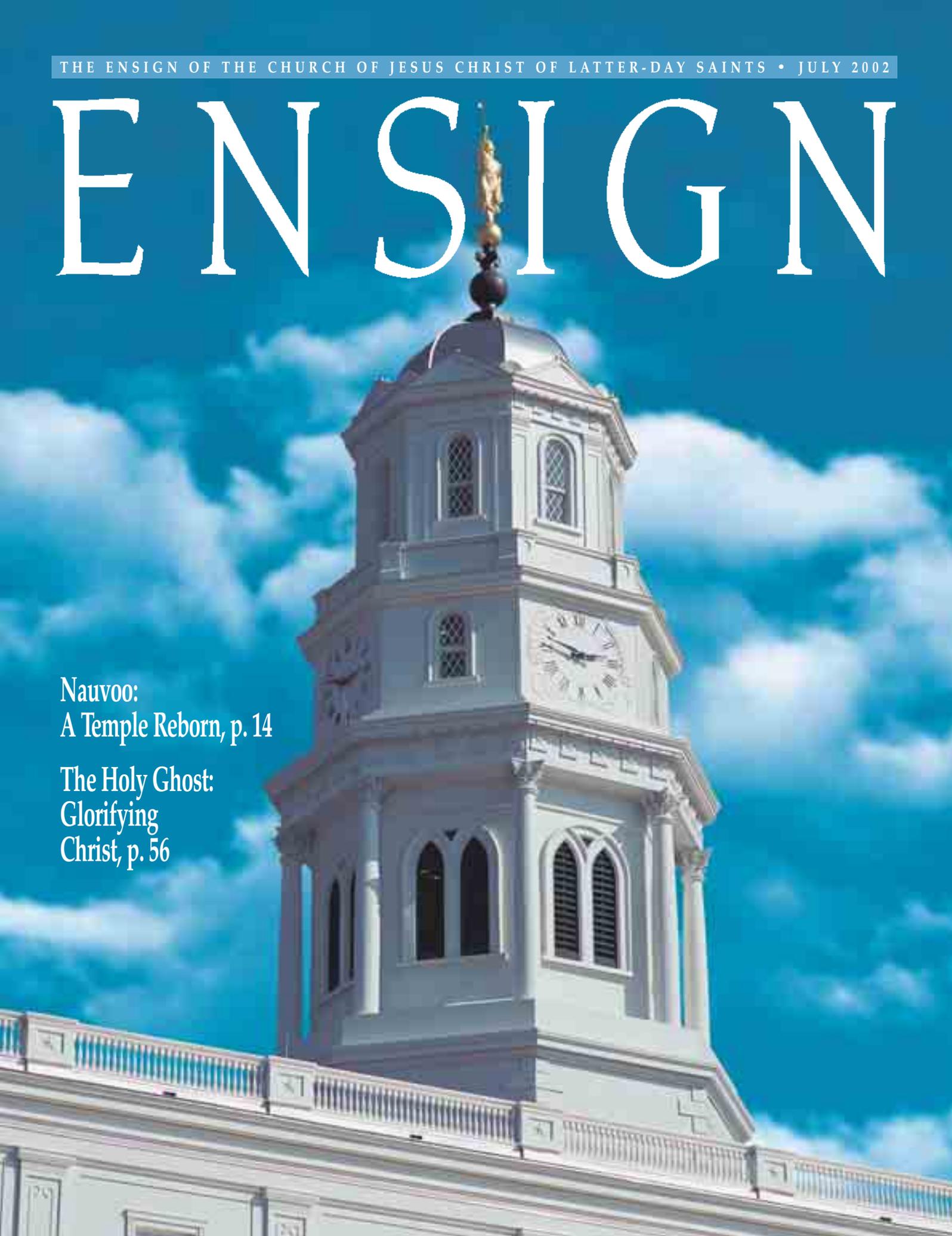


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Nauvoo:
A Temple Reborn, p. 14

The Holy Ghost:
Glorifying
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The Last Visit to the Garden, by Lynde Madsen Mott



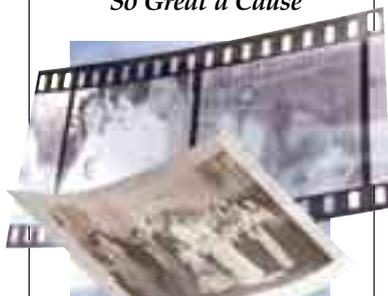
Knowing that she and others will soon need to leave their homes and gardens to escape growing persecution, this pioneer woman looks anxiously at the Nauvoo Temple and dreams of receiving her long-awaited temple ordinances.

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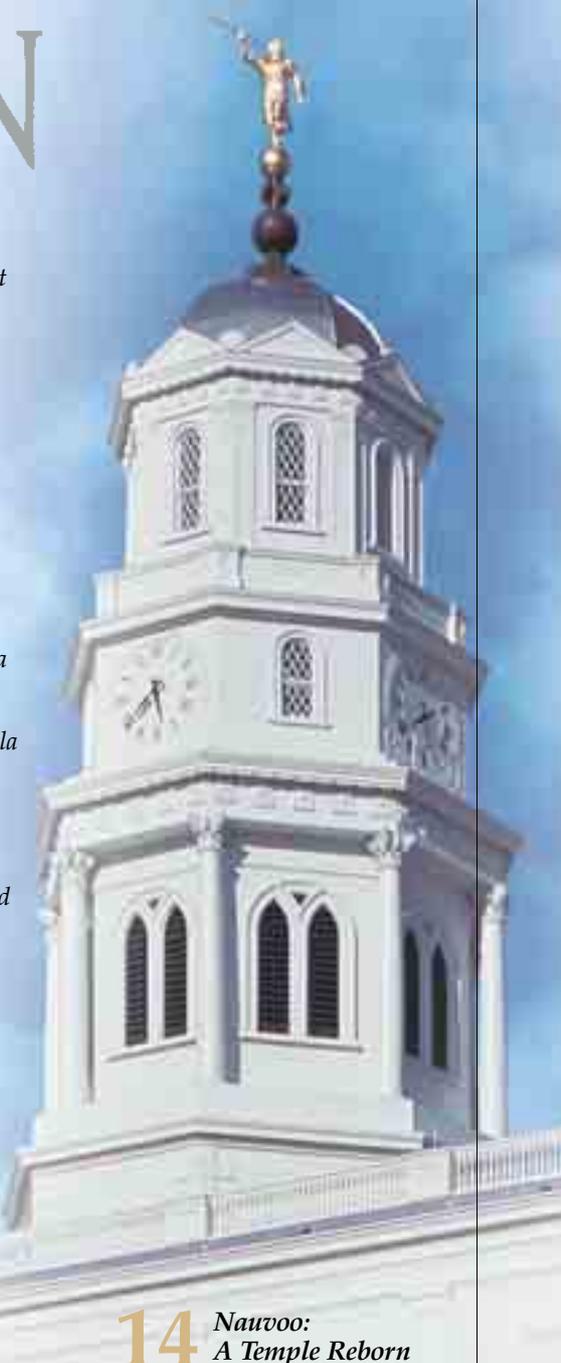
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A PRICELESS HERITAGE



BY PRESIDENT
JAMES E. FAUST
*Second Counselor in the
First Presidency*

I wish to speak of a priceless heritage. I acknowledge the faithful pioneers in all of the countries of the world who have helped establish the Church in their lands. First-generation members of the Church are indeed pioneers. They are and have been men and women of deep faith and devotion. In this message, however, I speak primarily of the priceless legacy which belongs to the descendants of all pioneers, but especially to those who came into the valley of the Great Salt Lake and settled in Utah and other parts of western America.

THE MARTIN HANDCART COMPANY PIONEERS

In celebration of July 24th several years ago, I joined the Saints of the Riverton Wyoming Stake. Under the direction of President Robert Lorimer and his counselors, the youth and youth leaders of that stake reenacted part of the handcart trek which took place in 1856. We started early in a four-wheel-drive van and went first to Independence Rock, where we picked up the Mormon Trail. We saw Devil's Gate a few miles up the road. Our souls were subdued when we arrived at the hallowed ground of Martin's Cove, the site where the Martin Handcart Company, freezing and starving, waited for the rescue wagons to come from Salt Lake City. Numerous members of the Martin Handcart Company perished there from hunger and cold.

It was an emotional experience to see the Sweetwater River crossing where many of the 500 members of the company were carried across the icy river by several brave young men.

THE WILLIE HANDCART COMPANY PIONEERS

We went farther along the trail where members of the Willie Handcart Company were rescued. We felt that we were standing on holy ground. Many members of that party died from starvation and cold there. We continued to travel up over Rocky Ridge, 7,300 feet high. This is the highest spot on the Mormon Trail. The two-mile ascension to Rocky Ridge gains over 700 feet in altitude. It was very difficult for all of the pioneers to travel over Rocky Ridge. It was particularly agonizing for the members of the Willie Handcart Company, who struggled over that ridge in the fall of 1856 in a blizzard. Many had worn-out shoes, and the sharp rocks caused their feet to bleed, leaving a trail of blood in the snow.

As we walked over Rocky Ridge, two square nails and an old-style button were picked up. No doubt these objects were shaken loose going over the sharp rocks. My soul was sobered to be in that historic spot. Several of my ancestors crossed that ridge, though none were in the handcart companies. Not all of my forebears who started in



At Martin's Cove, Wyoming, the Martin Handcart Company, freezing and starving, waited as rescue wagons made their way from Salt Lake City.

the great exodus to the West made it even to the Rocky Ridge. Two of them died at Winter Quarters.

As I walked over Rocky Ridge, I wondered if I have sacrificed enough. In my generation, I have not seen so much sacrifice by so many. I wonder what more I should have done, and should be doing, to further this work.

A few miles farther, at Radium Springs, we caught up with 185 young people and their leaders from the Riverton stake, who had been pulling handcarts in reenactment of the handcart treks. We bore testimony of the faith and heroism of those who struggled in agony over that trail 146 years ago.

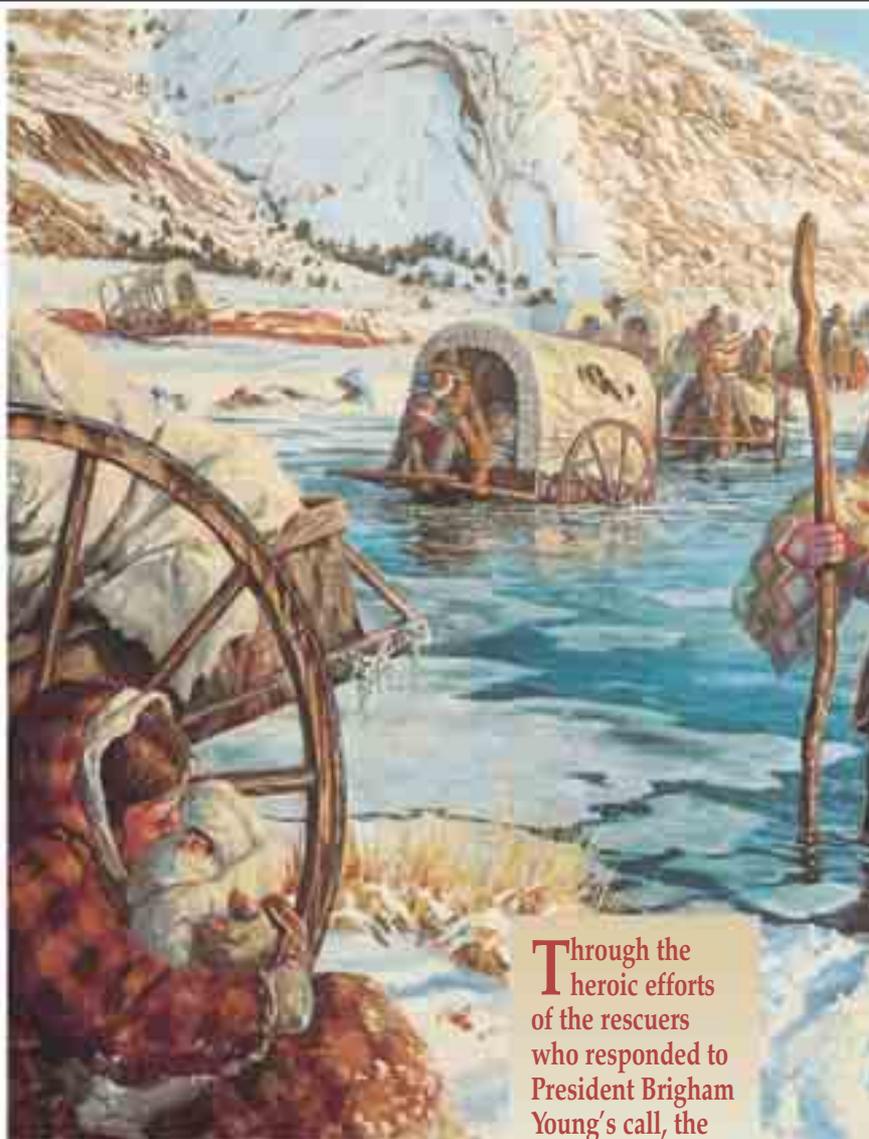
We went on to Rock Creek Hollow, where the Willie Handcart Company made camp. Thirteen members of the Willie Company who perished from cold, exhaustion, and starvation are buried in a common grave at Rock Creek Hollow. Two additional members who died during the night are buried nearby. Two of those buried at Rock Creek Hollow were heroic children of tender years: Bodil Mortinsen, age 9, from Denmark, and James Kirkwood, age 11, from Scotland.

Bodil apparently was assigned to care for some small children as they crossed Rocky Ridge. When they arrived at camp, she must have been sent to gather firewood. She was found frozen to death leaning against the wheel of her handcart, clutching sagebrush.

Let me tell you of James Kirkwood. James was from Glasgow, Scotland. On the trip west, James was accompanied by his widowed mother and three brothers, one of whom, Thomas, was 19 and crippled and had to ride in the handcart. James's primary responsibility on the trek was to care for his little four-year-old brother, Joseph, while his mother and oldest brother, Robert, pulled the cart. As they climbed Rocky Ridge, it was snowing and there was a bitter cold wind blowing. It took the whole company 27 hours to travel 15 miles. When little Joseph became too weary to walk, James, the older brother, had no choice but to carry him. Left behind the main group, James and Joseph made their way slowly to camp. When the two finally arrived at the fireside, James, "having so faithfully carried out his task, collapsed and died from exposure and over-exertion."¹

INTO THE VALLEY

Also heroic were the rescuers who responded to President Brigham Young's call in the October 1856 general conference. President Young called for 40 young men, 60–65 teams of mules or horses, and wagons

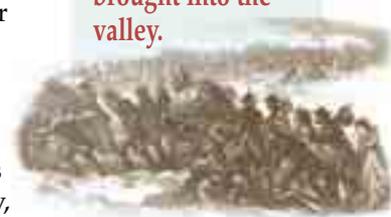


Through the heroic efforts of the rescuers who responded to President Brigham Young's call, the suffering handcart pioneers were brought into the valley.

loaded with 24,000 pounds of flour to leave in the next day or two to "bring in those people now on the plains."² The rescuers went swiftly to relieve the suffering travelers.

When the rescued sufferers got close to the Salt Lake Valley, Brigham Young convened a meeting in which he directed the Saints in the valley to receive the sufferers into their homes, make them comfortable, and administer food and clothing to them. Said President Young: "Some you will find with their feet frozen to their ankles; some are frozen to their knees and some have their hands frosted. . . . We want you to receive them as your own children, and to have the same feeling for them."³

When the rescuers brought the Willie handcart pioneers into this valley, it is recorded by Captain Willie: "On our arrival there the Bishops of the different Wards took every person, who was not provided with





MARTIN HANDCART COMPANY, BY CLARK KELLEY PRICE

a home, to comfortable quarters. Some had their hands and feet badly frozen; but everything which could be done to alleviate their sufferings, was done. . . . Hundreds of the Citizens flocked round the wagons on our way through the City, cordially welcoming their Brethren and Sisters to their mountain home."⁴

A LEGACY OF FAITH

These excruciating experiences developed in these pioneers an unshakable faith in God. Said Elizabeth Horrocks Jackson Kingsford, "I believe the Recording Angel has inscribed in the archives above, and that my sufferings for the Gospel's sake will be sanctified unto me for my good."⁵

In addition to the legacy of faith bequeathed by those who crossed the plains, they also left a great heritage of love—love of God and love of mankind. It is an inheritance of sobriety, independence, hard work, high moral values, and fellowship. It is a

birthright of obedience to the commandments of God and loyalty to those whom God has called to lead this people. It is a legacy of forsaking evil. Immorality, alternative lifestyles, gambling, selfishness, dishonesty, unkindness, and addiction to alcohol and drugs are not part of the gospel of Jesus Christ.

I have wondered why these intrepid pioneers had to pay for their faith with such a terrible price in agony and suffering. Why were not the elements tempered to spare them from their profound agony? I believe their lives were consecrated to a higher purpose through their suffering. Their love for the Savior was burned deep in their souls and into the souls of their children and their children's children. The motivation for their lives came from a true conversion in the center of their souls. As President Gordon B. Hinckley has said, "When there throbs in the heart of an individual Latter-day Saint a great and vital testimony of the truth of this work, he will be found doing his duty in the Church."⁶

Above and beyond the epic historical events they participated in, the pioneers found a guide to personal living. They found reality and meaning in their lives. In the difficult days of their journey, the members of the Martin and Willie Handcart Companies encountered some apostates from the Church who were returning from the West, going back to the East. These apostates tried to persuade some in the companies to turn back. A few did turn back. But the great majority of the pioneers went forward to a

heroic achievement in this life and to eternal life in the life hereafter. Francis Webster, a member of the Martin Company, stated, "Everyone of us came through with the absolute knowledge that God lives for we became acquainted with him in our extremities."⁷ I hope that this priceless legacy of faith left by the pioneers will inspire all of us to more fully participate in the Lord's work of bringing to pass the immortality and eternal life of His children.

AN INVITATION

You who are among the descendants of these noble pioneers have a priceless heritage of faith and courage. If there are any of you who do not enjoy fellowship with us in the gospel of Jesus Christ, we invite you to seek to know what instilled such great faith in your ancestors and what motivated them to willingly pay such a terrible price for their membership in this Church. To those who have been offended or lost

IDEAS FOR HOME TEACHERS

Preparation

After studying this message, prayerfully consider the legacy of faith given to all Church members by those who crossed the plains and settled in Utah. Choose one or two statements or stories from President Faust that you feel will most benefit those you teach. Then think of a teaching method or activity for each statement or story that is appropriate for the ages and circumstances of family members. A few examples of how this may be done are provided.

Suggestions for Teaching

1. As you read to family members about President Faust's journey along the Mormon Trail, ask them to identify the emotions he felt and why. Invite family members to express their feelings about the sacrifices made by these pioneers. What blessings do we all enjoy today because of what they did?
2. Give family members a taste of something that is sweet and satisfying, such as some fruit or candy. Then ask them if they would like more. Discuss why even the most difficult experiences in life can be sweet. Read and testify of Frances Webster's statement on page 5.
3. Read together the First Presidency's invitation on page 5 to "come back," and discuss ways family members can help others enjoy the sweet fruits of fellowship with God and the Saints.

interest or who have turned away for any reason, we invite all of you to join in full fellowship again with us. The faithful members, with all their faults and failings, are humbly striving to do God's holy work across the world. We need your help in the great struggle against the powers of darkness so prevalent in the world today. In becoming a part of this work, you can all satisfy the deepest yearnings of your souls. You can come to know the personal comfort that can be found in seeking the sacred and holy things of God. You can enjoy the blessings and covenants administered in the holy temples. You can have great meaning and purpose in your lives, even in the profane world in which we live. You can have strength of character so that you can act for yourselves and not be acted upon (see 2 Ne. 2:26).

A few years ago, the First Presidency of the Church issued the invitation to all to come back:

"We are aware of some who are inactive, of others who have become critical and are prone to find fault, and of those who have been disfellowshipped or excommunicated because of serious transgressions.

"To all such we reach out in love. We are anxious to forgive in the spirit of Him who said: 'I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.' (D&C 64:10.)

"We encourage Church members to forgive those who may have wronged them. To those who have ceased activity and to those who have become critical, we say, 'Come back. Come back and feast at the table of the Lord, and taste again the sweet and satisfying fruits of fellowship with the saints.'

"We are confident that many have [wanted] to return, but have felt awkward about doing so. We assure you that you will find open arms to receive you and willing hands to assist you."⁸

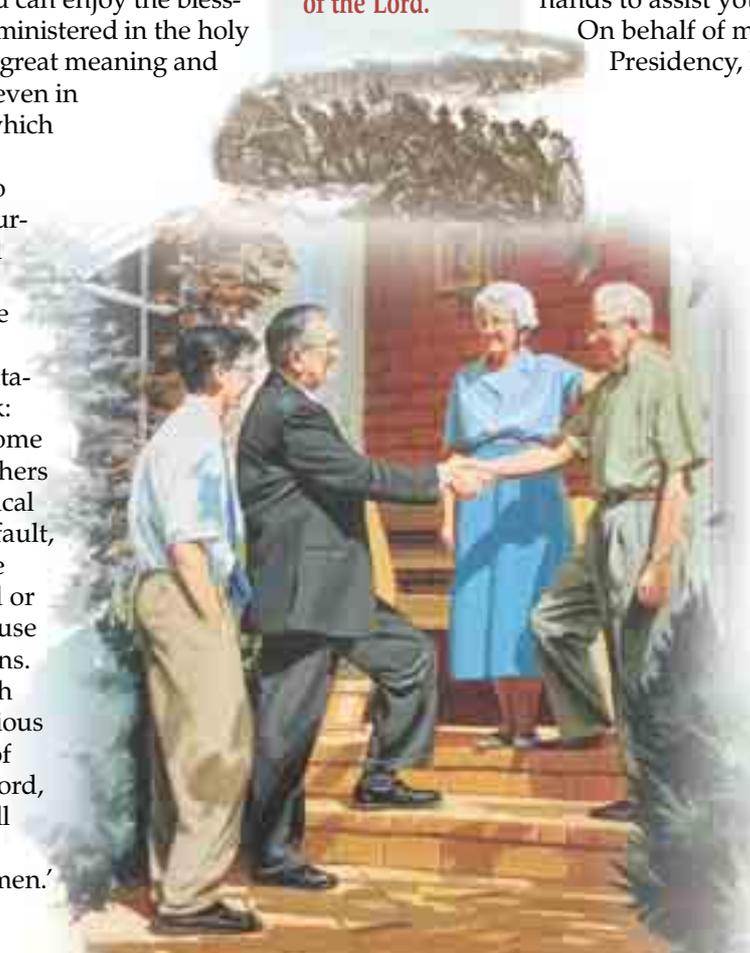
On behalf of my Brethren of the First Presidency, I sincerely and humbly reiterate that request, and we open our arms to you. □

NOTES

1. Private letter, Don H. Smith to Robert Lorimer, 20 Feb. 1990, quoting account of John Chislett.
2. LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion* (1960), 121.
3. Hafen and Hafen, *Handcarts to Zion*, 139.
4. James G. Willie, *Journal History of The Church of Jesus Christ of Latter-day Saints*, 9 Nov. 1856, 15.
5. *Leaves from the Life of Elizabeth Horrocks Jackson Kingsford*, Dec. 1908, 7.
6. "Missionary Service, Activation, Temple Work Emphasized in Conference Leadership Meetings," *Ensign*, May 1984, 99.
7. David O. McKay, "Pioneer Women," *Relief Society Magazine*, Jan. 1948, 8.
8. "An Invitation to Come Back," *Church News*, 22 Dec. 1985, 3.

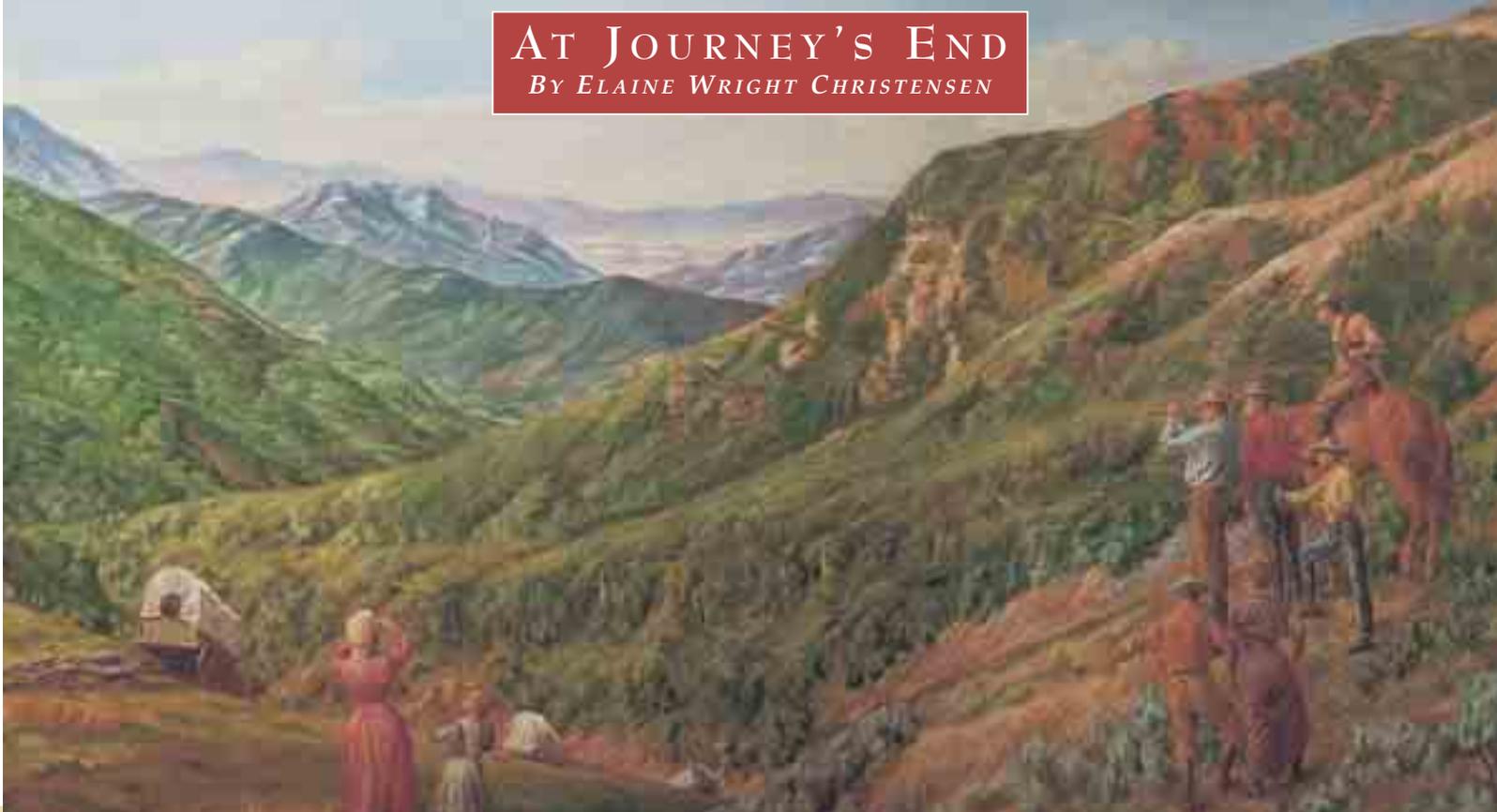
Gospel topics: faith, pioneers, endurance, sacrifice

The First Presidency has said to those who have ceased activity, "Come back and feast at the table of the Lord."



AT JOURNEY'S END

BY ELAINE WRIGHT CHRISTENSEN



“The redeemed of the Lord shall return, and come with singing unto Zion” (Isa. 51:11).

For the last time our captain blows the 5:00 A.M. whistle.
For the last time we roll our bedclothes damp with dew,
to stow them and our five-man tent
in the two-wheeled cart that’s become our home.
The Dutch oven filled with last night’s coals
hangs still warm beneath the oaken bed,
and one last time
we hear the call to circle up for prayer,
a rousing song, and the day’s instructions.

Twelve miles, that’s all that’s left to go.

We wash our faces in the numbing creek,
scrub our sunburned arms and necks with pieces of soap
saved from the old country for this very day.
The men take time to shave
and beat their hats till dust motes dance
in the early sun pulling itself up over Little Mountain,
the one we climbed yesterday.

The girls braid their hair, slick with sugar water,
then tie clean aprons around their waists,
washed last evening and left to dry in moonlight.
Many walked the trail barefoot, the Olsen girls,
young Jimmy Jensen, yet today
they put on their holey shoes
for maybe we’ll shake Brother Brigham’s hand,

drink well water
and slake our thirst at last
with fruit and a glimpse of that salt sea
that’s ebbed and flowed,
one more step, just one more step,
ahead of us, day after day,
like some desert mirage.

Shadows along Emigration Creek,
lined with rough and rangy cottonwoods,
point out the last stretch of road to Zion.
Every morning the shadows have shown us the way.
Today, at journey’s end,
we’ll hear the Nauvoo band play
and we’ll walk, one last time
with our hand-worn friend,
the streets we’ve sung about so many nights
camped on strangely named river banks—
the Platte, Loup Fork, Wood River,
where Sister Sorensen hid herself among the willows
and gave birth to a baby girl.

Thirteen times we crossed the Platte.
Indians carried us on their backs,
while the men ferried our goods across
and floated the emptied carts.

How we pled for the waters to part.

Now we kneel here in the sand, grateful
for every unanswered plea
that proved us.

Faith is the mountain that does not flee,
the water that does not part,
the rock that won’t turn into bread—
instead, marks our dead.
They walk the desert with us today.
Our faith and theirs, wrung drop by drop, blossoms—
red as the promised rose.

For the last time we lift the prop stick
from beneath the cart’s handle.
For the last time we grease the wheels with tallow
and take our accustomed spots, right and left,
front and back,
to push and pull for the very last time,
all that we own,
all that we are,
all that we’ve become
on our wooden cross of a handcart.
We’re tempted to let it have its way at the end,
to hurtle down the hill, an unbridled horse
heading for home.
Yet happy to hold it back one last time
on its steep descent to the valley,
we sing,
our hearts in our mouths,
our hopes before us.
Oh, how we sing
every last one of the songs,
the mighty Redeemer’s songs
that led us to Zion. □

THE FIRST NAUVOO TEMPLE

BY MATTHEW S. MCBRIDE

The building of the Nauvoo Temple was “an event of the greatest importance to the Church and the world,” wrote the Prophet Joseph Smith.¹ In September of 1842 he issued a rallying call and affirmed the importance of temple ordinances: “The earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children. . . . For we without them cannot be made perfect; neither can they without us be made perfect. . . . Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad” (D&C 128:18, 22).

Such was the motivation for the Saints as they willingly sacrificed everything to complete the temple and receive their endowments and sealings before being driven from Nauvoo. The written accounts of those who participated in this effort reveal their love for the Lord and their reverence for His house. It is a story filled with trials and triumph.

A CALL TO HELP

At the October 1840 conference, the Prophet called upon all to help. Though some of the construction would require payment, he explained that the temple would be built by the tithes of the people and that male members would perform nearly all the labor. The response of one of the stonecutters, Charles Lambert, was typical. He “committed with Brother William Player that [he] would stick to the temple pay or no pay until finished and did.”²

The extent to which the Saints sacrificed is recorded in a letter from the Twelve: “Many have volunteered to labor continually, and the

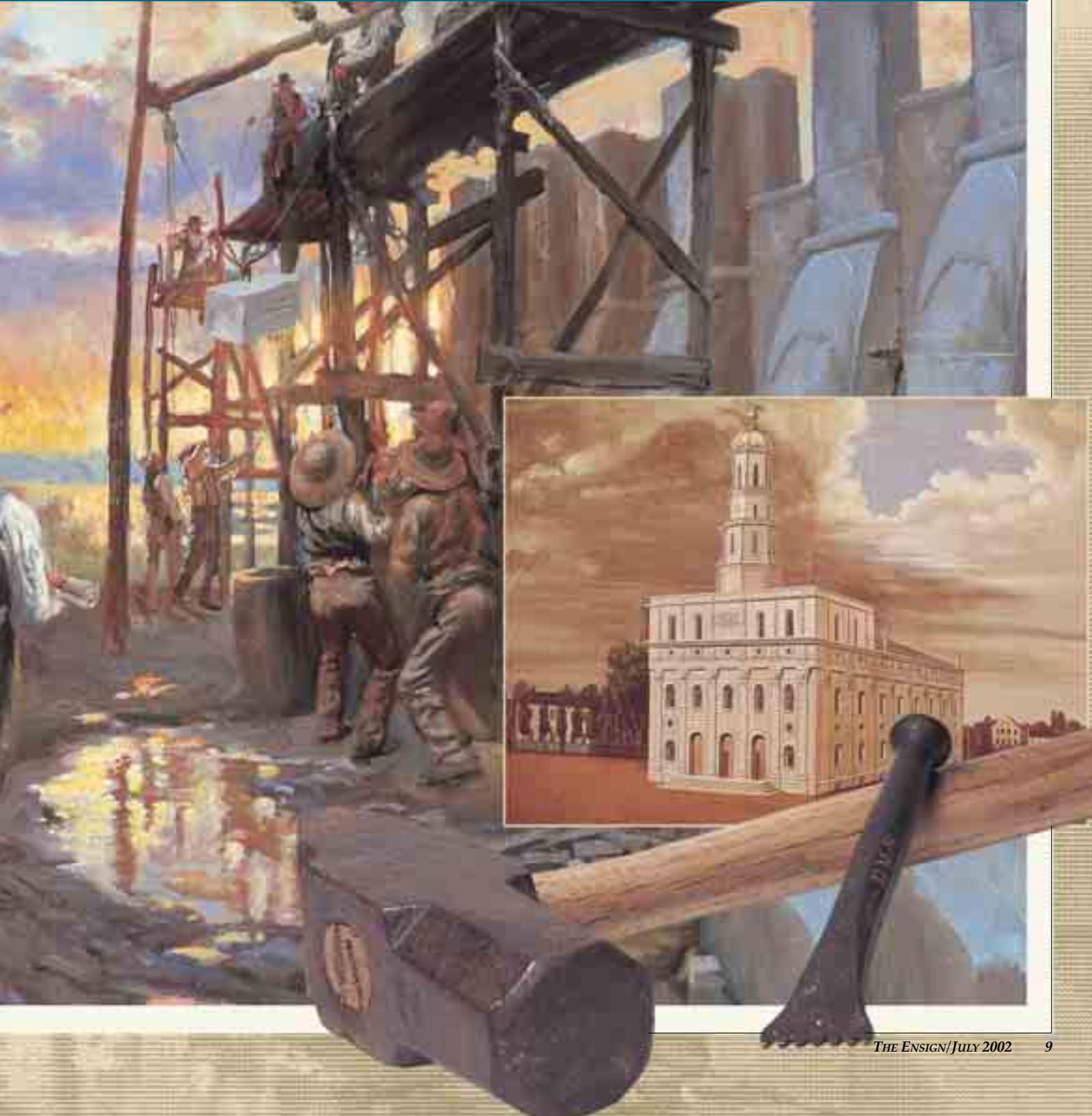
Right: The Prophet Joseph Smith watches over the building of the Nauvoo Temple. Inset: An artist's rendition of the original Nauvoo Temple. Far right: A mallet and chisel used to quarry limestone for temple walls.

SoG

The desire to receive sacred ordinances motivated early Saints to complete the temple.



Great a Cause



NAUVOO TEMPLE MILESTONES, 1840–1850

BY ROBERT FREEMAN



31 August 1840
The Prophet Joseph Smith counseled the Saints to give attention to building a temple in Nauvoo.

October 1840
During general conference, the Saints unanimously accepted a proposal to build the temple. Leaders formed a temple committee. Later that fall, leaders chose a site for the temple on the bluff overlooking the Mississippi River.

January 1841
The Lord officially instructed the Saints to “build a house to my name, even in this place [Nauvoo]” (D&C 124:55).

February 1841
Leaders selected a young New England convert by the name of William



brethren generally are giving one-tenth part of their time, or one-tenth part of their income, according to circumstances; while . . . sisters . . . are knitting socks and mittens, and preparing garments for the laborers, so that they may be made as comfortable as possible during the coming winter.”³

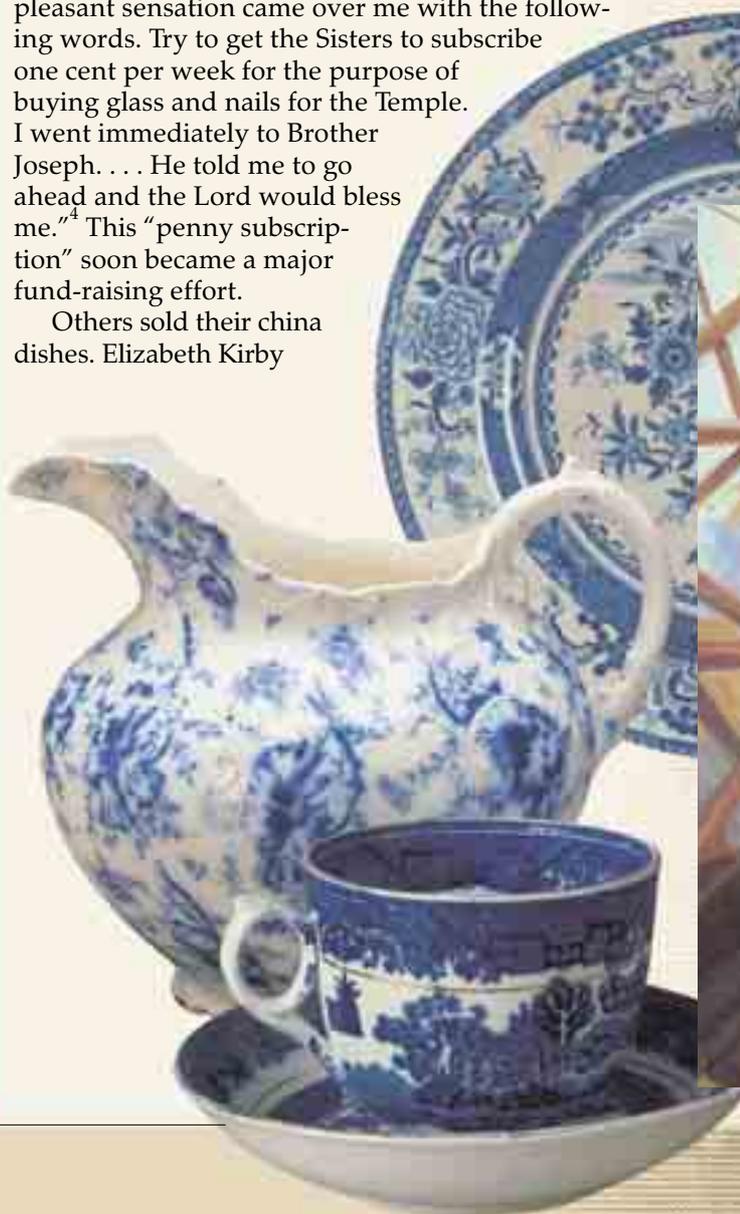
Mercy Fielding Thompson told of her experience: “At one time after seeking earnestly to know from the Lord if there was anything that I could do for the building up of the Kingdom of God, a most pleasant sensation came over me with the following words. Try to get the Sisters to subscribe one cent per week for the purpose of buying glass and nails for the Temple. I went immediately to Brother Joseph. . . . He told me to go ahead and the Lord would bless me.”⁴ This “penny subscription” soon became a major fund-raising effort.

Others sold their china dishes. Elizabeth Kirby

wrote: “I could not think of anything that would grieve me to part with in my possession, except [my deceased husband’s] watch. So, I gave it up to help build the Nauvoo Temple.”⁵

Louisa Barnes Pratt’s writings reflect the reality of their sacrifice: “I started in good faith to go to the Temple office to bestow my offering. Suddenly a temptation came over me . . . that [this] money would relieve my present necessities. Then I resisted.

Left: Some members sold their fine china and donated the money to the building of the temple. Below: The laying of the southeast cornerstone of the Nauvoo Temple by the Prophet Joseph Smith. Right: Elder Heber C. Kimball.



Weeks to be the chief architect, and construction began.

6 April 1841

Cornerstones for the sanctuary were laid.

the baptismal font.

27 June 1844

The martyrdom of the Prophet Joseph Smith forced a suspension of all labors. By 7 July, work resumed and, in fact, intensified.



30 November 1845

The attic and other portions of the

upper level of the temple were dedicated.

administered, and soon the temple was operating virtually around the clock.

4 February 1846

The first wave of wagons began to roll westward from the city.



8 November 1841
President Brigham Young dedicated

Said I, 'If I have no more than a crust of bread each day for a week, I will pay this money into the treasury.'"⁶

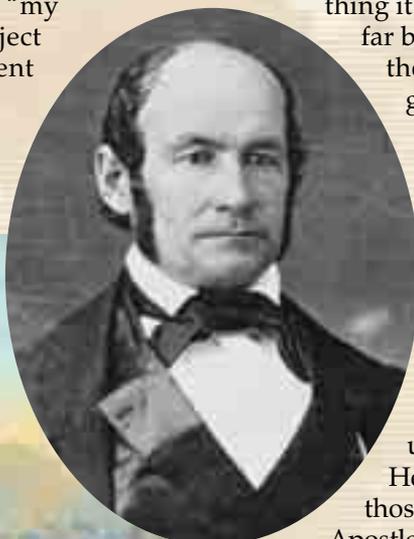
"I WENT FORWARD AND WAS BAPTIZED"

In August 1840 at the funeral of Seymour Brunson, the Prophet gave the first sermon on baptism for the dead. "The moment I heard of it," wrote Elder Wilford Woodruff, "my soul leaped with joy; for it was a subject in which I felt deeply interested. I went forward and was baptized for all my dead relatives I could think of."⁷

Initially the baptisms were performed in the Mississippi River, but

the Saints hastened to prepare the basement of the temple with a temporary wooden font, which rested upon the shoulders of 12 carved oxen. It was dedicated on 8 November 1841.

The faithful Saints rejoiced in the prospect of laboring on behalf of their loved ones who had passed away. Sally Randall expressed her excitement in a letter to her family: "What a glorious thing it is that we . . . can . . . save them as far back as we can get any knowledge of them. I want you should write me the given names of all of our connections that are dead as far back as grandfather's and grandmother's at any rate. I intend to do what I can."⁸



A GLANCE INTO ETERNITY

On 4 May 1842 the Prophet Joseph Smith administered for the first time what we know as the temple endowment to nine men in a large upper room of his red brick store. Elder Heber C. Kimball, who was present in those sacred councils, wrote to fellow Apostle Parley P. Pratt, "We have received some precious things through the Prophet on the priesthood that would cause your Soul to rejoice."⁹

Though ordinances had been committed initially to just a few, the Prophet Joseph foresaw that "there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them."¹⁰

During this pivotal Nauvoo period, the Prophet also taught of temple sealing ordinances that assured family relationships would continue after the Resurrection. Of this Elder Pratt wrote: "It was at this time [winter 1839] that I received from [the Prophet Joseph Smith] the first idea of eternal family organization, and the eternal union of the sexes in those inexpressibly endearing relationships . . . which are at the very foundation of everything worthy to be called happiness. . . ."





9 February 1846

At about 3:30 P.M., fire erupted on the roof of the temple. The blaze was extinguished quickly and caused only minor damage. It was suspected that enemies of

the Church had started the fire, but the Saints soon learned that a stovepipe had ignited clothes drying in an attic room.

30 April 1846

Joseph Young dedicated the temple in a



private ceremony. The next day Orson Hyde offered the first of several public dedicatory prayers, the last on 3 May.

9 October 1848

Fire destroyed the temple. A local

newspaper reported, "The fire presented a most sublime spectacle. [The flames which] shot up to the sky . . . threw a lurid glare into the surrounding darkness." By morning only the west-facing wall and parts



"I had loved before, but I knew not why. But now I loved—with a pureness—an intensity of elevated, exalted feeling. . . . I felt that God was my Heavenly Father indeed; that Jesus was my brother, and that the wife of my bosom was an immortal, eternal companion. . . . My dearly beloved brother, Joseph Smith . . . had . . . given me a single glance into eternity."¹¹

YOU HAVE ALL THE KEYS

Early in 1844 the Prophet Joseph called together the Quorum of the Twelve and administered to them all the ordinances of the house of the Lord. He proceeded to confer the keys of the sealing power on Elder Brigham Young. The Prophet then declared, "Now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others."¹²

On 27 June 1844, the Prophet and his brother Hyrum were martyred at Carthage. Construction on the temple then stopped, but only briefly.

FILLED TO OVERFLOWING

On 30 November 1845 the attic story was dedicated, and the administering of endowments commenced on 10 December. Over the next eight weeks, about 5,600 Saints received their temple ordinances.

As the pressure to leave Nauvoo increased, President Young addressed the Saints on 3 February 1846. The plan was to leave the next day, but Saints still filled the temple. President Young urged the Saints to return to their homes and prepare for their departure.

In his history, President Young recorded: "Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive. . . . I . . . informed the brethren that I was going to get my wagons started and be off. I walked some distance from the Temple supposing the crowd would disperse, but on returning I found the house filled to overflowing. Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the

word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received ordinances."¹³

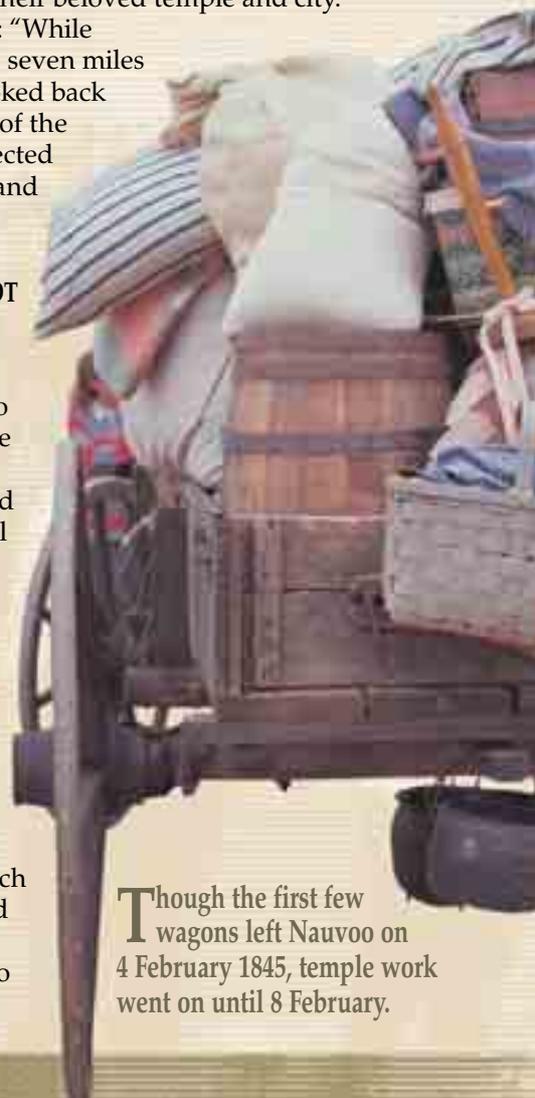
The first wagons left on 4 February, temple work finally ceased on 8 February, and the great exodus from Nauvoo went forward. Looking back on that remarkable period, Elder Erastus Snow declared, "All felt satisfied that during the two months we occupied [the temple] in the endowment of the Saints, we were amply paid for all our labors in building it."¹⁴

As they journeyed over the Mississippi and began the trek across Iowa, many Saints cast a parting glance backward at their beloved temple and city. Priddy Meeks wrote: "While crossing over a ridge seven miles from Nauvoo we looked back and took a last sight of the Temple we ever expected to see. We were sad and sorrowful."¹⁵

THE LIGHT WILL NOT GO OUT

A few Saints remained in Nauvoo to continue work on the temple interior. The temple was dedicated in private on 30 April 1846 and in public the following May morning.

Never fully finished, the temple was set on fire by arsonists on 9 October 1848. The building was destroyed, but the "great cause" for which it had been built lived on in thousands of Latter-day Saints who had received their



Though the first few wagons left Nauvoo on 4 February 1845, temple work went on until 8 February.

of the other three walls were left standing.

April 1849

The Icarians, a newly arrived religious communal group, purchased the temple block, which included the charred remains of the temple.

27 May 1850

A tornado struck, and debris fell around workers who were repairing the walls of the temple. The St. Louis-based *Daily Missouri Republican* recorded, "This frightful hurricane, the most terrible experienced in the country in many years,

burst suddenly on the hill of Nauvoo, where lightnings, thunder, wind, hail and rain, seemed united to assail the building."² □



Earl Arrington, *The Destruction of the Mormon Temple at Nauvoo*, 5–6; reprinted from *Journal of the Illinois State Historical Society*, Dec. 1947, 418–19.

2. 27 May 1850, quoted in Don F. Colvin, *The Nauvoo Temple: A Story of Faith* (2002), 270.

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NOTES

1. *Keokuk [Iowa] Register*, 12 Oct. 1848, quoted in Joseph

endowments and sealings and performed baptisms for their deceased ancestors.

"And the light will not go out," wrote Elder Woodruff, referring to the future opportunity for covenant making. "The Saints had labored faithfully and finished the temple and were now received as a Church with [their] dead. This is glory enough for building the Temple."¹⁶ □

NOTES

1. *History of the Church*, 4:492.
2. Autobiography of Charles Lambert, typescript, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints, 13.
3. *History of the Church*, 4:434.
4. In Don C. Corbett, *Mary Fielding Smith, Daughter of Britain* (1966), 155.
5. In Carol Cornwall Madsen, *In Their Own Words: Women and the Story of Nauvoo* (1994), 180.
6. In *Heart Throbs of the West*, comp. Kate B. Carter (1947), 8:233.
7. In *Journal of Discourses*, 5:84.

8. In Kenneth W. Godfrey and others, eds., *Women's Voices: An Untold History of the Latter-day Saints, 1830–1900* (1982), 138.

9. 17 June 1842, quoted in Stanley B. Kimball, "Heber C. Kimball and Family: The Nauvoo Years," *Brigham Young University Studies*, summer 1975, 458; spelling modernized.

10. *History of the Church*, 5:2.

11. *Autobiography of Parley Parker Pratt*, ed. Parley P. Pratt Jr. (1938), 259–60.

12. Quoted by Orson Hyde, *Millennial Star*, 5:104.

13. *History of the Church*, 7:579.

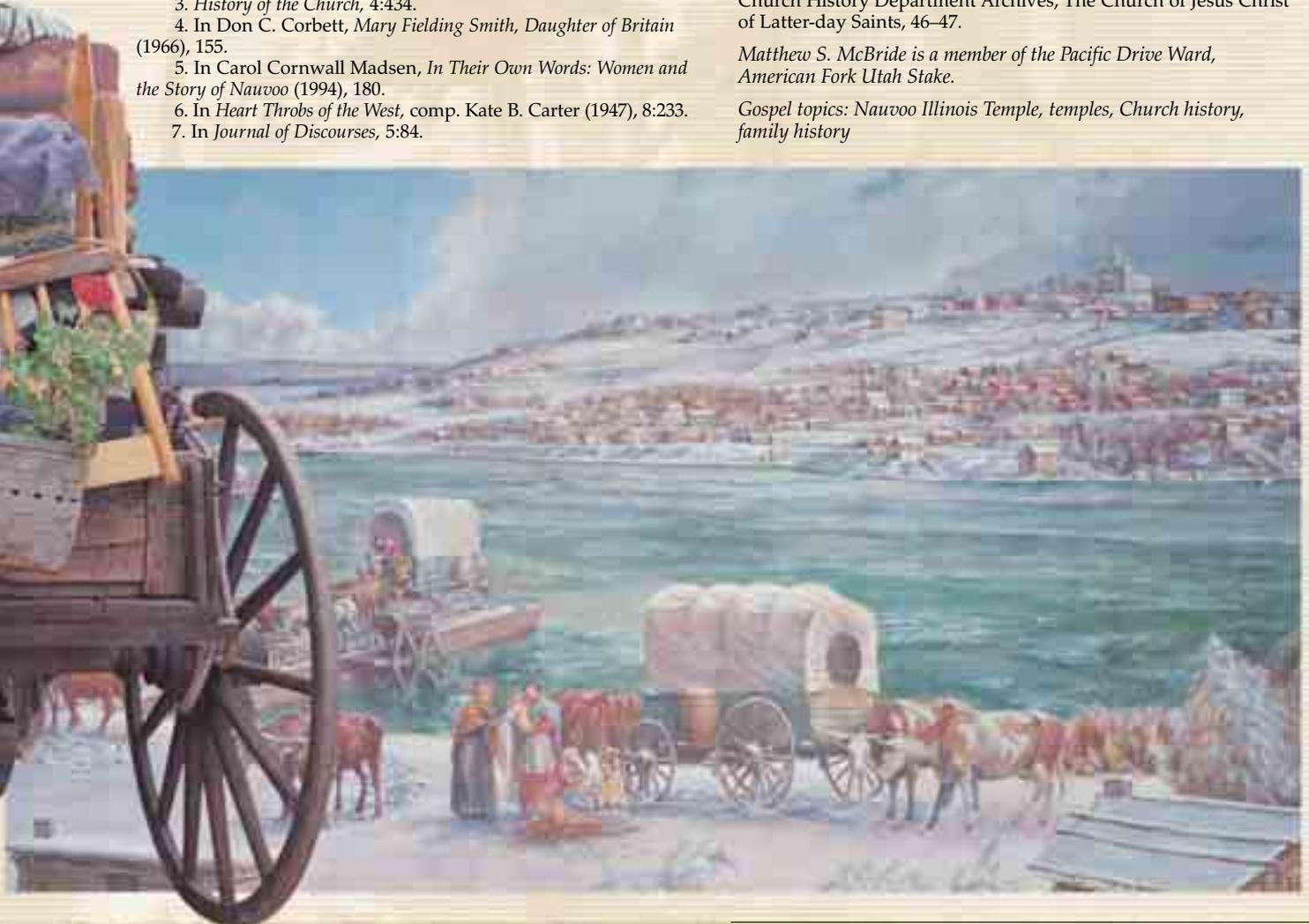
14. In Andrew K. Larsen, *Erastus Snow* (1971), 96.

15. Priddy Meeks Reminiscences, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints, microfilm.

16. Journal of Wilford Woodruff, vol. 3, 3 May 1846, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints, 46–47.

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Gospel topics: Nauvoo Illinois Temple, temples, Church history, family history





NAUVOO



Once again a temple stands overlooking the Mississippi, a holy house where today's Latter-day Saints can serve their God.

BY DON L. SEARLE
Assistant Managing Editor

As Latter-day Saint pioneers left Nauvoo in 1846, many looked back longingly at the temple they left behind. For some, the sight of the temple on the hill above the Mississippi River may have been their last mental picture of their beautiful city.

If they could gaze on the same spot today, they would recognize the temple that stands there now. The new Nauvoo Illinois Temple has been made to look like the first one. Yet under the surface it is a thoroughly modern working temple.

Planning and building were preceded by thorough research on the first Nauvoo Temple: examination of photographs, written descriptions, and drawings, including some donated by the descendants of William Weeks, architect of the earlier temple. "Piecing everything together, we think the outside of the new temple is as close as humanly possible to the original," said Keith Stepan, managing director of the Temple Construction Department.

The most immediately visible difference would be the standing angel on top of the new temple instead of a horizontal angel as on the original. Other than that, observers might have difficulty detecting differences between the Nauvoo Illinois Temple dedicated in June of this year and the one seen in photographs or drawings from the 1840s.

A TEMPLE

Reborn



*Above: The baptism of Jesus depicted in stained glass.
Right: Circular stairway, close view of newel-post.*

The stone on the outside of the new temple was carefully chosen to have, as nearly as possible, the same color and texture as the limestone of the original temple. But the stone for the new temple came to Nauvoo after journeying through several other states. Quarries near Nauvoo from which stone was taken for the original temple are flooded now, and limestone from those quarries was found not to be the most durable. Stone for the new temple was taken from quarries in Alabama; transported to Idaho Falls, Idaho, for cutting into blocks; then shipped to skilled carvers in several cities, including Salt Lake City, for carving.

The carvers used modern methods to recapture designs and decorative features created for the original temple. Glass fiber molds were made from sunstones and moonstones preserved from the earlier temple so modern carvers could have patterns to reproduce these works of art. Toolmakers had to design and build steel tools that could make the basket weave pattern found on stones from the walls of the original temple.

The new temple was not built with stone piled on stone and cemented, as was the original. Instead, the exterior of the new temple is a stone facing created by modern methods that fasten it securely in place. The superstructure of the new temple is concrete, to meet modern construction codes. The more than 10,000 hand-tooled stones on its exterior were “panelized” before being put into place. They were mounted on stainless steel frames with stainless steel fasteners, and the panels were then hoisted into position and secured to the walls of the temple.

Despite the use of modern methods and tools, today’s stone carvers took almost the same amount of time as the original craftsmen





**ORIGINAL
NAUVOO TEMPLE**

- *Dimensions:* Approximately 128 feet by 88 feet; top of spire, 165 feet
- *Cornerstone laying:* 6 April 1841, President Joseph Smith presiding
- *Dedication:* privately, 30 April 1846; publicly, 1–3 May 1846

**NEW NAUVOO
ILLINOIS TEMPLE**

- *Dimensions:* Approximately 128 feet by 88 feet; top of spire, approximately 163 feet
- *Groundbreaking:* 24 October 1999, President Gordon B. Hinckley presiding
- *Cornerstone laying:* 5 November 2000, President Gordon B. Hinckley presiding
- *Dedication:* 27–30 June 2002



to re-create the carved sunstones, moonstones, and other features on the temple. That is because of the individual artistry that went into the work. No two of these carved stone features are exactly alike.

Similar attention has gone into re-creating other exterior details such as the temple's clock tower and its windows, including the row of red, white, and blue windows installed just under the roofline. The temple's windows were built in Nauvoo by a local craftsman who employed the same processes used to create the original windows. The glass put into the new windows was also cast by the same process used in the 1840s (see accompanying story on page 23).

Left: An interior stairway in the temple, a carved wooden bench from one of the rooms. Inset: Detail of decorative carvings.

The interior of the temple, however, is a different story.

"The inside is a modern temple that works for modern needs," Brother Stepan said. The baptismal font on the lower level resembles the one in the original temple; the new font rests on the backs of 12 carved stone oxen. On the temple's ground floor and upper levels, however, are ordinance rooms and six sealing rooms that serve the purposes of temples as we know them now. There are also ancillary rooms associated with temple operations, and there is a separate mechanical building as well.

While the first Nauvoo Temple had spiral stairways in two corners, this temple has only one, built as a reflection of the first temple's design.

TESTIMONIES OF THE TEMPLE

The new Nauvoo Illinois Temple was changing lives even before its dedication. A number of members who worked on the temple gained added strength for their testimonies, and there was at least one baptism—a young painter from a Latter-day Saint background who had not been baptized as a child. He became interested in the gospel through associating with Church members while working on the temple.

Some 140 of the people who worked on the temple during its construction were volunteers who arranged their personal affairs so they could donate their time. The volunteer program was coordinated by Elder Stan and Sister Mary Hemphill. The volunteers included retirees, students or teachers who had time off, a local doctor, nurses, and a businessman and a judge from other states. A handful of them worked for more than a year.

Following are experiences of just a few of the volunteers.



Dean Lewis. When Brother Lewis retired from his job as a mechanical engineer, he and his wife, Margaret, moved from Virginia to Macomb, Illinois, to live in their fifth-wheel trailer near the Nauvoo Temple. They made periodic trips to the site to watch the progress on its construction. Writing about his experiences as a volunteer, Brother Lewis recalled that each time he visited, this thought came: "If I could only go through that gate and put my hand on the wall!" When he was accepted as a volunteer to work on the temple in September 2000, it was a dream come true, even though his job at first was

only to clean up trash. During his year and a half working on the temple, he also helped insulate temple windows. He and his wife never missed a day of their assigned work as volunteers despite two separate crashes with deer during the one-hour drive from Macomb to Nauvoo.



Ashlee Taft, right, with family and friends who volunteered time to work on the temple.



Margaret Lewis. Sister Lewis volunteered after seeing her husband's love of his

work. The work was often physically hard, and it made her reflect on the sacrifice of the early pioneers who built the first Nauvoo Temple. Then one day as she started down a hallway toward the center of the temple while no one else was inside the

building, Psalm 46:10 came to her mind—"Be still, and know that I am God"—and she stopped to ponder what she was doing there. "Those moments of silence left me feeling strong and confident. I was up to the task before me, whatever it might be. Someone stronger and greater and with more power was in control."



Ashlee Taft. Sister Taft, daughter of one of the officers of an electrical contracting firm involved in the project, came to Nauvoo from Utah with her family. She was caught up in the spirit of the place and volunteered several days of labor on the temple. "There is a definite feeling, a spirit about these sacred grounds. At times I would have an intense feeling of companionship come over me," she wrote. "Once as I was gathering some tools, wandering from floor to floor, I had a great

Continued on page 20

The new temple also has modern fire alarm and suppression systems and other electrical and cooling systems. Lighting levels in the temple will be somewhat lower than in other temples, however, reminiscent of the candle lighting in the original temple.

There are other parallels, less visible but important, between the building of the original Nauvoo Temple and the new temple.

“When the Saints built the first temple, they gave it their all,” Brother Stepan said. They sacrificed in their poverty to help pay for materials, and they donated much of the labor. While conditions were much less harsh during the building of the new temple, modern Saints have nevertheless been generous in their donations.

More than 77,000 hours of labor were donated during construction of today’s Nauvoo Illinois Temple, much of it by skilled craftspeople who took time away from their regular jobs—plumbers, electricians, and others. A retired painter who had worked in the Salt Lake Temple and was serving a mission in Nauvoo stayed on after that mission ended to work on the new temple. A Church Educational System instructor from Washington state came to donate his labor during parts of two summers. He was just one of many members who donated labor on the temple out of love for what it represents (see accompanying story on page 19).

Right: Furnishings of an interior room of the temple. Inset: A doorstep. Below: Detail of a sunburst carving.

Continued from page 19

sense of thankfulness rush over me like a swift breeze. I couldn’t pray intently enough to express my thanks.”

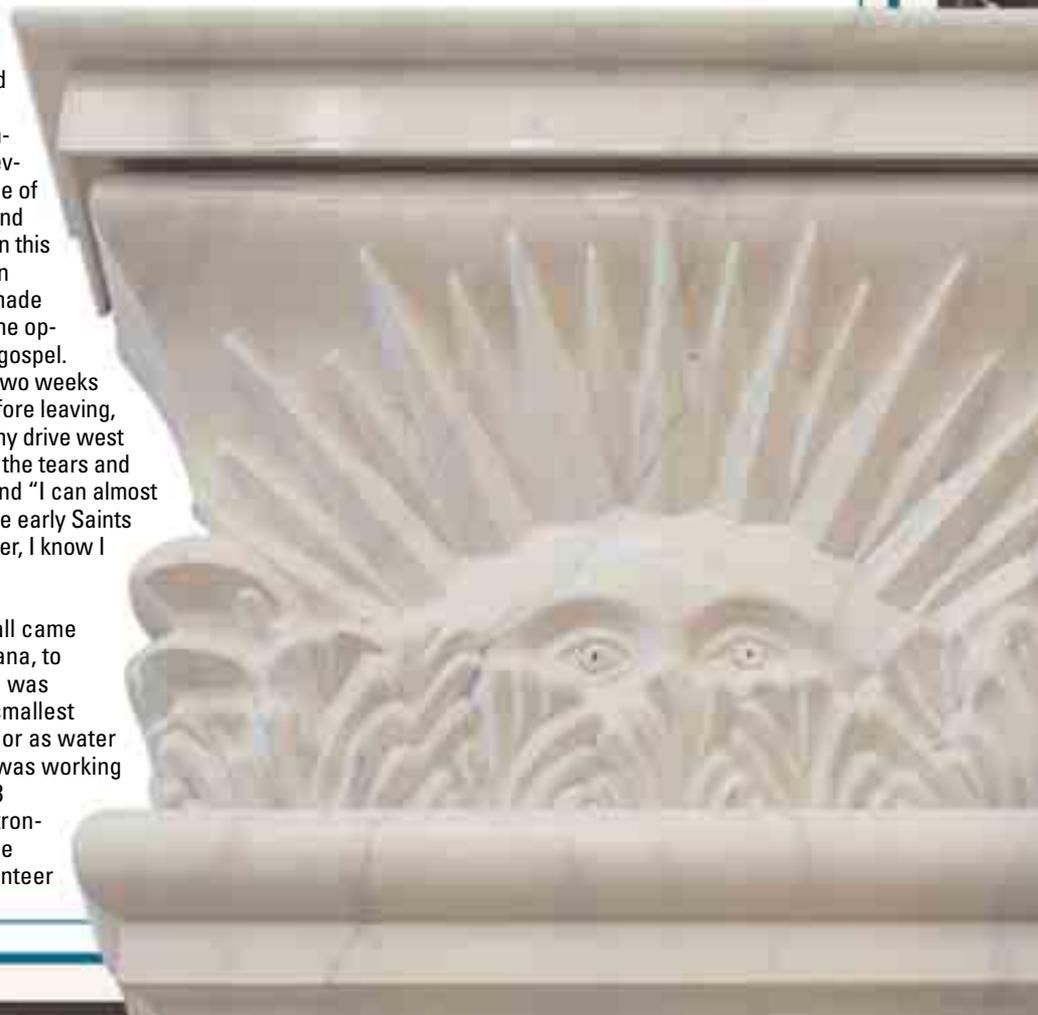


Margaret Valenta. Daughter of a former construction company owner, Sister Valenta surprised workers on the job who thought this small woman volunteer wouldn’t last more than a day. She knew how to do the work, how to use the tools, and soon she was offered a full-time job. But she declined. Working on the temple was a labor of love. She recalls reverently touching the words on the face of the building, “Holiness to the Lord,” and writing in her journal: “I’ve never been this motivated on a construction site. Then again, this is the Lord’s house.” She made friends among the workers and had the opportunity to talk with some about the gospel. Her work as a volunteer ended after two weeks when she had to return to school. Before leaving, she wrote poignantly: “When I start my drive west Monday morning, I’ll be fighting back the tears and pain of having to leave the temple,” and “I can almost understand a small portion of what the early Saints felt for the temple as they left. However, I know I can come back.”

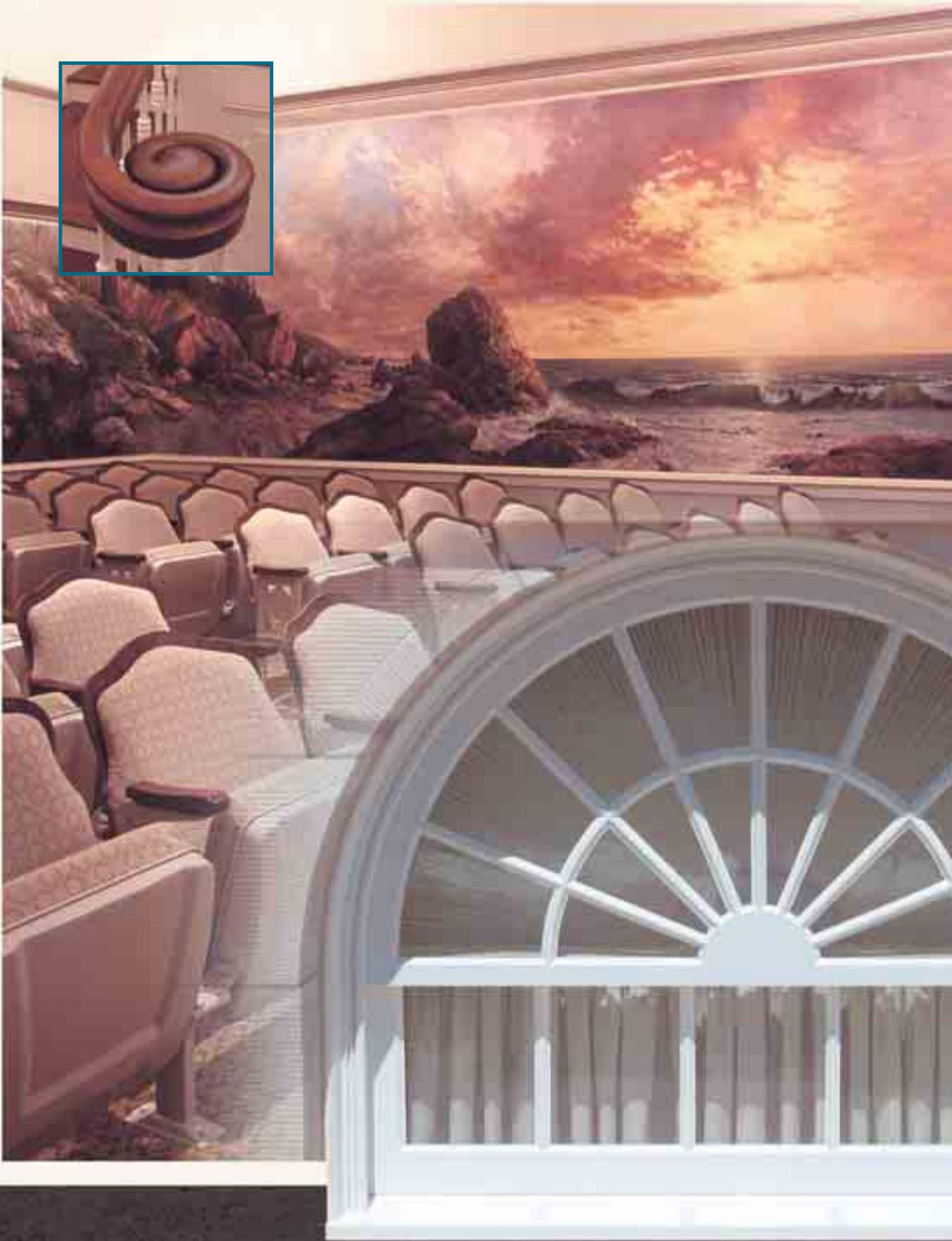


Ray L. Ball. Brother Ball came from Morristown, Indiana, to work as a volunteer. “I was happy to do even the smallest task on cleanup detail or as water boy. It mattered not. I was working on the temple site!” He stayed for 18 months, and his background in electronics proved so valuable that one of the contractors hired him when the volunteer

program ended as the temple was nearing completion. Brother Ball was delighted with the opportunity to continue his work. As he looked back on his experiences, he said: “I went from sweeping the floors in the basement to lighting the dome. I feel honored to have had a small part in rebuilding the Nauvoo Temple, the first house of the Lord in this dispensation.” □







Throughout the Church, members who could not work on the temple gratefully donated funds toward its construction. Some larger donations made possible the purchase of specific items like a piano, carpeting, the angel, and even the bell for the tower of the new temple. The latter donation seemed almost like an echo of the purchase of the bell for the first Nauvoo Temple by Saints from the British Isles.

And that echo reflects the unique place of this newest temple in the Church. It is old as well as

Left: View of an assembly room in the temple. Inset: End of a stairway banister. Below left: An exterior window.

new. Like all temples of The Church of Jesus Christ of Latter-day Saints, it is a joyful gift of members to a kind Eternal Father and His Beloved Son, who made possible the everlasting blessings available in the house of the Lord. But this temple also is in part a loving tribute to those Saints who helped the young Church put down spiritual roots and flourish. They looked with faith and hope to the future at a time when their present seemed clouded and grim. The new Nauvoo Illinois Temple is for them as well. □

Gospel topics: Nauvoo Illinois Temple, temples

SEEING 1845 IN WINDOWS OF 2002

The windows in the new Nauvoo Illinois Temple offer a beautiful example of what was required to re-create the look of the original building while meeting modern construction standards.

Their elegant artistry disguises the fact that they are double-paned, insulated windows built to provide protection from cold and wind at standards that would have been beyond the capabilities of pioneer builders.

In constructing the new windows, craftsmen used materials as much as possible like those in the original windows. The stands of Wisconsin pine that provided wood for the original windows are gone now, so the wood in the new windows is sugar pine from California. Mouth-blown glass, made by an 800-year-old process, was imported from France for the clear windows and from Germany for the colored ones. But behind each pane of this glass is a modern one—its twin in the double-paned construction.

The windows were created in the shop of Charles Allen in Nauvoo. As a builder, Brother Allen was used to having construction supervisors provide specifications and identify the materials to be used. It became apparent early on that this project would be different. When he raised questions about the specifications, he was told by the project architect, "Brother Allen, just make them right." That's when Brother Allen realized it would be his responsibility to see that the windows were both historically accurate and worthy of a house of the Lord. "It had to be more of a spiritual pursuit than any other project I had ever worked on," he said.

As he sought the Lord's help, it came in various ways. For example, he needed 16,000 board feet of sugar pine and was told that no more than 4,000 could be supplied. Somehow, however, the other 12,000 board feet was found. In designing and building the windows, he often relied on feelings as his guide. If he felt uncomfortable

about something, he would redesign it or redo it until he felt comfortable with it, then move on. Approaching his tasks prayerfully, "I just kept finding ways to improve."

The glass was cut in New Hampshire, according to his specifications, then brought to Nauvoo for assembly in the windows. The work of Brother Allen and his

helpers was painstaking. There are 4,191 double-paned pieces of glass in the temple windows, he said, and "I hand-puttied every one of them myself. That was my final quality check." Then the wood in the windows was painted with four coats of primer and paint from a firm in Holland that has been making the highest-quality paint products for 300 years. The finished windows had to be good enough for such a sacred building.

Someone suggested that the windows would be a legacy of sorts and asked if Brother Allen might sign his work, perhaps in some obscure place where his signature would never be seen. The answer was, "No! It's not *my* building." The craftsmanship was meant to be a gift to the Lord, and Brother Allen's goal was to sit at the dedication of the temple feeling comfortable about the quality of the work.

When the last window was put into place, he felt the lifting of a weight of responsibility from his shoulders.

Brother Allen worried in the beginning because he knew he could not produce the perfection this building deserved. Eventually, however, he received an assurance that "all the Lord wants is your best effort. He can make up the difference."

Charles Allen's best effort was what he gave. Others may judge, if they will, whether it was enough. His own judgment is modest: "I feel humble to have been asked to produce something like this, far beyond my natural ability." □



PHOTO BY STEVE JACOBSEN

President Hinckley surprised the worldwide satellite-broadcast audience by making the following statement in the closing session of general conference on 4 April 1999:

"I feel impressed to announce that among all of the temples we are constructing, we plan to rebuild the Nauvoo Temple. A member of the Church and his family have provided a very substantial contribution to make this possible. We are grateful to him. It will be a while before it happens, but the architects have begun their work. . . . The new building will stand as a memorial to those who built the first such structure there on the banks of the Mississippi."¹

At the 2 October 1999 general conference, President Hinckley announced that the groundbreaking would be held later in the month. At the 24 October 1999 ceremony, he said:

"This is a solemn and sacred occasion for each of us as we gather here to begin the reconstruction of this sacred house of the Lord. . . .

"I look back on what I said last April—it was almost an afterthought at the close of conference when I announced that we would rebuild the Nauvoo Temple. And I have never seen anything that has elicited more excitement than this announcement. . . .

"My father was mission president here in 1939, in Chicago, when that mission included Nauvoo, and they celebrated the 100th anniversary of the establishment of Nauvoo. As mission president he wrote to the President of the Church and suggested a rebuilding of this temple. And they replied in the negative . . . and he was disappointed. The Church did not have a lot of money then; all of this country was just coming out of the Depression. But I am counting it something of a strange and wonderful coincidence that I have had a part in the determination to rebuild this temple. . . .

". . . This will be the house of the Lord. It will be dedicated as His holy house. It will be reserved and set aside for the accomplishment of His divine and eternal purposes. It will occupy a special place in the belief and the testimony and the conviction of this people. It will have great historic significance. It will be a thing of beauty and, I hope, a joy forever. . . .

"The exterior will look just as it did in 1846, except for a few little changes. . . . The interior will be somewhat different. The font will be downstairs in the basement. . . . The first floor will be an assembly hall as it was in the original building. The second floor of

the original building was also an assembly hall. There were mezzanine floors and an attic, and the ordinance work took place upstairs. We will build one assembly floor inside, and the ordinance rooms will be on the second floor. . . . When it is all completed we will have a public showing, and we hope that all the people of Nauvoo will come and

look it over carefully and thoroughly. We have nothing to hide in these temples, but once they are dedicated then they become sacred unto the Lord and we so regard them and try to take care of them."

On 5 November 2000 President Hinckley returned to Nauvoo to conduct the cornerstone ceremony and made the following remarks:

"Now we have had cornerstone services for many temples, but [for] this one we are reverting to the past. . . .

"My wife was still asleep when I left this morning, and I left a note for her that said: 'Have gone to Nauvoo. Will be back at 4:30 this afternoon.' Now that is a miracle. That is an absolute miracle that we have come here, we are here, and we will be back home at 4:30 this afternoon. If I had said to Brigham

PRESIDENT HINCKLEY &



On 4 April 1999, President Hinckley announced the rebuilding of the Nauvoo Temple.



On 24 October 1999, the groundbreaking ceremony signaled the beginning of construction.



As mission president in 1939, President Hinckley's father, Bryant, suggested a rebuilding of the temple.



An architect's rendering of the new temple shows an exterior much like the temple of 1846.

Young, 'Brigham, I am going home this afternoon. It will take me two hours and ten minutes,' he would say, 'You are out of your head,' because he never could have imagined, never could have dreamed that we would fly through the sky at 45,000 feet and 550 miles an hour in coming to this place, which they left in such sorrow and regret and misery long ago. . . .

" . . . When buildings were built as this building was first built, they dug a trench around what would become the foundation of the building. Then they laid a huge cornerstone at the

southeast corner and had some dedicatory services, including a short speech and a prayer. . . . The first corner [will be] presided over by the First Presidency of the Church. Then [we will go] to the southwest corner, where the Aaronic Priesthood [will] participate, and we have with us today the Presiding Bishop of the Church, Bishop

David Burton, and we will also have the bishop of the ward here and a deacon and a priest who will participate in that service.

"Then we move around to the northwest corner, where we will have the stake presidents and the elders quorum presidents—these local brethren will participate there. And we should have included the patriarchs.

"Then we will move to the northeast corner, where President [Boyd K.] Packer, representing the Council of the Twelve Apostles, will place that cornerstone. Then we will come back to this place of beginning for a brief service. . . .

"Now, to me it is wonderfully significant what we do. Why the southeast corner? Brigham Young explained that this is where they first see the light of day. As the sun rises in the east, it is here that they first see the light. And that is the reason for placing

the southeast cornerstone first. And in the construction of temples, the Melchizedek Priesthood is on the east side, and the Aaronic Priesthood is on the west side; and that is why the Aaronic Priesthood participates in the laying of the cornerstone on the southwest corner. . . .

"Now, my brethren and sisters, I invite you to join in the practice which was followed 150 years ago of uniting in a brief prayer at this cornerstone, and this will be the case at each cornerstone. . . .

" . . . I want to read to you Paul's great words. . . .

They are tremendously significant, my brothers and sisters. And they pertain to the cornerstone of the temple. Said he:

" 'Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

" 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

" 'In whom all the building fitly framed together groweth unto an holy temple in the Lord' (Eph. 2:19–21).

"I would hope that every time you pass that cornerstone you will think of Him whom it represents, Him whom it symbolizes—the Lord Jesus Christ. He is the foundation of this work, and upon that foundation rests the structure of apostles and prophets, the priesthood of God with all of the authorities inherent therein. And the building of the temple on top of that all fitly framed together. . . .

"God bless us as we think of this project and go forward with it that we shall have ever in mind the purpose for which it is being constructed." □

NOTE

1. "Thanks to the Lord for His Blessings," *Ensign*, May 1999, 89. Gospel topics: Nauvoo Illinois Temple, temples

THE NAUVOO Temple



On 5 November 2000, President Hinckley returned to Nauvoo for the cornerstone ceremony.



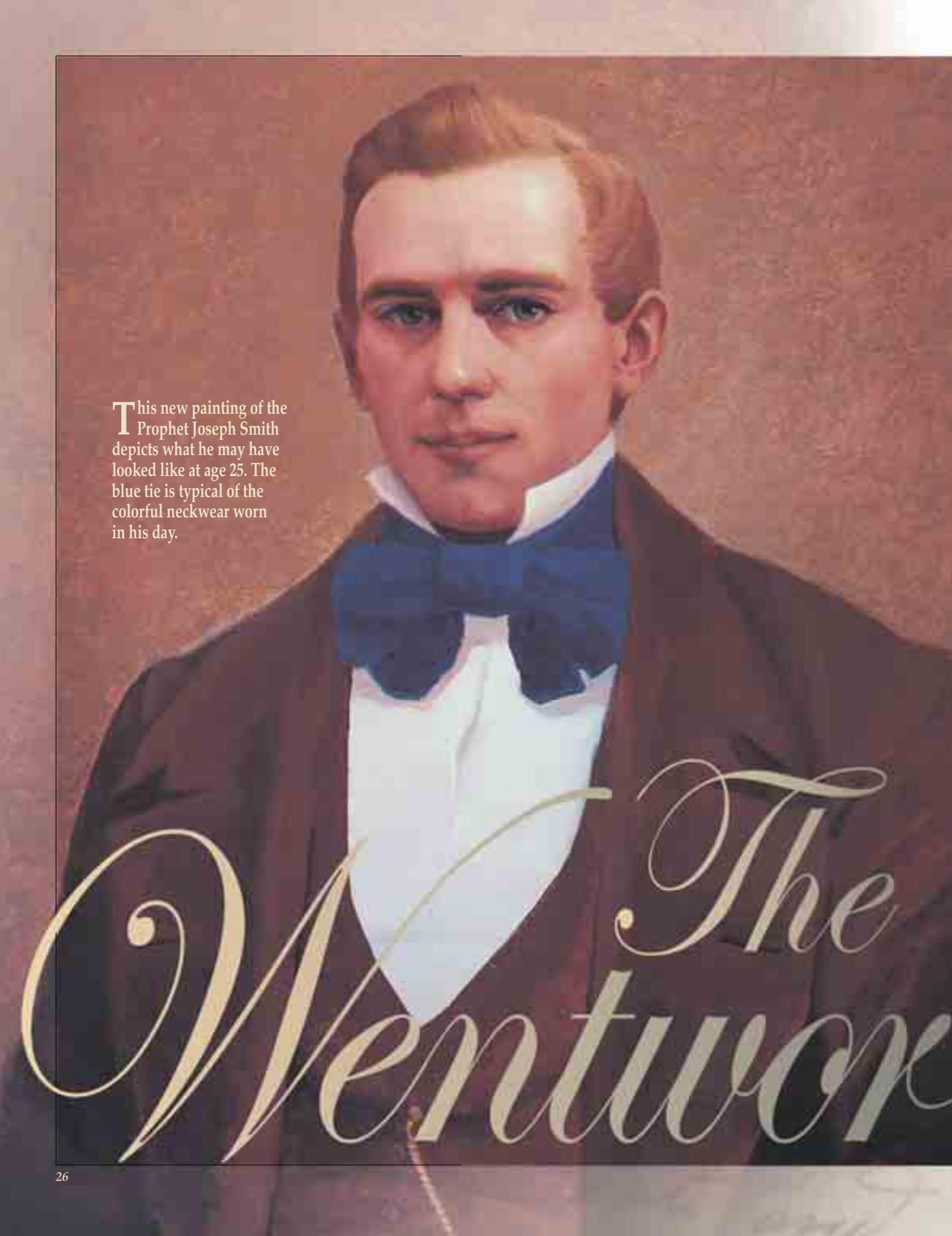
Quorum presidents Hans Smith, Jared Brown helped Presiding Bishop H. David Burton at the southwest cornerstone.



Elders quorum president Lee Noe participated in laying the northwest cornerstone.



President Boyd K. Packer of the Quorum of the Twelve Apostles laid the northeast cornerstone.



This new painting of the Prophet Joseph Smith depicts what he may have looked like at age 25. The blue tie is typical of the colorful neckwear worn in his day.

The Wentworth

BY JOSEPH SMITH JR. (1805–44)

Of this classic, Elder B. H. Roberts (1857–1933) of the First Council of the Seventy wrote: “The letter is one of the choicest documents in our church literature; as also it is the earliest published document by the Prophet personally, making any pretension to consecutive narrative of those events in which the great Latter-day work had its origin. . . . For combining conciseness of statement with comprehensiveness of treatment of the subject with which it deals, it has few equals among historical documents, and certainly none that excel it in our church literature.”¹

March 1, 1842.—At the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow [Barstow], a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands is that he publish the account entire, ungarished, and without misrepresentation.

I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805. When [I was] ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring [about] the plan of salvation, I [found] that there was

a great clash in religious sentiment. If I went to one society they referred me to one plan, and another to another, each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another, principles which were diametrically opposed.

Believing the word of God, I had confidence in the declaration of James—“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” [James 1:5]. I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enraptured in a heavenly vision and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines and that none of them was acknowledged of God as His Church and kingdom; and I was expressly commanded “to go not after them,” at the same time receiving a promise that the fullness of the gospel should at some future time be made known unto me.

On the evening [of] the 21st of September, A.D. 1823, while I was praying unto God and endeavoring

th Letter

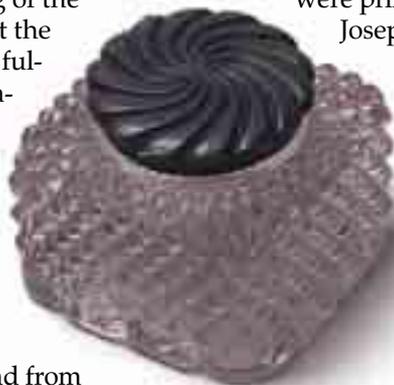
to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room. Indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fullness to be preached in power unto all nations, that a people might be prepared for the millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country [America] and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was [also] made known unto me; I was also told where were deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rims of a bow fastened to a breastplate.

Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem about six hundred years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in



Written in the Prophet's own hand or dictated, this letter was published in 1842.

the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His Resurrection; that He planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists—the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth; and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our traveling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation, and slander flew, as on the wings of the wind, in every direction;

the house was frequently beset by mobs and evil designing people. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April 1830, the “Church of Jesus Christ of Latter-day Saints” was first organized in the town of Fayette, Seneca County, state of New York. Some few were called and ordained by the spirit of revelation and prophecy and began to preach as the Spirit gave them utterance. And though weak, yet were they strengthened by the power of God; and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. In the last-named state a considerable settlement was formed in Jackson County. Numbers joined the Church, and we were increasing

The Wentworth Letter contains accounts in the Prophet’s own words of the First Vision and the coming forth of the Book of Mormon.



INSET: JOSEPH SMITH RECEIVES STEWARDSHIP OF THE PLATES; BY GARY SMITH; LEFT: THE FIRST VISION; BY TED HENNINGER

rapidly. We made large purchases of land; our farms teemed with plenty; and peace and happiness were enjoyed in our domestic circle and throughout our neighborhood. But as we could not associate with our neighbors (who were, many of them, of the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice) in their midnight revels, their Sabbath breaking, horse racing, and gambling, they commenced at first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally, contrary to law, justice, and humanity, drove them from their habitations, who, houseless and homeless, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven. In this inclement season of the year this proceeding was winked at by the government, and although we had warranty deeds for our land, and had violated no law, we could obtain no redress.

There were many sick who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was that a great many of them, being deprived of the comforts of life and the necessary attendances, died; many children were left orphans, wives [were left] widows, and husbands, widowers; our farms were taken possession of by the mob; many thousands of cattle, sheep, horses, and hogs were taken; and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay County, where they continued until 1836, three years; there was no violence offered but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form. From threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they [the Clay County authorities] boasted that they would not [interfere] in this, which on application to the authorities, we found to be too true; and after much privation and loss of property, we were again driven from our homes.



*Above:
Mr. John
Wentworth.
Right: First
Church organi-
zation meeting.*



We next settled in Caldwell and Daviess Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression by settling in new counties with very few inhabitants in them. But here we were [also] not allowed to live in peace, but in 1838 we were again attacked by mobs, an exterminating order was issued by Governor Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, hogs, etc., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword. And after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women, and children were driven from their own firesides, and from lands to which they had warrantee deeds—houseless, friendless, and homeless

(in the depths of winter) to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people. Many sickened and died in consequence of the cold and hardships they had to endure. Many wives were left widows, and children

[were left] orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery, and woe that have been caused by the barbarous, inhuman, and lawless proceedings of the state of Missouri.

In the situation before alluded to, we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home, a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock County. We number from six to eight thousand here, besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and [a] charter for a [military] legion, the troops of which now number 1,500. We have also a charter for a university, for an agricultural and manufacturing society; [we] have our own laws and administrators and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame. It has spread with increasing rapidity. Proud of the cause which they have espoused and conscious of our innocence and of the truth of their system, amidst calumny and reproach, have the elders of this Church gone forth and planted the gospel in almost every state in the Union. It has penetrated our cities; it has spread over our villages and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates and be governed by its sacred truths. It has also spread into England, Ireland, Scotland, and Wales, where, in the year 1840, a few of our missionaries were sent, and over five thousand joined the Standard of Truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has

penetrated every continent, visited every clime, swept every country, and sounded in every ear; till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

[THE ARTICLES OF FAITH]

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

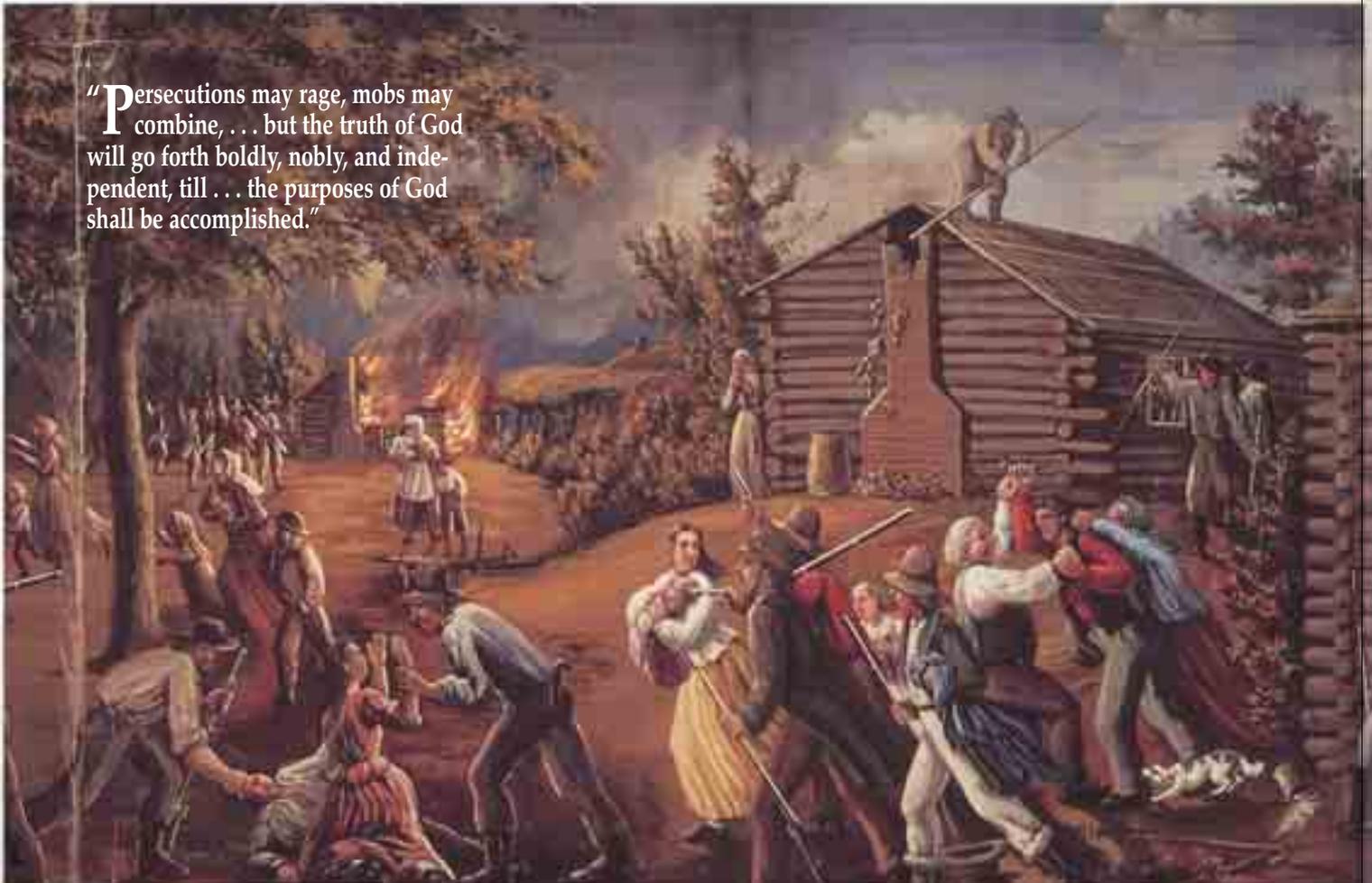
We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on [of] hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

Persecutions may rage, mobs may combine, . . . but the truth of God will go forth boldly, nobly, and independent, till . . . the purposes of God shall be accomplished."



We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according

to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. □

Respectfully, etc.,

JOSEPH SMITH

NOTE

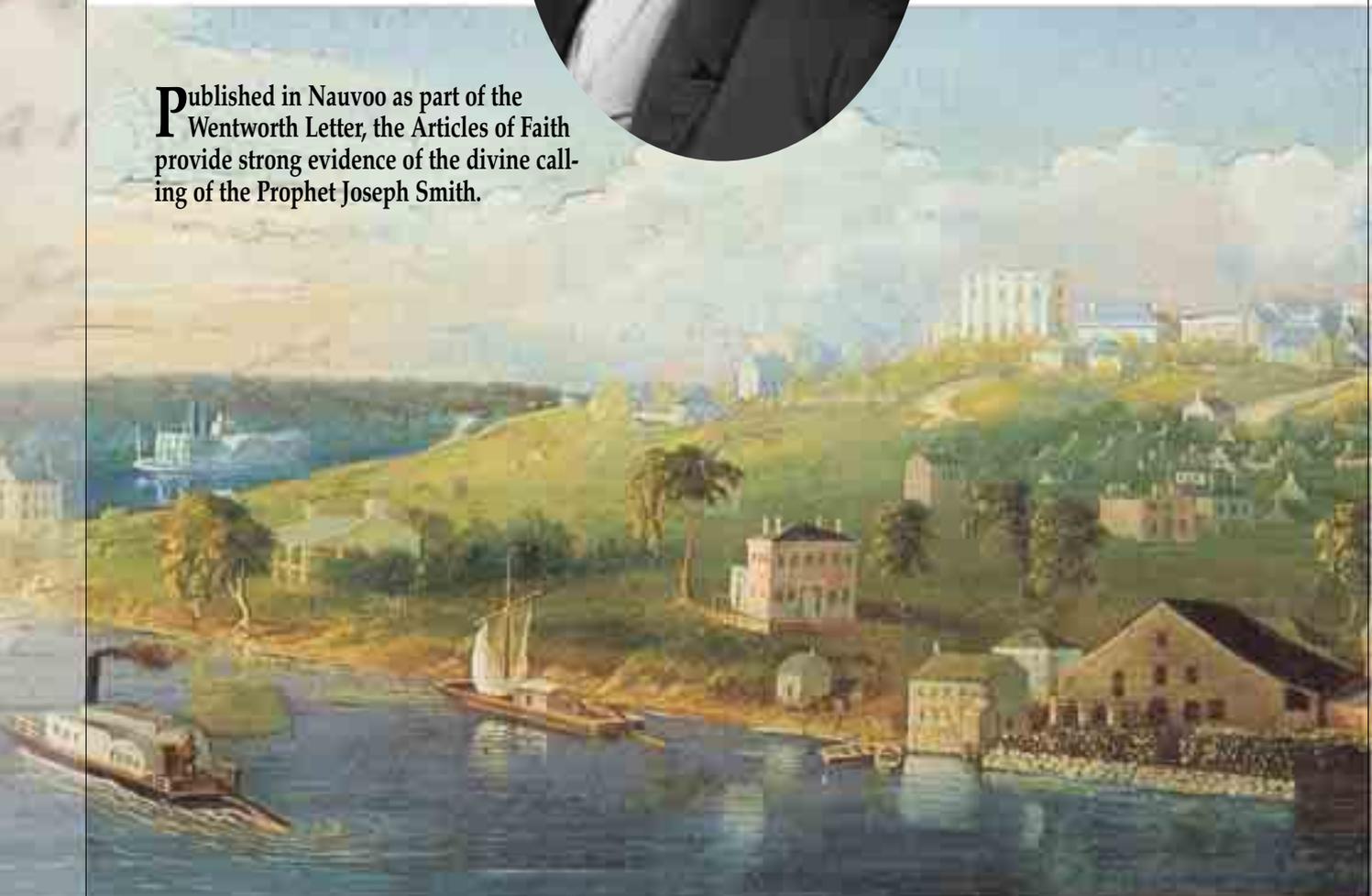
1. *History of the Church*, 4:535–41. The Wentworth Letter was originally published in Nauvoo in the *Times and Seasons*, 1 Mar. 1842, and it also appears in *A Comprehensive History of the Church*, 1:55.

Spelling, punctuation, and capitalization modernized.

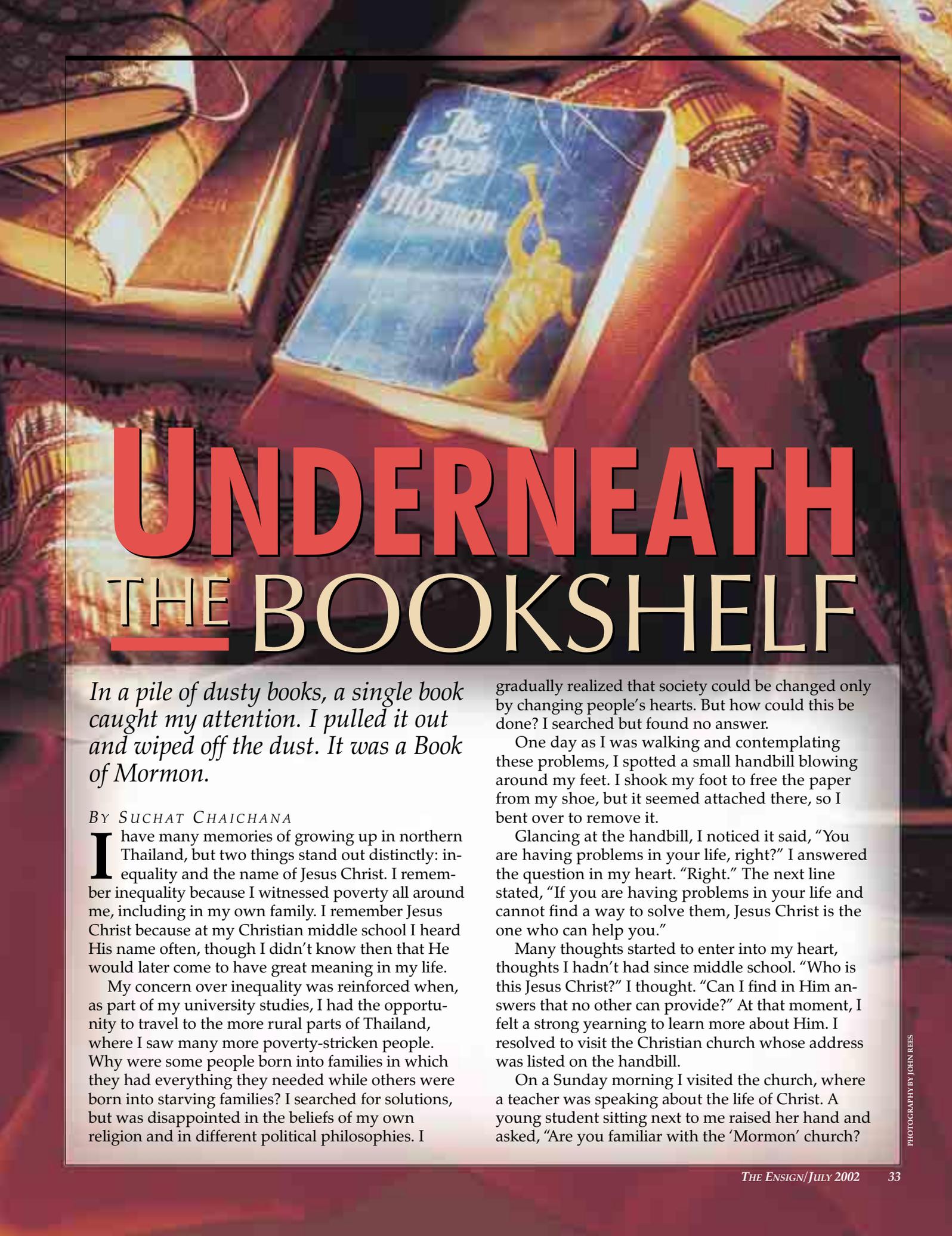
Gospel topics: Church history, Articles of Faith, missionary work



Published in Nauvoo as part of the Wentworth Letter, the Articles of Faith provide strong evidence of the divine calling of the Prophet Joseph Smith.



NAUVOO, ILLINOIS, 1859, BY JOHN SCHRODER



UNDERNEATH THE BOOKSHELF

In a pile of dusty books, a single book caught my attention. I pulled it out and wiped off the dust. It was a Book of Mormon.

BY SUCHAT CHAICHANA

I have many memories of growing up in northern Thailand, but two things stand out distinctly: inequality and the name of Jesus Christ. I remember inequality because I witnessed poverty all around me, including in my own family. I remember Jesus Christ because at my Christian middle school I heard His name often, though I didn't know then that He would later come to have great meaning in my life.

My concern over inequality was reinforced when, as part of my university studies, I had the opportunity to travel to the more rural parts of Thailand, where I saw many more poverty-stricken people. Why were some people born into families in which they had everything they needed while others were born into starving families? I searched for solutions, but was disappointed in the beliefs of my own religion and in different political philosophies. I

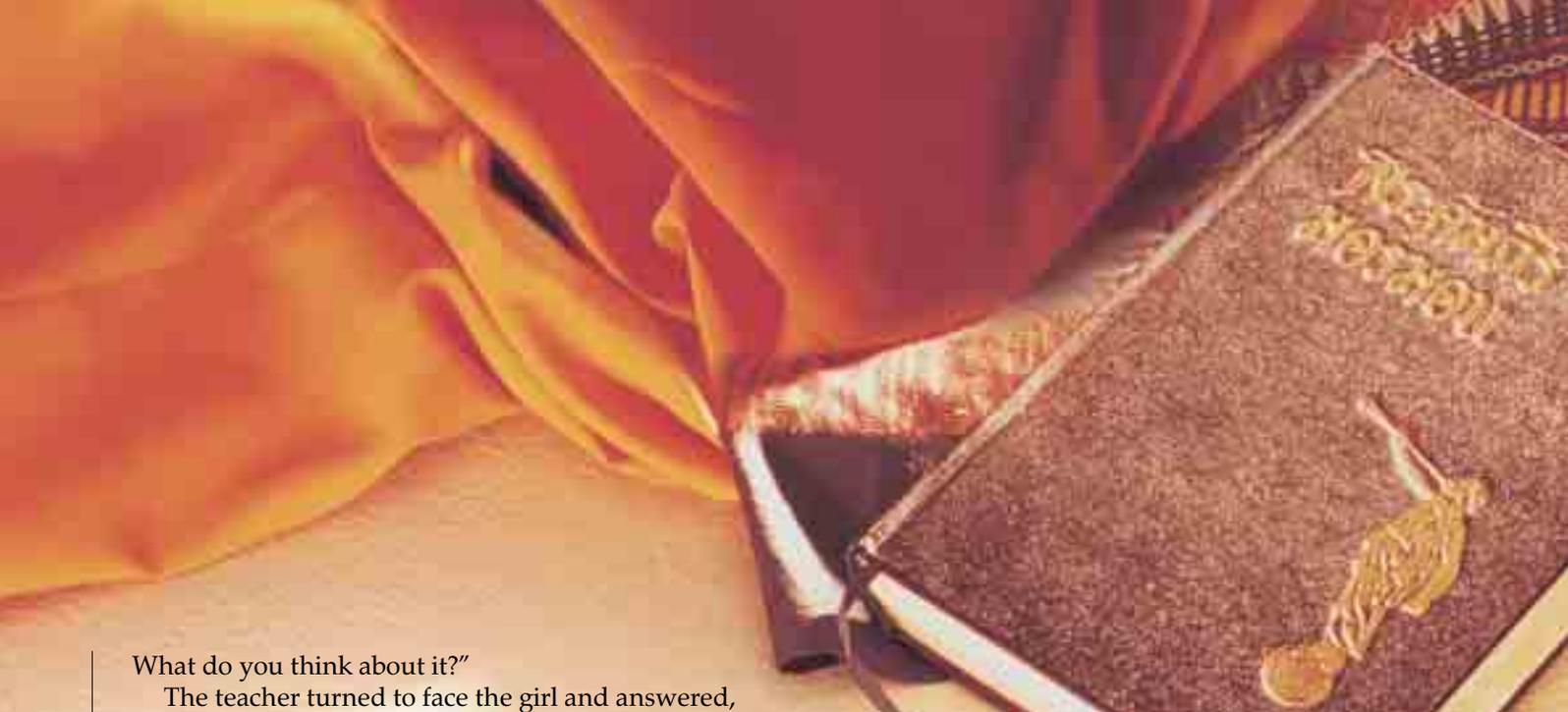
gradually realized that society could be changed only by changing people's hearts. But how could this be done? I searched but found no answer.

One day as I was walking and contemplating these problems, I spotted a small handbill blowing around my feet. I shook my foot to free the paper from my shoe, but it seemed attached there, so I bent over to remove it.

Glancing at the handbill, I noticed it said, "You are having problems in your life, right?" I answered the question in my heart. "Right." The next line stated, "If you are having problems in your life and cannot find a way to solve them, Jesus Christ is the one who can help you."

Many thoughts started to enter into my heart, thoughts I hadn't had since middle school. "Who is this Jesus Christ?" I thought. "Can I find in Him answers that no other can provide?" At that moment, I felt a strong yearning to learn more about Him. I resolved to visit the Christian church whose address was listed on the handbill.

On a Sunday morning I visited the church, where a teacher was speaking about the life of Christ. A young student sitting next to me raised her hand and asked, "Are you familiar with the 'Mormon' church?"



What do you think about it?"

The teacher turned to face the girl and answered, "We don't talk about that church in this class. That is the church of the devil." I was startled by the instructor's answer. I had never heard of this church, but I felt that what the instructor said was just not right.



Suchat Chaichana and his family.

I raised my hand and asked a question that silenced the entire class. "How do you know this church is of the devil?"

Gazing at me with irritation in her eyes for interrupting her lesson, the instructor answered, "I don't know. I just think it is."

Because I had been searching for equality all my life, it upset me when someone judged or criticized another unfairly. "That is unjust," I replied. "You shouldn't criticize something you don't know anything about."

I felt disappointed with my visit to this church, and I left feeling I would never find the answers to my questions anywhere. But the strong desire to learn about Jesus Christ remained in my heart, so I decided to try to learn about Him on my own. I obtained a Bible and began studying it.

One day as I was sitting in the foyer of my dormitory, I started to feel an impression like I'd never felt before. The feeling told me to get up and look underneath a nearby bookshelf. I tried to shrug the feeling off because it didn't make sense to me, but then I felt impressed that there was something under that bookshelf that would be very important to me in my life.

When I looked, I discovered in a pile of dusty books a single book which caught my attention. I pulled it out and wiped off the dust. It was a Book of Mormon. What I saw there amazed me. For the second time in my life, I came into contact with the word *Mormon* as I read the title, the Book of Mormon.

I thumbed through the book and discovered it was in English. Even though my English was not very good at that time, I tried to read the book and was able to grasp that it began with a story of a family that moved from a place called Jerusalem because God had commanded them to go to a new land. I thumbed through some more pages and came upon a picture of a man descending from the sky, surrounded by bright light. The picture's caption read "Jesus shows himself to the Nephites." I was intrigued. I took the book home and started reading it every day along with my Bible, although I was frustrated because I could understand so little English.

One day, after having read both books, I was startled to look up and see a stranger standing outside the door of my room. On his face he wore an expression of happiness and excitement. Looking into my room at my new book, he asked if I was a member of The Church of Jesus Christ of Latter-day Saints.

"No, I'm not," I replied.

"Then where did you get that Book of Mormon?"

When I explained how I had come upon the book, he smiled and asked, "Would you like to know more about our church?"

"Yes, I'd be happy to," I answered without hesitation. The man explained he'd come to visit my roommate, a relative of his. He offered to take me to his

AN ADDED WITNESS OF CHRIST



"This . . . Book of Mormon, this scripture of the New World, is before us as an added witness of the divinity

and reality of the Lord Jesus Christ, of the encompassing beneficence of His Atonement, and of His coming forth from the darkness of the grave. . . .

"The testimony is here to handle; it is here to be read; it is here to be pondered; it is here to be prayed over with a promise that he who prays shall know by the power of the Holy Ghost of its truth and validity (see Moro. 10:3-5)."

President Gordon B. Hinckley, "The Greatest Miracle in Human History," *Ensign*, May 1994, 72.

church soon, and I accepted the invitation. As he left the room, I felt a trace of hope enter my heart. Perhaps I would finally find answers to my questions.

One evening, my new friend escorted me to the top floor of a tall building, where I saw a sign that read "Mission Office of The Church of Jesus Christ of Latter-day Saints." But the office was dark and silent. Perplexed, my friend led me to a phone booth outside, where he dialed many different numbers until he got through to a Church member. He told me he wanted me to meet this member who was playing a key role in the Church in Thailand at that time, for she was translating the Book of Mormon. "The Book of Mormon in Thai!" I thought, intrigued.

Walking down the road to get to this member's house, I noticed two neatly dressed young men walking toward us on the other side of the street. One was Thai, and the other appeared to be North American. When my friend spotted the young men, he became very happy and waved them over. The two young men introduced themselves as Church representatives.

We decided to forgo our appointment with the local Church member for the time being and instead walked to a nearby meetinghouse, where I began to ask my questions. Why was life so unjust? Why was there so much inequality in society? Who was I really, where had I come from, and where would I go after this life? What was the ultimate purpose of life?

Both elders had a startled look on their faces when I asked these questions. They quickly answered that there was a prophet who had answered these questions, a man named Joseph Smith. They told me how God the Father and His Son, Jesus Christ, had appeared to this prophet while he was yet a boy. I learned how this prophet had translated ancient scripture that was the Book of Mormon. As I heard these things, a miraculous thing happened to me. I had never

believed in God before, but from that day forward I believed without a doubt. I was shocked at how easy it was to believe the things the elders taught me. I would later come to understand the Holy Spirit and how it assists those who

earnestly seek for truth.

Two weeks after I began the missionary discussions, I was baptized a member of the Lord's Church.

I have now been a Church member for 26 years. I have served a mission myself, been sealed in the temple, and raised a family. I have served in many Church callings, including branch president, counselor in the mission presidency and stake presidency, high councilor, and country director for the Church Educational System. Since the day of my baptism, I have changed so much. Not only have I learned how the gospel of Jesus Christ can create justice in society, I have also learned that we can progress to become like God and live forever with those we love. I'm not afraid to face the obstacles of life anymore. Life has so much more meaning when we understand its purposes.

The Book of Mormon was published in Thai shortly after my baptism, and I've read it many times since. It has played a crucial role in helping me understand life's purposes.

Recently, I was blessed to participate in the revision of the Thai translation of the Book of Mormon. As I have worked on this translation, I've thought often about how I was led to the Book of Mormon and how it has changed my life. I have felt so grateful to be able to help share the Book of Mormon with other Thai people who, like me, will discover the power of this book. I testify of its truth. □

Suchat Chaichana is a member of the Sinkarin Ward, Bangkok Thailand Stake.

Gospel topics: Book of Mormon, Holy Ghost, testimony



AN ETERNAL MARRIAGE— ONE DAY AT A TIME

Members tell how choices they have made in their marriages have helped them build enduring relationships.

MY HIGHEST CHURCH PRIORITY

Early in our courtship, my wife and I determined we would maintain the Church as our first priority and we would do whatever the Lord expressed as His will. Through the ensuing years of our marriage, we each held a variety of callings, and sometimes there were challenges as we tried to balance family responsibilities with Church obligations. After our children left home, our situation changed, but I thought I understood the responsibility I had to care for and support my wife. Nevertheless, I viewed my responsibility in the home and my service to the

Church as two different obligations—until one night in June 1991.

Each year our stake's Young Women had a three-day backpacking trip for the older girls. It was my role as a member of the stake presidency to go along as a chaperone and priesthood leader. That year, my wife was undergoing treatment for breast cancer and had been told that a mastectomy would be required, but the surgery was not scheduled for several weeks, so I thought I could support both her and the Young Women.

This disease tries the emotions as well as the body, however, and on that particular night I woke to find my wife's place in the bed empty. I found her sitting on the couch in the front room holding her head in her hands and looking at the floor.

As I tried to determine how to help meet her needs, the broken branch of our weeping willow tree came to mind. During a recent storm, a gust of



wind had snapped one of the tree's main branches. When I had climbed the tree to cut off the broken limb, I had found the limb was half eaten through by borers. Because it was diseased, the wind had been able to break it easily. Now the idea came into my mind that my wife was also in a delicate condition, with the cancer boring into both her body and her emotions. It was my most important responsibility, as her husband, to protect her from the storm—any wind, fear, or other force that might break her down. Although I had already known this intellectually, the idea came to me that night with the force of revelation. She was my most important Church responsibility. When I told her that I could see what she was going through and that I would stay home from the hike to take care of her, it helped her know where she stood in relation to my other concerns and it helped both of us understand our proper priorities. Our stake president understood too; he took my place as chaperone on the hike.

I learned from the experience that there is no need for struggle in deciding whether my Church calling or my eternal role of husband comes first. As Elder Russell M. Nelson of the Quorum of the Twelve Apostles has taught: "Brethren, please remember: the highest degree of the celestial glory is available to you only through that order of the priesthood linked to the new and everlasting covenant of marriage. (See D&C 131:1–4.) Therefore, your first priority in honoring

the priesthood is to honor your eternal companion" ("Honoring the Priesthood," *Ensign*, May 1993, 39).
—S. Mahlon Edwards, Lindell Ward, Las Vegas
Nevada Sandstone Stake

STAYING CLOSE

Communication is one key to a strong marriage. This information is hardly new, but still, communication—or, more correctly, the lack of it—seems to be a wedge in many marriages today.

One thing that my husband, Russ, and I have done to improve our communication is to try to be together often. We try to sit next to each other in sacrament meeting, to walk together at the store or elsewhere, to be together when we are at home, even if it means that I simply sit next to him and hand him tools while he works on a project. This closeness helps us feel more secure, I think, at other times when communication might be more difficult.

It may be hard for spouses to be genuinely open when things need to be discussed that are not pleasant—financial difficulties, disagreements over dealing with the children, or other family problems. It is hard at times to admit that you were wrong or that his or her idea may work better than yours. Assuming you know what your spouse meant by a remark, keeping quiet and holding a grudge, or trying to manipulate a situation might seem easier at the moment, but these



approaches usually lead to long-term difficulties. Russ and I have learned that although there might be unpleasant moments in communication, if we are kindly and respectfully honest with each other and make sure we understand what the other person is really saying or feeling, then the unpleasant moments are simply that—moments—and our days are generally brighter.

I believe communication strengthens marriage as faith strengthens testimony. Faith is not always easy to hold, but if we follow counsel from Alma 32:27—"yea, even if ye can no more than desire to believe, let this desire work in you"—our belief will begin to grow and our understanding increase. I believe if we as couples can no more than desire to have better communication in our marriages and we let this desire work in us, day by day our marriages can become stronger and eventually able to endure for eternity.—**Camille Gold, Woodville First Ward, Shelley Idaho Stake**

ONE FOR THE MONEY

In marriage, two separate individuals from different families are brought together and commanded to be one (see Eph. 5:31). I consider the goal of becoming one in heart and purpose to be the most challenging aspect of marriage. It requires humility and charity. And it touches every aspect of married life as we learn that even temporal things must be governed by spiritual principles to which both husband and wife are committed.

Among the things my husband and I found it important to agree on was the use of our resources. We needed to become one in our financial outlook.

Elder Marvin J. Ashton of the Quorum of the Twelve Apostles (1915–94), noting a report of the number of divorces traced to problems over money, wrote: "These marriage tragedies are not caused simply by lack of money, but rather by the mismanagement of personal finances" (*One for the Money: Guide to Family Finance* [pamphlet, 1992; item no. 33292, no charge], 2).

Since so many people have suffered in their marriages because of money, when my husband and I were students, we determined to give ourselves every advantage we could in this area. In a money management class, I learned a simple budget system we began to use immediately. We set financial goals for the future and determined to learn all we could from the counsel of apostles and prophets about finances in families. We resolved to do certain things recommended by Elder Ashton: pay tithes and offerings, pay for vacations and consumer durables with cash, if possible, avoid installment credit where possible, and be careful with our use of credit cards (*One for the Money*, 3, 6). We decided that freedom from financial bondage was a lot more exhilarating than buying the newest and nicest things right now. We began to put aside money to meet our financial goals. The habit of saving even when it is a small amount has been good training for us.

It can be stressful to a marriage when financial things are not in order, but there can be peace and security



when they are. We continue to pray for guidance in our financial life. Of course we pray for our income to continue, but we also pray for self-control and wisdom in using the resources Heavenly Father has given our family.—**Carrie Generia Hunt, Santa Clara First Ward, Eugene Oregon Santa Clara Stake**

ARE YOU STUDYING THE SCRIPTURES?

When my husband and I had been married about four years, we had a disagreement that was hard to resolve. We usually resolved problems quite easily, so I was feeling frustrated that we were having a hard time with this particular issue. One day I decided to pray about it. I realized I could not change my husband or how he felt, so I focused my prayer on being able to understand him and his point of view better.

As I finished my prayer, I was surprised to feel the impression

GROWTH—A PROCESS FOR TWO



“Spiritual growth comes by solving problems together—not by running from them.

Today’s inordinate emphasis on individualism brings egotism and separation. Two individuals becoming ‘one flesh’ is still the Lord’s standard. (See Gen. 2:24.)

“The secret of a happy marriage is to serve God and each other. The goal of marriage is unity and oneness, as well as self-development. Paradoxically, the more we serve one another, the greater is our spiritual and emotional growth.”

President Ezra Taft Benson (1899–1994), “Salvation—a Family Affair,” Ensign, July 1992, 4.

that my husband and I should read the scriptures together. I realized that since taking a vacation about six weeks earlier, we had gotten out of the habit of reading scriptures together each night. I shared the feeling I had received with my husband, and we agreed to resume nightly scripture study.

We found that as we studied the scriptures together, this practice invited the Spirit of the Lord to come into our hearts. With that influence in our hearts, we were able to be more patient and understanding with each other, and the harmony in our marriage increased.—**Annette Cleveland, Walkersville Ward, Frederick Maryland Stake**

Gospel topics: marriage, service, love, charity

More on this topic: See “Building a Successful Marriage,” Ensign, Mar. 1998, 27; Marlin K. Jensen, “A Union of Love and Understanding,” Ensign, Oct. 1994, 47; Lorin and Lina Hatch, “Putting First Things First—Together,” Ensign, Apr. 1980, 67.

WISDOM

THE QUEST FOR

Wisdom



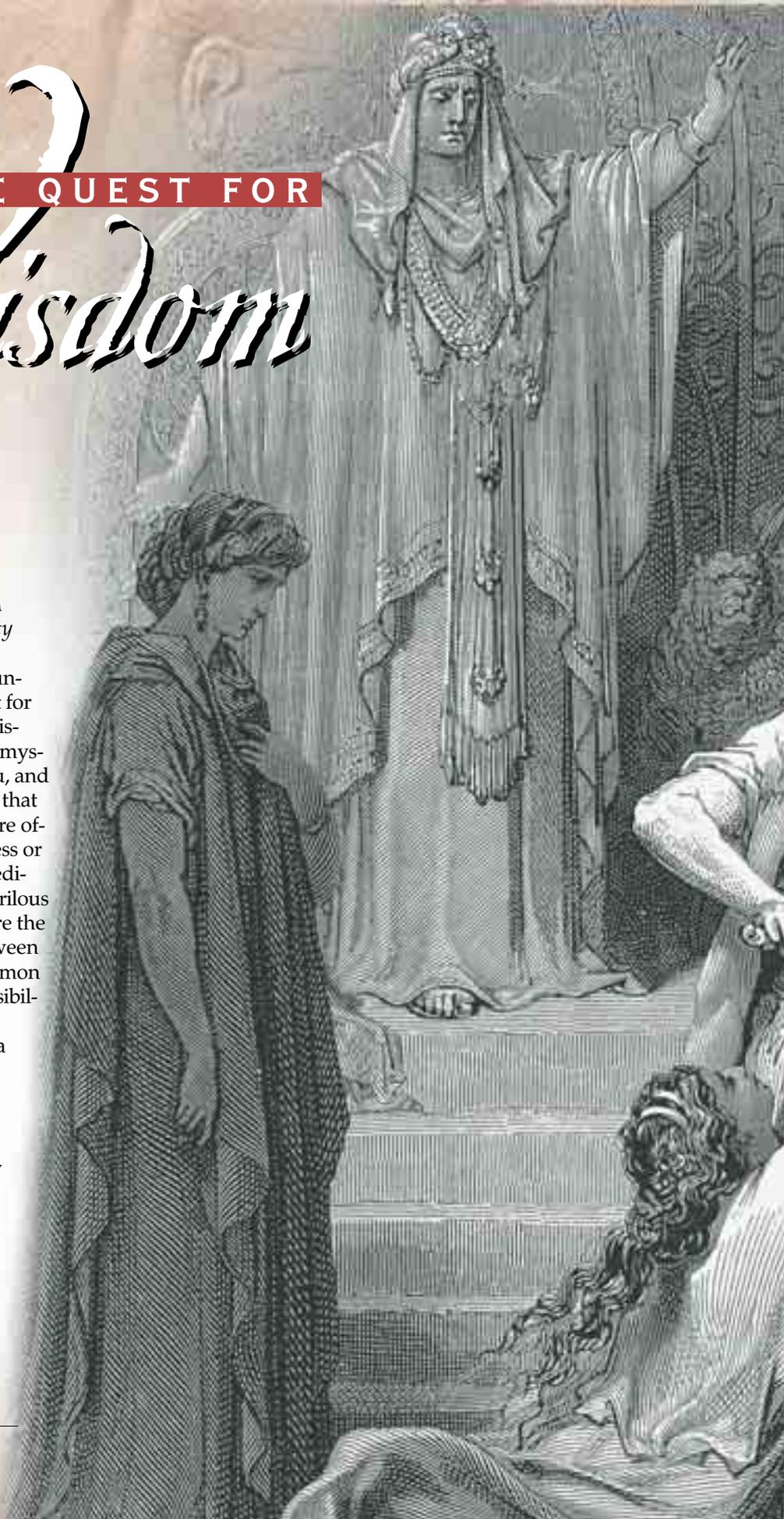
BY ELDER
JAMES J. HAMULA
Area Authority Seventy

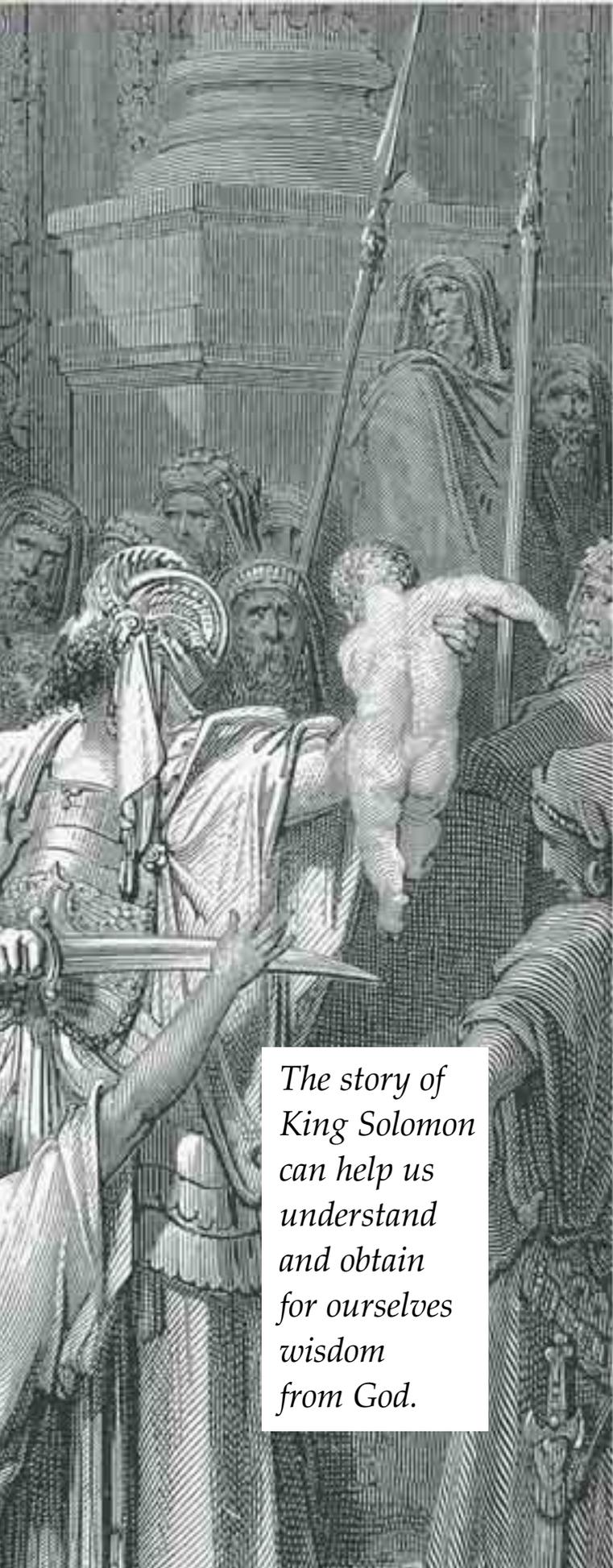
The Lord has counseled: “Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich” (D&C 6:7). We are often confronted with choices, the rightness or wrongness of which is not always immediately apparent. We live in a dark and perilous world (see D&C 112:23; 2 Tim. 3:1) where the adversary seeks to blur distinctions between good and evil. Like the young King Solomon we need wisdom in bearing our responsibilities well and making good choices. His story provides insight into how to gain a wise and understanding heart.

“ASK WHAT I SHALL GIVE THEE”

Having been made king of Israel by his father, David, Solomon became the leader of a great nation. It was about 1015 B.C., and the kingdom was large, unified, and prosperous. Solomon was but a young adult, probably in his 20s, when he ascended to the throne (see Bible Dictionary, “Chronology,” 636).

Solomon appears to have been deeply humbled by the burden of





The story of King Solomon can help us understand and obtain for ourselves wisdom from God.

leading Israel, and “because the Lord blessed Solomon as he was walking in the statutes of David, his father, he began to love the Lord” (JST, 1 Kgs. 3:3). In Gibeon (see Bible Map 19), Solomon earnestly sought the Lord. In response to Solomon’s deep yearning for and imploring help from the God of Israel, the Lord appeared to him and said, “Ask what I shall give thee” (1 Kgs. 3:5).

With great reverence, Solomon responded by citing the Lord’s blessings upon his father, David. Solomon then identified his own perceived weakness, his profound need: “O Lord my God, thou hast made thy servant king . . . and I am but a child” (1 Kgs. 3:7).

Solomon was concerned that he lacked the capacity to govern the affairs of men. His faith in the Lord’s mercy and his recognition of his own weakness allowed him to respond to the Lord with this request: “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad” (1 Kgs. 3:9).

Solomon’s selfless request pleased the Lord: “Because thou hast asked this thing, and hast not asked for thyself . . . behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart” (1 Kgs. 3:11–12). The Lord then gave him other great blessings and strictly charged Solomon to walk in His ways and keep His commandments.

WISDOM WAS IN HIM

During Solomon’s 40-year reign, God gave him “wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore” (1 Kgs. 4:29). As king, Solomon judged the cases that could not be satisfactorily resolved by lower judges. Thus he heard only the most difficult cases. His wisdom was demonstrated in his judgment of a case involving two women called harlots¹ and a dead child.

Two women who lived together in a house had each borne a son within three days of each other. While sleeping in the night, one of the women overlaid her newborn, smothering the child to death. Discovering her loss in the night, she exchanged her deceased child for the living child of the other mother. Becoming aware the next morning of the fraud perpetrated upon her, the mother of the living child appealed to public justice for a righting of the wrong (see 1 Kgs. 3:16–22).

The difficulty of the case lay in the absence of witnesses. No one else had been in the house the night of the tragedy (see 1 Kgs. 3:18). Further, the living newborn could not identify his mother, nor could he be clearly distinguished by his physical features. Both women were equally adamant in their statements about their motherhood of the newborn (see 1 Kgs. 3:23).

Having patiently heard the case, Solomon called for a sword and ordered, “Divide the living child in two, and give half to the one [woman], and half to the other”

(1 Kgs. 3:25). “O my lord, give her the living child, and in no wise slay it,” was one woman’s response. The other said, “Let it be neither mine nor thine, but divide it” (1 Kgs. 3:26). Solomon’s pronouncement proved to be an effective method of discovering the truth. He ordered that the child not be slain but given to the woman who had been willing to give the infant up to the other.

GAINING WISDOM IN OUR LIVES

Wisdom is the capacity to exercise sound judgment in applying general knowledge and principles to particular circumstances. Thus it consists of both a broad knowledge and understanding of things and the judgment to apply that knowledge properly. Without broad knowledge there cannot be wisdom.

This broad knowledge grows from schooling in the ways of the Lord. Solomon’s ascendancy to the throne and the work that he was to perform for Israel was foreseen by his father, David (see 1 Chron. 17:11–14, 22:1–19). Thus David no doubt ensured that Solomon was prepared for his days as king, seeing that he was properly schooled in the ways of the Lord.

Notwithstanding his preparatory schooling, Solomon recognized that something more was required for him to properly perform his duties. He knew he needed the capacity to judge, to discern between good and evil. While such a capacity may be partially acquired through experience, it is essentially a gift of the Spirit (see D&C 46:17–18). Thus if we wish to obtain wisdom, we must qualify ourselves for the administration of the Holy Ghost. In striving to do so, I have found the following principles to be helpful.

Ask. In spiritual matters, asking is a prerequisite to receiving. When the Lord appeared to Solomon, He told him to “ask what I shall give thee” (1 Kgs. 3:5). In all scripture, there is no more frequent injunction than to ask. Thus the gift of wisdom must be earnestly sought (see D&C 46:8–9, 28–30). Unfortunately, many do not ask the Lord for His understanding, choosing instead to rely on their own in an effort to manage their lives. Such arrogance may arise from extensive study or experience. In the end, however, the breadth or depth of one’s expertise is immaterial, for “the wisdom of this world is foolishness with God” (1 Cor. 3:19) and “it profiteth [us] not” (2 Ne. 9:28). Study and experience are good, but only if we “hearken unto the counsels of God” (2 Ne. 9:29).

Sustain effort and exercise patience. The gift of wisdom does not come merely by asking. Solomon did

more than just ask; he sacrificed a thousand burnt offerings to the Lord at Gibeon (see 1 Kgs. 3:4). And our efforts must be sustained over time since spiritual knowledge does not come all at once but “line upon line, precept upon precept” (2 Ne. 28:30). Furthermore, spiritual knowledge comes not on our terms or timetable but on the Lord’s. President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, has said: “You cannot force spiritual things . . . You can create a climate to foster growth, nourish, and protect; but you cannot force or compel: you must await the growth. Do not be impatient to gain great spiritual knowledge.”²

Foster personal reverence. Because the Holy Spirit is a “still small voice, which whispereth” (D&C 85:6) and “a still voice of perfect mildness” (Hel. 5:30), we too must be still to hear or feel His voice (see also Ps. 46:10). “Cast away your idle thoughts and your excess of laughter,” the Lord has told us. “Cease from all your light speeches, . . . from all your pride and light-mindedness” (D&C 88:69, 121). Our failure to follow this counsel offends the Spirit and diminishes our access to His wisdom.

THE LORD’S PROMISE

As Solomon’s father, David, said, “The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments” (Ps. 111:10). It is therefore little wonder that David charged his young son to be obedient. The Lord’s promise to the righteous is that “their wisdom shall be great, and their understanding reach to heaven” (D&C 76:9). The reason for this is that spiritual understanding accrues to the obedient; it “distil[s] upon [the] soul as the dews from heaven” (D&C 121:45). As we earnestly study and learn the ways of the Lord and then qualify ourselves for the companionship of the Holy Ghost, I testify that He will guide us in wisdom’s path (see Mosiah 2:36). □

NOTES

1. The Hebrew word denotes both “harlot” and “victualer,” or innkeeper. In 1 Kings 3:20, one of the women refers to herself as “thy handmaid.” Yet they were probably unmarried because there is no mention of any husbands, whose office it was to contest for their wives, and because they lived in one house.

2. “The Candle of the Lord,” *Ensign*, Jan. 1983, 53.

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Gospel topics: wisdom, Solomon, Holy Ghost, Old Testament

More on this topic: See Spencer J. Condie, “Some Scriptural Lessons on Leadership,” Ensign, May 1990, 27–28; Derek A. Cuthbert, “The Meaning of Maturity,” Ensign, Nov. 1982, 54–56; Franklin D. Richards, “Seek Not for Riches but for Wisdom,” Ensign, May 1976, 35–36.



PAINTING BY ROBERT BARRETT

Solomon knew he needed the gift of wisdom and sought it from the Lord.



Elijah boldly announced to King Ahab that the Lord would send a drought.

Elijah

NURTURES FAITH

ELIJAH AND KING AHAB IN NABOTH'S VINEYARD. BY ROBERT BARRETT

BY TODD A. KNOWLES

Stories from the life of this Old Testament prophet teach us about miracles and strong faith.

Before the end of King Solomon's reign, much of Israel plunged into the spiritual darkness and chaos of idolatry and great wickedness. For the next 100 years, the Lord sent such prophets as Ahijah, Azariah, Hanani, and Jehu to preach repentance and warn Israel and its leaders.

When Ahab ascended to the throne of the Northern Kingdom, faithfulness to the living God descended to a new low (see 1 Kgs. 16:30–31). Into this spiritual abyss the Lord sent Elijah, a prophet whose influence upon the life of the Israelites has lasted more than 2,870 years. To this day he is still an invited guest at the annual Jewish Passover meal (see Bible Dictionary, "Elijah," 664). Elijah's mission was

to revive the spirituality of his people. The manner in which he did this demonstrates how signs and miracles relate to the development of faith in Jesus Christ.

A FAMINE

Our introduction to Elijah comes when he suddenly appears before King Ahab with this bold announcement: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1 Kgs. 17:1). The wording of this decree suggests that Elijah had power from God like Nephi son of Helaman, who did "smite the earth with famine . . . according to the wickedness of this people" and who received the promise of God that "whatsoever ye shall seal on earth shall be sealed in heaven" (Hel. 10:6–7).

Despite the onset of the drought according to Elijah's word, King Ahab's heart did not soften. As the drought worsened, he became angry and ordered Elijah arrested. Ahab's wife, Jezebel, rounded up many of the prophets of God and had them slaughtered (see

1 Kgs. 18:4). Consequently, the Lord warned Elijah to hide in a desolate place east of the Jordan River. There the Lord provided him with food brought each morning and evening by birds and with water from a brook (see 1 Kgs. 17:2–6). Soon the brook dried up, and the Lord commanded Elijah to journey northwest to Zarephath, a city on the coast of the Mediterranean Sea in the gentile nation of Sidon. He was told to board in the home of a “widow woman” there. This experience became another opportunity to nurture faith in others and see it develop.

THE BARREL OF MEAL WASTED NOT

As Elijah approached Zarephath, he recognized the woman as she gathered sticks for a fire. She and her son were facing starvation, with but one last serving of food remaining. He called to her, “Fetch me, I pray thee, a little water in a vessel, that I may drink” and “Bring me, I pray thee, a morsel of bread in thine hand” (1 Kgs. 17:10–11). When she confessed her desperate situation to Elijah, he tested her faith: “Fear not . . . but make me thereof a little cake first, and bring it unto me, and . . . the barrel of meal shall not waste . . . until the day that the Lord sendeth rain upon the earth” (1 Kgs. 17:13–14). Her response to this request and promise is quite remarkable—so remarkable that the Lord used her as an example of faith during His mortal ministry (see Luke 4:24–26): “And she went and did according to the saying of Elijah” (1 Kgs. 17:15). The Lord honored her obedience by providing flour and oil for the three of them for about three years (see Luke 4:25).

Much like this woman, many Church members today pay tithing in full, not knowing how to pay for essential food. Others hearken to the voice of the Spirit in making great personal sacrifices to serve the Lord and keep His commandments. The Lord honors them by blessing their acts of faith with experiences that nurture their faith (see Ether 12:6).

THY SON LIVETH

Not long after the miracle of the oil and flour, the widow’s son suddenly became sick and died, a great trial of faith. She complained to Elijah and the Lord, not understanding why her son had been taken. She was filled with despair and guilt. This new test, however, provided one more opportunity for her faith in God and His prophet to grow.

Touched by the woman’s sorrow, Elijah asked the

Lord to raise her son from the dead, and the Lord granted his request. When the woman saw her son alive, in Elijah’s arms, she could not restrain her joy and expressed her feelings of strengthened faith: “Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth” (1 Kgs. 17:24).

In this woman we see an example of the results of faith, even in its imperfect stages. She exercised a particle of faith in caring for Elijah and had not completely cast it out by unbelief when her son died, yet her faith needed nurturing. Her son’s death and the miracle that followed strengthened her faith. She had experimented on the word and reaped its rich rewards (see Alma 32:27–43).

THE FIRE OF THE LORD

The Lord commanded Elijah to revisit King Ahab. Their meeting was tense and confrontational. Ahab defiantly accused Elijah of causing the drought, but Elijah rebuffed him, saying, “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim” (1 Kgs. 18:18).

Elijah proposed that the issue be settled before all Israel by a contest between Jehovah and Baal, and Ahab agreed. Elijah said, “If the Lord be God, follow him: but if Baal, then follow him,” hoping that a sign from heaven would nurture the faith of his people (1 Kgs. 18:21). What unfolded is one of the most impressive displays of divine power in all scripture.

Elijah had two bullocks, or oxen, brought to Mount Carmel. He suggested that the priests of Baal slaughter an ox and place it on an altar while he would do the same on another altar. “Call ye on the name of your gods, and I will call on the name of the Lord,” Elijah confidently told those who had assembled, “and the God that answereth by fire, let him be God” (1 Kgs 18:24). And all the people agreed that such would be a fair test.

The priests of Baal called from morning until noon, but there was no answer. Elijah mocked them, saying they should shout louder for perhaps God is deep in thought or busy. Maybe he is sleeping and must be awakened. The priests cried out louder, slashing themselves with knives, yet nothing happened. Finally, Elijah called the people close to him. They watched as he built an altar to the Lord from 12 stones, dug a trench, and drenched it with water.

He then humbly called upon God for his people, “Hear me, O Lord, hear me, that this people may



The faith of the widow of Zarephath was further strengthened when her son was raised from the dead.

know that thou art the Lord God" (1 Kgs. 18:37). The fire of the Lord descended from heaven, burning up the offering and leaving nothing but a hole in the ground. The people fell on their faces and exclaimed, "The Lord, he is the God" (1 Kgs 18:39). With this renewal of faith, clouds came, and a torrential rain fell. Elijah had successfully nurtured his people's weak faith.

King Ahab and Queen Jezebel, however, were only convinced that Elijah must be put to death, so Elijah fled into the wilderness (see 1 Kgs. 19:1–3). Feeling discouraged, Elijah experienced one more important lesson about faith and miracles.

As Elijah rested in a cave, the Lord sent a great destructive wind, then an earthquake, and finally a fire. In each marvelous display of divine power, the record states that "the Lord was not in [it]" (see 1 Kgs. 19:11–12). Finally, there came "a still small voice" in which the Lord manifested himself (see 1 Kgs. 19:12–18).

A friend of mine, faced with the sudden death of a close family member, struggled to prepare a talk for the funeral. Finding a time and place to be alone, he asked the Lord for a manifestation of the departed loved one. As he prayed, a still, small voice spoke to his mind, "And what would you know then that you don't know now? Be faithful and you will continue to be filled with light and truth."

He learned, like Elijah, that the "Spirit of God speaking to the spirit of man has power to impart truth with greater effort and understanding than . . . by personal contact even with heavenly beings."¹

MIRACLES AND FAITH

In contemplating the role of marvelous manifestations in strengthening our faith in Jesus Christ, we might consider the following:

1. Signs come according to the will of God, not the will of man (see D&C 63:10). The miracles, whether for Elijah, Ahab, the widow, or the Israelites, were clearly performed according to the will of the Lord.

2. Signs cannot be the sole basis for faith in the Lord (see Alma 32:17–19). Ahab saw the same signs as many others but was not converted to the Lord.

3. Signs can strengthen those who already believe (see Hel. 14:28–29). The widow of Zarephath was a believer whose convictions were strengthened by miracles. The faith of the Israelites rallied when they saw the fire from heaven.

Elijah sought to nurture faith in

Jehovah through signs and miracles from the Lord. Yet seeing the Lord's power manifest in spectacular events is usually not as beneficial to conversion as the whisperings of the Holy Spirit, which come by obedience and sacrifice and are born of faith in Jesus Christ.

President Heber J. Grant taught: "There is but one path of safety to the Latter-day Saints, and that is the path of duty. . . . It is not marvelous manifestations . . . that will save you and me, but it is the keeping of the commandments of God, the living the life of a Latter-day Saint."² It was the widow of Zarephath who experienced long-lasting conversion. Her obedience and faith preceded her miracles. Elijah's use of miracles teaches us that signs can confirm a person's faith in the Lord, but they are rarely useful in causing the wicked to truly repent and be converted. □

NOTES

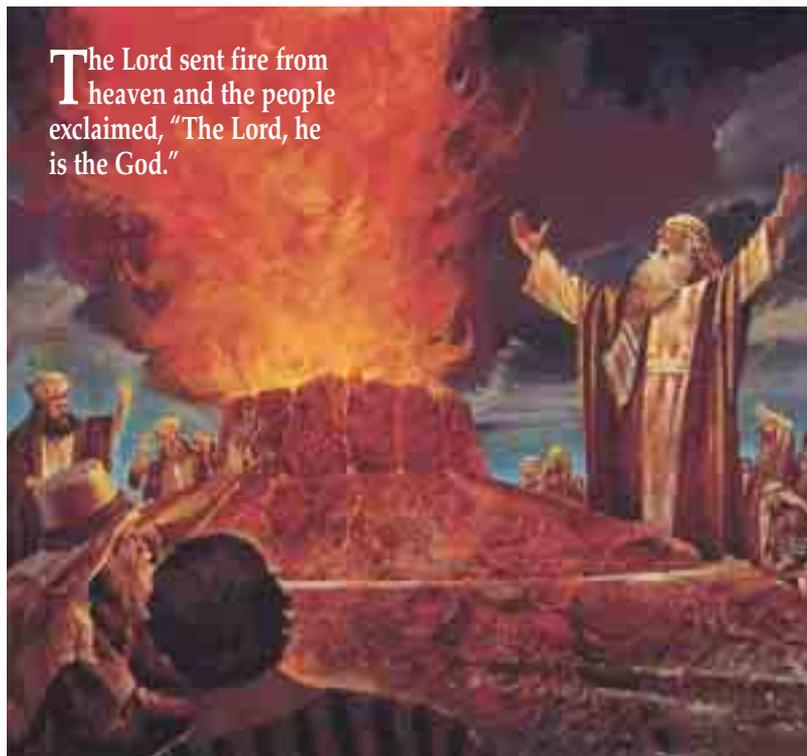
1. Joseph Fielding Smith, "The Sin against the Holy Ghost," *Instructor*, Oct. 1935, 431.

2. "The President Speaks," *Improvement Era*, Nov. 1936, 659.

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Gospel topics: faith, miracles, signs, Elijah, Old Testament

More on this topic: See Jeffrey R. Holland, "A Handful of Meal and a Little Oil," Ensign, May 1996, 29–31; Jonathan H. Stephenson, "I Have a Question: What are we to understand about signs and miracles?" Ensign, Dec. 1994, 60–61; David H. Madsen, "No Other Gods before Me," Ensign, Jan. 1990, 48–52; Spencer W. Kimball, "Keep the Lines of Communication Strong," Ensign, July 1972, 37–39.

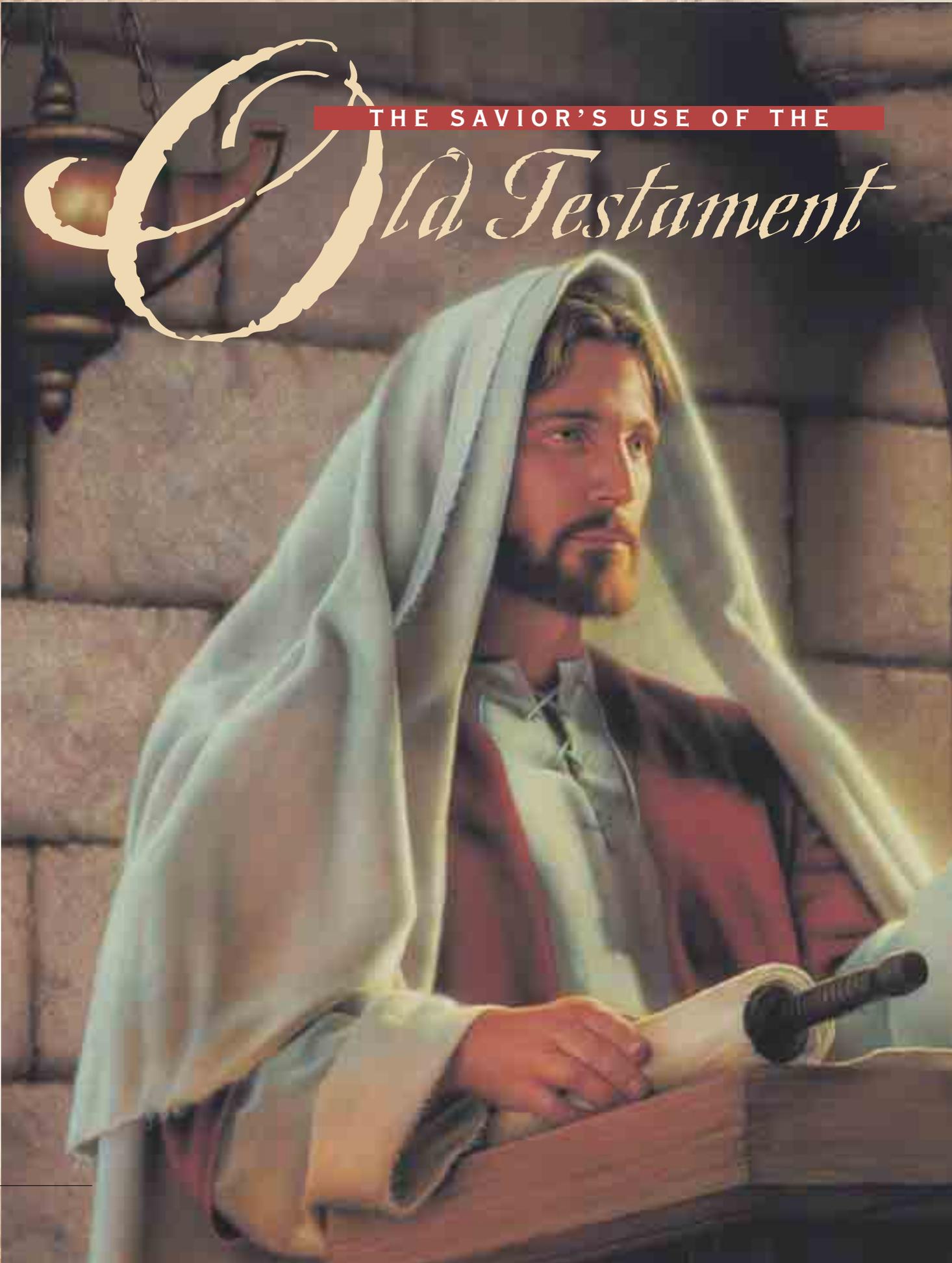


The Lord sent fire from heaven and the people exclaimed, "The Lord, he is the God."

ELIJAH CONTENTS AGAINST THE PRIESTS OF BAAL. BY JERRY HARSTON

THE SAVIOR'S USE OF THE

Old Testament



BY THOMAS F. OLMSTEAD

After His baptism and wilderness preparations for His mortal ministry, Jesus returned to Nazareth, the town where He was raised. There, according to Luke, He gave His Jewish neighbors His first public discourse. This sermon is a model for understanding how Jesus chose to use the scriptures of His day.

Jesus was a regular participator in scripture recitation at worship services, so “he went into the synagogue on the sabbath day, and stood up for to read” (Luke 4:16). As Jesus took His place before the people, an attendant removed the scroll of Isaiah from its special place in the synagogue and handed it to Him. Carefully and respectfully, Jesus unrolled it until He came to the following passage and read:

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

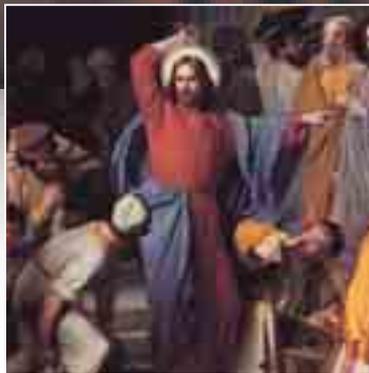
“To preach the acceptable year of the Lord”
(Luke 4:18–19).

With great power and feeling
He must have read this passage!

Jesus then rolled the scroll
up, returned it to the attendant,
and sat down. With all eyes
fixed upon Him, He announced:

“This day is this scripture fulfilled
in your ears” (Luke 4:21).

With unmistakable clarity and boldness,
our Savior proclaimed that in Him was the



Jesus quoted the words of the prophet Jeremiah as He cast the money changers from the temple courtyard.

fulfillment of this 750-year-old Messianic prophecy of the Old Testament. Stunned, everyone “wondered at [His] gracious words” and marveled at the power of His sayings (see Luke 4:22). They knew Him and His family and had heard rumors of His many miracles in other cities.

Jesus discerned their unspoken desire that He also show them a mighty miracle (see Luke 4:22–23). He rebuked their faithlessness, calling their attention to two Old Testament stories:

“But I tell you of a truth, many widows were in Israel in the days of Elias [Elijah], when the heaven was shut up three years and six months, when great famine was throughout all the land;

“But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

“And many lepers were in Israel in the time of Eliseus [Elisha] the prophet; and none of them was cleansed, saving Naaman the Syrian” (Luke 4:25–27).

This stern reprimand filled them with anger. How dare He say that two Gentiles had greater faith than they!

This event offers at least three insights into the Savior’s use of the Old Testament scripture: first, Jesus confirmed the words of Old Testament prophets and His role in fulfilling them; second, He affirmed the events of the Old Testament as historical fact and used them to teach eternal truths; and third, Jesus exemplified great respect for the law of Moses as given in the Old Testament.

At the synagogue in Nazareth, the people marveled at the power of Jesus’ sayings as He read from the words of the prophet Isaiah.



THE LORD FULFILLETH ALL HIS WORDS; BY CLARK KELLEY PRICE

When speaking of the judgment that will come at His Second Coming, the Lord referred to the story of the Flood, saying that the people of Noah's day "knew not until the flood came. . . . So shall also the coming of the Son of man be."

JESUS AND THE WORDS OF THE PROPHETS

Jesus loved to quote the words of Old Testament prophets. And since Jesus Christ and Jehovah, the Lord God of the Old Testament, are, in fact, the same person, when Jesus quoted the words of the prophets He was often actually quoting Himself! The Savior quoted from the writings of Jeremiah, Daniel, Zechariah, Hosea, and Malachi. He was especially fond of using the words of the prophet Isaiah.

The New Testament records more than 30 references from these six prophets, 19 of which come directly from the mouth of the Savior (see Bible Dictionary, "Quotations," 756-59). Sometimes He told His listeners which prophet he was quoting. For example, Jesus named Daniel once (see Matt. 24:15/Dan. 9:27) and Esaias (Isaiah) three times (see Matt. 13:14/Isa. 6:9-10; Matt. 15:7-9/Isa. 29:13; Luke 4:17-19/Isa. 61:1-2).

Other times He used the words of a prophet

without specifying where they were from, often simply saying, "It is written." In this way the Lord gave the authority of the Old Testament to His teaching and prophesying. His use of Jeremiah 7:11, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13), gave scriptural justification for His second cleansing of the temple. Shortly before His arrest He said to His Apostles, "For it is written, I will smite the shepherd, and the sheep shall be scattered" (Mark 14:27; see also Zech. 13:7). His Apostles would have likely recognized that His words were from the Old Testament, and in this way He assured them that what was about to take place was according to God's will.

Finally, Jesus sometimes incorporated phrases from Old Testament scripture without mentioning a source. For example, when Jesus told some disciples of John the Baptist, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear" (Luke 7:22), He was paraphrasing Isaiah 35:5-6. When Jesus prophesied of His "coming in the clouds with great power and glory" (Mark 13:26), He was incorporating language from Daniel 7:13-14. Thus, His listeners who were familiar with the Old Testament would have found a comforting similarity between His words and the scriptures.

JESUS AND THE OLD TESTAMENT

JESUS USED OLD TESTAMENT HISTORY

Much of what the Lord taught was either based on, or supported by, historical events described in the Old Testament. He used them not simply to teach the facts of history, but to support and highlight principles of truth. For example:

Sabbath Day. When the Pharisees complained that His disciples had violated the law by plucking and eating “ears of corn” on the Sabbath, Jesus used an incident from the Old Testament to teach about the Sabbath:

“Have ye not read what David did, when he was an hungred, and they that were with him;

“How he entered into the house of God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

“Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?” (Matt. 12:3–6).

The incident cited by the Savior is from 1 Samuel 21 and was used to make the point that “The Son of man is Lord even of the Sabbath day” (Matt. 12:8). It is also worth noting that Jesus used the words of an Old Testament prophet on this occasion to rebuke the Pharisees: “But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless” (Matt. 12:7; see also Hosea 6:6).

Persecution. Throughout Old Testament history, God’s prophets were persecuted for their testimony (see 2 Chr. 36:14–16; Jer. 37:15–21; 1 Ne. 1:20). The Lord referred to the persecutions of old several times in order to give insight into the hearts of those who persecuted Him. When some



“As Jesus testified of Moses, so likewise did Moses testify of Christ, although much of [Moses’]

testimony is not in our present-day Bible. But obviously it was in the scriptures available to the people of Jesus’ day. . . .

“When critics attacked him, the Lord responded by saying to them: ‘Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.’ (John 5:39; [emphasis] added.)

“He never would have said that if the scriptures available to the people of that day did not testify of him.”

Elder Mark E. Petersen (1900–1984) of the Quorum of the Twelve Apostles, *Moses: Man of Miracles* (1977), 148–49.



When the Pharisees complained that His disciples had violated the laws of the Sabbath, Jesus justified their actions with a story from the life of King David.

leaders of the Jews told Jesus, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets,” He unveiled their hypocrisy by saying, “Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets” (Matt. 23:30–31).

Jesus then foretold the fate of His own disciples whom He would send forth to testify unto the world:

“Behold, I send unto you prophets, . . . and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

“That upon you may come all the righteous blood shed upon the earth” (Matt. 23:34–35).

Jesus then ended this prophetic denunciation by specifically mentioning Abel and Zacharias, two Old Testament prophets who had been martyred (see Bible Dictionary, “Abel” and “Zacharias,” 600, 790).

Judgment. Jesus used Old Testament examples of the wicked being destroyed to demonstrate some of the standards by which we will be judged. During a discourse on judgment, some of the scribes and Pharisees asked Jesus for a sign. He called them an “evil and adulterous generation” for seeking a sign (see Matt. 12:38–42). And to drive His point home, He declared that the gentile people of the city of Nineveh (see Jonah 3:1–10) and the gentile queen of the south (see 1 Kgs. 10:1–10) would be better off at Judgment Day than them.

When speaking to His disciples about the judgment that will come at His Second Coming and how one might prepare for it, the Lord referred to two Old Testament events: the stories of Noah and Lot.

JESUS AND HIS DISCIPLES IN THE CORNFIELD, BY ALEXANDRE BIDA

"But of that day [the Second Coming] and hour knoweth no man. . . .

"But as the days of Noe [Noah] were, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:36–39).

Luke's report of this same moment adds:

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

"Even thus shall it be in the day when the Son of man is revealed. . . .

"Remember Lot's wife" (Luke 17:28–30, 32).

JESUS AND THE LAW OF MOSES

"Think not that I am come to destroy the law, or the prophets," Jesus said. "I am not come to destroy, but to fulfil" (Matt. 5:17). The meaning of this verse may be amplified by an alternate translation: "Don't think that I have come to abolish the Torah or the Prophets, I have come not to abolish but to complete, to make their meaning full."¹ The Hebrew word *Torah*, which literally means "teaching or doctrine," is rendered in the New Testament by the Greek word *nomos*, which means "law." Therefore, what Jesus was conveying is that whenever He spoke of or taught from the law of Moses, He would render a fuller or more complete meaning. The law had been given to Moses by Jehovah, who was now upon the earth in His mortal ministry as Jesus Christ; therefore it was His prerogative to make the meaning of the law, the teachings, and the doctrine "full" and "complete."



GET THEE HENCE, SATAN, BY CARL HEINRICH BLOCH, DET. NATIONALHISTORISKE MUSEUM PÅ FREDERIKSBORG, HILLERØD



Jesus frequently quoted from the law of Moses, including three passages from Deuteronomy when tempted by Satan during 40 days of fasting in the wilderness.

Jesus used the law of Moses as it was intended to purify lives and teach of salvation through the Messiah. The law of Moses, correctly understood and applied, would raise the natural man to a spiritual level and fortify him against the cunning of the devil. When tempted by Satan during His 40 days of fasting in the wilderness (see Matt. 4:1–11), Jesus responded to the temptations by referring to Old Testament scrip-

tures: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (see Deut. 8:3); "It is written again, Thou shalt not tempt the Lord thy God" (see Deut. 6:16); and "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (see Deut. 6:13, 10:20; Josh. 24:14).

When the Pharisees came to Him seeking to justify the way they practiced divorce, He upheld the sanctity of the marriage covenant from the writings of Moses, using Genesis 1:27 and 2:24.

"Have ye not read," He chided them, for He knew full well that they had read the writings of Moses, "that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4–6).

Using passages of scripture that the Pharisees pridefully considered themselves to be experts in, Jesus confounded them by teaching the true doctrine intended in the law of Moses.

In Luke 14, Jesus relied on principles from the law of Moses (see Ex. 23:4; Deut. 22:4) to defend His healing on the Sabbath day. When the rich young man asked what he must do to have eternal life, Jesus referred to several of the Ten Commandments found in Exodus 20 (see Mark 10:17–19). In Matthew 18:15–17, Jesus said that the law of witnesses (see Deut. 17:6, 19:15) should be applied in resolving disputes. He also

used the law of witnesses in John 5:31–38 to defend declarations of His divine sonship and in John 8:1–11 to withhold judgment on a woman taken in adultery.

Luke chose to tell us of two incidents that, like book-ends, at the beginning and at the end of His mortal ministry, illustrate Jesus' role in fulfilling the law of Moses. "This day is this scripture fulfilled [completed and its meaning made full] in your ears" (Luke 4:21), He said at His first public discourse. Then in an upper room following His Resurrection, He said to His Apostles:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures [the Old Testament]" (Luke 24:44–45).

Jesus did not reject the law of Moses—the Torah—as found in the Old Testament. Rather, He used it to affirm its own truthfulness and give a more complete meaning.

TESTIFYING OF THE SAVIOR

The prophet Nephi has counseled us that the words of the Old Testament will be "plain unto all those that are filled with the spirit of prophecy" (2 Ne. 25:4). The Apostle John has clarified that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). Therefore, a testimony of the Savior is crucial



BEHOLD MY HANDS AND FEET BY HARRY ANDERSON

Appearing to His disciples after the Resurrection, Jesus opened their understanding to the meaning of Old Testament teachings concerning His divinity.

to understanding the Old Testament. The Savior used the Old Testament to show that He is its central figure. To understand the Old Testament we must surely look for Him on every page, for "Moses did not only testify of [His coming], but also all the holy prophets. . . .

" . . . They have testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come.

"And behold he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory" (Hel. 8:16, 22–23).

Using the Old Testament as the Savior used it means that we also will use it to testify of Him. □

NOTE

1. David H. Stern, *Jewish New Testament Commentary* (1992), 25.

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Gospel topics: Jesus Christ, Old Testament

THE PSALMS

No book of the Old Testament is more Christian in its inner sense or more fully attested as such by the use made of it than the Psalms. Out of a total of 283 direct citations from the Old Testament in the New Testament, 116 have been counted from this one book" (Bible Dictionary, "Psalms," 754–55). It should not surprise us, therefore, that Jesus loved and often quoted from or alluded to the Psalms in His teaching.

NEW TESTAMENT REFERENCES TO JESUS' USE OF THE PSALMS

Matthew 5:5	"Blessed are the meek: for they shall inherit the earth."	Psalm 37:11
Matthew 5:35	"The city of the great King."	Psalm 48:2
Matthew 21:16	"Out of the mouth of babes and sucklings."	Psalm 8:2
Matthew 21:42	"The stone which the builders rejected."	Psalm 118:22–23
Matthew 22:44	"The Lord said unto my Lord, Sit thou on my right hand."	Psalm 110:1
Matthew 23:39	"Blessed is he that cometh in the name of the Lord."	Psalm 118:26
Mark 15:34	"My God, my God, why hast thou forsaken me?"	Psalm 22:11
Luke 13:27	"Depart from me, all ye workers of iniquity."	Psalm 6:8
Luke 23:46	"Into thy hands I commend my spirit."	Psalm 31:5
John 10:34	"I said, Ye are gods."	Psalm 82:6
John 13:18	"He that eateth bread with me hath lifted up his heel against me."	Psalm 41:9
John 15:25	"They hated me without a cause."	Psalm 35:19

WHEN GRANDMA LOST HER ABILITY TO TALK, OUR FAMILY FOUND NEW WAYS TO KEEP OUR LOVING RELATIONSHIP ALIVE.

MORE THAN

WORDS

CAN SAY

BY MARILYN DIMOND

Grandma was wise and witty—a delightful conversationalist. Folks flocked to her door for small talk and a piece of cherry pie. Our weekly visit to Grandma's house became a family tradition. Dressed in her Sunday best, she'd greet us at the door, face alight. Every wrinkle was a smile, and her blue eyes seemed to twinkle out of the creases. Then the fun began. We'd rattle off the events of the week while

Grandma oohed and ahed and showed us in a thousand ways how much she cared. She'd tell of her visits to the doctor or her fishing trips with Uncle Reid and the boys.

Then we'd troop into the kitchen for a piece of homemade pie while she filled us in on the news of others in our large and active family. Grandma was information central. From her we learned of new babies, old illnesses, travels, and trials. She was the hub—the sun around which our family revolved.

But as Grandma neared 90, the joys of

those visits began to slip away. First to go was the cherry pie. Then the fishing trips. Finally, worst of all, the conversation. Helplessly we watched as age and illness took their toll. Grandma struggled to keep mind and mouth in sync, but thought processes slowed and words got more and more garbled. Our attempts to communicate were awkward and, for the most part, ineffective. We grew frustrated and Grandma was embarrassed. Sometimes she wouldn't even try but sat tight-lipped, wringing hands betraying her anxiety.

The children were puzzled and hurt. What was wrong? Why wouldn't Grandma talk anymore? Teenagers started balking at the Sunday visits, certain Grandma didn't even know they were there. But she knew. When we came into the room her eyes would light up. Sometimes her wrinkled hands reached out, grasping. Then, as if remembering she couldn't communicate, her body would tense and she'd quickly withdraw her hand, and herself, into a solitary shell.

How we longed for the old, easy rapport, the comfortable family feeling with natural, spontaneous, and satisfying conversation. How could we find it again? Even as we searched for answers, each visit grew more tense and awkward than the last.

LILAC LOTION

Grandma's outstretched hand was our first clue that she wanted to touch and to be touched as a way of feeling our concern and love. We began to hold her hand, to stroke and pat it gently. It was Aunt Fern who first thought of the lotion. Grandma was always primped and powdered and perfumed. The soft, fresh fragrance that surrounded her had long been part of Grandma's charm. So we lavished sweet-smelling lotion on Grandma's hands, then held them up to her face so she could savor the lilac fragrance. With a little prompting, she learned to respond with an appreciative "Aaaaah."

We hugged Grandma often and made sure our visits began and ended with the kisses she'd come to expect. The warmth began to return to our relationship. Marked by the lingering scent of lilacs, our afternoons with Grandma became—even more than before—a celebration of our love, with touch playing an important part.

ADDING MUSIC

One day Grandma was sitting in her chair, stone still, hands folded in her lap. Uncle Reid jumped up impulsively and burst into a boisterous rendition of "Old Man River." His singing voice was not particularly impressive, but his performance was dedicated entirely to an audience of one—Grandma. He stood on tiptoe to reach the high notes and pressed chin to chest for the low notes. His whole body quivered with the dramatic vibrato. Grandma was spellbound. Her eyes sparkled and her face came alive with an animation we hadn't seen for months. Mouth open, body swaying, she strained to be a part of the song.

So music was incorporated into our visits—favorite hymns, children's songs, even old standbys like "I've Been Workin' on the Railroad." Grandma joined in, her head bouncing in time to the music. Sometimes she clapped her hands. Always she smiled. Never mind that she couldn't carry the tune or come up with the right words. She was in on the action, and that was what mattered.

LAUGHING AGAIN

We'd read that laughter was valuable in treating illness and pain, so we started telling tall tales and silly

jokes, then laughing out loud. Taking her cue from us, Grandma smiled tentatively at first. Then, as she caught the spirit, she laughed right along with the rest of us. Discomfort and anxiety were forgotten as the healing power of laughter bound us together even more tightly.

Then, almost by accident we stumbled on a way to carry on a "two-way conversation" with Grandma: we decided to pretend. We girls used to carry on one-sided conversations with our dolls by just inventing their responses. Why not do the same with Grandma? We knew her well and could easily predict what she would say. So we pretended. We'd tell her the news of the day, pausing often to imagine her reply. Then we'd go on, explaining and exclaiming, just as if she'd responded. It was like a play. We gave Grandma her cues, and prompted her when she "forgot" her lines. The kids caught on fast, telling about school, sports, and friends. Again Grandma was up-to-date on the latest happenings.

"You should have seen Holly all dressed up for the prom. She looks pretty in blue, just like you do. . . . That's right, she's a senior in high school. . . . I can hardly believe it, either. . . . Yes, I know about the dances you used to go to, how you polished Uncle Bill's shoes and

helped with his chores so he'd take you along. . . . You got acquainted with Grandpa at a dance, didn't you?"

Once we got the hang of it, it was easy and fun. We could rattle on for a long time, filling in the blanks, hardly noticing that Grandma wasn't really talking. She was listening, though. We could tell because she watched us closely, head cocked with her good ear forward, trying to catch every word. Going to visit Grandma became pleasurable again. The Sunday afternoon tradition survived.

Within a few months, Grandma had passed away. Those last joyful visits were a family treasure. Real communication had been achieved. Love was expressed and understood.

Late in life, Grandma had ceased to be a fascinating conversationalist, but she was still the focal point of our family connection. Thanks to the imaginative use of everyday means of communication, our loving relationship not only survived, it flourished. □

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Gospel topics: aging, family unity, tolerance



With dramatic vibrato, Uncle Reid sang "Old Man River" to Grandma.

On a recent visit to Utah, a friend and I made several trips to a local shipping store to send some purchases home. During our last visit to the store, the young man behind the counter struck up a friendly conversation with us. He could tell from the items we were having him wrap and ship that we were members of the Church, so he asked what Church callings we held. My friend told him she was a leader in the Young Women program and her husband was the bishop in their ward. I laughed and said that my husband was a branch president but that I was just a Primary music leader.

The young man looked earnestly at me and said, "Please don't say that. I know for a fact that you are more than 'just' a music leader." He then proceeded to tell the following story:

"When my brother and I were small, my mother was a single mom raising us. She took my brother and me to Primary, and what we enjoyed most was the singing time. The leader sang fun songs with actions and rewarded us for our efforts with stickers and other small trinkets. My mother eventually became less active, but my brother and I were hooked—we loved the singing. We would take a taxi on Sunday mornings just so we could be there for singing time in Primary.

"The music leader praised and encouraged me. She convinced me I was a good singer, and I believed her—even when my mother quit going to church. My brother and I were eventually baptized. We later joined a choral group and toured with it. I went on a mission and returned with honor. I am now married in the temple and have several children born in the covenant. All of this is due in large part to one music leader in the Primary and the love and encouragement she showed me."

Tears filled my eyes as I thanked him for sharing his story. After that, whenever anyone asked me what I did in the Church, I said with confidence that I was the Primary music leader in my branch. Each Sunday, I had the opportunity to influence children by teaching them to love music, the Lord, and themselves. I began to observe the children more closely and wonder which were being influenced by my actions. I told them I loved them. I had a chance to show them how music can invite the Spirit of the Lord into our Primary meetings and into our homes.

I will always be grateful that I learned I was much more than "just" a Primary music leader. □

Sherri Timmons is a member of the Borger Ward, Amarillo Texas Stake. Gospel topics: music, fellowshipping, callings, Primary

Just a Music Leader?

BY SHERRI
TIMMONS



ILLUSTRATED BY ROGER MOTZKUS

THE HOLY GHOST: GLORIFYING CHRIST

*At the center of the gifts of the Holy Ghost is
His unique witnessing to us of Christ's atoning act,
history's greatest emancipation.*



BY ELDER NEAL A. MAXWELL
Of the Quorum of the Twelve Apostles

The overall gift of the Holy Ghost truly is one of the greatest blessings available to members of the Church. We all need to stress—for ourselves and for those whom we teach—the vital connection

with the gifts of the Holy Ghost. These gifts are vital at every stage of an individual's life and in every situation of life. Members of the Church have received the gift of the Holy Ghost, but in many it lies dormant—somewhat like the ancients who had received the gift but knew it not (see 3 Ne. 9:20).

Consider the statement of Elder Parley P. Pratt (1807–57) of the Quorum of the Twelve Apostles:

“The Holy Ghost . . . quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates, and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature” (*Key to the Science of Theology* [1978], 61).

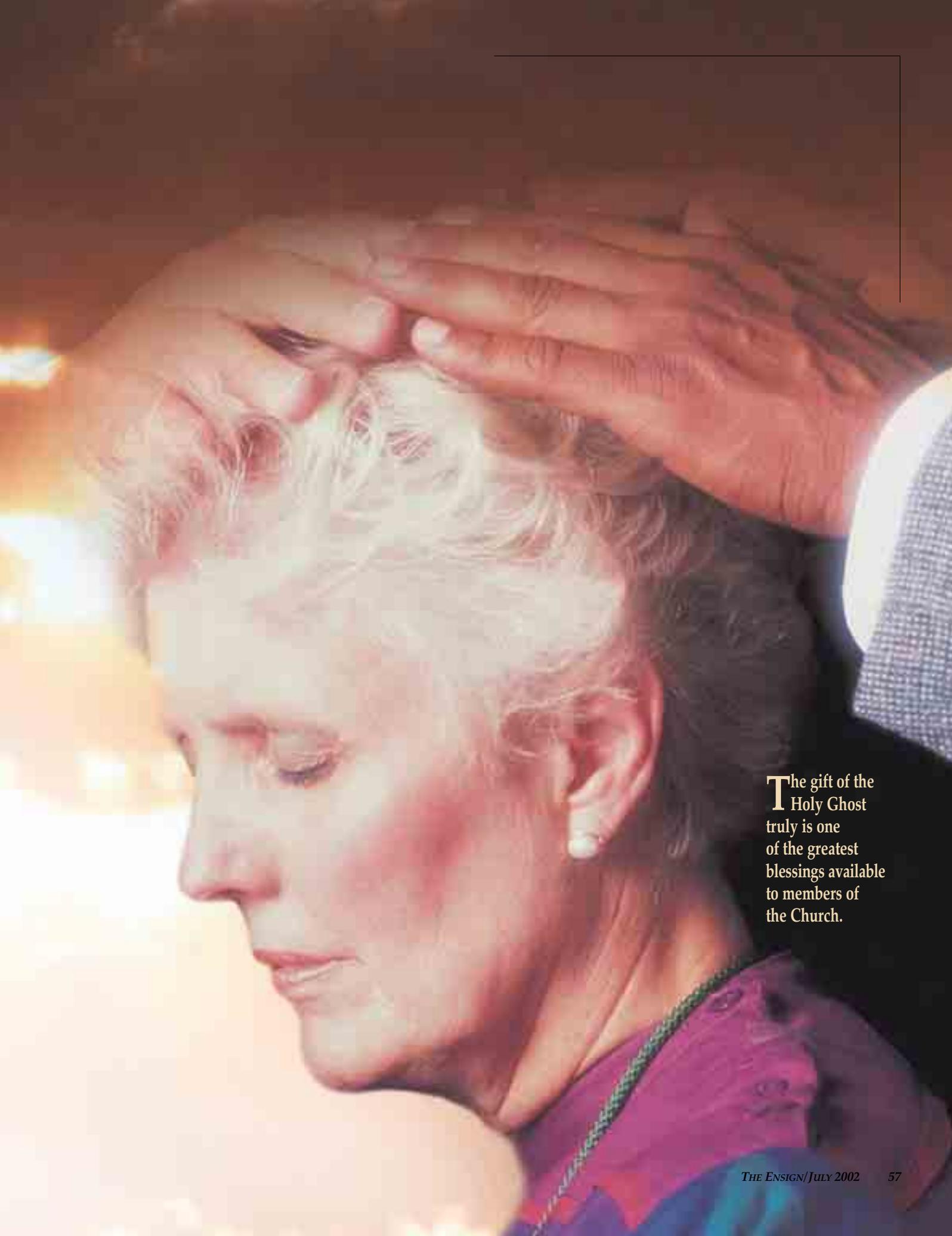
What a promise! No wonder we are instructed to “seek ye . . . the best gifts” and their attendant joys (D&C 46:8). We are not limited to just one gift, though that is the minimum each is given. Since the realization of so many blessings does lie latent, the Apostle Paul urged us to “stir up the gift of God, which is in thee” (2 Tim. 1:6).

In the Holy Ghost's role in the Godhead, He “witnesses of the Father and the Son” (2 Ne. 31:18; emphasis added), and further He actually *glorifies* Christ (see John 16:14). Ever relevant, this glorification of our Savior is so vital in the last days, when so many esteem Jesus, the Lord of the Universe, as “naught” (1 Ne. 19:7). Therefore, at the center of the gifts of the Holy Ghost is His unique witnessing to us of Christ's atoning act, history's greatest emancipation: “To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world” (D&C 46:13).

There is such a difference between the admiration and the adoration of Jesus!

THE HOLY GHOST GLORIFIES CHRIST AND HIS ATONEMENT

Christ's Atonement, of course, is for super sinners and the midrange sinners and then good people who make a lot of mistakes but are not wicked! Each of these acts of drawing upon the Atonement requires us to put off the natural man. I am persuaded that so much of *taking up* the cross daily—*daily*, not quarterly or semiannually—consists of *putting off* the natural man (see Mosiah 3:19). Doing this involves some arduous isometrics—the old man working against the new spiritual man. That natural man, as you know, will not go quietly or easily. And even when he is put off, he has a way of hanging around, hoping to throw his saddle on us once again.



The gift of the Holy Ghost truly is one of the greatest blessings available to members of the Church.

May I call your attention to the word *repentance* and the Greek word from which it came, which casts the concept in a broad and helpful light and which covers the ground so very nicely. If we understood the nature of repentance better, there would be more of it!

The English word *repentance* is the rendering for a Greek word which means “a change of mind,” such as changing one’s view of himself, God, the universe, life, others, and so on (see Bible Dictionary, “Repentance,” 760). How good you and I get at repenting will determine how good life is.

Those who overcome this world by repenting will in the process have formed character which will give them “so much the advantage in the world to come” (D&C 130:19).

So much, therefore, of overcoming the world consists of overcoming the proclivities of the natural man and woman. For example, submissiveness does not come naturally to the arrogant natural man. Meekness—which isn’t valued much as a virtue by the world—facilitates our submissiveness. For example, John the Baptist never had a greater spiritual size, in my opinion, than when he testified of Jesus’ emerging mission and said, “He must increase, but I must decrease” (John 3:30). Of John the Baptist, Jesus said in turn, “Among those that are born of women there is not a greater prophet” than he (Luke 7:28). But we live in a world in which people don’t gladly “decrease” so that someone else can “increase.”

Jesus was at His perfect best when things were at their worst in Gethsemane and Calvary. There could have been no Atonement without the character of Christ! None of the precious lines I am going to share with you now and what occurred in connection with them could have occurred without Jesus’ perfect character. He entered Gethsemane, and the agony by then was so intense, so overwhelming that, at least initially, He “fell on His face” (Matt. 26:39). And then we read of Him that He let His will be “swallowed up in the will of the Father” (Mosiah 15:7), and He “poured out his soul unto death” (Isa. 53:12; Mosiah 14:12). Think of the imagery—pouring out His soul unto death and being swallowed up in the will of the Father!

He confides in us, in my opinion, what perhaps concerned Him most when He said, “Would that I might not drink the bitter cup, and shrink” (D&C 19:18). In that connection, He felt “the fierceness of the wrath of Almighty God” (D&C 76:107). I never recite or read that line without some inner tremulation—“the fierceness of the wrath of the Almighty God,” during which He stood in our stead and paid for our sins. If we will let the foregoing imagery rest upon our minds

and in our hearts more often, it will bring the special chemistry of contemplation, evoking an even deeper love for Christ and the Father and greater gratitude for what took place. Remember King Benjamin’s words about knowing Christ in our hearts and minds (see Mosiah 5:12–13). Remember, too, one of the gifts of the Holy Ghost is that He glorifies Christ.

GREATER NEED FOR OUR PERSONAL SUBMISSIVENESS

Now, we often make some common mistakes when applying the Atonement in our lives. I will mention several. God leaves us free to make these very mistakes. Yet each of these mistakes reflects a greater need for our personal submissiveness.

First, we make a mistake when we think we own ourselves and that we own blocks of time. It’s a natural thing to do. But our faith in God includes faith in God’s timing, enough to be able to say, in effect, “Thy *timing* be done” (see D&C 64:32).

We make another mistake when we fail to realize how much serious discipleship consists of downsizing our egos and diminishing our selfishness! The bloated natural man will resist any downsizing. But meekness is what has to happen.

Another mistake we can make is that we maybe don’t take life’s little quizzes seriously enough. We think we will cram and pass the final exam! The infinite Atonement is there for our finite mistakes, including the daily mistakes we tend to

make. It is understandable, of course, that we focus on the crunch times in our lives. We are mindful of these spikes of suffering and stress, and we sometimes, ironically, let ourselves become overcome by relentless routineness—with what might be called the daily dampening of things spiritual.

We make another mistake. We fail to focus on and to develop *patience* as well as *faith* (see Mosiah 23:21). These two attributes are in tandem; they go together. By the way, if we are meek, being *tried* means being *developed*. We don’t look at impatience in terms of its downside. When we are impatient, in effect, we do not honor what is implied in the words “in process of time.” We foolishly wish to have some of life’s moments over and done with, seasons to be over with, ignoring the possibilities for service that are inherent in them. We are somewhat like airline passengers in America who fly coast to coast and resent the space in between; but there are *souls* down there, not just *sagebrush*! Yet we want to fly over some experiences. It is so likely we will miss the chance to be of service. So it is with life’s seeming in-between and routine spaces! Impatience puts us at risk.

We foolishly wish to have some of life’s moments over and done with, seasons to be over with, ignoring the possibilities for service that are inherent in them.

We may feel put upon by events and circumstances—another mistake we can make when not approaching the Atonement properly. Yet many of these things that we feel put upon by actually constitute the customized curricula needed for our personal development. Still, our tendency is to push away the necessary and prescribed courses of spiritual calisthenics. We can't withdraw from all of life's courses and still really stay enrolled in school!

Another mistake we make is that we foolishly think we are free to choose, without wanting the consequences of those choices! (see Alma 29:4). Bainville, the French philosopher, said, "One must want the consequences of what one wants."

Another mistake commonly made is that we play to the mortal galleries! We listen too much to the wrong peers. There is what I call the mystic "they," who for some become ascendant. In terms of the choices they make, they want to please the mystic

"they." We see this politically, in the corporate world, in academic life, and so on.

Some people are so anxious to be politically correct and to conform to the fashions of the world! What is worse, however, is when we see members of the Church try to conform eternal truths to the ways and thinking of the world. But it won't work! As Paul warned, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). It is a terrible mistake for us to try to please the world by twisting and conforming things that won't fit in the secular matrix.

Now, these mistakes are but a few we make; they keep us from fully applying the Atonement to our lives. They are not worthy of Jesus and what He accomplished in Gethsemane and on Calvary!

To understand and have faith, therefore, in the character and the purposes of God means that instead



of complaining, we accept (more than we do) the menu of life and what is allotted to us. Sometimes with particular individuals that may seem to be the equivalent of “Eat your spinach” and “Clean your plate.”

Part of discipleship should be to become high-yield, low-maintenance members of the Church. These members are not high profile; they won’t be on the six o’clock evening news when they die. But they have done what Heavenly Father has wanted them to do meekly and humbly.

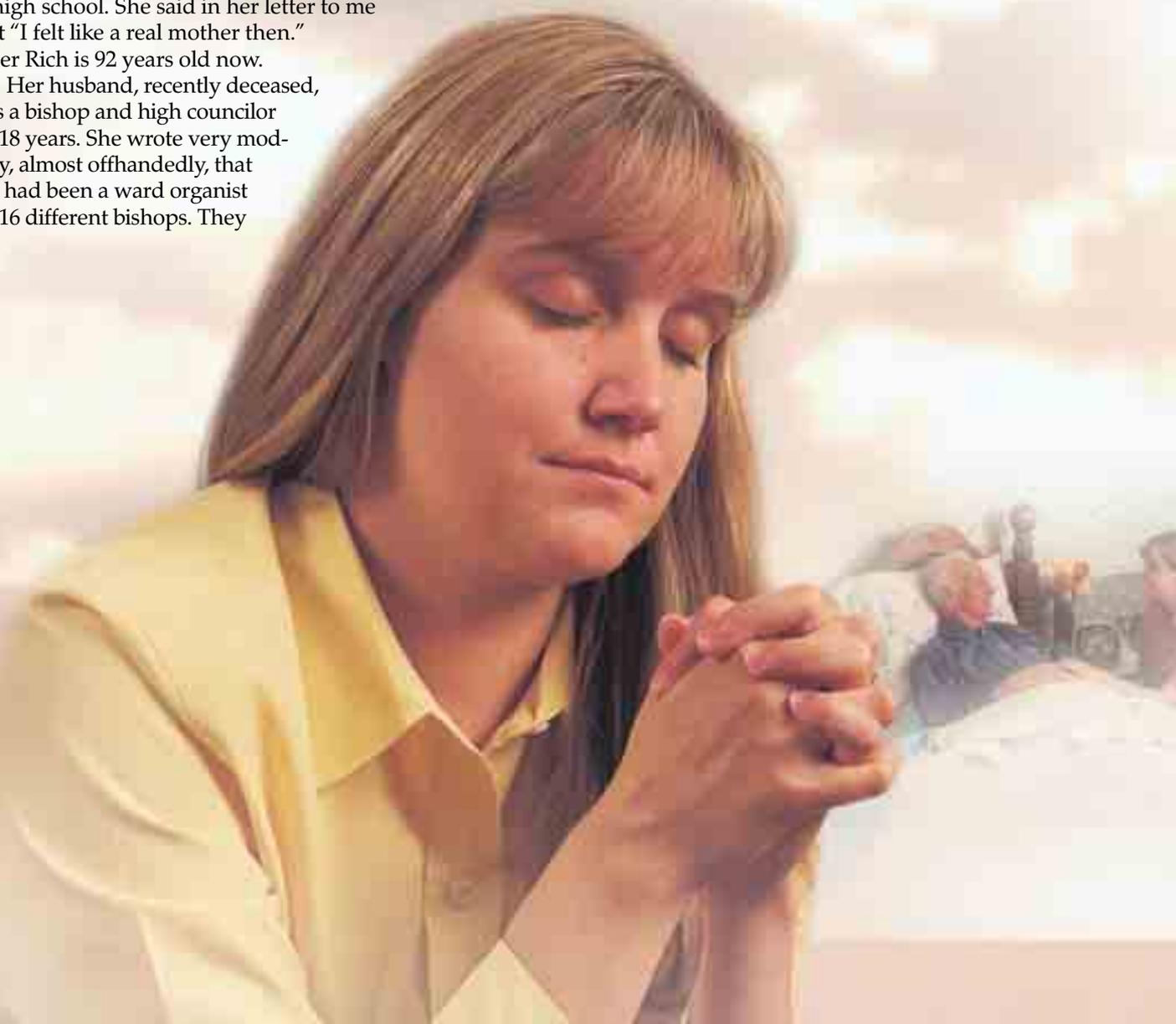
I’m going to mention two such sisters. Many years ago, one wonderful sister, Roxie N. Rich, who had been married for 11 years in 1944 and had no children, prayed in the temple that she and her husband could have a child. And then they were able to adopt a child. She noticed that when the birth certificate was finally given to them, the birth of the child was on the day she offered the prayer in the Salt Lake Temple. Soon they adopted three deserted children and sponsored two others from Europe—five children at once in high school. She said in her letter to me that “I felt like a real mother then.”

Sister Rich is 92 years old now.

Her husband, recently deceased, was a bishop and high councilor for 18 years. She wrote very modestly, almost offhandedly, that she had been a ward organist for 16 different bishops. They

have an organ in their home. This sweet sister writes that though her husband’s memory was failing, he liked to sit in the overstuffed chair with his pet dog at his feet and listen to her play Church hymns, and when she did, he would clap. The son whom they adopted many years ago died of cancer recently. He called the night before, long distance, and asked his mother to tell his father good-bye and said good-bye to his mother. This sweet sister is emblematic of the kind of discipleship about which I am striving to speak.

There is another sister, Sister Esther Packard, who had 16 children. Her husband was on Wake Island as a civilian worker. The Japanese took the island, and he was a prisoner of war for four and a half years. At the time he was taken prisoner, she was expecting their 16th child. She was a remarkable woman. The special thing about the Packard family is they don’t know how good they are. They are truly meek and special, and yet, as things are measured, they are high achievers,



spiritually distinguished. Among them are sister leaders, stake presidents, mission presidents, temple presidents, and one who served as a U.S. congressman for 18 years. Yet they are so meek and modest. I was told not long ago by one of her sons serving as a stake president what his mother said as she lay dying. She said modestly as she was soon to die, "I've been a good girl."

Isn't that similar to what we would like to have said of us? In the fifth chapter of Helaman we are reminded of parents and what was said and written of them: "That they were good" (v. 6). This goodness is inherent in the two sisters I've attempted to describe so briefly, made possible by the discipleship which draws regularly upon the Atonement of Christ and which endures well—not just survives but endures well. It is a wonderful thing to think of someone whose résumé wouldn't impress the world but who was ward organist for 16 bishops. And to think of another sister with 16 children and over 100 grandchildren, who could say in her moment of departure, "I've been a good girl."

WE SHOULD GLORIFY CHRIST

For you and me, to be part of this work amid these kinds of people is a precious thing. Since the Holy Ghost glorifies Christ as indicated, so should we. One of the ways you and I can glorify Christ is by improving and repenting, showing that we take seriously the proffered discipleship that comes from Him. We should care enough about it that it lies at the very center of our lives. The world may miss it altogether. The world may see the doctrines we teach as foolishness, but we know that doctrines drive discipleship and that the Spirit gives us so many gifts, including the several I have enumerated here.

I conclude by sharing my growing feeling of appreciation for another reality of the gospel. What we do on this earth is so vital, but it is actually a preparation for our labors in paradise in the spirit world. The scope in that spirit world is 10 times as large as are the demographics of this world. It is, though, a place of peace, a place of intense devotion. One sees in section 138 of the Doctrine and Covenants words that tell us about the character of God. Not only will the gospel go to those who have never heard of it, but also included are those who have been in transgression, in rebellion, and who have rejected the prophets.

No wonder on Judgment Day every knee will bow and every tongue confess that Jesus is the Christ. Those who have lived without God in the world will confess that God is God. His mercy is supernal. Indeed, as the Book of Mormon says, His mercy "overpowereth justice" (Alma 34:15). Remember Brigham Young's statement about faith in Jesus' character, in

Jesus' Atonement, and in the plan of salvation? Such faith should help us more than it is allowed to do by us at times. We can also understand that as important as our labors here are, they have to be put in perspective in the context of that plan.

We do not control what I call "the great transfer board in the sky." The inconveniences that are sometimes associated with release from our labors here are necessary in order to accelerate the work there. Heavenly Father can't do His work there, with 10 times more people than we have on this planet, without on occasion taking some of the very best sisters and brothers from among us. The conditions of termination here, painful though they are, are a part of the conditions of acceleration there. Thus we are back to faith in the timing of God, and to our need to be able to say "Thy *timing* be done," even when we do not fully understand it.

I testify to you that the Church is led by a prophet who was prepared for a long, long time before he became the President of the Church. President Gordon B. Hinckley is naturally bright and keen. He has a fabulous memory and, most of all, is well connected with the Spirit.

The Church will pass through some turbulence that lies ahead. We will be all right. However, do all you can to be connected with the gifts of the Holy Ghost, and He will glorify Christ. He will give you a precious reassurance

about The Church of Jesus Christ of Latter-day Saints.

Faster than we realize, we are being more sharply defined and are seen in ways that are significantly different. We must measure up to our time and say with the ancient prophet Nephi, as he thought upon the ministries of those who preceded him, "I am consigned that these are my days" (Hel. 7:9). These are your days, brothers and sisters. And the intertwining of your lives with the lives of others isn't simply reflective of this mortal second estate. I so testify to you! I seek to glorify Christ. I know it is my apostolic duty, but it is also my delight. □

From a satellite broadcast address to religious educators in the Church Educational System at the Salt Lake Tabernacle on 2 February 2001.

Gospel topics: Holy Ghost, Jesus Christ, Atonement, submission

LET'S TALK ABOUT IT

Most Ensign articles can be used for family home evening discussions. The following questions are for that purpose or for personal reflection:

1. In what ways does the Holy Ghost bless our lives?
2. How can we overcome the weaknesses that prevent us from fully applying the Atonement in our lives?
3. In what ways can we personally glorify Christ?

We need to have faith in the timing of God and to be able to say "Thy *timing* be done," even when we do not fully understand it.

The Case of the Flat Tires

By Marvin Kitchen

My wife and I had just started managing an apartment complex when our car got a flat tire in the driveway. I took it in stride, put on the spare, and went to get the original tire fixed. As I tried to pay for the repair, I was told there would be no charge. When I asked why, the repairman told me that he had just put the air back in because there had been no leaks, just a small rock in the valve stem. That's when the case of the flat tires began.

Over the next year we had repeated flat tires, and each time we found that someone had been letting out the air. Sometimes only one was flat, sometimes two. I had to purchase a hand pump to take care of the problem. My wife and I tried to find out who was letting out the air, but with no success. However, we had a strong suspicion that a certain 12-year-old boy living in our neighborhood was having fun at our expense. We thought of approaching the boy's mother but couldn't since we had no evidence he was letting out the air. We became very angry that the inconvenience of flat tires caused us to be late for meetings and work.

Sometimes I would look up while fixing the tire and see the boy. He seemed to be laughing, and while I wanted to yell at him, I knew that was not the kind thing to do. In recent years I had improved my attitude about kindness. In fact, I had developed a little saying to keep myself on track. I would say to myself:

*Being kind is more important
than being right,
Doing right is more important
than being right.*

I began to ask Heavenly Father to help me solve the problem. I always received the impression to be patient, and then my little verse would go through my head. Although my wife and I were frustrated that we could not resolve the problem, we knew things would work out. We just kept asking Heavenly Father to help us resolve it.

A year after the problem had started I became very sick. Our bishop rushed me to the doctor's office, where I found out I had appendicitis. I was admitted to the hospital for an operation, and after a short stay I was sent home with strict instructions not to put stress on my healing body.

Shortly after I got home, my wife helped me to bed and read me to sleep. She then went to get me some essential medicine. The next thing I knew, she was waking me up.

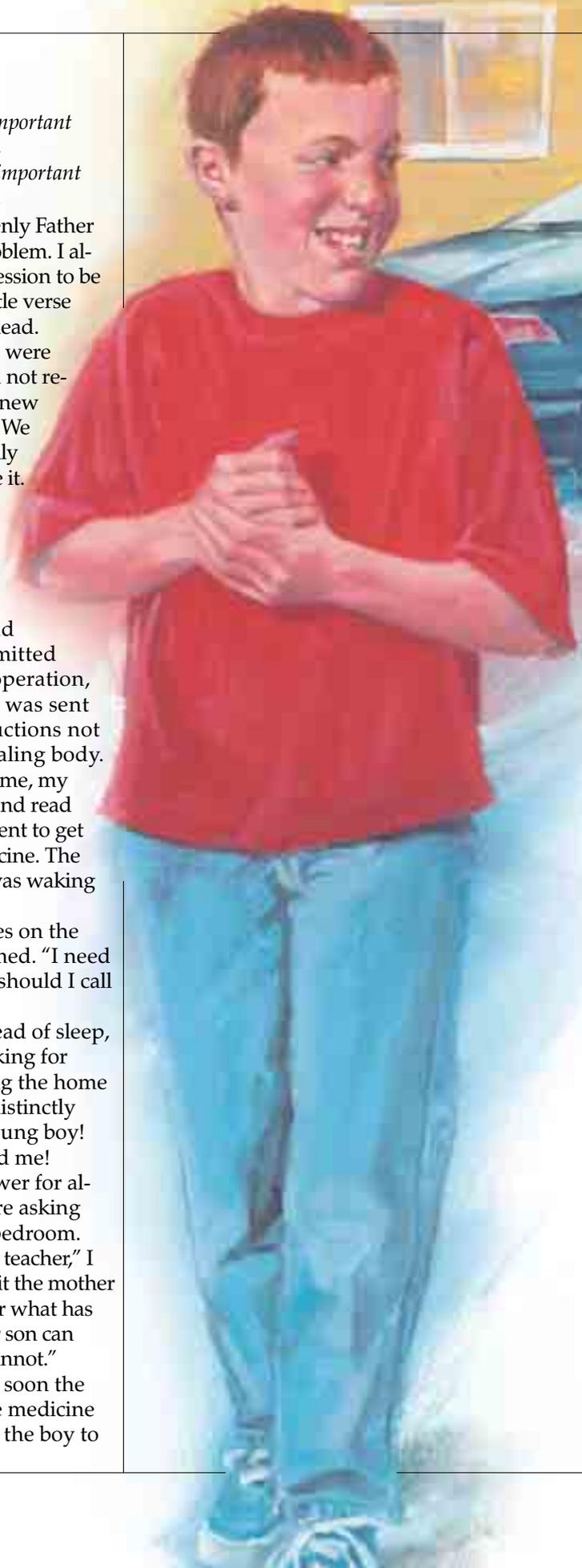
"Marvin, all four tires on the car are flat!" she exclaimed. "I need to get your medicine—should I call our home teacher?"

After clearing my head of sleep, I said a short prayer asking for help. Rather than asking the home teacher for help, I felt distinctly prompted to ask the young boy! The impression shocked me!

I pondered this answer for almost half an hour before asking my wife back into the bedroom.

"Don't call our home teacher," I told her. "Instead, go visit the mother of the boy. Explain to her what has happened and ask if her son can help you fix the tires I cannot."

My wife did so, and soon the tires were fixed and the medicine obtained. Later, I asked the boy to





After our repeated flat tires, we suspected that a certain 12-year-old was having fun at our expense.

the house so I could thank him. I could tell he was uncomfortable about the whole matter, but his mother was so proud of him.

A funny thing happened after that—the boy became a friend and

we had no more flat tires. Once again, I learned that being patient and kind brings the best results. □

Marvin Kitchen is a member of the Pahoa Ward, Hilo Hawaii Stake.

Gospel topics: kindness, patience, inspiration

At My Father's Feet

By Julene Jolley

I have never been a relaxed airplane passenger. My heart pounds frantically, my palms become damp, and my feet tap rhythmically from takeoff to landing. However, as I flew toward my parents' home near Sacramento, California, on an overcast February day, the bumpy flight was the least of my worries. A parent of five children, I was in the middle of a divorce, and my father was dying.

My dad, simply put, was wonderful. He was handsome, funny, and kind, and he always put my mother and his five daughters first. Although not a member of the Church, he never missed a "daddy-daughter date" or a late night trip to the stake center to retrieve us after a regional dance. He was a

successful businessman who taught us honesty, the value of hard work, and the importance of enjoying life's journey. Now, just a year after retirement, he was losing his battle with lung cancer.

My father had given up smoking 11 years earlier, but the damage had already been done. The morning before my journey began, I had received a call from my sister telling me that Dad was not doing well and that I needed to come right away to say good-bye.

I was not prepared for my father's frail appearance as I entered my parents' home. He was so thin! His thick dark hair was gone because of the chemotherapy, and a hospital bed now held a prominent place in the family room. I was devastated by

his rapid decline in the few weeks since I'd seen him at Christmas.

As I made my way down the hall, Dad heard my steps. He turned toward me, smiled, held out his arms, and said, "Julie's home!" I held myself together for 20 minutes as we talked, then slipped into the kitchen and fell weeping quietly into my sister Kimberlee's arms.

The next morning, after very little sleep, I began to help my mother in her daily routine. This particular morning, my mom had an appointment, and my sister Kimberlee and I were delegated the task of bathing my father, rubbing him with lotion, and helping him into fresh pajamas.

As Kim and I prepared warm, soapy water and gathered supplies, I told her I was not sure I could do this without falling apart. Kim answered thoughtfully: "I really feel it is a privilege to care for someone who has given so much to me. I want Dad to remember me smiling and happy."

Kim, my junior by 12 years, was displaying a calm assuredness that I did not feel but vowed to emulate.

Finishing our preparations, I carried the basin, towel, and washcloth to the family room and, kneeling before my father, began to wash his feet and legs. At that moment I forgot my troubles. My thoughts turned to the Savior.

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After that he poureth water into a bason, and began to wipe the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4-5).

It occurred to me that serving another in this way is an act of great love and devotion. It is a privilege to symbolically wash away the dirt and grime of someone's troubles, the pain of a strained relationship, and the cares of an unforgiving world.

As I gently cleansed my dear

father, it did indeed become a privilege for me. My father, who had given me so much and required so little of me, had now provided me with an opportunity to do something that brought my heart closer to him and to my Savior, Jesus Christ.

“For I have given you an example, that you should do as I have done to you” (John 13:15).

My father passed away just two days later. When I think of those last few days, I realize that I must always follow the Savior’s example and take advantage of every opportunity to serve others. □

Julene Jolley is a member of the Jordan North Second Ward, Jordan North Utah Stake.

Gospel topics: Jesus Christ, service, parents

Time for the Sabbath

By Beth Spencer Rice

As a busy young mother, I was running on empty. I had an energetic 13-month-old daughter, a home business, and a husband who was a student and worked two part-time jobs. We were also the resident managers of a storage facility. The spiritual reserves I relied on to carry me through my busy days didn’t seem to be deep enough. I just didn’t have enough in me to do all I needed to do.

After months of disorganized attempts to run my business and household, I finally turned to Heavenly Father in prayer, asking for His guidance in becoming better organized. The answer came, clear and simple: *Keep the Sabbath day holy.*

Although I felt I needed *more* time to spend on household duties, I obeyed the prompting and put aside my weekly projects for a day. I soon gained a testimony of the blessings

of the Sabbath. As I kept the Sabbath day holy, I felt a new strength to do what was required of me during the other days of the week. Our home became more peaceful, and we were even blessed financially.

I learned that Heavenly Father knows what all of us go through on a day-to-day basis and that we can feel overwhelmed by the many demands on our time. He set apart one day for us to replenish our spiritual reserves by attending Church meetings, studying the scriptures, writing in our journals, visiting those in need of encouragement, and serving others in the manner in which He directs us. This day is not a punishment but a blessing that enriches our lives.

I began to view this commandment in the same light that I look at the commandment to pay a tithing:

When I give my Sundays entirely and unselfishly to Heavenly Father, He blesses the efforts I make the six other days. □

Beth Spencer Rice is a member of the Leeds Branch, Birmingham Alabama Stake.

Gospel topics: Sabbath, obedience, inspiration

A Circle of Service

By Colette M. Lunceford

Several months after serving in the Air Force, my husband and I moved with our three children away from family and friends to Phoenix, Arizona. It was a leap of faith because we were without means and had no employment waiting for us there.

My husband eventually found



employment, but at times we ran out of money and food before the month ended. Each time, just when we needed help and before we could speak to anyone about it, my Relief Society president would deliver a box of food from an anonymous person in the ward. It was a great blessing and a wonderful demonstration to us that the Lord was aware of our needs.

We finally reached a point where our income was sufficient for the needs of our growing family. I gave a note to the Relief Society president and asked her to deliver it to the kind ward member

Ruth accepted our invitation when we announced we wanted to “adopt” her as a grandmother. Then she surprised us with an announcement of her own.

who had always seemed to know when we needed help. In the note, I thanked the person for his or her help and said that now we were able to take care of our needs.

Several weeks later our entire family felt an overwhelming prompting to be of service to others. We wanted to demonstrate our gratitude to the Lord. We pondered several ideas, but the one that stuck with me was the idea to “adopt a grandparent.” With both sets of grandparents living in Utah, we wanted our children to have this kind of relationship where we lived in Arizona. We also wanted to teach them kindness and service by making time for an elderly person who was also away from family.

I called a few retirement and nursing home facilities, only to find that they had no “adopt a

grandparent” program. Discouraged, I asked Heavenly Father to open the way if this was the right thing to do. The next Sunday, I walked into the chapel and saw an elderly woman seated on the back row in a corner. It was as if a spotlight were shining on her. I knew that the Lord had provided a grandmother for us to adopt.

After church I excitedly told my family what had happened. We invited this woman to our home the next Sunday for dinner and during the dinner asked if we could “adopt” her. She accepted our invitation, and our children began calling her “Grandma.”

Only after Sunday dinner did we discover some startling truths about Heavenly Father’s handiwork. Ruth had never had any children of her own. In addition, this dear sister who had agreed to be a grandmother to our children was the same person who had donated the boxes of food to us when we were struggling to make ends meet! She had not known who was receiving her gifts until the Relief Society president delivered my thank-you note to her.

It has now been years since we adopted Grandma Ruth. She has been an important part of our family and a great source of joy. She rides to church with us, attends family home evening each week, participated in the excitement of the birth and blessing of our fifth child, and often has one or two of the children spend time in her home. Many of her friends, not knowing the whole story, do not realize we are not blood-related. They only see the love we share and assume we are truly her children and grandchildren.

Heavenly Father used all of us to bring many blessings full circle. This wonderful experience strengthened us as a family and helped us learn to rely on the Lord. □

Colette M. Lunceford is a member of the Shaw Butte Ward, Phoenix Arizona North Stake.

Gospel topics: service, inspiration, family



CLIMBING OUT OF DEBT



I am suggesting that the time has come to get our houses in order . . .," President Gordon B. Hinckley urged Church members during October 1998 general conference. "Self-reliance cannot obtain when there is serious debt hanging over a household. One has neither independence nor freedom from bondage when he is obligated to others."

On these pages are excerpts from President Hinckley's talk accompanied by personal accounts of how members have followed his counsel.

REALIZE IT IS A SPIRITUAL MATTER

Some years ago we had considerable debt from school loans and from purchasing a small business. We decided to invest in ourselves by paying off this debt as quickly as we could. It was the best financial decision we ever made.

We carefully followed principles of frugality and budgeting, but we have found that getting and staying out of debt is largely a *spiritual* matter. The spiritual principles we've followed in eliminating our debt are:

1 **Paying an honest tithing.** Each month we always pay our tithing first. If we are to get out of debt, we really do need the Lord to "open . . . the windows of heaven, and pour [us] out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Often our financial efforts are hampered by misfortune that devours our resources, such as unexpected car and household repairs, illness, and so forth. The Lord promises that He "will rebuke the devourer for [our] sakes, and he shall not destroy the fruits of [our] ground" (Mal. 3:11). When we pay our tithes, the Lord can bless us so that our unexpected challenges are minimized and so that we are better able to manage the resources we have.

2 **Paying a generous fast offering.** When I was in college, President Spencer W. Kimball (1895–1985) taught that the Lord would bless Church members if they were able to double their fast offerings. We thus made it a point, even while students, to pay more than the cost of our meals as a fast offering. As our means have increased, we have increased our offerings, and the Lord has abundantly blessed us.

3 **Giving time, talent, and energy toward building the kingdom of God.** We have learned that when we are busy in the Lord's work, losing ourselves in serving others, we have less time to worry about the things we don't have. Material possessions are seen in the proper perspective.

For example, service greatly minimizes the time

we spend watching television, thus limiting the advertisements or shows we view that would make us feel bad about the material things we don't have. Decreasing our wants makes it easier to avoid debt.



"We are beguiled by seductive advertising. Television carries the enticing invitation to borrow up to 125 percent of the value of one's home. But no mention is made of interest."

4 **Following principles of self-reliance.** Producing food in our garden and striving to purchase on-sale items for food storage have allowed us to save greatly on food expenses. This has not only helped us to be more self-reliant, but also allowed us to apply the money we saved toward debt elimination.

5 **Cultivating gratitude.** Reflecting on the multitude of blessings we enjoy and thanking Heavenly Father for them allows us to focus on that which we have rather than on that which we have not. Recognizing all the blessings we have reduces the desire to acquire material possessions.—**Robert and Mary Merrill, East Wenatchee First Ward, Wenatchee Washington Stake**

SEEK DIVINE HELP

Recently I was going through a divorce and experiencing horrible financial problems. I wondered why I had acquired so many problems since I had joined what I believed to be Heavenly Father's true Church a few years earlier. Feeling very sad and burdened, I went to the temple, where I prayed for guidance and help. There the Spirit bore witness to me that Heavenly Father loved me, that He had not forgotten me, and that He would help me with my problems. I returned home feeling my burdens eased.

As I sat down later that day to pay a pile of bills, I began by praying and asking for help again. After my prayer, I again felt peace, and felt impressed to write down a plan to improve my financial situation. I followed that plan with exactness. I continued to pay an honest tithing with a joyful heart and sought Heavenly Father's help through prayer, fasting, and temple attendance. I cut way back on all expenditures and built up and used my food storage. I was amazed as month after month, temporal blessings became available from unexpected sources.

I still have a ways to go, but following these gospel principles has made all the difference in my finances, and especially in my life.—**Judith Nagy, Iona First Ward, Iona Idaho Stake**

“So many of our people are living on the very edge of their incomes. In fact, some are living on borrowings. . . . I am troubled by the huge consumer debt which hangs over the people.”

BUDGET, ELIMINATE ACQUIRED DEBT, SAVE

A few years ago we came to a sobering realization: without the extra money Garrett was earning by working overtime hours, we would not be able to pay our monthly bills. We rechecked the figures many times, but there was no denying the seriousness of our situation. We were thousands of dollars in debt, without any savings or even enough regular income to meet our expenses.

We began asking ourselves serious questions, and soon it became apparent how deeply in debt we had become. Our criteria for making purchases was simply whether we “deserved” something, whether we “should” be able to afford it, or whether it was a sale “too good to pass up.” We spent money when we had it and bought on credit when we didn’t.

Our many financial discussions led us to something more important than just an understanding of our finances. For the first time, we felt the power of being united. With this new strength, we became firmly committed to getting out of debt. We both knew we were trying to do what the Lord desired of us, and therefore we knew He would help us.

Together we developed a financial plan that would daily guide us, following the principles found in the pamphlet *One for the Money: Guide to Family Finance* (item no. 33293, no charge) by Elder Marvin J. Ashton (1915–94) of the Quorum of the Twelve Apostles. First, we made a budget, listing our monthly income then deducting from that amount our tithing, fast offerings, and basic bills such as food, housing, utilities, car expenses, and insurance. We then recorded how much we spent each month in each category.

By setting a limit on how much we would spend, we became more accountable and were amazed by how much our expenses dropped! Instead of justifying impulse buying, now we asked ourselves if the purchase could wait until we were out of debt. We found that most things really could wait. Instead of resenting a budget because of the financial restriction we thought it would place on us, we found we *wanted* a budget because of the financial safety and freedom it was providing!

Once we had freed up some money to use for eliminating debt, we made a list of all our creditors, how much we owed them, and what their interest rates were. We focused on paying off our smaller debts with the highest rates first. Once we had paid off one creditor, we would then apply the amount that had been

going to that debt to the next creditor, thus creating a snowball effect, gradually increasing the rate at which we were able to pay off each successive debt.

When we sometimes felt overwhelmed in our efforts, we felt comforted knowing that we weren’t in this alone—the Lord would help us. We also envisioned how great it would feel to have everything paid off and to purchase things we needed with cash rather than credit.

We were amazed when after only one year, to our joy we became debt free! We feel so much more secure and at peace at not having to worry about debt all the time. We soon experienced the freedom promised by prophets when, for the first time, Garrett felt free to accept a job in which he could spend more time at home. He had wanted to spend more time with our family, but felt obligated to work overtime to pay the bills. Had we not been out of debt, we would have had to let this opportunity pass by.

We have continued to live our proven way of financial management and now put 10 percent of our earnings into savings. When household items unexpectedly break down or we need to purchase something, we use our savings to pay for things with cash rather than credit. It feels wonderful to be out of debt, and we’re determined to stay that way.—**Garrett and Cheryl Anne Merrick, Mapleton Seventh Ward, Mapleton Utah North Stake**

“Look to the condition of your finances. I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt to the extent possible.”

AVOID NEW DEBT

After completing college several years ago I obtained a good job, but instead of paying off my school loans I began to spend money frivolously. I took many costly vacations, financed expensive clothing and recreational equipment, and ate out at restaurants nearly every day. Before long, I had racked up large credit card debts.

Fortunately, two things happened that helped me to learn financial discipline: I met my wife, who is very responsible financially, and I attended a stake provident living fair. Both taught me principles of overcoming and avoiding debt, and now I’ve paid off my credit cards and school loans.

Developing a love for simple pleasures is one of the things that has helped me most. As I endeavored to cut back on spending and pay off my debts, I increased my appreciation for things of a higher value and purpose—things that don’t cost money. I learned that a clean, orderly home brings as much peace and contentment as a home filled with expensive furniture. Instead of going on extravagant trips, I enjoyed taking walks,

reading more, attending the temple, and visiting friends and family. My grandpa recently passed away, and I wouldn't have been able to strengthen our relationship before he died had I still been taking all those vacations.

It is all too easy to get wrapped up in an expensive lifestyle. I've learned that you don't have to spend a lot of money to enjoy life to the fullest.—**Dale Cooper, Garden Lakes Ward, Phoenix Arizona West Maricopa Stake**

TEACH CHILDREN TO LIVE WITHIN FAMILY MEANS

One of the things parents can do to avoid debt is to teach their children to live within the family's means. There is a mistaken belief that giving children everything they want is showing love. Bowing to materialistic demands of children can create ingratitude and selfishness in them, and resentment and hopelessness in parents. Parents better serve their children when they say, "We have this much money, and this is how we need to spend it."

When our children were young, we avoided buying for them what everyone "had to have" to fit in, hoping instead to instill in our children the idea that confidence comes not from having what everyone else has, but in being themselves.—**Holly Robinson Ashby, Dana Ranch Ward, Mesa Arizona Kimball Stake**

"I recognize it may be necessary to borrow to get a home, of course. But let us buy a home that we can afford and thus ease the payments which will constantly hang over our heads without mercy or respite for as long as 30 years."

CHOOSE AN AFFORDABLE HOME

Before our first child was born, my husband and I purchased our first home. It needed a lot of fixing up, but it had great potential. Because the house was larger than any of the apartments we had rented, we didn't even use a few of the rooms.



What a wonderful feeling it is to be free of debt, to have a little money against a day of emergency put away where it can be retrieved when necessary."

We enjoyed fixing up our new home, so much so that soon our remodeling projects required a second mortgage. We also had a great time filling the house with new items, using credit cards at every store we visited, and before long we had acquired thousands of dollars of consumer debt.

One day my mother came to visit, and I showed her the progress of our latest project while I complained about living in a half-remodeled house. I'll never forget how she told me that she had been married 25 years and didn't have everything that she wanted for her home. She lovingly explained to me that I should not expect to have my ideal house in such a short period of time.

She was right. We were feeling the heavy weight of debt on our shoulders and the nagging hopelessness it can bring. I wondered how I was going to be able to stay home with our future children since my income was necessary just to make monthly payments.

I realized I needed to look inside myself to see how I got into this situation. I realized that I had a lot of pride, wanting to live in a perfect house, eat out in restaurants with every friend, and keep up appearances. I purchased clothing on a whim, we took expensive trips whenever the occasion permitted, and we purchased unnecessary gifts. I began to realize that I should have found my satisfaction in living within our means and in successfully managing income and spending. I had told myself that I "deserved" it when it came to having everything I wanted, whenever I wanted it. But what I really deserve is freedom from nagging debt and the ability to stay home with our children.

I changed my outlook and behavior toward money. This change included fasting and praying, budgeting, discipline, using food storage, eliminating debt, and saving for the future. I no longer spend money for things I cannot afford.

I have realized greater happiness in my life since I have had a change of heart and habit when it comes to money matters. It is a blessing to know we are in financial bondage to no one.—**Christine W. Bowman, Miramont Ward, Loveland Colorado Stake** □

Each quotation in this article comes from Gordon B. Hinckley, "To the Boys and to the Men," Ensign, Nov. 1998, 51–54.

Gospel topics: financial management, debt, self-reliance



I can't remember the problem that started the fireworks that day. My husband and I have had little contention in our marriage, but that particular morning we were both feeling stress, and we said some very unkind things to each other.

I left in a huff, and as I drove to the elementary school where I taught, I was blinking back tears. My mind was full of frustration and self-pity. Everything that had happened was my husband's fault, I thought. Why couldn't he have said he was sorry?

Driving into the school parking lot, I tried to get control of my feelings, knowing I had to face a classroom full of eight-year-olds in less than an hour.

As I said a silent prayer to help me prepare to meet my students, my anger and frustration seemed to drain away. These emotions were replaced by remorse as I tried to review the events of the morning objectively; I came to the conclusion that our confrontation had not been my husband's fault. It had been mine.

Oh, how I regretted sending him off with my unkind words still in his mind!

I wanted to call him at work and apologize, but the only telephone available was in the school's office, and I knew that when I heard his voice I would cry. Crying in front of the office staff, parents, and children would not project the image of stability I tried to foster as a teacher. Instead, I resolved that I would write my husband a loving note later that day

asking his forgiveness. And that night, I would fix him one of his favorite meals, with the apple pie that he liked so much for dessert. This left me at peace with myself because I was going to try in my own way to rectify the mistake I had made. I looked forward to the evening and fulfilling my resolve. About 11 A.M., there was a knock on the door of my classroom. When I opened it, I found a florist holding a large flower box. Inside it there were a dozen red roses and a note that said: "I'm so sorry about this morning. What happened was all my fault. Please forgive me. Your loving husband."

I was teary eyed for only a moment, then managed to regain my composure. Later, I fixed him that special dinner I had planned and made my own apology.

We both learned a very humbling lesson that day about the importance of taking responsibility for our own actions rather than placing the blame for difficulties on the other person. A simple "I'm sorry" from either of us that morning could have quickly and happily resolved the situation.

It is a lesson we have not forgotten. Now when some disagreement arises, we each try to ask ourselves if we would rather be loving to someone we will live with for eternity or be right in this particular instance. Being loving keeps winning out. □

Kathleen Chambers, a member of the Pocatello Sixth Ward, Pocatello Idaho East Stake, passed away in 2000.

Gospel topics: communication, love

MAKING IT UP TO *Each Other*

BY KATHLEEN CHAMBERS

Finding Nobility in Motherhood and Joy in Womanhood

Read the following with the sisters you visit, and discuss the questions, scriptures, and teachings from our Church leaders. Share your experiences and testimony, and invite those you teach to do the same.

What have prophets taught concerning nurturing children?

Deuteronomy 6:7: “Thou shalt teach [the words of the Lord] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

Mosiah 4:15: “Ye will teach [children] to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.”

3 Nephi 22:13: “All thy children shall be taught of the Lord; and great shall be the peace of thy children.”

President David O. McKay (1873–1970): “[The] ability and willingness properly to rear children, the gift to love, and eagerness . . . to express it in soul development, make motherhood the noblest office or calling in the world. She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, . . . deserves the highest honor that man can give, and the choicest blessings of God” (*Gospel Ideals* [1954], 453–54).

How can we as sisters in the gospel better fulfill our God-given purposes?

Doctrine and Covenants 25:13–15: In July 1830 the Prophet Joseph Smith received a revelation for his wife, Emma. The revelation was given to strengthen, encourage, and instruct her and was recorded in the Doctrine and Covenants to strengthen, encourage, and instruct others: “Lift up thy heart and rejoice, and cleave unto the covenants which thou hast made. Continue in the spirit of meekness, and beware of pride. . . . Keep my commandments continually, and a crown of righteousness thou shalt receive.”

“Each of us has a . . . sacred mission to perform as a daughter in Zion.”



President Spencer W. Kimball (1895–1985): “Each of you should be grateful to be a woman! . . . To be a righteous woman is a glorious thing in any age. To be a righteous woman during the winding up scenes on this earth, before the second coming of our Savior, is an especially noble calling. The righteous woman’s strength and influence today can be tenfold what it might be in more tranquil times” (“Privileges and Responsibilities of Sisters,” *Ensign*, Nov. 1978, 103).

Mary Ellen W. Smoot, former Relief Society general president: “Each of us has a vital role, even a sacred mission to perform as a daughter in Zion. . . . It is our destiny to rejoice as we fill the earth with greater kindness and gentleness, greater love and compassion, greater sympathy and empathy than have ever been known before. It is time to give ourselves to the Master and allow Him to lead us into fruitful fields where we can enrich a world filled with darkness and misery” (“Rejoice, Daughters of Zion,” *Ensign*, Nov. 1999, 94).

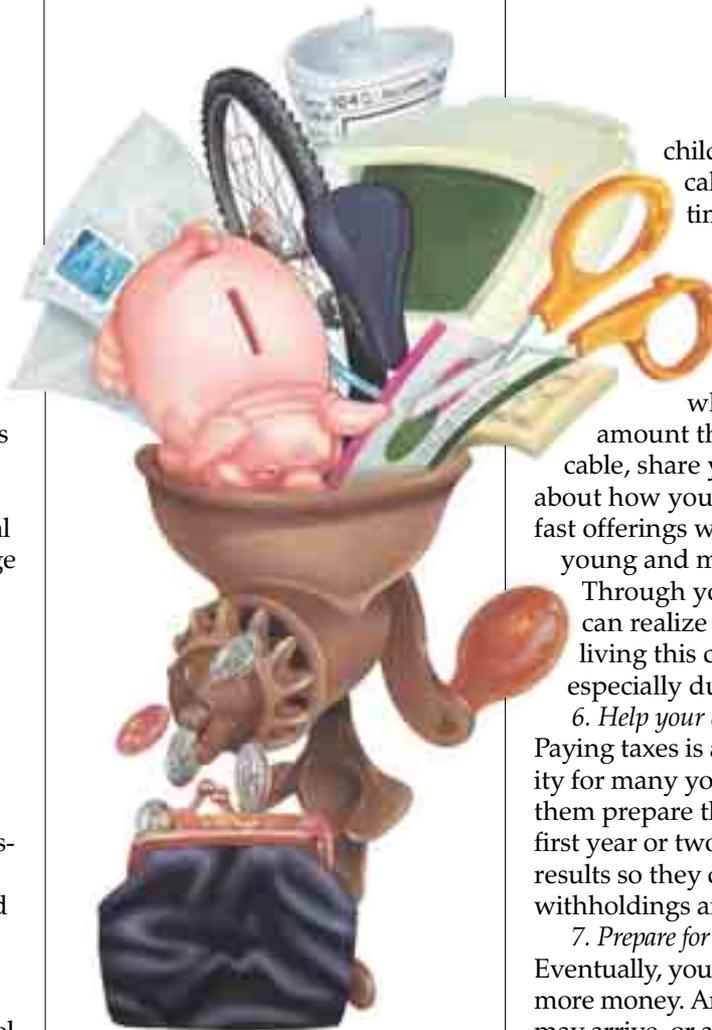
“I suggest that you . . . humbly ask the Lord what he would have you do and why you are uniquely suited to serve. Ask yourself questions like these: ‘What can I contribute?’ ‘Why was I chosen to be the mother of these children?’ ‘What can I do to strengthen the sisters in my ward?’ and so forth. We each have purpose and reason for being. Every sister has a thread to weave in the tapestry of time. Discover your thread and begin to weave” (*Relief Society, the Possible Dream* [address delivered at the 1998 Brigham Young University women’s conference]).

Preparing Youth Financially

In the past few years, our two daughters left home to further their education and training. Since financial obligations were a big part of this transition, we started to prepare early. From our experiences we learned several ways to help our teenagers manage their finances so they were better prepared to leave home.

1. *Teach your child to save and budget early.* It is difficult for teenagers to save all the money for a four-year college education or other schooling and training. But they can pay a portion and should start saving as soon as possible, ideally in their early teens. Help them develop a budget, and periodically talk about their finances. Don't be afraid to ask if they have financial problems. When on their own, they may feel too embarrassed to say anything until their once-small financial problems become calamities. Your experience and advice can be as important as your dollars when your teenager is starting out.

2. *Discourage credit card use and unessential student loans.* Easy credit is a great temptation, especially if your child's friends often use credit cards and seem to have a lot of money. Teach about the consequences of debt, which can occur with frequent credit card use, especially for students using their first cards. Encourage your teen to budget available funds and enjoy the blessings of debt-free living. With inflating college costs, student loans are sometimes needed, but they should be used only after



a budget has been exhausted and should not be used to finance luxuries unrelated to schooling.

3. *Don't purchase a car unless it is necessary.* Teens do not necessarily need a car at school, though they may be accustomed to driving one at home. Encourage your son or daughter to use a bicycle or public transportation instead.

4. *Write letters or use e-mail.* Supply your child with note cards and stamps when they leave home, or use e-mail. Public libraries and many universities and military bases have free e-mail access. Using the telephone to make long-distance calls to you or their friends can create a significant financial burden. An occasional telephone call is a treat, but

children don't need to call home several times a week.

5. *Teach your child to pay tithing and other donations.*

Encourage teens to pay tithing on whatever modest

amount they earn. If applicable, share your testimony about how you paid tithes and fast offerings when you were young and money was tight.

Through your example they can realize the blessings of living this commandment, especially during lean times.

6. *Help your child pay taxes.*

Paying taxes is a new responsibility for many young people. Help them prepare their returns for the first year or two, then discuss the results so they can plan for future withholdings and tax liability.

7. *Prepare for unexpected expenses.* Eventually, your child may ask for more money. An unexpected bill may arrive, or an opportunity may arise that requires an immediate deposit. Before teens leave home, explain your financial circumstances and ability to help. When more money is needed, discuss what it will be used for and whether it is a loan or gift. Arrange access to their bank account beforehand, not to pry but to help with emergency transactions.

Financial security does not necessarily come from amassing large amounts of money but from managing what you have. Begin preparing your children in their early teens for the time they will leave home. It is satisfying to prepare them financially and help them achieve their goals.—**Debbie Woodward, Elder Creek Ward, Elk Grove California Stake**

Reclaiming Monday Nights



In the past, our family was “hit and miss” with family home evening. By the time we had dinner and gathered everyone together, we generally fell into the habit of playing a game and eating ice cream. As our children have grown older, we have needed a more structured, gospel-centered family home evening. Shortly after a letter from the First Presidency was read in Church urging families to reclaim Mondays for family home evening, we set a family goal to “get serious” about family night. We use the *Family Home Evening Resource Book* (item no. 31106, U.S. \$5.00), *Gospel Principles* (31110, U.S. \$2.75), and other Church materials to plan our lessons. We also add ideas to meet our family’s needs. Following are some of our favorite activities that help us to hold family home evening regularly:

Magazine Monday. This is our favorite activity! We each read our age-appropriate Church magazine in advance. Then we each report on our favorite article. We have had many wonderful gospel discussions based on the articles we have read. It’s hard to end these home evenings, since someone usually says, “Wait. I have just one more thing I want to share!” We have gained many insights into our

children’s understanding by listening to them and then discussing the articles they have chosen.

Family Preparedness Night. As a family we discussed our preparedness needs, and everyone selected an emergency-preparedness topic to research. We then planned which night we would each present a topic. Our teenager chose fire safety. She charted fire-escape routes for our home and made sure we bought new fire extinguishers. During one Family Preparedness Night when we had planned to talk about poison safety, we inadvertently learned about tornadoes instead! In Idaho tornadoes are not common, but that evening we experienced a severe storm. We learned firsthand that we had

enough food, water, candles, and blankets. However, we had no batteries for our radios, so we were not able to track the storm’s progress. Will we be prepared next time? Yes!

Prophet Night. We have enjoyed learning about President Gordon B. Hinckley’s life as we have read the books written by him or about him. We also watch conference addresses so we can listen to our prophet’s voice.

Family Friendshipping Night. Our family is relatively new to our area, so we have started inviting other families to share our fourth Monday. We have a lesson, an activity, and a treat. We have made many new friends, and it’s a great way to share gospel discussions with others. During this evening, we also look for opportunities to serve others and share the gospel. Inviting nonmembers and less-active members for a fun-filled evening is an effective way to befriend and fellowship them!

Our family has been blessed as we have reclaimed Monday evenings for family night. Each week we look forward to learning the gospel together, building our testimonies, strengthening our family—and, yes, eating ice cream!—Joy M. Sorensen, Woodhaven Ward, Taylor Mountain Idaho Stake





PHOTO BY GREG HILL, CHURCH NEWS

The new Lubbock Texas Temple has already changed local misperceptions about the Church, says temple president Jay B. Jensen.

President Hinckley Dedicates Temples, Meets Mexican President

President Gordon B. Hinckley dedicated two temples in April, one in Texas and one in Mexico, bringing the total number of operating temples to 110. While in Mexico, he also met with Mexican president Vicente Fox.

The Lubbock Texas Temple was dedicated in four sessions on 21 April. "Our dear Father, as we dedicate this house we dedicate ourselves that we may more faithfully serve Thee as those called to work in Thy great kingdom," President Hinckley said in his dedicatory prayer.

"We invoke Thy blessings upon this community, upon this state, upon this nation. Bless this chosen land that it may remain forever free, that peace and liberty may bless the lives

of its people, and that righteousness may reign in the land."

President Hinckley was accompanied by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles and by Elder F. Burton Howard of the Seventy, President of the North America Southwest Area.

The Lubbock temple is the third in Texas, joining those dedicated in Dallas in 1984 and in Houston in 2000. Church leaders have announced plans for a fourth Texas temple to be built in San Antonio. The Lubbock temple will serve 13,545 members in four stakes in west Texas and one stake in eastern New Mexico. Some 4,130 members attended the dedication.

The dedication of the

Lubbock temple came shortly after the announcement of the formation of the Texas Lubbock Mission. "I think that people in the area will be much more open to learning about the Church since the dedication of the temple," said Lubbock temple president Jay B. Jensen. "Approximately 21,000 people attended the temple open house, and many left saying, 'I know now that what I've been taught about this church not being Christian is not correct.'"

THE MONTERREY TEMPLE

President Hinckley dedicated the Monterrey temple—Mexico's 12th—in four sessions on 28 April. The event marked the 75th time President Hinckley has dedicated a temple.

"We express appreciation for the many missionaries who have labored in this great nation in teaching the eternal truths of Thy gospel," President Hinckley said in his

dedicatory prayer. "They have served with such devotion that today hundreds of thousands of Thy sons and daughters have entered the waters of baptism and have thereafter walked in faith before Thee.

"We are grateful for the many temples which grace this land. . . . Marvelous is the work which is going forward in these holy houses. And now to the many others that have been erected, we today add this beautiful edifice."

Accompanying President Hinckley at the dedication were Elder Henry B. Eyring of the Quorum of the Twelve Apostles and members of the Mexico North Area Presidency, Elders Lynn A. Mickelsen, Gary J. Coleman, and Adrián Ochoa.

The new temple will serve nearly 91,000 members in 31 stakes and districts in northeastern Mexico. More than 12,600 members attended the temple's dedication.

The Monterrey temple



PHOTO BY JASON SWENSEN, CHURCH NEWS

Second only to the U.S. in its number of members and temples, Mexico gained its 12th temple with the dedication in Monterrey.



President Hinckley and Mexican president Vicente Fox discuss what the Church is doing to bless the lives of the Mexican people.

is the realization of many hopes and dreams for local Latter-day Saints, said Alfa Casanova of the Contry Ward, Monterrey Mexico Roma Stake. "We've waited a long time for this," said Sister Casanova, who in years past traveled 25 hours to the nearest temple in Mesa, Arizona. "Now we can come to the temple often to perform the saving ordinances that we have so long hoped for."

Some 40,325 people attended the temple open house from 3–20 April, including business, government, and civic leaders as well as officials from other religious faiths.

MEETING WITH MEXICAN PRESIDENT VICENTE FOX

On the day following the Monterrey temple dedication, President Hinckley met with Mexican president Vicente Fox in the presidential residence in Mexico City. Also attending the meeting were Elder Eyring; Elder Richard H. Winkler, President of the Mexico South Area; Elder Benjamin de Hoyos, Area Authority Seventy; Jeffrey Davidow, U.S. ambassador

to Mexico; Javier Moctezuma Baragan, Mexican minister of religious affairs; and Jeffrey Jones, a Latter-day Saint member of the Mexican senate.

The conversation between President Hinckley and President Fox focused on the Church's efforts to assist people in Mexico—both Church members and members of other faiths. President Hinckley explained the Church's Perpetual Education Fund, in which President Fox expressed interest. President Hinckley also spoke of a Church-funded instructional program in welding at the Technological University of Santa Catarina in Monterrey. Finally, President Hinckley presented President Fox with a donation from the Church Humanitarian Fund for *Vamos México*, a charitable organization for needy children championed by Mexican first lady Marta Sahagun de Fox. President Fox gratefully accepted the contribution on behalf of his wife, saying it would be most helpful to her charitable work. □

President Hinckley Speaks to Children through New Video

Imagine what it could do for the children of the Church to have President Gordon B. Hinckley visit each ward's Primary. This is now possible through a new Church video titled *Sharing Time with President Gordon B. Hinckley*.

"In recent years President Hinckley has given special talks to the youth, mothers, and fathers of the Church. Now he has chosen to speak to every child of the Church through this video," says Gayle M. Clegg, second counselor in the Primary general presidency.

The eight-minute video features President Hinckley teaching children in Primary Sharing Time. The President shares with the children his own childhood experiences in learning and living the principles of the gospel. He speaks of tithing, temples, the blessings of Church membership, and eternal families. As he shares his experiences, childhood

photos of President Hinckley appear in the video. The presentation concludes with President Hinckley's personal testimony and blessing for the children of the Church.

A copy of the video was recently mailed to Church units throughout the world so that it can be used in various Primary settings, including Sharing Time, lessons, and Achievement Days. But *Sharing Time with President Gordon B. Hinckley* (item no. 53331; U.S. \$3.00) can also be purchased for home use. Coleen K. Menlove, Primary general president, says, "We can see it being used beyond Primary settings. Parents can play it and see President Hinckley teaching their children in their own home."

The video is available in 22 languages. To obtain a copy, contact your local distribution center or visit the Church Web site www.ldsatalog.com. □



A scene from the new video in which President Hinckley shares with children his own experiences in living the gospel as a child.

President Monson Honors Scouts, Receives Scout Honor

The spirit of Scouting is alive and well, President Thomas S. Monson, First Counselor in the First Presidency, told a gathering of 1,000 Eagle Scouts and their parents and Scout leaders in April.

"Here you see a monument in these Eagle Scouts, a monument which speaks patience, endurance, encouragement, and accomplishment," he said at an annual breakfast sponsored by the Great Salt Lake Scout Council to honor those who had recently earned their Eagle Award. The event was held in Sandy, Utah.

Calling the Eagle Scouts "true champions," President Monson said: "You truly give, for you give of yourselves. And when you do, you give to God."

The Church leader also praised Scoutmasters for their efforts in teaching and mentoring young men.

In turn, the Scout council honored President Monson by presenting him with its annual America's Champion Award for being a "wonderful Scouter and champion of youth." President Monson has



President Monson greets a Scout at a meeting honoring the Church leader and new Eagle Scouts.

served on the National Executive Board of the Boy Scouts of America (BSA) since 1969. He is the recipient of BSA's Silver Beaver and Silver Buffalo Awards and international Scouting's highest award, the Bronze Wolf. □

Ph.D. at the University of Minnesota, he was part of a team of physicians that built a heart-lung machine used in the first open-heart operation in the state. During the Korean War, he served in surgical research, visiting MASH units and field hospitals as a U.S. Army officer.

Later, as an assistant professor of medicine at the University of Utah Medical School, he built his own heart-lung machine. The machine was used successfully in an open-heart operation in 1955, making Utah the third state in the United States where such surgery was successfully performed. The machine was used for some time until commercially manufactured machines became available.

Elder Nelson went on to become director of the thoracic surgery residency at the University of Utah, chairman of the division of thoracic surgery at Salt Lake City's LDS Hospital, president of the Society for Vascular Surgery, director of the American Board of Thoracic Surgery, chairman of the Council on Cardiovascular Surgery for the American Heart Association, and president of the Utah State Medical Association. Throughout his career, Elder Nelson helped train many surgeons and published more than 100 scientific papers.

He also served as a stake president, Sunday School general president for the Church, and a regional representative before being called to the Quorum of the Twelve Apostles in 1984. □

Elder Russell M. Nelson Is Given American Heart Association Award

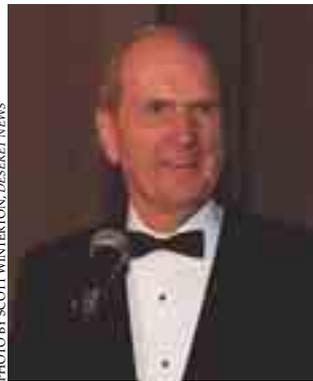
Elder Russell M. Nelson of the Quorum of the Twelve Apostles has received the American Heart Association's 2002 Gold Heart Award for his pioneering achievements in thoracic research and open-heart surgery.

His accomplishments in medicine have ranged from helping military surgeons in the field to building heart-lung machines for early open-heart operations.

Since being called as a member of the Twelve, "Dr. Nelson has been out of practice for 18 years, but there are a large number of surgeons in our specialty who still remember him for

his goodness, his kindness, his professionalism, and his contributions," said Dr. Donald B. Doty, an associate in cardiac surgery who presented the lifetime achievement award at an April banquet in Salt Lake City.

After the others had paid tribute to Elder Nelson at the banquet, President Gordon B. Hinckley spoke. "You are a man of great learning, recognized over the world for your medical skills," he said to Elder Nelson in his address. "Your achievements in medicine are so very many, and your contributions have been so remarkable that we cannot possibly



Elder Nelson accepted the award at a banquet in Salt Lake City.

enumerate them. . . .

"You have gone across the earth imparting your skills to surgeons in many lands. . . . Through faith you have moved ever forward and upward in the remarkable course of your life."

Elder Nelson received his M.D. degree at the University of Utah. While completing his medical residency and earning a



PHOTO BY DON SEARLE

Garry R. Flake

Offering Aid in Times of Need

When disaster strikes or a drought or famine is reported somewhere in the world, many Church members feel the generous impulse to aid those in need. To find out how Latter-day Saints can best extend aid to others in these situations, the Ensign talked with Garry R. Flake, director of Humanitarian Services for the Church's Welfare Services Department.

Question: What is the best way for members to help the Church extend disaster relief or emergency aid to others?

Answer: The best way is to make ongoing contributions to the humanitarian fund. When Church members offer regular donations through their ward or branch, it gives the Church the greatest flexibility in response. Because the small administrative overhead we have in handling these donations is paid by the Church, every dollar can help those in need.

Q: What if people have food or other emergency supplies they would

like to contribute?

A: Most people don't realize the practical or logistical difficulties of packing relief items, transporting them, and getting them into a country. The food stored by members in America or Europe, for example, may not be part of the local diet where the disaster has taken place. And there is often very little time for gathering and packing. Usually when we send commodities, we draw on items already packaged and ready for shipment. In many cases it is more practical and cheaper to buy commodities in the area and distribute them immediately where they are needed. In addition, certain foods cannot be shipped into selected countries. It is generous of members to want to donate what they have at hand, but it is always disappointing if they gather a lot of donations that we can't get into a country.

Q: How is it that Church shipments seem to get through so quickly and effectively?

A: They are carefully packed for the safest, most effective immediate transport. The Church is viewed as an excellent relief agency in the world because of the quality of our response in disaster situations, and a part of that response is our ability to pull together a local delivery system using members under priesthood direction. And we have learned to work well with other relief organizations, such as

"COULD I BE YOUR FRIEND FOR LIFE?"

Not long ago, Humanitarian Services received this report from Sister Norma Smith, serving in Indonesia with her husband, Richard, as a missionary with a humanitarian assignment. After visits to two orphanages, Sister Smith received a call from the director of one. Verifying that the missionaries were Christians, the director of the orphanage asked again about the work of Latter-day Saint Charities, and then "she inquired, 'But why would you come to a Muslim orphanage? Don't you hate us because of the bombings of Christian

churches [in Indonesia]?' I told her that *she* didn't bomb the churches and expressed how grateful I was for her service to the children and the great work she is doing. She said, 'But I just don't understand. No Christian has ever offered to help us.' I told her that our church believes in helping all people, no matter what their religion. She thanked me again and again, then said, 'Mrs. Smith, could I be your friend for life?' " Sister Smith ended her report: "Life can't get any better than this!" □

the Red Cross, knowing that the Church is only a part of the solution in any emergency situation. Sometimes our shipments are distributed through these agencies. The organization that the Church provides worldwide makes us the envy of many other disaster response organizations.

Q: In addition to

donating to the humanitarian fund, what are some other ways members might help?

A: There are nearly 50 Deseret Industries stores, spread over seven states in the western United States: Arizona, California, Idaho, Nevada, Oregon, Utah, and Washington. Much of the clothing donated to these stores is eventually

CHURCH HUMANITARIAN SERVICE SINCE 1985

Cash donations: more than \$73 million

Value of material assistance: more than \$370 million

Countries of service: 147

Food distributed: nearly 39,000 tons (more than 35,000,000 kilos)

Surplus clothing distributed: nearly 44,000 tons (more than 40,000,000 kilos)

baled for shipment to areas where there is an emergency need. We distributed 13 million pounds of clothing last year in about 50 countries. We're always in need of warm winter clothing, and we always need children's clothing. We also send out with each shipment a quantity of used shoes.

Q: What can members do if they don't live near a Deseret Industries store?

A: They can put together personal hygiene kits, school kits, or newborn kits and deliver or send them to a bishops' storehouse. These three items are in great demand around the world. We never have enough of them. Members can obtain directions for producing these kits by calling 801-240-6060 or by writing the Latter-day Saint

Humanitarian Center, 1665 Bennett Road, Salt Lake City, UT 84104. They can also find the directions for the kits through the Church's Internet site www.lds.org. On the home page, they should click successively on "Other Resources," then "LDS Foundation," "Ways I Can Give," "Welfare Services and Humanitarian Aid," and finally "How Can I Help with Humanitarian Service Projects?" The information can also be obtained at www.desnews.com/cn/humanitarian/guidelines.htm. We've tried to match our hygiene kits very closely to emergency kits that the United Nations or other organizations would offer, so it is important to follow the directions carefully.

We also have a constant

need for quilts and blankets. We will take infant receiving blankets and quilts in any size, any color, any time.

Q: Are there other needed items members could donate?

A: It is possible some members might know of bulk medical supplies that could be donated. These would be useful in the emergency medical modules we keep on hand. We put together 700-pound medical modules that can be shipped immediately to an area where an emergency exists. These modules include 25 basic items that can be used by any hospital—things like gauze and bandage material, sterile gloves, syringes, stethoscopes and blood pressure cuffs, surgical gowns, and soap. □

Family and Church History Department Receives Two Awards

The Family and Church History Department recently received two awards for its FamilySearch Web site and for its publication *Denmark: Finding Records of Your Ancestors, Part A*.

The Computerworld Honors Program honored the department for its use of information technology in its FamilySearch.org Web site, one of the largest genealogical research sites on the Internet. Information about the site will now be included in the more than 150 libraries, museums, and universities throughout the world that make up the Computerworld Honors Archives.

The Intermountain Chapter of the Society for Technical Communications presented the department a merit award for *Denmark: Finding Records of Your Ancestors, Part A*. The workbook provides step-by-step, user-friendly directions for beginning researchers of Danish genealogy. The same format is being used by the Family and Church History Department in the development of similar workbooks for research in other genealogical backgrounds, including Eastern and Western European, Asian, African-American, American Indian, and Pacific Islander. □

Washington, D.C., Multifunction Center Dedicated

A four-story Church facility in a historic Washington, D.C., neighborhood opened its doors on 12 April. Tenants in the newly renovated building include the Public Affairs office for Washington, an institute of religion, a local branch, and Brigham Young University student interns who will live on the top two floors.

An open house attracted diplomats, White House officials, members of the United States Congress and federal judiciary, and neighboring residents. Elder



The new facility hosts a Church Public Affairs office, an institute of religion, a local branch, and living quarters for interns from BYU.

Merrill J. Bateman, a member of the Seventy and BYU president, offered the dedicatory prayer following remarks from representatives of each Church department housed in the building. Each speaker commented on the unique combination of functions brought together under one roof,

pointing out how the four groups involved will benefit from their associations. Elder Bateman expressed the hope, for example, that the BYU students will enroll in institute classes and spoke of the close cooperation between BYU and Church Public Affairs efforts. □

In the Spotlight

STAKE RELIEF SOCIETY OFFERS HUMANITARIAN SERVICE

Relief Society sisters of the Westland Michigan Stake pulled together in March to offer humanitarian service in various ways.

The sisters spent an entire Saturday making fleece blankets, knitting leper bandages, painting toy cars, donating blood, and stuffing envelopes for an organization that assists the visually impaired. Half of the 126 blankets completed were sent to the Pordenone Military Branch, Trieste Italy District, whose members occasionally take donated supplies to a refugee camp near Zagreb, Croatia. The other blankets, along with the bandages, were donated to the Latter-day Saint Humanitarian Center in Salt Lake City. The toys were given to the Happy Factory, an organization that distributes toys to needy children worldwide.

After the sisters stuffed 1,500 envelopes for an information center for the

visually impaired, the center's president was so impressed that he added information about Church curriculum materials for the visually impaired to his next informational brochure.

CALIFORNIA CHURCH MEMBER IS "SANTA'S HELPER"

Emory Sonderegger recently led members of his Irvine California Stake in a project to make 1,200 wooden toys for children in need. Some 65 families enjoyed helping Brother Sonderegger by sanding and painting wooden trucks and cars in their own homes. The toys were donated to the humanitarian center, which then distributed the toys to refugee camps in Afghanistan and to homeless shelters, orphanages, and hospitals in other parts of the world.

Brother Sonderegger, 71, has been making and donating wooden toys for the past seven years and now completes dozens of toys on his own each month, including automobiles, airplanes, bags of blocks, and doll cradles. "I'm retired now, so this is my way of rendering service," he says. □



Emory Sonderegger loves to make and donate toys to needy children.

Comment

New Visiting Teaching Messages Inspired

When the new format for the visiting teaching messages came out, I was disappointed. I'd always looked forward to the personal story that went along with the messages, and when I discovered that the new format no longer included stories, but only scriptures and quotations from Church leaders, I wondered if I could teach the message. I told my teaching companion, "I'm not sure how to use these new messages. I always liked centering my lesson around the story."

A sister in my ward must have been listening to the Spirit when she prepared a Relief Society lesson on how to share visiting teaching messages. She gave each of us a copy of a recent message and asked us to read each scripture and quotation and to discuss each one. As we did so, I realized that experiences from my *own* life were coming to mind. The other sisters also had personal stories to share that related to the message. The Spirit bore witness that this was how the lessons were intended to be taught—using the word of the Lord through scriptures, quotations from Church leaders, and personal experiences of our own.

I realized more clearly that we are to liken the scriptures unto ourselves (see 1 Ne. 19:23). I also realized that stories are not usually "one size fits all." We each have different circumstances and backgrounds, and it makes a visit more meaningful if we can share with each other our

own stories. I left Relief Society feeling grateful that Heavenly Father cares about each of our needs.

Christine Hall
Oahu, Hawaii

Thanks for Your Voices

Recently I made a goal to read every issue of the *Ensign* cover to cover. I want to thank the authors of the various articles published in this wonderful magazine. Reading it every morning has really helped me have the Spirit of the Lord with me while proselyting as a full-time missionary. I especially enjoy the Latter-day Saint Voices section of the magazine. Reading others' conversion stories in this section has truly strengthened my testimony.

Elder Jacob Harmon
Georgia Atlanta Mission

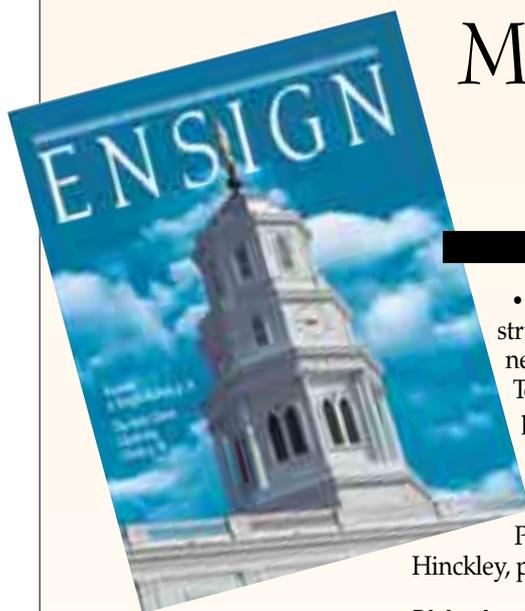
We wanted to say thank you for the articles published in the *Ensign*. We especially enjoy the ones found in Latter-day Saint Voices. Many of the stories are shared with the entire family during home evenings or in gospel discussions. Keep the great articles coming.

Evelina and Sterling Day
West Valley, Utah



Making the Most of This Issue

J U L Y 2 0 0 2



• Curious about construction details of the new Nauvoo Illinois Temple? Stories and photos give you a look at the building, followed by comments from President Gordon B. Hinckley, pp. 14–25.

Divine Inspiration from the Nauvoo Era

Some of the most powerful words penned by the Prophet Joseph Smith came as he presided over Saints in the city of Nauvoo. Read one of his most remarkable letters, part of which has become scripture. How much of this letter have you already memorized? See p. 26.

Treasures of Wisdom and Faith

• How's your Old Testament reading progressing? If you're in 1 Kings 2–19, you'll enjoy broadening your understanding and application of gospel principles from the stories of

King Solomon and the prophet Elijah. See pp. 40–45.

• Since the Savior is our perfect example in all things, find out how you can use the Old Testament more effectively in your home by learning how the Master Teacher used it, p. 46.

Debt Got You Down?

Find out what some members did to follow Church leaders' counsel to get out—and stay out—of debt, p. 66.

Eternal Marriage—Starting Today

What can you do today to help strengthen your marriage for eternity? For one-day-at-a-time ideas that have helped other members build enduring marriage relationships, see p. 36.



Responding to the Holy Ghost

The Holy Ghost has a “remarkable capacity to bless us,” yet we often don't utilize this gift as we should, says Elder Neal A. Maxwell of the Quorum of the Twelve Apostles. How can we allow the Holy Ghost to operate more fully in our lives? See p. 56.

Home Teachers and Visiting Teachers

Find the monthly messages on pp. 2 and 71.

Did You Know?

Occasionally you may see an article in the *Ensign* by “Name Withheld”—an author whose name is not disclosed. Allowing someone to tell a personal story without being identified—or identifying anyone else involved in the situation—makes it possible for an individual to share valuable spiritual lessons learned in the course of overcoming life's challenges.

Building a Stronger Family

• Do Sundays seem busy and hectic rather than rejuvenating and restful? Read “Time for the Sabbath,” and start a family discussion on how you can truly make the Sabbath a delight. See p. 64.

• What would you do about the neighborhood boy who kept letting the air out of your tires? See what one couple learned about the value of patience, p. 62.

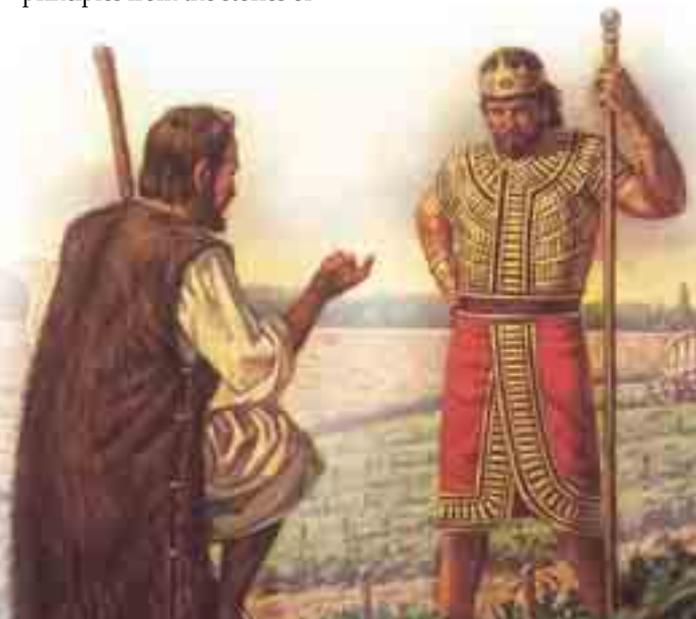
• Uncle Reid jumped up and burst into a boisterous rendition of “Old Man River.” Who would have guessed this would be a way to communicate with Grandma? See p. 52.

• It's not just another Monday—it's Magazine Monday! This and three other themed activities have helped one family hold regular home evenings. See p. 73.

• How can you help your teens prepare financially for leaving home? One family shares seven helpful tips, p. 72.

Nauvoo Temple—Old and New

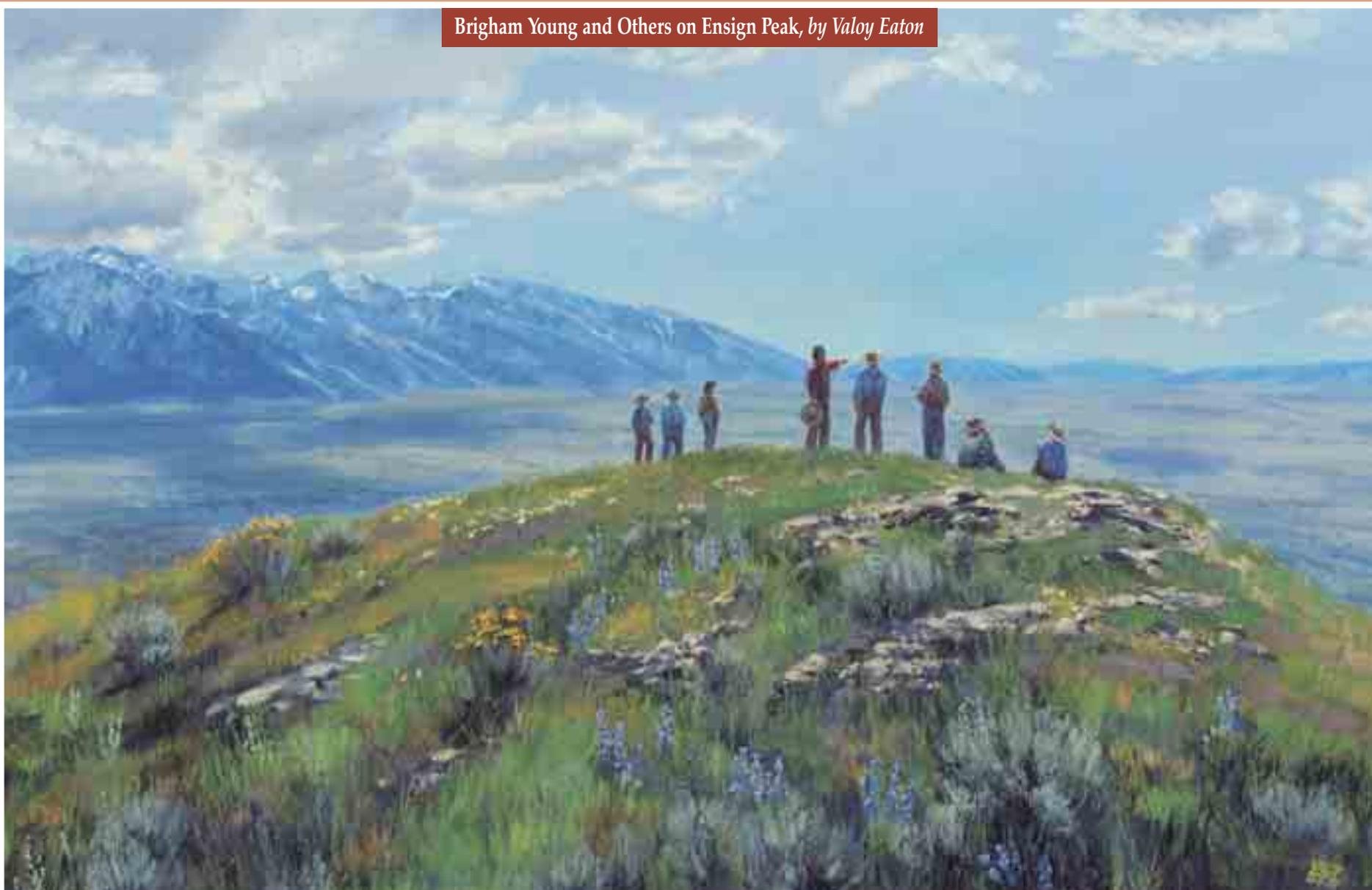
• How did the “penny subscription” help raise funds for the original Nauvoo Temple? For a history of that building so dear to pioneer Latter-day Saints, see p. 8.



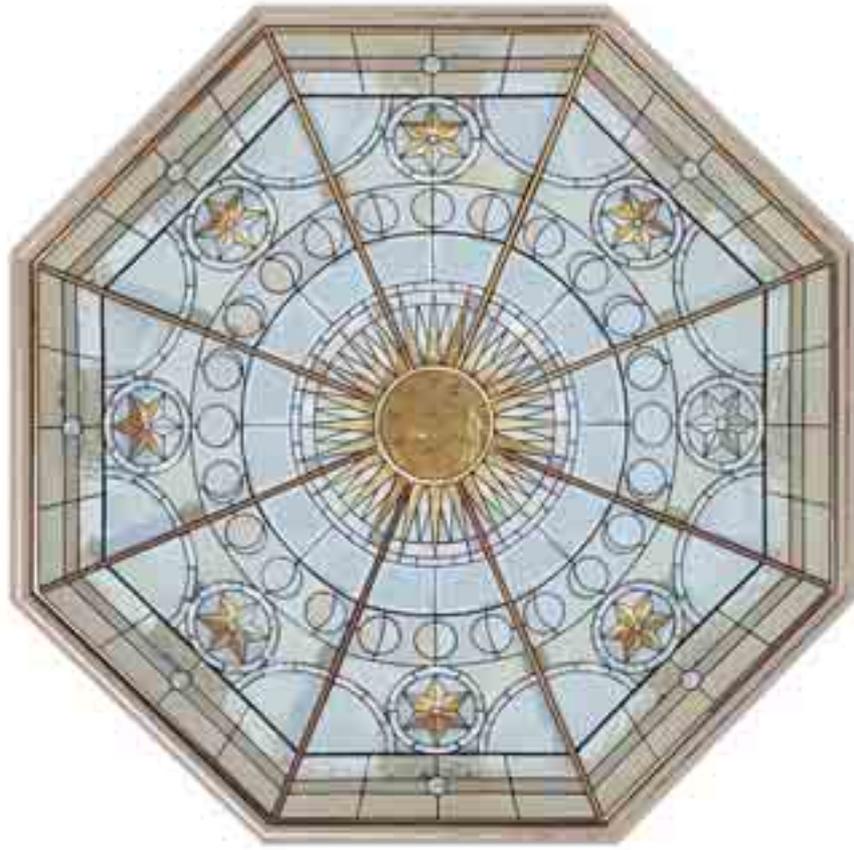
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Brigham Young and Others on Ensign Peak, by Valoy Eaton



On 26 July 1847, President Brigham Young and seven others ascended an unusual dome-shaped hill rising up in the north end of the Salt Lake Valley. President Young, who had seen this prominent peak earlier in a vision, named it Ensign Peak.



A skylight in the new Nauvoo Illinois Temple is reminiscent of the artistry in design and architecture that characterized the original temple, dedicated in 1846. The new temple, dedicated in June this year, offers a tribute to the pioneers who laid the foundations for the Lord's work in this dispensation and an opportunity for their spiritual heirs to carry on that work today.