been the practice for the great generality of those called to labor in the Lord's vineyard to be required also to earn their daily bread by temporal labor. This necessary feature of mortality, ought not be viewed as a spiritual disadvantage. In fact, many of life's greatest spiritual lessons derive from life's challenges and vicissitudes.

Spiritual labor is its own reward, a labor not motivated by the idea of temporal remuneration. Those who "receive the grace of God," who seek and obtain the guidance of the Holy Spirit, come to have "the knowledge of God." They gain "the mind of Christ" (1 Corinthians 2:16); they receive "pure knowledge" (D&C 121:42), knowledge from a pure source; and they come to know things about God and about God's purposes and ways that others will never know. When they speak, therefore, they speak as persons having authority; being fit receptacles, they speak with the power and authority of their Master.

Ibid

Mosiah 18:28

Spirit of giving

33 Some may ask, "How do I obtain these righteous feelings in giving? How do I overcome giving grudgingly? How do I obtain the "*pure love of Christ*?" To those I would say: Faithfully live all the commandments, give of yourselves, care for your families, serve in church callings, perform missionary work, pay tithes and offerings, study the scriptures—and the list could go on. As you lose yourself in this service, the Lord will touch and soften your heart. Marion G. Romney, *Ensign*, Nov. 1981, p. 93

34 Some would never *sell* Jesus for thirty pieces, but they would not *give* Him their all either! Neal A. Maxwell, *Ensign*, Nov. 1992, p. 66

Mosiah 18:30

35 Alma baptized 204 individuals in the waters of Mormon, "and they were called the church of God, or the church of Christ, from that time forward" (Mosiah 18:17). Alma ordained a priest for every fifty members and commanded these priests to teach the people "concerning the things pertaining to the kingdom of God" (v. 17). The priests were to teach only what the prophets had taught (see v. 19); they were to teach faith, repentance, baptism, love, and unity (see vv. 20-21), and they were to keep the Sabbath day a holy day of worship (see v. 23).

The priests were to "labor with their own hands for their support" (v. 24) and were not to be paid for their work in the Church, but "for their labor they were to receive the grace of God" (v. 26). If there were members who wished to give "to those priest that stood in need" (v. 28), such generosity was encouraged.

Alma had to teach these principles because the people under King Noah were in a state of apostasy. Those principles had always been taught in the Church of Jesus Christ.

Alma taught his people some of the basic principles of the law of consecration (see vv. 27-28). While there is no evidence that the law of consecration was formally established among them, it is evident that this small group of converts had the spirit of Zion in their hearts.

BYU BOM Student Manual, 1996, p. 65

A Covenant Is a Solemn Agreement between God and Man

36 A covenant is a bond; a solemn agreement. It involves at least two individuals, and, of course, both parties must abide by the conditions of the covenant in order to make it effective and binding. The gospel in its fullness, as it has been restored, is the new and everlasting covenant of God. The new and everlasting covenant embodies all

covenants, bonds, and obligations that are required of the Lord for peace in the world, for peace in the hearts of men, and for the salvation and exaltation of man. . .

Why does the Lord make or require covenants and commandments and obligations and laws? I have heard people ask, if he loves us why does he restrict us? Just as any father would restrict his child, if it is a blessing to that child, so our Father gives us these laws and ordinances and commandments and covenants, not that we should be burdened or restricted by them, but that we may be lifted up and made free, that our burdens may be light; that we may, through obedience to them, more nearly perfect our lives and thereby prepare ourselves for the glories that await those who are willing to conform to the laws and ordinances of the gospel. His laws are not grievous; they are not burdensome.

ElRay L. Christiansen in *CR*, Apr. 1955, pp.28-29

37 While children re-enacted the Christmas story, one child held high a star wrapped in aluminum foil, mounted on a broomstick. Later, someone commended the child for his stamina in holding that star so high for such a long period of time. The child, who had spoken no lines, joyfully replied, "I had the most important part in the play. I showed people how to find Jesus."

We are to help the honest in heart to find Jesus....We willingly and gratefully take His sacred name upon us. We enlist in His cause by covenant.

"Standards of the Lord's Standard-Bearers," *Ensign*, August 1991, p. 7

38 In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity—these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps.

Spencer W. Kimball, *Faith Precedes the Miracle*, [1972], 256