
THE

WITNESS

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For behold, to one is given by the Spirit of God, the gifts of healing.

THE
WITNESS

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Is Any Sick Among You?

by Rich Rowland

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. James 5:14-15

Most saints are well acquainted with the scriptural admonition found in the book of James, chapter five. Throughout the many organizations where the Restored Gospel is preached, this council has been codified as an ordinance of the church known as administration or blessing. Many saints have been blessed with healing by calling for the elders of the church and receiving the powerful ministry of administration. In this article, we will be searching for a deeper understanding of administration so our practices might be more consistent with the intentions of God.

A Healing Testimony

In 1864, Elder Charles Derry was serving as a missionary in the region around Birmingham, England. One evening, he preached a sermon on administration for the healing of the sick. In attendance that night was a young girl named Isabel McKenzie. Isabel wasn't familiar with the Restored Gospel but she was interested in hearing what the elder had to say. The words of the sermon resonated with her. She had a five-year-old sister, Mary Ann, who had been sick most of her life. When the service ended, Isabel rushed home to share what she had heard with her mother. After telling her mother about the sermon, Isabel expressed a desire to take Mary Ann to the elders for an administration. Initially, her mother was against the idea because Mary Ann was sick and very weak. Isabel continued to plead with her mother and shared more about what she remembered from the sermon. Her mother finally consented and Isabel wrapped Mary Ann in a blanket and carried her ailing sister back to the hall where the missionary had spoken. When they arrived, Isabel requested administration for her young sister. Charles Derry and another elder performed the administration, anointing Mary Ann's head with oil, placing their hands upon her head, and offering prayers on her behalf. Following the administration, Mary Ann got down from Isabel's lap and walked all the way home! She was healed! As a result of this experience, Isabel, her brother William, her sister Maria, and her mother were all baptized by elder Derry.



Mary Ann McKenzie with her husband and family. After being converted to the Restored Gospel, her mother brought the family to America. When “little” Mary Ann grew up she married Amon Fry(e).

The testimony of Mary Ann McKenzie is a fundamental part of my wife’s family heritage. The testimony is recounted today with the same zeal the original McKenzie family must have felt. I can’t help but think about the generational impact this single experience has had. Today, seven generations and countless families can trace their spiritual lineage in the Gospel Restored back to the healing of Mary Ann McKenzie. It is indeed a marvelous work and wonder!

I know this experience is not unique to the McKenzie family and their descendants. The lives and family history of many saints have been forever changed by the power of administration for the healing of the sick. The scriptures, church history and countless family archives serve as a witness to the healings experienced by the saints throughout the ages. Yet, administration remains one of the least understood ordinances of Christ’s Church Restored.

Much of the confusion, and sometimes even frustration, surrounding administration comes from our own misplaced focus. Many times, we seem to focus our attention entirely on the immediate results of the administration, forgetting that God has a larger vision for our lives. If the results we desired were obtained during the administration, we tend to think it was “successful” and rejoice in God’s blessings. On the other hand, if the desired

results were somehow not achieved, both the individual who is sick and even the priesthood can be left wondering what went wrong. In those situations, we can find ourselves in an even deeper hole of despair, having added emotional pain and spiritual heartache to an already difficult situation. While most saints know the power of this ordinance cannot be properly understood in simple terms defined by their immediate desires, it is entirely

understandable that people dealing with physical or emotional pain and discomfort tend to see things through the lens of their own experience. This is especially true when the desired healing wasn’t delivered. Additionally, no matter the outcome of the administration, we tend to spend little time trying to discern the greater spiritual lessons to be learned through the ordinance of the laying on of hands for the healing of the sick. Perhaps it is time to take a fresh look.

Healing and the Messiahship of Jesus

If we are to gain any meaningful understanding regarding the ordinance of administration, we must begin with the ministry of Jesus. In his writings, the prophet Isaiah recorded a description of Christ’s kingdom.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. (Isaiah 35:4-6)

Jesus seems to quote directly from the writings of Isaiah when asserting His own Messiahship. In the New Testament book of Matthew, we find this account. John the Baptist had been imprisoned and was just a short time from being beheaded. Remember, it was John who was specifically called to bear testimony of Jesus. And it was John who first proclaimed, “Behold the Lamb of God.” John had watched closely the ministry of Jesus.

Like the apostles, he probably had his own expectations about how the earthly ministry of the Christ would unfold. When those expectations weren’t met and John ended up in prison, doubts about Jesus began to enter his mind. John sent two of his disciples to Jesus with a question, “Art thou he of whom it is written in the prophets that he should come, or do we look for another?” There are many ways Jesus could have responded to John’s question. He could have quoted from His own Sermon on the Mount where He expounded on the true meaning of the commandments of God. He could have reminded John of the miracle of the loaves and fishes or many other miracles He had performed. But Jesus chose to remind John’s followers of the things they had seen Him do.

Jesus answered and said unto them, Go and tell John again of those things which ye do hear and see; How the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them. (Matthew 11:4-5)

By quoting Isaiah, Jesus forever linked His own actions to the prophetic description of the Kingdom of God. It’s as if He was saying, “Here is my Messianic evidence! And you yourselves have heard and seen the things I have done. Go tell John.”

Mormon, who abridged the plates of the Book of Mormon, shared a similar testimony of Jesus. He, likewise, seems to refer to Isaiah 35 when describing the ministry of Jesus to the Nephites.

And it came to pass that after he had ascended into heaven the second time, that he shewed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them, and had ascended unto the Father, (3 Nephi 12:8)

As we read the scriptures and marvel at the life and ministry of Jesus, it is sometimes easy to lose sight of how important healing the sick was to Him. The earthly life and purposeful ministry of Jesus can be fairly described by latter day revelation.

There is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man. (D&C 22:23b)

The messianic purpose of Jesus was fulfilled by His perfect life, willing self-sacrifice at Calvary and His resurrection from the dead. By His actions, Jesus made the way clear for all mankind to return into the presence of God. Jesus has brought to pass the immortality and eternal life of man.



While engaged in the most important work the world has ever known, Jesus still took time to see the pain and suffering in the lives of the people around Him. Throughout His earthly ministry, Jesus demonstrated amazing compassion for the people He met along the way. In fact, the New Testament uses the word “compassion” while referring to Jesus’ interaction with suffering people on many occasions. One good example comes from the 20th chapter of Matthew.

So Jesus had compassion, and touched their eyes; and immediately their eyes received sight, and they followed him. (Matthew 20:34)

Jesus saw the lives and heard the cries of the sick and His heart was moved with compassion. He touched them and healed them.

Throughout His earthly ministry, Jesus was completely God and yet fully human in a way that I can neither understand or explain. Yet, healing the sick seemed to be such an important part of both His Godly and human sides. On one hand, His healing acts were a fulfillment of His prophetic Messiahship. On the other hand, His healing acts were also born out of His human compassion for the people around Him.

The Power of Godliness

In D&C 83, God shared with Joseph Smith additional light regarding all the ordinances of Christ’s Church. In this passage, the role and responsibility of the Melchisedec Priesthood is further illuminated.

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live. (D&C 83:3b-c)

According to modern day revelation, the power of Godliness is manifest to the children of men through the ordinances. This suggests each of the ordinances has something special and unique to declare about the nature of God and our relationship with Him. After His resurrection, Jesus visited the Nephites and His words and actions are recorded in the later chapters of 3 Nephi. During the short time Jesus spent with the Nephites, He went to great lengths to share with them the ordinances of His church. Jesus called priesthood and commissioned them to baptize the flock. He shared with them the Sacrament of the Lord’s Supper. He blessed their little ones. He administered to the sick among them and healed them! Jesus had a great desire for the Nephites, and also the saints of the latter days, to know the importance of the ordinances because they reveal extraordinary things about God. It is through them the power of Godliness is made manifest to the children of men.

So, what special understanding is revealed to us by means of the ordinance of administration? Like many aspects of our relationship with God, answering this question is very much a work in progress in my life. I hope to spend the rest of my earthly days gaining more and more insight into the power of Godliness, but here is what I think I have learned so far. The reality of life is, at times, harder than most of us ever expected. Difficult things, like sickness and emotional distress, come into our lives that we never saw coming and perhaps don’t feel we deserve. These challenges may be physical, spiritual, or emotional, maybe even all three at once! While we try our best to overcome them, sometimes our struggles are more than we can handle. Often, we find ourselves in a place where we have exhausted our earthly solutions and our storehouse of hope is empty. That is when we can give God our full and undivided attention. With our eyes on Him, the power of Godliness can be truly manifest in our lives. With God, the storehouse of hope is always full and always available. Administration is a wonderfully personal experience with God. He has created countless millions of people throughout history, yet His desire and vision for each one is very intimate. God knew of our individual struggles from the beginning and has made a special way for hope and healing to be brought into our lives. It

is His perfect understanding of our lives and His desire to intervene that is revealed by the power of administration.



Jesus Forgave and Healed

It is important to recognize the fullness of Jesus' ministry is encompassed by a combination of both spiritual healing (forgiveness of sin) and physical healing. In three of the four gospels, we read about a paralyzed man who had four faithful friends. When the four friends brought the man to where Jesus was teaching, they found that the building was full and there was no way to get their friend in to see Jesus. Instead of giving up and going home, they climbed up on top of the house and began to make a hole in the roof to lower their friend down into the room where the Lord was sitting.

And they came unto him, bringing one sick of the palsy, which was borne of four persons. And when they could not come nigh unto him, for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. (Mark 2:3-4)

Can you imagine the commotion this stirred when right in the middle of Jesus' sermon, the people looked up to see four guys ripping a hole in the roof and then lowering their friend into the room where Jesus was? What amazing faith they had! Then Jesus gave a command that riled up the scribes in the room: "Son, your sins are forgiven you." The scribes were furious because they did not believe that Jesus had the authority to forgive sins. They believed that Jesus could heal, but that He did not have the authority to forgive.

But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? (Mark 2:6)

But Jesus said something that day that forever tied together His willingness to heal and to forgive.

And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Is it not easier to say to the sick of the palsy, Thy sins be forgiven thee; than to say, Arise, and take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (he said to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thy house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and many glorified God, saying, We never saw the power of God after this manner. (Mark 2:7-9)

In this passage, Jesus bound together forever His willingness and ability to heal and forgive into one overwhelming desire. It is as much His will to heal you as it is His will to forgive you. Notice the response of the people who witnessed this miraculous event. They were “amazed” and in awe of the “power of God after this manner.” The power of Godliness was truly manifest to them! I can only imagine what the man who was both forgiven and healed thought about the experience. Jesus posed a question to the doubting scribes in the room, “Is it easier to forgive sins or heal the sick?” The answer is, they are both easy for Him, because they are both included in Jesus’ will and desire for His people, which is seen in our redemption purchased in the atonement.

Conclusion

In this article we have only started to scratch the surface in coming to a deeper understanding of the gift and power of administration for the healing of the sick. Earlier in this article it was suggested we need to rethink our “pass/fail” understanding of administration. Administration is so much more than that. At its heart, administration is a wonderfully intimate experience with the God of our creation. It is an expression of both the Messiahship of Jesus and His compassionate response to our unique personal circumstances. Administration is a demonstration of the power of Godliness in our lives. As saints and priesthood, shall we use these learnings in our preparation for and our performance of this powerful ordinance.

From the Board

It is with heavy hearts, we announce the resignation of board member, Lorrie Look. Lorrie has served on the board since 2017, bringing fresh ideas and a servant’s heart. Prior to her election to the board, she also served as the director of the Book of Mormon Day for Kids for nine years.

With a background in education, Lorrie would bring together a team of young and old to create a successful day for the kids. She would organize the day to run smoothly and move the groups of children through different stations, teaching them about the Book of Mormon. Her creativity brought children through the process of bringing the Book of Mormon from the grove to the press. The intricate details of Lehi’s dream, how to build upon The Rock and how to be a soldier for God were other topics discovered by the children under the direction of Lorrie. As children aged out of the program, Lorrie would then use them as assistants, teaching them how to serve God’s children, as well.


Please join us in expressing heartfelt thanks and best wishes to Lorrie, as she moves forward into the next chapter of life. We will miss her smiling face and her love for the Lord and His Word.



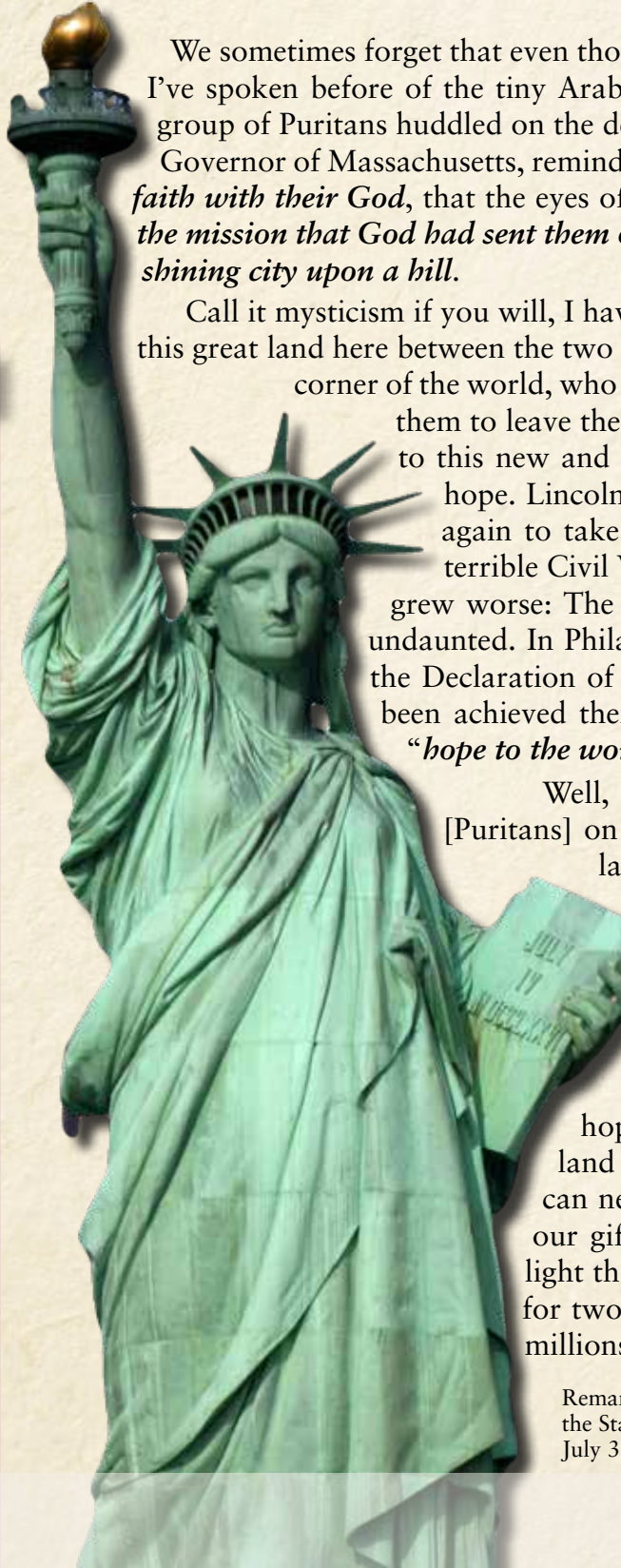
AMERICA AMERICA

GOD SHED HIS GRACE ON THEE

FOR IT IS A CHOICE LAND,
SAITH GOD UNTO ME, ABOVE
ALL OTHER LANDS



We sometimes forget that even those who came here first to settle the new land were also strangers. I've spoken before of the tiny *Arabella*, a ship at anchor just off the Massachusetts coast. A little group of Puritans huddled on the deck. And then John Winthrop, who would later become the first Governor of Massachusetts, reminded his fellow Puritans there on that tiny deck that *they must keep faith with their God*, that the eyes of all the world were upon them, and that *they must not forsake the mission that God had sent them on*, and they must be a light unto the nations of all the world—a *shining city upon a hill*.



Call it mysticism if you will, I have always believed there was some divine providence that placed this great land here between the two great oceans, to be found by a special kind of people from every corner of the world, who had a special love for freedom and a special courage that enabled them to leave their own land, leave their friends and their countrymen, and come to this new and strange land to build a New World of peace and freedom and hope. Lincoln spoke about hope as he left the hometown he would never see again to take up the duties of the Presidency and bring America through a terrible Civil War. At each stop on his long train ride to Washington, the news grew worse: The Nation was dividing; his own life was in peril. On he pushed, undaunted. In Philadelphia he spoke in Independence Hall, where 85 years earlier the Declaration of Independence had been signed. He noted that much more had been achieved there than just independence from Great Britain. It was, he said, *“hope to the world, future for all time.”*

Well, that is the common thread that binds us to those Quakers [Puritans] on the tiny deck of the *Arabella*, to the beleaguered farmers and landowners signing the Declaration in Philadelphia in that hot Philadelphia hall, to Lincoln on a train ready to guide his people through the conflagration, to all the millions crowded in the steerage who passed this lady and wept at the sight of her, and those who've worked here in the scaffolding with their hands and with their love.

We're bound together because, like them, we too dare to hope—hope that our children will always find here the land of liberty in a land that is free. We dare to hope too that we'll understand our work can never be truly done until every man, woman, and child shares in our gift, in our hope, and stands with us in the light of liberty—the light that, tonight, will shortly cast its glow upon her, as it has upon us for two centuries, keeping faith with a dream of long ago and guiding millions still to a future of peace and freedom.

Remarks by President Ronald Reagan at the Opening Ceremonies of the Statue of Liberty Centennial Celebration in New York, New York, July 3, 1986



Gone Fishin'

by Gary Crosley

And it came to pass, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, (Sea of Galilee) and saw two ships standing on the lake; but the fishermen were gone out of them, and were wetting their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had done speaking, he said to Simon, Launch out into the deep, and let down your net for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, who were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw the multitude of fishes, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all who were with him, at the draught of the fishes which they had taken. And so were also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not from henceforth, for thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him. (Luke 5:1-11)

There was a little boy about eight years old who was going fishing with his dad when he got off work. So, while waiting for his dad to come out, the little boy started fishing in a puddle of water. I'm sure it was a source of entertainment for the workers at the site. But the boy's dad stopped him from fishing in the puddle and explained there were no fish. He told the little boy they would go to a place where there were fish. Let's set the story aside for a minute while I remind you of the story of Jesus and the fish.

Now, it must have been just after dawn on the shores of the Sea of Galilee that Jesus began to teach the crowds who had assembled. Early in the morning, miles away from the city, the people were searching for something they felt was missing in their lives—searching for acceptance, or perhaps love, or for purpose for their lives. Whatever the people were looking for, they found it in Jesus' words, so they followed Him wherever He went, and listened to His teaching.

People are very much the same today. All week long, we are fed a steady diet of political rhetoric, grim war news and financial scandal. Surely, there must be a place where we can go to have our spirits fed and our hopes renewed with Jesus' words. Seven days without encouragement can make one weak—W-E-A-K! This is one reason why people come to church.

So, Jesus was there on the shore, speaking to hurting folks just like us. And because the crowd was so large, and the people were pressing in on Him, He jumped into Simon Peter's boat. How bold of Jesus! Peter knew who Jesus was, but they were not yet friends, and you don't just jump into a guy's fishing boat. Not then, not now. But Jesus needed Peter's boat, so He simply got in and continued to preach.

When the sermon ended and the crowd began to dissipate, Jesus said to Peter, "Push out into deeper water and let's fish!" Deeper water, Jesus called Peter into the deeper water. Have you ever been called into deeper water? You get a promotion at work, but the job is a lot more difficult, and you're not certain you can cut it. That's deeper water. Or you are playing sports at a higher level than ever before, and all the athletes seem better than you. That's deeper water. You're involved in a relationship and it's getting serious; maybe headed toward marriage, and it scares you. That's deeper water. You see, in this life, every time we make a change, take a step, move in a new direction, that's deeper water. It's always risky. It's never a sure thing. And this is when the excuses begin to fly.

*Master, I've been up all night and
I haven't caught a thing.*

Master, the deeper water is colder.

Master, the deeper water has bigger waves.

The deeper water is far from the security of shore.

BUT THAT'S WHERE THE FISH ARE!

When Jesus suggested deeper water, Peter's mind was full of excuses as to why he could not or should not go. But Jesus is a persuasive friend, is He not? He led Peter to the place where the fish were plentiful, and there, in the deep water, they caught a boat load.

Peter recognized he was in the presence of someone special. This was not an ordinary fisherman. This was God in the flesh. Peter, who was not a particularly religious man, felt embarrassed. Peter said, "Get away from me Lord, for I am a sinful man." Jesus replied, "But you are just the sort of person I want on my side." The story

concludes with a most wonderful promise from Jesus to Peter: Follow me and I will teach you to fish for people. And that promise has been spoken to believers of every generation since Peter: Go out to the deeper water, and I will show you how to fish for people.

Peter's response is eye-opening. You would think he would be jumping up and down thinking of his profit and trying to convince Jesus to become a partner in the fishing business. Jesus never called any well-known people to follow Him. He called ordinary men and even a few that were despised, like tax collectors. These ordinary men, with God's power, converted over 8,000 people.

The Book of Mormon disciples were not fishermen in real life, so Jesus didn't use that experience as a way to relate to them. He didn't need to because they were already convinced! They had just witnessed great destruction on the land and now heard a voice from heaven saying:

Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. (3 Nephi 5:8)

And if that wasn't enough, they looked and beheld Jesus descending from heaven and standing before them to say: Behold I am Jesus Christ, of whom the prophets testified should come into the world: (3 Nephi 5:11)





Along with all the people, the disciples went forth to touch His side and feel the prints of the nails in His hands and feet. They didn't need further persuasion on who He is and what He wanted from them.

However, Jesus did use the missionary principle of being fishermen as He calls them to the ministry, though not using the exact same words. The Book of Mormon records Christ's ministry to His disciples as He gave them the same commission as the Apostles. They too were given authority to baptize and called to go into the world as fishermen of men.

And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. (3 Nephi 5:21-22)

For behold, thus saith Jesus Christ, the Son of God unto his disciples who should tarry; yea,

and also to all his disciples, in the hearing of the multitude, Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. (Mormon 4:85-86)

Several years ago, the National Council of Churches did a study to answer the question, how do people find their way to church? The results are not quite what you expect. Two percent of the people come to church for the first time because of some specific need. Perhaps they know someone who has died or has marriage plans or maybe they are interested in having their children baptized. I read Christians gravitate back to church at three pivotal times in their lives; when someone is matched, hatched or dispatched. Maybe that's the way some of you found your way to church and you liked it here, so you stayed. Three percent of the people came to church because they just walked in, perhaps it was a brand-new building or had a marquee with a good message on the front or maybe they were directionally lost.

Six percent of the people come to church because of the sermon. In fact, I would be willing to say six percent may choose not to come on any given Sunday because of who is preaching.

Five percent come because of Sunday school. One percent come because of door-to-door evangelism. Half of one percent say they come because of crusade evangelists such as Billy Graham. The most common theme for people coming to church is because someone took the time to invite them.

Remember the story about the little boy fishing in the puddle of water? It is said, the more active people become in church and more serious their faith becomes the more friends they will have. If we participate in a lot of church activities pretty soon all of our friends are fellow church members. And in church, it is a comfortable place to be. The water is shallow. But that is not where the fish are!

We recently completed our vacation Bible school with a program presented at the end. As I looked around at the kids and the congregation there were several people I had never seen before. But you know what? Someone invited those families to

Vacation Bible School



come to church. Whether it be the children, someone in our congregation or teachers, they are to be commended. It's my opinion our vacation Bible school is one of the best evangelism tools we have.

Getting back to the statement there are no fish here, I'm not suggesting we spend our Sunday mornings down at the pool hall. I'm saying we should look around and notice people we know are not coming to church. We all have that neighbor who is cutting his grass and waves at us as we leave for church, and when we come home he's sitting in his lawn chair admiring his work. Or the coworker, who struggles to make sense of something that has happened in their life. These are the fish. I think all of us could think of many more examples of people we come in contact with every day that are fish. Perhaps it's the teammate who is in conflict with their mom or dad and has little encouragement or support? That's the fish. Or the elderly person you see at the same restaurant every week that brightens when you say hi, but you walk by? That is the fish.

I know these are stereotypes, but you know some of these lost people in your circle of influence.

But, you feel sharing your faith with them or inviting them to church is water way too deep for you. I've got a secret; it's too deep for me, too, and it scares me. Isn't it odd? Seventy years old and a minister, and yet it is intimidating for me to share my faith with another person. I guess deep water is deep water, no matter who is rowing the boat.

But how silly is it to fish where the fish aren't? How fruitless is it to spend all our faith on those who are already in the Kingdom of God? How narrow is it to always be preaching to the choir? And now we are the little boy, sitting on a bucket, fishing in a parking lot.

This is a lesson without a conclusion. No tidy way to wrap this one up. No words of wisdom to send you on your way... except for this: "Launch out into the deep." You will write your own conclusion, as Peter wrote his conclusion, by rowing into the deeper water and taking a risk. With whom will you dare share your faith in the coming days? And how do you know they would not come to church if you invited them? May God give us courage to fish where the fish are. Thanks be to God. Amen



Choice

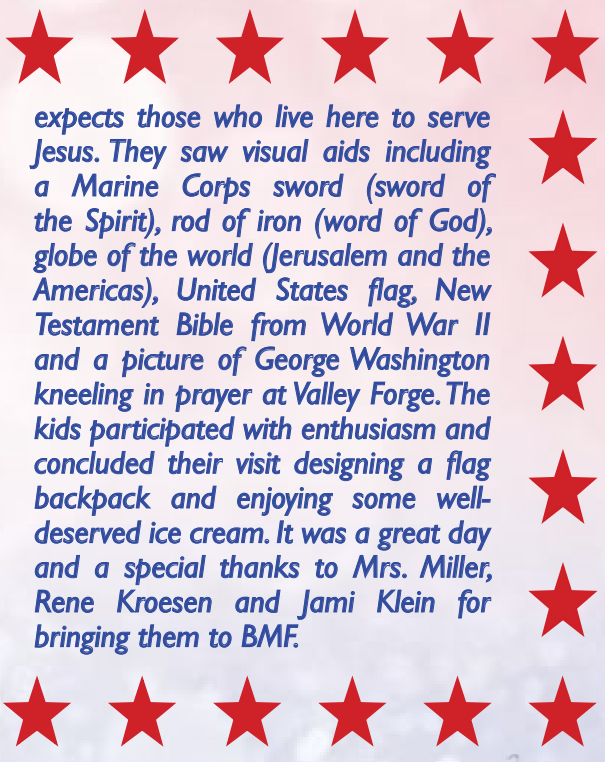


All we had to do is look out the window and see 12 smiling kids pile out of cars to know it was going to be fun! At last, May 20th had arrived as Rachel Miller brought her fourth-grade class from Center Place Restoration School to the Book of Mormon Foundation (BMF). The BMF staff, Sue Manning, Linda Guin and Marlin Guin were quickly reminded of what we had learned from past years: happiness is contagious!

The kids came ready to learn, do crafts and enjoy treats. Marlin taught a short class about this choice land and a mighty nation. They heard how God blesses this choice land and



e Land



expects those who live here to serve Jesus. They saw visual aids including a Marine Corps sword (sword of the Spirit), rod of iron (word of God), globe of the world (Jerusalem and the Americas), United States flag, New Testament Bible from World War II and a picture of George Washington kneeling in prayer at Valley Forge. The kids participated with enthusiasm and concluded their visit designing a flag backpack and enjoying some well-deserved ice cream. It was a great day and a special thanks to Mrs. Miller, Rene Kroesen and Jami Klein for bringing them to BMF.



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**29th
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**Aaron Padilla
Tultitlan, Mexico**

**Daisy Hasselman
Independence Missouri**

**Andrea Padilla
Tultitlan, Mexico**

**Lauren Owens
Huntsville Alabama**

**Karla Stump
Independence Missouri**

Staff: Isabel Jordison and Joshua Sperry