

The Atonement of Jesus Christ Provides the Ultimate Rescue

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Manolotra ny famonjena faratampony ny Sorompanavotan'i Jesoa Kristy

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As we turn to Jesus Christ, the Savior of the world, He rescues us from the storms of life through His Atonement.

The Atonement of Jesus Christ provides the ultimate rescue from the trials we face in this life. President Russell M. Nelson assigned me to dedicate the Casper Wyoming Temple late last year. It was a profound, emotional, and spiritual experience. It brought into clear focus the role temples play in rescuing God's children through the Savior's Atonement.

The stakes in the Casper Wyoming Temple District include a portion of the overland trail used by Latter-day Saint pioneers between 1847 and 1868. In preparation for the temple dedication, I reread some of the history of the trail along the Platte River near Casper and continuing to Salt Lake City. The trail had been a thoroughfare for hundreds of thousands of western emigrants. My primary emphasis was the more than 60,000 Latter-day Saint pioneers who traveled the trail.

Most of our pioneers came by wagon, but about 3,000 crossed in 10 handcart companies. Eight of these handcart companies made the monumental trek with remarkable success and few deaths. The Willie and Martin handcart companies of 1856 were the exception.

Rehefa mitodika amin'i Jesoa Kristy isika, ilay Mpamonjy izao tontolo izao, dia manavotra antsika amin'ireo oram-baratry ny fiainana amin'ny alalan'ny Sorompanavotany Izy.

Manolotra ny famonjena faratampony amin'ireo fitsapana atrehantsika eto amin'ity fiainana ity ny Sorompanavotan'i Jesoa Kristy. Nanendry ahy mba hanokana ny Tempolin'i Casper Wyoming ny Filoha Russell M. Nelson tamin'ny fiakaran'ny taona lasa teo. Traikefa lalina sy feno fihetseham-po ary ara-panahy izany. Napetrak'izany mazava tsara ho zavatra hifantohana ny anjara asan'ireo tempoly amin'ny famonjena ireo zanak' Andriamanitra amin'ny alalan'ny Sorompanavotany Mpamonjy.

Ireo tsatoka ao amin'ny distrikan'ny Tempolin'i Casper Wyoming dia ahitana ny ampahany amin'ilay lalan-tany mamakivaky tanety nampiasain'ireo mpisava lalana Olomasin'ny Andro Farany teo anelanelan'ny 1847 sy 1868. Mba ho fiomanana tamin'ny fanokanana ilay tempoly dia namerina namaky ny sasany tamin'ny tantaran'ilay lalan-tany izay manaraka ny moron'ny Renirano Platte akaikin'i Casper ka mitohy mankany Salt Lake City aho. Lalana ifamezivezena io lalan-tany io ho an'ireo mpifindra monina an'hetsiny tany andrefana. Ireo mpisava lalana Olomasin'ny Andro Farany maherin'ny 60.000 nanao dia tamin'io lalan-tany io no tiako horesahina indrindra.

Tonga tamin'ny alalan'ny sarety mitafo ny ankamaroan'ireo mpisava lalantsika, saingy teo ho eo amin'ny 3.000 teo no niampita tamin'ny andiana sarety tarihin-tanana miisa folo. Ny valo tamin'ireo andiana mpitarika sarety tarihin-tanana ireo dia nahavita nandeha tamin'ilay lalana

I reviewed the accounts of the Willie and Martin handcart companies from the time the terrible weather conditions commenced. I became intimately aware of the challenges they faced at the crossing of the Sweetwater River, Martin's Cove, Rocky Ridge, and Rock Creek Hollow.

Between Storms, by Albin Veselka

I had not been inside the Casper Temple prior to the dedication. When I entered the foyer, my attention was immediately drawn to an original handcart painting titled *Between Storms*. The painting was clearly not intended to depict the tragedies that had occurred. As I gazed at it, I thought, "This painting is correct; the vast majority of handcart pioneers did not experience tragedies." I could not help feeling that this is like life in general. Sometimes we are between storms and sometimes between clouds and sunshine.

Heaven's Portal, by Jim Wilcox

When I turned to the original painting on the other wall, titled *Heaven's Portal*, I realized that this beautiful summer painting of what was called "Devil's Gate," with the calm and clear Sweetwater River flowing through it, presented the beauty of the Lord's creation, not just the challenges the pioneers faced in that horrible winter season.

Then I looked forward, behind the recommend desk, and saw a beautiful painting of the Savior. This immediately invoked overwhelming feelings of gratitude. In a world of great beauty, there are also enormous challenges. As we turn to Jesus Christ, the Savior of the world, He rescues us from the storms of life through His Atonement in accordance with the Father's plan.

lavitra dia lavitra tamin'ny fahombiazana mampitolagaga ary vitsy ny olona maty. Ireo andiana mpitarika sarety tarihin-tanana nisy an-dry Willie sy Martin no niatrika zavatra hafa amin'izany.

Namerina namaky ireo tantaran'ny andiana mpitarika sarety tarihin-tanana nisy an-dry Willie sy Martin teo amin'ilay fotoana nanombohan'ny toetr'andro tena ratsy aho. Lasa nahafantatra lalina kokoa ireo olana natrehan'izy ireo tamin'ny fiampitana ny Renirano Sweetwater, ny Martin's Cove, Rocky Ridge, ary Rock Creek Hollow aho.

Between Storms [Anelanelan'ny tafio-drivotra], nataon'i Albin Veselka

Tsy mbola niditra ny Tempolin'i Casper aho talohan'ilay fanokanana. Rehefa niditra ilay toerana fandraisana aho dia voasarika avy hatrany tany amin'ilay sary hosodokona mpitarika sarety tarihin-tanana izay antsoina hoe *Between Storms* [Anelanelan'ny tafio-drivotra]. Nazava tsara fa tsy nentina hanehoana ireo zava-doza nitranga ilay sary hosodoko. Rehefa nibanjina izany aho dia nieritreritra hoe: "Marina ity sary hosodoko ity. Ny ankamaroan'ireo mpisava lalana mpitarika sarety tarihin-tanana dia tsy niaina zava-doza." Tsy haiko ny tsy hahatsapa fa toy izany koa ny fiainana amin'ny ankapobeny. Indraindray isika eo anelanelan'ny tafio-drivotra ary indraindray eo anelanelan'ny rahona sy ny tara-masoandro.

Heaven's Portal [Varavaran'ny lanitra], nataon'i Jim Wilcox

Rehefa nitodika tany amin'ny kôpia voalohan'ilay sary hosodoko eo amin'ilay rindrina iray hafa aho, izay antsoina hoe *Heaven's Portal* [Varavaran'ny Lanitra], dia tsikaritro fa ilay sary hosodoko maneho fotoam-pahavaratra kanto an'ilay nantsoina hoe "Devil's Gate" (Vavahadin'ny Devoly), miaraka amin'ilay Renirano Sweetwater tony sy mangarahara mikorina eo aminy, dia maneho ny hatsaran'ny zavaboarin'ny Tompo, fa tsy ireo olana natrehan'ireo mpisava lalana fotsiny ihany nandritra izany vanim-po-toanan'ny ririnina nahatsiravina izany.

Nijery teo aloha aho avy eo, taorian'ilay toerana fandraisana fahazoan-dalana, dia nahita sary hosodoko mahafinaritra maneho ny Mpamonjy. Niteraka fahatsapana fankasitrahana lehibe avy hatrany izany. Ao anatina tontolo tena kanto, dia misy ireo olana goavana ihany koa. Rehefa mitodika amin'i Jesoa Kristy isika, ilay Mpamonjy izao tontolo izao, dia manavotra antsika amin'ireo oram-baratry ny fiainana amin'ny alalan'ny

For me, the foyer was a perfect preparation for the temple ordinance rooms that allow us to receive the ordinances of exaltation, to make sacred covenants, and to fully accept and experience the blessings of the Savior's Atonement. The Father's plan of happiness is based on the Savior's atoning rescue.

The pioneer experience provides Latter-day Saints with a unique historical tradition and a powerful collective spiritual legacy. For some, the migration had been years in the making after being forcefully driven from both Missouri and Nauvoo. For others, it began after President Brigham Young announced the handcart plan, which was intended to make emigration more affordable. The handcarts cost much less than wagons and oxen.

A missionary in England, Millen Atwood, said that when the handcart plan was announced, "it ran like fire in dry stubble, and the hearts of the poor Saints leapt with joy and gladness." Many had "prayed and fasted day after day, and night after night, that they might have the privilege of uniting with their brethren and sisters in [the] mountains."

Most of the handcart Saints experienced hardship but avoided major adverse events. But two handcart companies, the Willie company and the Martin company, experienced starvation, exposure to freezing weather, and many deaths.

Most of these travelers sailed from Liverpool, England, in May of 1856 aboard two ships. They arrived at the handcart outfitting site in Iowa City in June and July. Despite warnings, both companies departed for the Salt Lake Valley too late in the season.

President Brigham Young first became aware of the perilous situation of these companies on October 4, 1856. The next day he stood before the Saints in Salt Lake City and said, "Many of

Sorompanavotany Izy, araka ny drafitry ny Ray.

Ho ahy, ilay toerana fandraisana dia fano-manana tonga lafatra hidirana ao amin'ireo efitra fanaovana ôrdônansin'ny tempoly izay manome fahafahana antsika handray ireo ôrdônansin'ny fisandratana sy hanao fanekempihavanana masina ary handray sy hiaina feno ireo fitahian'ny Sorompanavotan'ny Mpamonjy. Mifototra amin'ny sorompanavotan'i Jesoa Kristy ny drafitry ny fahasambarana avy amin'ny Ray.

Ny zavatra niainan'ny mpisava lalana dia mitondra lova ara-tantara miavaka sy lova ara-panahy iraisana mahery vaika ho an'ireo Olomasin'ny Andro Farany. Ho an'ny sasany dia an-taonany maro no nanaovana ilay fifindra-monina taorian'ny fandroahana an-tery tany Missouri sy Nauvoo. Ho an'ny hafa dia nanombo-ka taorian'ny fanambaran'ny Filoha Brigham Young ilay drafitra sarety tarihin-tanana, izay natao mba hanamorana ny fandanianana amin'ny fifindra-monina. Mora lavitra noho ny sarety mitafo sy ny omby ny saran'ireo sarety tarihin-tanana.

Hoy ny misiônera iray tao Angletera, i Millen Atwood, rehefa nambara ilay drafitra ho an'ny sarety tarihin-tanana: "Niparitaka haingana toy ny afo mololo izany, ary heniky ny fifaliana sy haravoana ny fon'ireo Olomasina mahantra." Maro no "nivavaka sy nifady hanina isan'andro, isak'alina, mba hahazoan'izy ireo ilay tombontsoa manokana ny ho tafaray amin'ireo rahalahiny sy anabaviny any an-tendrombohitra."

Niaina fotoan-tsarotra ny ankamaroan'ireo Olomasina mpitarika sarety tahirin-tanana saingy tsy nianjadian'ny zava-dratsy goavana. Ireo andiana mpitarika sarety tarihin-tanana roa anefa, ilay nisy an-dry Willie sy Martin, dia niaina hanoanana, hatsiaka mamirifiry, ary fahafatesana maro.

Ny ankamaroan'ireo mpanao dia ireo dia niondrana an-tsambo avy any Liverpool, Anglet-
era, tamin'ny mey 1856 tanaty sambo roa. Tonga teo amin'ny toerana fanomanana ny sarety tarihin-tanana tao Iowa City izy ireo tamin'ny jona sy jolay. Na dia teo aza ireo fampitandremana dia nanainga ho any amin'ny Lohasahan'i Salt Lake efataraloatra tao anatin'ny vanim-potoana ireo andiany roa ireo.

Tamin'ny 4 ôktôbra 1856 ny Filoha Brigham Young no nahafantatra voalohany mikasika ny toe-javatra mampidi-doza niainan'ireo andiany ireo. Nijoro teo anoloan'ireo Olomasina tao Salt

our brethren and sisters are on the plains with handcarts, ... and they must be brought here; we must send assistance to them ... before the winter sets in.”

He asked the bishops to provide 60 mule teams, 12 or more wagons, and 12 tons (10,886 kg) of flour and proclaimed, “Go and bring in those people now on the plains.”

The combined number of pioneers in the Willie and Martin handcart companies was approximately 1,100. Some 200 of these precious Saints died along the trail. Without the timely rescue, many more would have perished.

The winter storms began nearly two weeks after the first rescuers left Salt Lake City. The accounts of members of the Willie and Martin companies describe devastating challenges after the storms began. These accounts also depict the great joy when the rescuers arrived.

Describing the arrival scene, Mary Hurren said: “Tears streamed down the cheeks of the men, and the children danced for joy. As soon as the people could control their feelings, they all knelt down in the snow and gave thanks to God.”

Two days later, the Willie company had to travel the most difficult part of the trail, going over Rocky Ridge, in a freezing storm. The last of them didn’t reach camp until 5:00 the next morning. Thirteen people died and were buried in a common grave.

On November 7, the Willie company was nearing the Salt Lake Valley, but that morning there were still three deaths. Two days later, the Willie company finally reached Salt Lake, where they had a marvelous greeting and were welcomed into the homes of the Saints.

That same day, the Martin company was still

Lake City izy ny ampitso ary nilaza hoe: “Maro amin’ireo rahalahintsika sy anabavintsika no eny amin’ny lemaka miaraka amin’ny sarety tarihin-tanana, ... ary tsy maintsy hoentina aty izy ireo; tsy maintsy mandefa fanampiana ho azy ireo isika ... mialoha ny hahatongavan’ny ririnina.”

Nangataka ireo eveka izy mba hanome ampondra 60 sy sarety 12 na mihoatra ary lafarinina 12 taonina ka nanambara hoe: “Mandehana dia ento aty ireo olona izay eny amin’ny lemaka amin’izao.”

Teo ho eo amin’ny 1.100 isa teo no fitambaran’ireo mpisava lalana tao amin’ny andiana mpi-tarika sarety tarihin-tanana nisy an-dry Willie sy Martin. Maty teny an-dalana ny teo amin’ny 200 tamin’ireo Olomasina sarobidy ireo. Raha tsy nisy ilay vonjy voina tonga ara-potoana dia maro fanampiny no ho efa nodimandry.

Teo amin’ny roa herinandro taorian’ny nialan’ireo mpamonjy voina voalohany tao Salt Lake City no nanomboka ny tafiotry ny ririnina. Manoritsoritra ireo olona mampivarahontsana taorian’ny niantombohan’ireo tafiotra ny tantaran’ireo mpikambana tao amin’ny andiana mpi-tarika sarety tarihin-tanana nisy an-dry Willie sy Martin. Maneho ny fifaliana lehibe tamin’ny fahatongavan’ireo mpamonjy voina ihany koa ireo tantara ireo.

Hoy i Mary Hurren namariparitra ilay fahatongavana: “Nirotsaka teny amin’ny takolaka’ireo olona ireo ny ranomaso, ary nandihy tamim-kafaliana ireo ankizy. Vantany vao nahafehy ny fihetseham-pony ny olona dia nandohalika tao anaty oram-panala daholo izy ireo ka nanolotra fisaorana an’ Andriamanitra.”

Roa andro taorian’izay, dia tsy maintsy nanao ilay dia sarotra indrindra tamin’ilay lalana ny andiany nisy an’i Willie, dia ny mandalo eo amin’ny Rocky Ridge izany, tanaty tafio-drivotra mampirifiry. Tsy tonga tao amin’ny toby fialofana ny farany tamin’izy ireo raha tsy tamin’ny 5 maraina ny ampitson’iny. Telo ambin’ny folo no maty ka nalevina tao amin’ny fasana niraisana.

Nanakaiky ny Lohasahan’i Salt Lake ny andiany nisy an’i Willie ny 7 novambra, saingy mbola nisy olona telo maty tamin’io maraina io. Roa andro taorian’izay, dia tonga tao Salt Lake ihany nony farany ny andiany nisy an’i Willie ka noraisina an-tanan-droa tao an-tokatranon’ireo Olomasina izy ireo.

Tamin’io andro io ihany, dia mbola tany

325 miles (523 km) back on the trail, continuing to suffer from cold and inadequate food. A few days earlier, they had crossed the Sweetwater River to reach what is now called Martin's Cove, where they hoped to find protection from the elements. One of the pioneers said, "It was the worst river crossing of the expedition." Some of the rescuers—like my great-grandfather David Patten Kimball, who was just 17 years old, along with his young friends "George W. Grant, Allen Huntington, Stephen Taylor, and Ira Nebeker—spent hours in the frigid water," heroically helping the company make the Sweetwater crossing.

While this event has received much attention, as I learned more about the rescuers, I realized that all of them were following the prophet and played critical roles in saving the stranded Saints. All the rescuers were heroic, as were the emigrants.

Studying their story, I appreciated the precious relationships and the long-term eternal vision among the emigrants. John and Maria Linford and their three sons were members of the Willie company. John died hours before the first rescuers arrived. He had told Maria that he was glad they had made the journey. "I shall not live to reach Salt Lake," he said, "but you and the boys will, and I do not regret all we have gone through if our boys can grow up and raise their families in Zion."

President James E. Faust provided this marvelous summary: "In the heroic effort of the handcart pioneers, we learn a great truth. All must pass through a refiner's fire, and the insignificant and unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. There seems to be a full measure of anguish, sorrow, and often heartbreak for everyone, including those who earnestly seek to do right and be faithful. Yet this is part of the purging to become acquainted with God."

amin'ny 523 kilaometatra tany aoriana teo amin'ilay lalana no nisy ny andiany nisy an'i Martin, mbola nijaly hatrany vokatry ny hatsiaka sy ny sakafo tsizarizary. Andro vitsy talohan'io, dia niampita ny Renirano Sweetwater izy ireo mba hihazo an'ilay antsoina ankehitriny hoe Martin's Cove, toerana izay nantenain'izy ireo hahitana fiarovana tamin'ny andro ratsy. Hoy ny iray tamin'ireo mpisava lalana: "Io no fiampitana renirano ratsy indrindra tamin'ilay dia." Ny mpamonjy voina sasany, toy ny rain'ny raibeko, David Patten Kimball, izay 17 taona monja, niaraka tamin'ireo namany tanora, "George W. Grant, Allen Huntington, Stephen Taylor, ary Ira nebeker, dia nijanona ora maro tao anatin'ilay rano mamananala", mba hanampiana amin-kerim-po ilay andiany hiampita ny Sweetwater.

Na dia nisarika ny saina tokoa io tranga io, rehefa nianatra misimisy kokoa momba ireo mpamonjy voina aho, dia tsikaritro fa nanaraka ny mpaminany daholo izy ireo ary nanana anjara asa lehibe tamin'ny famonjena ireo Olomasina tratra aoriana. Naherifo daholo ireo mpamonjy voina ireo, tahaka ireo mpifindra monina.

Rehefa nandalina ny tantaran'izy ireo aho dia finaritra tamin'ny fifandraisana sarobidy sy ny fomba fijery mibanjina ny mandrakizay nisy teo anivon'ireo mpifindra monina. Anisan'ireo mpikambana tao amin'ny andiany nisy an'i Willie i John sy i Maria Linford ary ireo zanakalahin'izy ireo anankitelo. Maty ora vitsy talohan'ny fahatongavan'ireo mpamonjy voina voalohany i John. Nolzainy tamin'i Maria fa faly izy fa nanao ilay dia izy ireo. "Tsy ho tonga velona any Salt Lake aho", hoy izy, "fa ianao sy ireo zanatsika kosa dia ho tonga any, ary tsy anenenako ireo zavatra rehetra nolalovantsika raha afaka mihalehibe sy manorina ny fianakaviany ao Ziona ireo zanatsika lahy."

Nanome izao famintinana mahavariana izao ny Filoha James E. Faust: "Mianatra fahamari-nana lehibe iray isika ao anatin'ny ezaka feno herim-po nataon'ireo mpisava lalana mpitarika sarety tarihin-tanana. Tsy maintsy mandalo amin'ny afon'ny mpandrendrika ny rehetra, ary ireo zavatra tsy manan-danja sy tsy misy dikany eo amin'ny fiainantsika dia afaka ny hitsonika tahaka ny tain-drendrika ary hahatonga ny finoantsika hamiratra, tsy hisy tomika ary hatanjaka. Toa misy amin'ny fahafenoany ny tebiteby, ny alahelo ary matetika ny ratram-po ho an'ny tsirairay, anisan'izany ireo izay mikatsaka amin-kitsimpo

In His eternity-shaping Atonement and Resurrection, the Savior broke “the bands of death, having gained the victory over death” for everyone. For those who have repented of sins, He has “taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.”

Without the Atonement, we cannot save ourselves from sin and death. While sin can play a significant role in our trials, life’s adversities are compounded by mistakes, bad decisions, evil actions by others, and many things outside of our control.

Preach My Gospel teaches: “As we rely on Jesus Christ and His Atonement, He can help us endure our trials, sicknesses, and pain. We can be filled with joy, peace, and consolation. All that is unfair about life can be made right through the Atonement of Jesus Christ.”

During this Easter season, our focus is on the Savior and His atoning sacrifice. The Atonement provides hope and light at a time that for many seems dark and dreary. President Gordon B. Hinckley declared, “When all of history is examined, ... [there is] nothing ... so wonderful, so majestic, so tremendous as this act of grace.”

I share three recommendations which I think are particularly relevant for our day.

First, do not underestimate the importance of doing what we can to rescue others from physical and especially spiritual challenges.

Second, gratefully accept the Savior’s Atonement. We all should strive to exhibit joy and happiness even as we face the challenges of life. Our goal should be to live optimistically on the sunny side of the street. I have observed my precious companion, Mary, do this her entire life. I have

ny hanao ny marina sy ny hahatoky. Kanefa anisan’ny fitaovana fanadiovana mba hahatonga antsika hahafantatra an’ Andriamanitra izany.”

Ao amin’ny Sorompanavotana nataony sy ny Fitsanganany tamin’ny maty izay manefy ny mandrakizay, ny Mpamonjy dia nanapatapaka ho an’ny rehetra “ny famatoran’ny fahafatesana, rehefa azo ny fandresena tamin’ny fahafatesana”. Ho an’ireo izay nibebaka tamin’ny fahotany dia efa “nandray teo amin’ny tenany ny helony sy ny fandikany lalàna [Izy], nanavotra azy sy nanefa ny fitakian’ny fahamarinana.”

Raha tsy nisy ny Sorompanavotana, dia tsy afaka mamonjy ny tenantsika amin’ny fahotana sy ny fahafatesana isika. Na dia mety hitana anjara asa lehibe eo amin’ny fitsapana atrehantsika aza ny fahotana, dia mbola manampy trotraka ny fahoriana eo amin’ny fiainana ireo hadisoana, ny fanapahan-kevitra ratsy, ny zavara ratsy ataon’ny hafa, ary ireo zavatra maro hafa tsy voafehintsika.

Mampianatra ny Torio ny Filazantsarakohoe: “Rehefa miantehitra amin’i Jesoa Kristy sy ny Sorompanavotany isika, dia afaka manampy antsika Izy mba hahafahantsika miaritra ny fitsapana sy ny aretina ary ny fanaintainana mianjady amin-tsika. Afaka ny ho feno fifaliana sy fiadanana ary fiononana isika. Ireo zavatra rehetra tsy rariny eo amin’ny fiainana dia afaka ny ho hahitsy indray amin’ny alalan’ny Sorompanavotan’i Jesoa Kristy.”

Mandritra ity vanim-potoanan’ny Paska ity dia ao amin’ny Mpamonjy sy ny sorona fanavotana nataony ny fifantohantsika. Manome fanantenana sy fahazavana ny Sorompanavotana, ao anaty fotoana izay ho an’ny sasany dia maizina sy mahonena. Nanambara ny Filoha Gordon B. Hinckley hoe: “Rehefa dinihina ny tantara manontolo, ... dia tsy misy zavatra mahagaga sy miezinezina ary lehibe izaitsizy mihoatra noho io asa feno famindram-po io.”

Handroso tolo-kevitra telo aho izay heveriko fa manan-danja ho an’izao androntsika izao.

Voalohany, aza atao tsinontsinona ny maha-zava-dehibe ny fanaovana izay vitantsika mba hamonjena ny hafa amin’ny olana ara-batana ary indrindra indrindra ara-panahy.

Faharoa, ekeo amim-pankasitrahana ny Sorompanavotan’ny Mpamonjy. Tokony hiezaka hampiseho fifaliana sy fahasambaranana avokoa isika rehetra na dia miatrika ireo olana ny fiainana aza. Ny tokony ho tanjontsika dia ny hiaina amim-panantenana, mahita ny soa amin’ny

appreciated her sparkling, uplifting approach even as we have faced problems throughout the years.

My third counsel is to set aside consistent time to faithfully contemplate the Savior's Atonement. There are many ways to do this in our personal religious observance. However, attending sacrament meeting and partaking of the sacrament are especially significant.

Equally important is regular attendance in a temple where possible. The temple provides a continuing remembrance of the Savior's Atonement and what it overcomes. And, even more important, temple attendance allows us to provide a spiritual rescue for our deceased loved ones and more distant ancestors.

President Russell M. Nelson, at our last conference, emphasized this principle and added, "[Temple] blessings ... help to prepare a people who will help prepare the world for the Second Coming of the Lord!"

We must never forget the sacrifices and examples of prior generations, but our adulation, appreciation, and worship should be centered on the Savior of the world and His atoning sacrifice. I testify that the key to the Father's plan of happiness is the Atonement wrought by our Savior, Jesus Christ. He lives and guides His Church. The Atonement of Jesus Christ provides the ultimate rescue from the trials we face in this life. In the name of Jesus Christ, amen.

toe-javatra rehetra. Nandinika aho fa i Mary, ilay sakaizako sarobidy, dia niaina izany nandritra ny fiainany manontolo. Finaritra aho amin'ny toe-tsainy mampirapiratra sy mankahery na dia niatrika olana aza izahay tanatin'ireo taona nifanesy.

Ny torohevitra fahatelo dia ny fanokanana fotoana tsy tapaka handinihana amim-pahatoki-ana ny Sorompanavotan'ny Mpamonjy. Maro no fomba hanaovana izany ao anatin'ny fiainantsika ara-panahy manokana. Na izany aza, ny fanatrehana ny fivoriana fanasan'ny Tompo sy ny fandraisana ny fanasan'ny Tompo dia manan-danja manokana.

Mitovy lanja amin'izany koa ny fanatrehana fotoana matetika any amin'ny tempoly arak'izay azo atao. Manolotra fampahatsiahivana tsy tapaka ny Sorompanavotan'ny Mpamonjy sy ny zavatra noreseny ny tempoly. Ary mbola manan-danja mihoatra izany aza, ny fanatrehana fotoana any amin'ny tempoly dia manolotra famonjena ara-panahy ho an'ireo olona akaikin'ny fontsika efa maty sy ireo razambetsika izay havantsika lavitra.

Nanantitrantitra an'io fitsipika io ny Filoha Russell M. Nelson tamin'ny fihaonambentsika farany teo ary nampiany hoe: "Manampy amin'ny fanomanana olona izay hanomana izao tontolo izao amin'ny Fiavian'ny Tompo Fanindroany ... ireo fitahian'ny tempoly!"

Tsy tokony hadinointsika na oviana na oviana ireo fahafoizan-tena sy ohatra napetrak'ireo taranaka teo aloha, saingy ny fiderantsika sy ny fisaorantsika ary ny fitsaohantsika dia tokony hifantoka amin'ny Mpamonjy izao tontolo izao sy ny sorona fanavotana nataony. Mijoro ho vavolombelona aho fa ny fanalahidin'ny drafitry ny Ray ho an'ny fahasambarana dia ny Sorompanavotana izay notanterahin'ny Mpamonjintsika, Jesoa Kristy. Velona Izy ary mitarika ny Fiangonany. Manolotra ny famonjena faratampony amin'ireo fitsapana atrehantsika eto amin'ity fiainana ity ny Sorompanavotan'i Jesoa Kristy. Amin'ny anaran'i Jesoa Kristy, amena.