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Some Teens Squirm Their Way Through

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Abstract: This article states that the Book of Mormon teaches “choice lessons of life.” It cites references to illuminate reasons for reading the scriptures, understanding the agency of mankind, listening to the Psalm of Nephi, seeking good counsel, and having faith. It includes commentary on these references.

REASONS FOR READING SCRIPTURE:

(SEE MOSIAH 1:1-7; 1 NEPHI, 20. NEHEMIAH 8:8)

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he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are "written upon the plates of brass.

22. Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the "plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

23. And I did read many things unto them which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

24. Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

CHAPTER 20.

Prophecies recorded on the plates of brass—Compare Isaiah 48.

1. Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth "out of the waters of Judah, or out of the waters of baptism, who "swear by the name of the

Lord, and make mention of the God of Israel, yet they swear "not in truth nor in righteousness.

2. Nevertheless, they call themselves "of the holy city, but they do "not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

3. Behold, "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

4. And I did it because I knew that thou art obstinate, and "thy neck is an iron sinew, and thy brow brass;

5. And I have even "from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6. Thou hast seen and heard all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

7. They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.

8. Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a "transgressor from the womb.

9. Nevertheless, for my name's sake will I defer mine anger, and

o, 3 Ne. 10:16, 17. p, see a, 1 Ne. 3. CHAP. 20: a, Isa. 48:1. b, Deut. 6:13. Isa. 65:16. Zeph. 1:5. c, Jer. 4:2. 5:2. d, Isa. 52:1. e, Mic. 3:9—11. f, Isa. 41:22. 42:9. 43:9. 44:7. 8. 45:21. 46:9. 10. g, Ex. 32:9. Deut. 31:27. h, see f. i, Ps. 58:3. BETWEEN B. C. 588 AND 570.

Some Teens Squirm Their Way Through

Some teens squirm their way through
crowd coaxings
(but EVERYbody's doing it!)
decision making
(a mission or marriage?)
family relationships
(mother just doesn't understand)
social problems
(aw c'mon, just this once won't hurt)
Sacrament meeting
(what's there in it for me?)
prayers
(can He really hear my prayer?)
new concepts learned at school
(am I a child of God or a product of the swamp?)

Yes, some teens squirm their way through life.

But squirming is needless. Life can be a comfortable adventure if we "liken all scriptures unto us" as Nephi of old suggested. The Book of Mormon has some choice lessons of life that ought to be learned. In this issue we deal with but a few.

What can they mean to you? Stick with us and see. It will take some work. Are you game? To you who want to live, well . . . read on. To the "goof-off gang" . . . think once, and give it a try.

The Editors

CHAPTER 3.

Lehi to his son Joseph—A prophecy by Joseph in Egypt—A choice seer foretold—The mission of Moses—Hebrew and Nephite scriptures.

be; and men are, that they might have joy.

26. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become 'free forever knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

27. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

28. And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29. And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

30. I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other

1. And now I speak unto you, Joseph, 'my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.

2. And may the Lord consecrate also unto thee 'this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

3. And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not 'utterly be destroyed.

4. For behold, thou art the fruit of my loins; and I am a 'descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.

5. Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden

it is our responsibility to take it to them.

Another very important reason is that men are free to choose or reject the truth, to select "liberty and eternal life" or "captivity and death." All who will come to the Lord may come, but none is compelled to come. This Alma taught (Alma 42:27), and also that some deliberately, persistently choose to

yield [themselves] to become subject to the devil.

(Alma 5:20.)

But happiness and truth come when a person "yields to the enticings of the Holy Spirit," accepts Christ, and lives his commandments.

Thus each of us (whether we realize it or not) may and must choose his pathway and his destination. Every day we are choosing the road we travel on, sometimes failing to realize that we are at the same time choosing the place the road leads to.

God wants us to have freedom and happiness, but he will not force us. He wants us to have all that he has prepared for us and will give us all that we are "willing to receive," but he will not impose upon us blessings which we are "not willing to enjoy." (D&C 88:32, 33.)

Christ sends an invitation to each of us; he stands at the door and knocks. (Rev. 3:20.)

Every individual must decide whether or not he will listen to his voice and open the door to him.

He Stands at the Door and Knocks

• She was a vivacious, attractive young lady, and (it was obvious as she spoke) an intelligent and earnest one. There was a tear in her eye and a deep intensity in her voice that made her question even more serious. "Why doesn't everyone join the Church?" she said. "If I could only pass on to others the great joy our family found through becoming members of the Church. . . ."

Her question is a good one. The gospel has been restored. The Church of Jesus Christ has again been organized on the earth. This is the truth, and both the Bible and Book of Mormon tell us that the Spirit of the Lord is given to every person to help him find the truth. Why, then, doesn't "everyone" join?

There are many reasons, including the very good one that many have not heard the wonderful story of the restoration;

fertile parts of the wilderness, which were in the borders near the Red Sea.

15. And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows and our stones and our slings.

16. And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.

17. And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.

18. And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine steel; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food.

19. And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.

20. And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, and they were all exceeding sorrowful, even that they did murmur against the Lord.

21. Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs, it began to be

exceedingly difficult, yea, inso-much that we could obtain no food.

22. And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against the Lord their God.

23. And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow with a sling and with stones. And I said unto my father: Whither shall I go to obtain food?

24. And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my word; for I did say many things unto them in the energy of my soul.

25. And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, inso-much that he was brought down into the depths of sorrow.

26. And it came to pass that the voice of the Lord said unto him: Look upon the ball, and behold the things which are written.

27. And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives.

28. And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.

29. And there was also written

e, 1 Ne. 4:9. 2 Ne. 5:15. Jar. 8. Eth. 37:40.

f, 1 Ne. 16:10. z, Al. BETWEEN B. C. 600 AND 592.

upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things.

30. And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.

31. And it came to pass that I did slay wild beasts, inso-much that I did obtain food for our families.

32. And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy! And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.

33. And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.

34. And it came to pass that Ishmael died, and was buried in the place which was called Nahom.

35. And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is

g, 1 Ne. 7:2-6, 19.

How to Gain a Testimony

• Many people say they would like to have faith, to be able to believe. "I'd give a lot," they say, "to be able to have faith like he seems to have."

Are you like that? Do you "wish" you could have a testimony?

Alma tells us how.

First, he says, we must really WANT to know. We must want it enough to be willing to search and study and listen and pray

and fast.

We must be SENSITIVE enough to recognize the swelling in our hearts (or the responsive tear in our eyes) as the BEGINNING of understanding and light, and we must be HONEST enough to accept and appreciate it.

This is only the beginning, of course—it isn't everything, or enough—but when we have really tasted truth, we know that

it is GOOD and that we want it for ourselves. Now we must build on this beginning, NOURISHING our faith with diligence and patience and trust. If we do, it will take root and "spring up" unto eternal life for us.

Faith is a gift, but it is given to those who want it and seek for it and live for it.

FEELING AND FAITH FOLLOW ACTION.

SEEK COUNSEL FROM GOOD SOURCES— GIVE HEED!

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row up your soul, if it were not for your good.

8. But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

9. Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

10. And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

11. Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

12. And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

13. That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

14. Seek not after riches nor the vain things of this world; for

behold, you cannot carry them with you.

15. And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, cometh to declare glad tidings of salvation unto his people.

16. And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

17. And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming?

18. Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children?

19. Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

CHAPTER 40.

Alma to Corianton continued—Resurrection universal—Separate state of righteous and wicked between death and resurrection—A literal restoration.

1. Now my son, here is somewhat more I would say unto thee for I perceive that thy mind is worried concerning the resurrection of the dead.

2. Behold, I say unto you, th-

e, 3 Ne. 12:30. f, vers. 3, 7-9. g, Mos. 3:2-27. 27:11-17. Al. 11:31. 13:2. CHAP. 40: a, see d, 2 Ne. 2. ABOUT B. C.

stage of the game can be a special kind of help to you in coping with the problems of your particular world. They know how you feel. They've been through what you are going through. They've learned a bit of wisdom about things that are new to you—if, we repeat, they are the right kind. For youth should be especially careful with whom they counsel, to whom they listen, and, as in Alma, by whom they are nourished.

To seek the company of brothers and sisters in the gospel whose standards are as high as yours, whose goals are as lofty, and whose dreams are as sweet—and to encourage as you are encouraged, to strengthen and be strengthened is one of the real blessings of being a child of God.

And, of course, when you seek and get good counsel, you'll want to heed it. Smart people benefit from experiences of others.

Nourished by Brothers

• The Book of Mormon has a lot more than a quantity of "And it came to pass." It has just the kind of do-it-yourself advice that can make the difference in your life.

Live it your way, and you might come out lucky.

Live it the Book of Mormon way, and your life will know all

the promises of the Lord.

For instance, consider Alma's advice to his son Corianton (Alma 39:10) commanding him to counsel with his elder brothers in all of his undertakings. In terms of your own experiences, what can this advice mean to you? It can mean that the right kind of older friend, a sensitive big brother, or maybe a good student who has passed beyond your

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25. And many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many.

26. And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunders and lightnings for the space of many hours.

27. And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.

28. And the angel said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—

29. And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.

30. And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

31. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is

good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

CHAPTER 15.

Samuel the Lamanite continues his warning words—A remnant of his people to be preserved—Nephites to be utterly destroyed unless they repent.

1. And now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you desolate.

2. Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

3. Yea, wo unto this people who are called the people of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them because he loveth them.

4. But behold my brethren, the Lamanites hath he hated because their deeds have been evil continually, and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord prolonged their days.

5. And I would that ye should

z, see g, Jac. 4. 2a, 3 Ne. 23:7—13. 2b, see s. 2c, see i, 1 Ne. 19. 2d, see l, 2 Ne. 2. 2e, Al. 41. CHAP. 15: a, see y, He. 14. b, see n, Jac. 7. ABOUT B. C. 6.

wrong, what is good and what is evil, what "cometh of God" and what "cometh of the devil."

It's a great system. It works!

Here are a few typical situations. Try these against Mormon's spiritual "measuring stick" and then put the test to your own activities.

Do the following bring you closer to God or closer to the devil?

1. speaking rudely, sassily to parents, or about them
2. parking and petting
3. getting help from a neighbor during exams
4. passing on a bit of gossip
5. skipping the church meeting after opening exercises
6. skiing on Sunday
7. inviting the newcomer into your circle

Measuring Stick

• Most teens want to be good. But some do a better job of it than others.

Some get caught in traps of their own making.

Some get snared in nets cast about them by so-called "friends."

Some circulate on a "once-won't-hurt-me" basis.

Some have forgotten the big

difference between right and wrong—or they never knew.

Some never consider the consequences, the "what-comes-next" phase of their choices.

Some just don't stop to think—in time!

Moroni 7, particularly verses 12 through 17, as he presents Mormon's teachings, provides a measuring stick whereby we may judge what is right and what is



Parents Need Help, Too

● All parents know what all children sometime get around to learning: PARENTS AREN'T PERFECT!

Parents are people, and like all other people, PARENTS MAKE MISTAKES!

Mothers and fathers just can't know all the answers, so—like their children—PARENTS NEED TO LEARN!

Every human being, including moms and dads, has needs: PARENTS NEED TO BE ACCEPTED AND LOVED!

In short, PARENTS NEED SUPPORT AND LOYALTY AND FORGIVENESS AND HELP.

The question is, Who is in the best position to do something about all of this?

The answer is, YOU.

Young Nephi found that out a long time ago.

The story is simple. The Lord had told Lehi, Nephi's father, to take his family and flee into the wilderness from Jerusalem. They hunted wild animals for food. Nephi, though only a lad, was their best hunter. One day he broke his bow and the company was thrown into a panic because without his skill they faced starvation.

In their fear Nephi's brothers and others began to complain bitterly, and even the faithful

prophet Lehi "began to murmur against the Lord his God."

The decision confronting Nephi was an interesting one, to say the least. While "exceeding young"—younger than Laman and Lemuel—he had already learned from the Lord that he was to be "ruler and teacher" over his brothers. He was to be his father's successor.

What would you do in Nephi's

suppose that I mean to judge you only according to that which is true—

25. For I do not mean that ye all of you have been 'compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.

26. Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28. Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

29. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30. But behold, as the seed swelleth, and sprouteth, and be-

p, D. & C. 41:1. q, vers. 17–19. r, ver. 5. s, see k.

ABOUT B. C. 74.

① DESIRE ③ NOURISH
② PLANT ④ HARVEST

ALMA, 32.

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ginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

31. And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

32. Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34. And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant, and this because ye know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

35. O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

36. Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37. And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it

with much care it will get root, and grow up, and bring forth fruit.

38. But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39. Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40. And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

41. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

42. And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43. Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

t, see b, 1 Ne. 8.

ABOUT B. C. 74.

so loyal to his trust? Would he live out his life in shame and sorrow because he had made a mistake, weakened momentarily in a time of pressure and crisis?

If the idea occurred to him even fleetingly, Nephi rejected it. He acted immediately, and his action was designed not only to save the expedition but to strengthen and restore his father. A more considerate and gracious

solution could scarcely be imagined.

Nephi made a bow and arrow out of available materials, acquired a sling and some stones, and went to his father for counsel as to where he should hunt. We can imagine the conversation: "Father, the Lord loves you because you have honored him. We need help. I have only this makeshift bow

and arrow, Father, and I can't afford to make a mistake. The morale of the people is so low. I must succeed so their faith and initiative will be reborn. Will you ask the Lord where I should go to obtain food? I know the Lord will answer you."

What did this do for Lehi? Why, the bent back straightened! The sorrowing heart rejoiced! The furrowed brow cleared! The dimmed eyes brightened! On bended knees a renewed prophet talked with the Lord and was blessed with inspiration.

Through the considerate act of a loyal son, a wavering father steadied to his work and died the honored leader of his people. A noble son truly honored his parent and his God and holds a place in history as a great prophet-leader.

What Nephi did for his father, we can do for parents, friends, leaders, others in the time of their need. To forgive, sustain, support, rather than criticize, is to be truly Christian.

Goethe said it plainly: "If you treat an individual as he is, he will remain as he is. But if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be."

Let's Talk About Prayer

- Mark Twain's Huckleberry Finn is talking.

"It made me shiver. And I about made up my mind to pray and see if I couldn't try to quit being the kind of boy I was and be better. So I kneeled down. But the words wouldn't come. Why wouldn't they? It weren't no use to try and hide it from Him. . . I knowed very well why they wouldn't come. It was because my heart warn't right; it was because I weren't square; it was because I was playing double. I was letting on to give up sin, but away inside of me I was holding on to the biggest one of all. I was trying to make my mouth say I would do the right thing and the clean thing. But deep down in me, I knowed it was a lie, and He knowed it. **YOU CAN'T PRAY A LIE . . . I found that out.**"

To the young person on the threshold—thinking, deciding, doing for himself for the first time—prayer is the catalyst and comfort.

The scriptures have many marvelous stories of prayer and much important counsel to give us. Volumes are written on the subject. Almost everyone has a favorite quotation on prayer. Gather your friends about you sometime soon and follow the discussion below and read aloud the excerpts taken from the Book of Mormon.

WHY PRAY? Discuss. (William James says the reason we pray is that we cannot help praying.)

Alma 7:23: ". . . asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive."

Enos 4: The soul hungers for communion with God, for salvation.

Moroni 7:48: To know and be filled with his love.

HOW TO PRAY? Discuss.

3 Nephi 19:6: They knelt down and prayed unto the Father in the name of Jesus Christ.

3 Nephi 18:21: Family prayer.

IN WHAT SPIRIT? Discuss.

Alma 38:13, 14: Not in arrogance or smug superiority.

Mosiah 4:11: In the depths of humility.

Moroni 7:6-9, 48: With real intent; with all the energy of heart.

PRAY FOR WHAT? Discuss. Be sure to apply the scriptures to your specific lives.

Alma 13:27-29: That we will not be tempted above that which we can bear.

Alma 34:18-27: For mercy; over flocks, fields, household, etc.

2 Nephi 32:9: That our work for him will be consecrated.

Moroni 10:4: Spiritual knowledge and witness.

WHERE PRAY? Discuss.

Alma 34:21, 26: In our houses, our private places, our "wilderness."

WHEN PRAY? Discuss.

Alma 34:21, 27: Morning, noon, and night. As we need it. Always in our hearts.

Alma 37:37: When we lie down; when we rise; over all our doings.

ANY WARNING OR LIMITATION: Discuss.

2 Nephi 4:35: Ask not amiss. **Helaman 10:4, 5:** According to His will.

WITH WHAT PROMISE?

Mosiah 4:11-16: (Read this carefully, aloud, to learn God's promises to the prayerful person who humbles himself, calls on the Lord daily, and stands stedfastly in the faith.)

THEN WHAT?

Alma 34:28: Live the gospel or our prayer is vain.

Alma 7:22-24: Be diligent and generous and gracious.

NOW READ AGAIN AND DISCUSS THE EXPERIENCES OF:

Enos (full chapter).

A wonderful story.

The Zoramites: Alma 31:12-18. Alma 38:10-15.

CONCLUSION: The Book of Mormon has many marvelous lessons and instructions on prayer and praying, and much wonderful inspiration to help in daily decisions and difficulties.