

years among the Russian people. Confident that no committee could resist such qualifications, I rested confident that I would enjoy a wonderfully mind-expanding cultural adventure."

He was shocked to receive a call to serve in a mission in the United States. He didn't know anything about the state where he would serve, except that it was in his own country speaking English rather than abroad speaking the language he had learned, and, as he said, "The people I would work with would likely be academic incompetents." He continued, "I almost refused to accept the call, feeling that I would be more fulfilled by enlisting in the Peace Corps or something else."

Fortunately this proud young man found the courage and faith to accept the call and to follow the direction and counsel of his fine mission president. Then the miracle of spiritual growth began. He described it thus:

"As I began to serve among the uneducated people of [this state], I struggled mightily for several months, but gradually the sweet workings of the Spirit began to tear down the walls of pride and disbelief that had wrapped themselves so tightly around my soul. The miracle of a conversion to Christ began. The sense of the reality of God and the eternal brotherhood

of all men came more and more powerfully to my troubled mind."

It was not easy, he admitted, but with the influence of his great mission president and with his growing love for the people he served, it was possible, and it occurred.

"My desire to love and serve these people who in the ultimate scale were at least my peers, almost definitely my superiors, waxed stronger and stronger. I learned humility for the first time in my life; I learned what it means to make our valuations of others [without relying on the] irrelevant details of life. I began to feel swelling within my heart a love of the spirits that came here to earth with me" (letter to General Authorities, Feb. 1994).

Such is the miracle of service. As the poetess wrote:

But if, by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand
in thine:
I'll go where you want me to go.
[*Hymns*, no. 270]

I testify of Jesus Christ, who beckons us to His path and His service, and pray that we will have the faith and commitment to follow and the power to be what He wants us to be, in the name of Jesus Christ, amen.

Elder D. Todd Christofferson

That they may be one in us

As His mortal ministry drew to a close, knowing "that his hour was come" (John 13:1), Jesus gathered His Apostles in an upper room in Jerusalem. Following their supper and after He had washed their feet and taught them, Jesus offered a sublime Intercessory Prayer on behalf of these Apostles and all who would be-

lieve in Him. He supplicated the Father in these words:

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one:

"I in them, and thou in me, that they may be made perfect in one" (John 17:20–23).

Become one within ourselves

How glorious it is to contemplate that we have been invited into that perfect unity that exists with the Father and the Son. How can this happen?

Pondering this question, it becomes clear that we must begin by becoming one within ourselves. We are dual beings of flesh and spirit, and we sometimes feel out of harmony or in conflict. Our spirit is enlightened by conscience, the Light of Christ (see Moroni 7:16; D&C 93:2), and naturally responds to the whisperings of the Holy Spirit and desires to follow truth. But the appetites and temptations to which the flesh is subject can, if permitted, overwhelm and dominate the spirit. Paul said:

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:21–23).

Nephi expressed similar feelings:

"Notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

"I am encompassed about, because of the temptations and the sins which do so easily beset me" (2 Nephi 4:17–18).

But then, remembering the Savior, Nephi stated this hopeful conclusion: "Nevertheless, I know in whom I have trusted" (2 Nephi 4:19). What did he mean?

Look to Jesus to restore unity of soul

Jesus was also a being of flesh and spirit, but He yielded not to temptation (see Mosiah 15:5). We can turn to Him as we seek unity and peace within because He understands. He understands the struggle, and He also understands how to win the struggle. As Paul said, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

Most important, we may look to Jesus to help restore the inner unity of our soul when we have succumbed to sin and destroyed our peace. Soon after His intercessory plea that we might become "perfect in one" (John 17:23), Jesus suffered and gave His life to atone for sin. The power of His Atonement can erase the effects of sin in us. When we repent, His atoning grace justifies and cleanses us (see 3 Nephi 27:16–20). It is as if we had not succumbed, as if we had not yielded to temptation.

As we endeavor day by day and week by week to follow the path of Christ, our spirit asserts its preeminence, the battle within subsides, and temptations cease to trouble. There is greater and greater harmony between the spiritual and physical until our physical bodies are transformed, in Paul's words, from "instruments of unrighteousness unto sin" to "instruments of righteousness unto God" (see Romans 6:13).

Submit, like Jesus, to the Father's will

Becoming at one within ourselves prepares us for the greater blessing of becoming one with God and Christ.

Jesus achieved perfect unity with the Father by submitting Himself, both flesh and spirit, to the will of the Father. The Savior's ministry was always clearly focused because there was no debilitating or distracting double-mindedness in Him. Referring to His Father, Jesus said, "I do

always those things that please him" (John 8:29).

Because it was the Father's will, Jesus submitted even to death, "the will of the Son being swallowed up in the will of the Father" (Mosiah 15:7).

This was certainly no small thing. That suffering, He said, "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men" (D&C 19:18–19).

These statements reveal that the Savior's overarching ambition is to glorify the Father. The Father is "in" the Son in the sense that the Father's glory and the Father's will are the all-consuming occupation of the Son.

During that Last Supper with His Apostles, the Savior said:

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1–2).

What form that purging may take, what sacrifices it may entail, we probably cannot know in advance. But if with the rich young ruler we were to ask, "What lack I yet?" (Matthew 19:20), the Savior's answer would be the same: "Come and follow me" (Matthew 19:21); be my disciple as I am the disciple of the Father; become "as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon [you], even as a child doth submit to his father" (Mosiah 3:19).

Make God's will our greatest desire

President Brigham Young spoke understandingly of our challenge when he said:

"After all that has been said and done, after he has led this people so long, do you not perceive that there is a lack of confidence in our God? Can you perceive it in yourselves? You may ask, '[Brother] Brigham, do you perceive it in yourself?' I do, I can see that I yet lack confidence, to some extent, in him whom I trust.—Why? Because I have not the power, in consequence of that which the fall has brought upon me. . . .

". . . Something rises up within me, at times[,] that . . . draws a dividing line between my interest and the interest of my Father in heaven; something that makes my interest and the interest of my Father in heaven not precisely one.

". . . We should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other, neither in time nor in eternity" (*Deseret News*, 10 Sept. 1856, 212).

Surely we will not be one with God and Christ until we make Their will and interest our greatest desire. Such submissiveness is not reached in a day, but through the Holy Spirit, the Lord will tutor us if we are willing until, in process of time, it may accurately be said that He is in us as the Father is in Him. At times I tremble to consider what may be required, but I know that it is only in this perfect union that a fulness of joy can be found. I am grateful beyond expression that I am invited to be one with those holy beings I revere and worship as my Heavenly Father and Redeemer.

May God hear the Savior's prayer and lead us all to be one with Them is my prayer, in the name of Jesus Christ, amen.

The choir and congregation sang "Now Let Us Rejoice."
