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## Book of Mormon Light on a Profound Christian Truth

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**Abstract:** Discusses the manner in which Jesus Christ is the Savior of mankind.

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School teacher in Huntsville in the summer. "I had taught two Sundays when I received a visit from a stake board member. I must have looked startled when he walked in because he said, in front of the class, 'Now don't be afraid,' and sat down. That made me so angry that I went ahead and got through the lesson without mishap. He stayed during most of the lesson and then walked out without comment. I decided then and there that I did not like stake board members, and hoped that I would never be called to be one. Shortly after that I found myself serving as a stake board member of Ogden Stake and I enjoyed and appreciated my associations therein."

Lawrence has a passion for learning, a keen desire to teach, and a profound admiration for the law. Following his release from his mission he went to Paris where, for a year, he studied psychology at the Sorbonne. In 1924 he entered the University of Utah. After receiving his A.B. degree he went to Washington, D. C., where he took his LL.B. at George Washington University. He spent seven years in Washington teaching French and Business Law at the Technical High School. Then he went to Harvard where he was

awarded the degree of master of laws, the LL.M. degree.

He is a member of the American Bar, the District of Columbia Bar, and Salt Lake County Bar associations. He is a member of the Phi Delta Phi, national law fraternity. He heads the law firm, McKay Burton, Nielsen and Richards, with offices in the Newhouse Building in Salt Lake City. For some time he has been a member of the Legal and Legislative committee of the Rocky Mountain Oil and Gas Association.

He is a member of the following national committees: Decision and Legislation Committee of the Corporation Banking and Mercantile Law Section, and Reporter on Oil and Gas Conservation of the Industrial Law Section of the American Bar Association.

David Lawrence McKay has had an unusually rich Sunday School experience which has given him a detailed know-how of Sunday School procedure. He has been a Sunday School teacher at Huntsville, Washington (D.C.), Thirty-third, Seventeenth, Yale, and University wards. He has served as stake board member in Ogden, Salt Lake, and Bonneville stakes, as assistant stake superintend-

ent of Salt Lake and Bonneville stakes and finally as superintendent of Bonneville Stake. In 1943 he became a member of the General Board of the Deseret Sunday School Union and has served on the Senior Committee, and as chairman of the Standards Committee and of the present Convention Committee, as well as on many special assignments. He was sustained as second assistant general superintendent at the October, 1949, General Conference.

It was while attending the University of Utah and serving on the Salt Lake Stake Sunday School Board that he met the charming and accomplished Mildred Calderwood, daughter of Dr. William Robert and the late Emily Dean Calderwood. They were assigned by the stake president to an experimental plan of ward teacher training on a stake basis. Each took a different ward class but they collaborated in preparing the lessons. Romance followed. They were married in 1928. She has been the inspiration of his life. They have four lovely daughters—Midene, a senior at the University of Utah, Edna Lyn, Catherine, and Joyce—and a beautiful home at 1348 Third Avenue.

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## Book of Mormon Light On a Profound Christian Truth

**I**N what sense is Jesus Christ our Saviour? How does he save us? This is the most profound and difficult of all questions pertaining to the Christian religion. For nineteen hundred years some of the world's most profound thinkers have grappled with this abstruse question. The world's most learned theologians have sought desperately to give an intelligible explanation for the inexplicable mystery. Thousands of books and pamphlets have been written on the subject. Every Sunday scores of sermons are preached about it.

But none has discovered the roots of the deep and baffling truth, none except a Book of Mormon Prophet who gave us the simplest and clearest explanation of the saving power of Jesus Christ—in a homely text that gives an understandable idea of the efficacy of Christ's sacrificial death. This text is part of the

Prophet Amulek's profound sermon, in which he crystalizes his thought on the subject in one simple sentence.

"And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance." (Alma 34: 15.)

Mark well the phrase, "... bringeth about means unto men that they may have faith unto repentance." These are homely words; yet they explain the saving power of Christ. "Faith unto repentance" is the great fundamental and eternal saving principle. "Faith unto repentance" converts the soul, purifies the heart, and gives victory over all the foes of the soul.

It is through the love-inspired

sacrifice of Jesus Christ and his victory over the grave that we have all-conquering faith. When Jesus hung upon the cross, he suffered the pain of all mankind because of his great love for mankind. Thus, he revealed his infinite love for the children of men, a love so deep and pure that he would be crucified on a cross to reveal it to us. And when he rose from the dead by the power of the resurrection which was in him, he revealed his infinite power and Godhood. For only God can conquer death.

It is through this love-inspired sacrifice of Jesus Christ for sin, and through his victory over the grave that we have faith. For by this manifestation of his love and power, he does move us to have faith in him—faith in immortality, faith in mortality, and faith in his power to deliver us from all evil. Thus, in very

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A similar map is one that tells the story with symbols. The outline of the map may be drawn on a large sheet of heavy wrapping paper, like that used in a meat market. An outline of The United States could be drawn on it, and then as Church history stories unfold, class members could draw little symbol drawings and paste them on the map. For example, a drawing of the Nauvoo temple could be placed on the site of that Illinois city when the class studies about it. A drawing of gold plates could be put on the Hill Cumorah location, and the figures of six young men (representing the leaders who organized the Church) could be spotted at Fayette, New York, where the Church was organized in 1830. Such a map is useful for review purposes, too.

\*The teacher is Shirley (Mrs. Darwin) Pitchford of the East Twenty-seventh Ward Sunday School, of Emigration Stake, in Salt Lake City

Some teachers like to encourage classroom activity with scrapbooks. Mapmaking can be an important part of the books. With a simple hectograph, duplicates of the map of The United States could be made for all class members. Then each could follow the footsteps of men and women who have made Church history. (A recipe for making a hectograph is found in the *Librarian's Guide Book*, available at Deseret Book Company, Salt Lake City, Utah, for 25 cents.)

Some of the most effective maps are those drawn on the blackboard. An outline map can be placed on the board with a few cents worth of white paint. Notes and drawings can then be placed on it with chalk as the lessons come and go. The paint outline will not interfere, either, if the teacher desires to use the blackboard for questions and outlines.

There are some excellent maps obtained free. Road maps distributed by gasoline companies may be extremely useful to the teacher. There are such maps published for every state of the Union. Every teacher of Church history could with profit have a file of them for states in which significant Church history has been enacted, such as New York, Ohio, Missouri, Illinois, Nebraska, and Utah. The *Deseret News* from time to time issues some excellent Church history maps, particularly in special editions and in the Church Section. The new *Instructor* is printing some helpful full-page maps.

Why not map out a program for using maps with your Sunday School lessons, whenever they lend themselves to that use. Maps help lessons to live. And maps will help story spots keep their proper places in pupils' minds.

## HYMN PROJECTION (Continued from page 77)

A presentation such as this will produce a smooth transition, conducive to an inspirational atmosphere.

Where a new chapel is still in the design stage, there is an opportunity to incorporate a major step forward in "hymn projection" technique. It is pointed out that a rear projection "translucent" screen can be built into the wall of the chapel. This would require adequate space behind the wall, perhaps in conjunction with an organ loft, to house the projector and its attendant mirrors. This screen would be a permanent part of the chapel, not an appendage, and could be worked into the decoration scheme in such a way that it would be just as acceptable as the organ grill.

It is only fair to warn, however, that this type of operation could prove somewhat costly to install, especially in the larger sizes of translucent screen.

The use of a translucent screen with properly designed attendant surroundings would eliminate all evidence of mechanical operation from the chapel, and the hymn picture could be made visible at will under most circumstances without dimming the chapel lights and without having to introduce roll-away or

draw-drape features to the screen.

The adoption of this form of permanent installation is further enhanced by the possibility of replacing the hymn picture, when the congregation is not singing, with a beautiful stained glass window reproduction, or a picture of the Saviour, or perhaps a picture of Joseph in the Grove. It would not be necessary that the picture always remain the same; it might be changed from week to week, or perhaps different pictures might be provided for Sunday School, for sacrament meeting, and for M.I.A.—pictures which more fully express the purpose of those particular meetings. For instance, in Sunday School, a representation of the Saviour gathering little children to him. In sacrament meeting, a reproduction of "The Last Supper." There are other uses to which the screen might be put, such as presenting the sacrament gem in Sunday School and the theme in Mutual.

The Audio-Visual Devices Committee of the Deseret Sunday School Union is available for consultation on your particular "hymn projection" problems. Write us in care of Deseret Sunday School Union, 50 N. Main Street, Salt Lake City 1, Utah.

## BOOK OF MORMON LIGHT On a Profound Christian Truth (Continued from page 68)

truth, he does "bring about means unto men that they may have faith unto repentance." In this fundamental sense, he is our Saviour—the one through whom and by whom we have power to be saved.

Amulek's explanation of where and when the atonement takes place is also most clear and enlightening. The atonement is not some mysterious thing that takes place outside human souls, in appeasing the wrath of God. It is not the payment of debt for our sinning. It is not the payment of a penalty for our wrongdoing. According to the teachings of Amulek the atonement is infinite in its application, both in time and in effect; and it takes place in each individual soul when he "exercises faith unto repentance." By the faith we have through the love-inspired sacrifice of Jesus Christ we are moved to repentance. By this true repentance the "demands of justice" are satisfied; and the repentant soul experiences remission of sins and complete acceptance with God and fellowship with him. Thus, the demands of both justice and mercy are satisfied.—*Nephi Jensen*

