

AREA PRESIDENCY MESSAGE

Pot of Oil

By Edward Dube

Second Counsellor, Africa West Area Presidency

On July 24, 2018, I sat in a funeral parlor next to Edith Hymas, facing the casket of her dead husband and my close friend. With her children and grandchildren in the room, my mind was taken back over 26 years ago. Glancing around the room, I was amazed at how Jerry D. Hymas's self-reliance lessons he taught me over 26 years ago has had a great impact in his own family. I call these principles my "pot of oil." After the funeral, while we were having some refreshments and visiting, I was curious to know how Jerry and Edith's grandchildren were doing financially. They were all doing well, progressing steadily and cherishing the pot of oil principles they were taught by their grandfather and parents.

In 1992, just three years after Naume and I were married, when we were struggling with the basic necessities of life, a friend—Jerry Hymas from San Diego, California, USA—taught me a self-reliance principle that has made a difference in our lives, even in times of Zimbabwe's economic meltdown, which we experienced from 2000 to 2008. Jerry said to me, "Eddie, here is a formula for financial success that has worked for me over the years and has enabled me to retire early. When you receive your paycheck, you (1) pay tithing, 10 percent; (2) pay 10 percent

to yourself, and (3) pay 10 percent for emergency purposes." Then he looked at me and said, "Never spend money you do not have." Naume and I have tried to the best of our ability to follow this model, and it has blessed us tremendously. I recommend this to anyone, especially young couples.

I call these principles "pot of oil" because there is a story in the Old Testament about a widow who went to Elisha and cried for help. "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen" (2 Kings 4:1). Is this not the cry that almost the whole African continent is crying for? There are no jobs, and almost everyone would like to get capital to start or expand a viable business. I was at a stake and ward council recently where we were talking about The Church of Jesus Christ of Latter-day Saints' Self-Reliance program. Despite the great principles

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Elder Edward Dube

taught on being self-reliant, most of our members still look for more and lament if only they could get a little capital. The question Elisha asked the widow is sometimes avoided by everyone, or the answer is just one word: "Nothing." Here is the question: "What shall I do for thee? tell me, what hast thou in the house?" (2 King 4:2). Can you see? Elisha is helping this widow to understand that the assistance she was seeking for might be already in the house! This could be in a form of good health, sound mind, time, or a simple cell phone. I am convinced that if our members in the Church and our friends out there will grasp this simple, priceless principle, they will be able to be self-reliant and provide the necessities of life to their loved ones.

The widow's response is that of desperation and surrender: "Thine handmaid hath not anything in the house, save a pot of oil" (2 Kings 4:2). Elisha showed her and helped her by teaching her some necessary skills to be self-reliant. Observe here how Elisha helps this widow to tap her full potential: "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few" (2 Kings 4:3). Elisha put the widow in a way to pay her debt and to maintain herself and her family. Although

this was done by miracle, see how he employed the best method to assist those who are in distress, which is, to help “people to help themselves” (see *Teachings of Presidents of the Church: Heber J. Grant* [2002], xxiii), to improve by their own industry with whatever little resources they might have. The Prophet Joseph Smith describes his pot of oil in this way, “As my father’s worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day’s work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance” (Joseph Smith—History 1:55).

As we read further in 2 Kings 4:3–7, we learn that the oil, sent by miracle, continued flowing as long as she had empty vessels to receive it. It is our faith that fails, not His promise. He gives more than we ask: were there more vessels, there is enough in God to fill them; enough for all, enough for each; and the Redeemer’s all-sufficiency will only be stayed from our lack of faith in His redeeming power. Though the widow’s creditors were too hard with her, yet they must be paid, even before she made any provision for herself and her children. Elisha’s counsel to have the widow pay her debt first is a standing principle which prophets have taught us throughout the ages. “‘Pay thy debt, and live.’ How fruitful these words

have ever been! What wise counsel they are for us today!” (*Teachings of Presidents of the Church: Ezra Taft Benson* [2014], 271).

I am absolutely convinced that the three “10 percents” mentioned above,

if observed, would help sustain individuals and families in times of need. I invite you to take full advantage of the Church’s program of self-reliance and take advantage of your own pot of oil. ■

CHURCH HISTORY COLUMN

The Church in Daloa, Ivory Coast

Our Heavenly Father always invites His people to keep records of the proceedings of their lives. This commandment was given to the Nephites, “And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father, and also our journeying in the

wilderness, and the prophecies of my father; and also many of mine own prophecies” (1 Nephi 19:1). These writings constitute a status of the progress of the people of Daloa.

Church history is a blessing for present and future generations. This mission about Church history record keeping is entrusted to the clerk. “It is the duty of the Lord’s clerk, whom he has appointed, to keep a history, and





hardworking missionaries. This marked the first time that the sacrament was partaken of in Daloa.

PROGRESS OF WORK: 2013–2014

Six months after the establishment of the Church in Daloa, precisely on February 16, 2014, at the Hotel la Grace, six branches were organized. Armed with faith and hard work, these leaders were committed to working with zeal. The work has had an exceptional progress. This growth is marked by an emphasis on missionary work. These branches, under the auspices of the Yamoussoukro District, have made exceptional progress.

2014–2015

On February 16, 2015, the District of Daloa was organized during the stake organisation conference of the Yamoussoukro Stake of Zion.

2015–2017

On August 27, 2017, the Daloa Stake of Zion was created. The basic unit of the Church was eventually organized in Daloa. This gathering point of Saints, “a banner for the nations” must work with more faith and hope to fulfill its requirements. It is an invitation to all to join in fulfilling the work of our Heavenly Father, which is “to bring to pass the immortality and eternal life of man” (Moses 1:39). There are now eight branches and four members serving full-time missions. ■

a general church record of all things that transpire in Zion, and . . . also their manner of life, their faith, and works” (Doctrine and Covenants 85:1–2).

HISTORY

“The keys of the kingdom of God are committed to man unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone, which is cut out of the mountain without hand, shall roll forth, until it has filled the whole earth” (Doctrine and Covenants 65:2). Behold is a prophecy of promise that the gospel will reach all the nations and tribes of the earth. The restored gospel will move forward regardless of any situation. We to whom this good news has come, what shall we do? In the following verse we read: “Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth” (Doctrine and Covenants 65:5). The Daloa area is the fruit of Heavenly Father’s promise to us, His children. The movement towards Daloa began in 2008, however

it was from 2009 that it increased with the arrival of the Grah family, followed by the Tapé, the Doha family, Brother Botty, and Brother Bayo from Yamoussoukro, Bouaké, and Abidjan.

They set goals for each family, although they did not know each other. Some made announcements on local radios, posters, and even on social media in the hope of meeting the Saints residing in Daloa. They started a small group. Having made contact with the mission presidency, these brothers and sisters met Elder Sitati in a local hotel, where he strengthened them. This meeting took place with a handful of 20 people and allowed us to decide together a place where we would pray. We decided to pray in a private school, “Bambinos.” This first period can be called the period of reunion, where the Saints from all over came together to build the foundation of the Church in Daloa. After the visit of Elder Sitati we met on Sunday, June 30, 2013, where six prayer groups were organized—Brother Kalou as head for Lobia; Brother Zigbe Appolinaire for Kennedy; Brother Tape Bathelemy for Gbeuliville; Bayo Souleymane for Orly; Grah Georges for Marais; and Doha Seraphim for Tazibouo. These six groups were supported by 24



Church Announces New Balance between Gospel Instruction in the Home and Church

Adjustments will be made to Sunday meeting schedule in January 2019

Russell M. Nelson, president of The Church of Jesus Christ of Latter-day Saints, opened the faith's 188th Semiannual General Conference by announcing a "new balance and

connection between gospel instruction in the home and in the Church." It is part of an effort "to strengthen families and individuals through a *home-centered* and *Church-supported* plan to learn doctrine, strengthen faith, and foster greater personal worship," he said.

"As Latter-day Saints, we have become accustomed to thinking of 'church' as something that happens in our meetinghouses, supported by what happens at home," he continued. "We need an adjustment to this pattern. It is time for home-centered church, supported by what takes place inside our branch, ward, and stake buildings."

Immediately following President Nelson's Saturday morning remarks, Elder Quentin L. Cook of the Quorum of the Twelve Apostles addressed the

global audience and provided details of the forthcoming adjustments.

“The Sunday meeting schedule will be adjusted in the following ways, beginning in January 2019,” Elder Cook said. “The Sunday Church meetings will consist of a 60-minute sacrament meeting each Sunday, focused on the Savior, the ordinance of the sacrament, and spiritual messages. After time for transition to classes, Church members will attend a 50-minute class that will alternate each Sunday. Sunday School will be held on the first and third Sundays. Priesthood quorums, Relief Society, and Young Women meetings will be held on the second and fourth Sundays. Meetings on the fifth Sunday will be under the direction of the bishop. Primary will be held each week during this same 50-minute period and will include singing time and classes.”

Four purposes and blessings associated with this and other recent changes were given:

- Deepening conversion to Heavenly Father and the Lord Jesus Christ and strengthening faith in Them.
- Strengthening individuals and families through home-centered, Church-supported curriculum that contributes to joyful gospel living.
- Honoring the Sabbath day, with a focus on the ordinance of the sacrament.

The screenshot shows the top of the 'Come, Follow Me' website. The header includes the Church of Jesus Christ of Latter-day Saints logo, navigation links for 'Scriptures and Study', 'Families and Individuals', 'Share the Gospel', 'Inspiration and News', and 'Serve and Teach', and a search bar. Below the header is a large banner image of people in traditional attire with the text 'Come, Follow Me' and 'Resources for the 2019 Curriculum'. Underneath the banner, there are three featured resource cards: 'New Resources for 2019 >', 'Instructions for Curriculum 2019', and 'Handout for Individuals, Families, and Teachers'. At the bottom of the page, a URL is provided: www.lds.org/manual/come-follow-me?lang=eng

The screenshot shows the 'Ideas and Resources for the Sabbath' website page. The header is identical to the previous screenshot. Below the header is a large banner image of a church interior with the text 'Ideas and Resources for the Sabbath' and 'More than ever, we need His holy day. Find resources and ideas for individuals and families here.' Underneath the banner, there are six featured resource cards: 'First Presidency Letter: October 6, 2018', 'Frequently Asked Questions: October 6, 2018', 'Sunday Scheduling Options', '"Sacrament" (Gospel Topics article)', 'Come, Follow Me', and 'Teaching in the Savior's Way'. At the bottom of the page, a URL is provided: www.lds.org/manual/come-follow-me/individuals-and-families/sabbath-day?lang=eng

- Helping all of Heavenly Father's children on both sides of the veil through missionary work and receiving ordinances and covenants and the blessings of the temple.

A First Presidency letter outlining the changes has been sent to local leaders of the Church's 30,000-plus congregations worldwide, along with supplementary material.

An enclosure to the letter provides answers to 12 questions, including:

- How will we enhance gospel learning and living at home and in our personal lives?
- What is the format for sacrament meetings?
- What is the Sunday schedule for multiple wards or branches sharing a meetinghouse?
- Do we hold optional courses during church on Sunday?

The First Presidency and the Quorum of the Twelve Apostles are confident Latter-day Saints "will be blessed in extraordinary ways" by this change, said Elder Cook. "Sunday can be a day of gospel learning and teaching at church and in the home. As individuals and families engage in family councils, family history, ministering, service, personal worship, and joyful family time, the Sabbath day will truly be a delight."

The Church's current format of three consecutive hours of Sunday worship services began in 1980. Prior to that, Church meetings were held throughout the Sabbath day and during the week.

A new curriculum resource to be used by children, youth, and adults beginning January 2019, *Come, Follow Me—For Individuals and Families*, is available in print, at comefollowme.lds.org, and in the Gospel Library app in 47 languages.

Additional information and resources about the announcement are available at sabbath.lds.org.

Groundbreaking Announced for Abidjan Cote d'Ivoire Temple

The Church of Jesus Christ of Latter-day Saints announced the Abidjan Cote d'Ivoire Temple groundbreaking to be held on November 8,

2018, at 10:00 a.m. The temple site is located in Cocody City.

The Abidjan Cote d'Ivoire Temple will be the Church's eighth temple announced or operating in Africa, joining those in Johannesburg and Durban, South Africa; Harare, Zimbabwe; Nairobi, Kenya; Kinshasa, DRC; Aba, Nigeria; and Accra, Ghana. The Church currently has 160 operating temples worldwide.

The Church's temple differs from the meetinghouses or chapels where members meet for Sunday worship services. A temple is considered a "house of the Lord" where Christ's teachings are reaffirmed through marriage, baptism, and other ordinances that unite families for eternity. Inside, members learn more about the purpose of life and make covenants to serve Jesus Christ and their fellowmen. ■

MISSIONARY MOMENTS

A Father's Sacrifice

By **Sister Jeanne Ingabire**

Liberia Monrovia Mission

My father's name is Jean de Dieu Nsanzurwimimo. He was born in Rwanda's Western Province. He married my mom, Emmeline Mukamusonera, in 1981, after they met in Kigali, Rwanda's capital city.

My parents came from very different backgrounds; my father was a member of Rwanda's majority ruling Hutu tribe, and my mother is from the Tutsi tribe. In Rwanda when they were growing up, there was an extended civil war and a long-simmering conflict between the two tribes. This animosity led extremist groups of Hutus to promote the ideology that all the Tutsi people living in Rwanda should be killed.

I was born in 1994, just four months before a series of events led to a catastrophic genocide of Rwanda's Tutsi population, led by Hutu extremists who took over the government. During a 100-day period from April 7 until mid-July, nearly one million Rwandans were brutally killed, including as many as 70% of the Tutsi population.

Even before the 1994 Tutsi genocide, many leaders of the Hutu tribe taught that a Hutu man married to a Tutsi woman should be required to kill her and all her family to show his allegiance to his tribe. Because of those teachings, and to better protect his family, my father moved his wife

and children to a small village near Cyangugu, in the far southwestern corner of Rwanda. Even in that small village, the majority of Hutu villagers spurned and rejected my mother because she was a Tutsi. But my father continued to protect us. In 1993, when the tension and genocide ideology increased, she was pregnant with me and caring for my three older sisters. Because it was known that she was a Tutsi, our family didn't have many friends and it was dangerous every time she had to fetch water or go to the market. It was a very difficult time for her, but always my father was on her side, protecting her and taking care of his family.

During this time, there were constant meetings in the community where

the locals were given machetes and guns and trained on how to kill the Tutsis. Every week they had a community meeting. In March 1994, my father attended a town meeting where it was announced that Hutu men married to a Tutsi woman would be required to kill her and all their children. It was a hard time for them. Some of the men and some of the women who were Hutus did kill their children.

In a meeting in early April, my father was ordered to kill my mother and his four daughters. When he came home from the meeting around 6:00 p.m., it was very dark because there were no street lights at the time. He immediately took us to a small island located in the southern part of Lac Kivu, a large lake dividing Rwanda and Congo. He told my mom that the villagers had determined that we were supposed to die, so we should hide in that place; he was going back home to find a safe place for us. He told her that if she saw any boats, she should ask them if they would carry us over to Congo, where we would be safe from the Rwandan genocide. She was able to find someone willing to take us across to Congo, where we spent the next five months, until peace was restored in Rwanda and it was safe to return.

All the while in Congo, and after we came home, we didn't know what had happened to my father. When we came back we didn't see anything; they didn't allow us to enter the house



Sister Jeanne Ingabire

I know this gospel is true. I know I will see my family again. ... The plan of salvation can bring happiness in this life and eternal joy in the life hereafter.

where we had lived, and we were told everything that belonged to my father had been sold. It was a very hard time for my mom. We didn't have a house to stay in. We didn't have anything to eat. We went to the Seventh-Day Adventist chapel, where we slept for a whole week. After that my mother carried all of us to town where she learned we could get small help from the new government.

In 2003, nine years after the violence ended, the government created a reconciliation program called "Gacaca" to help resolve the hard feelings from the killings. As part of the process, people who had killed others during the genocide confessed and asked for forgiveness. Through gacaca, we came to know that my father's family members, after they looked everywhere for us and could not find us, had killed him. My mother and my eldest sister attended the hearing where my father's family asked for our forgiveness, and they forgave them. They told my mother that they

had thrown his body into the river after killing him, so we were never able to locate his body. Because I was so young at the time he saved us, I have no recollections of my father; I don't know his face.

When I met with the missionaries, it was hard for them to tell me how God loves me and that He is my Father in Heaven. I did come to understand that because of the plan of salvation, I will meet my father once more. Because of my faith in the plan of salvation and the Atonement of Jesus Christ, I was baptized into The Church of Jesus Christ of Latter-day Saints in 2013.

My mother continued to struggle to raise the four of us herself. She had many health and stomach problems and for much of the time she suffered. She was not able to go to the hospital because she was a Tutsi. She finally passed away on June 16, 2016, from what was discovered to be cancer. She knew I was a member of the Church of Jesus Christ. She believed that I had become part of a big family. She blessed me and said I was doing the right thing. She always taught me and my sisters to love one another and to serve one another. She said our father suffered himself to allow us to live. She said we should always work hard; it would make our father happy.

I know this gospel is true. I know I will see my family again. I know my

father sacrificed his life to allow me to have this life today and I am very anxious to meet him once more and thank him for his wonderful sacrifice.

I was thrilled to receive the privilege to serve as a missionary, starting in August 2017. My mission allows me to teach the joy of the gospel to families around me. One of the greatest blessings the Lord has given me since I have been on my mission is that two of my sisters have joined the Church. One of my greatest ambitions after I complete my mission is to do the temple work for my parents so that our family can be sealed for eternity.

The plan of salvation can bring happiness in this life and eternal joy in the life hereafter. I know this to be true, in the name of Jesus Christ, amen. ■

CALL FOR ARTICLES

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AfricaWestWebsite@ldschurch.org ■