

Alma 37:2**1** *Wise purpose that they are kept*

The scriptures contain the words of Christ and are a reservoir of living water to which we have ready access and from which we can drink deeply and long. You and I must look to and come unto Christ, who is “the fountain of living waters” (1Nephi 11:25; compare Ether 8:26; 12:28), by reading (see Mosiah 1:5), studying (see D&C 26:1), searching (see John 5:39; Alma 17:2), and feasting (see 2 Nephi 32:3) upon the words of Christ as contained in the holy scriptures. By so doing, we can receive both spiritual direction and protection during our mortal journey.

David A. Bednar, “A Reservoir of Living Waters” [CES fireside for young adults, Feb 4, 2007], 1.

Alma 37:6-7**2** *Small and simple things*

I should like to emphasize the importance of watching the little things in our lives. Have you ever noticed a large gate in a farm fence? As you open it or close it there appears to be very little movement at the hinge. But there is great movement at the perimeter.

Speaking to the Prophet Joseph Smith in 1831, the Lord said: “Out of small things proceedeth that which is great” (D&C 64:33). It is so with good or evil, my brothers and sister. Small, kind acts can grow into mammoth good institutions. The Boy Scout movement is an example of this as is known by anyone acquainted with the history of this great institution.

Gordon B. Hinckley, in Conference Report, Apr. 1984 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984], 109.

3 The course of our lives is seldom determined by great, life-altering decisions. Our direction is often set by the small day-to-day choices that chart the track on which we run. This is the substance of our lives—making choices.
Gordon B. Hinckley, *Stand a Little Taller* [Salt Lake City: Eagle Gate, 2001], 13**4** As women we are pretty hard on ourselves! Believe me when I say each of us is much better than we think. We need to recognize and celebrate what we’re doing right. Much of what we do seems small and insignificant—just a part of daily living....

Let me give you an example. Recently I asked Elder William W. Parnley, about his memories of his mother, LaVern Parnley, who served as the Primary general president for 23 years. He didn’t refer to her talks at conferences or the many programs she implemented. He spoke of one of his sweetest moments when he was 17 and preparing to go away to college. He remembered sitting with his mother as she taught him how it sew on a button. With children of all ages, small and simple acts have lasting impact.

Bonnie D. Parkin, *Ensign*, Nov. 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005], 107.

5 To do well those things which God ordained to be the common lot of all mankind, is the truest greatness. To be a successful father or a successful mother is greater than to be a successful general or a successful statesman.
Joseph F. Smith, *Gospel Doctrine*, 285.**6** We observe vast, sweeping world events; however, we must remember that the purposes of the Lord in our personal lives generally are fulfilled through the small and simple things and not the momentous and spectacular....

Great and marvelous events seem to motivate us, but small things often do not hold our attention. Noting that the Liahona worked by faith, Alma stated, “Nevertheless, because those miracles were worked by small means...[the people of Lehi] were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey” (Alma 37:41).

Is our journey sometimes impeded when we forget the importance of small things? (see Alma 37:46). Do we realize that small events and choices determine the direction of our lives just as small helms determine the direction of great ships? (see James 3:4; D&C 123:16)...

We need to have family and personal prayers; study the scriptures, particularly the Book of Mormon; hold family home evenings; follow the admonition of the Savior to love one another; and be thoughtful, kind, and gentle within the family. Through these and other similar small and simple things, we have the promise that our lives will be filled with peace and joy.

M Russell Ballard, in Conference Report, Apr. 1990, 4,8; or *Ensign*, May 1990, 6,8.

7 "You can put it down in your little black book," Elder Boyd K. Packer has warned us, "that if you will not be loyal in the small things, you will not be loyal in the large things. If you will not respond to the so-called insignificant or menial tasks which need to be performed in the Church and Kingdom, there will be no opportunity for service in the so-called greater challenges. A man who says he will sustain the President of the Church or the General Authorities, but cannot sustain his own bishop, is deceiving himself. The man who will not sustain the bishop of his ward and the president of his stake will not sustain the President of the Church." ("Follow the Brethren," *BYU Speeches of the Year, 1965*, pp. 4-5, italics added.) President Joseph F. Smith observed, "To do well those things which God ordained to be the common lot of all mankind, is the truest greatness" (*Gospel Doctrine*, pp. 285-86).

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 3: 274

8 The lengthy trek to Zion is accomplished on step at a time. Just as we do not generally bound into the celestial kingdom after only a brief mortal experience and testing, so also we do not qualify to be called a disciple of Christ by monumental moves alone.... Well might we ask: If the Prophet Joseph Smith had asked me to journey to Missouri, would I have gone? If the Lord had called me to serve as an Apostle, would I have accepted? If I were asked to tend the children or grandchildren of members of the First Presidency, would I hesitate? If I had been bidden to attend the School of the Prophets, would I take along my scriptures, study and prepare ahead of time, and attend regularly? If my call to serve as a home or visiting teacher had come to me through an open vision, would I accept? Would I be faithful?

Robert L. Millett, *An Eye Single to the Glory of God*, pp. 73, 76.

Alma 37:8

9 Scriptures "enlarge the memory" in the sense that they remind us of our duty to God and man, of our obligation to cling to goodness and eschew evil. They enlarge the memory to the degree that they bring to remembrance the covenants we have entered into to serve God and keep his commandments.

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City, Bookcraft, 1987-1992], 3 274

Alma 37:12

10 *Power of the Book of Mormon*

What then is the power of the Book of Mormon? It will proclaim the everlasting gospel, it will gather Israel; it will build the New Jerusalem; it will prepare a people for the Second Coming; it will usher in the Millennium---at least it will play such an important part in all of these that its value and power can scarcely be overstated.

Bruce R. McConkie, *The Millennial Messiah* [1982], 171.

Alma 37:23**11** *Gazelem*

Gazelem is a name given to a servant of God. The word, appears to have its roots in Gaz—a stone, and Aleim, a name of God as a revelator, or the interposer in the affairs of men. If this suggestion is correct, its roots admirably agree with its apparent meaning—a seer.

G. Reynolds and J. Sjodahl, *Commentary on the Book of Mormon* [Salt Lake City: Deseret Book, 1977], 4:162, 178.

In the 1981 edition of the Doctrine and Covenants we read:

It was not always desirable that the identity of the individuals whom the Lord addressed in the revelations be known to the world; hence, in the publications of this and some subsequent revelations the brethren were referred to by other than their own names. When the necessity had passed for keeping the names of the individuals unknown, their real names were thereafter given in brackets. Since there exists no vital need today to continue the code names, the real names only are now used herein, as given in the original manuscripts. [Heading, Section 78]

Strange and unusual names were placed by the Prophet in some of the early revelations so that the individuals whom the Lord was then addressing would not be known to the world. The purpose for keeping these identities secret from their enemies having long since passed, the true names are now found in the Doctrine and Covenants.

Two of the names which identified the Prophet himself were *Gazelam* and *Enoch* (D&C 78:9; 82:11; 104:26, 43, 45, 46). Presumptively these and other names used at the same time have particular meanings, which are not now known to us.

With reference to the name *Gazelem*, it is interesting to note that Alma in directing Helaman to preserve both the Urim and Thummim and the plates containing the Book of Ether, says that such record will be brought to light by the Lord's servant *Gazelem*, who will use "a stone" in his translation work (Alma 37: 21-23). It may be that *Gazelem* is a variant spelling of *Gazelam* and that Alma's reference is to the Prophet Joseph Smith who did in fact bring forth part at least of the Ether record. Or it could be that the name *Gazelem* (*Gazelam*) is a title having to do with power to translate ancient records and that Alma's reference was to some Nephite prophets who brought the Book of Ether to light in the golden era of Nephite history.

Bruce R. McConkie, *Mormon Doctrine* [Salt Lake City: Bookcraft, 1966], 307-308.

12 **Alma 37:27***Do not teach darkness*

Tell to the public that which belongs to the public. If you have sinned against the people, confess to them. If you have sinned against a family or a neighborhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.

Brigham Young, *Discourses*, 158.

13 *It is not necessary that our young people should know of the wickedness carried on in anyplace. Such knowledge is not elevating and it is quite likely that more than one young man can trace the first step of his downfall to a curiosity which led him into questionable places.*

Joseph F. Smith, *Gospel Doctrine*, pp. 373-374

with priesthood leaders for guidance in identifying sources of help that are fully consistent with gospel principles.

Ward and branch councils should consider carefully whether members in their units are being drawn into such groups. If so, the bishop or branch president should take necessary steps to acquaint these members with the foregoing principles and enclosed guidelines. Where appropriate, the guidelines may be published in ward/branch bulletins. Bishops and branch presidents should use them in counseling members as they deem advisable.

Self-awareness Group Guidelines

Church members should not participate in groups that:

1. Challenge religious and moral values or advocate unwarranted confrontation with spouse or family members as a means of reaching one's potential.
2. Imitate sacred rites or ceremonies.
3. Foster physical contact among participants.
4. Meet late into the evening or in the early-morning hours.
5. Encourage open confession or disclosure of personal information normally discussed only in confidential settings.
6. Cause a husband and wife to be paired with other partners.

Alma 37:33

19 *Meekness and Lowly of Heart*

The person who obtains meekness and lowliness of heart and who enjoys the company of the Holy Ghost will have no desire to offend or hurt others, nor will he feel affected by any offenses received from others. He will treat his spouse and children with love and respect and will have good relationships with everyone he associates with. In occupying positions of leadership in the Church, he will apply the same principles as he does in the home, showing that there is no difference between the person he is when within the walls of his own home and the person he is in his relationship with the members of the Church.

Francisco J. Vinas, *Ensign*, May 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004]39-40.

Alma 37:34

20 *Rest to their Souls*

In the midst of a very unsettled world one can be at peace. That peace is made possible through the Savior and his gospel that we call the plan of salvation. If we are not at peace then either our perception or our behavior (or both) needs adjusting.

Larry E. Dahl, BYU Religious Education Faculty Pre-School Meeting, 27 Aug. 1992.

21

The man or woman who enjoys the spirit of our religion has no trials, but the man or woman who tries to live according to the Gospel of the Son of God, and at the same time clings to the spirit of the world, has trials and sorrows acute and keen, and that, too, continually. This is the deciding point, the dividing line. They who love and serve God with all their hearts rejoice evermore, pray without ceasing, and in everything give thanks; but they who try to serve God and still cling to the spirit of the world, have got on two yokes—the yoke of Jesus and the yoke of the devil... They will have a warfare inside and outside, and the labor will be very galling, for they are directly in opposition one to the other. Cast off the yoke of the enemy, and put on the yoke of Christ, and you will say that his yoke is easy and his burden is light. This I know by experience.

Brigham Young, *Journal of Discourses* [London: Latter-day Saints' Book Depot, 1874], 16:123.

22 The ancient prophets speak of “entering into God’s rest”; what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else, we are not disturbed by every wind of doctrine or by the cunning and craftiness of men who lie in wait to deceive.... The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into “God’s rest,”.... The rest here referred to is not physical rest, for there is no such thing as physical rest in the Church of Jesus Christ. Reference is made to the spiritual rest and peace which are born from a settled conviction of the truth in the minds of men. We may thus enter in the rest of the Lord today, by coming to an understanding of the truths of the gospel... But there are many [members] who, not having reached the point of determined conviction, are driven about by every wind of doctrine, thus being ill at ease, unsettled, restless. These are they who are discouraged over incidents that occur in the Church, and in the nation, and in the turmoils of men and associations. They harbor a feeling of suspicion, unrest, uncertainty, Their thought are disturbed, and they become excited with the least change, like one at sea who has lost his bearings.... Let them seek for it in the written word of God; let them pray to him in their secret chambers, where no human ear can hear, and in their closets petition for light; let them obey the doctrines of Jesus, and they will immediately begin to grow in the knowledge of the truth.... Let them seek for strength from the Source of all strength, and he will provide spiritual contentment, a rest which is incomparable with the physical rest that cometh after toil. All who seek have a right to, and may enter into, the rest of God, here upon the earth, from this time forth, now, today; and when earth-life is finished, they shall also enjoy his rest in heaven.

Joseph F. Smith, *Gospel Doctrine* [Salt Lake City: Deseret Book, 1975], 58, 126-127.

Alma 37:35

23 *Learn wisdom in your youth*

You may look around today, and who are the leaders among the people but those who early and zealously devoted themselves to the faith? And you may foretell who are to be leaders by observing the boys who show self-respect and purity and who are earnest in all good works. The Lord will not choose men from any other class of his people.... The opposite course, waiting to serve the Lord until the wild oats of youth are sown, is reprehensible. There is always something lacking in the man who spends his youth in wickedness and sin, and then turns to Righteousness in later years... The fact is clear that the best part of his life and strength is wasted, and there remains only poor, broken service to offer the Lord. There are regrets and heartburnings in repenting late in life from the follies and sins of youth, but there are consolation and rich reward in serving the Lord in the vigorous days of early manhood.

Joseph F. Smith, *Gospel Doctrine*, 335.

24 Never feed the foxes! What does that mean? Breaking commandments is like feeding foxes. In England where we live, my wife and I had heard that foxes were right in town. We wanted to see a fox. A neighbor told us that if we left food for the foxes we probably would see one. Our butcher gave us some bones. Each night we would place some bones out in the backyard. Soon a fox came to eat. Then a few more. Now we have at least five foxes racing through our flower garden, digging up the lawn, and leaving a shamble every night, sort of like a furry Jurassic Park. What started out as a curiosity is now a problem, and sin is much the same. An indiscretion can begin a process that can make a mess of a whole life. Remember, if you don’t start feeding the foxes, they will never tear up your yard. If you avoid making the seemingly small and harmless mistakes, your life will be free of many larger problems later on. Hugh W. Pinnock, *Ensign*, Nov. 1993 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1993], 41.

25 How glorious and near to the angels is youth that is clean. This youth will have joy unspeakable here and eternal happiness hereafter.

“First Presidency Message,” *Improvement Era*, May 1942 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1942], 273

26 Give me a young man who has kept himself morally clean and has faithfully attended his Church meetings. Give me a young man who has magnified his priesthood and has earned his Duty to God Award and is an Eagle Scout. Give me a young man who is a seminary graduate and has a burning testimony of the Book of Mormon. Give me such a young man and I will give you a young man who can perform miracles for the Lord in the mission field and throughout his life.

Teachings of Ezra Taft Benson [Salt Lake City: Bookcraft, 1988], 197.

27 It is an odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old fashioned.... Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so.... Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it.... And it is still essentially the same.... Remember, too, that parents have hearts that can be hurt; that they, like you, are sensitive to ill-timed criticism and to misunderstanding of their motives.

Richard L. Evans, *Improvement Era*, May 1956.; as quoted in *Living Truths from the Book of Mormon* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1970], 81-82.

28 There is a line of demarcation, well defined, between the Lord's territory and the devil's. If you will stay on the Lord's side of the line, you will be under his influence and will have no desire to do wrong; but if you cross to the devil's side of the line one inch, you are in the tempter's power, and if he is successful, you will not be able to think or even reason properly, because you will have lost the Spirit of the Lord.

George Albert Smith; as quoted in Spencer W. Kimball, *The Miracle of Forgiveness* [Salt Lake City: Bookcraft, 1969], 232.

29 I shall tell you boys a story about a horse I once owned and had great pleasure in training. He had a good disposition, a clean, well-rounded eye, was well-proportioned, and all in all, a choice equine possession. Under the saddle he was as willing, responsive, and cooperative as a horse could be. He and my dog Scotty were real companions. I liked the way he would go up to something of which he was afraid. He had confidence that if he would do as I bade him, he would not be injured.

But Dandy resented restraint. He was ill-contented when tied and would nibble at the tie-rope until he was free. He would not run away—just wanted to be free. Thinking other horses felt the same, he would proceed to untie their ropes. He hated to be confined in the pasture, and if he could find a place in the fence where there was only smooth wire, he would paw the wire carefully with his feet until he could step over to freedom. More than once my neighbors were kind enough to put him back in the field. He even learned to push open the gate. Though his depredations were provoking and sometimes expensive, I admired his intelligence and ingenuity,

But his curiosity and desire to explore the neighborhood led him and me into trouble. Once on the highway he was hit by an automobile, resulting in a demolished machine, injury to the horse, and slight, though not serious, injury to the driver.

Recovering from that, and still impelled with a feeling of wanderlust, he inspected the fence throughout the entire boundary. He even found the gates wired. So for awhile we thought we had Dandy secure in the pasture.

One day, however, somebody left the gate unwired. Detecting this, Dandy unlatched it, took his companion with him, and together they visited the neighbor's field. They went to an old house used for storage. Dandy's curiosity prompted him to push open the door. Just as he surmised, there was a sack of grain. What a find! Yes, and what a tragedy! The grain was poison bait for rodents! In a few minutes Dandy and his companion were in spasmodic pain, and shortly both were dead.

How like Dandy are many of our youth! They are not bad; they do not even intend to do wrong; but they are impulsive, full of life, full of curiosity, and they long to do something. They too are restive under restraint, but if they

are kept busy, guided carefully and rightly, they prove to be responsive and capable; if left to wander unguided, they too frequently violate principles of right, which often leads to snares of evil, disaster, and even death.

David O. McKay, in Conference Report, Oct. 1978 {Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978}, 87

30 I have said again and again that I believe this is the best generation [in the Church] we have ever had. . . . You live in a world of terrible temptations. Pornography, with its sleazy filth, sweeps over the earth like a horrible, engulfing tide. It is poison. Do not watch it or read it. It will destroy you if you do. It will take from you your self-respect. It will rob you of a sense of the beauties of life. It will tear you down and pull you into a slough of evil thoughts and possibly of evil actions. Stay away from it. Shun it as you would a foul disease, for it is just as deadly. Be virtuous in thought and in deed. God has planted in you, for a purpose, a divine urge which may be easily subverted to evil and destructive ends. When you are young, do not get involved in steady dating. When you reach an age where you think of marriage, then is the time to become so involved. But you boys who are in high school don't need this, and neither do the girls. We receive letters, we constantly deal with people who, under the pressures of life, marry while very young. . . . Have a wonderful time . . . but do not get too serious too soon. You [young men] have missions ahead of you. . . . Stay away from alcohol. Graduation from high school is no reason for a beer bust. Better stay away and be thought a prude than go through life regretting it ever afterwards. Stay away from drugs. You cannot afford to touch them. They will utterly destroy you. The euphoria will quickly pass, and the deadly, strangling clutches of this evil thing will embrace you in its power. You will become a slave, a debauched slave. You will lose control of your life and your actions. Do not experiment with them. Stay free of them! Walk in the sunlight, strength, and virtue of self-control and of absolute integrity. Get all the schooling you can. Education is the key that unlocks the door of opportunity."

Gordon B. Hinckley, *Ensign*, Nov. 1997, [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997] pp. 51-52

31 ". . . Charting the course prevents one from living an unplanned, haphazard life—a tumbleweed existence."

Spencer W. Kimball, *The Miracle of Forgiveness*, pp. 233-234

32 The decisions we make, individually and personally, become the fabric of our lives. That fabric will be beautiful or ugly according to the threads of which it is woven. I wish to say particularly to the young men who are here that you cannot indulge in any unbecoming behavior without injury to the beauty of the fabric of your lives. Immoral acts of any kind will introduce an ugly thread. Dishonesty of any kind will create a blemish. Foul and profane language will rob the pattern of its beauty. "Choose the right when a choice is placed before you" is the call to each of us (*Hymns*, 1985, no. 239).

Gordon B. Hinckley, *Ensign*, May 1995 {Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995}, 53.

33 A dozen years ago, in one of the countries of Africa. . . . I went to that country to see if we could receive permission from the government to bring in missionaries and establish the Church. I met with a high-ranking government minister. He gave me 20 minutes to explain our position.

When I finished he said: "I do not see where anything you have told me is any different from what is currently available in our country. I see no reason to approve your request to bring missionaries into our country."

He stood up to usher me out of his office. I was panic-stricken. I had failed. In a moment our meeting would be over. What could I do? I offered a silent prayer.

Then I had an inspired thought. I said to the minister, "Sir, if you will give me five more minutes, I would like to share one other thought with you. Then I will leave." He kindly consented.

I said, "This is a little booklet of standards we give all of our youth in our Church." . . .

When I finished he said, "You mean to tell me you expect the youth of your church to live these standards?"

"Yes," I replied, "and they do."

“That is amazing,” he said, “Could you send me some of these booklets so that I could distribute them to the youth of my church?”

I replied, “Yes,” and I did.

Several months later we received official approval from the government of that country to come and establish the Church.

Earl C. Tingey, *Ensign*, May 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 50.

34 We have never had a better generation of youth than we have in the Church today. I am satisfied of that. They are better schooled. They are better trained. They know the scriptures better. They are just wonderful young people, but unfortunately too many are falling through the cracks. They are being enticed by these evil things. They are watching video tapes. They are playing the Internet. They get involved in some of this trashy stuff—trashy entertainment, sleazy entertainment that is brought into this part of the country.

Get close to them, please. You bishoprics... reach down and be close to these young people. You may have to neglect some of the old wood, which is pretty much lost anyway. But reach down to this coming generation, and love them and reach out to them and help them and give them encouragement....

See that the girls receive the kind of attention that they need, because the performance of the girls, which used to be above the boys, has come down now, until, generally across the Church they are about the same—and not as good as they ought to be.

Discourses of President Gordon B. Hinckley [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005], 2:464-465.

35 Listen to those words, my young brethren: valiant, courage, strength, active, true. We don't need spiritually weak and semicommitted young men. We don't need you to just fill a position; we need your whole heart and soul. We need vibrant, thinking, passionate missionaries who know how to listen to and respond to the whisperings of the Holy Spirit. This isn't a time for spiritual weaklings. We cannot send you on a mission to be reactivated, reformed, or to receive a testimony. We just don't have time for that. We need you to be filled with “faith, hope, charity and love, with an eye single to the glory of God” (D&C 4:5).

M. Russell Ballard, *Ensign*, Nov. 2002

Alma 37:37

36 Counsel with the Lord

Successful people need counsel. Unsuccessful people need counsel. The hasty impulse, the know-it-all attitude, the pride that keeps us from asking—these are the dangerous approaches to any problem from the youngest in years to the oldest of age, there is no one who can be always sure he is right, no one who has learned so much of life that he doesn't need the counsel of others and a prayerful approach to all problems. “Counsel with the Lord in all thy doings,” said Alma, “and he will direct thee for good. . . .” (Alma 37:37). There is safety in counsel, no safety without it. They that will not be counseled cannot be helped.”

Richard L. Evans, Conference Report, Apr. 1968, p. 86

Remember to say your prayers—morning and night (Alma 37:37)....

37 When you pray, have you ever considered not only pleading for help but also reporting for duty? Ask for the Spirit to guide you. If you will pray for direction and listen for promptings, you will become familiar with those promptings and learn to act on them. The gospel will come alive in your life. You will have more of those “aha” experiences that help you see what really matters.

Mary Ellen Smoot, “Everything Money Cannot Buy,” Satellite Broadcast, 3 Feb. 2002, Brigham Young University [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 4-5.

Alma 37:3838 *Liahona*

So we see, brethren and sister, that the words of Christ can be a personal Liahona for each of us, showing us the way. Let us not be slothful because of the easiness of the way. Let us in faith take the words of Christ into our minds and into our hearts as they are recorded in sacred scripture and as they are uttered by living prophets, seers, and revelators. Let us with faith and diligence feast upon the words of Christ, for the words of Christ will be our spiritual Liahona telling us all things what we should do.

W. Rolfe Kerr, in Conference Report, Apr. 22004, 38: or *Ensign*, May 2004, 37.

39 The same Lord who provided a Liahona for Lehi provides for you and for me today a rare and valuable gift to give direction to our lives.... The gift to which I refer is known as a patriarchal blessing.

Thomas S. Monson, *Live the Good Life* [1988], 36

40 Wouldn't you like to have that kind of a ball...?

...The Lord gave to...every person, a conscience which tells him everytime he starts to go on the wrong path ...
...Every child is given it (in Conference Report, Oct. 1976, 117; or *Ensign*, Nov. 1976, 79).

Elder David A. Bednar compared the Liahona to the gift of the Holy Ghost.

As we each press forward along the pathway of life, we receive direction from the Holy Ghost just as Lehi was directed through the Liahona.

The Holy Ghost operates in our lives precisely as the Liahona did for Lehi and his family, according to our faith and diligence and heed...

And the Holy Ghost provides for us today the means whereby we can receive, "by small and simple things" (Alma 37:6), increased understanding about the ways of the Lord...

The Spirit of the Lord can be our guide and will bless us with direction, instruction, and spiritual protection during our mortal journey

Spencer W. Kimball, in Conference Report, Apr. 2006, 31; or *Ensign*, May 2006, 30-31.

Alma 37:43

41 Liahona was a symbol of their faithfulness, a visible evidence of their standing before God. . . Alma here explains that the Liahona was a type, a shadow, a symbol of Jesus Christ and his word . . . Just as the Liahona pointed the Nephites toward the promised land, so can the words of Christ "lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked—and land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out" (Helaman 3:29-30). . . . A shadow is not the object itself but rather a reflection, an evidence of the nearness of the object. Types or shadows—like animal sacrifice, the brazen serpent, or the Liahona—are not Christ himself, but a reflection of Christ, a representation of the Redeemer.

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 3: 287

Alma 37:4442 *Easy*

Is it difficult to live the gospel, to be a Saint, to give heed to the word of Christ? His way, the gospel way, is easy for those who pursue it with single mindedness. It is more difficult for those who embark on the Christian cause with hesitation or reservation. Those who have charted their course and pointed themselves toward the abundant life in Christ have their challenges, their difficulties, like anyone else. They meet those roadblocks, however, with courage and perspective, with a quiet confidence borne of the Spirit. Such individuals have no difficulty living the gospel. It is

not hard. It is not burdensome. (Robert L. Millet, *An Eye Single to the Glory of God*. p. 4.) Living the gospel and giving heed to the word of Christ are only difficult as we seek to hold on to the trappings of Babylon and pay attention to the enticements of its municipalities.

Millet & McConkie, *Commentary on the Book of Mormon*, Vol 3, pp. 282-283

Alma 37:47

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Several years ago while my husband, Ed, and I were serving in the England London South Mission, there was an unexpected storm. All night the winds raged. . . . Many trees throughout . . . all of southern England had been uprooted. It was amazing to see the fallen trees with their gigantic root systems, still intact, jutting into the air. I came to the conclusion that because of the “easiness of the way” (Alma 37:46)—rain is plentiful in England—the trees had no need to sink their roots deep into the earth to get the nourishment they needed. Their roots were not strong enough or deep enough to withstand the hurricane-force winds. On the other hand, the giant redwood trees that grow in northern California also have a very shallow root system. But when they are surrounded by other redwood trees, the strongest, fiercest wind cannot blow them over. The roots of the giant redwood trees intertwine and strengthen each other. When a storm comes, they actually hold each other up.”

Patricia P. Pinegar, *Ensign*, Nov. 1994, p. 78

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Please know that we are not without understanding of some of your problems. We are aware that many of you carry very heavy burdens. We plead with the Lord in your behalf. We add our prayers to your prayers that you may find solutions to your problems. We leave a blessing upon you, even an apostolic blessing. We bless you that the Lord may smile with favor upon you, that there may be happiness and peace in your homes and in your lives, that an atmosphere of love and respect and appreciation may be felt among husbands and wives, children and parents. May you “look to God and live (Alma 37:47) with happiness, with security, with peace, with faith.

Gordon B. Hinckley, *Ensign*, May 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 88

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In an exhaustive treatise on *The Good Society*, a modern author, Hugh Evander Willis, A.B., A. M., LL.M., LL.D., Professor of Law, Emeritus, Indiana University, concludes that the best and only remedy to the present problems and the establishment of a good society is “the religion of Jesus.” He makes a great point of the fact that the only motive strong enough to induce men to exercise that self-control required by the religion of Jesus is love. “Jesus,” he says, “proposed,” (he uses the word *proposed* because he does not accept Elohim and Jesus as actually Father and Son) “to extend this love to the entire human race through teaching [not as a fact, mind you, not as a reality, but as a device] the fatherhood of God and the brotherhood of man.”

Here we have an author who is so convinced that men must look to God in order to live in a good society that he deems it necessary to teach the fatherhood of God and the brotherhood of man even though he does not believe it. The hope for a good society of this man and millions of professing Christians and other men of goodwill who adopt this thesis is doomed to failure.

The world crisis we now face is upon us precisely because men have been and now are seeking the abundant life, for men, and peace among nations—the fruits of looking to God—by preaching the doctrine of the fatherhood of God and the brotherhood of man without actually believing them. Of such, the Lord says, “...they draw near to me with their lips, but their hearts are far from me,...(Joseph Smith 2:19)...”

The need for us to look to God, however, in order to live is inherent in the very nature of man and his environment. It is not founded on arbitrary command but on universal law. Happiness, joy, peace, salvation, and every other component of the abundant life for men and peace among nations, are attained by obedience to the laws upon which they are predicated. They can be had in no other way.

Marion G. Romney, in Conference Report, Oct. 1962, p. 94