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LESSON #7

Purpose: To teach the principle that the Book of Mormon was specifically given to prepare us for the world situation for our day—warning against individual pride; to give ideas for using powdered milk; to provide suggestions for secondary storage items; and to provide help for dealing with the psychological aspects of money management.

Teacher Preparation:

- (1) Prepare copies of handouts for each student:
 - “Beware of Pride,” by President Ezra Taft Benson, *Ensign*, May 1989, p. 4.
 - “Cleansing the Inner Vessel,” by President Ezra Taft Benson, *Ensign*, May, 1986, p. 4.
 - “Pride: A Challenge from Within,” by Stephen D. Nadauld, *Ensign*, July 1996, p. 16.
 - “Raise the Bar,” by Henry B. Eyring, Brigham Young University-Idaho Devotional, January 25, 2005.
 - Book of Mormon Gospel Doctrine Teacher’s Manual, 34: “How Could You Have Forgotten Your God?” p. 150.
 - “Primary Priority—the Basic Food Storage Plan”
 - “Using Old Stored Food”
 - “Preparing for Emergencies,” *Ensign*, December 1990, p. 59.
 - “Preparing for Home Emergencies and Natural Disasters.”
 - “There’s a Cow in the Kitchen.”
 - Recipe for “Egg Cheese.”
- (2) Prepare a placard of “The Pride Cycle,” as shown in the Book of Mormon Gospel Doctrine Teacher’s Manual (the third item listed above).
- (3) Prepare a placard of President Hinckley’s statement: “I too believe that God will always make a way where there is no way. I believe that if we will walk in obedience to the commandments of God, if we will follow the counsel of the priesthood, he will open a way even where there appears to be no way.” –Gordon B. Hinckley, *Ensign*, July 1995, p. 2.
- (4) Prepare a blind taste test of powdered milk samples, if desired.
- (5) Prepare a batch of yogurt made from powdered milk, and if desired, process some into yogurt sour cream and yogurt cream cheese.
- (6) If desired, prepare a bowl of cottage cheese, using the instructions in “There’s a Cow in the Kitchen.”
- (7) Read and prayerfully study Helaman 12, President Benson’s talks, “Cleansing the Inner Vessel” and “Beware of Pride,” and the handouts provided for this lesson.

Suggestions for Lesson:

Introduction:

Explain that all the areas discussed in this course (family budgeting, grocery budgeting, eliminating debt, planning food storage, using food storage, and developing skills to help us live providently) are part of the requirements for being wise stewards of the gifts God has given us.

Although these principles have been taught to us for our entire lifetimes, sometimes we need a wake-up call to get back into the habits of provident living in which we may have become careless in prosperous times.

Ask the class that as we proceed with this lesson, to think about goals or resolutions they may have made, to share with the class.

Ask the class members to share experiences they are having with their ward members in this goal of provident living, particularly those who have already started teaching the course in their wards.

Explain that this course is still a work in progress, and that it is important to receive feedback and suggestions so that we may improve the course and address the suggestions and problems.

Spiritual:

Remind the class that the counsel we have been given through the Lord's prophets, to study the scriptures daily, pray always, pay tithing, make the temple a focal point in our lives, and to put our trust in God, are all given for the purpose of enabling us to receive the gift of the Lord's Spirit, for our guidance, safety, direction, and comfort.

- We know that these areas may seem to be either temporal or spiritual, but we have the Lord's word that *all* things are spiritual to Him, and therefore *we* must also consider them spiritual.
- Slacking off in any one area will tend to make us weaker in *all* areas.

Point out that the Book of Helaman has great significance to us today because it teaches specifically of the years leading up to the coming of Jesus Christ to the earth. We know that it is meant to be used by us as a type, a guide and example, of what this earth will be like just prior to the second coming of the Savior, and therefore it deserves our close attention.

Explain that this lesson was being written as the author was reading Helaman 12 in her daily Book of Mormon study, when she was impressed that this chapter should be the focus of the spiritual part of this lesson. Reading it repeatedly can create feelings both of fear and of encouragement.

- Here Mormon sets forth in no uncertain terms the awfulness of the pride and weaknesses we mortals have, and he lays a clear choice before us:
- We have to choose, here and now, whether we will follow Christ or follow Lucifer. Our position and our work in eternity are determined by the decision we make now, whether or not we will turn to God.

Explain that in the chapters immediately preceding Helaman 12, Mormon provides specific examples of the “pride cycle” in the Nephite/Lamanite society:

1. *The people are righteous and are blessed with peace and prosperity.*

Nephi and Lehi had been missionaries to the Lamanites and had helped many of them repent and be baptized. The Lamanites soon became more righteous than the Nephites.

2. *The Nephites become proud and wicked. Nephi calls them to repentance.*

After the Nephites became prosperous, many of them began to forget God and seek after riches and other worldly things.

President Ezra Taft Benson said:

“The two groups who have the greatest difficulty in following the prophet are the proud who are learned and the proud who are rich. The learned may feel the prophet is only inspired when he agrees with them; otherwise, the prophet is just giving his opinion—speaking as a man. The rich may feel they have no need to take counsel of a lowly prophet” (*The Teachings of Ezra Taft Benson* [1988], 138).

3. *The Lord gives Nephi the sealing power. The unrepentant Nephites face warfare and famine.*

The Nephites forgot the Lord and continued to sink into wickedness. Because of their wickedness, the people experienced devastating destruction and suffering.

4. *The Nephites humble themselves and repent.*

The destruction and suffering of the famine influenced the Nephites to turn to the Lord for relief. They humbled themselves and repented.

Ask the class if they have observed any examples of the Nephite pride cycle in the world around us today.

Have class members read Helaman 12:1-6, 8, 22-23, 24-25.

Point out that we have the freedom to obey or disobey God's commandments but not to choose the consequences of our actions.

- What did Mormon say will be the fate of those who disobey? (See Helaman 12:25–26.)
- What will be the fate of those who repent and obey the Lord? (See Helaman 12:23–24, 26.)

Read the following statement by Elder Gordon B. Hinckley, in which he spoke of the Book of Mormon:

“No other written testament so clearly illustrates the fact that when men and nations walk in the fear of God and in obedience to his commandments, they prosper and grow, but when they disregard him and his word, there comes a decay that, unless arrested by righteousness, leads to impotence and death” (in *Ensign*, Nov. 1979, 8).

As Mormon compiled the Book of Mormon record, he had the perspective of viewing the Nephite history for a period of about a thousand years. He had experienced his own frustrations with leading a people who refused to listen to the counsel of their prophets. As he was abridging the record of this time period that was leading up to the coming of Christ, he paused in chapter 12 of Helaman to express his frustration with a repeating pattern he had observed that suggests how slow his people were to learn.

We as members of the Church today should pay special attention to this chapter. Mormon begins by commenting in verse one about the “unsteadiness of the hearts of the children of men.” In verse two, he summarizes his people’s history:

“Yea, and we may see at the very time when he [the Lord] doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.”

After Mormon rehearses that pattern of iniquity, he provides in verse six a classic one-verse analysis of the problem:

“Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.”

Elder Stephen Nadault points out that Mormon appears to be amazed that a people can continue in such self-destructive behavior instead of simply acknowledging the goodness of the Lord and letting themselves be led by His counsel, and he continues with a vivid analogy:

“The children of men . . . are less than the dust of the earth.

“For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

“Yea, behold at his voice do the hills and the mountains tremble and quake.

“And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.

“Yea, by the power of his voice doth the whole earth shake;

“Yea, by the power of his voice, do the foundations rock, even to the very center.

“Yea, and if he say unto the earth—Move—it is moved” (Hel. 12:7–13).

Elder Nadault points out that:

Once rooted in a person’s heart, pride sets the stage for spiritual downfall: unrighteous thoughts that spring up from within can lead to an unwillingness to be submissive or to follow counsel. For some, personal prosperity reinforces the notion that they are doing fine on their own. Others begin to feel that rules can be tailored a little to meet their personal desires. Sound teachings become old-fashioned, and leaders start to seem out of touch, unfeeling, or too old. . . . Pride causes a hardened heart and spiritual deafness, both of which can ultimately lead to a host of more serious sins. . . .

A most disquieting aspect of the repeated cycles described in the Book of Mormon is the time frame, for an entire people can “become weak, because of their transgression, *in the space of not many years*” (Hel. 4:26; emphasis added). Whether it be individuals or a whole society, it is possible that decay from within can wreak havoc in a relatively short time.

Elder Nadault recommends three steps that can help prevent the pride cycle from occurring in our own lives:

First, Jacob acknowledged that the people had begun to have inappropriate thoughts: thoughts of gain, of advantage, of status, of power, of lust. How useful it would be from time to time to take an inventory of our thoughts and the feelings of our hearts. Such an examination might involve asking questions like, What do I spend time thinking about? Do I ever feel uneasy about my thoughts? How do my thoughts compare with concepts taught in the scriptures and by spiritual leaders? Have I read the Sermon on the Mount lately, and do I understand its applications? Am I nervous, anxious, and upset, or calm and confident?

Second, a behavior check may be helpful. Certain behaviors can be early warning signals; for example, spending patterns, “harmless” flirting, missing church meetings and assignments, and wearing temple garments inappropriately. The rationalizations are all familiar: “So and so does it.” “A little won’t matter.” “Nobody will know or care.” When we carefully and prayerfully examine our behaviors, the Spirit may prompt needed adjustments.

Third, it is useful to return to the basics and review the fundamental concepts of the plan of redemption. Alma observed, “Therefore God gave unto them commandments, *after* having made known unto them the plan of redemption” (Alma 12:32; emphasis added). We infer from this that an understanding of the plan of redemption is an important prerequisite to an appreciation of commandments. Our motivation for the difficult act of repentance comes after and as a result of understanding the role that faith in the Lord Jesus Christ plays in the plan. Hearts are changed, thoughts are controlled, and behavior is modified when the plan is well understood.

Bear your testimony to the class, including the concept that heeding the counsel of our prophets provides us with a blanket of protection that will become increasingly important as the Second Coming of the Lord Jesus Christ draws ever nearer.

Budgeting:

Ask the class how they are doing with the task of setting up a workable family budget. Ask specifically if this step is going smoothly, or if it is proving to be difficult. Point out that if it is hard, they need especially to seek the Lord’s help, laying out before Him the problems that have been encountered, and asking for His direction in solving them.

Remind the class that developing financial expertise is like any other life skill: it becomes easier with practice; it is easier for some people than others, but all can achieve a simple mastery of it if they want to badly enough, and are willing to put forth the effort.

Display the placard with President Hinckley’s statement:

I too believe that God will always make a way where there is no way. I believe that if we will walk in obedience to the commandments of God, if we will follow the counsel of the priesthood, he will open a way even where there appears to be no way.

Please remember that with God's help, all things are possible.

Provident Living:

Sewing

Some individuals have expressed a feeling that in today's economy, home sewing doesn't really save money. That may be true if you're willing to settle for the mass-produced, low-quality lines of clothing available in discount stores. However, for clothing to be stylish, well sewn, durable, and not simply assembly-line style, basic sewing skills can be very valuable.

One sister reported:

I was wondering if the days in which I made 35 boys' T-shirts every August (giving them five new shirts each for the school year) were simply not cost-effective any more. I used to figure that the money I saved by making their shirts paid for their school shoes. To determine whether it would still be worthwhile to sew children's clothing at home, I went to a local fabric store and bought three pieces of knit material, each about 1-1/2 yards in length, 60 inches wide. From each of these three pieces I cut out a T-shirt and a pair of shorts for a seven-year-old boy and a second set for a one-year-old baby. The total cost for the material was \$13.36. That made the cost of each shirt-and-short outfit \$2.23. I suppose one might be able to find something in the discount stores that cheap, but I doubt it, and this was good material, upon which I used half-inch seam allowances and stretch-stitch seams, so that they're well made and will be outgrown before they're worn out. It inspired me so much that I picked up four yards of a white knit at \$2/yard, and will have a new outfit for myself in the next week or two.

Besides clothing, home sewing is extremely useful in home decorating and beautification. A sister here in Stansbury Park related:

I've recovered a fainting couch in my kitchen, and made a matching pillow for that, along with table runners and placemats. I've made slipcovers for my great aunt's chairs, and for couches, with contrasting pillows. I've made curtains and drapes, in one case cutting down drapes from the old Erda chapel for use in our bedroom and dressing room. It's fun to be able to make tablecloths for different holidays, and they're affordable when you make them yourself. Another aspect of sewing is quilting; there's an old quilter's saying that a blanket warms the body, but a quilt warms the soul. All of these add satisfaction and a sense of accomplishment to your daily living.

[Sr. Shepherd's note: My mother tells of the time in her life when she couldn't even afford a 5-cent skein of embroidery thread, but felt such a need to be making something with her hands that she took an old set of drapes and cut them down into coats for my sister and me. Sounds sort of like Scarlet O'Hara!]

Secondary Preparedness Needs

Remind the class that there are five basic food areas that the First Presidency has counseled us to store for our families [wheat/legumes, milk, oil, honey/sugar, and salt.] After we are comfortable that we have a year's supply of these basic items for our families, there are secondary items that we should consider.

The customized printout you received in Lesson #2 broke down those basics somewhat, suggesting a variety of wheat, beans, rice, and other grains for the wheat/legumes category. It showed oil, shortening, salad dressing, and peanut butter in the oil category. Vegetables, fruits, condiments, and meats are added to that, in order to complete the protein, add flavor and palatability, and greater nutrition.

[Turn to "Primary Priority—the Basic Food Storage Plan".]

The first page of this handout shows the number of pounds of each of the items as recommended for family members of differing ages, male and female, and corresponds with the customized printouts.

The second page shows supplemental foods of secondary priority. Some of these should receive greater priority than others—such as the bouillon for flavoring wheat meat, and yeast, baking powder, and baking soda for making bread and bread-type products with your grains. Point out that a variety of herbs and spices will go a long way toward making plain food more enjoyable.

The third page lists high-priority non-food storage items. Remember that your water purifier can be plain bleach, and that it is the most cost-effective and bactericide-effective purification agent available. Each family will need to determine its own priorities for the other items, and perhaps set family goals to give these as gifts for Christmas, Mothers'/Fathers' Days, and even birthdays and anniversaries until you feel your family is prepared.

Point out that seeds for planting may be another item that should receive higher priority, and remind the class that these should be non-hybridized seeds (heirloom varieties) so that the garden can be continued with them from year to year. Hybridized seeds revert to one of the parent types after the first generation, so may not be capable of being gathered from the garden for use year after year.

The bottom half of this page discusses possibilities for storing fuel.

Ask the class if any of them have any plans or experience with storing fuel, and if so, ask if their fuel is for cooking, heating, transportation, or of another sort. [Many people have not thought ahead to this aspect of preparedness, and may feel stressed if they begin to worry about how they will cook the foods they have stored, especially since few modern homes are built for cooking or heating without electricity or natural gas. Remind the class that our first efforts must be directed toward acquiring a year's supply of foods. Once they have been obedient to that counsel, they will receive personalized direction concerning the secondary items, including fuel. Also remind the class that we reside in a community where many individuals have greater ability or knowledge concerning fuel storage, and that in the event of a widespread need, we will share our knowledge, pool our resources, and work together as people with common needs. The most important advice is to do what we can, depending on our personal resources, and then we can rely upon the guidance of the Lord to help us accomplish the remainder.]

The fourth page covers lower-priority non-foot storage items. Some of these the class members may already have on hand. It may be wise to gather some of these items together in an area where they will be easily accessible in an emergency, holding them in readiness.

Point out that garbage bags should probably be given very high priority as one begins a storage program. They are relative cheap, but in emergencies could be used as clothing, as waste receptacles, tents, ground cloths, sun shades, rain gear, water collectors, etc.

The handout called "Using Old Stored Food." is included to serve as a teacher resource, to enable teachers to be prepared to answer questions that come from ward members.

The next two handouts in the class packet discuss preparing our families for emergencies.

[Point out the handouts "Preparing for Emergencies" and "Preparing for Home Emergencies and Natural Disasters."]

Each family should hold a Family Home Evening with all the family members, to teach some of the procedures for preparing for emergencies. This would be an excellent time to gather items for individual 72-hour kits, or to practice fire-evacuation drills. The articles suggest having a meeting place outside the home so that all family members can be accounted for, and also having an out-of-state contact person who will be willing to act as a central clearing station for your family (remember that local and long-distance calls are made on different circuits; in case of a local emergency the local lines will most likely be tied up by official needs, whereas you will probably be able to make long-distance calls).

Using Powdered Milk

The last handout in the packet for this week's lesson gives ideas for using powdered milk so that it can be rotated in a family's food storage.

Cost comparisons of powdered milk prices (performed in the Spring of 2005) determined that a gallon of milk made from non-instant dry powdered milk costs about \$1.18 per gallon. When products such as “Morning Moo” go on sale during the case-lot sales for \$50 per 50-pound bag, that cost can be cut that even lower, but remember that Morning Moo is made from powdered whey, and it therefore is much lower in nutrients than regular milk—not a good choice for growing children over a long term. The whey products are also not capable of being used in making cheese-type products.

If desired, give the class the opportunity to perform a “blind” taste test of different brands of powdered milk. [NOTE: Be sure all pitchers of milk are mixed a day ahead of the class, to allow plenty of time for them to be cold and to reach their maximum flavor.]

- To conduct the test, give each student a piece of paper numbered “1” through “6” (or whatever number of samples you have gathered.)
- Prepare a paper plate for each class member, to hold small sample cups of the different milks. Write the numbers “1” through “6” (or whatever number of samples you have gathered) on the plates, so that the cups can be placed on the appropriate numbers to enable the class to keep track of the different samples.
- Number the pitchers of mixed milk with the numbers “1” through “6.” As the samples are poured from pitcher number 1, instruct the students to place the cups on the number 1 on their plates.
- As they taste the samples, the students will have the opportunity to write their comments on their papers, and can rate the samples at their level of taste likes and dislikes.
- After the class has had time to sample all the milks, reveal the identity of the contents of each pitcher. (Possibilities may include a generic-brand instant powdered milk, a name-brand instant powdered milk, a name-brand regular non-fat dry milk, non-fat dry milk from the Church cannery, a whey-based product, and [to pique the students’ curiosity and interest] a bottle of commercial skim milk. The original classes for this course used Carnation Instant, Western Family Instant, Country Cream, Morning Moo, regular non-fat dry milk from the Church cannery, and Cream o’Weber skim milk.)

If desired, show samples of yogurt, sour cream, and cream cheese made from powdered milk. Point out the instructions in the lesson packet, and let the class members taste the samples. Cottage cheese and egg cheese could also be included with these samples.

Assignment:

- (1) Please finalize your family budgets this week. Identify any areas where more information is desired. If there is an area where you’d like some individualized help, please let the teacher know, so that the class may discuss general areas without getting

into the private specifics of your family's financial status, or so you may be referred to someone who can provide counsel or assistance.

- (2) Practice making a product from your stored powdered milk during the coming week, and report on your experience at the next lesson.

Beware of Pride

President Ezra Taft Benson

Ensign, May 1989, 4

My beloved brethren and sisters, I rejoice to be with you in another glorious general conference of the Church. How grateful I am for the love, prayers, and service of the devoted members of the Church throughout the world.

May I commend you faithful Saints who are striving to flood the earth and your lives with the Book of Mormon. Not only must we move forward in a monumental manner more copies of the Book of Mormon, but we must move boldly forward into our own lives and throughout the earth more of its marvelous messages.

This sacred volume was written for us—for our day. Its scriptures are to be likened unto ourselves. (See 1 Ne. 19:23.)

The Doctrine and Covenants tells us that the Book of Mormon is the “record of a fallen people.” (D&C 20:9.) Why did they fall? This is one of the major messages of the Book of Mormon. Mormon gives the answer in the closing chapters of the book in these words: “Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction.” (Moro. 8:27.) And then, lest we miss that momentous Book of Mormon message from that fallen people, the Lord warns us in the Doctrine and Covenants, “Beware of pride, lest ye become as the Nephites of old.” (D&C 38:39.)

I earnestly seek an interest in your faith and prayers as I strive to bring forth light on this Book of Mormon message—the sin of pride. This message has been weighing heavily on my soul for some time. I know the Lord wants this message delivered now.

In the premortal council, it was pride that felled Lucifer, “a son of the morning.” (2 Ne. 24:12-15; see also D&C 76:25-27; Moses 4:3.) At the end of this world, when God cleanses the earth by fire, the proud will be burned as stubble and the meek shall inherit the earth. (See 3 Ne. 12:5, 3 Ne. 25:1; D&C 29:9; JS—H 1:37; Mal. 4:1.)

Three times in the Doctrine and Covenants the Lord uses the phrase “beware of pride,” including a warning to the second elder of the Church, Oliver Cowdery, and to Emma Smith, the wife of the Prophet. (D&C 23:1; see also D&C 25:14; D&C 38:39.)

Pride is a very misunderstood sin, and many are sinning in ignorance. (See Mosiah 3:11; 3 Ne. 6:18.) In the scriptures there is no such thing as righteous pride—it is always considered a sin. Therefore, no matter how the world uses the term, we must understand how God uses the term so we can understand the language of holy writ and profit thereby. (See 2 Ne. 4:15; Mosiah 1:3-7; Alma 5:61.)

Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.

The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means “hatred toward, hostility to, or a state of opposition.” It is the power by which Satan wishes to reign over us.

Pride is essentially competitive in nature. We pit our will against God’s. When we direct our pride toward God, it is in the spirit of “my will and not thine be done.” As Paul said, they “seek their own, not the things which are Jesus Christ’s.” (Philip. 2:21.)

Our will in competition to God’s will allows desires, appetites, and passions to go unbridled. (See Alma 38:12; 3 Ne. 12:30.)

The proud cannot accept the authority of God giving direction to their lives. (See Hel. 12:6.) They pit their perceptions of truth against God’s great knowledge, their abilities versus God’s priesthood power, their accomplishments against His mighty works.

Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers. The proud wish God would agree with them. They aren’t interested in changing their opinions to agree with God’s.

Another major portion of this very prevalent sin of pride is enmity toward our fellowmen. We are tempted daily to elevate ourselves above others and diminish them. (See Hel. 6:17; D&C 58:41.)

The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others. In the words of C. S. Lewis: “Pride gets no pleasure out of having something, only out of having more of it than the next man. ... It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone.” (*Mere Christianity*, New York: Macmillan, 1952, pp. 109–10.)

In the pre-earthly council, Lucifer placed his proposal in competition with the Father’s plan as advocated by Jesus Christ. (See Moses 4:1-3.) He wished to be honored above all others. (See 2 Ne. 24:13.) In short, his prideful desire was to dethrone God. (See D&C 29:36; D&C 76:28.)

The scriptures abound with evidences of the severe consequences of the sin of pride to individuals, groups, cities, and nations. “Pride goeth before destruction.” (Prov. 16:18.) It destroyed the Nephite nation and the city of Sodom. (See Moro. 8:27; Ezek. 16:49–50.)

It was through pride that Christ was crucified. The Pharisees were wroth because Jesus claimed to be the Son of God, which was a threat to their position, and so they plotted His death. (See John 11:53.)

Saul became an enemy to David through pride. He was jealous because the crowds of Israelite women were singing that “Saul hath slain his thousands, and David his ten thousands.” (1 Sam. 18:7–8.)

The proud stand more in fear of men’s judgment than of God’s judgment. (See D&C 3:6–7; D&C 30:1–2; D&C 60:2.) “What will men think of me?” weighs heavier than “What will God think of me?”

King Noah was about to free the prophet Abinadi, but an appeal to his pride by his wicked priests sent Abinadi to the flames. (See Mosiah 17:11–12.) Herod sorrowed at the request of his wife to behead John the Baptist. But his prideful desire to look good to “them which sat with him at meat” caused him to kill John. (Matt. 14:9; see also Mark 6:26.)

Fear of men’s judgment manifests itself in competition for men’s approval. The proud love “the praise of men more than the praise of God.” (John 12:42–43.) Our motives for the things we do are where the sin is manifest. Jesus said He did “always those things” that pleased God. (John 8:29.) Would we not do well to have the pleasing of God as our motive rather than to try to elevate ourselves above our brother and outdo another?

Some prideful people are not so concerned as to whether their wages meet their needs as they are that their wages are more than someone else’s. Their reward is being a cut above the rest. This is the enmity of pride.

When pride has a hold on our hearts, we lose our independence of the world and deliver our freedoms to the bondage of men’s judgment. The world shouts louder than the whisperings of the Holy Ghost. The reasoning of men overrides the revelations of God, and the proud let go of the iron rod. (See 1 Ne. 8:19–28; 1 Ne. 11:25; 1 Ne. 15:23–24.)

Pride is a sin that can readily be seen in others but is rarely admitted in ourselves. Most of us consider pride to be a sin of those on the top, such as the rich and the learned, looking down at the rest of us. (See 2 Ne. 9:42.) There is, however, a far more common ailment among us—and that is pride from the bottom looking up. It is manifest in so many ways, such as faultfinding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous.

Disobedience is essentially a prideful power struggle against someone in authority over us. It can be a parent, a priesthood leader, a teacher, or ultimately God. A proud person hates the fact that someone is above him. He thinks this lowers his position.

Selfishness is one of the more common faces of pride. “How everything affects me” is the center of all that matters—self-conceit, self-pity, worldly self-fulfillment, self-gratification, and self-seeking.

Pride results in secret combinations which are built up to get power, gain, and glory of the world. (See Hel. 7:5; Ether 8:9, 16, 22–23; Moses 5:31.) This fruit of the sin of pride, namely secret

combinations, brought down both the Jaredite and the Nephite civilizations and has been and will yet be the cause of the fall of many nations. (See Ether 8:1–25.)

Another face of pride is contention. Arguments, fights, unrighteous dominion, generation gaps, divorces, spouse abuse, riots, and disturbances all fall into this category of pride.

Contention in our families drives the Spirit of the Lord away. It also drives many of our family members away. Contention ranges from a hostile spoken word to worldwide conflicts. The scriptures tell us that “only by pride cometh contention.” (Prov. 13:10; see also Prov. 28:25.)

The scriptures testify that the proud are easily offended and hold grudges. (See 1 Ne. 16:1–3.) They withhold forgiveness to keep another in their debt and to justify their injured feelings.

The proud do not receive counsel or correction easily. (See Prov. 15:10; Amos 5:10.) Defensiveness is used by them to justify and rationalize their frailties and failures. (See Matt. 3:9; John 6:30–59.)

The proud depend upon the world to tell them whether they have value or not. Their self-esteem is determined by where they are judged to be on the ladders of worldly success. They feel worthwhile as individuals if the numbers beneath them in achievement, talent, beauty, or intellect are large enough. Pride is ugly. It says, “If you succeed, I am a failure.”

If we love God, do His will, and fear His judgment more than men’s, we will have self-esteem.

Pride is a damning sin in the true sense of that word. It limits or stops progression. (See Alma 12:1–11.) The proud are not easily taught. (See 1 Ne. 15:3, 7–11.) They won’t change their minds to accept truths, because to do so implies they have been wrong.

Pride adversely affects all our relationships—our relationship with God and His servants, between husband and wife, parent and child, employer and employee, teacher and student, and all mankind. Our degree of pride determines how we treat our God and our brothers and sisters. Christ wants to lift us to where He is. Do we desire to do the same for others?

Pride fades our feelings of sonship to God and brotherhood to man. It separates and divides us by “ranks,” according to our “riches” and our “chances for learning.” (3 Ne. 6:12.) Unity is impossible for a proud people, and unless we are one we are not the Lord’s. (See Mosiah 18:21; D&C 38:27; D&C 105:2–4; Moses 7:18.)

Think of what pride has cost us in the past and what it is now costing us in our own lives, our families, and the Church.

Think of the repentance that could take place with lives changed, marriages preserved, and homes strengthened, if pride did not keep us from confessing our sins and forsaking them. (See D&C 58:43.)

Think of the many who are less active members of the Church because they were offended and their pride will not allow them to forgive or fully sup at the Lord's table.

Think of the tens of thousands of additional young men and couples who could be on missions except for the pride that keeps them from yielding their hearts unto God. (See Alma 10:6; Hel. 3:34–35.)

Think how temple work would increase if the time spent in this godly service were more important than the many prideful pursuits that compete for our time.

Pride affects all of us at various times and in various degrees. Now you can see why the building in Lehi's dream that represents the pride of the world was large and spacious and great was the multitude that did enter into it. (See 1 Ne. 8:26, 33; 1 Ne. 11:35–36.)

Pride is the universal sin, the great vice. Yes, pride *is* the universal sin, the great vice.

The antidote for pride is humility—meekness, submissiveness. (See Alma 7:23.) It is the broken heart and contrite spirit. (See 3 Ne. 9:20; 3 Ne. 12:19; D&C 20:37; D&C 59:8; Ps. 34:18; Isa. 57:15; Isa. 66:2.) As Rudyard Kipling put it so well:

The tumult and the shouting dies; The captains and the kings depart. Still stands thine ancient sacrifice, An humble and a contrite heart. Lord God of Hosts, be with us yet, Lest we forget, lest we forget. (Hymns, 1985, no. 80.)

God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Alma said, "Blessed are they who humble themselves without being compelled to be humble." (Alma 32:16.)

Let us choose to be humble.

We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are. (See D&C 38:24; D&C 81:5; D&C 84:106.)

We can choose to humble ourselves by receiving counsel and chastisement. (See Jacob 4:10; Hel. 15:3; D&C 63:55; D&C 101:4–5; D&C 108:1; D&C 124:61, 84; D&C 136:31; Prov. 9:8.)

We can choose to humble ourselves by forgiving those who have offended us. (See 3 Ne. 13:11, 14; D&C 64:10.)

We can choose to humble ourselves by rendering selfless service. (See Mosiah 2:16–17.)

We can choose to humble ourselves by going on missions and preaching the word that can humble others. (See Alma 4:19; Alma 31:5; Alma 48:20.)

We can choose to humble ourselves by getting to the temple more frequently.

We can choose to humble ourselves by confessing and forsaking our sins and being born of God. (See D&C 58:43; Mosiah 27:25–26; Alma 5:7–14, 49.)

We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives. (See 3 Ne. 11:11; 3 Ne. 13:33; Moro. 10:32.)

Let us choose to be humble. We can do it. I know we can.

My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. (See 4 Ne. 1:24–25.)

Pride is the great stumbling block to Zion. I repeat: Pride *is* the great stumbling block to Zion.

We must cleanse the inner vessel by conquering pride. (See Alma 6:2–4; Matt. 23:25–26.)

We must yield “to the enticings of the Holy Spirit,” put off the prideful “natural man,” become “a saint through the atonement of Christ the Lord,” and become “as a child, submissive, meek, humble.” (Mosiah 3:19; see also Alma 13:28.)

That we may do so and go on to fulfill our divine destiny is my fervent prayer in the name of Jesus Christ, amen.

Gospel topics: humility, pride

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Cleansing the Inner Vessel

President Ezra Taft Benson

Ensign, May 1986, 4

My beloved brethren and sisters, as we commence another general conference of the Church, I earnestly seek an interest in your faith and prayers that what I say may bless and edify our souls. I realize my dependence upon the Lord, and I also know that Jesus Christ is the head of this church and that through Him we can do all things that are needful.

I commend those of you who are present here this morning, as well as you who are listening or watching these proceedings and those who will later take the opportunity to hear or read the messages of this conference.

Our hearts are filled with overwhelming gratitude to you for all you do to contribute to the building of the kingdom of God on earth. Surely the Lord is pleased with the consecrated time, love, and generous support of so many of His Saints throughout the world.

Your dedication, devotion, and service are indications that faith has indeed increased in the earth. Seldom have the efforts of so few resulted in the blessing of so many!

As I have sought direction from the Lord, I have had reaffirmed in my mind and heart the declaration of the Lord to “say nothing but repentance unto this generation.” (D&C 6:9; D&C 11:9.) This has been a theme of every latter-day prophet, along with their testimony that Jesus is the Christ and that Joseph Smith is a prophet of God.

Repentance was the cry of our late and great prophet, Spencer W. Kimball. This theme permeated his talks and the pages of his writings, such as his marvelous book *The Miracle of Forgiveness*. And it must be our cry today, both to member and to nonmember alike—repent.

Watchmen—what of the night? We must respond by saying that all is not well in Zion. As Moroni counseled, we must cleanse the inner vessel (see Alma 60:23), beginning first with ourselves, then with our families, and finally with the Church.

A prophet of God stated, “Ye shall clear away the bad according as the good shall grow ... until the good shall overcome the bad.” (Jacob 5:66.) It takes a Zion people to make a Zion society, and we must prepare for that.

During the past few years a number of resources have been set in place in the Church to help us. New editions of the scriptures have been published—are we taking advantage of them? More temples are located closer to our people—are we going to the house of the Lord more frequently? The consolidated meeting schedule was set up—are we taking advantage of the increased time with our families? A special home evening manual was provided—are we using it? A new hymnal has just been published—are we singing more songs of the heart? (See D&C 25:12.) And so the list goes on and on. We have received much help. We don’t need changed programs now as much as we need changed people!

We remember our beloved President Kimball for many marvelous words of counsel, among which was his encouragement to “lengthen our stride.” We needed that direction, for the Book of Mormon warns us of the tactics of the adversary in the last days: “And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.” (2 Ne. 28:21.)

There are many “awake” passages in the Book of Mormon, such as: “O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell ... awake ... [and] put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity,

and arise from the dust.” (2 Ne. 1:13, 23.) As a people, it seems we can survive persecution easier and better than we can peace and prosperity.

The plaguing sin of this generation is sexual immorality. This, the Prophet Joseph said, would be the source of more temptations, more buffetings, and more difficulties for the elders of Israel than any other. (See *Journal of Discourses*, 8:55.)

President Joseph F. Smith said that sexual impurity would be one of the three dangers that would threaten the Church within—and so it does. (See *Gospel Doctrine*, pp. 312–13.) It permeates our society.

In the category of sins, the Book of Mormon places unchastity next to murder. (See Alma 39:5.) As Alma states, “Now ... I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, ... for except ye do this ye can in nowise inherit the kingdom of God.” (Alma 39:9.) If we are to cleanse the inner vessel, we must forsake immorality and be clean.

Unless we read the Book of Mormon and give heed to its teachings, the Lord has stated in section 84 of the Doctrine and Covenants that the whole Church is under condemnation: “And this condemnation resteth upon the children of Zion, even all.” (D&C 84:56.) The Lord continues: “And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.” (D&C 84:57.)

Now we not only need to *say* more about the Book of Mormon, but we need to *do* more with it. Why? The Lord answers: “That they may bring forth fruit meet for their Father’s kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.” (D&C 84:58.) We have felt that scourge and judgment!

The Prophet Joseph said that “the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than any other book.” (Book of Mormon, Introduction.) The Book of Mormon has not been, nor is it yet, the center of our personal study, family teaching, preaching, and missionary work. Of this we must repent. I do not know of a man living today who has been more true to the Book of Mormon than President Marion G. Romney. In a general conference address, he declared that the Book of Mormon was “the most effective piece of missionary literature we have.” He quoted the Doctrine and Covenants, which states that “the Book of Mormon and the holy scriptures are given of me for your instruction” (D&C 33:16) and that “the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon.” (D&C 42:12.) President Romney added, “It is of course obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we, the elders, priests, and teachers of this church, cannot comply with this direction to teach them.

“But there is another reason why we should read it,” President Romney continued. “By doing so we will fill and refresh our minds with the constant flow of that ‘water’ which Jesus said would be in us—‘a well of water springing up into everlasting life.’ (John 4:14.) We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again. ...

“If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the Spirit. I know of no better way to do this than by reading the Book of Mormon.”

And then he concluded: “And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading in the Book of Mormon a few minutes each day a lifelong practice. “I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase; mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to that counsel. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness.” (Marion G. Romney, in Conference Report, Apr. 1960, pp. 110–13.)

May I now discuss a subject of grave concern that deserves deeper development than we have time. It is the subject of pride.

In the scriptures there is no such thing as righteous pride. It is always considered as a sin. We are not speaking of a wholesome view of self-worth, which is best established by a close relationship with God. But we are speaking of pride as the universal sin, as someone has described it.

Mormon writes that “the pride of this nation, or the people of the Nephites, hath proven their destruction.” (Moro. 8:27.) The Lord says in the Doctrine and Covenants, “Beware of pride, lest ye become as the Nephites of old.” (D&C 38:39.)

Essentially, pride is a “my will” rather than “thy will” approach to life. The opposite of pride is humbleness, meekness, submissiveness (see Alma 13:28), or teachableness.

In the early days of the restored church, the Lord warned two of its prominent members about pride. To Oliver Cowdery, He said, “Beware of pride, lest thou shouldst enter into temptation.” (D&C 23:1.) To Emma Smith, He said, “Continue in the spirit of meekness, and beware of pride.” (D&C 25:14.)

“Thou shalt not be proud in thy heart,” the Lord warns us. (D&C 42:40.) “Humble yourselves before God,” says the Book of Mormon. (Mosiah 4:10.)

When the earth is cleansed by burning in the last days, the proud shall be as stubble. (See 3 Ne. 25:1; D&C 29:9; D&C 64:24.)

The great and spacious building which Lehi saw was the pride of the world where the multitude of the earth was gathered. (See 1 Ne. 11:35–36.) Those who walked the straight and narrow path and held onto the word of God and partook of the love of God were mocked and scorned by those in the building. (See 1 Ne. 8:20, 27, 33; 1 Ne. 11:25.)

“The humble followers of Christ” are few. (2 Ne. 28:14.)

Pride does not look up to God and care about what is right. It looks sideways to man and argues who is right. Pride is manifest in the spirit of contention.

Was it not through pride that the devil became the devil? Christ wanted to serve. The devil wanted to rule. Christ wanted to bring men to where He was. The devil wanted to be above men.

Christ removed self as the force in His perfect life. It was not *my* will, but *thine* be done.

Pride is characterized by “What do I want out of life?” rather than by “What would God have me do with my life?” It is self-will as opposed to God’s will. It is the fear of man over the fear of God.

Humility responds to God’s will—to the fear of His judgments and the needs of those around us. To the proud, the applause of the world rings in their ears; to the humble, the applause of heaven warms their hearts.

Someone has said, “Pride gets no pleasure out of having something, only out of having more of it than the next man.” Of one brother, the Lord said, “I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me.” (D&C 58:41.)

The two groups in the Book of Mormon that seemed to have the greatest difficulty with pride are the “learned, and the rich.” (2 Ne. 28:15.) But the word of God can pull down pride. (See Alma 4:19.)

With pride, there are many curses. With humility, there come many blessings. For example, “Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers.” (D&C 112:10.) The humble will “be made strong, and blessed from on high, and receive knowledge.” (D&C 1:28.) The Lord is “merciful unto those who confess their sins with humble hearts.” (D&C 61:2.) Humility can turn away God’s anger. (See Hel. 11:11.)

My beloved brethren and sisters, as we cleanse the inner vessel, there will have to be changes made in our own personal lives, in our families, and in the Church. The proud do not change to improve, but defend their position by rationalizing. Repentance means change, and it takes a humble person to change. But we can do it.

We have made some wonderful strides in the past. We will be lengthening our stride in the future. To do so, we must first cleanse the inner vessel by awaking and arising, being morally clean, using the Book of Mormon in a manner so that God will lift the condemnation, and finally conquering pride by humbling ourselves.

We can do it. I know we can. That we will do so is my prayer for all of us. God bless you for all the good you have done and will be doing. I leave my blessings on all of you and do so in the name of the Lord Jesus Christ, amen.

Gospel topics: Book of Mormon, pride, repentance, spirituality
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Pride: A Challenge from Within

By Elder Stephen D. Nadauld
Of the Seventy

The age-old problem described so well by prophets in the Book of Mormon and reiterated by modern prophets can beset any of us if we let it.

Ensign, July 1996, 16

We live in a glorious era of the earth's history when the fulness of the gospel has been restored. It is an exciting time to be a Church member: to see nearly 50,000 missionaries teaching the gospel to many of the nations of the earth, to have meetinghouses springing up like mushrooms, to have sacred temples rising majestically, to have the use of computers to search for ancestors, to hear prophets and Apostles by satellite transmission. Indeed, these are extraordinary times by any measure.

And yet there is a wise saying in French: *Plus ça change, plus c'est la même chose*, which means, "The more things change, the more they stay the same." Despite the progress, prosperity, and success of today's Church, there seem to be challenges to Church members that are common to men and women of all ages. We are blessed to have written records of the experiences of members of Christ's Church in previous eras, such as the Book of Mormon, a sacred record that provides wonderful insights about common challenges.

One of many such examples is found in the teachings of Jacob, the brother of Nephi and son of Lehi. The Nephites had separated from the Lamanites, they had been diligently taught principles of the gospel by Lehi and Nephi, the Church was established, and a temple had been built. Yet Jacob, who had been in the temple to obtain his "errand from the Lord" (Jacob 1:17), made this very interesting statement to the people: "Behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth *I can tell you concerning your thoughts*, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God" (Jacob 2:5; emphasis added). Jacob had been shown by God the minds and hearts of his people and therefore could prepare specific counsel for them.

He first spoke to the people in plainness about pride and then about immorality (see Jacob 2:12–22, 23–33). He clearly pointed out to the people that these sins were not challenges from outside the Church but from within, initiated in their thoughts—their minds and hearts—as they dealt with the daily challenges of living gospel principles.

Jacob's experience can be applied to our time. Today we live in a world full of external influences. As members of the Church, we are appropriately admonished to be "in the world but not of the world." In other words, we seek to establish an environment and a mind-set which allows us to withstand the enemy without. And it is certainly wise to do so, for there is ample evidence that the evils of the world can bring sorrow and tragedy whenever we do not protect ourselves against their influence.

However, Jacob's full message should be clear to every Latter-day Saint. There are challenges from within that are every bit as difficult as those from without. We must not assume that once

we are within the fold we will find our safety assured; rather, we need to be aware of the potentially serious pitfalls strewn in the way of converted, practicing Latter-day Saints. President Ezra Taft Benson’s admonition to study the Book of Mormon was designed to help us avoid some of the problems experienced by former-day Saints. As the Book of Mormon unfolds a thousand years of history, we receive extraordinary doctrinal teachings and practical wisdom from the experience of members of the Church.

Mormon, who compiled the record, had an especially interesting insight into the history of his people. In the space of 395 of our modern-day pages, he chronicled nearly 600 years of history. He also had his own personal experience to draw upon. When he paused in chapter 12 of Helaman to express his frustration with a repeating pattern he had observed that suggests how slow his people were to learn, we as members of the Church today should pay special attention. He begins by commenting in verse one about the “unsteadiness of the hearts of the children of men.” In verse two, he summarizes the 600 years as follows:

“Yea, and we may see at the very time when he [the Lord] doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.”

After Mormon rehearses that pattern of iniquity, he provides in verse six a classic one-verse analysis of the problem: “Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.” Mormon is amazed that a people can continue in such self-destructive behavior instead of simply acknowledging the godness of the Lord and letting themselves be led by His counsel.

Mormon continues his lament with a vivid analogy: “The children of men ... are less than the dust of the earth.

“For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

“Yea, behold at his voice do the hills and the mountains tremble and quake.

“And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.

“Yea, by the power of his voice doth the whole earth shake;

“Yea, by the power of his voice, do the foundations rock, even to the very center.

“Yea, and if he say unto the earth—Move—it is moved” (Hel. 12:7–13).

With occasional exceptions, the Church has endured the early period when its members were severely and directly tested from without. The early persecutions, the subsequent flight to the Rocky Mountains, and the challenges from the national government are behind us. There are stakes of Zion in many countries and lands. But is it possible that in not a few of these stakes, conditions are developing that have been described again and again in the Book of Mormon?

The age-old problem described so well by prophets in the Book of Mormon and reiterated by modern prophets seems to be one of pride. Pride in its many forms is the great challenge from within. Mormon expressed it so well when he said, “Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them” (Hel. 12:6). Once rooted in a person’s heart, pride sets the stage for spiritual downfall: unrighteous thoughts that spring up from within can lead to an unwillingness to be submissive or to follow counsel. For some, personal prosperity reinforces the notion that they are doing fine on their own. Others begin to feel that rules can be tailored a little to meet their personal desires. Sound teachings become old-fashioned, and leaders start to seem out of touch, unfeeling, or too old. None of these thoughts happen overnight but come gradually as humility and meekness are eroded by possessions, status, and prosperity. Pride causes a hardened heart and spiritual deafness, both of which can ultimately lead to a host of more serious sins. In the worst case, a person may go beyond self-destructive behavior and become an enemy to God, desiring to fight openly against His teachings.

A most disquieting aspect of the repeated cycles described in the Book of Mormon is the time frame, for an entire people can “become weak, because of their transgression, *in the space of not many years*” (Hel. 4:26; emphasis added). Whether it be individuals or a whole society, it is possible that decay from within can wreak havoc in a relatively short time.

As people individually or collectively experience conditions that may lead unwittingly to their own downfall, what can be done? I would like to recommend three steps that can help. First, Jacob acknowledged that the people had begun to have inappropriate thoughts: thoughts of gain, of advantage, of status, of power, of lust. How useful it would be from time to time to take an inventory of our thoughts and the feelings of our hearts. Such an examination might involve asking questions like, What do I spend time thinking about? Do I ever feel uneasy about my thoughts? How do my thoughts compare with concepts taught in the scriptures and by spiritual leaders? Have I read the Sermon on the Mount lately, and do I understand its applications? Am I nervous, anxious, and upset, or calm and confident?

Second, a behavior check may be helpful. Certain behaviors can be early warning signals; for example, spending patterns, “harmless” flirting, missing church meetings and assignments, and wearing temple garments inappropriately. The rationalizations are all familiar: “So and so does it.” “A little won’t matter.” “Nobody will know or care.” When we carefully and prayerfully examine our behaviors, the Spirit may prompt needed adjustments.

Third, it is useful to return to the basics and review the fundamental concepts of the plan of redemption. Alma observed, “Therefore God gave unto them commandments, *after* having made known unto them the plan of redemption” (Alma 12:32; emphasis added). We infer from this that an understanding of the plan of redemption is an important prerequisite to an appreciation of

commandments. Our motivation for the difficult act of repentance comes after and as a result of understanding the role that faith in the Lord Jesus Christ plays in the plan. Hearts are changed, thoughts are controlled, and behavior is modified when the plan is well understood.

Alma had firsthand experience with this principle. As both the chief judge and presiding high priest over his people, he observed that many of the difficulties they faced came from within: “For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world” (Alma 4:8). And so he appointed another to fill the office of chief judge and retained the office of high priest. “And this he did that he himself might go forth among his people, ... that he might preach the word of God unto them ... and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people” (Alma 4:19). Alma recognized that there was enormous power in teaching the plan—the doctrine, the word of God. This is equally true today.

How blessed we are to have the Book of Mormon and to learn from it enduring truths that can be so helpful for today. Life is complicated, and among its many challenges, some of the greatest come from within. But we are not destined to repeat the past if we can learn from it. May we echo the words of the ancient prophet Nephi: “I know in whom I have trusted.

“My God hath been my support. ...

“O Lord, I have trusted in thee and I will trust in thee forever. I will not put my trust in the arm of flesh” (2 Ne. 4:19–20, 34).

To learn this great lesson from the Book of Mormon that pride and reliance on the arm of flesh can be replaced with trust in the Lord is to be blessed for eternity by an extraordinary book containing the word of God.

Gospel topics: humility, plan of salvation, pride, repentance, scripture study

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“Raise the Bar”

Elder Henry B. Eyring

Brigham Young University–Idaho Devotional January 25, 2005

My beloved brothers and sisters, I am grateful to be with you again. I bring you the greetings of President Hinckley and the First Presidency, the Quorum of the Twelve, and especially Elder Bednar. You are loved and you are known and you are trusted.

Each time I come here, I am struck by what seems to be continuous change. Many new buildings now stand where once we looked across open fields. What was a fine junior college is becoming a distinguished university. Thousands of students enroll who seem to be ever brighter and more spiritual. They study in classrooms, some of which I saw today, equipped with powerful teaching aids unknown just a few years ago. New faculty are choosing to join us who have remarkable professional preparation and great faith in the restored gospel. The rate of growth in physical structures will slow down, but spiritual and academic improvement will continue and will accelerate.

Change is also accelerating in the world around us. Some of that change, like that in this university, is for the better. But much of the acceleration in the world is in troubles long prophesied for the last days. Each time you watch the evening news, you see stark evidence of that. You remember this scripture: “For behold, at that day shall he [meaning Satan] rage in the hearts of the children of men, and stir them up to anger against that which is good” (2 Nephi 28:20).

The Lord told us in the time of the Prophet Joseph that war would be poured out upon all nations. We see tragic fulfillment of that prophecy, bringing with it increased suffering to the innocent.

The giant earthquake, and the tsunamis it sent crashing into the coasts around the Indian Ocean, is just the beginning and a part of what is to come, terrible as it was. You remember the words from the Doctrine and Covenants which now seems so accurate: And after your testimony cometh wrath and indignation upon the people.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men’s hearts shall fail them; for fear shall come upon all people (Doctrine and Covenants 88: 88-91).

Fear shall come upon all people. But you and I know that the Lord has prepared places of safety to which He is eager to guide us. I think of that often. A few days ago, I heard two accounts of

God leading His children to safety on the coast of Thailand when that monstrous tsunami wave struck.

One was of people who accepted His apparently routine invitation to a Church meeting on a Sunday. The meeting was called by ordinary men who hold the priesthood of God. The meeting place was on higher ground, away from the coast. The people who gathered with the Saints were spared from physical death, while the places on the coast where they would have been were destroyed. As they were spared physical death, they were being strengthened against spiritual temptation and the wave of eternal tragedy it will bring to those who are disobedient.

The other account I heard was related to me by a Latter-day Saint who was led to safety by the Holy Ghost. He checked into a hotel on the ocean front in Thailand the day before the wave struck. He walked out on the beach. He felt uneasy. He went back to his hotel determined to check out. The hotel staff, I think worried that he didn't like the hotel, pressed him for a reason. They only reluctantly agreed to his leaving. He moved to another hotel, away from the beach. It was on higher ground. Because of that, he not only survived but stayed to serve the survivors.

The Lord is anxious to lead us to the safety of higher ground, away from the path of physical and spiritual danger. His upward path will require us to climb. My mother used to say to me when I complained that things were hard, "If you are on the right path, it will always be uphill." And as the world becomes darker and more dangerous, we must keep climbing. It will be our choice whether or not to move up or to stay where we are. But the Lord will invite and guide us upward by the direction of the Holy Ghost, which He sends to His leaders and to His people who will receive it.

The mists of spiritual darkness will become more dense as we climb. They are described in the Book of Mormon this way: "And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost" (1 Nephi 12:17).

But the word of God will guide those who develop the capacity to receive it through the ministrations of the Holy Ghost. A clear light piercing the darkness will show the way to those who have taken the Holy Ghost as a trusted and constant traveling companion.

Now my purpose today is to share with you what I have learned over the years about getting and keeping the companionship of the Holy Ghost. It isn't easy, but it is possible.

The foundation is a burning desire to qualify for that gift. Most of us who are members of the restored Church have enough faith to want the Holy Ghost at times. That desire may be weak and intermittent, but it comes, usually when we are in trouble. For us to be led upward to safety in the times ahead, it must become steady and intense.

The problem for most human beings is that when things go well, we feel self-sufficient. You remember the warning:

“And others will he pacify, [again speaking of Satan] and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell” (2 Nephi 28:21).

And later comes the warning:

“Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost” (2 Nephi 28:31).

If you examine your own experience carefully and honestly, you will see that you tend to seek the Holy Ghost most fervently when you are humbled by difficult circumstances or life-changing decisions. Remember the time you faced the prospect of teaching the gospel as a missionary perhaps in a new language where you couldn't understand what people were saying and you couldn't put a sentence together. Or, remember a time you had to make choices that might lead you toward, or away from, marrying someone. Those moments probably brought a great desire for the faith and the capacity to get the help of the Holy Ghost.

But if we have to be in trouble to want the Holy Ghost as a constant companion, then to have that steady desire we will have to be in steady trouble. There has to be a better way.

Happily, there is. Now you will have to find your own. I'll tell you mine. There is one for me that works: I choose to remind myself about my experience with what prophets have said about the peace and happiness that comes with the visitation of the Holy Ghost. It has been true in my life. Wilford Woodruff described it this way:

You may surround any man or woman with all the wealth and glory that the imagination of man can grasp, and are they satisfied? No. There is still an aching void. On the other hand, show me a beggar upon the streets, who has the Holy Ghost, whose mind is filled with that Spirit and power, and I will show you a person who has peace of mind, who possesses true riches, and those enjoyments that no man can obtain from any other source (Journal of Discourses, Vo. 2, p. 199, Wilford Woodruff, February 25, 1855).

That has been true for me. One of the ways I know that I'm feeling the influence of the Holy Ghost is that I feel a light and I am happy. When the Holy Ghost seems far from me, I feel a darkness and I am not happy. I have felt that ebb and flow of light and happiness in my life and so have you.

I like to feel of that light and I like to be happy. I don't have to wait for troubles and tests to make me want the help of the Holy Ghost. I can choose to remember what that companionship has been like, and whenever I do, I want that blessing again with my whole heart.

When we want the Holy Ghost and the peace of mind and enjoyment that comes with it, we know what to do. We plead with God for it in faith. It takes the prayer of faith to bring the companionship of the Holy Ghost. That faith has to be that God the Father, the Creator of all

things, lives and wants us to have the Holy Ghost and wants to send us the Comforter. It takes faith that Jesus is the Christ and that He atoned for our sins and broke the bands of death. With that faith we approach our Father in reverence and with confidence that He will answer. With that faith we close our prayer in the name of Jesus Christ as His true disciples, confident that our deep repentance, our baptism by His servants, and our faithful service in His cause have purified us and made us clean and worthy of the blessing we seek, the companionship of the Holy Ghost.

I have found myself setting a higher standard for my prayers for the Holy Ghost to guide me because of the great examples of others. A favorite for me is in 3 Nephi. Jesus had chosen disciples who would need the Holy Ghost as their companion when He was gone. Their example lifts me every time I read it and could lift you: “And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them” (3 Nephi 19:9). It helps me to plead with more desire and faith when I read again the answer to their prayer:

“The Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire. And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record” (3 Nephi 19:13-14).

My prayers to receive the help of the Holy Ghost have been strengthened by pondering the record of the scriptures. And so has been my ability to recognize the message which the Holy Ghost brings. The scriptures tell us why that is so. The scripture declares:

Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do (2 Nephi 32: 3-5).

I have found that is true: the words of inspiration from the Holy Ghost are words the Savior used. When I read the words spoken by the Savior in the scriptures, I grow in my capacity to recognize inspiration from the Holy Ghost. For that reason my personal scriptures tend to wear out unevenly. I go most often to those places in the Book of Mormon, in the Doctrine and Covenants, and in the Bible where the Lord is speaking. By doing that I can better recognize the voice of the Spirit when the Savior’s words echo easily in my mind.

Just as pondering the scriptures invites the companionship of the Holy Ghost, so does doing the things we have been told to do and doing them promptly. We are promised that the scriptures and the Holy Ghost will tell us all things that we should do. When we go and do what we have been told and do it the best we can, we qualify for more instructions of what to do. If we do not

act, we will not receive further instructions. My hero in this is the prophet Nephi, described in the book of Helaman. He is my example for “Go and do.”

And behold, now it came to pass that when the Lord had spoken these words unto Nephi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land, and began to declare unto them the word of the Lord which had been spoken unto him, concerning their destruction if they did not repent (Helaman 10:12).

His immediate obedience brought him the companionship of the Holy Ghost, just as it will for you and me. Here is the account:

The power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and conveyed away out of the midst of them.

And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people (Helaman 10:16-17).

Now, there is a wonderful way in which all the things about which we have spoken work together. Desire for the Holy Ghost leads us to the prayer of faith. Pondering the words of the Savior in the scriptures increases our capacity to recognize the voice of the Spirit. The Spirit and the words of Christ tell us all things that we must do. And as we do those things, we qualify for further inspiration by the Spirit. And, in time, that companionship of the Holy Ghost changes us. We feel the effects of the Atonement. Our desire for light increases, and so we pray with greater faith that our prayers will be answered. The scriptures open up to us more clearly, our power to obey becomes greater, and we are drawn ever upward, higher and higher, toward purity and happiness and eternal safety (see 3 Nephi 27:20; Alma 19:33; 3 Nephi 9:20).

Now, all this has some practical applications for each of us. One is that we can repent and be cleansed to qualify for the gift of the Holy Ghost. That makes us optimists. We can be forgiven and be worthy to receive the Holy Ghost. With that gift, things will work out. The Holy Ghost has a sanctifying influence. So, people can improve. Tomorrow will be better. We can have rising expectations.

You can set the bar for yourself a little higher and then a little higher, again and again. For instance, you returned missionaries can set your goal not to maintain the spirituality you felt in the mission field, but to rise higher. That will take work and determination but you can do it. Other people did some of your work for you, which you must now do for yourself. For instance, the Church set the bar higher for the standard to become a full-time missionary. Your mission president urged and lifted you to higher standards. Now, it is your responsibility to set the bar higher for yourself, not once, but again and again.

That is true for all of us, not just for those who have been missionaries. The faculty of this university face the daunting reality that here there will be perpetual education innovation. What

we have gone through was not only a transition from two to four years. It was a transformation into another kind of university, where education will be constantly getting better.

I've taught in such a place. In my ten years on the faculty at Stanford, I was blessed never to teach the same course twice. I moved from field to field and changed every course I taught, every time. I remember the nights when I was still working when the dawn came. I remember the adrenaline pumping when I stood to face students with material as new to me as it was to them. I know that I got help from the Holy Ghost. If that help came to me there, it will surely come in greater power here. So, while I appreciate the challenge the faculty and staff face in this university, I await the future with happy anticipation.

As the challenges around us increase, we must commit to do more to qualify for the companionship of the Holy Ghost. Casual prayer won't be enough. Reading a few verses of the scripture won't be enough. Doing the minimum of what the Lord asks of us won't be enough. Hoping that we will have the Atonement work in our lives and that we will perhaps sometimes feel the influence of the Holy Ghost won't be enough. And one great burst of effort won't be enough.

Only a steady, ever-increasing effort will allow the Lord to take us to higher ground. I know what some of you are tempted to think: "I'll have to be careful not to set the bar for myself too high. I wouldn't want to fail and be disappointed."

I did a little high-jumping over a bar in high school and in college. I know what it is like to be running toward the bar and see that it is higher than when you jumped last and that you are now looking way up at the bar. Some of you have been high-jumpers so that you know that it is very different when you come toward it so that you can look over it. I know what happens when you look up at that bar. You think, "That bar is over my head. Is it physically possible to put my whole body over a bar above my head?" As I look back, remember I was a physics student, I realized that I must have decided that some law of physics limited me. Well, the laws of physics did apply, but the limits were more in my mind than in reality. When I now see junior high school students, some of them girls, jumping higher than my best, I wish that I were young again. I'd set my expectations higher. More was possible than I thought, and more is possible spiritually for you and for me. And more is necessary. Set the bar a little higher for yourself. And then set it a little higher. In spiritual things you have a heavenly power lifting you beyond where you are now. The Lord promises that unending rise in his own voice in the Doctrine and Covenants: "That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day" (Doctrine and Covenants 50:24).

You can set the bar higher for yourself to get more power of faith to pray for the gift of the Holy Ghost. You can set it higher for yourself to have the scriptures opened so that you will come to know the Savior's voice. You can set it higher for yourself to be obedient in the things He asks of you. And you can set the bar higher in your expectation for peace in this life and your hope, even your assurance of eternal life in the world to come. You can set your expectations for

yourself a little higher and then a little higher, with confidence that a loving Heavenly Father and His Beloved Son will send you the Holy Ghost and lift you higher and higher, toward Them.

I testify that God the Father lives and hears our prayers. He loves us. He loves His Son, our Savior, and He loves those who love and serve His Son. The Holy Ghost is real and constant in His service. I testify that the keys which unlock the gift of the Holy Ghost were restored through the Prophet Joseph and are now exercised by President Gordon B. Hinckley. When the Lord's authorized servants say the words, "Receive the Holy Ghost," I know that God honors that promise, as we honor our covenants with Him.

Now as I leave you I would like to tell you something personal about you. I have been away from here a long time. If you had told me that an institution and students and the faculty could rise as high as they have risen spiritually in so short a time, I would have said, "It is not possible." Just as I used to wonder if I could possibly keep going higher and higher jumping over a striped bar in a track field.

I can't imagine where this University will be in just a little while. I pray with all my heart that you know that I gave this message to you with a feeling of optimism, not of pessimism. I did not plan to speak to you about the hard times that are ahead and they are real, and they are coming. But as I prepared to come here I was given a feeling of light and confidence about you, that somehow the people I would be speaking to today were special, brought here and chosen because of your capacity to rise higher than you yourself would think even possible spiritually.

As I was preparing to come, I was awakened, I will even tell you the time of day, at 1:00 in the morning. I had slept for only two or three hours and I think the Holy Ghost did it by telling me, "You're rested," which didn't seem reasonable at that hour. "It is time to go."

So, I got up. In a period of five hours, when I planned to talk about quite a different thing, I wrote what I have given you. I was surprised. I thought that this isn't the kind of thing you talk to young people about. You should tell more stories, or tell them something amusing, or try to catch their attention.

But know you are special. Heavenly Father is inviting you upward, and you can move there if you have the determination and the grit to say to yourself, "I don't have to be forced by circumstances to seek the Holy Ghost."

There will be some private things that you need to repent of. There will be some things you need to begin to do that you haven't been doing. The Holy Ghost will tell you what those are and tell you all things that you must do. And I have every confidence you will not be overwhelmed, that Heavenly Father and the Savior will lift you up, and the Holy Ghost will be your companion in a more constant and powerful way.

There is a God. He is our Father. He really knows us. He knows the future. I don't know how He knows it in such detail, but He knows the future. He knows every challenge ahead of you. He

knows every opportunity ahead of you. He knows your power and wants to lift you to every opportunity and to be able to go through every trial that may be ahead of you, and to go through, smiling. You will hear President Hinckley say, "I'm an optimist." That is not just in his personality, that's a fruit of having the Holy Ghost as a companion.

I testify to you that the Holy Ghost can speak to your heart and your mind. And you can train yourselves to know that voice in such a way that you might move away from the beach as that man did in Thailand, or might be impressed to go to a sacrament meeting when you are on vacation, as people did in Thailand. They could have easily said, "Well, we are on vacation." But no, they went to where the Lord wanted them to go.

You will be the ones who will be able to hear the voice of the Spirit, and it will bless you in the times ahead. In the name of Jesus Christ, Amen.

http://www.byui.edu/speeches/eyring_jan2005.htm

I too believe
that God will
always make a
way where
there is no way.
I believe that if
we will walk in

obedience to
the
commandments
of God, if we
will follow the
counsel of the
priesthood, he

will open a way
even where
there appears to
be no way.

--Gordon B. Hinckley,
Ensign, July 1995, p. 2

Lesson 34 “How Could You Have

Forgotten

Your God?”

Helaman 6–12

Purpose

35683, Book of Mormon Gospel Doctrine Teacher’s Manual, 34: “How Could You Have Forgotten Your God?”, Purpose, 150

To help class members recognize the cycle that leads from righteousness to wickedness and back to righteousness.

Preparation

1. Read, ponder, and pray about the following scriptures:

- a. Helaman 6:1–14. The Lamanites become more righteous than the Nephites. The people are blessed with peace and prosperity.
- b. Helaman 6:15–10:1. The Nephites become proud and wicked. Nephi calls the people to repentance. After witnessing the events surrounding the murder of the chief judge, some accept Nephi as a prophet, but most remain unrepentant.
- c. Helaman 10:2–11:6. The Lord gives Nephi the sealing power. Nephi asks the Lord to chasten the Nephites by sending a famine.
- d. Helaman 11:7–38; Helaman 12. The Nephites humble themselves and repent. The Lord sends rain at Nephi’s request and again blesses the Nephites with peace and prosperity. Mormon identifies the cycle of righteousness and wickedness and tells how to break the cycle.

2. Prepare the following wordstrips:

Righteousness and Prosperity

Pride and Wickedness

Destruction and Suffering

Humility and Repentance

If you do not want to use wordstrips, write the words on the chalkboard when the lesson calls for the wordstrips.

3. If *Book of Mormon Video Presentations* (53911) is available, prepare to show “The Pride Cycle,” a fifteen-minute segment. If the videocassette is not available, assign a class member to prepare to briefly explain the events described in Helaman 7:13–29; Helaman 8; Helaman 9.

Suggestions for Lesson Development

Attention Activity

As appropriate, use the following activity or one of your own to begin the lesson.

Write the following numbers on the chalkboard: 2, 3, 5, 8, 12

Point out that these numbers follow a particular sequence. Ask class members what the next three numbers of the sequence will be. (The next three numbers are 17, 23, and 30. You may need to explain that the pattern is formed by adding 1 to the first number, 2 to the second number, 3 to the third number, and so on.)

Explain that in the Book of Mormon there is a pattern that is almost as predictable as this sequence. The pattern is repeated many times. By recognizing this pattern, we can avoid doing what led to the destruction of the Nephites.

Scripture Discussion and Application

Prayerfully select the scripture passages, questions, and other lesson material that will best meet class members' needs. Discuss how the selected scriptures apply to daily life. Encourage class members to share appropriate experiences that relate to the scriptural principles.

This lesson is divided into four sections. Each section deals with one stage of the pride cycle. At the times indicated, place on the chalkboard the wordstrips that correspond with each section. Draw arrows to connect the wordstrips, as shown below:

Righteousness and Prosperity

Righteousness and Prosperity

Pride and Wickedness

Destruction and Suffering

1. The people are righteous and are blessed with peace and prosperity.

Read and discuss selected verses from Helaman 6:1–14. Remind class members that Nephi and Lehi had been missionaries to the Lamanites and had helped many of them repent and be baptized. The Lamanites soon became more righteous than the Nephites.

· What characteristics did the Lamanites have that helped them become more righteous than many of the Nephites? (See Helaman 6:1.) How did the converted Lamanites try to help the Nephites? (See Helaman 6:4–6.) What was the result? (See Helaman 6:7–14.)

Place the wordstrip *Righteousness and Prosperity* on the chalkboard.

2. The Nephites become proud and wicked. Nephi calls them to repentance.

Discuss Helaman 6:15–10:1. Invite class members to read selected verses aloud. Point out that after the Nephites became prosperous, many of them began to forget God and seek after riches and other worldly things.

Place the wordstrip *Pride and Wickedness* on the chalkboard.

- Why does prosperity often lead to wickedness? (See Helaman 6:17; Helaman 7:20–21.)
- Have class members read Helaman 6:21–24 and Helaman 7:4–5 and identify the characteristics of the Gadianton robbers. Which of these elements exist today? How can we appropriately fight evil influences in our communities?
- Who was the source of the secret combinations? (See Helaman 6:25–30.) What did the Nephites do as Satan “got great hold upon [their] hearts”? (See Helaman 6:31.)

Have class members read Helaman 6:34–38, looking for contrasts between the Nephites and the Lamanites. You may want to summarize class members’ responses on the chalkboard in a chart like the one below:

NEPHITES	LAMANITES
Dwindled in unbelief (verse 34).	Grew in the knowledge of God (verse 34).
Grew in wickedness and sin (verse 34).	Walked in truth and righteousness before God (verse 34).
Lost the guidance of the Spirit of the Lord (verse 35).	Received the Spirit (verse 36).
Built up and supported the Gadianton robbers (verse 38).	Preached the word of God to the Gadianton robbers (verse 37).

Why did the Spirit “withdraw from the Nephites”? (See Helaman 6:35.) Why did the Lord “pour out his Spirit upon the Lamanites”? (See Helaman 6:36.) What can this teach us about how we can receive the influence of the Holy Ghost?

Explain that when the Nephites continued in their wickedness, the Lord sent Helaman’s son Nephi to call them to repentance. When Nephi saw the wickedness of the people, “his heart was

swollen with sorrow” (Helaman 7:6). He knelt on his garden tower to pray. As he poured out his soul to God, a group of people gathered, curious to know why he mourned for the wickedness of the people (Helaman 7:11).

If you are using the video presentation “The Pride Cycle,” show it now. If you are not using the video presentation, ask the assigned class member to give a brief report of the events described in Helaman 7:13–29; Helaman 8; Helaman 9.

- How did the people react when Nephi rebuked them for their wickedness? (See Helaman 8:1–10.) Why did so many remain unrepentant?
- How did the people react after Seantum confessed to murdering his brother, the chief judge? (See Helaman 9:39–10:1.) After the people debated whether Nephi was a prophet or a god, they left him standing alone. What can keep us from listening to latter-day prophets?

President Ezra Taft Benson said: “The two groups who have the greatest difficulty in following the prophet are the proud who are learned and the proud who are rich. The learned may feel the prophet is only inspired when he agrees with them; otherwise, the prophet is just giving his opinion—speaking as a man. The rich may feel they have no need to take counsel of a lowly prophet” (*The Teachings of Ezra Taft Benson* [1988], 138).

3. The Lord gives Nephi the sealing power. The unrepentant Nephites face warfare and famine.

Read and discuss selected verses from Helaman 10:2–19; Helaman 11:1–6. Point out that the Nephites forgot the Lord and continued in wickedness. Because of their wickedness, the people experienced devastating destruction and suffering.

- The Lord gave Nephi the sealing power, saying that “all things [would] be done according to [Nephi’s] word” (Helaman 10:5–10). Why did the Lord entrust Nephi with such great power? (See Helaman 10:4–5.)
- What happened to the people after they rejected Nephi and disobeyed God? (See Helaman 10:18–11:2.) What did Nephi pray for in order to help the people remember the Lord and repent? (See Helaman 11:4.) Why did Nephi pray for famine instead of war? (See Helaman 11:4.) How was Nephi’s prayer answered? (See Helaman 11:5–6.)

Place the wordstrip *Destruction and Suffering* on the chalkboard.

4. The Nephites humble themselves and repent.

Read and discuss selected verses from Helaman 11:7–38; Helaman 12. Explain that the destruction and suffering of the famine influenced the Nephites to turn to the Lord for relief. They humbled themselves and repented.

Place the wordstrip *Humility and Repentance* on the chalkboard.

- What can we learn from the Lord’s answer to Nephi’s prayer to end the famine? (See Helaman 11:10–17.) What did the Lord require of the people before He would end the famine? (See Helaman 11:14–15.)
- How were the people once again blessed for their faithfulness? (See Helaman 11:20–21.)
- What was the first sign that the short-lived period of humility and righteousness was ending? (See Helaman 11:22.) How did Nephi, Lehi, and their brethren put an end to this contention? (See Helaman 11:23.) In what ways can teaching “true points of doctrine” help us put an end to contention?
- Following another period of wickedness and destruction by warfare, what helped the people repent and turn to the Lord? (See Helaman 11:28–34.) As we are surrounded by similar conditions of wickedness, what can we do to always remember the Lord?
- Two years later, the Nephites “began again to forget the Lord their God” (Helaman 11:36). Why do you think people are so quick to forget the Lord? In what ways might we be forgetting the Lord today?
- Mormon said that “the children of men . . . are less than the dust of the earth” (Helaman 12:7). On what basis did he make this statement? (Have class members take turns reading verses from Helaman 12:1–6, Helaman 12:8.)
- We have the freedom to obey or disobey God’s commandments but not to choose the consequences of our actions. What did Mormon say will be the fate of those who disobey? (See Helaman 12:25–26.) What will be the fate of those who repent and obey the Lord? (See Helaman 12:23–24, Helaman 12:26.)
- Direct class members’ attention to the cycle on the chalkboard. How can people break away from this cycle? (See Alma 62:48–51; Helaman 12:23–24.)

President Gordon B. Hinckley said: “Seek for the real things, not the artificial. Seek for the everlasting truths, not the passing whim. Seek for the eternal things of God, not for that which is here today and gone tomorrow. Look to God and live” (*Teachings of Gordon B. Hinckley* [1997], 494).

Conclusion

Read the following statement by Elder Gordon B. Hinckley, in which he spoke of the Book of Mormon:

“No other written testament so clearly illustrates the fact that when men and nations walk in the fear of God and in obedience to his commandments, they prosper and grow, but when they disregard him and his word, there comes a decay that, unless arrested by righteousness, leads to impotence and death” (in Conference Report, Oct. 1979, 10; or *Ensign*, Nov. 1979, 8).

As directed by the Spirit, testify of the truths discussed during the lesson.

Additional Teaching Ideas

The following material supplements the suggested lesson outline. You may want to use one or both of these ideas as part of the lesson.

1. Avoiding the pride cycle

Ask class members to think about an embarrassing or foolish mistake or choice they have made. Then ask them to think about what they have done to avoid repeating that mistake. Give class members the opportunity to share these experiences.

Discuss why the Nephites continued making decisions that led them from righteousness to wickedness, resulting in destruction and suffering.

- What can we learn from the Nephites to help us avoid making the same mistakes that they made?

2. “They have testified of the coming of Christ” (Helaman 8:22)

Explain that prophets testify of Jesus Christ, as do all things in heaven and on the earth. Then have class members take turns reading verses from Helaman 8:11–24, looking for the many witnesses of the Savior in those verses. As part of this discussion, you may want to give particular attention to the account of Moses’ brazen serpent:

- What did the brazen serpent symbolize? (See Helaman 8:13–15; see also Numbers 21:6–9; John 3:14–16.) How can we increase our faith in Christ? How has your faith in Christ and His Atonement affected your life?

As a conclusion to this discussion, you may want to read the testimony of the current President of the Church from a current conference issue of the *Ensign*.

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Using Old Stored Food

Before using old storage, determine the safety of the food. When in doubt, throw it out. Do not taste any food which may be unsafe.

1. Food was not processed properly.
If improper processing times, methods, and/or recipes were used for home canned vegetables and meats, the jar may be sealed, but the product deadly—DO NOT TASTE—discard. Use only **scientifically approved** recipes for home canning.
2. Look for the following signs of spoilage—DO NOT TASTE—discard:
 - a. Bulging lid—lid must be definitely concave; seal cannot be lifted with fingers.
 - b. Milky appearance to liquid—as food ages the liquid will become more cloudy and a residue will begin to form in bottom of jar—this is the food sluffing off, but the appearance should not be milky.
 - c. Mold growth of any kind .
 - d. Slimy appearance or texture.
 - e. Rancid odor—especially in foods which contain any amount of fat, like dehydrated protein.
 - f. Corrosion on inside of can, especially along seam (particular problem with canned foods older than 10 years or more.
 - g. Rust—especially on seam or seal of can.
 - h. Frozen can or bottle— freezing produces hairline fractures in seal and allows spoilage to begin.
 - i. Off-smell—food generally changes in odor as it ages, if the smell has developed to the point it is undesirable, discard.
 - j. Food stored in non-food grade container— the container was not meant for food or once contained a non-food product (garbage bags, garbage cans, cleaning bottles or buckets, kitty liter, etc.).

Discarding Old Food

If safety is not in question but quality and nutrition are undesirable, discard by placing in compost pit, spread over garden, feed to livestock, or discard in the landfill. If the quality is such that you will not to eat it—do not give to food banks, it will not be any more acceptable to them. But, if the food is desirable to eat and safe, food banks are always in need of donated food. If food safety is questionable, discard in a closed container then inside trash container. Do not feed to pets.

Using “Acceptable” Older Food

The longer food is stored the more the flavor, texture, color, and odor will change. If the food is safe (use the check list above), then the following may be used to create tasty dishes. Coverup strong flavor with spices, herbs, or other flavorings (cinnamon, nutmeg, cloves, Italian seasoning, creole seasoning, etc.—the stronger the flavoring the greater the coverup). Hide softening texture by pureeing, or mixing with other foods. Color will not be as noticeable if added to other foods.

Food Storage Cooking School—Low and Hendricks, USU Extension, Salt Lake County, 1/99.
Copies may be made for individual and non-profit use.

8-20

The 4-page handout containing:

PRIMARY PRIORITY–THE BASIC FOOD STORAGE PLAN
SECONDARY PRIORITY–SUPPLEMENTAL FOODS
SUGGESTED HIGH-PRIORITY NON-FOOD STORAGE ITEMS
SUGGESTED LIST OF LOW-PRIORITY NON-FOOD STORAGE ITEMS

is located in the teacher’s packet and should be copied from that packet for each class member.

The following pages are provided as a substitute for this CD, but the non-food items are not contained in this handout.

BASIC FOOD STORAGE WORKSHEET

Basic storage is the foundation of any good food storage program. It is composed of life-sustaining foods that store well for long periods. A year's supply of garden seeds for planting should be stored so that the diet may be supplemented with fresh vegetables. Where garden space is limited, a multiple vitamin pill should also be stored for daily use by each person during long periods of emergency. Vitamins deteriorate over time and must be replaced by the expiration date on the container.

The following recommendations are estimated for an average adult and supply 2300 calories per day for 1 year. Amounts for children are a percentage of the adult portion and can be estimated as follows: age 3 and under - 50%; ages 4 to 6 - 70%; ages 7 to 10 - 90%; ages 11 and up - 100%.¹ Instructions for using the worksheet are on page 16.

GRAINS 300 pounds/person

	GOAL	HAVE	NEED
Wheat			
Flour			
Wheat germ			
Bran			
Pancake mix			
Brown rice			
White rice			
Oatmeal			
Oat groats			
Corn			
Cornmeal			
Masa harina			
Popcorn			
Rye			
Buckwheat			
Millet			
Barley			
	GOAL	HAVE	NEED
Macaroni			
Noodles			
Spaghetti			

¹Franz, Kay B. "Food Storage and Children," *Ensign*, March 1998, 71.

Boxed macaroni & cheese			
Other pasta			
Couscous			
Crackers			
Cooked cereals			
Other			
TOTAL			

MILK 75 pounds/person (50 pounds makes about 60 gallons)

GOAL:

HAVE:

NEED:

SUGAR, HONEY, & SWEETENERS 60 pounds/person

	GOAL	HAVE	NEED
White sugar			
Brown sugar			
Powdered sugar			
Honey			
Molasses			
Corn syrup			
Pancake syrup			
Jam			
Jelly			
TOTAL			

SALT 5 pounds/person (1 box = 26 ounces)

GOAL:

HAVE:

NEED:

FATS 20 pounds/person

	GOAL	HAVE	NEED
Oil			
Shortening			
Dry margarine			
Salad dressing			
Miracle Whip			

Mayonnaise			
TOTAL			

DRIED LEGUMES 60 pounds/person

	GOAL	HAVE	NEED
Pinto beans			
Kidney beans			
White beans			
Garbanzo beans			
Lima beans			
Black beans			
Pink beans			
Blackeye peas			
Soybeans			
Lentils			
Split peas			
Fifteen bean mix			
Refried beans /2			
Canned beans /2			
Chili with beans /2			
Peanut butter			
Other			
TOTAL			

INSTRUCTIONS FOR USING THE BASIC FOOD STORAGE WORKSHEET

1. Use the recommended amount at the top of each section to determine the total goal amount by multiplying by the number of persons in the family. For example, to determine the total goal amount of grains for a family of 5, multiply 300 pounds by 5 for a goal of 1500 pounds of grains. Enter this number in the GOAL column TOTAL line.
2. Determine how much of each different item you wish to have in order to meet the desired total goal and enter it in the GOAL column on the appropriate line. The chart, Basic Food Weight Equivalents, can help you figure a minimum amount of specific foods based on your current usage.
3. Inventory your food storage and enter the amounts on the appropriate lines in the HAVE column.
4. Subtract the amount in the HAVE column from the amount in the GOAL column for each line to determine the amount still needed and enter it in the NEED column.
5. Make a plan for acquiring items in the NEED column in a specific amount of time.

GRAINS

Whole grains provide fiber, vitamins, and trace minerals, including iron, which are not always found in processed or refined grains. When grains are a major part of the diet, eating whole instead of refined grains will make a difference nutritionally. Whole grains can also be sprouted. Therefore, at least sixty-five percent of the grains should be whole grains. The remaining thirty-five percent can be processed or refined grains and grain products, if desired, but any whole grain that is altered has a shorter shelf life.

MILK

This is the most expensive part of food storage and has only a 2 to 3 year shelf life. Buy only what you use, even if it less than the recommended amount, to avoid waste. Recent studies have shown that less milk can be stored and used if more grains are stored and used. Store one 50-lb. bag for every gallon of milk you use in a week. For example, if your family drinks 4 gallons of milk a week, store four 50-lb. bags or 200 lbs. of milk.

SALT

At least half of the salt stored should be iodized.

Canning or pickling salt contains none of the additives found in table salt that keep it free flowing. It is better for canning and pickling since it produces a clear rather than a cloudy liquid.

Use the following chart to determine how many 26 ounce cylinder boxes of salt to store:

<u># people</u>	<u># boxes</u>
1	3
2	7
3	10
4	13
5	16
6	19
7	22
8	25

LEGUMES

Because dry beans approximately double when cooked, one pound of cooked or canned beans does not equal one pound of dry beans. Instead, one pound of canned beans equals about one half pound of dry beans. When figuring amounts of canned beans into the total, this must be considered. Therefore, /2 (divided by 2) is on the worksheet to remind you that you must divide by two to determine how many pounds of dry beans you really have.

NOTE: Variety need not be limited to what is on the worksheet. If other items fit into any of the categories, add them to the list. Remember to store only what you and your family will eat. Eat what you store and store what you eat. If you do not use something from your storage every day, you are storing the wrong things.

When basic storage is becoming complete, start on expanded storage. Expanded storage would include foods that supply total nutritional needs, add variety, and allow for personal preferences. This would include items normally used each day, such as baking powder, spices, and canned fruits and vegetables. It is wise to first obtain fruits and vegetables high in vitamins A and C and food items that make the basics more versatile. Each person should have a minimum of 2 cups of fruits and vegetables each day.

VITAMIN A

Tomatoes
 Tomato soup
 Tomato juice
 Tomato sauce
 Tomato paste
 Spinach and other greens
 Yams
 Vegetable soup
 Carrots
 Apricots
 Pumpkin
 Mixed vegetables
 Peas (not dried)
 Squash
 Peaches

VITAMIN C

Tomatoes
 Tomato soup
 Tomato juice
 Tomato sauce
 Tomato paste
 Spinach and other greens
 Sweet potatoes
 Orange breakfast drink
 Orange juice
 Enriched juices
 Mandarin oranges
 Corn
 Pineapple juice
 Peppers

Recommendations for the amounts of basic foods to store are based on information from ESSENTIALS OF HOME PRODUCTION AND STORAGE published by The Church of Jesus Christ of Latter-day Saints.

Preparing for Home Emergencies and Natural Disasters

If there was a power outage in your home and someone fell and scraped a knee in the dark, would you know where to quickly find first aid supplies in your home? Would you know how to treat the wound?

It is important that you and your family have certain basic emergency and first aid supplies available at your home so that you can respond to home emergencies and to natural disasters. Your emergency supplies should be organized and kept all in one place where you can access them easily and quickly. Each family member should know where these supplies are and have a basic knowledge of how to use them.

Recommended Emergency Supplies

Here is a general list of the supplies you should have for home emergencies and natural disasters:

1. Supply of prescription and other necessary medications.
2. Flashlight with extra batteries.
3. Portable, battery-powered radio for receiving emergency communications.
4. Waterproof matches, and either long-burning candles or a kerosene-type lamp with extra fuel, all properly stored.
5. Fire extinguisher, ABC or dry-chemical type for all classes of fires. Check the expiration date and be sure you practice and know how to use it.
6. Electrical fuses, if needed for your home.
7. Rope ladder to hold your weight if you need to exit upper floors of your home to ground level, and some additional length of rope for multipurpose use.
8. First aid instruction book.
9. Blankets and sheets. These can be used for warmth, for splints, and for transport of injured persons.
10. First aid supplies:
 - Medical-grade vinyl gloves
 - Poison ivy relief cream
 - Burn relief cream
 - Sunscreen, SPF of 30 or greater
 - Antibiotic ointment, Polysporin® or similar
 - Sting relief lotion or ointment, calamine or similar
 - Box of sterile gauze pads, either 3" x 3" or 4" x 4"
 - Abdominal (ABD) or combine sterile pad, 5" x 9"
 - Rolled gauze of 2 sizes, 2" x 4 yards and 4" x 4 yards
 - Bandages of assorted types: finger, knuckle, plastic, Telfa®, and general adhesive
 - Sterile oval eye pad
 - Small sharp scissors
 - Tweezers with pointed tip
 - Thermometers, oral and rectal (for babies)
 - Elastic bandage, 3" x 6"
 - Instant ice pack

- Roll of adhesive tape, 1" wide, may use plastic type if preferred
- Triangular bandages, 2
- Package of safety pins, assorted sizes
- Absorbent cotton balls, 1 box
- Diarrhea remedy, Pepto-Bismol® or Kaopectate® or similar
- Popsicle® (craft) sticks or finger splints
- Antibacterial soap, liquid or bar
- Medicine dropper
- Water purification tablets
- Small bottle of bleach
- Sharp knife or multipurpose knife/tool
- Bottles of aspirin, ibuprofen, and acetaminophen (children's or liquid if needed)
- Splint materials: thin boards 2-3' long
- Cough syrup and throat lozenges
- Large plastic trash bag and several smaller, zip-closure bags

You may need to add other items that are particular to your climate and to the types of natural disasters that you have in your area. If mosquitoes are a problem or could become one (after a hurricane, for example), you may wish to add mosquito repellent to your supplies.

Include consecrated oil with your supplies so priesthood blessings can be given if needed. Also be sure to include the scriptures and some favorite toys, games, songs, or books so that your family will be able to have some degree of normalcy if a time of emergency comes.

Other activities and situations may call for additional types of supplies. For example, for a car trip you may need to add roadside reflectors or flares. For camping, you may need to add a small saw, signal mirror, compass, multipurpose knife/tool, whistle, and other pertinent items. For hiking kits include moleskin to prevent and treat blisters. For both camping and boating kits be sure to include aloe vera gel for treatment of sunburn. Hiking kits can be more compact and include only very essential items that can be easily carried in your daypack.

These emergency items need to be stored in a waterproof, durable container and protected from the access of small children. Be sure to check the dates on medications at least annually to make sure medications are current. If you dispose of any medications, do so safely so that children will not find and eat them.

Assembling the supplies listed above may take you some time and money if you have not yet begun. The important thing is to begin now to plan for an emergency. Start by gathering a few of the most important emergency items, then add to your supplies as quickly as your time and money allow. Some packaged first aid kits can be used as a baseline and then additional supplies added as you can afford to do so. A few of the local Red Cross chapters even have facilities for assembling your own first aid kits.

A Family Emergency Plan

Besides emergency supplies, your family should have a plan for how to respond to an emergency. Take time regularly to discuss and practice for emergency situations with your

family. Have fire, tornado, or earthquake drills so that children will all know how to safely exit your home and where to gather.

In planning for emergencies, consider what would happen if a parent or another family member were not at home during an emergency. Would the family members at home be able to respond to the emergency? Responsibilities for emergency response should be divided and often duplicated among family members so that regardless of who is at home, the family will still be able to respond properly. You should have a plan for how family members will contact one another if the family is scattered during the emergency. This may include having a prearranged meeting place, a code word, or a relative's phone number.

Knowledge of first aid procedures will be invaluable for your family during any type of emergency situation. Younger children can learn most of these procedures, even CPR. First aid classes are offered at many locations within most communities. The Red Cross chapter in your community generally will offer a good basic first aid course, several types of first aid handbooks including a wilderness- and boating-specific types, and even first aid kits for purchase or occasionally that you can assemble yourself. The Community Emergency Response Training (CERT) classes are very good for emergency preparation. Neighbors can participate in emergency training together to share their skills.

In preparing your children for emergencies, consider the effect that exposure to repetitive media and news reports of real disasters may have on your children. You may wish to limit such exposure to reduce stress and anxiety. The Federal Emergency Management Agency website (www.fema.gov/kids) has some wonderful material to assist children in learning more about disaster preparedness. They have a program on the website called becoming a "Disaster Action Kid".

Finally, help your family to know that if they are prepared, they need not fear emergency situations.

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Preparing for Emergencies

Just in Case

In every family there are unforeseen circumstances that call for immediate action. A child swallowing cleaning agents or medicines, someone sustaining a serious wound, natural disasters, an unexpected loss of a job or reduction in income—any of these can catch families unprepared.

When the Teton Dam burst in Idaho in 1976, President Spencer W. Kimball said, “We don’t know where another dam is going out or where a river is going to flood, or whether an earthquake is going to come, or what’s going to happen. We just are always prepared because the Lord said, ‘If ye are prepared, ye shall not fear.’ (D&C 38:30.) And that’s the only way to have peace and security—to be prepared.” (Kaysville, Utah, Grain Elevator dedication, 10 June 1976.)

Things to Know

Useful exercises conducted at home evening or at an appointed time can prepare family members to know—

- The location of first-aid equipment in the home. (See your pediatrician or family doctor for a complete list of standard medications to have on hand.)
- The location of fire extinguishers (near doors).
- The location of shut-off valves for electricity, gas, and water.
- The location of emergency water supplies (storage tanks, water heater, waterbed mattresses).
- Where important documents and valuables are stored, both inside and outside the home.
- Where to meet if the home is so damaged or dangerous that family members must leave or cannot enter the home.
- The best method of escaping the home in case of fire (practiced at intervals).
- Who is responsible for which younger members of the family.
- How to perform basic first aid.

In addition, most families keep near their telephones the numbers of the doctor, hospital, paramedics, fire department, police, civil defense authority, ward/branch leaders, and neighbors.

Safety Survey

Families can learn much about their homes by surveying potential hazards that need correcting. Finding latent dangers in time can prevent emergencies and disasters. Look for—

- Loose wires and extension cords under rugs.
- Poisons and cleaning agents within reach of children.
- Blockage of furnace vents.

- Floor drains with standing water.
- Obstacles on stairs and landings or at exits.
- Poorly ventilated flammable storage (fuels, oily rags, stacks of old papers, etc.).
- Poorly lighted stairs.
- Weak batteries in smoke detectors.
- The absence of ropes, ladders, or poles to exit upstairs windows.
- Ineffective locks, bolts, and burglar alarms.

The family car could also do with a periodic inspection to assure that necessary equipment is working and emergency items are where you expect them to be when you need them. Consider, for example, stocking your car with some tools, a blanket, flashlight, fire extinguisher, jack and spare tire, flares or flasher unit, chain, shovel, jumper cables, rainwear.

A Year's Supply

Families who have a year's supply of food, clothing, and fuel should rotate their supplies and take periodic inventory. As part of your effort to be prepared and to manage your family's resources well, you will want to review your food storage and other materials. Basic storage might include—

- Grains (wheat, rice, etc.).
- Nonfat dried milk.
- Sugar/honey.
- Legumes (beans, peas).
- Salt (iodized in some areas).
- Vegetable oil (fat).
- Drinking water (14 gallons recommended for each family member), plus water for washing and cooking.
- Vitamins (replaced within 2 to 5 years).
- Garden seeds, for planting to supplement stored diet.
- Bedding, clothing, fabric, thread, needles.
- Wheat grinder (hand-powered).

- Medical supplies.
- Scriptures, books, learning supplies.

Frequently recommended supplements include canned or dried fruits, vegetables, and meats for variety.

If we are prepared we shall live providently and without fear in our daily lives, even in emergency conditions. These conditions, however, can sometimes be prevented through good planning and preparation.

Planning Your Estate

Brigham Young once said, “A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage.” (In *Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1954, p. 292.) Estate planning is the way we manage our major financial resources and properties to “dispose of it to [our] own advantage.” Estate planning may involve purchasing a home, making investments, selecting insurance, setting aside retirement income, and creating wills and trusts. This kind of planning, begun early in life, can help provide financial security for a family throughout several generations.

Purchasing a Home

Long-term investments like a home yield benefits both early in one’s life and at the time of retirement, when income usually drops. Church leaders have long encouraged us to own our own homes, where it is possible and legal to do so.

Consider these ideas when buying a home--

- Avoid spending more than 25 to 40 percent of your take-home pay for the total house payment, including insurance, taxes, and maintenance costs.
- Shop for the best interest and terms on the mortgage.
- When looking for a house, consider its location. The neighborhood; community services available; resale potential; and proximity to schools, Church, and shopping all affect the value of a home.
- When considering the total cost of a home, include the costs of moving, landscaping, furnishing, remodeling, making additions, and probable maintenance. Sometimes, buying and fixing up a well-constructed home can add several thousand dollars to your equity.
- Determine how energy efficient the home is. How hard would it be to make it energy efficient?
- Whether building, buying, or remodeling, shop for contractors, real-estate agents, attorneys, bankers, and lending institutions with a reputation for service, stability, and a willingness to stand behind their work.

- Calculate ahead of time all closing costs, and plan to pay them in cash at the time of the sale.

Investments

There are numerous ways to invest money that may bring an increased return. However, most investment involves a certain amount of risk. Carefully consider counsel from Church leaders to avoid high-risk speculative investments:

“Investment debt should be fully secured so as not to encumber a family’s security. Don’t invest in speculative ventures. The spirit of speculation can become intoxicating. Many fortunes have been wiped out by the uncontrolled appetite to accumulate more and more. Let us learn from the sorrow of the past and avoid enslaving our time, energy, and general health to a gluttonous appetite to acquire increased material goods.” (N. Eldon Tanner, *Ensign*, Nov. 1979, p. 82.)

There are two basic guidelines to follow when investing money. First, we should check with several reliable, informed sources about the potential for success and the degree of risk involved in any investment, including future liability. Second, we should invest only what we can afford to lose. If the venture were to fail and the entire investment were lost, we should still have enough money to provide for our families.

Retirement Income

We should plan our retirement income assuming that we will live a long time. That way, we won’t be concerned about outliving our savings. It is a good idea to try to balance and mix our estate’s resources so that we have a variety of incomes, such as pensions, savings, investments, real-estate income, and insurance. Each person should investigate each of these services as a means of providing retirement income.

Insurance

Insurance is basic to financial stability. Because policies, coverage, and premiums vary so widely, it is wise to study a number of major insurance alternatives before making a decision.

Life insurance is designed primarily to give financial aid to the immediate family survivors after the insured person’s death. Thus, insure the family’s breadwinner first, then others, if desired, as income permits. At a minimum, get enough life insurance to pay for such things as a funeral, taxes, mortgage on the home, car payments, and other debts. The next priority should be to get enough insurance that, supplemented by any government retirement benefits the surviving spouse may be entitled to, there will be sufficient to provide for the family and to make provisions for the children’s education and missions.

Medical insurance that provides sufficient coverage is just as crucial to a family’s financial health as life insurance is. Studies in the U.S. show that the average uninsured citizen spends 10 percent of his or her income for medical care over a lifetime. A major portion of these expenses tends to arise during retirement years. One of the best ways to avoid these high costs is to purchase a major medical protection with a fairly high deductible.

Property insurance is also a valuable asset for any family seeking financial security. A typical homeowner’s policy may provide coverage in case of fire and theft. In addition, it may provide protection from lawsuits for accidents that occur on or around the property. The amount of

insurance and the type of coverage carried should be updated periodically, when additional personal possessions are acquired or when inflation increases the value of the home or its contents. The amount and type of coverage of insurance needed should be based on what it would cost you to replace the home and its contents at current prices.

Wills

Every adult should have a personal will. This includes both husbands and wives. The purpose of the will is to assign a legal means for property to be distributed. The will should name an executor to handle the estate, direct the distribution of possessions, and recommend a guardian for minor children. Laws for wills vary with the location, so it is important to obtain competent legal counsel in preparing a will. The assurance that the will is well prepared and easily understood and executed is worth the legal fees involved.

Trusts

A trust is an agreement in which one person (the trustor) gives another person or institution (the trustee) some property to be used for the benefit of a third person (the beneficiary). To set up a trust, consult with a lawyer or other qualified professional.

Whether preparing for emergencies or for future financial needs, it is never too early to begin. Such planning takes time, but more important, it involves being “wise, frugal, prudent, making provisions for the future while attending to immediate needs.” (Barbara B. Smith, *Ensign*, May 1976, p. 118.) It is easy to become discouraged when thinking of what we have not done. But if we remind ourselves of what we *have* done and build from that point, our preparations can meet our needs and expectations with surprising swiftness.

Begin today by taking one of the steps suggested above. The security of being prepared and well-managed comes from taking small steps. Each small step can make a big difference.

Gospel topics: financial management, self-reliance
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There's a Cow in the Kitchen

Powdered Milk Recipes

by: Janice Thomas

	<u>Mixing Fluid Milk For Drinking</u>	<u>To make</u>	<u>Water</u>	<u>Non-</u>
<u>instant milk</u>	1 gallon	3 3/4 qts	3 cups	1 quart
			3 1/2 cups	3/4 cup
				1 cup

it. Beat briskly with a good wire whisk. (Can be blended in blender, but is not necessary.) For the best flavor, refrigerate at least 8 hours before using.

To Use in baking:

When baking, especially breads, use the non-instant milk as it requires no scalding. Add the required amount of milk powder to the dry ingredients and use plain water for the liquid. For example: If a recipe calls for 1 cup of milk, stir 3 Tbsp. of non-instant milk powder into the flour and use 1 cup of water in place of the milk in the recipe.

Storage of Powdered Milk: Powdered milk must be rotated, even if you package and store it correctly. Powdered milk will store well at 70 degrees for 12 months, at 40 degrees for 24 months, but only 3 months at 90 degrees.

Note: In all of the following recipes, instant dry milk may be used, by substituting 1-1/3 cups instant dry milk powder for each 3/4 cup of non-instant dry milk called for in the ingredients list.

BASIC RECIPES Yogurt Beat: 2 /12 cups non-
instant powdered milk (or 4 1/3 cups instant) Into: 3 cups tepid water Add:
yogurt, use the freshest available and use the whole carton--
6 oz. or 8 oz.)

4 Tbsp

Pour in: 1 quart tepid water Stir well. If you have a good yogurt maker, follow the manufacturer's directions. If not, pour into four 1-pint bottles and set into a deep pan filled with warm water (100-120 degrees). Set the pan into an electric fry pan and set the control at 110 degrees. Check the consistency at the end of 3 hours. It may take longer, however, especially if your start is not fresh. If the temperature is too high or low this will also make the milk slower in setting. When thick, refrigerate.

Things that can go wrong in making yogurt:

1. If milk mixture is disturbed while incubating the whey will separate and become watery and lumpy.
2. If mixture is too hot the bacteria will be killed. Add more starter to the same mixture and incubate again, adjust temperature and keep at 110-115 degrees.
3. Make sure starter is fresh. For best results it should be less than 5 days old.

Note: Yogurt can be frozen for several months. It may lose its consistency and separate after thawing so after freezing it is best used in cooking.

Sour Cream Pour yogurt into a strainer lined with cheesecloth or muslin and allow to drain until it is the thickness of sour cream. This will take several hours. It will drain much faster at room temperature. The whey can be saved to use as the liquid in homemade breads. Store in a covered container in the refrigerator. For longer storage, store in the freezer.
Cream Cheese Use the same process as you used for sour cream but allow to drain longer (usually overnight). When it has reached the consistency of cream cheese, put into a covered container and store in the refrigerator or freezer.

Note: To give this cheese more flavor, season with salt and a little brown sugar or mix with chopped chives or nuts to create a spread. For sharper cream cheese use yogurt that is several days old.

Cottage Cheese

In a large bowl, dissolve: 1/4 rennet tablet (Junket) In:

2 quar

Be sure to completely dissolve the milk. Pour milk mixture into cake pans or pans that will fit in your sink. For this recipe, use two cake pans, pouring half the milk into each. Allow to stand in a warm room until set. If the room is very warm it can take as little as three hours, but if cool, sometimes as much as 10 hours. (Mix at night and let it sit all night and then it is ready in the morning).

When a firm curd has formed, cut into 1/2 inch squares (cutting smaller will make the curds smaller, you may want to cut much smaller). Set the pan into a sink of hot water. Stir gently at frequent intervals to warm evenly. When the curds and

they have separated, drain in a colander and then set the pan into warm water again, draining off the whey several times until the curds have hardened to the consistency you desire. (Take a curd in your hand and press between two fingers; if it holds its shape it should be hard enough).

Put cheese in a strainer and run cold water through the cheese until it is cold and well washed. Season with salt to taste and add whole milk or half and half to make it as creamy as you desire.

Sweetened Condensed Milk

Combine: 3 /4 cup powdered milk 3/4 cup sugar Place in
blender: 1/2 cup hot water

With blender going, pour in the milk and sugar mixture and blend until smooth. This quantity substitutes for one can of Eagle Brand sweetened condensed milk. For those recipes where the sweetened condensed milk is replacing shortening, as in some cookie recipes, add 4 Tbsp. of butter or margarine to the hot water. Cool

Whip

In first bowl, soften: 1 tsp. gelatin In: 2 tsp. cold water Add:
Set aside: 3 Tbsp. oil Chill a small mixing bowl. Soften gelatin in 2 tsp.
cold water, then add boiling water, stirring until gelatin is completely dissolved. Place
ice water and dry milk into chilled bowl. Beat at high speed until stiff peaks form. Add
sugar, still beating; then the oil and gelatin. Place in freezer 15 minutes. Then transfer to
the refrigerator till ready to use. Stir before using to retain creamy texture.

Yield: 2 Cups. Approx. 20 calories per Tbsp.

Fudgesicles

3/4 cups sugar 1/4 tsp salt 3 Tbsp. flour 3 Tbsp cocoa

Beat all ingredients into 4 cups boiling water. Cook for 1 minute. Add 1/2 tsp vanilla.
Pour into molds and freeze.

FAUX HAMBURGER OR FAUX CHICKEN

4 cups hot water
3 cups non-instant dry milk powder

1/2 cup white vinegar

Spray saucepan with cooking spray. Put 2 cups water in pan and bring to a boil. Place remaining 2 cups water and dry milk powder in blender and mix well; pour into boiling water. Keeping pan over medium heat, while stirring constantly, slowly add vinegar until milk curdles. Add additional vinegar 1 teaspoon at a time, if necessary, until mixture forms large, fluffy curds.

Pour curds through strainer, catching whey in bowl beneath. Rinse curds in hot water until water runs clear, then rinse under cold water.

If being used as hamburger, add seasonings:

1/2 teaspoon liquid smoke	2 teaspoons beef bouillon or soup base
1 teaspoon ham bouillon or soup base	1 teaspoon Kitchen Bouquet

The curds can now be used like ground beef, in any recipe calling for ground beef. For cheeseburgers, shape curds into patties. Place patties on a plate, place another plate on top, and squeeze the two together while holding over sink, to drain off any remaining whey. Pan-fry patties over medium heat for 1 minute in spray-coated frying pan, then simmer in beef broth for 10 minutes (do not boil). The patties can be used immediately or frozen for later use.

For faux chicken, shape curds into chicken breast shape or fillets. Make a batter of:

1/4 cup white bean flour	1/8 teaspoon pepper
1/3 cup warm water	1/8 teaspoon poultry seasoning
1 teaspoon chicken bouillon	1/8 teaspoon rosemary

Dip drained patties in the batter, then in 1 cup of cornflake, cracker, or bread crumbs. Pan fry in skillet coated with cooking spray or oil, until brown on both sides. Serve plain or with gravy, on a sandwich, or in a salad.

For fishsticks or fish fillets, shape the curds into squares or press out flat and cut into strips. Pan fry for 1 minute on each side in skillet coated with cooking spray. Make broth:

1/3 cup warm water	2 teaspoons clam base or tuna juice
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Drop fillets or sticks into broth and simmer for 10 minutes (do not boil). Dip fillets or sticks into batter:

1/4 cup white bean flour	2 cups hot water
1 tablespoon clam soup base or tuna juice	

Dip into 1 cup cracker or bread crumbs. Pan fry in oiled or spray-coated skillet until brown on both sides. Can be topped with tartar sauce.

NOTE: These recipes are especially good for using up old powdered milk that may have developed a yellow color or “off” taste, as those will be rinsed away as the curds are rinsed. Several batches can be made at one time, freezing in plastic bags for later use.

SOFT COTTAGE CHEESE

1-1/2 cups non-instant dry milk
2 cups hot water
4 to 5 tablespoons white vinegar or lemon juice (or use 1 teaspoon citric acid crystals)

Blend water and dry milk powder and pour into a Pam-coated saucepan over low heat. Sprinkle vinegar or lemon juice slowly around edges while stirring, just until milk curdles, separating into curds and whey. Rinse in hot water until water runs clear, then rinse in cold water. Press out liquid. Add salt if desired. Milk or cream may be added to make a creamier consistency, if desired.

NOTES: This recipe is more acidic than the method requiring rennet and a starter, and does not make as much cheese, but is ready more quickly. This recipe may be doubled.

When cheese has curdled, pour into a colander or strainer over a bowl, to catch the whey. This whey may be used in baking, in any recipe calling for buttermilk or sour milk.

YOGURT BY THE GALLON

2 quarts boiling water
2 quarts lukewarm water
2 capsules acidophilus (optional)
4 cups dry milk powder
1/2 cup plain yogurt

Spray large pan with non-stick spray and bring 2 quarts water to a boil. Blend dry milk powder with part of this water, then add back to water in pan and heat to 180°. Pour into container slightly larger than one-gallon size. Add remaining water to milk mixture.

Cool mixture to 110°. **IMPORTANT:** Do not add yogurt starter and acidophilus until mixture has cooled, or the active bacteria will be killed. If mixture is still too hot, add ice cubes to cool it.

Add the plain yogurt and acidophilus and mix well. Pour into four one-quart jars and keep in a warm place to incubate. **IMPORTANT:** Do not stir or jiggle or move the jars once incubation is started. **SUGGESTED INCUBATION SITES:** (1) Inside a gas oven with only the pilot light on. (2) Place a heating pad on countertop and cover with a folded towel; place jars on top and cover with another towel; keep heating pad at low heat. (3) Inside a six-pack cooler into which you have poured two quarts of warm (not above 120°) water.

After 4 to 6 hours, the mixture should be set. Test with a spoon, rather than stirring or jiggling. If set, place lids on jars and refrigerate. The mixture will become firmer as it cools.

Reserve 1/2 cup of this yogurt to use as the starter for your next batch.

Yogurt Sour Cream: Line a colander or strainer with muslin or several layers of cheesecloth. Pour yogurt into colander, and place in a bowl. Cover with a dishtowel and let drain for about 15 minutes, until you can gather the edges into a bag and hang it to drain, 1 to 4 hours, until consistency of thick sour cream. Scrape fabric with a spoon and place in a container. Sprinkle with salt, if desired, and mix well. Store, covered, in refrigerator up to 3 weeks.

Yogurt Cream Cheese: Follow instructions above for sour cream, but drain 3 to 8 hours in a cool place. Add salt to taste, if desired.

HOME STORAGE SUGGESTIONS

Adding Variety:

Seasonings and spices are important when it comes to basic food storage. A year's supply of flavorings your family enjoys could make the difference between satisfying eating or stark subsistence diets.

Beef, chicken, or ham bouillon granules are excellent secondary storage items. Wheat and rice cooked in bouillon take on tasty new flavors, as does barley. Bouillon is also an excellent base for many soups, sauces, and casseroles. Worcestershire sauce can add zip to an otherwise plain sauce, and help prevent appetite fatigue.

Soy sauce, with its Oriental flavor, is another excellent seasoning, and can enhance fried wheat or rice with fresh vegetables and sprouts. Soy sauce also adds good flavor to stir-fry or even to stews or chicken or fish dishes.

Legumes (lentils and beans) respond well to seasoning salts and spice blends like chili powder, curry powder, poultry seasoning, and celery, garlic, and onion salts.

Keep some "sweet" spices on hand, such as cinnamon, nutmeg, cloves, ginger, and allspice. Simple rice pudding, for example, is dependent on such spices for its unique flavor. The simplest cookies and cakes are enhanced with their use. Raisins and chocolate chips could be included in this "feel good" category.

Cocoa, sweet cocoa mix, and a cereal drink like Postum make good supplementary items to store along with basic nonfat dry milk. Punch powder is a welcome flavor in lean times. Also include vanilla, almond, and lemon flavorings, and maple extract for making pancake syrup.

Egg Substitute:

Combine 1 teaspoon unflavored gelatin with 3 tablespoons cold water, then 2 tablespoons plus 1 teaspoon boiling water. This mixture will substitute for one (1) egg in a baking recipe.

Using Whole Wheat Flour:

Don't feel that you must always use 100-percent whole-wheat flour. The combination of half white and half wheat flour gives excellent results and may be easier on a digestive system that isn't used to whole grains. To substitute whole wheat flour in your favorite recipes, *remember* that wheat flour is heavier than white flour and needs more leavening. In yeast breads, use more yeast (app. ½ teaspoon per three cups of flour) and let the dough rise longer. In products leavened by baking powder, increase the baking powder by 1 teaspoon for each 3 cups of whole wheat flour. Recipes using baking soda do not need to be adjusted. In baked products using eggs, separate the egg whites and beat them until stiff, then fold in just before baking. For extra lightness, another separated egg may be added, especially for waffles and cakes.

Using Powdered Milk:

In any recipe calling for milk, simply add the dry milk to the other dry ingredients (3 T. for non-instant powdered milk; 1/4 C. instant powdered milk) per cup of milk in the recipe), and stir or sift to blend. Then use water in place of the milk called for in the recipe. Adding additional powdered milk to a recipe will increase the nutritive value of the product. To use in meat loaf, hamburgers, etc., add 1/4 to 1/2 cup dry milk per pound of meat. In mashed potatoes, mash the cooked potatoes, then add 1/4 cup dry milk for each cup of potatoes. Use either the water the potatoes were cooked in, or fresh milk, to give the right consistency. For cooked cereals, add 1/4 to 1/2 cup dry milk to each cup of cereal before cooking. You can make your own evaporated milk substitute by mixing dry milk double strength (twice as much powder per cup of water); this will work in any recipe calling for canned milk (even fudge). The Church cannery's "Family Recipes" cookbook gives recipes for making whipped topping, sweetened condensed milk, cheese, and a "Magic Mix" base for white sauces, puddings, and cream soups.

Using Rice and Beans:

Cook rice in beef or chicken broth (or bouillon or Lipton noodle soup) instead of water. Vegetable juice cocktail or tomato juice may also be exchanged for 1 cup of the water used in cooking. Mix cooked rice with a variety of ingredients: sliced mushrooms, sauteed onions, crumbled bacon pieces, slivered almonds, or grated cheese. Try sour cream and chives mixed into cooked rice. For dessert or a sweet rice, substitute 1/2 cup fruit juice (orange, apple, cherry, peach) for 1/2 cup water when cooking.

For overnight soaking of beans, add one pound of beans to 6 cups of water in which 2 teaspoons of salt have been dissolved. Wash the beans, add to the salted water, and soak overnight. (For old, hard beans, add 2 teaspoons of baking soda, use hot tap water, and soak overnight. Drain and rinse two times, then add water to cover, and cook about two hours, adding more water if needed.) Stored beans should be rotated regularly. They continue to lose moisture and will not reconstitute satisfactorily if kept too long. If they get too hard to soften after 24 hours of soaking, the only thing left is to grind them up for bean flour or reconstitute as bean paste (refried beans).

For quick soaking, for each one pound of beans, bring 8 cups of water to boiling. Wash beans, add to boiling water, boil for 2 minutes. Remove from heat, cover, and soak 1 hour.

To cook soaked beans, drain off soaking water. For each pound of dried beans, dissolve 2 teaspoons of salt in

6 cups hot water, bring to boiling. Add soaked beans; boil gently, uncovered, adding water if needed to keep beans covered, until tender. Yield: 6 to 7 cups cooked beans. Adding a tablespoon of oil will cut down on foam as beans cook.

Dry-Pack Canning in Glass Jars:

Any product on the "approved" list of products and many on the "non-approved" list may be canned in regular canning jars. To use this method, process the canning lids as directed on the package (usually: bring a pan of water to a boil, remove it from heat, place the lids in the water, and let them stand for ten minutes to soften the rubber rings). Meanwhile, pack the product (such as raisins or nuts or cheese powder) in the jars.

If oxygen-absorber packets are available, place one in the top of each jar. Working quickly, wipe the lids dry and place on the jars. Add the screwbands and tighten them with normal finger pressure. [If oxygen-absorber packets are not available, wipe the lids dry and place them on the jars. Add the screwbands and tighten them with normal finger pressure.] Place jars in a dripper pan or on a cookie sheet in a 200-225° oven and process for 20 minutes. Remove from oven and let cool. Do not re-adjust the lids after removing from the oven, or you may break the seal. *The lids will not always pop down as they do with*

water-bath canning, but the product will be protected from outside contamination, and any insects/eggs or bacteria already present will be killed.

No storage method can prevent a product from going rancid if it gets too hot or too old. That's why products containing natural oils (such as nuts and cracked wheat) must be kept as cool and dry as possible, and why they must be rotated--they can only be stored for short time periods. Products containing eggs (such as egg powder and egg noodles) are subject to Salmonella bacteria. Salmonella is an airborne organism destroyed by high heat (or freezing). The oven-canning method will protect the product while in the jar, but after the container is opened, contamination may occur at any time, and the product *must be cooked thoroughly to destroy those bacteria*. The oven-canning method will usually prevent mold from forming on high-moisture products (such as brown sugar), especially if the containers are stored in a dry location.

Miscellaneous:

Plastic garbage bags could well be some of the most valuable items in your home storage: They could be cut open and used as ground cloths and tents, pulled over the head for a poncho, as foot coverings, as a carry-all, to protect papers, as a sanitation receptacle, to keep things dry, to retain heat next to the body, even as spare clothing if we were desperate. Pack some in every 72-hour kit, and keep a few in your car.

Serrik or Egg Cheese

(They call the Easter Cheese Hurda too. My Grammy called it Serrik. This recipe was given to me by my Grandmother Julianna Lazorik Barnyik Ambrisko, who was born in Kosicka Bela, Slovakia on June 15, 1882. I have had them since I was twelve, when I watched her make this on holidays.... now I do.)

[This makes two balls of cheese--the size of grapefruit.]

1 dozen eggs
1-1/2 quarts (6 cups) milk
1 teaspoon vanilla
1 tablespoon sugar
Pinch of salt

Beat together well. Cook slowly over LOW heat stirring constantly. When mixture looks like yellow cottage cheese and the liquid separates, pour into 2 CLEAN NEW knee-high stockings. Tie them so they look like balls.

Hang stocking balls from the kitchen cabinet and let them drip, about 2 hours. Refrigerate overnight. Take the stockings off and slice. (Wash and dry the stockings and save them in a plastic bag for another batch of cheese.)

(Don't laugh at the stocking thing--it works better than cheese cloth, no strings! If you come to my house at Easter and Christmas time I have balls hanging from the cabinets!)