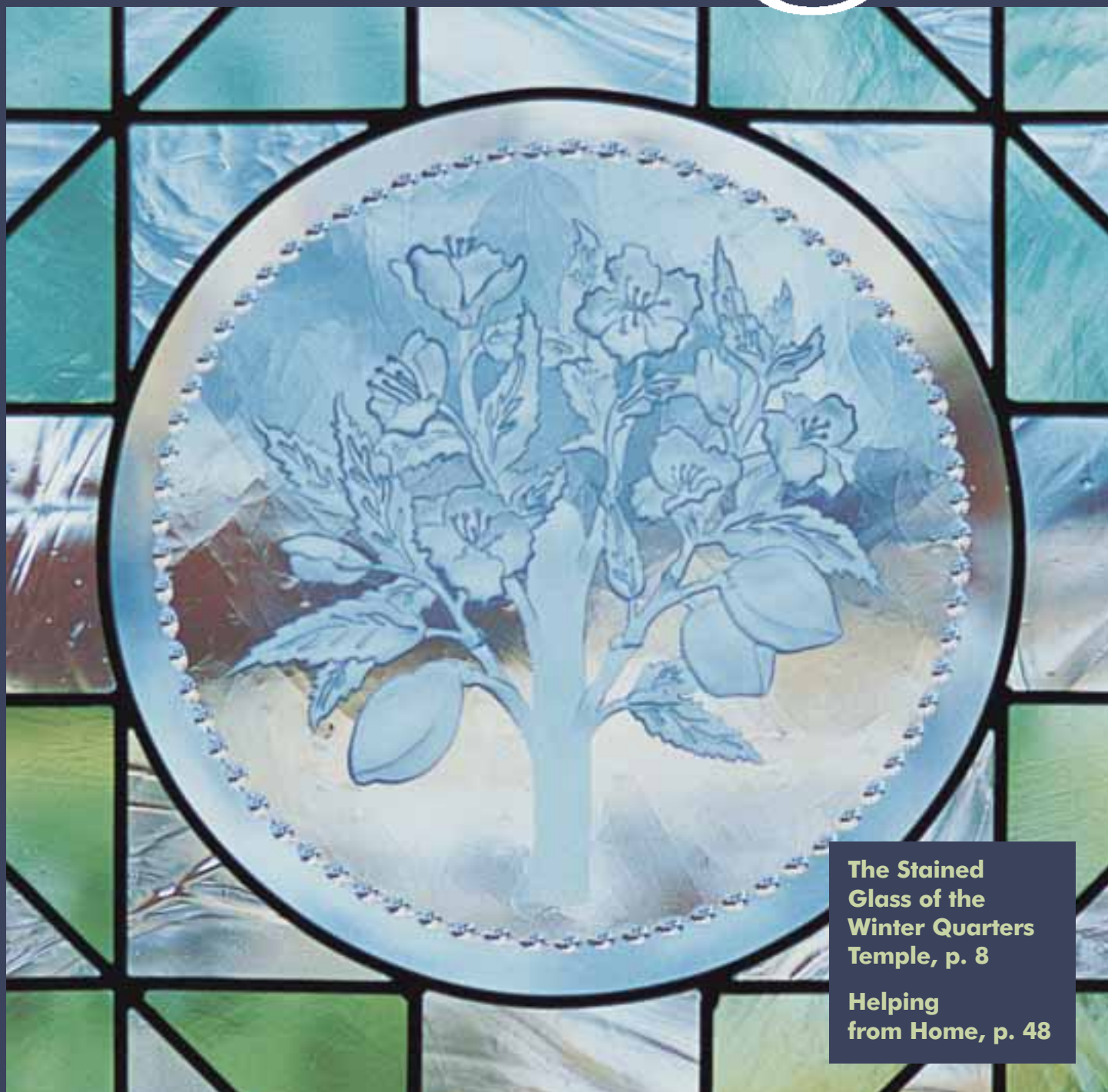


THE ENSIGN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • JULY 2003

Ensign



**The Stained
Glass of the
Winter Quarters
Temple, p. 8**

**Helping
from Home, p. 48**



Finally Home, View from Big Mountain, by David Koch

Thousands of faithful Latter-day Saint pioneers made the trek across the plains to gather to Zion. Their first view of the Salt Lake Valley came when they reached the summit of Big Mountain, where many were overcome with gratitude that their goal was in sight.

Ensign



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AN OFFICIAL MAGAZINE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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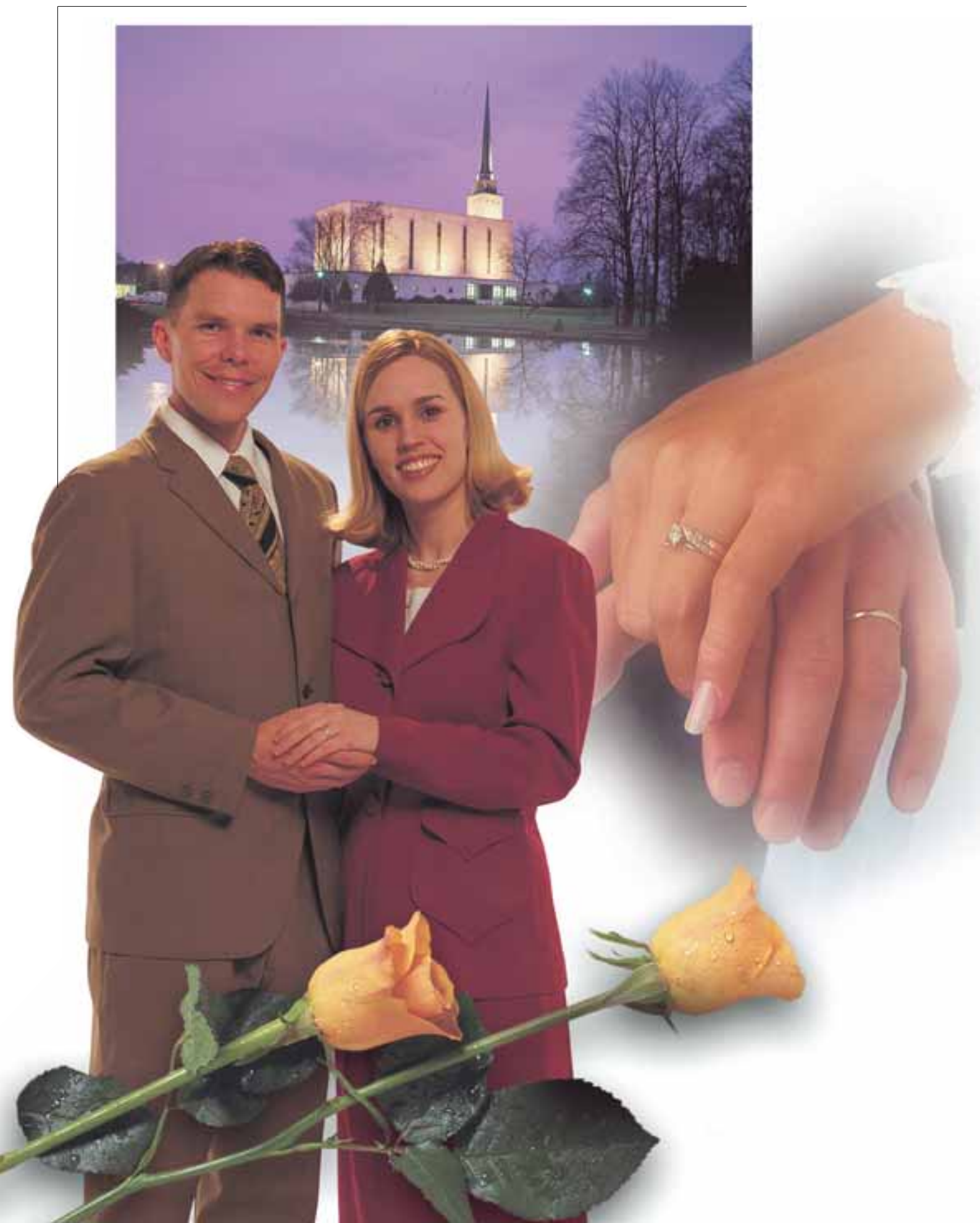
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The Marriage That Endures

BY PRESIDENT GORDON B. HINCKLEY

As an introduction may I tell of two experiences. The first happened many years ago when I was at the new Washington D.C. Temple. A number of reporters were present on that occasion. They were curious concerning this beautiful building, different from other church buildings—different in concept, different in purpose, different concerning those who will be permitted within its sacred precincts.

I explained that, after the building is dedicated as the house of the Lord, only members of the Church in good standing will be authorized to enter, but that prior to its dedication, for a period of from a month to six weeks, visitors will be made welcome to tour the entire structure; that we are not disposed to hide it from the world, but that following the dedication, we shall regard it as being of so sacred a nature that purity of life and strict adherence to standards of the Church become qualifications for admittance.

We talked of the purposes for which temples are built. I explained those purposes, particularly emphasizing that purpose which appeals to all thoughtful men and women, namely, marriage for eternity. As I did so, I

reflected on an experience at the time of the prededication showing of the London England Temple in 1958.

A Young Couple in England

On that occasion thousands of curious but earnest people stood in long lines to gain entry to the building. A policeman stationed to direct traffic observed that it was the first time he had ever seen the English eager to get into a church.

Those who inspected the building were asked to defer any questions until they had completed the tour. In the evenings I joined the missionaries in talking with those who had questions. As a young couple came down the front steps of the temple, I inquired whether I could help them in any way. The young woman spoke up and said, “Yes. What about this ‘marriage for eternity’ to which reference was made in one of the rooms?” We sat on a bench under the ancient oak that stood near the gate. The wedding band on her finger indicated that they were married, and the manner in which she gripped her husband’s hand evidenced their affection one for another.



The Father of us all, who loves His children and wants the best for them, has provided for a continuation, under proper circumstances, of the most sacred and ennobling of all human relationships, the relationships of marriage and family.

"Now to your question," I said. "I suppose you were married by the vicar."

"Yes," she responded, "just three months ago."

"Did you realize that when the vicar pronounced your marriage he also decreed your separation?"

"What do you mean?" she quickly retorted.

"You believe that life is eternal, don't you?"

"Of course," she replied.

I continued, "Can you conceive of eternal life without eternal love? Can either of you envision eternal happiness without the companionship of one another?"

"Of course not," came the ready response.

"But what did the vicar say when he pronounced your marriage? If I remember the language correctly, he said, among other things, 'in sickness and in health, for richer or for poorer, for better or for worse, till death do ye part.' He went as far as he felt his authority would permit him and that was till death separates you. In fact, I think that if you were to question him, he would emphatically deny the existence of marriage and family beyond the grave.

"But," I continued, "the Father of us all, who loves His children and wants the best for them, has provided for a continuation, under proper circumstances, of this most sacred and ennobling of all human relationships, the relationships of marriage and family.

"In that great and moving conversation between the Savior and His Apostles, Peter declared, 'Thou art the Christ, the Son of the living God,' and the Lord responded, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' The Lord then went on to say to Peter and his associates, 'And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven' (see Matthew 16:13–19).

"In that marvelous bestowal of authority, the Lord gave to His Apostles the keys of the holy priesthood, whose power reaches beyond life and death into eternity. This same authority has been restored to the earth

by those same Apostles who held it anciently, even Peter, James, and John." I continued by saying that following the dedication of the temple on the following Sunday, those same keys of the holy priesthood would be exercised in behalf of the men and women who come into this sacred house to solemnize their marriage. They will be joined in a union which death cannot dissolve and time cannot destroy.

Such was my testimony to this young couple in England. Such it is to you today and such it is to all the world. Our Father in Heaven, who loves His children, desires for them that which will bring them happiness now and in the eternities to come, and there is no greater happiness than is found in the most meaningful of all human relationships—the companionships of husband and wife, parents and children.

"Is Love like a Rose?"

A number of years ago I was called to the hospital bedside of a mother in the terminal stages of a serious illness. She passed away a short time later, leaving her husband and four children, including a little boy of six. There was sorrow, deep and poignant and tragic. But shining through their tears was a faith beautiful and certain that as surely as there was now a sorrowful separation, there would someday be a glad reunion, for that marriage had begun with a sealing for time and eternity in the house of the Lord, under the authority of the holy priesthood.

Every man who truly loves a woman and every woman who truly loves a man hopes and dreams that their companionship will last forever. But marriage is a covenant sealed by authority. If that authority is of the state alone, it will endure only while the state has jurisdiction, and that jurisdiction ends with death. But add to the authority of the state the power of the endowment given by Him who overcame death, and that companionship will endure beyond life if the parties to the marriage live worthy of the promise.

When I was much younger and less brittle, we danced to a song whose words went something like this:

*Is love like a rose
That blossoms and grows,
Then withers and goes
When summer is gone?*

It was only a dance ballad, but it was a question that has been asked through the centuries by men and women who loved one another and looked beyond today into the future of eternity.

To that question we answer no and reaffirm that love and marriage under the revealed plan of the Lord are not like the rose that withers with the passing of summer. Rather, they are eternal, as surely as the God of heaven is eternal.

But this gift, precious beyond all others, comes only with a price—with self-discipline, with virtue, with obedience to the commandments of God. These may be difficult, but they are possible under the motivation that comes of an understanding of truth.

“Testimonies from Their Lips”

President Brigham Young (1801–77) once declared: “There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the Gospel and wishes its blessings, that would be married in any other way.”¹

Many have traveled that far and even farther to receive the blessings of temple marriage. I have seen a group of Latter-day Saints from Japan who—before the construction of a temple in their homeland—had denied themselves food to make possible

the long journey to the Laie Hawaii Temple. Before we had a temple in Johannesburg, we met those who had gone without necessities to afford the 7,000-mile (11,000-km) flight from South Africa to the temple in Surrey, England. There was a light in their eyes and smiles on their faces and testimonies from their lips that it was worth infinitely more than all it had cost.

And I remember hearing in New Zealand many years ago the testimony of a man from the far side of Australia who, having been previously sealed by civil authority and then joined the Church with his wife and children, had traveled all the way across that wide continent, then across the Tasman Sea to Auckland, and down to the temple in the beautiful valley of the Waikato. As I remember his words, he said, “We could not afford to

Love and marriage under the revealed plan of the Lord are not like the rose that withers with the passing of summer. Rather, they are eternal. But this gift comes only with a price—with self-discipline, with virtue, with obedience to the commandments of God.



I *Imagine Johnny saying to Mary, "I want you for my wife and the mother of our children. But I don't want you or them forever." That sounds foolish, doesn't it?*



come. Our worldly possessions consisted of an old car, our furniture, and our dishes. I said to my family, 'We cannot afford to go.' Then I looked into the faces of my beautiful wife and our beautiful children, and I said, 'We cannot afford not to go. If the Lord will give me strength, I can work and earn enough for another car and furniture and dishes, but if I should lose these my loved ones, I would be poor indeed in both life and in eternity.'"

Marry Right and Live Right

How shortsighted so many of us are, how prone to look only at today without thought for the morrow. But the morrow will surely come, as will also come death and separation. How sweet is the assurance, how comforting is the peace that come from the knowledge that if we marry right and live right, our relationship will continue, notwithstanding the certainty of death and the passage of time. Men may

write love songs and sing them. They may yearn and hope and dream. But all of this will be only a romantic longing unless there is an exercise of authority that transcends the powers of time and death.

Speaking many years ago, President Joseph F. Smith (1838–1918) said: “The house of the Lord is a house of order and not a house of confusion; and that means . . . that there is no union for time and eternity that can be perfected outside of the law of God, and the order of his house. Men may desire it, they may go through the form of it, in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost.”²

In conclusion may I leave you a story. It is fiction, but in principle it is true. Can you imagine two young people at a time when the moon is full and the roses are in bloom and a sacred love has matured between them? Johnny says to Mary, “Mary, I love you. I want you for my wife and the mother of our children. But I don’t want you or them forever. Just for a season and then good-bye.” And she, looking at him through tears in the moonlight, says, “Johnny, you’re wonderful. There’s nobody else in all the world like you. I love you, and I want you for my husband and the father of our children, but only for a time and then farewell.”

That sounds foolish, doesn’t it? And yet isn’t that in effect what a man says to a woman and a woman says to a man in a proposal of marriage when given the opportunity of eternal union under “the new and everlasting covenant” (D&C 132:19), but, rather, they choose to set it aside for a substitute that can last only until death comes?

Life Eternal

Life is eternal. The God of heaven has also made possible eternal love and eternal family relationships.

God bless you, that as you look forward to or contemplate your marriage, you may look not only for rewarding companionship and rich and fruitful family

relationships through all of your mortal days, but to an even better estate where love and treasured associations may be felt and known under a promise given of God.

I bear witness of the living reality of the Lord Jesus Christ, through whom this authority has come. I bear witness that His power, His priesthood, is among us and is exercised in His holy houses. Do not spurn that which He has offered. Live worthy of it and partake of it, and let the sanctifying power of His holy priesthood seal your companionship. ■

NOTES

1. *Teachings of Presidents of the Church: Brigham Young* (1997), 164.
2. *Gospel Doctrine*, 5th ed. (1939), 272.

IDEAS FOR HOME TEACHERS

After prayerful preparation, share this message using a method that encourages the participation of those you teach. A few examples follow:

1. Ask family members if they have ever had to explain eternal marriage to a neighbor or friend. Invite them to suggest what they would say if asked to do so. Read together how President Hinckley explained it to the young couple in England. Divide the family into groups of two, and have them practice explaining eternal marriage.
2. Show family members a rose or some other flower. Ask how love might or might not be like a flower. Read together the section “‘Is Love like a Rose?’” Bear your testimony that the Lord’s plan is for love and marriage to be eternal.
3. If appropriate, discuss what family members have said or could say in a marriage proposal. Then read the last five paragraphs of President Hinckley’s message. Encourage family members to make an eternal marriage and loving family a priority—no matter what their current circumstances might be.

Pieces of History, Pieces of Light



During the winter of 1846–47, some 3,500 Latter-day Saints lived in log homes or dugouts at Winter Quarters, a settlement located in Indian Territory on the west side of the Missouri River. Another 2,500 were camped across the river in Iowa. All awaited spring,

when they would continue their trek west to Zion.

This winter was one of suffering for the Saints, who were already weakened from their exhausting trek across “mud-slogged” Iowa. Food and supplies were scarce. Shelter was inadequate for many. A lack of fresh vegetables resulted in scurvy. And 500 men were away serving with the Mormon Battalion, leaving many women to care for families alone.

Above: The Winter Quarters Nebraska Temple. Right: The tree of life as illustrated in the celestial room.





Workers cut each piece of glass according to a predesigned pattern.

Right, top: Detail of a sego lily and “the fountain of living waters” (1 Nephi 11:25). Right, bottom: Window forming part of the wall between the foyer and baptistry. Far right: Panels showing the expanse of the heavens, including the North Star and Big Dipper as they appeared on 6 April 1830, the day the Church was organized.

Of this winter President Wilford Woodruff (1807–98) wrote, “I have never seen the Latter-day Saints in any situation where they seemed to be passing through greater tribulations or wearing out faster.”¹

Today Latter-day Saints feel reverence for this land and for the pioneers who sacrificed so much. Adjacent to the pioneer cemetery—a visual reminder of that sacrifice—stands the Winter Quarters Nebraska Temple. It is a holy place, built on hallowed ground.

Stained glass by Tom Holdman has been used artistically to emphasize the sacredness of this place. For example, beneath the



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*Pieces of cut glass
are arranged
to match the
designed pattern.*

Right: This depiction of the odometer used by the pioneers is among 12 pioneer scenes illustrated on windows in the waiting area on the second floor (below).

golden statue of the angel Moroni are six panels of vibrant stained glass. The top three panels depict the heavens (see p. 11). Each panel contains a mariner's compass. In the center of each compass are stars and the moon, representing the celestial and terrestrial kingdoms. The glowing rays of the sun make up the outer ring of each compass, representing the celestial kingdom. The bottom three panels depict a river, rolling hills, and wildflowers.

Bordering all six panels is a design made of rectangles and diamonds. The rectangular pattern is the log cabin quilt pattern; it reminds us of the pioneers who built Winter Quarters. The diamond pattern is





Slender, grooved strips of lead are used to join pieces of glass.

Right, top: Detail of olive branch window.
Right, bottom: Detail of stained glass showing goldenrod, sego lilies, and other flowers found along the Mormon Trail. Far right: The temple's baptismal font.

reminiscent of the art of the Omaha Indian tribe, upon whose land Winter Quarters was built.

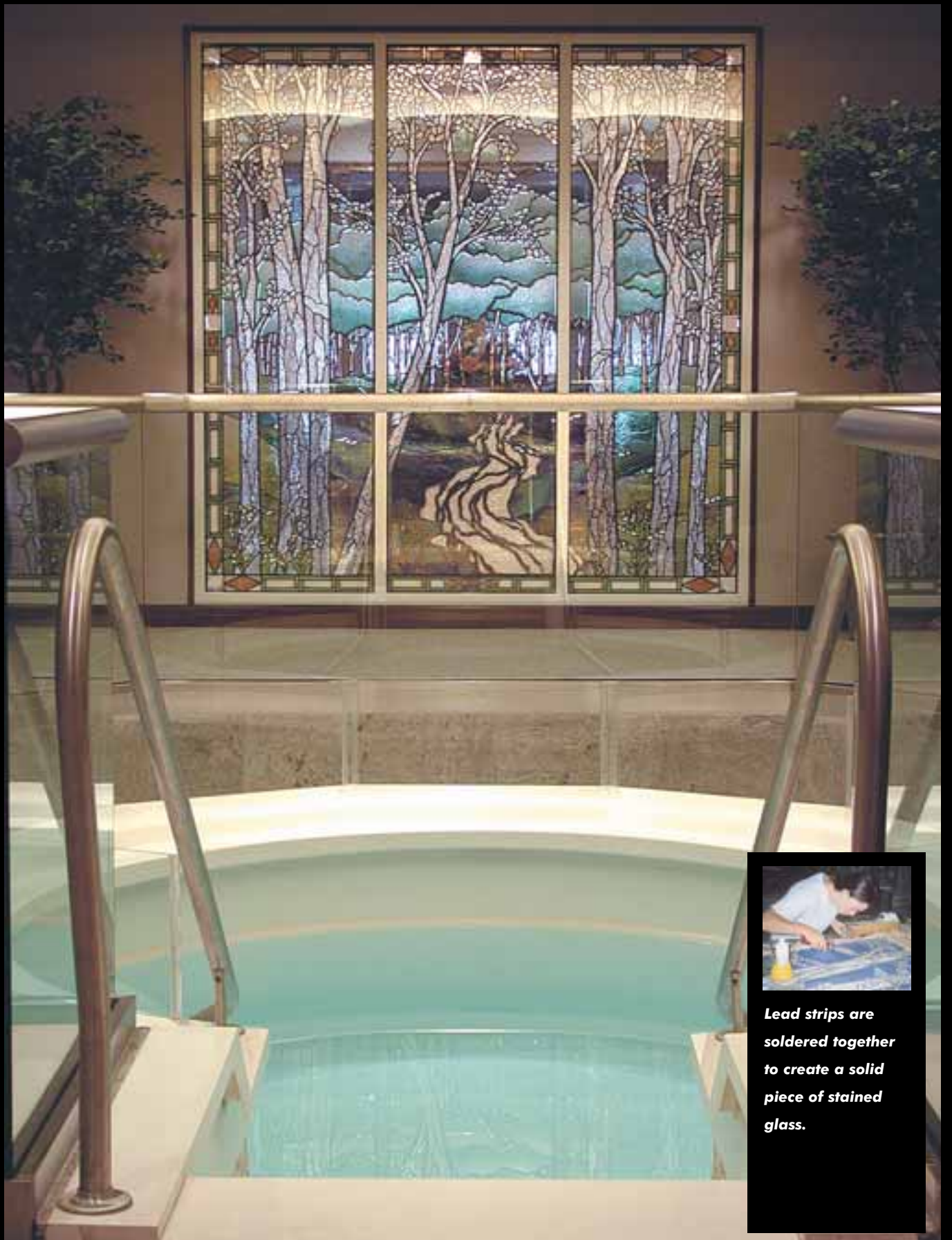
Throughout the temple, the stained glass features the “true vine” (see John 15:1) and “living water” (see John 4:10). This is as it should be. This temple is the house of the Lord, where Latter-day Saints make eternal covenants. We “come unto Christ” (Moroni 10:30), for He is “the life and the light of the world” (D&C 11:28).

Within the walls of the Winter Quarters temple, built upon this historic site and filled with symbolic stained glass, we worship our Savior, surrounded by pieces of history and pieces of light. ■

NOTE

1. Wilford Woodruff Journals, 17–21 Nov. 1846, Family and Church History Department Archives.





Lead strips are soldered together to create a solid piece of stained glass.

Emmeline B. Wells

A F I N E S O U L W H O S E R V E D

BY CAROL CORNWALL MADSEN

*She was at once a family woman and an ambitious professional,
a sentimental poet and a pragmatic businesswoman,
a romantic and a realist.*

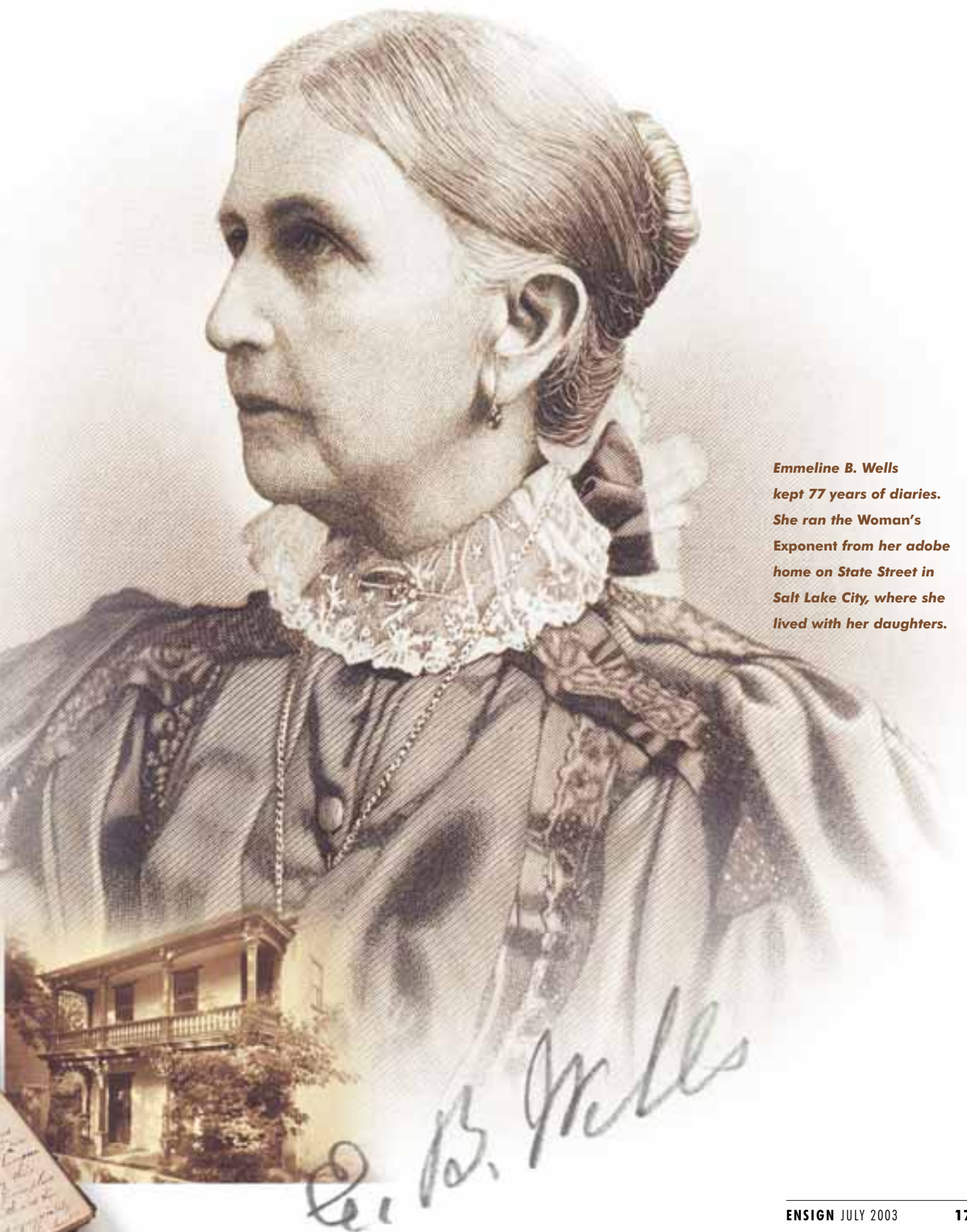
At a celebration of her 82nd birthday in 1910, shortly after she was appointed Relief Society general president, Emmeline B. Wells received numerous accolades. “She has traveled tens of thousands of miles to render service in defense of her church and [her] sex,” read one of them, “and [she] enjoys the respect—in many instances the intimate acquaintance and affection—of the leading women, not only of America, but of the world.”¹ The tribute was well earned. Early in her life she had committed herself to helping “elevate the condition of my own people especially women.”² Through her writings, her membership in national women’s associations, and the personal friendships that developed through these connections, Emmeline found many opportunities to perform the mediating and bridge-building mission to which she had committed herself.

Emmeline’s long life began in the small mill village of Petersham, Massachusetts; she was the seventh child of David and Diadama Woodward. At her father’s early death and her mother’s remarriage, the family moved to a home in the nearby village of North New Salem. Years later Emmeline reflected on that time. “Was it under the hemlock boughs or ‘neath the hardy old oak,” she tried to recall, that she sat “with proud ambition burning in my soul, ambition to be great and known to fame, when a gentle whisper came. . . . ‘There is no excellence without labor.’ ”³ It was a lesson well learned, and

the acclaim she eventually received was well deserved.

Emmeline Wells was at once a very private and a very public person—a devoted, almost obsessive family woman and a driven, ambitious professional. She was a poet of sentiment and a pragmatic businesswoman, a thinker and a doer, a romantic and a realist. This duality is evident in her writings. Before becoming editor of the *Woman’s Exponent*, a newspaper for Latter-day Saint women, she submitted articles under the pseudonym of Blanche Beechwood, advocating recognition of the legal, political, and religious





Emmeline B. Wells kept 77 years of diaries. She ran the Woman's Exponent from her adobe home on State Street in Salt Lake City, where she lived with her daughters.

rights of women. She gave up the name soon after becoming editor in 1877 but continued her advocacy for women in her editorials. About the time that Blanche Beechwood disappeared, another persona took her place—the reflective “Aunt Em,” who authored sentimental poetry and nostalgic New England essays. Though poetry remained her first literary love, the *Exponent* editorials gave her a medium she came to enjoy and an enduring literary legacy. When Eliza R. Snow asked Emmeline to write a particular article, Emmeline hoped she would be able to please her but also admitted, “For my own part, I would not be at all afraid [to write what I wanted], I love this kind of work.”⁴

Conversion and Family Life

Emmeline was favored with educational opportunities not available to most rural New England girls. Noting the early displays of an active mind and budding talent, her mother sent her first to local schools and then to the New Salem Academy, a nearby private high school. While Emmeline was away at school, a Latter-day Saint missionary,

Eli P. Maginn, brought the gospel to the people of her village, and her mother and younger siblings were baptized. Three years later Emmeline remembered the turmoil of those days: “As soon as Mormonism began to flourish were they not harassing me on every side did they not tear me from my beloved home and the arms of a tender parent to keep me from Mormonism and then the Good Spirit interposed and provided a way for me to be released from the hands of a cruel guardian who pretended so much respect for me that he did not wish me to associate with my own mother and sister because they were Saints of the Most High God.”⁵ From the day she was baptized at age 14 until her death nearly 80 years later, Emmeline single-mindedly fulfilled the promise she made on that life-changing day—to devote her life to the Church.

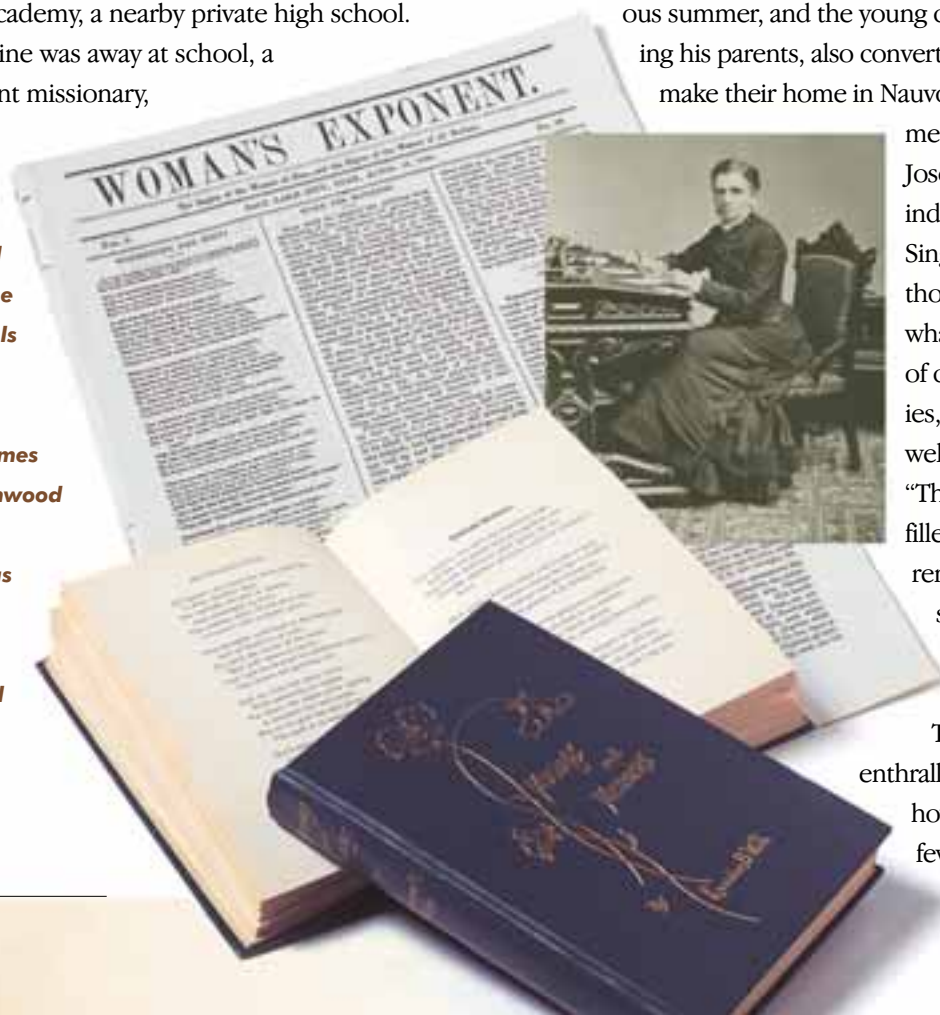
In the spring of 1844, two years after her baptism, Emmeline was on her way to Nauvoo, Illinois, as a young bride. She had married James Harvey Harris the previous summer, and the young couple were accompanying his parents, also converts to the Church, to make their home in Nauvoo. Emmeline’s first

Journalist and poet, Emmeline wrote editorials using her real name as well as the pen names Blanche Beechwood and Aunt Em. Her poetry was popular; Musings and Memories had two printings.



meeting with the Prophet Joseph Smith made an indelible impression. Singling him out from those who crowded the wharf to greet the boatload of converts and missionaries, she thrilled at his welcoming handshake. “The one thought that filled my soul,” she remembered, “was, I have seen the prophet of God, he has taken me by the hand.”⁶

The euphoria of that enthralling moment did not last, however. Within the next few months, the Prophet





Through her support of woman's suffrage, Emmeline (standing, with white scarf) won the respect of national suffrage leaders, including Susan B. Anthony (seated, third from right). They maintained a lifelong friendship.

and his brother were murdered, her parents-in-law apostatized, her first child and only son, Eugene Henri, died after a brief life of six weeks, and her husband left Nauvoo in search of employment and never returned. She was heartbroken, frightened, and alone. "Here I was brought to this great city by one to whom I ever expected to look for protection," Emmeline confided in her diary, "and left dependant on the mercy and friendship of strangers."⁷

Her schooling enabled her to support herself as a teacher, and by the next spring she not only had a classroom of children but had married Newel K. Whitney. The Whitneys warmly welcomed her into their family. But the security and stability she had found with the Whitneys slipped away from her just five years later, in 1850, when Bishop Whitney died suddenly, leaving Emmeline with two young daughters, Isabel, just two, and six-week-old Melvina. Teaching enabled her to survive until her marriage to Daniel H. Wells in 1852.

Emmeline's five daughters—three more were born to her after marrying Daniel—occupied her time for the next 20 years. She occasionally taught a family school and wrote a little poetry, but family affairs dominated her attention. The advent of the *Woman's Exponent* in 1872, however, awakened her literary impulses and marked a distinct turning point in her life. It became the vehicle that carried her into the public realm and a life devoted to serving women and the Church.

Building Bridges among Women

Emmeline was well equipped for the labor that would bring "excellence to her ambition." Her dominant characteristic, one contemporary noted, was "her supreme will."⁸

Barely five feet tall and less than 100 pounds, she was described as "exquisitely delicate and dainty, in her writing, her living, and in her life." The fragile exterior, however, camouflaged "an exceedingly frank" nature, according to one associate. She could be "sarcastic at times, not to say caustic," but such expressions were always softened by a show of repentance afterwards.⁹ She was noted for her intelligence, her ability to get things done, and her empathetic counseling of the women who crowded her *Exponent* office day after day to talk about their problems and concerns. She was also credited with a faultless memory and often provided forgotten pieces of information, especially regarding Church history, when others' memories failed. Young and old congregated regularly at her home to enjoy the company, conversation, and congeniality of Emmeline and her popular daughters.

By the end of the 1870s, Emmeline was considered one of the "leading sisters" of the Church. Her association with the *Exponent* had made her name well known in Latter-day Saint circles, and her written contributions to eastern women's papers, refuting the misconceptions about LDS women, had brought her name to the attention of national suffragists. She reminded the readers of these papers that Latter-day Saint women could vote, when most of them could not; that LDS women were educated at local colleges and were engaged in many professions, including medicine and law, when most other women were not; and that they headed their own organizations and contributed to the economic welfare of their communities.

As a result of these newspaper exchanges, suffragist



leaders decided to invite Latter-day Saint women to their national convention. Emmeline and Zina Young Williams were selected to attend the 1879 meeting of the National Woman Suffrage Association held in Washington, D.C. While there, they also personally solicited the help of U.S. President Rutherford B. Hayes in forestalling punitive action against the Latter-day Saints for the practice of plural marriage. Though unsuccessful in their appeal, Emmeline's introduction to Susan B. Anthony initiated a 30-year friendship with the national suffrage leader, and Emmeline's intelligence and sincerity won the respect of other eastern women's leaders. They became allies in the campaign to prevent the removal of woman suffrage in Utah, a continuing congressional threat.

Many more visits to Washington followed, and Emmeline joined other Latter-day Saint representatives in appearing before various House and Senate committees in defense of their religion. When woman suffrage was finally repealed in 1887 as part of additional congressional legislation against the Church, Emmeline assisted in organizing a territorial woman suffrage association to ensure the right of women to vote when Utah became a state. She was serving as president of the association when woman suffrage

Above: Emmeline (front row, wearing a long white shawl) was among a group honored on 25 February 1916. Below: One of many granaries used to store wheat gleaned through Relief Society grain-saving program headed by Emmeline.



did indeed become part of the Utah Constitution in 1895.

Despite disappointment in her national lobbying efforts, Emmeline continued to build bridges with national women's organizations. Back in Washington in 1891 to attend a meeting of the recently organized National Council of Women, her presence was acknowledged by reporters who declared her to be "one of the most interesting women at the Council" and noted that "her advocacy of wronged women and the equality of the sex has been particularly fearless."¹⁰

One of many national recognitions came to her in connection with the National Council's participation at the 1893 World's Columbian Exposition in Chicago, Illinois. Emmeline not only spoke at one of the meetings but was invited to conduct a plenary session. Only her diary knew how pleased the honor made her. "This morning I presided over the General Congress in the Hall of Columbus," she proudly noted, "an honor never before accorded to a Mormon woman." Then she wryly added, "If one of our brethren had such a distinguished honor conferred upon them, it would have been heralded the country over and thought a great achievement."¹¹

A highlight of her national work for women was her attendance at the meeting of the International Council of Women held in London in 1899. As assistant recording secretary of the National Council, she met many international delegates and spoke at one of the sessions. Years later, the longtime president of the International Council, the Countess of Aberdeen, visited Utah, hosted by Emmeline and other Utah women. At the conclusion of her daylong visit, the countess declared her pleasure at having had "the honor of being introduced twice in one day by a queen, for in my brief visit here I have quickly observed that 'Aunt Em' is the Queen of Utah."¹² Emmeline had a gift for making enduring relationships and instilling respect as well as genuine friendship. Long after Emmeline had curtailed her national work, a comember of the National Council of Women refused to sign her name to an anti-Latter-day Saint petition because of her regard for Emmeline. "I really feel very much attracted to the dear

Emmeline (standing, second from right), shown here with the Deseret Hospital Board of Directors in about 1882, served 33 years in the general Relief Society, including 11 years as general president. Called at age 82, she was the oldest woman to serve as president.



old lady," she wrote. "She sent me a volume of her poems at Christmas. . . . I never go back on my friends and while hating polygamy I cannot help admiring the grand old lady who has seen so much."¹³

Emmeline's bridge-building efforts found fertile ground in Utah as well as in the East. Her interest in promoting the kindergarten movement, an innovative educational program, brought her in contact with Emma J. McVicker, a prominent non-Latter-day Saint educator. Emmeline's membership in the Utah Federation of Women's Clubs gave her numerous friends among local clubwomen, and her leadership in preparing exhibits for the Woman's Building at the 1893 World's Columbian Exposition in Chicago brought her the lasting friendship of a number of women of other faiths. She developed a close friendship with eastern transplant Margaret Blaine Salisbury, a well-regarded women's leader in Utah. In 1894 Mrs. Salisbury invited her to attend a meeting of the Salt Lake Ladies Literary Club, one of the first invitations given to a Latter-day Saint woman by a club member.

Fifth Relief Society President

In 1910, at an age when most men and women have been long retired, the 82-year-old Emmeline Wells entered into what she considered the most important work of her long public career, the general presidency of the Relief Society. She was the last Relief Society president whose Latter-day Saint experience included Nauvoo and a personal acquaintance with the Prophet Joseph Smith.

Throughout her tenure as president, she attempted to maintain the spiritual focus of the Relief Society and to adhere as closely as possible to the foundation the Prophet had laid for it in Nauvoo. In addition to the Relief Society's benevolent work, the Prophet had formed the organization to elevate the women of the Church in both mind and spirit, and this mission underlay Emmeline's leadership for the 11 years she presided. Though most of her public work had involved non-Latter-day Saint women's organizations, she was not a newcomer to the Relief Society. She had served as general secretary for more than 20 years, had headed numerous committees, had planned its jubilee celebration in 1892, and had implemented the legal incorporation of the Society that same year. But her service to the Relief Society had begun even earlier. In 1876 Brigham Young had given her charge of a grain-saving program for the Church, a daunting task which she performed through Relief Society channels and reports in the *Woman's Exponent*. The capstone to the program came during World War I, when the Relief Society, under Emmeline's presidency, sold more than 200,000 bushels of wheat to the United States government. After the war, U.S. President Woodrow Wilson and his wife personally visited Emmeline to express appreciation for turning over the stored grain to the nation during its hour of need.

One of the great sorrows of Emmeline's life was giving up the *Exponent*. On 12 January 1914, after 37 years as its editor, owner, and publisher, she wrote a single sentence in her diary: "I had to get my editorial ready for the paper." It would be the last and would serve as a testament to Emmeline herself. "The aim of the paper," she wrote, "has always been to assist those who needed assistance in any or every line. . . . We love women and would ever strive to uplift and help them to attain their ideals." She concluded with a remarkably acute assessment of its value. The *Woman's Exponent*, she wrote, "has surely performed a mission in the midst of Zion for the women of Zion, holding as it does within its leaves the history of their work." She ended with a personal note. "Though the pen may be idle, the mind will ever gratefully remember all the associations

which this little paper has been instrumental in creating."¹⁴

Emmeline quietly endured many sorrows and disappointments. Besides losing her son and husband in Nauvoo, she suffered the loss of two daughters, Emma and Louisa, in their young womanhood. Three times she outlived a husband, her last by 30 years, obliging her, even before his death when his financial holdings failed, to lose her beloved home and to earn her own living. Her release from the Relief Society presidency at age 93, just three weeks before her death, seemed to her to be a personal affront, since her three immediate predecessors had all died in office. Yet through the trials of her long life, she managed to carry on with her public activities. "It may seem strange that I can go on my regular routine with the overwhelming trial through which I am passing," she wrote to a trusted friend after Louisa's death, "but I must not sink under it, and if I gave way I should. . . . Pray for me that I may not fall short."¹⁵

Her years of service brought Emmeline Wells much satisfaction and many tributes. Public receptions marked each birthday as she aged. The popularity of her book of poetry, *Musings and Memories*, required a second edition. In 1912 she was selected to unveil the Seagull Monument on Temple Square at its dedication. That same year, she was awarded an honorary doctor of literature degree at Brigham Young University, the first woman in Utah so



In 1912 Emmeline B. Wells unveiled the Seagull Monument on Temple Square.



awarded. And she was privileged to have her funeral in the Salt Lake Tabernacle. The speakers, who included Church President Heber J. Grant, characterized her as “one of the finest products of ‘Mormonism’ ” and “as unyielding as the granite of her native New England in her devotion to that which she considered her duty.”¹⁶ A posthumous tribute would have pleased her most. On 29 February 1928, the 100th anniversary of her birth, a number of community organizations representing the women of Utah of all political and religious persuasions commissioned a marble bust of Emmeline Wells to be sculpted and placed in the rotunda of the state capitol. It was inscribed simply, “A Fine Soul Who Served Us.”

A woman of enormous energy and drive, she early set the course of her public work and lived to see many of her goals fulfilled. Though her life deviated from the path she originally envisioned, she never regretted her decision to become a Latter-day Saint nor doubted the importance of her work in behalf of women and the Church. She once wrote that she hoped historians would “remember the women of Zion when compiling the history of this Western land.”¹⁷ Emmeline B. Wells is one who should not be forgotten. ■

Above: General Relief Society President Emmeline B. Wells (center) with her board in 1916.
Right: Emmeline (standing) with Elizabeth Ann Whitney (left) and Eliza R. Snow.

NOTES

1. “A Noble Woman,” *Deseret Evening News*, 5 Mar. 1910, 4.
2. Diary of Emmeline B. Wells, 4 Jan. 1878, Harold B. Lee Special Collections Library, Brigham Young University.
3. “Midnight Soliloquy,” *Woman’s Exponent*, 15 Apr. 1880, 175–76.
4. Diary, 24 Aug. 1874.
5. Diary, 20 Feb. 1845.
6. *Young Woman’s Journal*, Dec. 1905, 554–56; see also Aug. 1912, 435–38.
7. 20 Feb. 1845.
8. Susa Young Gates, “President Emmeline B. Wells,” *Improvement Era*, June 1921, 719.
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10. *Woman’s Tribune*, 28 Feb. 1891; *Washington Post*, 23 Feb. 1891.
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13. Annalea Carson to Corinne Allen, 19 Jan. 1915, Corinne Allen Papers, Schlesinger Library on the History of Women, Radcliffe College, Cambridge, Massachusetts.
14. “Heartfelt Farewell,” *Woman’s Exponent*, Feb. 1914, 100.
15. Emmeline B. Wells to Lillie T. Freeze, 11 Sept. 1886, Lillie T. Freeze Papers, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints.
16. *Deseret News*, 30 Apr. 1921, 10; 25 Apr. 1921, 4.
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From Battlefield to Mission Field

During the summer of 1948, two missionaries, both young veterans of World War II, learned firsthand how the Lord watches over those He calls to serve.

BY ALDEN M. HIGGS

Like many young returning soldiers in the wake of World War II, I decided to serve a mission. I was called to serve in the Northern States Mission, which consisted of Ohio, Michigan, Wisconsin, Iowa, Indiana, and Illinois. For the most part, the elders in our mission were wiser and more independent because of their experiences in the war. Most of us had spent two to five years fighting on various battlefronts as part of the United States armed forces. We were young in age, yet old in experience. Some still carried battle scars that were physically evident, while others carried emotional scars embedded deep within.

We would mingle together during district conference and exchange a mixture of missionary and war experiences. Talking to each other helped us heal from the terrible memories of war still imprinted within our minds. Many a tear was shed when telling of these wartime experiences.

Our mission president, Creed Haymond, understood the hearts of his small army of elders. He felt it would be best for us to go out during the summer months with a minimum of possessions and learn how to depend upon the Lord to guide us to homes where we could teach the gospel and find food and a bed for the night. This type of tracting was sometimes done back then, though it is not done today.

ILLUSTRATIONS BY RICHARD HULL





Of course, we weren't concerned about sleeping out under the stars or in barns. We had had similar experiences during the war. The hardest part for us was to trust in the Lord for His guidance and protection, instead of trusting in a piece of war machinery. But President Haymond knew if we could learn to rely on the Lord, it would bring about a change within us and help us heal.

Drought-Stricken Indiana

The summer of 1948 was my second summer of tracting in the country with few possessions. My companion, Elder Lynn Hales, from Magna, Utah, was a navy veteran. We learned to love each other as true brothers in the gospel. We gave up our apartment, stashed our extra personal gear in suitcases, and left the suitcases in the care of members of our branch. Then we departed into the country and let the Holy Ghost guide us in the direction to travel. My satchel contained a change of clothes, a lightweight raincoat, two pairs of socks, a toothbrush, razor, washcloth, lightweight towel, three copies of the Book of Mormon, and a few missionary tracts. I tucked a very small camera into the corner of my bag. Each of us had to keep \$10 in our wallets so we could not be charged with vagrancy.

As a farm boy from Layton, Utah, I appreciated the beautiful farms, well-kept barns, and hardworking, friendly people as we tracted from farmhouse to farmhouse. The summer before, Indiana had produced the most beautiful cornfields I had ever seen, but this summer was unusually dry and much of the corn looked stunted.

The leaves on the stalks were twisted and dry from lack of water, and the earth was parched.

When Elder Hales and I came to a crossroad, we would stop and have prayer, asking which direction we should go. Then we would wait until both of us felt the same impression. I will always remember one such occasion.

No Food, No Water

We had been rejected at almost every door. Then a very odd thing took place. We found ourselves in an area where all the houses were vacant. Each house had a well in back,

but none had a bucket to drop down into the water to quench our thirst. Dropping a rock and hearing the splash made us even thirstier. Evening was approaching as we walked along this very unfriendly setting. We were hungry, thirsty, and tired. We needed a bath, and our shirts and socks needed to be washed.

It got dark, yet there was a full moon. Finally, I turned to Elder Hales and said: "We are in trouble. I think we should stop and pray." Leaving the road, we knelt and pleaded with the Lord, asking Him to guide us to a home where we could find something to eat and drink, get a good night's rest, and be able to take care of our other needs. Then back on the road we went.

The next home we saw was set back off the road to our left. It was dark and vacant. I turned to Elder Hales and said, "This is where we will stay tonight." The door was ajar. We walked into a bare room. The light of the full moon showed us a pile of old gunnysacks in the corner. Dividing the gunnysacks and taking them out on the porch, we shook out the dust and

dirt. Then we laid them on the floor to make two beds and put our raincoats on top.

Sleep did not come to me for a couple of hours, even though my body was very tired and my throat was dry as cotton. I silently prayed that Heavenly Father would help us meet our needs. As I lay there, my mind drifted back to the vivid images of the war that came alive in my mind every so often. I finally relaxed and settled into a deep sleep.

A Shiny New Bucket

When I awoke the next morning, Elder Hales was already up. As I said a silent prayer, asking Father in Heaven to assist

After praying
for the Lord's
help, the
missionaries found
a few simple items
that met their
immediate needs.



THE LORD IS ALWAYS THERE



"When you live close to the gospel, the Lord is always there. I have proven it to be true that if I would do my homework, if I would study and be prepared, the Lord always ratified the direction I should take. The Lord has always been there to rely on."

Elder L. Tom Perry, "News of the Church," Ensign, May 1974, 121.

us in our needs, I heard Elder Hales yell: "Elder Higgs! Come outside and down the cellar steps. See what I have found!"

Pushing away old spider webs, I walked down the steps onto the dirt floor of the cellar. There on one top shelf was a big bottle of canned raspberries. There was no dust on the bottle! We tested it to make sure it was still sealed and then opened it. After saying a blessing, we passed it back and forth, drinking it all down. It surely tasted good.

We climbed out of the cellar and found the well. Sitting upon a platform of wood next to the well was a shiny new bucket with a new rope wound around it. The rope wasn't even tied to the bucket handle. After we tied the rope to the handle, we lowered the bucket into the well, sloshing it back and forth until it filled. We then let it down deeper into the cold water. Bringing it up, we took turns drinking the sweet cold water from this brand-new bucket.

Seeing a dishpan by the well, I mentioned to Elder Hales that we should go back into the house to see if we could find a match to build a fire, heat some water, have a bath, wash clothes, and shave.

Back at the house, I immediately went to the kitchen and searched all the drawers and shelves. Nothing! Then Elder Hales yelled from the bedroom for me to come, saying in the same breath, "You won't believe

this unless you see it."

I went in. He was pointing to a big spider web in the corner. In the very center of the web hung one matchstick. We were able to build a fire by the well and heat the water. Then we cleaned up, shaved, washed our dirty clothes, and hung them out to dry.

Learning Our Lesson

After everything was dried, folded, and stashed into our satchels, we were ready to leave our little "hotel" with all its services. But just before leaving, I glanced toward the old barn located farther up the field. I could see the top of a tree above the barn. "Elder Hales," I said, "I'm going to see if that is what I think it is—an apple tree."

Dashing around the corner of the barn, I was greeted by a tree loaded with apples. I picked one and took a bite. It was very sweet and juicy. Elder Hales and I sat under this beautiful apple tree and ate apples until we were full. We filled our satchels, our pockets, and even the inside of our shirts with apples. Then we went back to the little house, where we knelt down and gave thanks to the Lord. We knew He was watching over us and was aware of our needs. We knew He had prepared that vacant home for us. And we knew He was helping us heal from our wounds as we learned to rely on Him in faith. ■

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The Unjust Steward

We must learn to follow the example of those who plan ahead to provide financially for themselves.



BY ELDER TSUNG-TING YANG

Area Authority Seventy

The parable of the unjust steward is about a business manager who manipulates his employer's debts. I have wondered many times why the Savior ever gave it. Some people have even read it and wondered if He was justifying or excusing unethical behavior. It is a curious parable, but one that is also rich with truth, including teachings that show us how to make our way financially in this world.

A Shrewd but Unjust Steward

Jesus taught almost half of His parables while traveling the countryside on His way to Jerusalem for His last Feast of Tabernacles. The good Samaritan, the rich fool, and the unjust judge are but a few of the characters featured in them. One of the most unusual people He spoke about was an unjust steward. Jesus spoke of him to a gathering of His disciples not long after giving the parable of the prodigal, or wasteful, son (see Luke 15:11–16:1).

The Savior began, “There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted

his goods” (Luke 16:1). The steward was a manager who handled the business affairs of an owner. And apparently, someone had reported the steward's reckless squandering of his master's property.

The rich man had many business holdings, including assets based on what people owed him. He sent word to his steward to prepare a report on how his businesses were going. This made the steward very nervous, for he feared he would be fired when the master found out what he was doing. He said to himself: “What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed” (Luke 16:3).

So the steward devised a plan to ensure he would not be left destitute. He decided to use his position of trust to negotiate some business deals for his own benefit. He offered to discount the debts of his master's business partners in return for their friendship and generous future considerations for himself. They happily agreed, for the discounts the steward was offering were up to 50 percent!

Now comes the curious part of the parable:

It is essential to realize that in this parable it was the rich man—not the Savior—who commended the steward.



“And the lord [the rich man] commended the unjust steward, because he had done wisely” (Luke 16:8). Was the steward giving away what really belonged to his master, or was he forgiving interest payments his master did not have the right to charge under the law of Moses? In Jesus’ day owners sometimes overcharged debtors, so the discounts the steward gave could have simply returned the debts to their original amounts. This approach would have satisfied the rich man and gained the favor of the debtors. But whatever the steward did, the Savior described his actions as “unjust,” or morally wrong, for the Lord does not excuse sin for any reason (see D&C 1:31). It is essential we realize that in the parable it was the rich man—not the Savior—who commended the steward.

Financial Principles to Live By

After telling the parable, Jesus explained some points that were important to Him.

1. *Those who are spiritually strong need to give proper attention to the temporal affairs in their lives.* “For the children of this world are in their generation wiser than the children of light” (Luke 16:8).

2. *When possible the righteous should be friends, not enemies, with people in positions of authority or wealth, for someday those friends may assist the righteous and the kingdom of God.* “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations” (Luke 16:9; see D&C 82:22).

3. *Those who wisely manage their*

The unrighteous steward used his position of trust to negotiate business deals for his own benefit.



When possible, the righteous should be friends, not enemies, with people in positions of authority or wealth.

temporal affairs are more likely to also wisely manage their spiritual affairs. “He that is faithful in that which is least is faithful also in much. . . . And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” (Luke 16:10, 12; see D&C 51:19).

4. Obedience to God is much more important than making money. “Ye cannot serve God and mammon” (Luke 16:13; see D&C 56:16–17).

My life has been abundantly blessed by my living these four principles. I share with you two stories—one that relates to friendship with people not of our faith, the other with obedience to God—even when it might cost us great sums of money.

Be Friends, Not Enemies

I was converted in 1973 at the age of 24. I was single and living with my parents. As is traditional in Taiwan, my parents believed in Buddhism and wanted all their children to follow their religion. Before I learned about the Church I did not live the Word of Wisdom. I quit smoking and drinking the day I decided to be an investigator. It was not easy, but the desire to smoke and drink was burned out of me by the Holy Ghost.

When my mother found out I had attended the Latter-day Saint Church, she was very angry. It was very difficult to choose between respecting my parents and following the Savior. I did everything I could to maintain a good and

respectful relationship with my parents, while living my new religion.

Three years after my baptism, I was called as a bishop. One year later I had the privilege of traveling to Salt Lake City to attend general conference. In those days imported cigarettes and wine were very expensive in Taiwan. My father asked me to buy some American cigarettes and wine for him on my trip. I told him I couldn’t. He was very upset and complained to my mother. I still remember her wise comment: “Your son is a bishop, and his religion does not allow him to smoke and drink. Asking him to carry cigarettes and wine for you would be like asking a Buddhist monk to carry a pig’s head through a street market.” My father said nothing after that because he knew that Buddhist monks are vegetarians and are highly respected in Chinese society. They would never carry a pig’s head in public.

My mother passed away several years ago. She did not want to change her religion, but she taught me wisdom I will never forget. She used her position of authority to



Obedience to God is much more important than making money.

help me with my father's request in a way that I could not have done for myself.

Obedience to God

In the 1970s the manufacturing business in Taiwan was booming. We were exporting all kinds of products all over the world. I was a manager in the exporting department of a small private factory. Most manufacturing plants in Taiwan required their employees to work on Sunday. I told my boss I could not work on Sundays because I needed to observe the Sabbath day. He was Buddhist and didn't understand much about my religion, but he respected me and I didn't have to work on Sundays. I worked very hard during the week to compensate for my absence on Sundays.

Our export business prospered; sales increased tremendously every year. Finally, we built a beautiful new factory, and the entire company decided to work Monday through mid-Saturday. Today most companies in Taiwan don't work on either Saturday or Sunday.

I know that the Lord will bless us when we put obedience to God ahead of making money. I also know that it is very important to work diligently to prove to those in worldly positions that we are living our religion.

Providing Financially for Ourselves and Our Families

From the parable of the unjust steward, we realize we must learn how to use properly the worldly things God has entrusted to our care. Elder James E. Talmage (1862–1933) wrote:

“Worldly-minded men do not neglect provision for their future years, . . . while the



‘children of light,’ or those who believe spiritual wealth to be above all earthly possessions, are less energetic, prudent, or wise. . . .

“ . . . Emulate the unjust steward and the lovers of mammon [money], not in their dishonesty, cupidity, and miserly hoarding of the wealth that is at best transitory, but in their zeal, forethought, and provision for the future.”¹

I no longer wonder why the Savior gave this parable. It reminds me of principles that continue to bless me and my family. I am thankful that the Lord's parables not only contain great spiritual concepts but also provide very practical advice for achieving financial success within the teachings of His glorious gospel. ■

NOTE

1. *Jesus the Christ*, 3rd ed. (1916), 463–64.

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Those who wisely manage their temporal affairs are more likely to also wisely manage their spiritual affairs.

The Savior's Visit to the Spirit World



BY ELDER SPENCER J. CONDIE
Of the Seventy

What Jesus did during the hours between His death and Resurrection provides the doctrinal foundation for building temples.

The Savior appeared to the obedient spirits in the spirit world and spoke to them of “the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance.”

Father, into thy hands I commend my spirit” (Luke 23:46). After Jesus spoke these words from the cross, His immortal spirit took leave of His physical body. His lifeless flesh was laid in a sepulchre, and a stone sealed its entrance.

A brief time later, angels declared to a group of women gathered at His tomb, “He is not here, but is risen” (Luke 24:6). Jesus’ spirit had reentered His body, forming a glorious union of spirit and flesh never again to be separated.

The facts of Jesus’ death and Resurrection are hailed by those of Christian denominations as fundamental tenets. However, what Jesus’ immortal spirit did after His death and before His Resurrection is a mystery to all but the Latter-day Saints. And the significance of what He did during those hours provides the doctrinal foundation for building temples across the earth. Furthermore, a testimony of

what He did can greatly console those who mourn the death of a loved one.

The Requirement of Baptism

To understand why Jesus visited the spirit world after His death, we must return to a night following His first cleansing of the temple at Jerusalem. Nicodemus, because of his prominence as “a ruler of the Jews,” came to the Savior to discuss matters of great concern. Nicodemus acknowledged the Master as “a teacher come from God.” Jesus taught him, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:1–2, 5).

We are, therefore, required to be baptized if we desire admittance into God’s kingdom. Even Jesus Christ, the one and only sinless man to walk this earth, submitted to this universal requirement (see 2 Nephi 31:5–7).¹

Mercy and Justice for the Unbaptized

The Lord’s plan of salvation is known by many names. One name is “the plan of mercy” (Alma 42:15). Mercy implies compassion and forgiveness, whereas justice can refer to punishment and retribution. But there are also some softer qualities of divine justice, including equity and fairness.

How can His plan be merciful or just if it





At the Crucifixion of the Savior of the world, “the earth groaned; and the rocks were rent.” Then at His Resurrection, “the Saints arose, and were crowned at the right hand of the Son of Man.”

requires every accountable individual to be baptized when billions of people have died without the opportunity to hear the gospel and choose baptism? The Apostle Peter described the provisions God has made: “For Christ also hath once suffered for sins, the just [meaning Jesus Christ] for the unjust [meaning you and me], that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18). This Christ did in order to bring the gift of eternal life to all.

The Apostle Peter continued, “By which also he [Jesus Christ] went and preached unto the spirits in prison” (1 Peter 3:19).

Who were these people in the spirit world? They were both righteous and unrighteous people who had died. Some had been disobedient and rejected the gospel in the days of Noah (see Joseph Smith Translation, 1 Peter 3:20). Some had been in the spirit world for thousands of years!

Why was the gospel preached in the spirit world? So that the dead might repent and live

according to the will of God (see Joseph Smith Translation, 1 Peter 4:6). Mercy and justice require that those who have died without an opportunity to hear the gospel in mortality receive that opportunity in the spirit world. Mercy and justice also require that those who have rejected the gospel in this life receive some opportunity to hear it again.

What about the obedient? People who have accepted and lived according to the gospel of Jesus Christ also inhabit the spirit world. The prophet Enoch foresaw the Crucifixion of the Savior of the world and when “the earth groaned; and the rocks were rent.” He saw that at the Resurrection of Jesus Christ, “the saints arose, and were crowned at the right hand of the Son of Man.” He further saw the obedient in the spirit world come forth in their glorified resurrected bodies, while “the remainder [the wicked] were reserved in chains of darkness until the judgment of the great day” (Moses 7:56–57). Thus, the obedient enter the spirit world to wait the day of their resurrection.

The prophet Alma taught that while the obedient wait, they dwell in “a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow” (Alma 40:12).

His Visit Brought Dramatic Changes

The wondrous benefits to the obedient because of the Savior’s visit to the spirit world were seen in vision by President Joseph F. Smith (1838–1918). He saw the spirit world just before the Savior’s arrival there. The obedient spirits “were gathered together in one place” and “filled with joy and gladness, . . . rejoicing together because the day of their deliverance was at hand” (D&C 138:12, 15).

The Savior appeared to them and declared that the day of their glorious resurrection had come. He spoke to them of “the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance” (D&C 138:19).

Among those gathered were Adam and Eve, Noah, and Abraham. Book of Mormon prophets also mingled in the assembly. “These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father’s kingdom” (D&C 138:51).

President Joseph F. Smith wondered how the Savior could have preached to all the people in the spirit world in the short time between His death and Resurrection. But President Smith perceived that “unto the wicked he did not go, and among the ungodly and the unrepentant . . . , his voice was not raised. . . .

“But behold, from among the righteous, he organized his forces and appointed messengers . . . [to] proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel.

“Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets” (D&C 138:20, 30–32).

The work of preaching the gospel to these unbaptized dead goes on even to this day. The messengers now being dispatched by the Savior to the unbaptized who have died

include the faithful members of the Church of this dispensation who have died. For when the faithful “depart from mortal life, [they] continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead” (D&C 138:57).

Work for the Dead

One crucial question, however, remains to be answered in order to fulfill the merciful and just plan of God. *How can a dead person be baptized?* This dilemma is solved through the ordinance of baptism for the dead, which is performed only in sacred temples. If we are worthy, you and I may go to a temple and there receive the ordinance of baptism on behalf of individuals who are dead.

Baptism for the dead was practiced among the Saints in the days of Peter and Paul. In teaching the Corinthians about Jesus Christ and the Resurrection of the dead, the Apostle Paul asked, “Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Corinthians 15:29).

Baptism for the dead and other sacred ordinances performed for the dead were restored to earth through the Prophet Joseph Smith. These sacred ordinances are now performed in more than 100 temples



We may go to a temple and there receive the ordinance of baptism on behalf of individuals who are dead.



throughout the earth. These temples are an outward manifestation of our testimony of the reality of the work that goes on for the dead both here and in the spirit world, a work initiated by the Savior's visit to the righteous dead.

Common Questions

This doctrine of ordinance work for the dead raises questions among those not of our faith and sometimes among Latter-day Saints. Following are answers to some of these common questions.

What happens if the deceased person doesn't want to repent or doesn't want the blessings of baptism? We believe that everyone is free to choose, both in this life and in the spirit world. This freedom is essential to the plan of our Heavenly Father. No one will be coerced into accepting ordinances performed on his or her behalf by another. Baptism for the dead offers an opportunity, but it does not override a person's agency. But if this ordinance is not performed for them, deceased persons are robbed of the choice to accept or reject baptism.

Why do you perform baptisms for deceased people whose lives on earth indicated little inclination to keep the commandments of God? We believe that many people are like Amulek, who once said of himself, "I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning [the gospel of Jesus Christ], yet I would not know" (Alma 10:6). Amulek later became a great missionary and teacher of his people.

There was also a time in the Book of Mormon when the more righteous Lamanites hunted down the extremely hardened Gadianton robbers, and "they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites" (Helaman 6:37).

We simply do not know who among the dead will turn their hearts to the Lord and repent. We are not in a position to judge. We must do the work and leave the matter in the hands of the deceased person and the Lord.

For Those Who Mourn

The Savior Himself greatly anticipated His visit to the obedient in the spirit world: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

His visit organized the preaching of the gospel to those in the spirit world. While in a state of happiness and peace called paradise, the dead who have been obedient await the receiving of a "fulness of joy" (D&C 138:17; see also Alma 40:12). They are busily engaged in the call to preach the gospel.

The dead who have not heard or who rejected the gospel in mortality are in darkness, or in a state of misery (see Alma 40:14; D&C 138:2). Yet because of His visit, we have a hope for their salvation. We may go to the temple and turn the key, opening the gates of

heaven for them and, by our service, for ourselves. For we know "that they without us cannot be made perfect—neither can we without our dead be made perfect" (D&C 128:15). Mercy and justice combine to give all of our Father's children the opportunity to return to Him. ■

NOTE

1. Individuals exempt from the universal requirement of baptism are little children, and adults who are unaccountable for their actions because of a mental disability. They are in an "infant state, innocent before God" (D&C 93:38). The prophet Mormon taught: "This thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin. . . . Little children need no repentance, neither baptism" (Moroni 8:10–11).

LET'S TALK ABOUT IT

1. Show a picture of the Savior and ask where Jesus went and what He did between His death and Resurrection. Look for answers as you read this article together. Discuss the "Common Questions" section.

2. Ask family members to tell how Jesus' visit changed the spirit world. How can we help people in spirit prison? Read "For Those Who Mourn," and bear testimony of the work that goes on today in the spirit world.

New Testament Times at a Glance

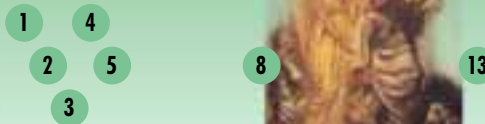
THE EARLY APOSTLES

THEIR LIVES AND LETTERS

A.D. 34

A.D. 36

Peter and Other Apostles



Life of Paul (Saul)

Others

Epistles (Letters)

Book of Mormon

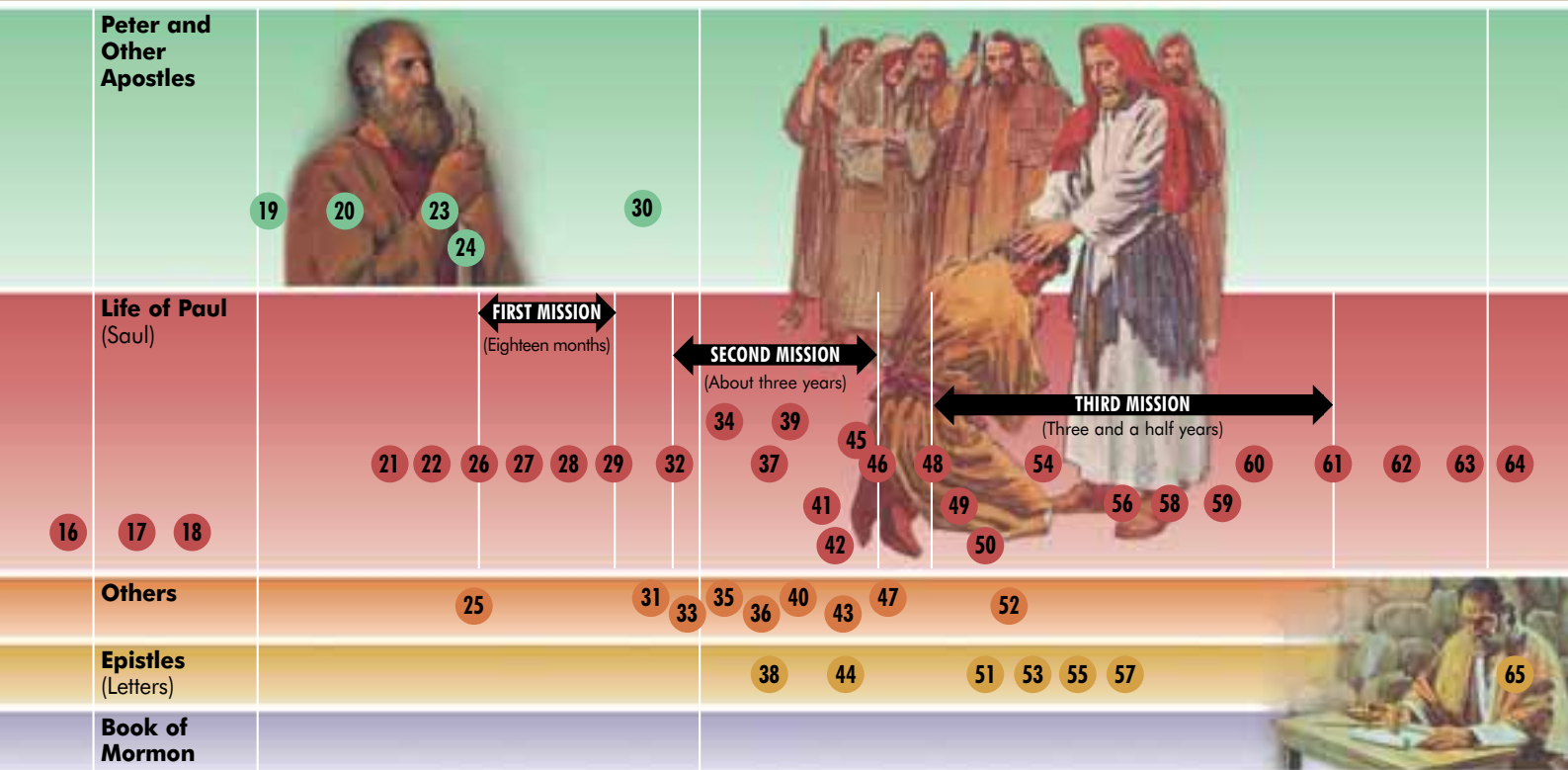
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85

Dates, including the dates when epistles were written, are approximate.

- 1 **Acts 1:1–11** Jesus ascended into heaven. Angels promised His disciples that He would return in great glory (see Bible Dictionary [BD], “Ascension,” 614; “Coming of Jesus Christ,” 648).
- 2 **Acts 1:12–26** The Lord chose Matthias to replace Judas Iscariot as an Apostle (see BD, “Matthias,” 729).
- 3 **Acts 2:1–47** The Holy Spirit was poured out on the day of Pentecost. Peter testified of Christ and many believed and were baptized (see BD, “Feasts,” 673).
- 4 **Acts 3:1–26** Peter healed a lame man at the temple and testified of the latter-day Restoration (see BD, “Beautiful Gate,” 620).
- 5 **Acts 4:1–31** Peter and John were imprisoned overnight and forbidden to teach of Christ. They continued to testify boldly.
- 6 **Acts 4:32–37** Church members were “of one heart and of one soul” and “had all things common” (v. 32).
- 7 **Acts 5:1–11** Ananias and Sapphira lied to the Lord and died.
- 8 **Acts 5:17–42** Peter and John were imprisoned by the Sanhedrin and set free by an angel. In spite of warnings, they continued to teach of Christ (see BD, “Gamaliel,” 677; “Sanhedrin,” 769).
- 9 **Acts 6:1–7** Seven faithful disciples were called and set apart to assist the Apostles.
- 10 **Acts 6:8–7:60** Stephen, one of the seven, bore testimony of Christ to the Sanhedrin. He was stoned to death (see BD, “Stephen,” 777).
- 11 **Acts 7:57–8:3** A young rabbi named Saul participated in the stoning of Stephen. Saul actively persecuted the Church (see BD, “Paul,” 742–43).
- 12 **Acts 8:4–13** Philip, another of the seven, baptized in Samaria (see BD, “Philip,” 750; “Samaritans,” 768).
- 13 **Acts 8:9–25** Peter and John went to Samaria to bestow the Holy Ghost by the laying on of hands. Simon, a new member, asked if he could buy the priesthood and was rebuked by Peter (see BD, “Confirmation,” 649).
- 14 **Acts 8:26–40** Philip taught and baptized an Ethiopian eunuch (see BD, “Ethiopia” and “Eunuch,” 667).
- 15 **Acts 9:1–22** Saul, on the road to Damascus, was blinded when Jesus appeared to him. At Damascus Saul was healed, baptized, and began to preach of Christ in the synagogues.

CLOCKWISE FROM LEFT: PETER AND JOHN HEALING THE LAME MAN AT THE TEMPLE, BY WALTER RANE; PETER DELIVERED FROM PRISON, BY A. L. NOAKES; PAUL ON THE ROAD TO DAMASCUS, BY EDWARD VEBEL



- 16 Acts 9:23–26; 2 Corinthians 11:32–33; Galatians 1:15–18** Saul went to Arabia, returning to Damascus after three years. When Jewish leaders conspired to kill him, he fled to Jerusalem, but many of the disciples at Jerusalem doubted that Saul was truly converted. Saul spent 15 days with Peter.
- 17 Acts 9:27** Barnabas spoke before the Apostles on behalf of the repentant Saul (see BD, “Barnabas,” 619).
- 18 Acts 9:29–30; Galatians 1:21–24** Saul went to Tarsus and spent about four years teaching in Syria and Cilicia.
- 19 Acts 9:31–43** Peter healed Aeneas and raised Dorcas from the dead (see BD, “Dorcas,” 658).
- 20 Acts 10:1–11:18** In a vision Peter was commanded to take the gospel to the Gentiles. The Holy Ghost fell upon Cornelius and his household, and they were baptized (see BD, “Cornelius,” 650).
- 21 Acts 11:25–26** Saul helped Barnabas minister to the Church in Antioch for a year (see BD, “Antioch,” 609).
- 22 Acts 11:29–30** Saul and Barnabas took relief supplies from the Saints in Antioch to the needy Saints in Jerusalem.
- 23 Acts 12:1–2** The Apostle James was beheaded by King Herod Agrippa I (see BD, “James,” 709).
- 24 Acts 12:3–23** Peter was imprisoned. He was freed by an angel of the Lord. The angel smote Herod, and Herod died.
- 25 Acts 12:25** Barnabas, Mark, and Saul returned to Antioch (see BD, “Mark,” 728).
- 26 Acts 13:1–12** Saul, with Barnabas and Mark, went to Cyprus to preach the gospel. Saul, now also called Paul, began his first missionary journey.

- 27 Acts 13:13–14:6** Paul visited Perga, Antioch in Pisidia, and Iconium, where he had great success in baptizing Gentiles (see BD, “Gentile,” 679–80).
- 28 Acts 14:6–19** In Lystra, Paul healed a crippled man. The citizens believed that Paul and Barnabas were gods. Paul was later stoned and left for dead.
- 29 Acts 14:20–15:3** After much success in Derbe, Paul returned to Antioch, stopping at some cities to strengthen the members.
- 30 Acts 15:4–29; Galatians 2:1–3** Peter presided at a council of Church leaders in Jerusalem, where it was decided what Gentiles must do to be good members. Paul, Barnabas, and Titus attended (see BD, “Titus,” 785–86).
- 31 Acts 15:30–35** Judas and Silas, accompanied by Paul and Barnabas, returned to Antioch. The decision of the Jerusalem conference was received with great joy (see BD, “Silas,” 774).
- 32 Acts 15:36–40** With Silas as his companion, Paul began his second missionary journey.
- 33 Acts 16:1–3** At Lystra, Timothy joined the Church and became a missionary companion to Paul and Silas (see BD, “Timothy,” 785).
- 34 Acts 16:8–11** Paul journeyed to Troas, where he had a vision directing him and his companions to go to Macedonia.
- 35 Acts 16:10–11** Luke joined Paul and his companions (see BD, “Luke,” 726).
- 36 Acts 16:12–15** At Philippi, Lydia and her household were converted to the Lord.
- 37 Acts 16:16–40** At Philippi, Paul and Silas were beaten and imprisoned. After an earthquake shook the prison, the jailer and his family were baptized. Paul and Silas were released from prison.
- 38 James** As a Church leader in Jerusalem, James wrote “to the twelve tribes which are

scattered abroad” (1:1). This may have been the first general epistle (see BD, “James, Epistle of,” 709–10).

- 39 Acts 17:1** Paul and his companions traveled through Amphipolis, Apollonia, and Thessalonica.
- 40 Acts 17:2–9** At Thessalonica, Jason, a kinsman of Paul, and others believed in Christ. A mob arrested Jason. Paul and his companions escaped (see BD, “Jason,” 710).
- 41 Acts 17:15–34** Paul left Timothy and Silas in Berea and traveled to Athens. Paul taught some Greek philosophers at Mars’ hill (see BD, “Epicureans,” 666; “Stoics,” 777).
- 42 Acts 18:1–3, 5, 11** Paul was reunited with Silas and Timothy in Corinth. Paul taught and labored there for one and a half years.
- 43 Acts 18:2–18** In Corinth, Aquila and his wife, Priscilla; Justus; and Crispus, a ruler of the synagogue, believed in Christ. Paul was arrested and taken before the Roman governor.
- 44 1 Thessalonians; 2 Thessalonians** From Corinth, Paul wrote two letters to the Saints in Thessalonica (see BD, “Epistles to the Thessalonians,” 743).
- 45 Acts 18:18–21** Paul journeyed to Ephesus and preached in the synagogue.
- 46 Acts 18:21–22** Paul went to Jerusalem, saluted the Church there, and returned to Antioch.
- 47 Acts 18:24–28** Apollos, an Egyptian Jew, went to Ephesus and was taught by Aquila and Priscilla (see BD, “Apollos,” 611).
- 48 Acts 18:23; 19:1** Paul visited and strengthened the Church in Galatia and Phrygia. He remained in Ephesus for about three years.
- 49 Acts 19:1–7** Paul gave the gift of the Holy Ghost to disciples baptized by Apollos.



- 50 Acts 19:11–20** Paul performed many miracles in Ephesus, and the Church grew there.
- 51 1 Corinthians** While in Ephesus, Paul wrote to the Saints in Corinth (see BD, “Epistles to the Corinthians,” 743–44).
- 52 Acts 19:23–41** In Ephesus worshipers of the Greek goddess Diana caused the people to riot against Paul and the Christians. Gaius and Aristarchus were taken by a mob but later released unharmed.
- 53 2 Corinthians** While in Macedonia, Paul wrote again to the Saints in Corinth.
- 54 Acts 20:1–2** Paul journeyed to Greece, where he remained for three months.
- 55 Galatians** Paul wrote to the Saints in Galatia (see BD, “Epistle to the Galatians,” 744–45).
- 56 Acts 20:2–6** Paul and seven companions visited and preached in the cities of Greece.
- 57 Romans** Paul wrote to the Saints in Rome (see BD, “Epistle to the Romans,” 745).
- 58 Acts 20:6–12** At Troas, Paul restored the life of a young man named Eutychus.
- 59 Acts 20:13–38** On his way to Ephesus, Paul stopped in Miletus and warned the Saints of apostasy. He told them that he must go to Jerusalem for Pentecost.
- 60 Acts 21:1–15** On his way to Jerusalem, Paul visited the Saints in Tyre and Caesarea.
- 61 Acts 21:16–23:10** Paul met with Church leaders in Jerusalem. He went to the temple, causing a riot. He told the Sadducees and Pharisees of his conversion to Christ. He was arrested by Roman soldiers and taken to Caesarea for his own safety.
- 62 Acts 23:11–26:32** Paul appeared before two Roman rulers, Festus and Herod Agrippa II. Paul told them of his conversion and bore testimony of Christ. They decided to send

him to Rome for trial (see BD, “Agrippa,” 605; “Festus,” 674).

- 63 Acts 27:1–28:16** Under Roman guard, Paul sailed to Rome. Shipwrecked at sea, he swam to Melita (Malta). Paul was unharmed by a snakebite and healed many.
- 64 Acts 28:16–31** Paul was under house arrest for two years in Rome.
- 65 Ephesians; Philippians; Colossians; Philemon; Hebrews** In Rome, Paul wrote to the Saints in the cities of Colosse, Philippi, and Ephesus, and to a disciple named Philemon. He also explained to Jewish members of the Church that the law of Moses was fulfilled by the law of Christ (see BD, “Pauline Epistles,” 745–47).
- 66 1 Timothy 1:3; 2 Timothy 4:13, 20; Titus 1:5; 3:12** Released from prison, Paul journeyed to Greece and probably revisited the Saints in many cities. He may have even preached in Spain.
- 67 1 Timothy; Titus** From Greece, Paul wrote his first letter to Timothy. He also wrote a letter to Titus, who was in Crete.
- 68 1 Peter** Peter wrote to the Church, probably from Rome (see BD, “Peter, Epistles of,” 749–50).
- 69 Mark 1:1; Luke 1:1–4; Acts 1:1** Mark and Luke wrote their Gospels, and Luke wrote the Acts of the Apostles.
- 70 Matthew 1:1** Matthew wrote his Gospel.
- 71 2 Timothy 4:6** Paul was arrested and sent to Rome for another trial.
- 72 2 Timothy** Paul wrote again to Timothy. This was Paul’s last New Testament letter.
- 73** Paul was most likely executed in Rome at the time Nero was emperor of Rome.
- 74 2 Peter** Peter wrote again to the Church.
- 75 2 Peter 1:14** Peter was also probably executed during the reign of Nero.

- 76** The city of Jerusalem, including the temple, was destroyed by the Romans. Many Jews were killed or scattered.
- 77 Jude** Jude, the brother of James, wrote to the Church, warning of apostasy (see BD, “Jude, Epistle of,” 719).
- 78 Revelation 1:9** While living in Ephesus, John was banished to the Isle of Patmos.
- 79 Revelation 1–22** John had a vision of the Lord and received messages for seven branches of the Church. He wrote the vision and sent it to the Church. He also saw events of the latter days and the ultimate triumph of God and His kingdom through the Savior Jesus Christ (see BD, “Revelation of John,” 762–63).
- 80 John 21:25** John wrote his Gospel.
- 81 1 John; 2 John; 3 John** John wrote three letters. He taught of Christ and love. He urged members to be faithful to the truth (see BD, “John, Epistles of,” 715).
- 82 John 21:20–24** John was translated so he could continue his mission on earth until the Second Coming of Christ.
- 83 2 Thessalonians 2:3** The Great Apostasy.

BOOK OF MORMON

- 84 3 Nephi 11:1–26:15** Jesus Christ visited and ministered to the people in America.
- 85 4 Nephi 1:1–3** All the people were converted to the Lord and had “all things common among them” (v. 3).
- 86 4 Nephi 1:7–18** The people rebuilt their cities. There was no contention in the land, and “there could not be a happier people” (v. 16).
- 87 4 Nephi 1:19** There was continuous peace in the land. Nephi passed the records on to his son Amos.

Staying Power

Hold fast to those basic principles that are tried and true.



Consistently develop your talents, protect and preserve your honesty and integrity, and build a sound character. This is the secret of real staying power.

BY ELDER L. TOM PERRY
Of the Quorum of the Twelve Apostles

John Wooden, the legendary basketball coach at the University of California, Los Angeles, was a man who understood what it takes to succeed. In his 40 years of coaching, he worked at UCLA for 27 years, during which his teams never had a losing season. In fact, he led his teams to 10 national championships in his last 12 years at UCLA.

Coach Wooden cited some of the reasons for his “staying power”: “I emphasized constant improvement and steady performance. I have often said, ‘The mark of a true champion is to always perform near your own level of competency.’”

The well-known coach commented that he probably scouted opponents less than any other coach he knew—less, in fact, than most high school coaches. Instead, he taught his players the basics, because he recognized that sound offensive and defensive principles would serve them well no matter what style of play they encountered.

He was as concerned with a player’s character as he was with the player’s ability. “While it may be possible to reach the top of one’s profession on sheer ability,” he said, “it is

impossible to stay there without hard work and character.” Wooden looked for athletes who played a clean game and who were constantly trying to improve themselves in order to strengthen the team. “Then, if their ability warranted it,” he explained, “the championships would take care of themselves.”¹

Coach Wooden identified some important principles that were the bedrock of his championship teams. Perhaps we can apply those same principles as we work to better ourselves as a community of Saints. First, consistently do your best with the talents your Father in Heaven has given you. Second, concentrate on the basics, because they are appropriate in any situation or season of life. Third, worry more about developing sound character than about building reputation.

Consistently Do Your Best

One of my favorite scriptures is found in the eighth chapter of Psalms:



"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . .

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalm 8:1, 3-5).

I like to think of myself as a junior angel with the power and potential of an eternal being.

I am absolutely amazed as I watch the growth and development of my grandchildren. I marvel at how different they are in appearance and personality, even though they come from a common heritage and similar environments.

Let me describe the oldest sons of each of my three children. The son of my eldest daughter was a serious student. He has grown, progressed, and received a master's

degree in engineering. All through his school experience, he has ranked in the top of his class. He was a very disciplined child and is so today, as he assumes the role of provider for a wife and a child.

I remember baby-sitting at his house when he and his sister were young. His discipline was a source of my frustration. I would gather the children around me to read a story before

Legendary basketball coach John Wooden identified some important principles that were the bedrock of his championship teams. Perhaps we can apply those same principles as we work to better ourselves as a community of Saints.

1. Consistently do your best.
2. Concentrate on the basics.
3. Develop sound character.



they retired to bed. Just as I would be getting to the good part of the story, the clock would strike the appointed bedtime hour. My grandson would announce that it was time to go to bed. He would not let me finish the page or even a sentence. The established bedtime had arrived. End of story.

My son's eldest boy is also a very excellent student. He is currently attending Brigham Young University, after successfully completing a mission in Japan, where he was required to not only learn Japanese but also Portuguese. He reasons things out very carefully. He supports all of his arguments with numerous facts. I've considered his reasoning to be, at times, brilliant.

The son of my youngest daughter is fascinated with anything mechanical. He is currently serving a mission in the Massachusetts Boston Mission of the Church. He was able to save for his mission by working after school in the computer businesses around Provo. He was so skilled in how computers operate that from the time he was 14, he has been in demand after school to come in and straighten out computer problems in several firms. I will never forget his interest in mechanics. When he was just a child, I took him on a tour of Temple Square to show him the beautiful flowers, trees, and buildings. He had no interest in them. He spent his time finding the sprinkler heads on the grounds and testing them to see if they were screwed in tightly.

Three boys springing from the same family tree—how different each of them is in appearance and talent!

All of us are endowed with abundant talent, beauty, and ability. Our lack of productivity can never be blamed on a lack of raw material. Elder Richard L. Evans (1906–71) once wrote:

"We know of no one in life who isn't an Important Person. We know of no man on the street (or in the gutter, for that matter) who isn't a child of God with the same rights and with the same relationship to his Father in heaven as all the rest of us have.

"We know of no one, young or old, from infants to elderly individuals, whose past or whose potential we would

want to appraise as being unimportant. We know of no one we might see in any public place—on subways or busses, or walking in shabby shoes—or any boy selling papers . . . who doesn't have an inestimable, unknown potential, here and hereafter."²

Concentrate on the Basics

Coach Wooden taught basic principles to his players, guidelines like "Never give the outside to any forward who tries to drive around you." The game of life is also governed by some basic principles. Two of the more important principles we live by are integrity and honesty.

The Lord loves those who have integrity. He said about the Prophet's brother Hyrum Smith, "Blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord" (D&C 124:15).

What is the meaning of *integrity*? We can find several definitions in the dictionary: rigid adherence to a code or standard of values; moral soundness, especially as it relates to steadfastness to truth, purpose, responsibility, or trust; moral and ethical strength; or the quality of being whole, complete, undivided.

The Lord described Job as a man who was perfect and upright. As Job was suffering untold trials and tribulations, his wife said to him, "Dost thou still retain thine integrity?" (Job 2:9). Even with all his problems and challenges, Job "sinned not" (Job 1:22). And the Lord said, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil . . . and still he holdeth fast his integrity" (Job 2:3).

When Job's friends falsely accused him of sin, he said: "All the while my breath is in me, and the spirit of God is in my nostrils;

"My lips shall not speak wickedness, nor my tongue utter deceit.

"God forbid that I should justify you: till I die I will not remove mine integrity from me.

"My righteousness I hold fast, and will not let it go" (Job 27:3–6).



Abraham Lincoln is remembered for what he did but also for what he was—a forthright man of integrity.

Job invited judgment from God so “that God may know mine integrity” (Job 31:6). Job’s conscience was clear, for he knew he was honest and upright in all of his endeavors, and he would never compromise his integrity.

Many years ago when the railroad was just beginning to cross the United States regularly, President Brigham Young (1801–77) said to a group of Church members: “We want the Saints to increase in goodness, until our mechanics, for instance, are so honest and reliable that this Railroad Company will say, ‘Give us a “Mormon” Elder for an engineer, then none need have the least fear to ride, for if he knows there is danger he will take every measure necessary to preserve the lives of those entrusted to his care.’ I want to see our Elders so full of integrity that they will be preferred by this Company for their engine builders, watchmen, engineers, clerks, and business managers.”³

Abraham Lincoln said: “I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have.”⁴ Lincoln is remembered for what he did but also for what he was—a forthright man of integrity.

The principle of honesty is a close relation to that of integrity. Our thirteenth article of faith begins with the statement “We believe in being honest.” We do not believe in honesty merely as a matter of policy. Honesty is a principle of salvation in the kingdom of God.

Moses gave us the following counsel: “If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth” (Numbers 30:2).

I learned early in my business career that dishonesty is like a disease. It requires a strong antidote to effect a cure. It seemed that every time I was compassionate and

gave a dishonest person a second chance, I lived to regret it. It seemed that once they lost their honesty, they had to hit bottom and suffer severe consequences before there was any hope for a permanent cure.

It was Brigham Young who said, “Simple truth, simplicity, honesty, uprightness, justice, mercy, love, kindness, do good to all and evil to none, how easy it is to live by such principles! A thousand times easier than to practice deception!”⁵

Develop Sound Character

President David O. McKay (1873–1970) related the experience of standing in a sculptor’s yard in Florence, Italy. There he observed broken, irregular pieces of granite from which the sculptor created works of art. In the yard he also observed a magnificent figure, a statue of David, carved more than 400 years before from pieces of stone as crude as those around the yard. He compared the carving of stone to the carving of a soul and asked the question “Is it going to be a deformed one, or is it going to be something admired and beautiful for time and throughout eternity?”



As with hard-working Hyrum Smith, the Lord loves those who have integrity. He said of the Prophet’s brother, “Blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord” (D&C 124:15).

President McKay's account reminds us that it is our responsibility to carve out our own lives, to carve out the character we would like to have. Our tools are our ideas and thoughts.

The English novelist Charles Reade said: "Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny."⁶

We become what we think and do. Habits mold our character. Good habits are not acquired from good intentions only; they are developed in the workshop of our daily lives. They are fashioned in the often uneventful, commonplace routines of life and strengthened by practice.

Brigham Young University president Ernest L. Wilkinson once said: "Good character is not something to be obtained by ease and indulgence, or by something socially agreeable. It cannot be acquired by absorption or by proxy, or on the auction

block. It is a reward derived from honest trial in overcoming difficulties. We grow by mastering tasks which others consider to be impossible."

This very day you are forming habits that will be part of your life forever. The English author Samuel Johnson wrote, "The chains of habit are generally too small to be felt till they are too strong to be broken."⁷

Positive habits are as difficult to make as negative habits are difficult to break. It takes desire, repetition, and time to form them.

The prophets through the ages have counseled and encouraged each of us to develop a sound character. Paul's warning to the Galatians applies to all of us:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

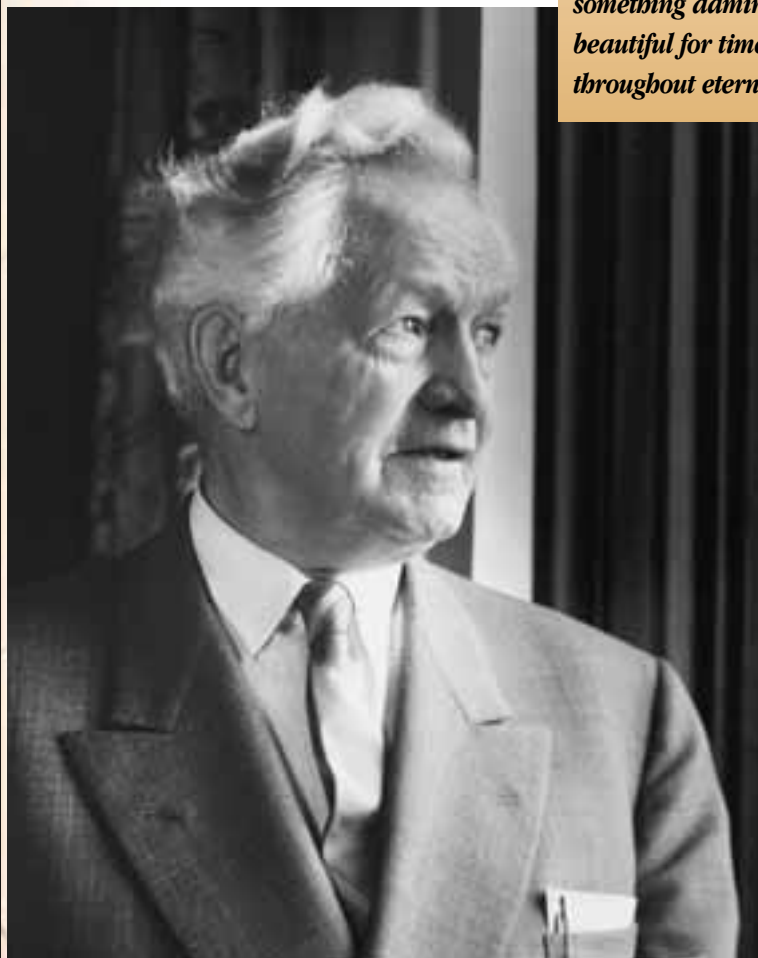
"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:7-9).

If we sow seeds of decency and goodness, the fruits of our honest labors will be blessings in heaven.

Hold fast to those basic principles that are tried and true. Consistently develop your talents, protect and preserve your honesty and integrity, and build a sound character. This is the secret of real staying power, for these are principles that will not depreciate with time. Why? Because they are God-given principles founded on eternal truths. ■

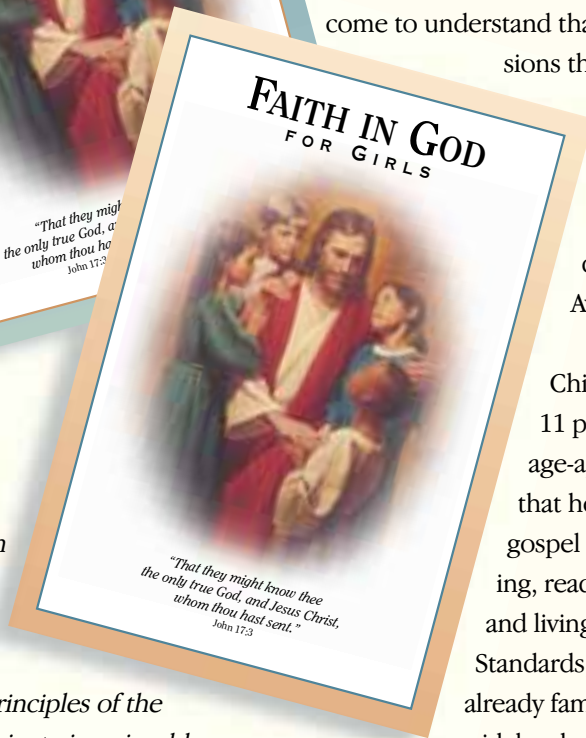
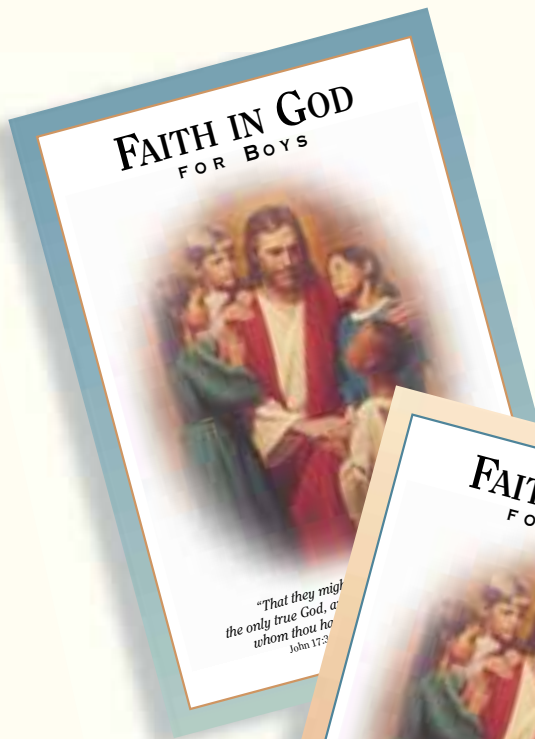
President David O. McKay compared the carving of stone to the carving of a soul and asked the question "Is it going to be a deformed one, or is it going to be something admired and beautiful for time and throughout eternity?"



NOTES

1. *Wall Street Journal*, 23 Apr. 1986, 39.
2. Quoted in Richard L. Evans Jr., *Richard L. Evans—The Man and the Message* (1973), 304.
3. *Teachings of Presidents of the Church: Brigham Young* (1997), 24.
4. Emerson Roy West, comp., *Vital Quotations* (1968), 178.
5. *Discourses of Brigham Young*, sel. John A. Widtsoe (1954), 232.
6. Quoted in Burton Stevenson, comp., *The Home Book of Quotations* (1934), 845.
7. Quoted in Charles Noel Douglas, comp., *Forty Thousand Quotations* (1917), 912.

FOSTERING Faith in God



The Primary is launching a new Faith in God Award program to assist parents and leaders in helping children learn to apply the principles of the gospel as they participate in enjoyable, engaging activities. In an interview, the Primary general presidency, Coleen K. Menlove, Sydney S. Reynolds, and Gayle M. Clegg, explained the new Faith in God guidebooks.

Question: What is the purpose of the Faith in God guidebooks?

Sister Menlove: The purpose of Primary is to teach children the gospel of Jesus Christ

and help them learn to live it—with joy! The purpose of the guidebooks is to help bring this about by helping children learn to live gospel principles and develop testimonies of faith. As children participate in the Faith in God activities, they will find joy in living the gospel of Jesus Christ each day. They will come to understand that many of the decisions they make today will

help them better prepare for their future roles.

Question: How does the Faith in God Award program work?

Sister Reynolds:

Children ages 8 through 11 participate in engaging, age-appropriate activities that help them develop gospel habits such as praying, reading the scriptures, and living “My Gospel Standards,” with which they are already familiar. The Faith in God guidebooks will be used in their

homes, at Primary, and during activity days. Our hope is that as they work on the activities in the guidebooks, they will feel the blessings of belonging to The Church of Jesus Christ of Latter-day Saints and become closer to their Heavenly Father and their families.

Question: Tell us about the Faith in God guidebooks.



Primary general presidency: Sister Coleen K. Menlove, Sister Sydney S. Reynolds, and Sister Gayle M. Clegg



Children will work on activities in three categories: learning and living the gospel, serving others, and developing talents.

Sister Clegg: There are two guidebooks, one for boys and one for girls. They are beautifully illustrated with original artwork and are just the right size to fit inside their scriptures. We hope the illustrations will remind the children of the Savior's love for them. On the inside front cover is a place for each child to add his or her own picture above this wonderful statement: "I am a child of God. I know Heavenly Father loves me, and I love Him. I can pray to Heavenly Father anytime, anywhere. I am trying to remember and follow Jesus Christ." As they tuck these words deep in their hearts, our hope is that they will feel happiness and peace in knowing who they are.

The guidebooks include the Articles of Faith, "My Gospel Standards," and a letter of love and counsel from the First Presidency to help children develop faith. Also included is helpful information for parents and leaders, along with a page for the children to track their progress. On the inside back cover is the Faith in God Award.

Question: How does a child earn the Faith in God Award?

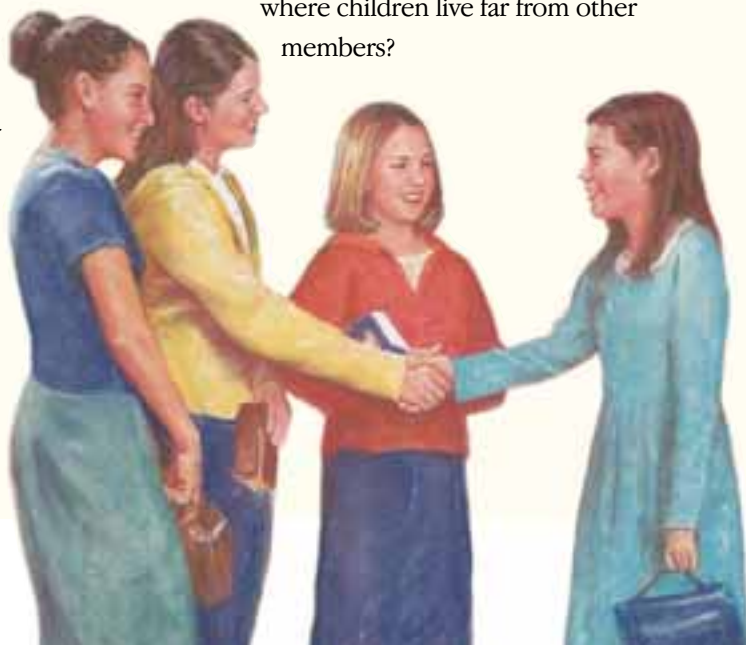
Sister Menlove: There are certain basic requirements that each child will need to fulfill, such as praying,

studying the scriptures, keeping the commandments, honoring parents, and paying tithing. In this way, children will have opportunities to experience the joy of living the commandments at an early age.

In addition to these basic requirements, children will work on activities in three categories: learning and living the gospel, serving others, and developing talents. They might choose an activity that will help them know more about their ancestors as they prepare a pedigree chart or write a history about one of their grandparents. They could go to a museum or a play, or they might find it enjoyable to plan a fitness program or learn a new game or sport. A child may also plan an activity that meets his or her own goals or needs.

In their 11th year, children will do additional activities that prepare boys to receive the Aaronic Priesthood and girls to enter Young Women. Boys will meet with the deacons quorum adviser or presidency to learn what it means to be part of a deacons quorum and what responsibilities that entails. The girls will meet with a member of the Young Women presidency or Beehive class presidency to learn about the purpose and importance of the Young Women program.

Question: Will the program work in wards or branches with small Primary groups or where children live far from other members?



In their 11th year, children will do additional activities that prepare boys to receive the Aaronic Priesthood and girls to enter Young Women.

Sister Reynolds: The Faith in God guidebooks are for everyone! Activities can be done individually, with help from family members, or with the child's activity days group. Activity days, which replace achievement days, offer a wonderful opportunity to gather with friends and learn the gospel in enjoyable, engaging ways. Activity days also provide opportunities for children to be missionaries by inviting friends who are not members of the Church.

If children live far from the ward or branch meetinghouse, the activities can be done at home. Activities in the Faith in God guidebooks can be adapted to meet each child's circumstances and needs.

Question: So the program is flexible enough to allow children in any situation to participate?

Sister Clegg: Yes! Every child can enjoy the blessings of these activities. On the last page of the book is a Faith in God Achievement Record tracking sheet, which allows the children to record their activities as they complete them. When they complete two activities in each of the three sections for each year they participate in activity days, they will show the tracking page in the guidebook to the Primary president and bishop or branch president for their signatures.

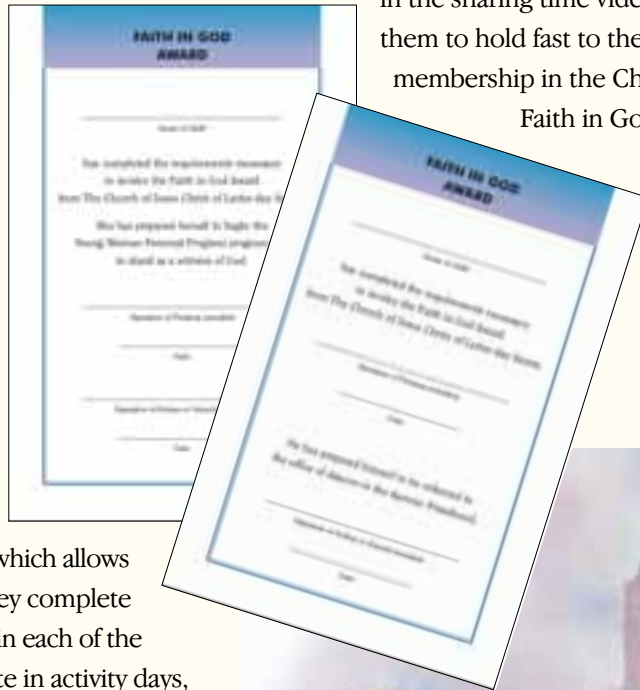
Many children are already working on the Gospel in Action Award. They will find that the requirements they have completed for Gospel in Action easily transfer into the Faith in God guidebooks. Boys who are participating in the Boy Scouts of America and have been working on their Cub Scout Faith in God Award will still be able to earn the Boy Scouts of America Religious Square Knot patch by completing the activities marked with the square knot in the *Faith in God for Boys* guidebook.

Question: What should be the result in the lives of children who participate in the activities outlined in the Faith in God guidebooks?

Sister Menlove: We pray that the children will each learn who they are and what they might become as they participate in these activities. Awards and patches are nice, but these guidebooks are intended to help children better

understand and keep the covenants they made as they were baptized. Participating in activities focused on principles of the gospel will help prepare them to be worthy to enter the temple someday, to become more like the Savior, and to achieve their great potential as children of God.

When President Hinckley spoke to the Primary children in the sharing time video, he encouraged them to hold fast to the gospel and to their membership in the Church. Earning the Faith in God Award will help them follow the prophet and do just as he asked. ■



These guidebooks will prepare you to be worthy to enter the temple someday.

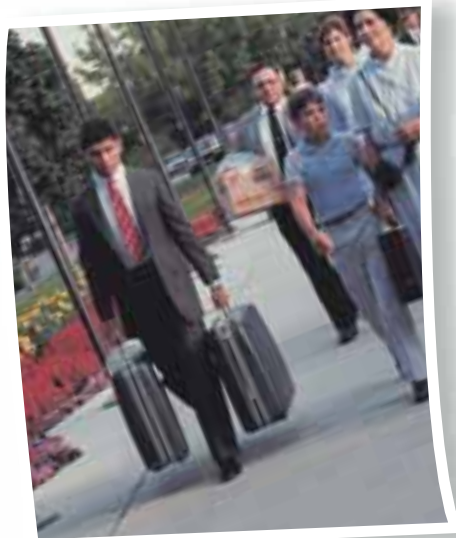
HELPING FROM HOME

*Family and friends can make a crucial difference
in the success of full-time missionaries.*

BY DALLAS H. AND
MARJORIE S. BRADFORD

When young men and women choose to honor a call to serve a full-time mission, they embark upon a life-changing adventure. They can no longer be just the carefree teenagers, friends, or sons and daughters you have come to love. They are earthly representatives of the Lord Jesus Christ. They have made important covenants and are asked to do their best to fulfill serious responsibilities. You will probably need to make some changes as well, particularly in the ways you regard and treat them.

During our experiences as mission president and companion, we learned some things we know can help you support your loved ones as they serve a full-time mission. We encourage you to do all you can to help them come to understand the wonderful and unique relationship they can have with Heavenly Father and His Son. You can help by respecting and reinforcing the dignity, obedience, and sense of responsibility required of a missionary. Your crucial role begins before they report to a missionary training center



(MTC); carries on through letters, packages, and twice-a-year telephone calls; and continues after they return home.

Preparing for the MTC

The Lord set the standard for full-time missionary service when He said:

“If any man will come after me, let him

deny himself, and take up his cross daily, and follow me.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it” (Luke 9:23–24).

Before missionaries arrive at a missionary training center, they must begin the process of choosing to “deny themselves” for the sake of the Lord. This can be done by giving up their involvement in most of the secular hobbies and interests that have occupied their time and energy. Uplifting and enriching substitute activities include prayer, study of the scriptures and missionary discussions, missionary work, and attending Church meetings and activities.

Denying oneself does not always come easily. We are aware of a young man who called his mission president as he was packing his bags to enter the MTC. “President, it



will be okay for me to bring my video game, won't it?"

"No, Elder, you should leave it home."

"Oh, President, I won't use it at the MTC, and I promise that I will only take it out on preparation day!"

"No, Elder, you should leave it home."

"Well, okay. I'll just bring it on the plane and send it home when I get to the mission field."

"No, Elder, you should leave it home."

This obedient missionary left his video

**You can help
your son or daughter
prepare by
reinforcing the dignity,
obedience, and
sense of responsibility
required of a
missionary.**

game home, and it was never mentioned again. He was beginning the beautiful transformation of losing himself in the service of the Lord.

The principle of "losing oneself" can apply to many aspects of behavior, including dress and grooming. When some of our elders arrived at the mission home, they were still struggling with faddish hairstyles. When counseled about her inappropriately trendy clothing, one sister complained that the

acceptable missionary clothing for sisters was “not me.”

As a family member or friend, you can help your missionary forgo worldly habits and possessions. Each missionary receives a packet of instructions with the mission call. Parents should read these instructions with their missionary. Others could also become familiar with these instructions. All can encourage the missionary to remember and follow them during this crucial time of preparation. After your missionary has been set apart, you might use the title *elder* or *sister* to refer to him or her. When you show that you respect the sacred missionary calling, you help these young people better understand that they are, indeed, chosen disciples of the Savior.

Letters and Packages

The Lord taught a principle that can be applied to missionaries and their families and friends when He admonished, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:62). Once your missionary enters the MTC, everything you say and do should help him or her stay focused on the task and challenges ahead.

The letters and packages you send carry powerful messages to your missionary and to his or her companion. A letter from home can be like pure spring water to the thirsty soul. What you say in a letter may

very well be the highlight of the week.

It is natural when writing a letter to write about those things in which you are involved. May we suggest, however, that when you write your missionary, you try to limit describing what is going on at home. Rather than telling about sporting events or who is dating whom, center your comments on the gospel of Jesus Christ and missionary work. Ask for whom you could pray. Follow with interest the progress of your missionary’s investigators. Share a favorite scripture or describe a lesson from your life that might apply to a situation the missionary is facing. This will help your faithful missionary to continue putting his hand to the plough without looking back and being distracted by events at home.

A former mission president shared with us how a new missionary and one of his friends back home learned this important lesson. The elder had been called to a mission far away from home. This was a fine young missionary with a strong background in the gospel. At his first interview with his mission president, it became evident that he was lonely and suffering emotionally. He asked to be reassigned to a mission closer to home. After some counsel from the mission president, the missionary agreed to stay. When it was reported later that the missionary was receiving a letter almost every day and a package every week from a young woman back home, the mission president

USE OF E-MAIL FOR MISSIONARIES



- Missionaries may use e-mail only on preparation day to communicate with family members.
- Missionaries may use computers in public facilities such as libraries or appropriate commercial outlets.
- Companions should always be together while using a computer.
- Missionaries should not impose on Church members who may have computers.
- Any cost for using e-mail is to be paid by the missionary.
- Missionaries should exercise caution in the content and language of the e-mail, making certain that no confidential or sensitive information is included. The potential abuse of e-mail through multiple mailings can spread such information widely.
- Due to limited resources, missionary training centers will not provide e-mail service for missionaries.
- An individual missionary who abuses the privilege may be prohibited from using e-mail by his or her mission president.
- Under the direction of area presidencies, mission presidents will establish other guidelines as needed.

realized why the missionary was having trouble focusing on the work. The young woman was contacted and readily agreed to do anything to help the missionary—even if it meant limiting her letters and packages to once a week or less. The effect of this change on the elder was remarkable, and he served an honorable mission.

There are frequently difficult issues at home about which a missionary should be notified. Whenever there is the death of an immediate family member, the mission president should be called first, preferably by the missionary's home stake president. In times when a less intimately known person dies or suffers a tragedy, it may be more appropriate to notify the missionary in a brief letter. A considerate bishop or home teacher might also send a letter assuring the missionary that "these matters at home are being taken care of. You keep your focus and energy on your mission, and we will take care of the situation."

It is probable that your missionary will at some time write to complain about one thing or another. If you encourage the complaining, the missionary could become less effective. Advise your missionary to focus on the work. Remember the letter sent to a complaining young Elder Gordon B. Hinckley by his father: "Dear Gordon, I have your recent letter. I have only one suggestion: forget yourself and go to work."¹

Missionaries are now authorized to communicate with the home front using e-mail.

PHOTOGRAPH BY CRAIG DIMOND



When you write your missionary, try to limit describing what is going on at home. Center your comments on the gospel of Jesus Christ and missionary work.

This can be a wonderful blessing, especially for families who have missionaries in areas of the world where traditional mail service is unreliable. There are, however, some specific guidelines on how this new tool is to be used (see sidebar, "Use of E-Mail for Missionaries"). Acquaint yourself with them, and follow them as a protection to yourself and your missionary.

Sending certain kinds of packages can have unexpectedly adverse effects. One mission president explained how difficult it was for one missionary who had a companion from a wealthy background. Each time the family sent a package filled with goodies, clothes, books, and money, the less-affluent companion was pointedly reminded that his family would never be able to send such packages. When you decide to send a package, consider including something of equal or greater value for your missionary's companion. Make birthday or holiday gifts modest and appropriate to the missionary lifestyle.



PHOTOGRAPHS: BELOW, BY RICHARD ROWNEY; LEFT, BY CRAIG DIMOND

Visits or Calls to Your Missionary

Family and friends who travel to where their missionary is located, such as to an MTC, airport, or area in the mission, most often want to make just a brief visit. They view it as a wonderful opportunity to encourage the missionary and express their love and best wishes. Most often, however, these visits cause the missionary's thoughts to turn toward the home front. And for the duration of the visit, your missionary will have to "take the hand off the plough" (see Luke 9:62).

As you contemplate whether to visit your missionary, consider the impact such a visit will likely have on a companion or other missionaries in the district or mission. It has been our experience that the distractions almost always far outweigh the value of the visit. We suggest you contact the missionary's home stake president before planning the visit. He may choose to discuss the matter with the



If you are not careful, the telephone calls that are permitted can have a distracting effect upon your missionary.

mission president and then advise you on what would be best for your missionary.

Parents and immediate family members are permitted, even encouraged, to telephone their missionaries twice a year, usually on Mother's Day and Christmas. As with your letters, we encourage you to focus these conversations on the well-being of your missionary, the status of the work in his or her area, and the investigators and new members he or she is teaching. Resist

the temptation to bring the missionary up to date on news of the family, the ward, or other friends.

If you are not careful, these phone calls can have a distracting effect upon your missionary. We are aware of situations when these calls became "dumping sessions" with all the bad news from home. Well-meaning parents also sometimes invite the missionary's close friends to their home for the phone call. This puts the missionary in an uncomfortable position, for mission rules restrict missionaries from calling or e-mailing friends. Make these phone calls an uplifting family-only occasion for expressions of love, gratitude, and testimony.

Recently Church leaders have instructed that these calls should be brief. Many families cannot afford the expense of long-distance telephone calls. Even if you can afford it, your missionary's companion may come from a family that cannot. A lengthy phone conversation could make such a companion feel deeply disappointed.

WE ALL CAN SUPPORT THEM



"The missionaries need our faith and prayers. Pray fervently every day for their safety and

protection, for this is one very important way we all can support them in accomplishing their essential assignment of proclaiming the gospel to all the world."

Elder M. Russell Ballard of the Quorum of the Twelve Apostles, "Duties, Rewards, and Risks," *Ensign*, Nov. 1989, 35.

Returning Home

You will probably be more excited and ready for your missionary's homecoming than he or she will be! Often your calendar is marked and you are counting the days long before the missionary even begins to think about coming home. This is normal, but don't let your enthusiasm carry over too much into your letters. Your missionary needs to remain focused on serving the Lord and the people he or she has come to love. We knew a missionary who stopped reading his mother's letters during the last few weeks of his mission because, as he said, "She is so trunky!" Help your missionary remain involved in his mission up to the very last day.

It's also important to expect that your missionary will return a changed person as a result of serving the Lord. Give yourself and your missionary some time to get reacquainted. One father called his son's mission president the week the son was to arrive home and excitedly reported: "We've put his room back just the way it was before he left. We put his stereo system back in place and gathered his CDs from around the house to be all ready for his return home."

"No, no," the president replied in alarm. "Your son is a different person. He has been tutored by the scriptures and by the Spirit of the Lord. We hope his taste in music has changed. Please give him a chance to demonstrate how his mission has made a difference in his life."

Wise parents will give their returning son or daughter time to make the transition into "civilian" life. We are aware of a parent who arranged a surprise date for the missionary on the night of his arrival home, immediately after his release by the stake president. This caused the missionary great embarrassment (and made his date uncomfortable as well).

Encourage your returned missionary to continue living the lessons learned on the mission. Your son or daughter need not continue the manner of dress followed by

full-time missionaries, but returned missionaries are expected to continue to be a good example, especially to the youth. The standard we suggested was that they dress and act in a way that would not embarrass them if they should happen to meet someone they baptized.

You Can Make a Difference

Generally, the greatest desire of family and friends is that the young men and women who accept the call to serve as representatives of Jesus Christ will recognize and honor the extraordinary nature of their duties. Those of us who remain on the home front have the responsibility and opportunity to support them. Fulfilling this responsibility often requires significant changes in the way we regard and treat them. As we give our missionaries the degree of respect they deserve in their sacred calling, we can help them become all that the Lord intends for them to be. ■

NOTE

1. In Sheri L. Dew, *Go Forward with Faith: The Biography of Gordon B. Hinckley* (1996), 64.

Dallas H. and Marjorie S. Bradford are members of the Moss Hill Ward, Bountiful Utah Central Stake.

LET'S TALK ABOUT IT

1. Ask a family member to walk forward while looking backward. How straight was he or she able to walk? Have someone walk forward while looking forward. Why is it easier to walk in a straight line this way? How could this lesson be applied to full-time missionaries and their families and friends? (See Luke 9:62.)

2. Ask family members to list ways suggested in this article to help support missionaries as they prepare to enter the MTC, while on the mission, and after returning home. Discuss why each suggestion would be helpful. Choose two or three items on the list and do them for a missionary from your ward or branch.

Commit

Thy Way unto the Lord

How can we strengthen our commitment to Heavenly Father and Jesus Christ?



BY ELDER JERALD L. TAYLOR
Of the Seventy

Some time ago I presided over a stake conference in Momostenango, Guatemala. Prior to the conference, I was surprised when stake president Francisco Rosales recommended that the Saturday meetings be held in the morning instead of in the afternoon, when these meetings are usually scheduled. When I asked the reason for the change, President Rosales said it was safer for the people to travel early in the morning so they could return to their homes before dark.

He explained that many of these Saints would leave their homes at about 3:00 A.M., often in the rain, and walk two to three hours down the mountain trails to get to their small meetinghouses. There they would climb into the back of a small pickup truck and travel another two hours, standing up, to the stake center for the conference. After the Saturday meetings they would return to their homes the same way. On Sunday they would repeat the process. During the two days of conference, they traveled as much as 16–20 hours.

Brother Daniel Ixcoy Torres and his family are among these faithful Saints. They walk four hours every Sunday, round trip, to attend their Church meetings. Brother Ixcoy says his family does this “because we have made a commit-

ment to God to obey the commandments and because it is important to partake of the sacrament each Sunday.” Brother Ixcoy’s 18-year-old son, Pedro, says it is a blessing for them to accept callings in the Church and obey instructions from their leaders.

What shining examples of commitment to the gospel are these wonderful Saints!

The scriptures tell us to “commit [our] way unto the Lord” (Psalm 37:5). How might we become more committed to the gospel? What can we learn from the Savior regarding commitment? What principles help us understand the importance of being committed to Heavenly Father and Jesus Christ?

The Perfect Exemplar

There is no better example of commitment than Jesus Christ. His love for His Father was perfect, and He was committed to doing the Father’s will in all things. He proclaimed, “For I came down from heaven, not to do mine own will, but the will of him that sent me” (John 6:38). This desire not only guided His mortal life but led Him to make the ultimate sacrifice in the Garden of Gethsemane and on the cross.

The Savior knew who He was, which further enabled Him to be fully committed to the Father and to His plan of salvation. He

When we are truly committed to Heavenly Father and Jesus Christ, we stay true to our principles no matter what our circumstances may be.



was the eldest spirit child of Heavenly Father (see D&C 93:21). He was the Father's Only Begotten Son on the earth (see Moses 1:6). He knew Heavenly Father's plan and His own divine role in it: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have life, and that eternally" (Ether 3:14).

How can we follow Christ's example of commitment? We can love Him and Heavenly Father and likewise say, "Not my will, but thine, be done" (Luke 22:42). We can learn more about who we are: beloved children of Heavenly Father, with the potential to become as He is. And we can seek to better understand our own role in Heavenly Father's plan and our responsibility to do our part, however small, to help Him "bring to pass the immortality and eternal life of man" (Moses 1:39). To be committed, we must learn our duty and then "act . . . in all diligence" (D&C

Those who are committed to the Lord trust in Him and do what He requires of them, even when they do not immediately understand the purpose of what He requires.

107:99) to honor our commitment and fulfill our obligation to our Father in Heaven.

Understanding the Savior's role in our lives also helps us strengthen our commitment to Him. After King Benjamin taught his people about Jesus' ministry, His suffering, His Atonement, and His teachings, he asked the people if they believed the words he had spoken. "And they all cried with one voice, saying: . . . We know of their surety and truth, because of the Spirit of the Lord

Omnipotent, which has wrought a mighty change in us" (Mosiah 5:2). They then declared, "We are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days" (Mosiah 5:5). Similarly, as we learn more about what the Savior has done for us and strengthen our testimony of Him, we will feel a deepening sense of commitment to Him.



Faith

Faith in Jesus Christ is of utmost importance in being committed to Him. Those who are committed to the Lord trust in Him and do what He requires of them, even when they do not immediately understand the purpose of what He requires. Adam showed this kind of commitment after he and Eve were driven out of the Garden of Eden. “And [the Lord] gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord” (Moses 5:5). Later an angel appeared to Adam and asked why he was offering sacrifices. Adam’s reply reflected his commitment: “I know not, save the Lord commanded me” (Moses 5:6). He was committed to obeying the commandment of God even though he did not know the reason for the commandment.

The angel then told him the reason: “This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth” (Moses 5:7).

Adam had put his trust in the Lord, and because of his faithfulness and obedience, he “was filled” and was blessed with the ability to prophesy (see Moses 5:10). We are likewise blessed when we have faith in the Lord and commit to following Him in all things.

Staying True to Our Principles

When we are truly committed to Heavenly Father and Jesus Christ, we stay true to our principles no matter what our circumstances may be.

Because of Adam’s faithfulness, he was blessed with the ability to prophesy. We likewise receive blessings when we have faith in the Lord and commit to follow Him in all things.

Rebecca was 16 years old when her parents were called to preside over a mission in a foreign land. Consequently, for two years she attended a school where there were few Latter-day Saint students. One of the most popular athletes in the school asked her to attend various school activities with him. Even though she would have been the envy of many girls if she had dated this boy, she politely told him no. What gave this young woman the courage and strength to decline his invitation? She said: “After hearing a Young Women lesson on dating and temple marriage when I was about 12, I made a commitment to date only boys with high standards who could take me to the temple. I honored the commitment I had made and don’t remember the decision being difficult, because the answer to such an invitation

was already formulated in my mind. I was just living up to a promise I had made to myself.” Rebecca had been taught the importance of the Lord’s plan for eternal marriage, and she was committed to following Him. The Lord blessed her for her faithfulness, and years later she did meet a fine young man and was sealed to him for time and all eternity in the temple.

We Are Eternally Indebted

Because of His love for us, God the Father sent His Son. Because of the Son’s love for His Father and for us, He atoned for our sins and made possible the Resurrection and eternal life. We are eternally indebted to Them. As we love the Father and the Son, and as we know we are Heavenly Father’s children and come to better understand His plan, we will strengthen our commitment to Them. And as we “commit [our] way unto the Lord [and] trust also in him,” He shall bring to pass the desires of our hearts (see Psalm 37:4–5). ■

Elder Jerald L. Taylor served as a member of the Seventy from 1996 to 2002.

Addicted TO ROMANCE NOVELS?

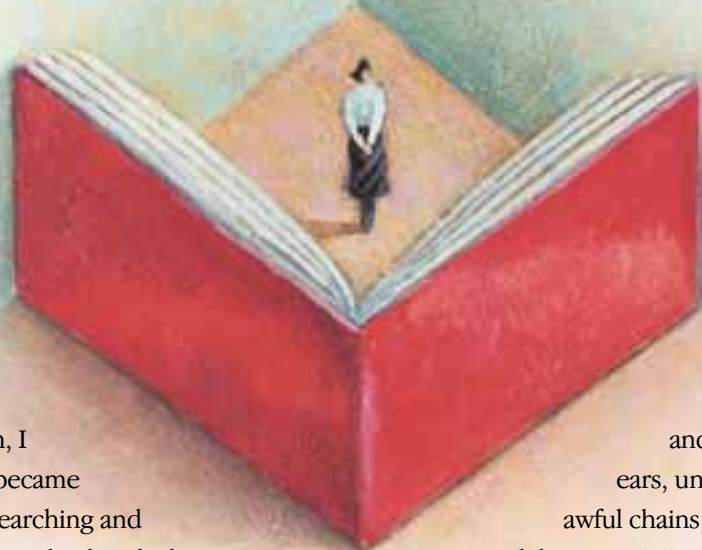
*I knew it was wrong to view pornographic images,
but surely the racy books I was reading were harmless.*

NAME WITHHELD

When I was young, I was intrigued by so-called “literary” erotic fiction. Little did I know that this early indulgence would create great difficulty later when I became an adult.

Before I joined the Church, I married a member and later became converted through my own searching and gaining of a strong testimony. My husband, also a convert, eventually reverted to the behavior of his earlier years and left me for someone else.

Since childhood I had struggled with feelings of low self-worth. These feelings only increased after the divorce. That, together with my intense loneliness, made me an easy prey for Satan’s lures. I loved to read, and sexually explicit romance novels became my means of escape. It was easy to fantasize myself into the story. I knew it was wrong to view pornographic images, but racy romance novels? Surely they were harmless. Plenty of women read them. I did not realize that my rationalizations were beginning



to fit the pattern Nephi described when he wrote, “Behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no

devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance” (2 Nephi 28:22).

Whether I admitted it to myself or not, I was addicted to pornographic literature. Almost every day I set aside worthy activities so that I could spend hours reading or fantasizing about what I had read. The more I did so, the easier it became for me to engage in other types of sinful behaviors and thoughts. I even came close to having an affair. Fortunately, the covenants I had made in the temple kept me from making that serious mistake. Yet I felt overwhelmed and sometimes out of control.

I had been working as a high school English teacher, but thinking I needed something else to occupy my time



and my mind, I decided to pursue a graduate degree full-time at Brigham Young University. My studies kept me busy, and I loved associating with my instructors and other students who shared my Latter-day Saint values. Yet my problem persisted, and I continued to try to conquer it by myself. The result? Repeated failure followed by self-loathing and depression. I promised myself I would not indulge, but eventually I would succumb, sometimes even skipping classes altogether and staying home to read.

Finally I realized I was not gaining ground on my problem. I recognized my own inadequacies and told the Lord I was helpless without Him. I begged Him to make me strong enough to rise above this temptation.

I became aware that I had to do my part. I threw away any inappropriate books and studied uplifting Church material, particularly the scriptures. I prayed, fasted, attended

the temple, and prayed some more. I worked harder on my schoolwork and Church responsibilities, and I focused my creative energies on writing.

I don't remember when I received the peaceful assurance that, together, the Lord and I would win. But I do remember a weekend free of indulging, then a full week, and finally I knew I was clean of that sin. When I became fully committed

When I decided I needed to change my life, I threw away any inappropriate books and studied uplifting Church material, particularly the scriptures. I prayed, fasted, attended the temple, and prayed some more.

to seeking the Lord's help, the freedom actually came quickly. What joy!

Some would say I now had self-discipline or had gained self-control. These terms would indicate that *I* was in charge. But there is no doubt in my mind that I was not alone in my fight. I know the Lord heard and answered my prayers. Now, years later, I still rely on His help to resist this temptation.

Often when we hear about the evils of pornography, we think of pornographic magazines, movies, and Web sites. Because men are more visually oriented, such material seems to appeal primarily to them. Yet the sexually explicit literature targeted at women, who are more verbally oriented, can be damaging as well. Like visual pornography, such literature presents a warped view of sexuality and is arousing and addictive. It dulls our spiritual senses, which distances us from God, and it can impair our ability to have healthy, lasting relationships.

DESIRES OF THE FLESH MAY BE SUBDUED



"Not an age in life passes without temptation, trial, or torment experienced through your physical body. But as you prayerfully develop self-mastery, desires of the flesh may be subdued. And when that has been achieved, you may have the strength to submit to your Heavenly Father, as did Jesus, who said, 'Not my will, but thine, be done.' (Luke 22:42.)"

Elder Russell M. Nelson of the Quorum of the Twelve Apostles, "Self-Mastery," Ensign, Nov. 1985, 32.



PHOTOGRAPH BY JOHN LUXE

Sexual sin of any degree can be difficult to overcome. But with the Lord's help, it can be conquered. How grateful I am for the Lord, who made repentance and forgiveness possible.

In Ether 12:27 the Savior says, "My grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." Because I have learned to rely on the Lord, I am now stronger when it comes to resisting not only this but also other forms of temptation.

I find further strength in a passage from Ether 12:37, which reads, "Because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father." I pray that this great blessing will eventually be realized. ■

More on this topic: See Thomas S. Monson, "Pornography, the Deadly Carrier," Ensign, July 2001, 2–5; "Breaking the Chains of Pornography," Ensign, Feb. 2001, 54–59; Robert L. Simpson, "Pollution of the Mind," Ensign, Jan. 1973, 112–13.



Reverence



Reverence encompasses being in awe of our Father in Heaven and all with which He has blessed us.

Reverence is more than being quiet. It reveals our love for God.

BY ELDER KEITH L. SMITH
Area Authority Seventy

I have fond memories of working with my father on our family farm. I admit I didn't enjoy digging ditches or checking the irrigation at two o'clock in the morning, but I loved being with my father and working with the animals and plants. I believe the farm helped me learn reverence for God's creations and for God Himself.

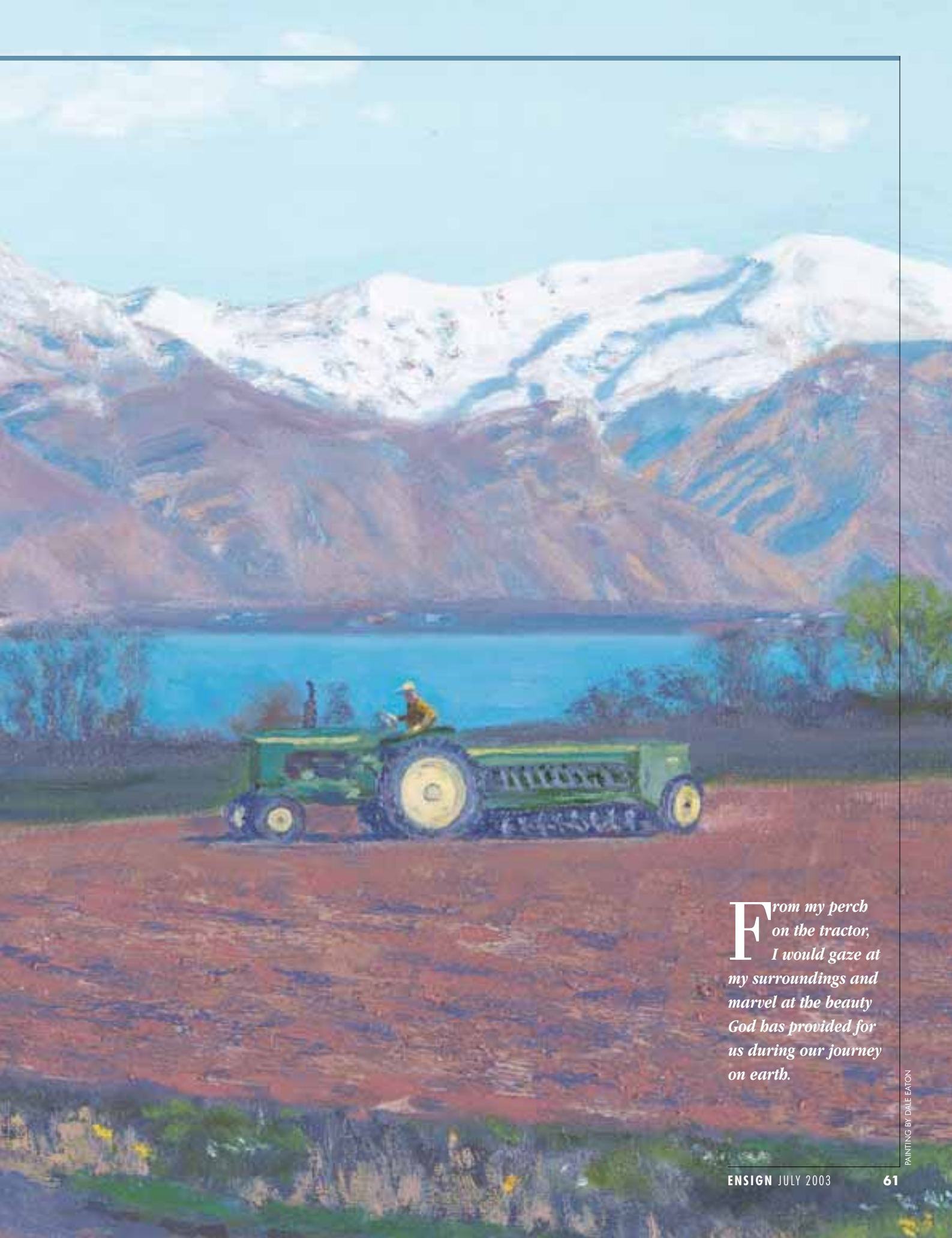
I remember going out with Dad to examine our fields after the early spring planting. He would locate a seed with his fingers and carefully push away the soil, looking to see if germination was occurring. "See," he would say to me, "this is the stem starting to emerge that will seek sunlight, and note the primal root that will sink down into the soil for moisture and nutrients. It's alive, Keith." Then, almost as if he were tucking a child into bed, he would gently place the soil around the seed again.

I also developed reverential respect for God's handiwork as I worked on our dry farm

in the low hills above Lehi, Utah. From my perch on the tractor I could see Utah Lake, Mount Timpanogos, and the western mountains. I enjoyed the company of hawks and other wildlife. As I gazed at the brilliant sunsets, I would marvel at the beauty God has provided for us during our journey on earth.

Experiences such as these were so indelibly implanted on my mind that when the prophet of my youth spoke on reverence, I could relate. In April 1967 President David O. McKay (1873–1970) said: "Reverence is profound respect mingled with love. It is a 'complex emotion made up of mingled feelings of the soul.' . . . Reverence embraces regard, deference, honor, and esteem. . . . Reverence is the fundamental virtue in religion. It is one of the signs of strength; irreverence, one of the surest indications of weakness. 'No man will rise high,' says one man, 'who jeers at sacred things.'"¹

Reverence is more than being quiet. It encompasses being in awe of our Father in Heaven and all with which He has blessed us. Our regard for sacred things, our behavior in the home and at church, and our attitude



From my perch
on the tractor,
I would gaze at
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PHOTOGRAPH BY JOHN LUXE, POSED BY MODELS

toward those who hold the priesthood all serve as measures of our reverence.

Reverence for God

Elder Bruce R. McConkie (1915–85) explained that when we have true reverence for God, we regard with reverence everything associated with Him: “his laws, his gospel, his covenants, his prophets, his ordinances, his temples, his priesthood, and all the things he has revealed and given for the salvation and blessing of his children.”²

The way we use our scriptures indicates our feelings of reverence for God. During King Josiah’s struggle to return Israel to God, he cried, “Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of [the scriptures]” (2 Kings 22:13). What about us? Do we hearken to the

words of the scriptures? How often and how carefully do we study them? Do we seek inspiration from their pages, and do we conduct our lives in accordance with what we have read?

When we reverence the words of the scriptures, we treat with reverence these holy books themselves. We do not carelessly toss them about as we might other books. I think of how tenderly I have cared for my old missionary scriptures. Sacred memories flow from their yellowing pages—memories of a young missionary’s testimony being strengthened by particular passages, memories of the faces of the beautiful Native American children I taught during my missionary days in Arizona and New Mexico. Although I use a current edition of the scriptures for my teaching and much of my personal study, each night my wife and I read from my missionary scriptures,

with their many markings and special references.

Another way we indicate our reverence for God is the manner in which we use His sacred name. We are cautioned not to overuse it,³ and we are particularly warned not to take it in vain (see Exodus 20:7). President Howard W. Hunter (1907–95) said, “How tragic it is, and how deeply we are pained, that the name of the Savior of mankind has become one of the most common and most ill-used of profanities.”⁴ Elder LeGrand Richards (1886–1983) of the Quorum of the Twelve Apostles stated, “Profanity is incompatible with reverence.”⁵

We also show reverence for God by using appropriate language in our prayers. We address Heavenly Father humbly and respectfully, using the words *Thou*, *Thee*, *Thy*, and *Thine*. Our attitude should be like that of the ancients and of the prophets of this dispensation, who prayed earnestly and with great faith (see Enos 1:4; Alma 46:13; 3 Nephi 11:12; D&C 5:24).

Reverence in the Home

Within the walls of our homes, the gospel is studied, personal and family prayers are said, and eternal family relationships are nurtured. Prophets throughout the years have counseled the Saints to maintain an attitude of reverence in the home, one of the most sacred places on earth.

When parents realize the significance of the responsibilities with which they have been entrusted, they find it easier to approach their responsibilities with reverence. President Boyd K. Packer



The way we use our scriptures, individually and with our families, indicates our feelings of reverence for God. Do we seek inspiration from the scriptures and conduct our lives in accordance with what we have read?

of the Quorum of the Twelve has said, “When you covenant in marriage and are free to act in the creation of life, when you stand at the threshold of parenthood, know that you stand on holy ground.”⁶

More than any other place, including church, the home is where children are taught to be reverent. Such understanding does not come automatically. President Marion G. Romney (1897–1988) said, “By and large, children in their early years and most of them in later years will be just about as reverent as they are trained to be, and no more.”⁷ Example is always the best teacher, and children learn reverence by observing the behavior of their parents. They also learn reverence by participating in regular family prayer and gospel study.

Music can add much to the reverence and spirituality of the home, especially during family home evenings. My family has been blessed with a love of music, and hymns are an essential part of our family worship. Together we all are edified as we “sing forth the honour of his name” (see Psalm 66:2).

Reverence at Church

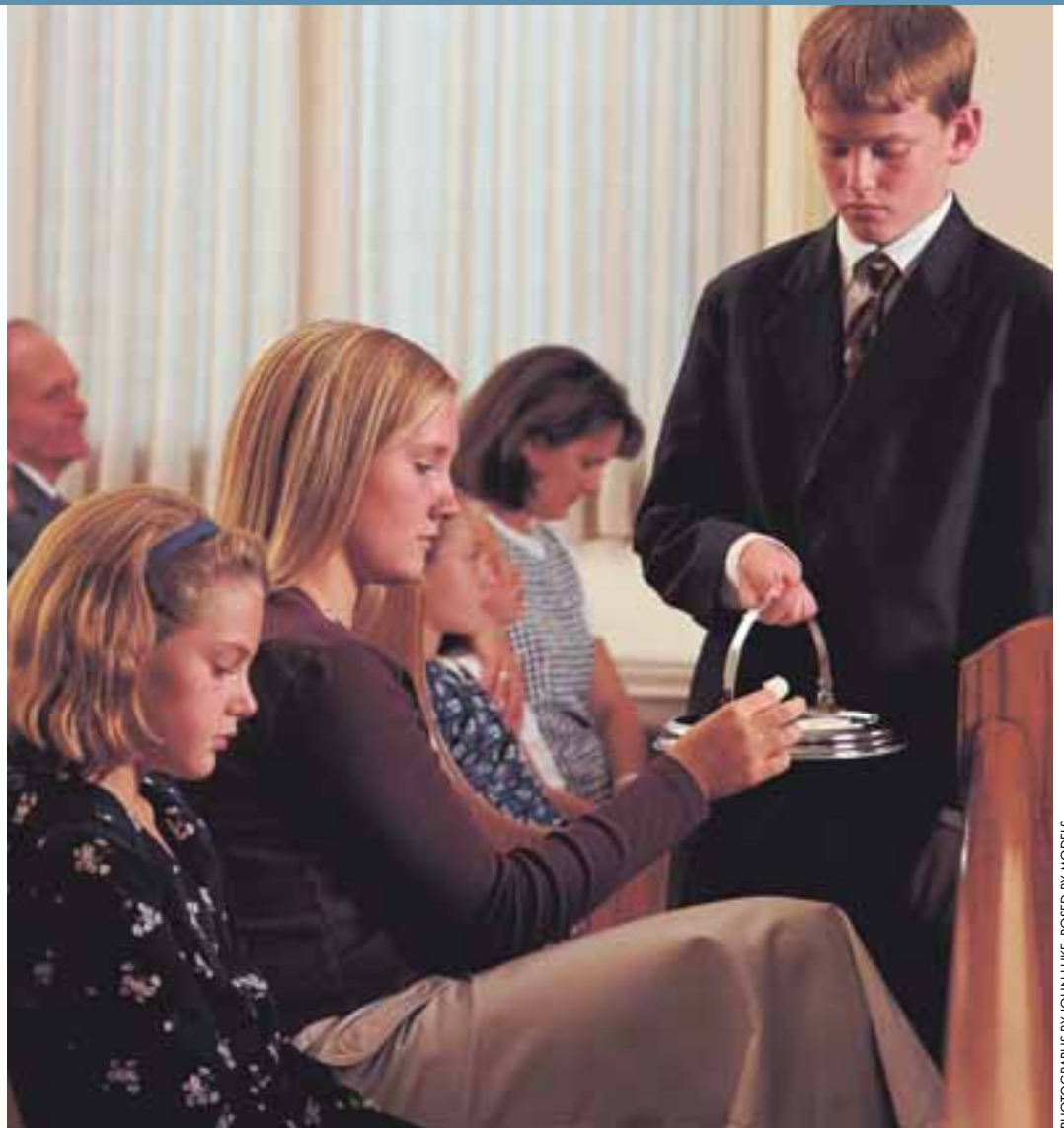
We attend church to renew our covenants and to worship God, but our worship is genuine and meaningful only if we do it with an attitude of reverence. Such an attitude can also impact others who attend meetings with us. President Packer said, “Our sacrament and other meetings need renewed attention to assure that they are truly worship services in which members may be

Reverence





We ought to be reverent at all times during church, but particularly during the sacrament. Priesthood holders who participate in this ordinance should be especially mindful of the sacredness of their responsibility.



PHOTOGRAPHS BY JOHN LUKE, POSED BY MODELS

spiritually nourished and have their testimonies replenished and in which investigators may feel the inspiration essential to spiritual conversion.”⁸

Feelings of reverence ought to be maintained at all times while at church, but particularly during the sacrament. Respectful, contemplative silence should be the norm. Elder Vaughn J. Featherstone of the Seventy commented: “We must prepare and then partake with a broken heart and contrite spirit. The spiritual preparation we make to partake of the sacrament is essential to receiving a remission of our sins.”⁹

Priesthood holders who participate in this sacred ordinance should be especially mindful of the need to be reverent. I remember with a smile an incident from my youth when my father demonstrated his belief in this principle. I was a priest at the sacrament table, and my brother Marvin, a deacon, was sitting on the front row directly in front of me. As the bishop began the meeting by sharing the announcements, Marvin and another deacon continued to carry on an intense conversation. Suddenly, my father rose from his bench in the middle of the chapel, made his way to the aisle, and strode toward the front of the chapel. Poor Bishop Powell



stopped speaking as my father walked to the front row and firmly took hold of my brother's arm, stood him up, and escorted him back to the bench where our family was sitting. The bishop then continued with the announcements. I remember a very quiet congregation after that—particularly the row of deacons in front of me. From that time forth, my brother sat quietly in sacrament meeting and was especially reverent when performing his sacramental responsibilities.

As in our homes, sacred music can contribute significantly to a reverential atmosphere in our church meetings. The Lord has said, “My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads” (D&C 25:12).

Reverence for the Priesthood

I remember vividly how my parents taught us to respect the priesthood. When the ward teachers (now home teachers) would come to visit, all distractions would be eliminated. The radio or television would be turned off, and all of us children would sit by the fireplace in our living room with our arms folded. We knew better than to be disruptive when these priesthood holders came into our home to teach us.

I also recall watching general conference on television as a young boy. “Listen and learn” was the word from Dad. Silence and attention were expected when the prophets and apostles spoke. In our living room of long ago, I learned to have reverence and respect for God's spokesmen. On more than one occasion when President McKay spoke, I remember tears welling in my mother's eyes. Oh, how she loved the prophet! I didn't fully understand why she wept until years later when I had occasion to read those inspired talks of President McKay's again. How blessed we are to be influenced and guided by the power of the priesthood.

Elder Richard L. Evans (1906–71) of the Quorum of the Twelve Apostles said regarding reverence: “Certainly there are many times and places when high-minded humor and

lighthearted talk and heartily informal fellowship are a permissible and important part of life. But there are also sacred places, sacred hours, sacred subjects that should be reverently respected—and he who is insensitive to them is sometimes suspected of lacking some essential training or some essential qualities of character. We commend these words from the seventeenth century: ‘Let thy speeches be seriously reverent when thou speakest of God or His attributes; for to jest or utter thyself lightly in matters divine is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief.’ ‘Always and in everything let there be reverence.’ ”¹⁰

We are children of our Heavenly Father, children of promise possessing greater insight. Because of this revealed knowledge, we can—we must—be a reverent people. ■

NOTES

1. In Conference Report, Apr. 1967, 86–87; see also D&C 63:64; 84:54.
2. Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (1966), 651.
3. See Spencer W. Kimball, “The Privilege of Holding the Priesthood,” *Ensign*, Nov. 1975, 81; see also D&C 107:5.
4. “‘Jesus, the Very Thought of Thee,’ ” *Ensign*, May 1993, 64.
5. In Conference Report, Oct. 1952, 92.
6. In Conference Report, Oct. 1966, 132.
7. “Reverence,” *Ensign*, Oct. 1976, 3.
8. “Reverence Invites Revelation,” *Ensign*, Nov. 1991, 22.
9. “Sacrament Meeting and the Sacrament,” *Ensign*, Sept. 2001, 25.
10. “The Spoken Word,” in Conference Report, Apr. 1952, 92–93.

Elder Keith L. Smith served as an Area Authority Seventy in the North America East Area from 1997 to 2002.

LET'S TALK ABOUT IT

1. Before discussing this article, invite a feeling of reverence by singing a hymn, saying a prayer, or reading a scripture verse. Ask family members to describe how their feelings change as a result of these types of activities.

2. Ask family members to suggest topics or ideas that inspire them to be reverent. What topics are mentioned by Elder Smith, and what does he suggest we do to show greater reverence?

3. Share an experience when being reverent made a significant difference in your life.

Entrusted with Her Care

By Annette Candland Alger

On an early morning in January, my husband and I drove to the hospital for the birth of our fifth child, Charlotte. I had been anxious during my pregnancy, and now I fretted to my husband, “What if our baby isn’t all right?”

“Then we’ll love her just the same,” he answered consolingly.

When my daughter finally lay beside me in the delivery room, I examined her. She looked perfect. But when she was whisked away, I asked

in alarm, “What’s the matter? Is my baby all right?”

“The doctor will talk to you,” the nurse responded. My stomach knotted, and my worst fears began to surface.

W*hen the nurse whisked Charlotte away, I asked in alarm, “What’s the matter? Is my baby all right?” The nurse answered, “The doctor will talk to you.”*

The doctor soon told us that our baby had Down syndrome. Sorrow, disbelief, anger, and guilt boiled up.

“Why us? Why Charlotte?” I questioned. My world seemed to have changed forever, and I didn’t know how to handle it.

Charlotte’s birth was the beginning of the hard times. A short time later my mother-in-law had a stroke; two of our cars broke down; our business struggled; Charlotte required surgery on her eyes, ears,



and heart; and the medical bills flooded in.

One particularly overwhelming day, I took Charlotte to our bedroom and said a discouraged prayer. “Heavenly Father, this is more than I can bear. Please help me.” Slowly I got to my feet and turned on the television news, looking for a distraction.

The top story described a plane crash that killed all the passengers. For the first time, I listened to the news in a different way. “Someone’s husband was killed in that crash,” I reflected. “If I had the power to trade places, would I rather be a widow?”

The next story told of a young man arrested for selling drugs. I thought, “That is someone’s son. Would I rather be his mother?” Dawning understanding brought a simple but important realization: we all face trials to help us progress.

I looked over at Charlotte, and some words came clearly to mind: “Why are you so sad when Heavenly Father has sent you a sweet little baby to love?” That was my answer. No plane crashes or drugs—I got to love little Charlotte. Rather than deserting me, Heavenly Father was entrusting me with a child who needed extra care. Realizing the confidence He had placed in me, I felt my bitterness slip away.

Charlotte has taught us peace and appreciation. Although frustrating

times come, she is an integral part of our family. She is a little piece of heaven sent to us to love. ■

Annette Candland Alger is a member of the Enterprise Second Ward, Enterprise Utah Stake.

I Didn't Find God— He Found Me

By Jochen A. Beisert

In 1975 my wife, Sabine, and I were a young married couple with a 16-month-old son. We lived in Celle, which was then part of the Germany Hamburg Mission.

The missionaries probably never would have found our home, which was hidden behind a gas station and an automobile repair shop. But they did find me—sitting on a bench at the train station one sunny June day. I was probably smoking a cigarette.

The two young Americans introduced themselves as representatives of a church. I don’t remember what we talked about, but it must have been interesting because I agreed to let them call at our home the following day.

They arrived on time and began discussing principles that most people believe. Both Sabine and I had a good feeling about them and enjoyed the conversation. But then the subject turned to God. I told

them I did not believe in either God or Jesus Christ. The missionaries seemed somewhat dismayed and left us a pamphlet describing a visit by Jesus Christ to the Americas.

We didn’t make another appointment, but we read the pamphlet attentively and had the impression these Americans were crazy. Christ in America! Who ever heard of such a thing?

One Sunday in September we found ourselves near the home of some friends we hadn’t seen for several months. We decided to drop in. They were just getting ready to go to their new church, which they were very enthused about. Quite spontaneously, we decided to go with them. We too found the atmosphere of the branch enchanting, and everything we heard there was interesting and believable. We were eager to return the following Sunday.

Soon we were learning all about the Church from the full-time missionaries and from member missionaries. Brother Horst Klappert taught a class for investigators. Horst and his wife, Rotraud, had a lot in common with us. We became good friends, and soon we were being invited everywhere by Church members. We enjoyed many wonderful evenings that were different from anything we were used to.

One of the full-time missionaries was an elder named Max Fisher. When we got to the third or fourth discussion, Elder Fisher asked me—

me, Jochen Beisert, someone who did not believe in God—to offer a prayer. At that moment I suddenly remembered something that had happened to me more than 10 years before.

I had been living in Osnabrück in a large apartment building where almost none of the residents knew each other. I lived across the hall from an elderly woman named Frau Köhler. One day she asked me if I could thread a needle for her. I was very willing to do so, and over the next few months I stopped by once or twice a week to help her in various ways or just to visit. I was probably the only person she spoke to for many months.

Just before I moved to another part of the city, Frau Köhler invited me to her apartment and thanked me for threading her needle and for doing other small things for her. Then she asked me to sit in her favorite chair. She opened a drawer, took out an old hymnbook, and in her quavering voice sang three verses of the hymn “Great God, We Praise Thee.”

My heart softened. At that

Frau Köhler took out an old hymnbook and in her quavering voice sang three verses of the hymn “Great God, We Praise Thee.”

moment I knew with absolute certainty that there was a God, that He was my Father, and that He cared for me. It was a humbling experience. I promised to come and see Frau Köhler as often as I could.

Five weeks later I stood in front of the apartment building again and rang the doorbell. Through the intercom an unfamiliar voice informed me that Frau

Köhler had died two weeks before. I felt very sorry.

Over the years my hectic lifestyle, combined with the trials of life, had caused me to forget this experience. But now when I started to pray, it came back to me, and I had a tender talk with my Father in Heaven. All those present—our recently converted friends and the missionaries—

felt the Spirit and were



close to tears. A few weeks later, on 18 October 1975, I was baptized by Elder Fisher. Sabine was baptized by one of our member missionaries.

When I received my patriarchal blessing about a year later, the patriarch said: “The Lord would like to tell you that you did not find Him. He looked for you and found you for a wise purpose.” The patriarch could not have known how

meaningful this statement was to me.

Eventually, Sabine and I had three more children, all of whom we have raised in the Church. Together with Frau Köhler, my dear old neighbor, we have much cause to sing, “Great God, we praise Thee.” I am so grateful to Him for bringing me and my family to the truth. ■

Jochen A. Beisert is a member of the Worms Branch, Mannheim Germany Stake.



Thank You, Mrs. Pfeil

By Carl Nelson

When business meetings brought me to my childhood hometown of Mansfield, Massachusetts, I looked up the Web page of my old middle school. At the end of a list of current faculty members was Mrs. Christine Pfeil, my eighth-grade English teacher who was a truly influential person in my life.

When I was in eighth grade, difficulties at home left me angry and distracted from school responsibilities. Other teachers didn't pay attention to my altered attitude and slipping grades, but Mrs. Pfeil took a personal interest. She would never accept less than my best. Often she would write on my assignments, “You can do better—try again.” Grudgingly, I would redo the assignment, thinking, “OK, you want something better? I'll give you something better!” In her class, I felt intelligent and appreciated. When I left Qualters Middle School after eighth grade, I knew I could succeed scholastically because of Mrs. Pfeil's belief in me.

As I looked at her name on the Web page that day, it suddenly seemed overwhelmingly important to tell her as soon as possible how she had influenced my life. I determined

to find her, so at noon the next day, I excused myself from a business meeting and sped to Qualters.

I had just tried her classroom door when I saw Mrs. Pfeil walking down the hallway. "Carl Nelson!" she exclaimed. "I haven't seen you in 25 years! What are you doing here?"

Impelled to deliver my message, I began abruptly. "I feel I need to tell you personally how important you

were in my life. In eighth grade I was going through difficult times, but you expected my best. Precious few demanded that much from me then. As far as I can tell, your faith in me was the major reason I began trusting in my own abilities. I don't know what my life would have been like without a teacher like you."

As I spoke, Mrs. Pfeil's eyes became wet. "I have to tell you

a story," she said. "I have always wanted to be a writer, even though I felt God wanted me to teach. Last night I was feeling hurt that I had never received any appreciation for my work. I told God that unless I received some thanks the very next day, I was going to retire from teaching and work on my writing. And now here you come after all this time to thank me on this particular day—this blessing is almost too much!"

Mrs. Pfeil and I were unable to talk longer. Her students began arriving, and I left, humbled that Heavenly Father let me share in helping one of His children.

Reflecting upon my brief experience with Mrs. Pfeil, I remained impressed that no matter who we are or what church we belong to, our loving Father works in our lives to answer our prayers. ■

Carl Nelson is a member of the Hingham Ward, Hingham Massachusetts Stake.

Carl Nelson!"
Mrs. Pfeil
exclaimed.
"I haven't seen you
in 25 years!"



Prepare to Resist Temptation

P*ayerfully select and read from this message the scriptures and teachings that meet the needs of the sisters you visit. Share your experiences and testimony. Invite those you teach to do the same.*

How Can an Eternal Perspective Help Us Resist Temptation?

Alma 34:39: “Be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.”

President Howard W. Hunter (1907–95): “Without temptation, sickness, pain, and sorrow, there could be no goodness, virtue, appreciation for well-being, or joy. The law of opposition makes freedom of choice possible; therefore, our Heavenly Father has commanded his children, ‘Choose ye this day, to serve the Lord God who made you’ (Moses 6:33). He has counseled us to yield to his spirit and resist temptation” (“God Will Have a Tried People,” *Ensign*, May 1980, 25).

Coleen K. Menlove, Primary general president: “Even within the Church there are people who aren’t happy or people who are usually happy but who experience intermittent times of stress, worry, challenge, and

discouragement. That, too, is part of the great plan of happiness. Mortality is a time of testing and trial, which means that there must be times when we feel pain and emotional discomfort. However, by patiently trusting in the eternal plan, we can experience daily happiness and have hope for ‘ever-after happiness’” (“Living Happily Ever After,” *Ensign*, May 2000, 12).

How Can We Prepare Ourselves to Resist Temptation?

Matthew 26:41: “Watch and pray, that ye enter not into temptation.”

President Thomas S. Monson, First Counselor in the First Presidency: “As we love the temple, touch the temple, and attend the temple, our lives will reflect our faith. As we come to these holy houses of God, as we remember the covenants we make within, we shall be able to bear every trial and overcome each temptation” (*Be Your Best Self* [1979], 56).

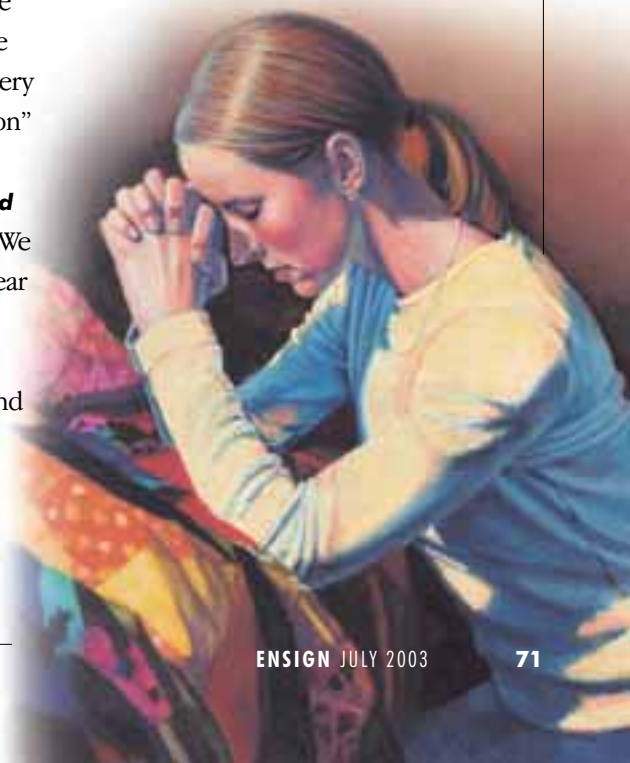
President James E. Faust, Second Counselor in the First Presidency: “We need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat” (“The Great Imitator,” *Ensign*, Nov. 1987, 35).

Elder Richard G. Scott of the Quorum of the Twelve Apostles: “When you have taken a

determined stand for right, when you have established personal standards and made covenants to keep them, when temptations come and you act according to your standards, you will be reinforced and given strength beyond your own capacity if that is needed. Difficulty comes when you enter the battle of temptation without a fixed plan” (“Do What Is Right,” *Ensign*, June 1997, 53).

What Can We Do When We Succumb to Temptation?

President Gordon B. Hinckley: “Occasionally we may stumble. I thank the Lord for the great principle of repentance and forgiveness. When we drop the ball, when we make a mistake, there is held out to us the word of the Lord that he will forgive our sins and remember them no more against us” (“Don’t Drop the Ball,” *Ensign*, Nov. 1994, 48). ■



Time to Brush

Sometimes parents think that caring for their children's baby teeth isn't important because the teeth aren't permanent. Not so. Early dental care contributes to overall better oral care for permanent teeth. As a mother of five and a licensed dental hygienist, I have a few quick tips for helping children establish good dental care routines.

Start dental care early. After nursing or giving a bottle, gently wipe your baby's gums clean of milk with a warm, wet washcloth. Avoid baby bottle tooth decay by bottle feeding water at nap or bedtime instead of milk, formula, juices, or other sugary liquids. When your child begins to get teeth, gently brush them with a child-safe toothbrush or "finger brush." Toothpaste is not yet necessary.

Help growing children brush and floss. As your children's dexterity develops, let them experiment with brushing on their own—holding the toothbrush, pressing gently, and using a circular motion on their teeth. As with brushing, flossing takes a lot of coordination, and small children will struggle at first. After their best efforts at both, you may need to gently finish the job. Use a floss holder if needed.

Motivate your children. Some parents record on a chart each time their children brush and floss, then



reward them when the chart is completed. Other helpful motivators include using fun toothbrushes with tasty toothpaste. Just make sure they don't eat the toothpaste, which could cause a stomachache. Perhaps the best motivator is parental example. Your children will likely want to brush and floss if you do so regularly.

Schedule a "fun" dental visit.

When children turn three or four, it's a good time to schedule a "fun visit" to introduce them to the dental office. If they will let the dental professional look in their mouths or clean their teeth, all the better. When preparing children for their first dental appointment, use proper

terminology and be careful not to share negative personal experiences. Avoid words like *hurt*, *shot*, *pain*, or *be brave*. Let the dental professional communicate with your children; avoid answering for them. Encouraging children to ask questions and talk gives them a sense of control and helps them to relax.

Your children's formative years are full of new learning experiences. Since we want the best for them, let's make sure we establish good foundational dental habits that will give them, and us as parents, reason to smile.

Tonya Winn Beutler, Hurricane Fifth Ward, Hurricane Utah Stake

Getting to Know You

Family reunions provide many opportunities to meet extended family members. The following fun games have helped our family become better acquainted.

Hello Bingo. We give each person a card with 25 blank squares, five down and five across, with instructions to ask a different relative to autograph each square. The names of all present are written on slips of paper and placed in a container. After all have had an opportunity to fill their cards with names, we hand out beans or markers, then draw slips of papers from the container and call out the names until someone gets five in a row in any direction.

Family Word Search. To make a word search, draw a grid of half-inch squares. A typical sheet of paper will hold a grid of 15 squares across and 18 squares down. Write the names of family members, using one square for each letter. Names can be written up, down, across, backwards, or diagonally and can interconnect. Fill in the remainder of the squares with random letters. Make copies and see who finds the most names.

Guess-Who Quiz. Prepare a quiz based on family members and some of their accomplishments. Who plays the violin? Who can fix a car? Who

ONE-ON-ONE HOME EVENINGS

Our family home evenings were in some ways non-traditional since it was usually just my three-year-old daughter and I.

Soon after I was baptized, a family in the ward gave me a family home evening manual. From it I chose lessons to teach my daughter, followed by an activity and refreshments. Following are some favorite family home evening activities that others may also enjoy.

1. Act out scripture stories. In my mind, I can still see my daughter picking up one of her dolls and exclaiming, "Look, it's a baby!" as she was pretending to be the pharaoh's daughter who found Moses in the Nile. We also took turns pretending to be an animal on Noah's ark, while the other guessed which animal.

2. Sing hymns and Primary songs. When my daughter was older, we would sometimes sing hymns all evening. Great gospel lessons

are contained in the lyrics, and we enjoyed harmonizing with the beautiful melodies. Younger children can also gain appreciation for music by singing Primary songs during family home evening.

3. Give anonymous service. We enjoyed making cookies, leaving them at a member's house, ringing the doorbell, and running away. We always attached a note that said, "From the Parkland Ward Phantom," so the recipients would know the cookies were safe to eat.

4. Play "I love you because . . ." Sometimes when others would join us, we used to play a game where we'd spin a bottle and the one spinning

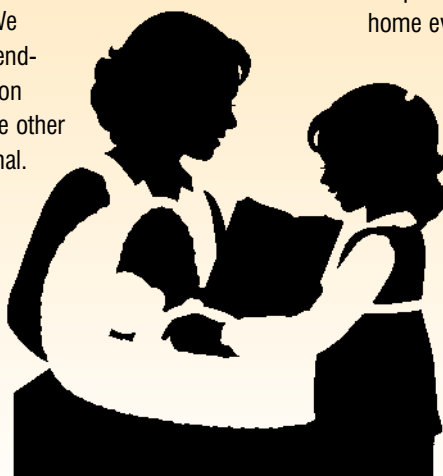


would say, "I love you because . . ." to the person the neck of the bottle pointed to. Then the "loved one" would spin the bottle and continue the compliments. It was a great bonding experience for us and helped include family members who were not members of the Church.

Family home evenings helped me teach my daughter the gospel. Now she is grown and married, and she and her family have been sealed in the temple. I believe our family home evenings helped

prepare her for those blessings. I hope that other families with similar situations will have the hope and courage to keep trying.

*Velma Rice,
Belleville Ward,
O'Fallon Illinois Stake*



took a trip to Virginia in 1927?

Family Skits. Each family prepares a skit that dramatizes something funny or unique or interesting that has happened, such as the time the family was traveling to Denver and the car broke down. Children already

know the "script" and enjoy replaying their parts in the drama.

Such activities can help families grow in their love and appreciation of each other.

*Lois G. Kullberg, Salmon Creek Ward,
Vancouver Washington West Stake*

Wheelchairs Give Recipients Wings

By Lisa Ann Jackson, Church Magazines

You have to see how they arrive to really understand how they leave.

One man carries a smiley son who is literally as big as he is. A little girl with her hair in pigtails shuffles on all fours, unable to straighten her legs. A man in a brightly colored shirt and Hawaiian-print shorts walks on calloused knees. A man scoots on a board with wheels, holding blocks of wood in his hands to propel himself.

They all have come to receive wheelchairs. Representatives of the Church, in partnership with the Wheelchair Foundation, are on hand to distribute chairs to hundreds of people unable to afford them. In many cases the country's first lady is there to assist, and in some cases the nation's president is there too.

This scene has been repeated in 27 countries since October 2001 as the Church has helped place 17,000 people in wheelchairs.

"How can there be a greater humanitarian work than helping the disabled?" asks Garry Flake, director of humanitarian emergency response for the Church.

A recent distribution of wheelchairs took place in December 2002. Brother Flake made stops in Mexico, Costa Rica, Argentina, Uruguay, and Chile. Along the way he was joined by members of Area Presidencies and their wives, as

PHOTOGRAPH COURTESY OF HUMANITARIAN SERVICES



"I can fly!" shouts Rashidi Said as he is fitted with a wheelchair. The Church has helped distribute 17,000 chairs since 2001.

well as by Bishop Richard C. Edgley, First Counselor in the Presiding Bishopric, and Sister Bonnie D. Parkin, Relief Society general president.

At a stop in Mexico City in December, the Church's representatives, the Wheelchair Foundation, and the First Lady's organization *Vamos México* presented 1,400 wheelchairs to disabled individuals. Mexico's President Vicente Fox and First Lady Martha Fox attended the ceremony and thanked the Church for its efforts.

"It has been a great privilege for us to participate with

the Wheelchair Foundation and to see the effects it has in the lives of the recipients," says Bishop Richard C. Edgley.

Founder and philanthropist Kenneth Behring attributes the idea of the Wheelchair Foundation to an interaction he had with the Church in 1999.

"I owe this blessing to The Church of Jesus Christ of Latter-day Saints," Mr. Behring told graduates at Brigham Young University where he was awarded an honorary doctorate at the August 2002 commencement ceremonies. "About

three years ago [the Church] asked me if I had room on my plane to drop off 15 tons of canned meat for refugees in Kosovo. Then the Church said, 'And is there any chance that you might have a little extra room to drop off some wheelchairs in Romania?'

"I had never really thought about wheelchairs before. After that trip, I could think of little else."

Mr. Behring went on to establish the Wheelchair Foundation, and a few years later, Church Humanitarian Services responded to a report that the foundation was looking for partnering organizations. When Mr. Behring traveled to Salt Lake City, the Humanitarian Services staff realized he was

the person who had previously helped transport items to Kosovo and Romania. The Church partnered with the organization and started deliveries in October 2001.

"Everything changes with the mobility that can come through a wheelchair," says Brother Flake. For the recipients it means being able to go to school, get a job, or simply leave the house. For some it means looking at people's faces instead of their feet, moving themselves around rather than waiting for someone to move them, or getting out of bed for the first time in years. Wheelchairs also help caregivers, offering a measure of relief from carrying their growing children and providing constant care.

Etenesh Worikich was born with serious birth defects and has been homebound her entire life. When wheelchairs were distributed in Ethiopia, she was fitted with her own. "Now I can do whatever I want to," Etenesh says, gently patting the armrests of her new chair, "maybe even go to school. Twenty-two is not too late to start, is it?"

For Hegazia Kamallah, receiving a wheelchair helped her regain dignity she lost when diabetes took the use of one of her legs. "I have crawled like a baby," she says. But with the gift of the wheelchair, she declared, "I will never be shamed again from being dirty. . . . Thank you for bringing me a way to move again."

In Nicaragua a mother carried her mentally and physically disabled daughter to the wheelchair distribution

ceremony. When volunteers placed the young girl in a chair, all attention was on the mother and child. But off to the side, the young girl's older sister watched, tears streaming down her face.

And in Tanzania, 50-year-old Rashidi Said spoke for

all the recipients at the event as he shouted from his new wheelchair, "I can fly! I can fly!"

"This brings a new life to those receiving wheelchairs," says Mercedes Menafrade Batlle, First Lady of Uruguay. ■

Strong Families Key to Future, President Hinckley Tells Colorado Forum

Strengthening the family is of "paramount importance in building bridges for the future," President Gordon B. Hinckley told an audience of 6,500 people at the University of Denver in

Colorado on 22 April. Society cannot destroy the family—with the values on which it must be based—without undermining the strength of a nation, he said.

"In my judgment the

greatest challenge facing this nation is the problem of the family, brought on by misguided parents and resulting in misguided children," President Hinckley said. "The family is the primary unit of society. I believe it was designed by the Almighty. A nation will rise no higher than the strength of its families."

The address was part of a yearlong series sponsored by Colorado State University and the University of Denver. "Bridges to the Future: American History and Values in Light of September 11th" is an exploration of American values, said University of Denver Chancellor Daniel L. Ritchie. Other speakers have

included former U.S. Senator John Glenn, General H. Norman Schwarzkopf, Archbishop Desmond M. Tutu, and columnist George F. Will.

Chancellor Ritchie told the *Church News* that President Hinckley was invited to participate in the series because of his international reputation and the forum organizers' desire to learn more about the values he teaches.

Mentioning the recent war in Iraq, President Hinckley noted that there is still much work to do in winning peace around the world. "But," he added, "there are bridges which we must build not only outside but also within

our nation, important bridges, without which there will be increasing national decay."

President Hinckley explained it is not the place or the "real estate," but rather the parents who determine the quality of a home.

"As we contemplate the future I see only a small chance of improving our value system unless we can strengthen the sense of responsibility and acceptance of the vital truth that fatherhood and motherhood carry with them tremendous and lifelong obligations," he said.

President Hinckley noted several factors that have brought difficulties to many families, including pornography, illegal drugs, divorce, and the "fruits of unbridled sex." He then offered advice on how to improve and strengthen families, explaining the family home evening program and encouraging families to look to God.

"I submit that if we will work to turn the families of America to God, if they will recognize Him as our divine Father, as the Ruler of the universe, as the Giver of all good, something wonderful will happen," he said.

If we, as individuals and parents, will use our energies to bring about a practice in the home of good reading, including the reading of the scriptures, of a desire for education, of an attitude of civility one to another, President Hinckley said, then can a nation that is a military leader become a moral light to the world. ■



President Gordon B. Hinckley speaks in Denver, Colorado, of the need to strengthen families.

Three Missions Created, Two Combined

The First Presidency and Quorum of the Twelve Apostles have approved the creation of three new missions and the merging of one mission with another.

The Chile Concepción South Mission was created out of the reorganization of the Chile Concepción, Chile Osorno, and Chile Santiago South missions.

The Georgia Atlanta North

Mission was created out of the Georgia Atlanta and Georgia Macon missions.

The México Guadalajara South Mission was created out of the México Guadalajara and México León missions.

The Germany Leipzig Mission was absorbed by the Germany Berlin Mission.

Most changes become effective 1 July, bringing the total number of missions to 337. In addition, more than 100 new mission presidents and their wives began their assignments in July. ■

Chile

CHILE CONCEPCIÓN MISSION

Chillán Chile Stake
Chillán Chile Ñuble Stake
Concepción Chile Stake
Concepción Chile Andalién Stake
Concepción Chile Chiguayante Stake
Concepción Chile Hualqui Stake
Curicó Chile Stake
Penco Chile Stake
Talca Chile El Mirador Stake
Talca Chile Lircay Stake
Linares Chile District
Parral Chile District

CHILE OSORNO MISSION

Coyhaique Chile Stake
Osorno Chile Stake
Osorno Chile Rahue Stake

Puerto Montt Chile Stake
Punta Arenas Chile Stake
Valdivia Chile Stake
Valdivia Chile Calle Calle Stake
Chiloe Chile District
La Unión Chile District
Los Lagos Chile District
Villarrica Chile District

CHILE SANTIAGO SOUTH MISSION

Rancagua Chile Stake
Rancagua Chile Tupahue Stake
Santiago Chile El Bosque Stake
Santiago Chile Gran Avenida Stake
Santiago Chile La Bandera Stake
Santiago Chile Las Araucarias Stake
Santiago Chile O'Higgins Stake
Santiago Chile San Bernardo Stake

Buín Chile District
San Fernando Chile District
Santa Cruz Chile District

CHILE CONCEPCIÓN SOUTH MISSION (new)

Angol Chile Stake
Los Angeles Chile North Stake
Los Angeles Chile South Stake
San Pedro Chile Stake
Talcahuano Chile Stake
Talcahuano Chile Colón Stake
Talcahuano Chile Hualpén Stake
Temuco Chile Cautín Stake
Temuco Chile Ñielol Stake
Coronel Chile District
Lebú Chile District
Nueva Tolten Chile District
Victoria Chile District



Georgia (U.S.)

GEORGIA ATLANTA MISSION

Atlanta Georgia Stake
Columbus Georgia Stake
Jonesboro Georgia Stake
Powder Springs Georgia Stake

GEORGIA MACON MISSION

Albany Georgia Stake
Augusta Georgia Stake
Douglas Georgia Stake

Macon Georgia Stake
Savannah Georgia Stake

GEORGIA ATLANTA NORTH MISSION (new)

Lilburn Georgia Stake
Marietta Georgia East Stake
Roswell Georgia Stake
Sugar Hill Georgia Stake



Germany



GERMANY BERLIN MISSION

Berlin Germany Stake
Dresden Germany Stake
Leipzig Germany Stake
Neubrandenburg Germany District

Mexico



MÉXICO GUADALAJARA MISSION

Guadalajara México Independencia Stake
Guadalajara México Lomas Stake
Guadalajara México Mirador Stake
Guadalajara México Moctezuma Stake
Guadalajara México Reforma Stake
Guadalajara México Unión Stake
Tepic México Stake
Nayarit México District

Puerto Vallarta México District

MÉXICO LEÓN MISSION

Aguascalientes México Stake
Aguascalientes México Jardines Stake
Celaya México Stake
Irapuato México Stake
León México Stake
San Luis Potosí México Stake
San Luis Potosí México Benito Juárez Stake

MÉXICO GUADALAJARA SOUTH MISSION (new)

Morelia México Stake
Guadalajara México Tlaquepaque Stake
Guadalajara México Victoria Stake
Zamora México Stake
Acambaro México District
Ciudad Guzmán México District
Colima México District
Manzanillo México District
Uruapan México District

SARS Claims Sister, Impacts Church in Asia

By Emily Chien and Linda Thornell

How is our daughter?" were the last words that Chen Ching-chiu asked her husband, Tang Ssu Hu, as they spoke over the phone before she succumbed to the deadly severe acute respiratory syndrome (SARS) on 1 May. Sister Chen, the head nurse on the eighth floor of the Taipei Municipal Ho Ping Hospital, contracted SARS while caring for patients.

Sister Chen, 47, was the first medical worker in Taiwan to die from the outbreak. "Her selfless spirit . . . is an example to all medical workers," said Chen Shui-bian, president of Taiwan. The government awarded Sister Chen a presidential commendation. Taipei Mayor Ma Ying-jeou and a group of city government officials held one minute of silence on the day following her passing. Mayor Ma termed Sister Chen as "the first soldier



Ricky Wong and his family hold church meetings in their home during the SARS crisis.

who sacrificed herself fighting SARS." The city will honor Sister Chen by listing her name at the Taipei Municipal Martyr's Shrine.

Sister Chen was baptized in January 2002. She is survived by her husband and their seven-year-old daughter, Chia Ju. They are members of the Hsin Tien Ward, Taipei Taiwan West Stake.

In Hong Kong, in support of local government actions, church meetings were cancelled on a week-by-week basis during the month of April. The Hong

Kong China Temple was closed from 29 March to 24 April. During the closures, all Church buildings and offices were thoroughly cleaned. Missionaries and members were reminded to clean their homes and take sensible precautions when traveling.

With the approval of local leaders, member families held sacrament meetings in their homes. Sister Lily Lew of the Victoria First (English) Branch, Hong Kong International District, reported a wonderful experience as her family held sacrament meeting. Her husband Gary, who serves as branch president, blessed the sacrament, and their 12-year-old son, Christopher, passed it. Christopher played the hymn "Press Forward, Saints" on the piano, and their seven-year-old daughter, Samantha, led the music. The three youngest children told the story of Christ's Resurrection using pictures from the Gospel Art Picture Kit.

Where no priesthood holders were available to

administer the sacrament, some families spent the Sabbath reading scriptures and lessons from Church manuals.

"We have had many reports from families who mention having had the most spiritual and sacred moments of their lives during their home sacrament meetings," says Elder John B. Dickson, President of the Asia Area. "One of the greatest blessings, however, comes to us now in seeing the Saints longing for the moment when they can be together again."

Missionaries have also made adjustments in their work. They have discontinued the traditional Western method of handshaking and are using the Chinese custom of greeting others with clasped hands and a slight bow or by giving a verbal greeting. In addition, missionaries are teaching lessons in outdoor parks or to one or two investigators at a time in Church classrooms to limit the number of people meeting in confined spaces. ■

Elder Robert L. Simpson Dies at Age 87

Elder Robert Leatham Simpson, emeritus member of the First Quorum of the Seventy and former longtime member of the Presiding Bishopric, died 15 April at his home in St. George, Utah. He was 87 years old.

Elder Simpson was born in Salt Lake City, Utah, on 8 August 1915 to Heber C. and Lillian Leatham Simpson. The family moved to southern California in 1920, where Elder Simpson was reared and received his schooling, graduating from Santa Monica City College in 1937. Elder Simpson served in the New Zealand Mission and

later married Jelaire Kathryn Chandler in 1942 in the Mesa Arizona Temple. They have four children.

For nearly 20 years he worked for a major California telephone company, serving as plant engineer, public relations supervisor, and head of the accounting office. He interrupted his business career to serve in the Air Force from 1942 to 1946 during World War II.

In 1958 Elder Simpson was called as a mission president in New Zealand. In 1961, he was called to serve as First Counselor in the Presiding Bishopric under Bishop John H. Vandenberg.



Elder Robert L. Simpson

He served for more than 10 years in that calling. In 1972, Elder Simpson was called as an Assistant to the Council of the Twelve Apostles. He was later called as a mission president in England and also

served as Area Supervisor for the Australia, New Zealand, and South Pacific Area of the Church. He was sustained to the First Quorum of the Seventy on 1 October 1976.

In 1980 Elder Simpson was called as president of the Los Angeles California Temple, where he served with his wife, Jelaire, until 1982, when he was called to be the Executive Administrator for the Southeast Asia/Philippines Area of the Church. From 1986 to 1989 Elder Simpson was general president of the Sunday School. On 1 October 1989 Elder Simpson was named an emeritus General Authority. He later served as director of the St. George Utah Temple Visitors' Center. ■

BYU-TV Brings Church's Message to Millions

By Barbara Jean Jones

A native of Texas, La Quitta Frenzel believed that Mormons were people she had better stay away from.

Then a few years ago, La Quitta was flipping through television channels when she came across a station called BYU-TV. "I didn't even know what Brigham Young University was," La Quitta recalls, "but I heard mention of the Book of Mormon, so I figured out it was a Church station."

Some of the speakers on the station caught La Quitta's attention. Eventually she became familiar with some

of their last names—Faust, Perry, Nelson, Ballard. "All the speakers were straightforward, kind, and sincere," says La Quitta. "The more I listened, the more I thought, 'There's nothing wrong with these people.'"

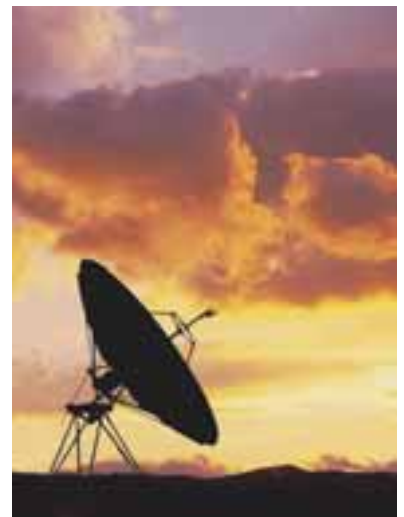
So when two missionaries happened upon La Quitta's home, she decided to listen to their message.

Now members of the Waller Ward, Katy Texas Stake, Sister Frenzel and her two children continue to watch BYU-TV, and her husband, who is not a member, joins them for general

conference broadcasts.

"Everything I saw supported what I learned from the missionaries," Sister Frenzel says. "Through [BYU-TV] we've gained a better sense of the Church. We've learned about Church history. We've watched examples of how to give Church talks. It's taught me how to teach in my calling as a Relief Society teacher."

Every day BYU-TV broadcasts gospel messages to millions of people like Sister Frenzel. Its around-the-clock programming includes broadcasts of general conference, women's conferences, Church Educational System



Using satellite technology, BYU-TV is beamed throughout the United States and Canada and can be picked up in other countries around the world. The station's programming includes conference talks, devotionals, Church-related documentaries, and other family programs.

firesides, Church-related documentaries, *Music and the Spoken Word*, and Brigham Young University devotionals, forums, symposia, performing groups, and sports.

Broadcast via satellite and cable television to 22 million homes in the United States, BYU-TV is also available worldwide on the Internet at www.byutv.org and on the Church satellite system, carried by selected Church units across the globe. Although the station is not yet commercially available outside the United States and is currently available only in English, its managers are seeking ways to make it available to homes throughout the world and in additional languages.

Church members worldwide are discovering BYU-TV. For example, marketing manager Jim Bell mentions Rønne Branch, located on an island near Denmark. Members of the branch had purchased their own satellite equipment in order to receive general conference. "In doing so, they also discovered BYU-TV and now get together often to watch the station's other programs as well," Brother Bell says.

BYU-TV began broadcasting in January 2000, shortly after the United States government mandated that satellite companies make a number of their channels available for noncommercial, educational programming. DISH Network, a United States-based satellite television company, invited Brigham Young University to apply for one of these

channels. The satellite company accepted the application and asked the university to create its programming and begin broadcasting in five days.

"Because we were scrambling to meet the tight deadline, we simply chose for our first broadcast the most recent address by President Hinckley, without knowing the content," remembers John Reim, managing director of BYU's broadcast services. "We began broadcasting the tape at the appointed time, and to our amazement President

Hinckley spoke about the blessings of technology."

Since that debut, other satellite and cable television companies have added BYU-TV to their lineup. The high quality and wide availability of the station have attracted many viewers. Brother Bell points to examples of mail the station has received:

"As a fan of the Mormon Tabernacle Choir," wrote a Methodist man from Alabama, "I installed [a satellite network] in our home solely for the purpose of receiving the weekly broadcasts of *Music and the Spoken Word*."

However, the other programming was a real bonus!"

A Church member wrote, "I cannot tell you how grateful I am to have this connection to the Church. Since joining in 1962, I've lived in Colorado, Alaska, Arizona, Georgia, and Idaho. Had this kind of programming been available earlier, BYU-TV could have saved me from the isolation I've felt so many times when I lived in areas where there are not many members."

Information about BYU-TV can be found at www.byutv.org. ■

In the News

Nauvoo Temple Design Wins Award

The Nauvoo Illinois Temple was named one of three winners of the Palladio Award during the Restoration & Renovation Exhibition and Conference in Baltimore, Maryland, on 20 March.

Winner in the category of New Design and Construction for public architecture, FFKR Architects of Salt Lake City was recognized for the replication of the original 50,000-square-foot Nauvoo Temple, constructed in 1846. The Nauvoo Illinois Temple was dedicated in June 2002.

Organized and produced by Clem Labine's *Traditional Building* magazine, the Palladio Awards honor

outstanding achievement in traditional design.

Tabernacle Choir Forms Its Own Recording Label

The Mormon Tabernacle Choir has announced the creation of its own recording label, a milestone in the musical organization's 145-year

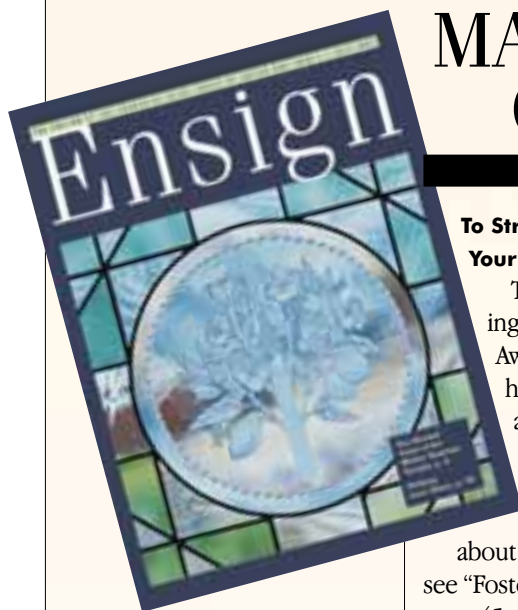
history. The choir is the sole owner of the new label, called Mormon Tabernacle Choir™. The label was formed to leverage the strength of the choir's well-known name and reputation.

After recording more than 150 albums for large industry labels, the choir will direct and produce its own recordings, including CDs, videos of special concerts, and documentaries. Recent video performances of the choir's 2001 Christmas concert with Angela Lansbury and its tour to Nauvoo, Illinois, in 2002 will be rereleased under the new label later this year.

Inaugurating the launch of the new label is the choir's latest CD, *Consider the Lilies*. For additional information, visit www.mormontabernaclechoir.org. ■



Nauvoo Illinois Temple



MAKING THE MOST OF THIS ISSUE

J U L Y 2 0 0 3

To Strengthen Your Children

The Primary is initiating a new Faith in God Award program to help children learn about making righteous decisions, and parents play a key role. To learn

about what you can do, see “Fostering Faith in God,” page 45.

Formula for Success

There are certain principles—powerful in their simplicity—that are essential for building sound character. Elder L. Tom Perry tells us what some of them are and how they work in “Staying Power,” page 40.

Just a Little Dark Reading?

The word *romance* has such appealing connotations.

But there is a very unhealthy side to some of the literature aimed at women. See “Addicted to Romance Novels?” page 57.

Watched Over

The two were missionaries, alone in the countryside with no food or water and no place to stay. Then they began to learn how the Lord was watching over them. See “From Battlefield to Mission Field,” page 24.

A Woman Worth Reading About

She was a powerful advocate for women and a national figure in her time. What can her story teach the women of today? See “Emmeline B. Wells: A Fine Soul Who Served,” page 16.

Lost and Found

He wasn’t looking for God. After all, he was an avowed atheist. But for some reason he kept running into Latter-day Saints. See “I Didn’t Find God—He Found Me,” page 67.

Home Teachers, Visiting Teachers

Find the monthly messages on pages 2 and 71.

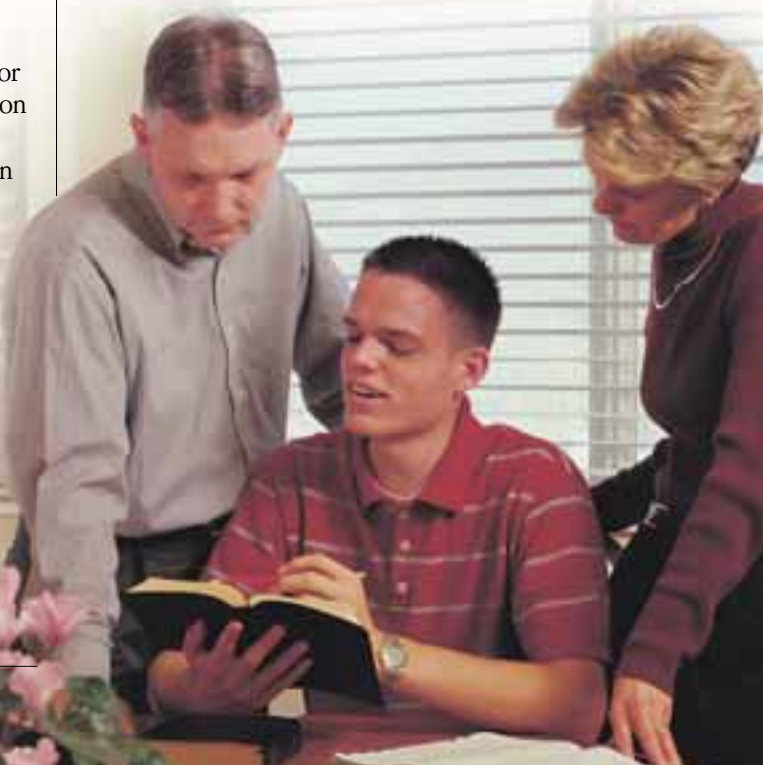
Did You Know?

In any given month, Swedish, Samoan, and Spanish-speaking Saints who read the Church’s *Liabona* magazine are studying and teaching the same First Presidency and visiting teaching messages as the English-speaking Saints. The contents of all of the Church magazines are now coordinated so that—except for local news pages—every article appearing in one of the 49 *Liabona* editions appears concurrently in either the *Ensign*, *New Era*, or *Friend*.

Helps for

Family Home Evening

- Are you a single parent who wonders how to hold family night for just you and your child? A single mother shares her ideas for success in “One-on-One Home Evenings,” p. 73.
- If your children associate the word *reverence* only with the word *Ssssh!* you can learn together about the positive aspects of this important principle. See “Reverence” on page 60.
- Do you have a family member or friend serving or about to serve in the mission field? Read “Helping from Home” (see page 48). Then follow the suggestions in the “Let’s Talk about It” section at the end of the article.
- The doctrine of the redemption of the dead is beautiful, but it is not always easy to teach to children or to those of other faiths. For a clear explanation and some discussion helps, see “The Savior’s Visit to the Spirit World,” page 32.



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Signing of the U.S. Constitution, by Del Parson

"We believe that governments were instituted by God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. . . .

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments" (D&C 134:1, 5).



Images in the stained glass of the Winter Quarters Nebraska Temple are drawn from the scriptures. Above: The Savior taught, “I am the vine” (John 15:5). Front cover: This etched glass panel reminds us of an Old Testament story of the Aaronic Priesthood wherein “Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds” (Numbers 17:8). See “Pieces of History, Pieces of Light,” p. 8.

