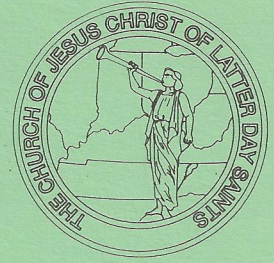




The IRON ROD



OUR CHARGE AS MISSIONARIES IS TO TEACH AND TESTIFY OF CHRIST AND THE RESTORATION AND INVITE ALL TO COME AND BE BAPTIZED UNTO REPENTANCE THAT THEY ALSO MAY BE PARTAKERS OF THE FRUIT OF THE TREE OF LIFE.

President's Message

March 1993

Trust in the Lord

President Benson has taught one of the ways which the Book of Mormon brings us to Christ is by exposing the enemies of Christ. In this regard he further said: "Now, we have not been using the *Book of Mormon* as we should. Our homes are not as strong unless we are using it to bring our children to Christ. Our families may be corrupted by worldly trends and teachings unless we know how to use the book to expose and combat the falsehoods in socialism, organic evolution, rationalism, humanism, and so forth."

The philosophy of humanism, which is so prevalent in the world today was taught by Korihor, one of the anti-Christians in the Book of Mormon. He taught that to believe in Christ was to be bound down under a vain hope coming from foolish traditions, and to believe in the Atonement was to have a frenzied and a deranged mind. The humanistic philosophy was well stated by Korihor when he said that "every man fared in this life according to the management of the creature, therefore every man prospered according to his genius and that every man conquered according to his strength and whatsoever a man did was no crime...that when a man was dead, that was the end thereof." This philosophy caused the people to lift up their heads in wickedness and to commit many sins. (see Alma 30:12-18.)

Humanism, which is a form of pride, encourages man to trust in the arm of flesh and is of the devil. (See 2 Nephi 9:28,42-43) The Book of Mormon combats humanism by teaching that if we trust in the Lord he will support us in our trials, troubles and afflictions and deliver us both temporally and spiritually. This important message is repeated throughout the Book of Mormon.

The people of King Noah provide a fascinating study on trusting in the Lord and following his prophets. These people divided into three groups--those who believed Abinadi and followed Alma, the main body who were under the leadership of Limhi, who did not hearken to Abinadi or Alma, and King Noah and his priests who killed Abinadi and sought the life of Alma.

King Noah was burned, and in the end his priests and even their children were hunted and destroyed. (see Alma 25:1-12) The people of Limhi were enslaved and afflicted by the Lamanites. Relying on their own strength they went out to battle against the Lamanites three times. Each time many lives were lost. After approximately 20 years and many afflictions they finally began to repent and turn to the Lord for deliverance. The Lord then began to ease their burdens and to prosper them by degrees. He finally delivered them from bondage. (see Mosiah 21:3-16, 22:1-16)

In contrast, during the same years that the people of Limhi experienced such great afflictions, the people of

Alma, as a result of righteousness were blessed and prospered. When they were discovered by a Lamanite army they immediately turned to the Lord and the Lord softened the hearts of the Lamanites so that their lives were spared. (Mosiah 23:22-29.) When they were enslaved and persecuted again they quickly turned to the Lord and he comforted them and promised them deliverance. (Mosiah 24:8-13.) In doing so the Lord first eased their burdens and strengthened their backs. Then within a short time, because they submitted cheerfully and with faith and patience to the will of the Lord he miraculously delivered them. (Mosiah 24:14-25; 25:10.)

The principles we learn from these examples are true and are important for us to understand and remember.

1. Like Noah and his priests those who will not repent but fight against God become more hardened and their state becomes worse than if they had never known. Sooner or later they are destroyed both spiritually and temporally. (Alma 24:29-30, 25:1-12)

2. Like the people of Limhi, if we are compelled to be humble we have to suffer considerable tribulations and affliction, often over an extended period of time. When we are slow to hearken the Lord will be slow to hear our cry. (see Mosiah 21:15.) However, "a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved." (Alma 32:13) So it was with the people of Limhi.

3. Like the people of Alma we are more blessed if we are not compelled to be humble but humble ourselves because of the word. (see Alma 32:12-16.) We will receive the Spirit more abundantly, our hearts will be changed and we will then be willing to trust in the Lord knowing that he will support and deliver us. (see Mosiah 18:10, Alma 36:3-5,29-28)

4. Like the people of Alma, the righteous can expect the Lord to, "try their patience and their faith" (Mosiah 23:21) with the specific purpose that they might, "stand as witnesses... And know of a surety that I the Lord God, do visit my people in their afflictions." (Mosiah 24:14.) As we put our trust in the Lord, he eases our burdens and strengthens us. If we follow the prophets and are faithful and "submit cheerfully and with patience to all the will of the Lord" (Mosiah 24:15) we will "be delivered our of our trials, and our troubles, and our afflictions and we shall be lifted up in the last day." (Alma 38:5)

I know that if we "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5-6)

With Love,

President Lunt