

Ensign



**The Surety of a
Better Testament,
p. 2**

**Honesty in the
Small Things,
p. 28**



Christ Calls Two Disciples, by Gary E. Smith

“Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men” (Matthew 4:18–19).

Ensign



12 *Lead Me, Guide Me*



31 *The E-Mail Investigator*



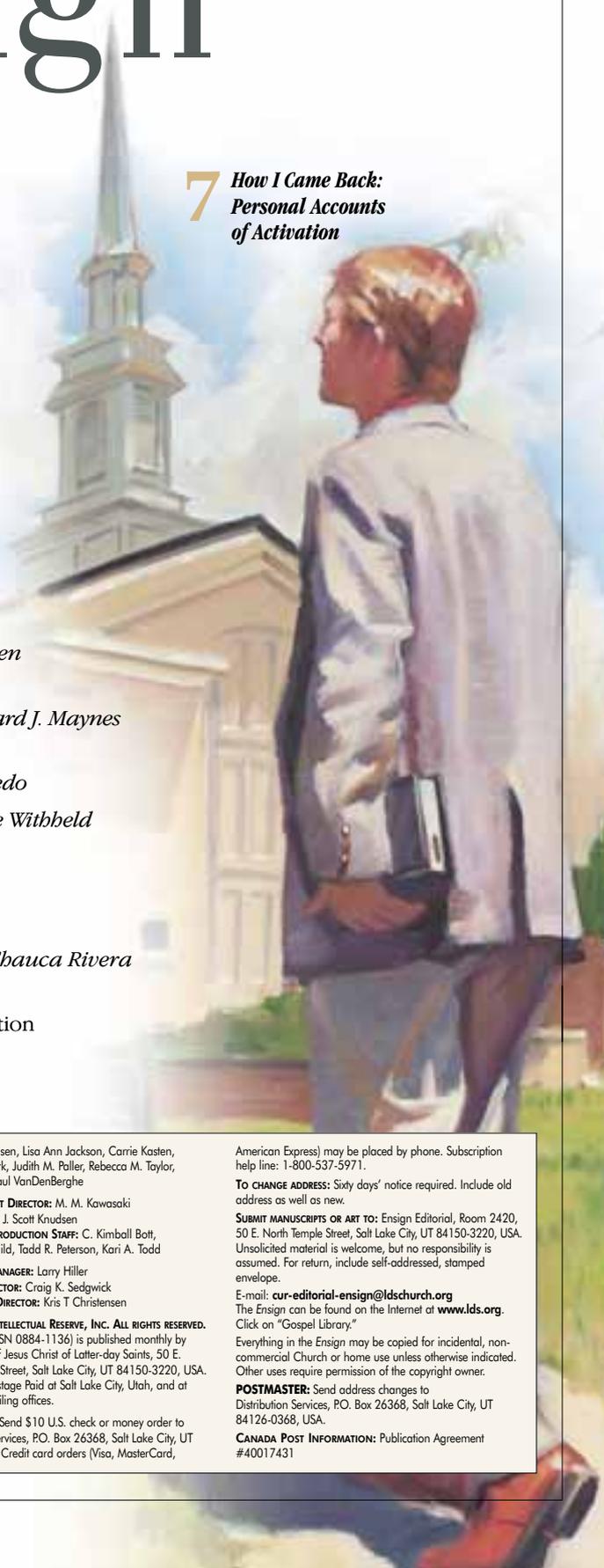
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THE SURETY OF A Better Testament

BY PRESIDENT JAMES E. FAUST

Second Counselor in the First Presidency

The Apostle Paul was well acquainted with the adjustment in thinking needed when moving from the Old Testament to the New Testament. It is a journey from the rigid formality of the letter of the law taught by Moses to the spiritual guidance found in the Holy Spirit.

In his epistle to the Hebrews, Paul described this adjustment: “For the law [of Moses] made nothing perfect, but [was only] the bringing in of a better hope . . . ; by the which we draw nigh unto God. . . . [And] by so much was Jesus made [the] surety of a better testament” (Hebrews 7:19, 22; see also Joseph Smith Translation, Hebrews 7:19–20).

It is important that we study, learn, and live the hard doctrines taught by the Savior— “[the] surety of a better testament”—that our Christlike behavior may move us up to a much higher level of spiritual attainment.

The Guarantor of a Better Covenant

What is a surety? We find in turning to the dictionary that *surety* is a “state of being sure”; it is also a pledge “given for the fulfillment of

an undertaking”; it also refers to “one who has become legally liable for the debt, default, or failure in duty of another.”¹ Does not the Savior, with His mission, have claim upon all these meanings?

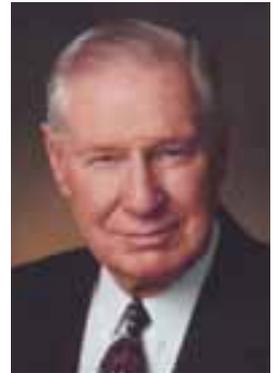
What is a testament? To us, the primary meaning of *testament* is that it is a covenant with God. It is also holy scripture, a will, a witness, a tangible proof, an expression of conviction.² So the Savior as a surety is a guarantor of a better covenant with God.

Harder Doctrine

The New Testament is “a better testament” because the intent of a person alone becomes part of the rightness or wrongness of human action. So our intent to do evil or our desire to do good will be a freestanding element of consideration of our actions. We are told we will be judged in part by the intent of our hearts (see D&C 88:109). An example of being convicted by freestanding intent is found in Matthew:

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

“But I say unto you, That whosoever



It is important that we study, learn, and live the hard doctrines taught by the Savior, that our Christlike behavior may move us up to a much higher level of spiritual attainment.

looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matthew 5:27–28).

This New Testament is harder doctrine.

Because of the formality and rigidity developed in the administration of the old English common law, in order to obtain justice the law of equity was developed. One of my favorite maxims in equity is “Equity does what ought to be done.” The New Testament takes the concept of law even farther. In a large measure we will be judged not only by what we have done but what we should have done in a given situation.

A Higher Law

Much of the spirit of this higher law of the New Testament is found in the Sermon on the Mount. Here Jesus taught that His law requires a reconciliation of differences with others before coming unto Him:

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

“Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matthew 5:23–24).

Another example of the harder doctrine is this passage, in which swearing is completely prohibited:

“Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

“But I say unto you, Swear not at all. . . .

“But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matthew 5:33–34, 37).

The text that follows is more of the hard doctrine of the New Testament:

“Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

“And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. . . .

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matthew 5:39–40, 43–44).

In the New Testament, the Savior teaches a new and higher form and content of prayer. It is profoundly simple and uncomplicated.

“When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

“Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

“Thy kingdom come. Thy will be done in earth, as it is in heaven.

“Give us this day our daily bread.

“And forgive us our debts, as we forgive our debtors.

“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen” (Matthew 6:7–13).

Also in the New Testament, the Savior teaches that the doing of our good works ought to be done a better way, namely in secret:

“But when thou doest alms, let not thy left hand know what thy right hand doeth:

“That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly” (Matthew 6:3–4).

But the greatest challenge, the hardest doctrine, is also found in the Sermon on the Mount: “Be ye therefore



As “the mediator of the new testament,” the Savior introduced a higher law. The challenge Jesus issued was for people to replace the rigid, technical “thou shalt not” of the law of Moses with the spirit of the “better testament.”



perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

As “the mediator of the new testament” (Hebrews 9:15), the Savior also introduced a higher law of marriage. When some Pharisees came to Him and asked, “Is it lawful for a man to put away his wife?” (Mark 10:2), He answered:

“From the beginning of the creation God made them male and female.

“For this cause shall a man leave his father and mother, and cleave to his wife;

“And they twain shall be one flesh: so then they are no more twain, but one flesh.

“What therefore God hath joined together, let not man put asunder” (Mark 10:6–9).

A Monumental Task

The challenge Jesus issued was for people to replace the rigid, technical “thou shalt not” of the law of Moses—needed by the spiritually immature ancient children of Israel—with the spirit of the “better testament.” How was this to be done? Time was short. The Savior

had only three years. How should He begin? Obviously He must begin with the Apostles and the small group of disciples around Him who would have the responsibility to carry on the work afterward.

President J. Reuben Clark Jr. (1871–1961), a counselor in the First Presidency, describes this challenge as follows: “This task involved the overturning, the virtual outlawing, of the centuries-old Mosaic law of the Jews, and the substitution therefor of the Gospel of Christ.”³

It was not easy for even Jesus’ Apostles to understand. Thomas was an example of their lack of comprehension. Thomas had heard the Savior, on several occasions, foretell of His death and Resurrection. Yet when Thomas was told that the resurrected Christ lived, he said, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe” (John 20:25). Perhaps Thomas can be forgiven because so great an event had never happened before.

Peter’s conversion to the great principle

Much of the spirit of this higher law of the New Testament is found in the Sermon on the Mount.

that the gospel of Jesus Christ is for everyone is another example of this slowness to comprehend. He had been an eyewitness, as he stated in 2 Peter: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty” (1:16). To what had he been an eyewitness? He had been an eyewitness to everything in the Savior’s ministry.

Following Christ’s encounter with the Samaritan at the well of Jacob, Peter had seen the Savior welcome the Samaritans, who were loathed by the Jews (see John 4). But when Peter saw a vision and heard the voice of the Lord, saying, “What God hath cleansed, that call not thou common” (Acts 10:15), he was thoroughly confused. Finally, when Peter was fully converted to the instruction and had received a spiritual confirmation, he “opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:34–35).

The Apostles eventually did come to understand and embrace the “better testament.” We are grateful for their profound statements as “eyewitnesses of his majesty.” They form part of the footings of our faith in the higher law taught by the Savior.

It is so strengthening to review the testimonies of the Apostles that Jesus is, in fact, the Christ. These testimonies are also “a surety of a better testament.” For example, following the great bread of life sermon, in which the Savior made clear to those who had been fed by the loaves and fishes that He and His doctrine were the bread of life, John records:

“From that time many of his disciples went back, and walked no more with him.

“Then said Jesus unto the twelve, Will ye also go away?

“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

“And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:66–69).

But the miracles performed by the Savior and the testimonies of those who saw and heard were far from

convincing to everyone. This is perhaps because a testimony is such a personal, spiritual conviction.

Our Challenge Today

The New Testament is “a better testament” because so much is left to the intent of the heart and of the mind and the promptings of the Holy Spirit. This refinement of the soul is part of the reinforcing steel of a personal testimony of Jesus Christ. If there is no witness in the heart and in the mind by the power of the Holy Ghost, there can be no testimony.

Let us study, learn, and live the hard doctrines the Savior taught in the New Testament, that our Christlike behavior may move us up to a much higher level of spiritual attainment. ■

NOTES

1. *Merriam-Webster's Collegiate Dictionary*, 10th ed. (1993), 1185.
2. See *Merriam-Webster's Collegiate Dictionary*, 1218.
3. *Why the King James Version* (1956), 51.

IDEAS FOR HOME TEACHERS

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

1. Ask family members to name some commandments that they think are the hardest to keep. Read a few of the harder and higher doctrines mentioned by President Faust, and discuss why each can be difficult to live. Read and discuss the last two paragraphs. Bear your testimony of the Savior’s New Testament doctrine.

2. Show a Bible, and invite family members to share thoughts or feelings about the New Testament and the Old Testament. Ask them what they think are some of the differences between the two books. Read the first three paragraphs of this message. Share some of President Faust’s teachings as to why the New Testament is “a better testament.” Show a painting of Jesus Christ, and express your gratitude for the New Testament.

How I Came Back

Personal Accounts of Activation

Many members who now have strong testimonies of the gospel have gone through a time when they were less active, a time when they did not fully partake of the blessings of membership in the Lord's kingdom. The following three accounts are from members who returned to the fellowship of Latter-day Saints, experiencing a rekindling of testimony brought about by personal realization of need and the loving help of others.

Like a Sparrow Following the Light

Although raised a member of the Church, **Gene M Thompson** of the Page First Ward, Page Arizona Stake, fell into inactivity when he joined the navy after high school. In 1975 he arrived on board the USS *Grand Rapids* PG-98 stationed in Naples, Italy. "Even when the ship was in port," he says, "I wasn't attending any Church meetings at the branches for servicemen." An experience at sea more than a year later reminded him of the Savior's love and his missed association with members.

"It was common while the ship was underway to go through small rainsqualls," says Brother Thompson. "The brisk winds that accompanied these storms were strong but usually short-lived.

"One summer evening while I was standing watch, the ship passed through one of these storms. The storm reached peak quickly with heavy rain and wind blowing strong out to sea. A line of rainsquall clouds



Holding the
sparrow
gently,
I turned it toward
the lights on shore—
the promise of land.
Then I opened my
hands and tossed
the bird into the
air. It flew straight
and true toward
landfall until it was
out of sight.



between our ship and the Italian coastline some six miles away obscured land that had been visible 30 minutes earlier.

“While I searched the water and air for objects that might endanger the ship, I was surprised to see a sparrow land on the rail next to me. I could see its small breast heaving for breath, and I knew it had very little chance of surviving the storm. I reached out and took the bird in hand. The sparrow had no energy to fly away or even struggle. I wondered if I could keep the bird alive. I quickly placed it in my warm shirt pocket inside the foul weather jacket, and then went about my lookout duties. The bird did not move in my pocket as the storm raged.

“A half hour later the storm passed. The wind transformed into a gentle breeze toward

land. The evening stars were starting to appear, and faint lights were now visible on shore.

“I checked to see if the bird was breathing. It was alive and rested. I held the sparrow gently as I took it from my pocket and turned it toward the lights on shore—the promise of land. Then I opened my hands and tossed the bird into the air. It flew straight and true toward landfall until it was out of sight.

“In that moment, my thoughts were flooded with gospel parallels on following the light. The sparrow being caught in the storm was something we could compare to sin or a bad decision. The intervention of one who cared could be compared to our Savior’s love. And the sparrow returning to land could be seen as redemption or a return to fellowship. I resolved then that the course for me would be to follow the light—to follow the gospel.

“Some time later I was transferred to the same duty station as my twin brother in California. The very next Sunday, Jerry and I went to church in Oxnard and were fellowshipped immediately by wonderful families in the ward. I had no idea that twin LDS sailors starving for contact with the Church could be fed so well—spiritually and physically. We both stayed active in the Church and participated in activities in the ward through our discharge from military service a year later. Most important, it was in Oxnard that I met my future wife, Colleen Gunyan, the daughter of one of those wonderful fellowshipping families.”

Following Our Hearts Home

Carolyn Flinders of the Pleasant View 10th Ward, Pleasant View Utah Stake, tells of the life-changing experience her family endured in 1987. When their three-year-old,

Andréé, entered the hospital for open-heart surgery in January of that year, Sister Flinders and her husband had long since fallen into inactivity in the Church. Preoccupied with worry for their daughter, they were not even aware of ward members' concern for their family.

"Thirty-three days and three harrowing surgeries after entering Primary Children's Medical Center," says Sister Flinders, "the cardiologist told us there was nothing more we could do but take Andréé home, the one thing she had continually requested. I felt my heart was breaking as I filled out the paperwork.

"Home at last, we placed Andréé in our bed that night. When my husband told me the next morning that we needed to let her go, I fought against the thought of saying good-bye. But knowing he was right, I returned to where she was lying in bed, said

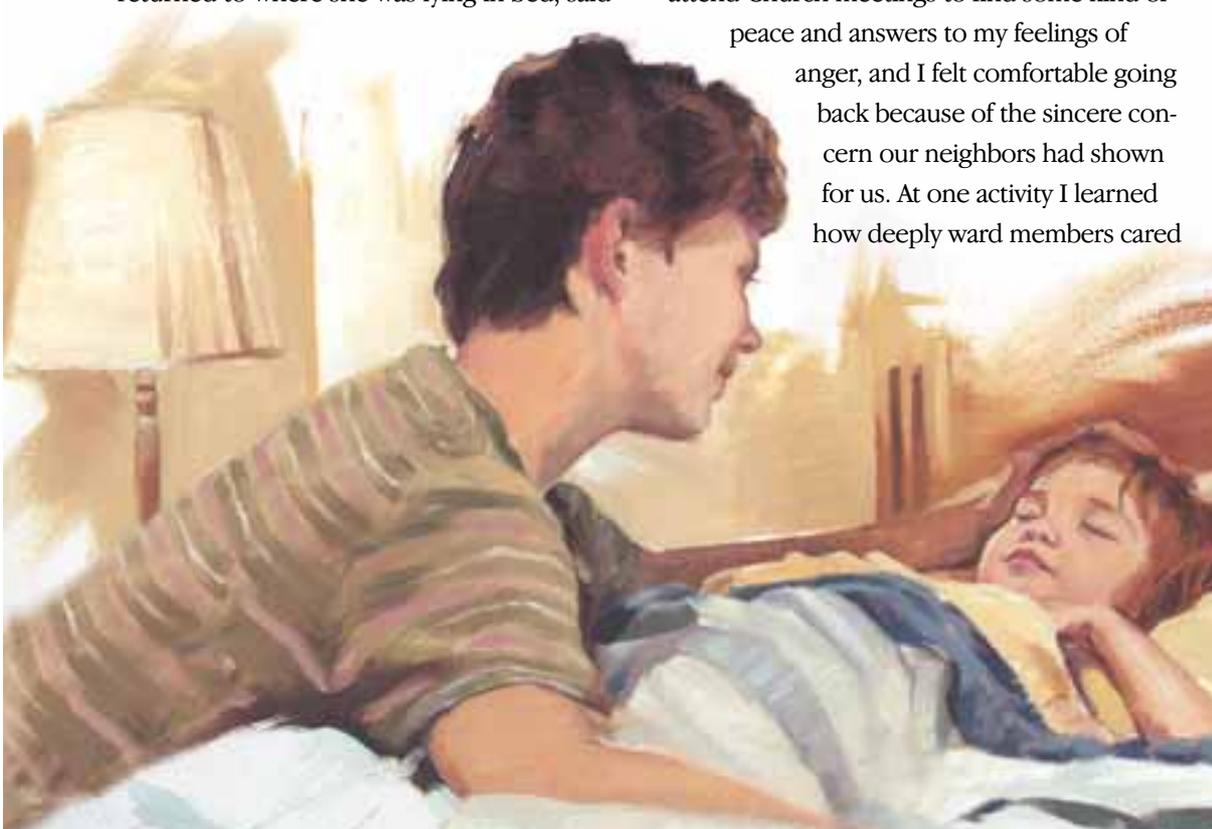
that I loved her, and told her it was all right to leave. A short time later, Andréé left the world quietly.

"We struggled with many questions after Andréé's death. Why was a beloved little girl taken? Why did she have to suffer so much? As I comforted myself by holding and caring for our nine-month-old daughter, Hailey, I wondered if Andréé knew how much we loved and missed her.

"In the midst of our grief came unexpected compassion. Although we were not well acquainted with most of the ward members, many called or came by to express sympathy and love, to see how we were doing, or to bring meals. I had always had a good feeling about the Church and a belief in my Savior and Heavenly Father; I just didn't have much of a testimony of the gospel. I felt the need to attend Church meetings to find some kind of peace and answers to my feelings of

anger, and I felt comfortable going back because of the sincere concern our neighbors had shown for us. At one activity I learned how deeply ward members cared

Sitting with Andréé as she lay in bed, I said that I loved her and told her it was all right to leave. A short time later, Andréé left the world quietly.



Our home teacher continued to be a constant influence in our lives. He took care of my second-hand car and always made sure our needs were being met. The children and I often struggled, but I slept well at night knowing my home teacher lived close by.

about our family: several months previously, the ward had fasted for our Andréé, the three-year-old daughter of a less-active family very few members knew.

“Attending Church meetings taught me that the Lord knew about my pain. I read that ‘all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven’ (D&C 137:10). Starting to understand death differently, I felt comforted knowing that valiant little Andréé was in a wonderful place, free from pain. I prayed for help and understanding, and I began to receive a peace and comfort I had never felt before. By studying, reading the scriptures, and attending Church meetings, my understanding of the gospel flourished. I developed a greater love for my Heavenly Father and Jesus Christ, and my testimony of the truthfulness of the gospel grew.

“A year later our family was together again in the Ogden Utah Temple. After I was sealed to my dear husband, two-year-old Hailey climbed up next to us, looking angelic in the white dress her grandmother had made for her. As my sister kneeled as proxy for Andréé, I felt that perhaps Andréé was with us, rejoicing as our family was sealed together forever.”

Finding Strength in a Home Teacher

Penelope M. Oman of the Cary First Ward, Raleigh North Carolina Stake, and her husband joined the Church when they were newlyweds. As time passed they began a family and moved several times within the ward; with each move they had the help of their faithful home teacher. About this time Penelope’s husband began to lose



interest in the Church, so their attendance became irregular, then stopped altogether. “Our home teacher continued visiting us regularly, and his concern and love was always evident,” says Sister Oman.

Difficult times followed, including a move several thousand miles away, then a move back to Illinois with her two children after a divorce. “Our new home was a second-floor apartment,” says Sister Oman, “and somehow our dear home teacher managed to get our piano up those stairs. What peace and security his smiling face brought me.

“The years passed. I was teaching school and struggling to make ends meet. Our home teacher continued to be a constant in our lives. He took care of my second-hand car. At Christmas and other special times of the year, he made sure our needs were being met. The children and I often struggled, but I slept well at night knowing my home teacher lived only a few blocks away.

“Then I met and married a wonderful man who took me to the temple, where we were sealed for time and all eternity. This was the goal I had set for my family. By now our home teacher had become our bishop, and we soon began the regular pattern of piling into his tiny car to drive to the Washington D.C. Temple.

“One Saturday evening I sat with my husband in stake conference. The meeting’s topic was home teaching, and I could see our dear, faithful home teacher on the stand. As he stood to speak, my heart filled with love and appreciation for him and for all his years of service to my family.

“He began to tell of a family he once taught who were inactive. He spoke of their trials and of his desperate concern. He spoke of his feelings of helplessness as he watched them make unwise choices and of his willingness to help them but unwillingness to assert any unrighteous dominion in their lives. I watched as tears trickled down his cheeks when he spoke of the prayers in their behalf.

“Suddenly I realized it was me he was talking about. I was the person in the story! I was stunned to think I had actually been inactive and had never fully realized it. This kind and obedient servant of the Lord had kept such a strong tie to me and my family that I never felt I had been

WHAT CAN WE DO?

Diana Lacey of the Farmington Fifth Ward, Farmington New Mexico Stake, and her husband, Mike, served as what were then called stake missionaries, with a special assignment to help retain and activate new converts. “We asked for a list of the people who had been baptized within the past two years and were surprised to find that only a few were still active. As we prayed about how we could help bring the wandering converts back and how we could friendship others, several things came to mind.

“First, visit new converts in their homes. We decided to visit new converts once a month. We dropped by with bread or cookies, a small note, or an invitation to ward activities. Many times we were invited to stay and visit and had the opportunity to have gospel discussions and help them with questions or needs.

“Second, involve other members of the ward. Occasionally we invited our new friends and other ward members over for a barbecue or to play games. This gave the new converts a chance to meet other members in a social setting and allowed new friendships to grow. We also gave each person in ward council meeting the name of one of the new converts. We asked them to join us in praying each day specifically for the person whose name they had been given. Amazing things happened. The council members began to take an interest in the person they were praying for. They took time to learn more about the person behind the name. One day after church a member of the ward council came up to me excitedly and said, ‘The little 12-year-old girl I have been praying for came to church today. I knew who she was and couldn’t wait to go greet her.’

“Third, help new converts prepare to attend the temple. The best way to retain new converts is to make sure they continue in the gospel covenants. Some of our greatest spiritual experiences have come through helping new converts receive the blessings of the temple.

“In time, each new convert from the past two years who had not been attending came back to church at least once, and some came back to stay. Many of these wonderful experiences even resulted in additional baptisms of members of their families.” ■

inactive. I knew I had periods when I did not attend church regularly, but my testimony had never really wavered. My home teacher had provided a consistent link that prevented me from ever feeling distanced from the Church and its programs.

“We teach our children to ask, ‘What would Jesus do?’ The answer is, He would do exactly what my home teacher did for all those years: never give up, visit regularly, help where and when needed, love God, and love the families.” ■

Lead Me, Guide Me

Teaching our posterity to recognize who they are and how to live uprightly before our Heavenly Father is one of the greatest opportunities we can have.



We lived with Heavenly Father in a premortal life. He loves us and sent His Son, Jesus Christ, to make our return to His presence possible.

BY ELDER JOHN B. DICKSON
Of the Seventy

One of God’s greatest gifts to mankind is the opportunity to receive and care for His little ones. We love our children and grandchildren, and with time our prayers tend to concentrate less on ourselves and more on them.

For all to be well with children living in this generation of errant moral attitudes, dangerous media, and general permissiveness, they must have a desire to do right. This desire comes as they feel the Spirit of the Lord and gain testimonies of eternal truths while being lovingly and properly taught who they are.

Help Them Know Their Divine Heritage

If young people truly know who they are, they will generally make righteous decisions; and if mistakes are made, they are more likely to repent and ultimately make things right.

The stripling warriors highlighted in the book of Alma exemplify men who were taught from their mother’s knee and through their father’s words and example to know who they

were, how to live, and how to fulfill their destiny as sons of God:

“And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

“Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him. . . .

“Yea, and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that *their mothers had taught them*” (Alma 53:20–21; 57:21; emphasis added).

Knowing who we are underscores the truths inherent in our Heavenly Father’s plan





PHOTOGRAPH BY JOHN LUKE; ALL PHOTOGRAPHS POSED BY MODELS. BELOW: THE GRAND COUNCIL IN HEAVEN BY ROBERT T. BARRETT; ABOVE: JESUS CHRIST, BY HARRY ANDERSON



CLOCKWISE FROM LEFT: PHOTOGRAPHS BY JED CLARK, STEVE BUNDERSON, AND WELDEN C. ANDERSEN

Not only does our Heavenly Father invite us to return to Him as families, but the home and family setting is the best place to teach our children the truths they will need to sustain them through life's journey.

of happiness for His children. These truths include the fact that we lived with Him in a premortal life, that He loves us, and that He invites us to return to His presence to enjoy His way of life after this mortal probation. Another important truth is that He sent His Son, Jesus Christ, to make our return possible through obedience to the gospel.

When young people have testimonies of these sacred truths, obedience to the commandments of God makes more sense to them. But if they are simply forced to do right, only time and circumstances keep them from wrongdoing. That is why Alma made it clear that “God gave unto them commandments, *after* having made known unto them the plan of redemption” (Alma 12:32; emphasis added).

President James E. Faust, Second Counselor in the First Presidency, has taught the principle that children need to know who they are. He mentions a “golden thread” running through surveys on the faithfulness of our youth. The

information shows that the most compelling element in helping our youth make righteous decisions is knowing they will one day be accountable to the Lord for their actions. Hence, he invites us to teach them well and have the Spirit touch their hearts so they will “choose for eternity.”¹

The Prophet Joseph Smith is an excellent example of a young man taught by loving parents to know who he was as a son of God. His parents also taught him how to work, to be honest and faithful, and to keep the commandments of God. These early teachings by faithful parents were essential in his preparation as the prophet of the Restoration.

Teach Them the Path to Happiness

“The Family: A Proclamation to the World” teaches that “the family is central to the Creator’s plan for the eternal destiny of His children.”² Not only does our Heavenly Father invite us to return to Him as families, but the home and family setting has been established as the best place to teach the truths that our little ones will need to sustain them through life’s journey. Dedicated parents must instill in the hearts of their children these principles from their earliest years. King Benjamin taught parents their duty to teach their children:

“And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil. . . .

“But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another” (Mosiah 4:14–15).

Children need to understand that the commandments of God are not given to encumber or restrain them from enjoyment and happiness. To the contrary, every commandment is designed for our development and eternal happiness. For example, as we live the law of tithing with proper motivation, we put off the natural tendency of selfishness, become more willing to share, and literally change our being. The observance of each commandment will help us to become more like our Heavenly Father and will prepare us to enjoy a celestial way of life.

King Benjamin also taught that living the commandments would give us eternal happiness: “I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it” (Mosiah 2:41).

We must understand, however, that our teaching will simply not take effect in an environment where hypocrisy prevails. Our children will learn much from what we say but many times more from what we are and what we do.

Although children will learn important lessons in a Church environment, parents put their eternal family at tremendous risk when they fail to do their part and hope instead that the Church or society will save their children. We as parents

simply cannot avoid our sacred responsibility: “Inasmuch as parents have children in Zion . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents” (D&C 68:25).

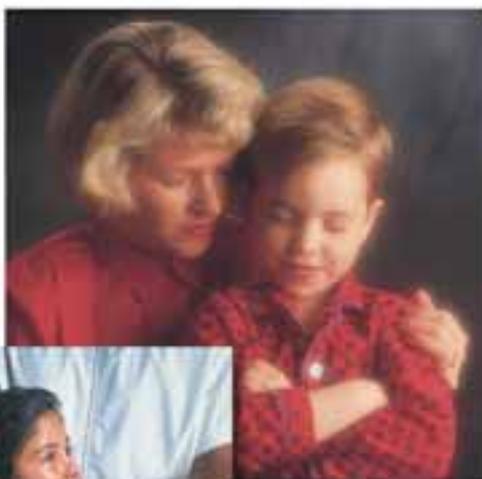
Teach Them to Shun Worldliness

The Lord, through His prophets, has tried to help us use an eternal perspective in evaluating the decisions we make. As the Lord attempts to help us see long-range and long-term objectives while living in a world where people have short-range vision, we must teach our children to make decisions from that same eternal perspective. The ability to make

decisions based on eternal objectives requires faith in the Lord and faith in His teachings. The natural man will oftentimes err while making decisions because, lacking faith or understanding, he chooses for the moment rather than for eternity. We must help our children “choose for eternity,” as President Faust suggests, by strengthening their faith and understanding.

Doctrine and Covenants 117 invites us to incorporate the Lord’s perspective as we establish priorities and make important decisions in our lives. This scripture recites the experience of three men who were called to establish their families at Far West, Missouri, to help build up Zion. Rather than responding immediately to the call, they stayed in Kirtland, Ohio, to sell their personal properties for the greatest possible gain. As a result of their choice, we have in verse 4 the phrase “For what is property unto me? saith the Lord.” Then

in verse 8 the Lord teaches us a great lesson when He asks, “Is there not room enough on the mountains of Adam-ondi-Ahman . . . that you should *covet that which is but the drop,*



Parents simply cannot avoid the sacred responsibility to teach their children “the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost.”



LEFT: PHOTOGRAPH BY KELLY LASEN; DETAIL FROM CHRIST IN GETHESEMANE, BY HARRY ANDERSON; RIGHT: PHOTOGRAPH BY STEVE BUNDERSON

The Lord warns us against coveting “*that which is but the drop*” while neglecting “*the more weighty matters*.” As we examine a drop of water, we observe that it is not permanent and will evaporate. Likewise, our personal property is earthbound and cannot pass through the veil with us when we depart this short mortal life.

and neglect the more weighty matters?” (emphasis added).

As we prepare to teach our children this important lesson on priorities, we might ask ourselves: What is the “drop” and what are the “more weighty matters”? As we examine a drop of water, we observe that it is not permanent and will evaporate. In this case, the men’s personal property was important by their standard of measure but was temporary in the sense that it was earthbound and could not pass through the veil with them as they departed this short mortal life.

In our day, the dwellings we live in are extremely important in most of our social situations. They should be well-kept, comfortable places where our family can be drawn around us, but we need to realize that as we leave this life we cannot take them with us. The same could be said about our automobiles, computers, jewelry, televisions,



and thousands of other earthly possessions. As much as we enjoy them and need many of them, they will stay here, remain temporary, and are but

a drop when considered from an eternal perspective.

Our children must be taught that the “more weighty matters” help them qualify for and ultimately enjoy eternal blessings. While there is nothing wrong with certain possessions and wealth, righteously attained and handled, we must teach our children that the weighty matters include the gospel of Jesus Christ, His Atonement, the family, the priesthood, Christlike attributes, knowledge, and gospel ordinances and covenants.

We need to teach them never to give up eternal blessings in pursuit of the temporary things of the world. Yet, lacking faith, concern, or understanding, that’s exactly what many young people, or even adults, will do in situations that, if properly handled, could mold them as children of God. Often people choose the glamorous, the

shiny—things that provide instant gratification and thrills—or they err in the face of temptation even though the consequences of improper choices may mean the sacrifice of significant, eternal blessings. We must teach our children *never to give up those things that matter most in pursuit of those things that matter least.*

What a blessing it is when parents and grandparents teach children to recognize and choose those things that are of most worth. I watched my parents teach their family lessons on priorities while serving missions for the Church. Although they missed weddings, births, and other events, they contributed greatly to the testimony and faith of their grandchildren. They helped us establish in their children's children the values and faith that righteous parents consistently plead for. Their example sent a message that a thousand talks on faith and commitment could not have conveyed.

Our understanding of priorities might be aided through examining a tragic situation commonplace in American society. While purchasing the “stuff” that people in a modern society seem almost obligated to accumulate, couples sometimes find themselves overextended and faced with the need for the wife to work in order to meet obligations. Although the couple may never have intended that this occur, the mother now finds herself outside the home when the children desperately need the nurture that no other individual can provide. If parents are not there, they cannot teach. The opportunity to provide the spiritual nourishment that has just been discussed can be permanently lost, replaced with whatever substitute peers, teachers, or the television may offer.

Both national statistics and experience within our society are proof of the disastrous effects this decision can have on long-term family objectives and happiness. The Lord is aware of the instances where a mother with young children in the home may truly have to work to provide for their needs, and He will sustain her whether it be for an hour or a lifetime. However, when couples opt to take the mother out of the home while little ones are in need of her tender care, choosing instead to buy too much home, too much car, or too many toys, they put at great risk their eternal family and the never-ending happiness described by King Benjamin.

Other examples of giving up eternal blessings for something temporary are numerous and include the sacrifice of

TEN IDEAS FOR MORE SPIRITUAL HOMES

It is especially important for our youth, newlyweds, and those with young families to predetermine that steps will be taken to ensure their home will provide the proper atmosphere for spiritual success. Here are 10 suggestions that young couples might consider in their own homes:

1. Our home will be centered in the Savior and His teachings.
2. Our children will be taught to know they are children of God and to understand what is required to return to His presence.
3. Our home will be an oasis from the world, where we will have love, patience, kindness, appropriate language, encouragement, proper correction, and respect.
4. Our children will be taught the meaning of *no*.
5. We will plan time to nurture individual children and enjoy family life.
6. Educational and vocational preparations will be made so that the father has the ability to sustain the family.
7. We will hold weekly family home evenings that are relatively informal, friendly, encouraging, instructive, and fun.
8. We will read and discuss some scripture text in the family circle each day in a way that the children will enjoy.
9. We will help children understand that ongoing repentance is needed for all of God's children and that we should worthily partake of the sacrament throughout our lives.
10. We will help children establish long-term goals.



eternal relationships through the abandonment of the sacred covenants that cement those relationships in place. Moral and other critical principles must be taught to our children in the home, without hypocrisy, by the instruction and example of caring parents. When the ideal home situation with father and mother is not in place, then we must do the best we can to offer priesthood and organization support; but we must not displace parents in their preeminent role.

That our Heavenly Father anxiously awaits our worthy return to His presence is evident not only because of the Atonement of His Son, but by the declarations of the prophets since the beginning. Our faithful dedication in teaching our own posterity to recognize who they are and how to prepare for their return to our Heavenly Father offers one of the greatest opportunities we can have during our mortal probation. Let us pray that we might be empowered to teach them well. ■

NOTES

1. General Authority training, 3 Oct. 2000.
2. *Ensign*, Nov. 1995, 102.

Finding Grandpa Pablo

BY RAQUEL PEDRAZA DE BROSIO

My family history research always ended with one particular name. But when my father happened to see that name in an unexpected place, our search for Grandpa Pablo was on.

My father was born in the Chaco region in north-eastern Argentina, where the sun is hot and people work the soil, growing cotton and other crops. Neighbors have known each other for generations, and traditions are followed to the letter. My father's family lived in Villa Ángela, where they had a comfortable middle-class life.

Then, when my father was nine years old, his parents separated, and my father went with his mother and sisters to live in Buenos Aires. This was quite a difficult change for a young boy who couldn't understand why he had to leave his hometown and his friends and didn't know when he would see his father again. As the months of separation turned into years, my father's memory of his own father faded. He didn't even have a photograph of him.

Our family was introduced to the restored gospel and eventually joined the Church. When I was 15, I became quite interested in family history work. Seeking out my ancestors became a passion with me, and I was able to become well acquainted with my family on my mother's side. But on my father's side all of my attempts ended with one name: Grandpa Pablo Pedraza.

When my father told me the story of his childhood, I had a strong desire to find out more about Grandpa Pablo. We began to pray as a family to find out more about him so

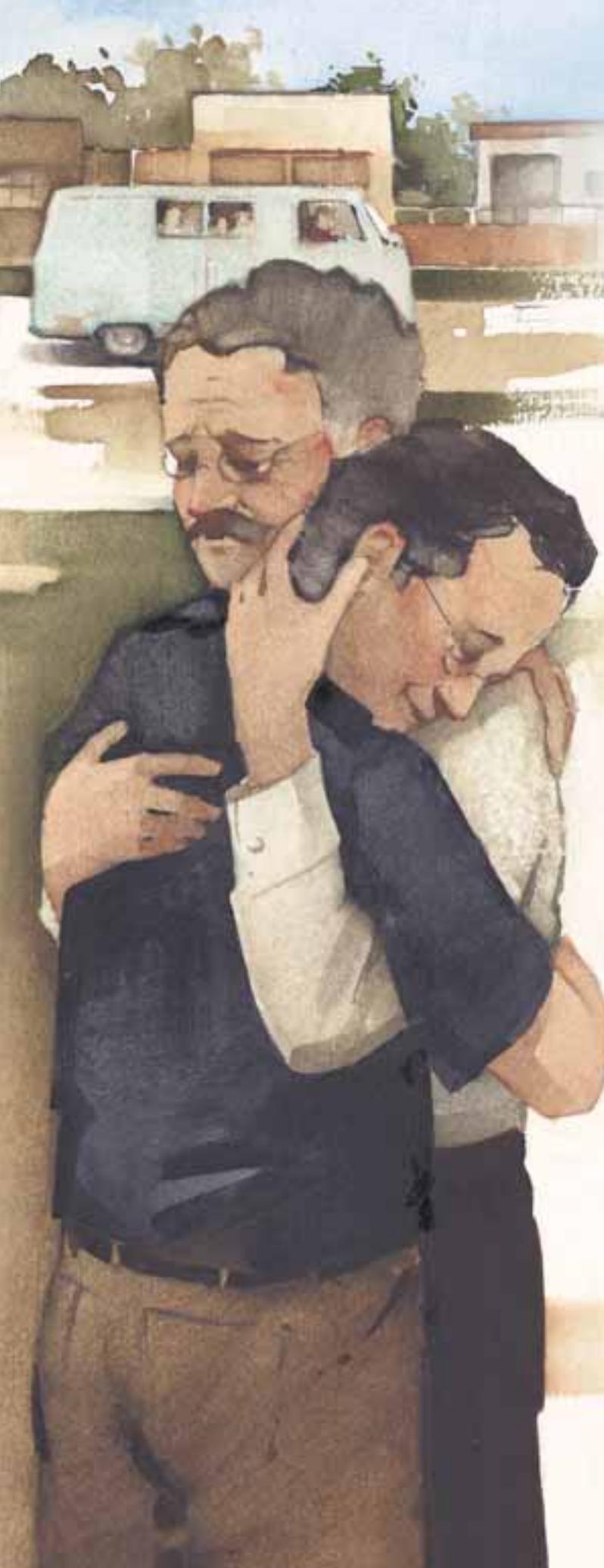
we could complete our family history. My father probed his memory, and he managed to recall the address of an elderly aunt. He wrote to her, but she passed away before we were able to get the information we were seeking. We didn't give up but continued to pray.

One day on my father's way to work the bus he was riding stopped at a traffic light beside a mail truck. My father could see several large packages in the truck, and one drew his attention. On its label was the name Pablo Pedraza, and it gave an address in my father's childhood hometown.

Very excitedly my father wrote down the address. He knew his father had been an auto mechanic, and he thought the large box on the truck could easily have been for him. For several years we wrote to this address, expressing our hope that we had found our father and grandfather and our desire to meet with him. But we never received an answer.

Then one day my father was telling this story to a friend in our ward. The friend suggested, "Why don't you just go there and find him?" Fear flooded our minds. Maybe Grandpa Pablo did not want us to find him, or maybe this was not his address.

But after praying about it, we felt we needed to travel to the Chaco to look for Grandpa Pablo. Our whole family



loaded into a van and traveled for 28 hours. Driving straight to the address on the package, we stopped in front of a pretty, well-kept house. A man of about 60 was out washing his car. My father gathered his courage and got out to introduce himself and verify that we were on the right street.

Our family watched expectantly through the van windows, and after several minutes we saw our father and the man exchange a big hug. Then they both began to motion for us to get out of the van. It was indeed Grandpa Pablo—the father my father had not seen for 40 years!

The meeting was not an easy one, but a spirit of love was there. We learned that because of the inadequate postal service in his small hometown, Grandpa Pablo had not received any of the letters we had sent him over the years. We also learned that he had tried to find my father for many years but that he had his own fears about meeting us. We met Grandpa's wife and children and learned about their joys and sorrows. We learned that Grandpa Pablo was a good man who believed in God. He was a loving husband and father and a good neighbor. And we could see that he was as excited to get to know us as we were to finally find him.

Now we have photographs of Grandpa Pablo and vital information about him and some of his ancestors. He died one year ago, and we are preparing to go to the temple to do ordinance work for him and other family members. My father can hardly contain his joy that he will finally be able to be sealed to his parents. The work on our family history chart continues.

We have been promised that “the heart of the fathers [shall turn] to the children, and the heart of the children to their fathers” (Malachi 4:6). Our family was greatly blessed to have the Lord lead us by the hand so that this promise could literally be fulfilled. ■

Raquel Pedraza de Brosio is a member of the Chacarita Ward, Buenos Aires Argentina Belgrano Stake.

Teaching by Faith



Although Abinadi taught by the Spirit, King Noah was not touched. Alma, however, was converted. I promise you that as you teach and testify by the Spirit, you will reach those who are ready to be taught.

When we teach youth by the Spirit, hearts will be touched and lives will be affected.

BY ELDER ROBERT D. HALES
Of the Quorum of the Twelve Apostles

The responsibilities of gospel teachers in the home and at church are many, and in order to meet these responsibilities, teachers must first strive for personal righteousness. As teachers and parents of youth, we must live the gospel in such a way that we will have the Spirit to ever be with us. If we live worthily, the Spirit will always be with us. We can then teach by the Spirit. When we teach by the Spirit, youth will be able to feel it and to receive the Spirit. Hearts will be touched, and lives will be affected.

You will recall the story related in the book of Mosiah about Abinadi standing bound before the wicked King Noah. Abinadi taught the gospel with the fire of the Spirit. He gave stern and specific warnings as he boldly taught the principle of repentance. Although Abinadi taught by the Spirit, King Noah was not touched. Alma, however, who was in the court and heard the testimony, was converted (see Mosiah

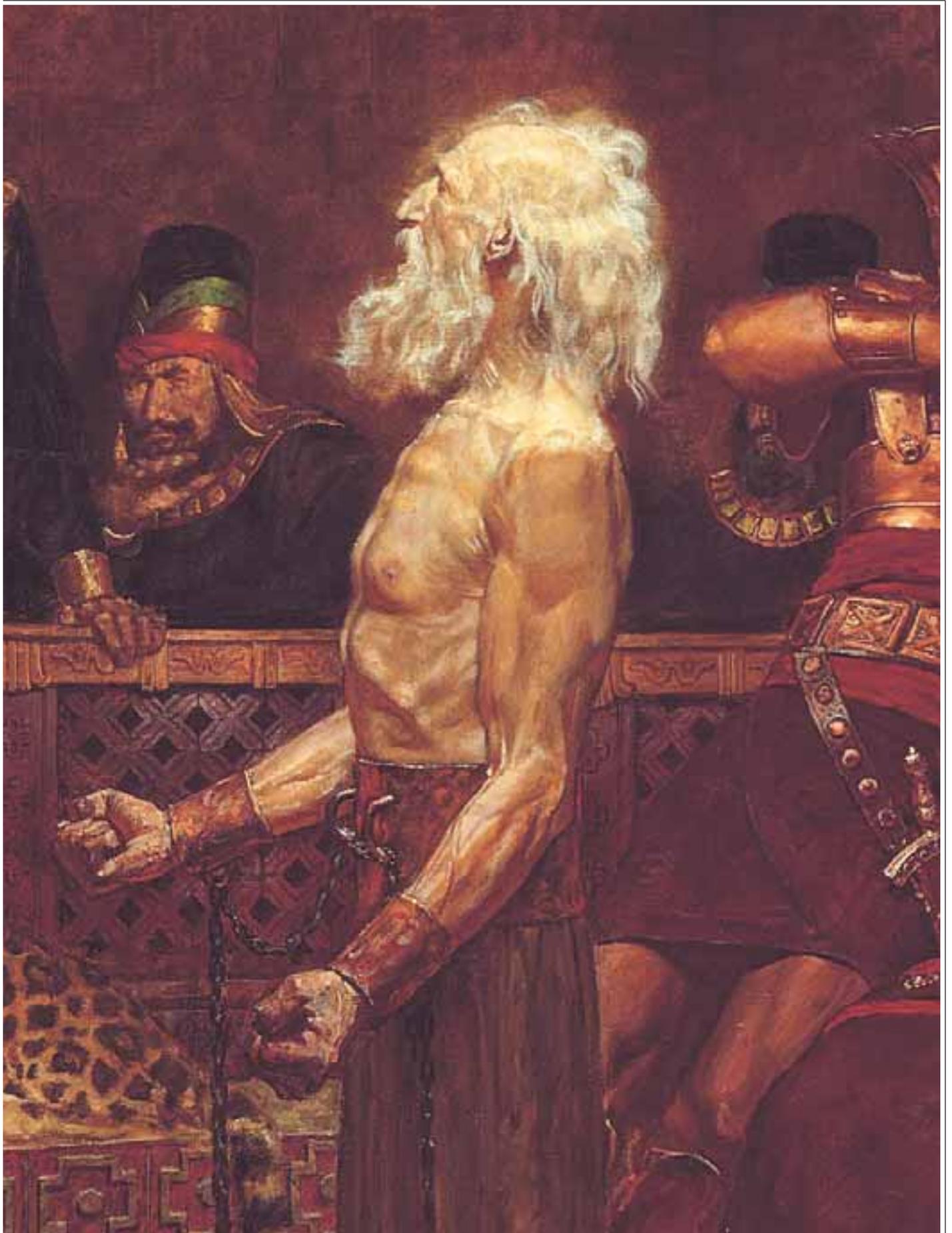
12:9–17:2). We do not always know whom we will reach, but I promise you that as you teach and testify by the Spirit, you will reach those who are ready to be taught.

We cannot forget the importance of faith. Teaching by the Spirit is really an exercise in faith. For every concept that we teach and everything of which we testify, we need to rely on the Holy Ghost, that we may touch the hearts of those for whom we have responsibility. We teach by faith; we teach by the Spirit; we boldly declare our testimony.

Apply Gospel Principles

My concern is that there is a difference between what our youth *know* about the gospel as opposed to what they *do* to apply gospel principles in their lives. This is where we as teachers are very important.

As teachers, we must require our young people to think. I will never forget the lessons I learned from a Sunday School teacher when I was about 10 years old. For Christmas we were given a large card that had small, individual booklets inside, each with a story from the Bible: David and Goliath, the Creation, Daniel and the lions' den. There was a long series of wonderful Bible stories. We read each one at home and came to class



prepared to discuss them. I can vividly remember those teaching moments to this day.

After discussing each story, we were asked questions such as “What does that mean to you?” “How does this scripture [or story or principle] relate to your life?” “How can you apply this teaching in your home?” “How do you feel about it?” I later found in my own home with my boys that once I asked these questions, they began to live and feel what they were being taught.

We were asked to think. We were not learning only the stories. We were discovering how we could apply them in our lives. My teacher was planting the seed of faith and helping it grow within each of us.

We teach the scriptures in story form, and we need to apply them in the lives of these young people where they can be more effective. Our youth have to be able to recall stories and the truths of the gospel principles in their lives when they need them the most.

John Greenleaf Whittier eloquently wrote, “Of all sad words of tongue or pen, / The saddest are these: ‘It might have been!’”¹ There is nothing more tragic than for a person to look back at what might have been. Nor do we want those we teach to go through life without knowing that they are children of God; without knowing the plan of salvation; and without knowing why they are on this earth, who they are, and how to conduct their lives. If they realize this great plan, they can endure all of the tests of life, deflect the fiery darts of the adversary, endure to the end, and gain the final rewards of the plan of happiness.

Teach the importance and power of pondering; provide time to ponder, to think, and to exchange ideas. Use practical application: “What does that mean to you?” Ponder and pray. Ask the youth to describe the thoughts and impressions given to them and what they are feeling. Faith-promoting incidents occur in teaching when students take a role in teaching and testifying to their peers. It is very

important to have open discussion about the importance of prayer and scripture study so that the youth can help one another and be supportive.

It is a process. Allow them to emerge in the time they are with you. We need to give them the ability to learn from the mistakes of others, such as an older brother or sister or maybe a friend, and give them examples from the scriptures, so they don’t have to go through each mistake themselves. The scriptures tell all of the things that happen when we are not obedient. Our youth do not have to repeat the mistakes and endure the pain.

Get to Know Youth

Learning for some people comes with more difficulty than for others. This aspect of learning requires teachers who know their students and their learning ability. Great teachers not only know the subject they are teaching but, just as important, they understand the needs of their students. Great students learn from their teachers, are willing to take correction, and express gratitude for a teacher’s caring counsel. You, as great teachers, teach young people who they are and motivate them to fulfill their potential for eternal salvation.

Get to know what is happening in the lives of the youth. We have to know of their concerns and what they are facing—why they act the way they do and why they say the things they say.

Recognize when a young person is ready to use his or her agency and has the strength to make decisions. Part of the teaching process is to give our students a fore-shadowing to help them prepare for the challenges they are going to have to meet in the future.

Wouldn’t we all sometimes like to avoid the tests and trials of this mortal probation?

Achilles, one of the great heroes of Greek mythology, was the hero of Homer’s *Iliad*. In addition to Homer’s

Great teachers not only know the subject they are teaching but, just as important, they understand the needs of their students. Get to know what is happening in the lives of the youth. We have to know of their concerns and what they are facing.



account of Achilles, there are other fables or folklore about Achilles and his mother, Thetis.

According to some accounts, Thetis endeavored to make Achilles immortal by dipping him in the River Styx. She succeeded in making Achilles invulnerable, with the exception of his heel by which she held him. Achilles grew up to be invincible, a warrior of great strength, leading the Greek army against Troy in full armor.

The death of Achilles is mentioned in Homer's *Odyssey*. In other stories he is said to have been killed by an arrow of Paris directed by Apollo to his only vulnerability—his heel.

Wouldn't every parent or every gospel teacher like to find the secret of protecting youth, making them invulnerable to the fiery darts of the adversary? Unfortunately, we cannot protect our children from the slings and arrows of mortality. Our challenges, learning experiences, and opposition are meant to strengthen us, not defeat us or destroy us.

Develop Faith to Prepare for Life's Storms

How important it is during troubled times, when we are tested, that we do not do anything to lose the Holy Ghost's gentle persuasions, comfort, peace, and direction. These impressions will help us make the correct choices in

life in order to weather the storms and bring us closer to God's ways.

It is our job to help our youth prepare to make the weighty decisions so that when challenges come, they will choose wisely. Because we know that they have their agency and that there is "opposition in all things" (2 Nephi 2:11), our objective is to help them take upon themselves "the whole armour of God" (Ephesians 6:11, 13; see also D&C 27:15) so that they will be able to withstand "the fiery darts of the adversary" (1 Nephi 15:24; D&C 3:8; see also Ephesians 6:16) with "the sword of the Spirit" (Ephesians 6:17; see also D&C 27:18) and "the shield of faith" (Ephesians 6:16; D&C 27:17) and to endure to the end and be worthy to stand and live in the presence of God the Father and His Son, Jesus Christ, for all the eternities.

There are many examples in the scriptures of those who learned these lessons well and listened to the still, small voice of warning. Joseph fled from Potiphar's wife. Joseph was told to take Mary and Jesus and flee to Egypt. Lehi and his family were also told to flee. The youth must learn that they cannot stay around in an evil situation. Too often I have met young people who think they can stand with one foot in Babylon, or wicked and worldly circumstances.

As gospel teachers, we want nothing more for our youth than for them to succeed. Sometimes we want it so badly we try to *will* it to happen. But we cannot will faith in our children. Faith comes from the inside, based upon our desire to receive it and to exercise it in our lives, that through the Spirit we will have abiding faith and show it in our actions.

So often we try to bring someone into the gospel by only our desire. That may be very important in the initial phases. But a true teacher, once he or she has taught the facts and the students gain the knowledge, takes them a step farther to gain the spiritual witness and the understanding in their hearts that bring about the action and the doing.

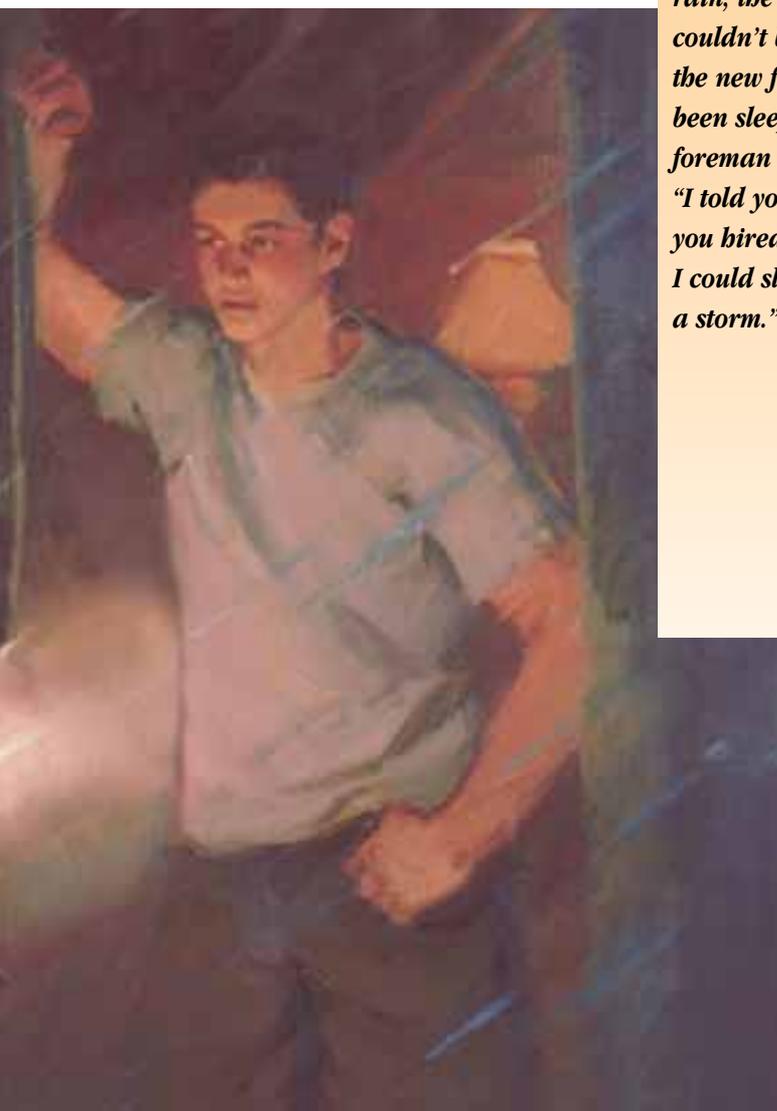
This is what we have to do in measuring another's understanding with our questions and discussions. We must be doing our best to measure where each young person is on the road to faith. In many cases young people will not know where they are on that journey until they have opposition. That is when they will be tested. That is why we were given this marvelous scripture: "And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith" (Ether 12:6).

The reason we pray, study the scriptures, have good friends, and live the gospel through obedience to the



commandments is so that when—not if, but when—the trials come, we are ready.

A rancher interviewed a number of men in the process of trying to find a new ranch foreman. All one man said when asked if he could do the job was, “I can sleep through the storm.” Soon after he was hired, a torrential storm came with gale-force winds and pelting rain. The rancher went to the bunkhouse and banged on the door. He couldn’t believe that the new foreman was in there sleeping. He was angry with the foreman and let words fly. The foreman responded, “I told you when you hired me that I could sleep through a storm.”



When a torrential storm came with gale-force winds and pelting rain, the rancher couldn’t believe that the new foreman had been sleeping. The foreman responded, “I told you when you hired me that I could sleep through a storm.”

Upon inspection of the ranch, the rancher found that the animals were all taken care of, tarps covered the equipment and the haystacks, buildings were secure, everything was tied down—everything was taken care of. After riding through the night inspecting the ranch, the ranch owner understood what it meant to be able to say, “I can sleep through the storm.”

As we help our youth develop faith, we are preparing them for the storm—the storms of life that will come. We are preparing them to make the right choices, but we are also preparing them to endure to the end.

An insightful poem has been written by Ella Wheeler Wilcox entitled “The Winds of Fate”:

*One ship drives east and another
drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go.*

*Like the winds of the sea are the ways
of fate,
As we voyage along through life:
'Tis the set of a soul
That decides its goal,
And not the calm or the strife.²*

The turbulent storms will come in the lives of our young people, just as they have and will continue in ours. Teaching our youth to weather the storm comes back to the basics: faith in the Lord Jesus Christ, prayer, study, pondering, changing our hearts, and repentance.

When the storm comes because of the problems youth put upon themselves because of disobedience, we can teach them and help them to understand that they can be forgiven. As the Lord said, “Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more” (D&C 58:42).

A Testimony Is Not Genetic

When we teach our children that they must walk the straight and narrow path that leads to eternal life, we must understand that a testimony is not genetic. That is, we are not born with a testimony. Likewise, a testimony does not pass automatically from generation to generation without the examples of good teachers instilling a testimony of the gospel of Jesus Christ and of gospel truths. The Spirit will bear that testimony deep within the heart, so there is an understanding of the heart.

What does pass through generations is the believing blood of Israel, which affords one the opportunity to be taught and to believe and eventually to know with a surety of gospel truths.

President Heber J. Grant (1856–1945), when he was a member of the Quorum of the Twelve Apostles, taught:

“I have heard people say that their children were born heirs to all the promises of the new and everlasting covenant, and that they would grow up in spite of themselves, with a knowledge of the Gospel. I want to say to you that this is not a true doctrine, and it is in direct opposition to the commandment of our Heavenly Father. We find that it is laid down to the Latter-day Saints, not as an entreaty, but as a law, that they should teach their children:

“And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old; the sin be upon the heads of the parents;

“For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

“And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands,

“‘And they shall also teach their children to pray and to walk uprightly before the Lord’ [see D&C 68:25–28].”³

Teachers assist parents in this responsibility. Many young people don’t have parents who can teach them the gospel, so many of them rely on their teachers. In those cases the teacher’s role becomes critical, as teachers may be their main source of example and gospel knowledge.

Youth and young adults need guidance as they study the gospel, live it, and gain a testimony for themselves.

Turn Youth to the Lord

Each teacher has the desire of the heart to be as an angel. This is good, but it is a great temptation to play the part of the Pied Piper and to figure that you are going to gather the youth around you and love them into a testimony, or to feel that if you can become very popular, you can lead and be the role model and make a difference in the lives of your youth.

While this may be true to a degree, there is nothing more dangerous than when students turn their love and attention to the teacher—the same way a convert sometimes does to a missionary—rather than to the Lord. And then if the teacher or missionary leaves or conducts his or her life contrary to

the teachings of the gospel, the students are devastated. Their testimonies falter. Their faith is destroyed. The really great teacher is careful to have the students turn themselves to the Lord.

Once we have touched the lives of the youth, we have to turn them to God the Father and His Son, our Redeemer and Savior Jesus Christ, through prayer, study, and the application in their lives of gospel principles.

Gospel knowledge is for the benefit of others as well as ourselves. We need to teach our youth that with all they are learning about the gospel, they are being placed on higher ground to lift others through their faith and testimony. Having an understanding of the heart is more than

We need to teach our youth that with all they are learning about the gospel, they are being placed on higher ground to lift others through their faith and testimony. Having an understanding of the heart is more than just saving themselves.



just saving themselves. Through knowledge, faithfulness, spirituality, and strength, they become greater servants.

We don't receive the reward of exaltation alone. We help bring along our eternal companions, our families, our extended families, and our friends.

We live in the last dispensation, the dispensation of the fulness of times. The priesthood will never be taken from the earth again as we prepare for the Second Coming of Jesus Christ. No one knows when He will come. We are told in the scriptures that Satan will tempt us in the last days before the Savior comes again. For this reason, our children need to know that God and Jesus Christ will always love them and answer their prayers. This knowledge will bring them abiding strength.

In Romans chapter 8 we read:

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . .

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord” (vv. 35, 38–39).

Faith is a gift of God. As we seek for faith, it will be granted unto us. Then we can teach others how to gain faith and have that faith with us always. Faith comes through our obedience to living laws and ordinances. “If any man will do his will, he shall know of the doctrine” (John 7:17).

May the Lord's choicest blessings be with you as you teach and testify of this great work and influence the next generation of Saints and parents. May you have the Spirit attend you to discern the spiritual needs of the youth as they prepare themselves to live in this world and not be of the world. May you listen to their pleas for guidance and be positive role models in their lives.

In your teaching labors, impress upon the youth that they are indeed children of God. May blessings attend you as you love, care, and lead them in righteousness. As you live the gospel in your lives and homes, so will you teach by the Spirit of God. ■

From an address to Church Educational System educators given in Bountiful, Utah, on 1 February 2002.

NOTES

1. “Maud Muller,” *The Complete Poetical Works of Whittier* (1894), 48.
2. James Dalton Morrison, ed., *Masterpieces of Religious Verse* (1948), 314.
3. “Duty of Parents to Children,” *Deseret Weekly*, 2 June 1894, 733.

BY ELDER MARCOS A. AIDUKAITIS

Area Authority Seventy
Brazil South Area

Not long ago, a friend told me he had learned after a routine checkup that he had cancer. He had felt nothing different in his body—no pain, no perceptible indication of the disease.

Fortunately, the cancer was discovered early, and he started treatment immediately, which increased his chance of survival. My friend recommended that I have a similar checkup. He concluded that these regular checkups could mean the difference between a short and a long life.

I left that conversation wondering how I would feel upon discovering there was something within me capable of taking my life, particularly if I did not take immediate action. I certainly would not scrimp on my efforts to address the problem as soon as I could. I would seek out the best doctors and hospitals available to me. I cannot imagine that anyone, knowing they were sick, would not do everything within their power to seek a cure.

By the same token, there are cancers of a spiritual nature that, if discovered early, are more easily cured. Yet if allowed to fester, they have the potential of destroying us spiritually. One of these spiritual cancers is dishonesty.

The scriptures contain numerous exhortations to be honest. The Savior declared, “All among them who know their hearts are honest . . . are accepted of me” (D&C 97:8). Jacob said, “Wo unto the liar, for he shall be thrust down to hell” (2 Nephi 9:34). Ecclesiastes 5:4–5 tells us we should honor our obligations: “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.”

The Apostle Peter taught the Saints that they

should be honest in conversation (see 1 Peter 2:12). King Benjamin, in his wonderful discourse to the Nephite people, taught that “whosoever among you borroweth of his

neighbor should return the thing that he borroweth, according as he doth agree” (Mosiah 4:28). And many of us are familiar with the 13th article of faith, which says, in part, “We believe in being honest.”

Scriptural teachings on honesty are clear, but unfortunately the world seems to be much more flexible. The world even classifies people according to different levels of honesty. Sometimes we hear of people who are “very” honest, “mostly” honest, or even “a little” honest.

Should we even use modifiers with the word *honest*? I don’t believe so. There are no degrees of honesty. Either we

are honest or we aren’t. It is the same with cancer. Either we have the disease or we don’t.

Many people rationalize committing “small” acts of dishonesty such as keeping extra change they receive in the grocery store, taking home supplies from the workplace, being less than accurate on tax returns, disobeying copyright laws, and so on. Yet even so-called small errors need to be eradicated from our lives, for anytime we are dishonest, we are breaking one of the Lord’s commandments. And as the scriptures tell us, “there cannot any unclean thing enter into the kingdom of God” (1 Nephi 15:34).

After an individual is diagnosed with cancer, what foolishness it would be for him or her to say: “It doesn’t hurt yet, and it doesn’t interfere with anything. I’ll just live with it. I’ve never needed a doctor before.

HONESTY IN THE SMALL THINGS

If we rationalize committing small acts of dishonesty, it becomes easier to commit progressively larger sins.



Sometimes we hear of people who are “very” honest, “mostly” honest, or even “a little” honest. There are no degrees of honesty. Either we are honest or we aren’t.



TOTALLY
HONEST

VERY
HONEST

MOSTLY
HONEST

A LITTLE
HONEST

Surely the cancer will disappear by itself.” Similarly, it would be great foolishness to ignore a problem with dishonesty, even if it is seemingly small now. As we rationalize committing small acts of dishonesty, the problem worsens, and it becomes easier to commit progressively larger sins.

The good news in relation to spiritual cancers is that, contrary to their fleshy counterparts, all of them can be cured before they cause our spiritual death. Recognizing them is the first step to returning to full spiritual health.

My friend’s advice is vital, even in our spiritual lives: we need to conduct regular spiritual checkups on ourselves to determine the areas in which we need to improve.

Usually we perceive these small failings with the aid of the Holy Spirit. Occasionally others around us will warn us about things we need to change. In any case, we need to listen carefully to what is being pointed out to us by the Spirit, Church leaders, loved ones, coworkers, and friends. And if we are humble, we can overcome these difficulties, for as the Lord told Moroni, “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” (Ether 12:27).

The scriptures contain numerous exhortations to be honest. If our spiritual checkup detects any dishonesty, we need to seek healing through repentance.

Therefore, when our spiritual health checkup detects even small acts of dishonesty, we need to immediately seek healing through sincere repentance. We should confess to Heavenly Father the error committed, promise to change, seek His help in doing so, and ask for sincere forgiveness. If the error requires some restitution, we must do that. And if our problem is serious, we may also need to confess to our bishop and humbly follow his inspired counsel.

To those who confess their sins and totally abandon them, the Lord promises a complete cure with His forgiveness, and He remembers their sins no more (see D&C 58:42–43). How wonderful it would be if all types of cancer could be cured so miraculously.

When we learn to be honest in the little things, we acquire spiritual strength and increased confidence. It becomes easier to be honest in the “big” things. And if we are honest in our battles of life, we can become like the 2,000 Lamanite stripling warriors, who “did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them” (Alma 57:21).

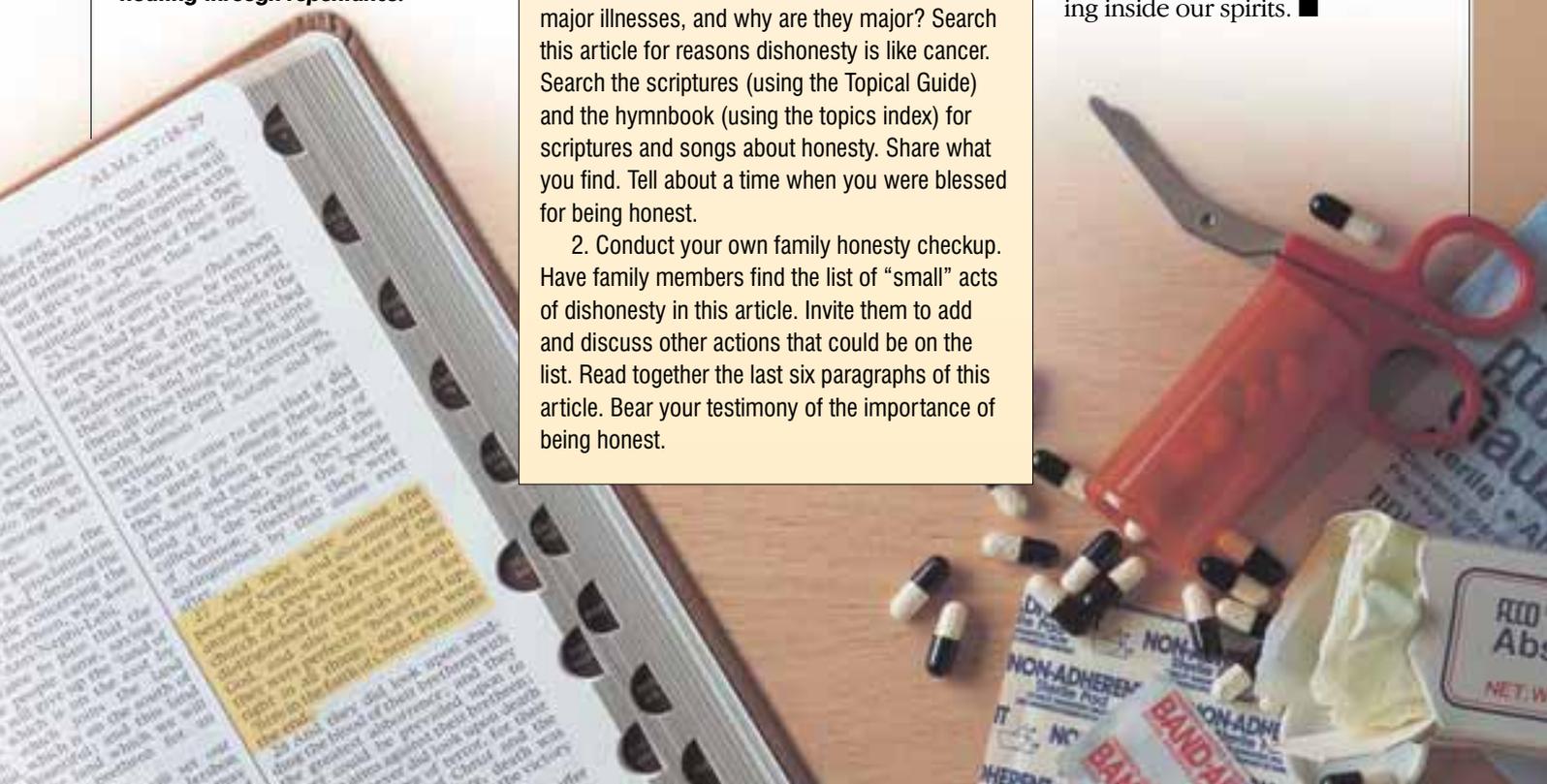
How grateful I am for the guidance of the Holy Ghost

and the counsel in the scriptures on honesty. As we remain vigilant in our quest to be honest, we will not have to worry that the spiritual cancer of dishonesty is growing inside our spirits. ■

LET’S TALK ABOUT IT

1. Show a few medical items such as pills, rubbing alcohol, and bandages. Ask family members to name some minor illnesses and explain why they think they are minor. What are some major illnesses, and why are they major? Search this article for reasons dishonesty is like cancer. Search the scriptures (using the Topical Guide) and the hymnbook (using the topics index) for scriptures and songs about honesty. Share what you find. Tell about a time when you were blessed for being honest.

2. Conduct your own family honesty checkup. Have family members find the list of “small” acts of dishonesty in this article. Invite them to add and discuss other actions that could be on the list. Read together the last six paragraphs of this article. Bear your testimony of the importance of being honest.



The E-Mail Investigator

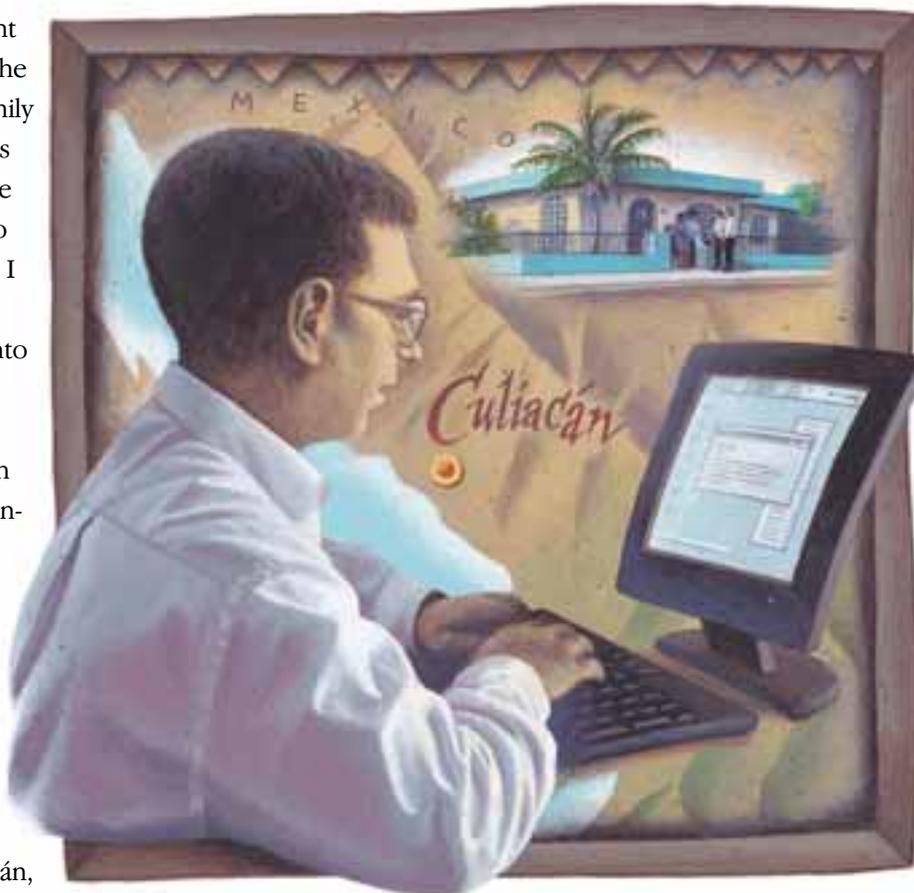
BY RUSSELL W. WALLACE

Twenty-three years after I was transferred to Culiacán, Mexico, I discovered I still had some missionary work to do.

I hadn't thought much about the Solorzano family during the 23 years since serving in the Mexico Hermosillo Mission, but when I started typing my mission journal onto a computer, they and many other wonderful Mexican families kept returning to my mind.

Elder Richard Howard and I had met Francisco and Rosa Solorzano when we were called to open a new area of Culiacán,

Sinaloa, in March 1978. We spent many days knocking on doors with limited success, but the Solorzanos and their two children, Eduardo and Carmen, had attended sacrament meetings and firesides in our little chapel and participated in family home evenings. My companion and I had grown to love their family, and when I was transferred four weeks later, I left confident that they would join the Church and strengthen the membership in Culiacán. I did



not know that after Elder Howard was transferred a short time later, the Solorzanos stopped meeting with the missionaries.

As I reflected on my mission experiences so many years later, the thought came to write to several of these families. I looked up their addresses in my journal and hastily typed a few letters in simple Spanish. As I placed the Solorzanos' letter in the mailbox, I felt

little hope of receiving a response and wondered if they would even remember me. When several of my letters were returned unopened a few months later, I eventually forgot about my impression to send the letters in the first place.

A Phone Call from Culiacán

Six months later, I received a phone call from Elder Robert Potter of the Mexico Culiacán Mission. My mind

immediately raced with thoughts about the families I had contacted. Did he have news of any of them? Indeed he had! He asked if I recalled sending a letter to the Solorzanos and told me that he and his companion had met them one day while walking past their store. Elder Potter had found my phone number on the Internet, and the Solorzanos were with him right then.

In broken Spanish, I greeted the Solorzanos and their 30-year-old son, Eduardo. We managed to exchange e-mail addresses, and shortly after our phone call we began a regular correspondence. But during our conversation and the subsequent e-mail correspondence, we never discussed the Church. One question kept returning: Had they ever been baptized? I wanted to ask, but I felt that the time would come when they would let me know in their own way.

Francisco's Search

That time came quickly. Late one evening I received an e-mail from Jesus Francisco, the Solorzano's 17-year-old son, who had been born six years after I left Culiacán. I read his story with amazement, joy, and some tears.

Francisco wrote that months earlier he had been studying several religions, searching for the true church. Late one afternoon some missionaries from The Church of Jesus Christ of Latter-day Saints knocked on his door. He accepted a copy of the Book of Mormon and listened to a few discussions, but when he showed no further interest in their message, the missionaries had stopped coming. An experience a few months later began to change his mind. His mother told him excitedly that she had received a letter from an old friend, and Francisco related that he'd never seen his mom so happy as when she told him about the missionaries who had taught their family 23 years before.

"In that moment I was searching for the truth," he wrote. "I told my mom that I had a wish to go to your church."

As I tried to sleep that night, my mind filled with thoughts of that young man far away in Culiacán, Mexico. I finally realized that I wouldn't be able to sleep until

I had written to him. Returning quietly to my desk, I turned my computer on and began.

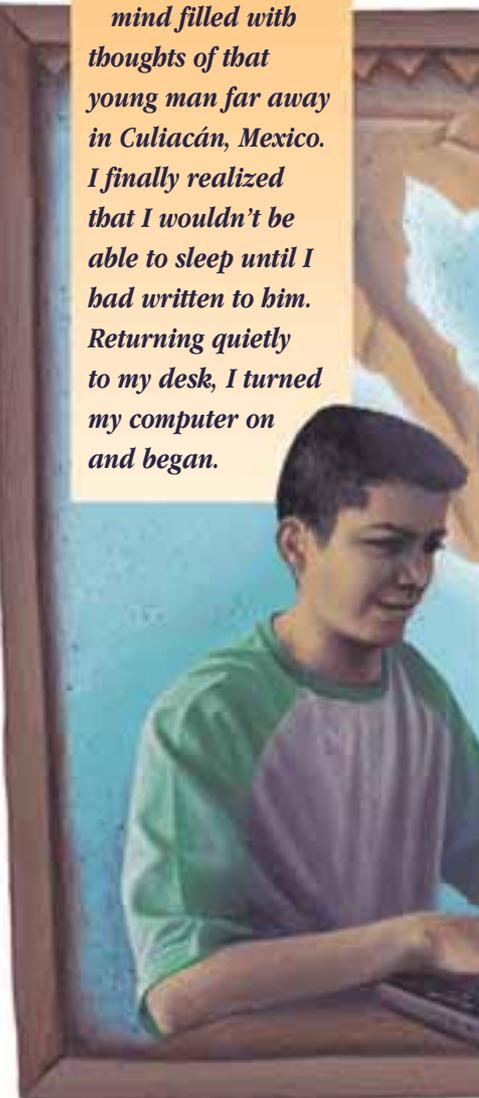
I told him how happy I was that he wanted to find the true church. I shared my own conviction that Jesus Christ was indeed the head of the church that the missionaries had taught him about and that we were blessed with a living prophet today. I encouraged him to begin meeting with the missionaries again. Finally, I told him that I knew Heavenly Father answers our sincere prayers for truth and guidance.

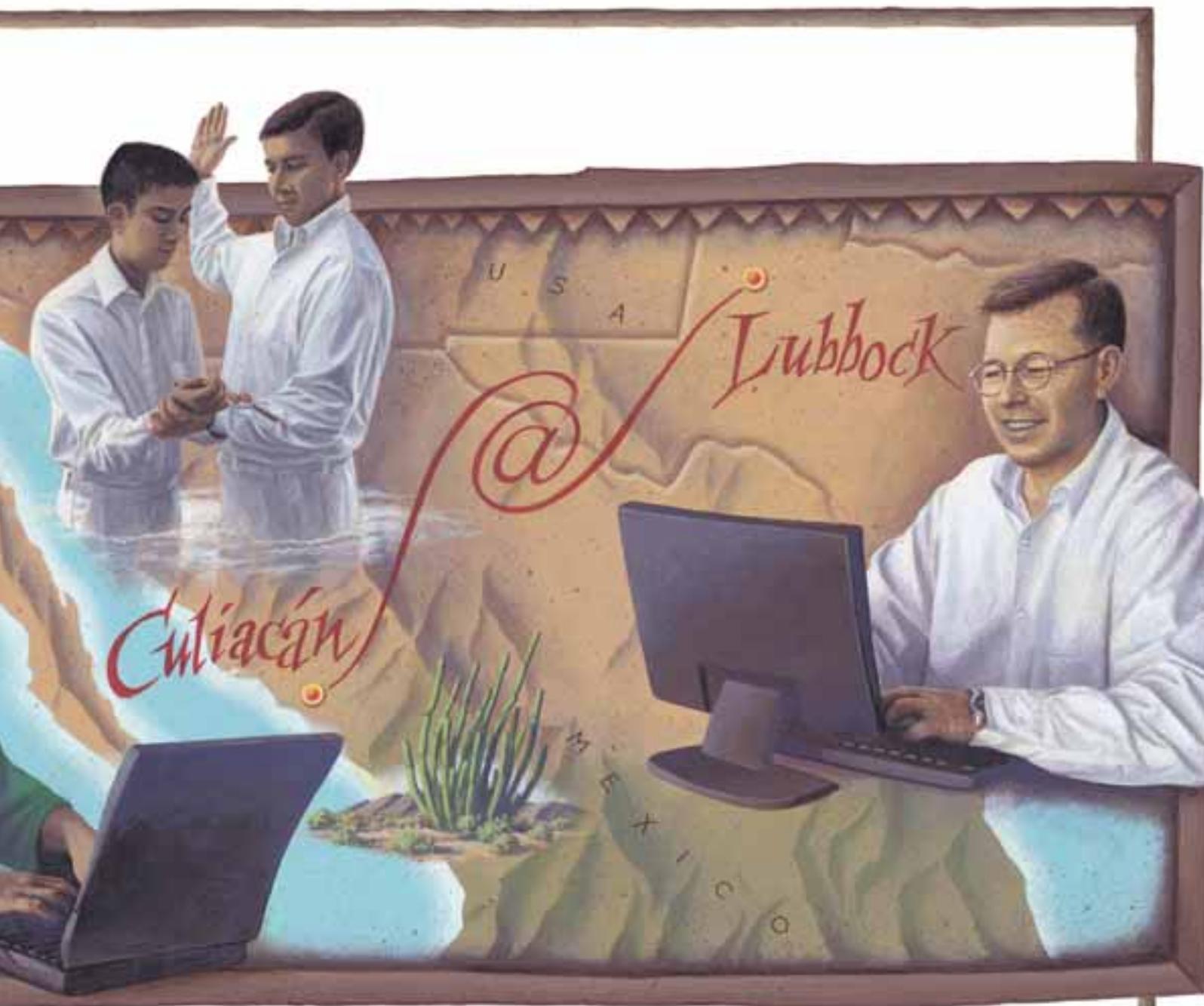
E-Mail Encouragement

For several weeks, Francisco and I continued to discuss gospel topics through e-mail. He told me about his friends and relatives who ridiculed him for investigating the Church, and I urged him to read and pray with faith about the Book of Mormon. His e-mails described the missionaries' visits, and I was excited to learn that his mother and his 13-year-old brother, Benjamin, had joined Francisco in the discussions. Within weeks, Francisco had attended his first Church meeting and discovered friends from school that were also members.

Finally I received the e-mail I had been praying for: Francisco informed me that he had a testimony and wanted to be baptized. But while his mother was excited and supportive, Francisco worried about telling his father.

As I tried to sleep that night, my mind filled with thoughts of that young man far away in Culiacán, Mexico. I finally realized that I wouldn't be able to sleep until I had written to him. Returning quietly to my desk, I turned my computer on and began.





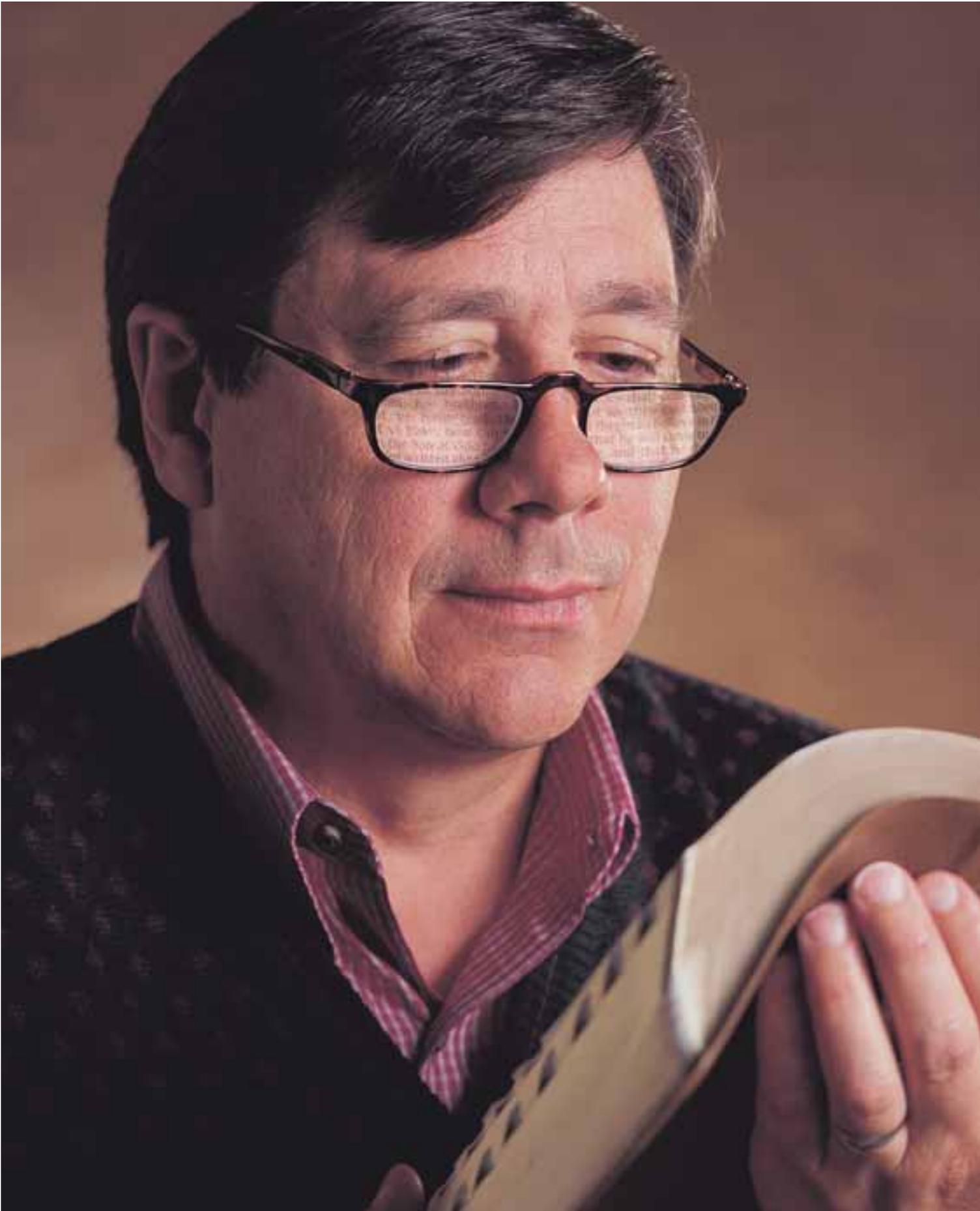
I encouraged him to fast and pray before approaching his father. When he meekly requested permission to be baptized, he read my testimony to his father. Señor Solorzano sat quietly for a few moments after Francisco had finished, then gave Francisco his blessing.

I'd never known that words on a computer screen could bring such happiness! On 20 May, Francisco, my e-mail investigator, and his mother, Rosa, were baptized. Two weeks later, Benjamin was also baptized. Francisco was overjoyed as the entire Solorzano family—even his father—joined friends, relatives, and ward members in attending both baptismal services.

A Lifetime Mission Call

In March 1977 I was called by the prophet Spencer W. Kimball to serve as a full-time missionary in the Mexico Hermosillo Mission. I now believe that my calling to be a missionary didn't end upon my release but continues today. As I think of Francisco Solorzano and his search for truth, I know the Lord's blessing upon missionaries old and young is sweet: "And blessed art thou; for because ye have been diligent in laboring with me . . . behold ye shall have joy with me because of the fruit of my vineyard" (Jacob 5:75). ■

Russell W. Wallace is a member of the Lubbock Fourth Ward, Lubbock Texas Stake.



READING

His Words Together

Reading the word of God directly from the scriptures helps us feel the Spirit and find answers to our personal concerns.

BY DAVID BRENT MARSH
Manager, Church Core Curriculum

Is this scene familiar? During a lesson you open the scriptures and assign each person to take a turn reading a verse out loud. After everyone has read, no one responds to your questions. “Maybe reading the scriptures does not work in my lessons,” you wonder. “Perhaps an entertaining fictional story or a movie clip would better gain their attention.”



Finding the Power in His Words

Reading from the scriptures can be one of the most uplifting and spiritually powerful parts of a lesson. Unfortunately, too often we pass the scriptures by in favor of materials we think will be more interesting to our children or students. Elder Richard G. Scott of the Quorum of the Twelve Apostles has counseled, “While examples and anecdotes will help to understand principle, you will find that power comes from scriptural doctrine.”¹

The Prophet Mormon taught that the word of God is “quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil” (Helaman 3:29). Wouldn’t it be wonderful if we could arm our children and students with this kind of power, thus enabling them to withstand the deceptions and temptations they face daily? Here are some suggestions to help you and those you teach find such power.

Avoid paraphrasing instead of reading. During one class discussion, I was in a hurry to get through my lesson

and began to tell in my own words what I felt a certain verse said. When I saw that the students were not grasping its meaning, we all found the verse and a student read it. I was surprised at how much more powerful and clear the verse was when read together rather than paraphrased. I saw the light of new gospel insights come into the students’ eyes and was grateful we had taken the time to read the verse directly from the scriptures.

Elder Scott also taught, “When scriptures are used as the Lord has caused them to be recorded, they have intrinsic power that is not communicated when paraphrased.”² Paraphrasing can be helpful when our children or students are struggling to understand what they are reading. But paraphrasing should not replace reading the actual words of the Lord or His prophets.

Ensure that students understand the passage. I often ask my students to look for anything they do not understand while they read. I encourage them to use a dictionary, Church-approved materials, and study helps in the scriptures, such as the chapter headings, footnotes, Bible Dictionary, or Topical Guide. Inevitably students tell me that researching the meaning of a word or phrase from these resources opens up insights to the truths in the chapter.

Help students apply the scriptures to their own lives. You can do this in two ways: (1) by explaining why the passage is important before reading it or (2) by asking questions that help students discover how the passage relates to problems or concerns in their daily lives.



PHOTOGRAPH BY WELDEN C. ANDERSEN

When teaching, I sometimes ask students to write down a concern or worry they are currently facing. I then invite them to read a specific chapter from the scriptures.

Several years ago I had a student who related the scriptures to a problem encountered in organizing the annual Christmas party for her ward. Realizing that her building did not have enough tables and chairs for the expected crowd, she asked for permission to borrow tables and chairs from another meetinghouse but was told this was not allowed. Convinced that the Lord could show her how to solve her problem, she searched the scriptures for several days. When she contemplated Mark 2:27—“The sabbath was made for man, and not man for the sabbath”—a phrase came to her mind: “The tables were made for man and not man for the tables.” She shared her

experience and this thought with her leaders and was given permission

to borrow the tables and chairs. Her leaders expressed the following: “We have learned that people are more important than things and that the people coming to the party are far more important to the Lord than the tables.” The Christmas celebration was a big success, with many less-active members and investigators attending. She had applied the scriptures to her own situation, and she and her leaders experienced their power to answer her concern. This is the power of scripture when, in Nephi’s words, we “liken all scriptures unto us, that it might be for our profit and learning” (1 Nephi 19:23).

When our students and children believe they can do this, they will look forward to reading the scriptures with us.

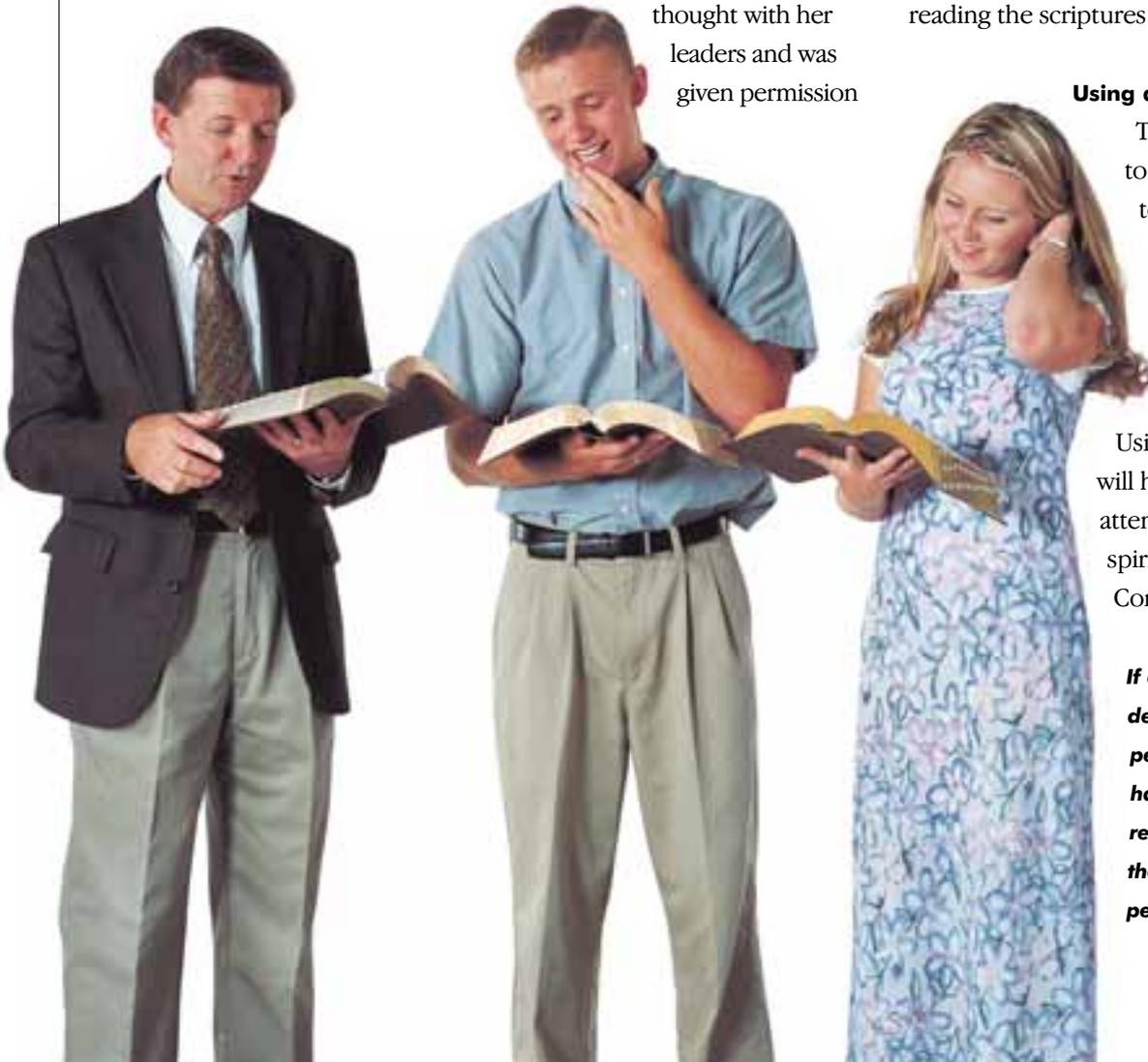
Using a Variety of Methods

The most common way to read the scriptures together is to have each person take a turn reading a verse until the passage is finished. But what are some other ways?

Using a variety of methods will help everyone pay more attention, learn, and have spiritual experiences.

Consider these ideas:

If a scripture passage describes two or more people talking, you could have students or children read aloud the words of the narrator and the people in the story.



Read aloud to your students or family members. Many people struggle with reading aloud to others. Often you will be more familiar with the verses and how to pronounce the difficult words. Set a good example by reading aloud to your children or class. Pause at the end of sentences, emphasize key words, and speak each word clearly. Read slowly if necessary. While reading aloud, encourage your children or students to mark ideas and phrases that interest them or to look for specific facts and concepts. After reading, invite them to share what they marked. Ask how many people marked a certain phrase or which words were difficult to understand. Use what interested your students to start a discussion.

Read silently. If a passage is not too difficult, ask your children or students to read it by themselves. Tell them before they read what you want to discuss when they've finished. For example, you could ask them to identify words or phrases that are particularly meaningful or powerful to them.

When teaching, I sometimes ask students to write down a concern or worry they are currently facing. I then invite them to read a specific chapter from the scriptures. After 10 minutes, I ask how many received some direction or inspiration concerning their personal concern. Many times nearly all students raise their hands. Encouraging children or students to read by themselves as part of a lesson can be a golden opportunity for them to receive and feel promptings from the Holy Ghost.

Read aloud in unison. Reading together this way can help slower readers learn to read better and can create a sense of unity in the class. You may even want to have everyone stand while reading. This method is a common practice for full-time missionaries.

Try a readers' theater.³ If a scripture passage describes two or more people talking, you could have students or children read aloud the words of the narrator and the people in the story. For example, when teaching Acts 26 you

could have family members read the parts of the narrator (Luke), Agrippa, Paul, and Festus.

Reading with Young Children

Using the scriptures with young children offers special challenges to hold their attention. Materials appropriate for younger children include pictures, storybooks, puppets, objects described in the scriptures, music, games, and videos. However, I believe that reading directly from the scriptures can have a dramatic spiritual effect even on young children. When our twins were young, they wanted to read

from the Book of Mormon like their older brothers. As they took their turns reading, we had to go much slower than usual and help them pronounce most of the words. As a result they gained a love for the scriptures at an early age. Today they read with amazing perception and constantly make thought-provoking comments during our family scripture reading.

Whether we are speaking to a congregation, teaching a class, having a family discussion, or studying privately, reading the word of God directly from the scriptures helps us feel the Spirit, learn of our Heavenly Father and His plan, understand our need for a Savior, and find answers to our personal concerns. As our students and children engage in the daily battle against the deceptions and temptations of the adversary, the words of the Lord and His prophets will fill them with spiritual strength.

The promise of Paul to Timothy is the Lord's promise to each of us as we read His words together: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15). ■

NOTES

1. "To Be Healed," *Ensign*, May 1994, 8.
2. "He Lives," *Ensign*, Nov. 1999, 88.
3. See *Teaching, No Greater Call* (1999), 177.

David Brent Marsh is a member of the Cameo Park Ward, Sandy Utah Alta View Stake.



Reading from the scriptures can help us arm our students with the power to withstand the deceptions and temptations they face daily.

Love in Every Stitch

BY AIMEE H. HANSEN
Church Magazines

Eight women gather around the brightly colored fabric stretched tight across the quilting frames. Their voices are animated as the time-tested friends share stories about family, ideas about quilting, and advice about life. Amid the laughter and conversation, scissors snip through thread, needles push through fabric, and minds and fingers busily work to create colorful patterns and elaborate designs.

For centuries, quilting has served not only as a time for socializing and building friendships but also as an avenue for women to make their feelings and ideas tangible as they create beautiful art for their homes and communities. Many Latter-day Saint women make quilts to express love for their families and friends, to honor their heritage, and to share their testimony of the gospel.

Quilters spend hundreds of hours carefully choosing and cutting fabric, designing patterns, and executing tiny stitches. They may follow traditional patterns in honor of the past, or they may use original designs. Because of the substantial time, talent, and effort that quilters are required to give, love reinforces every stitch. Through quilting, women bless generations to come.

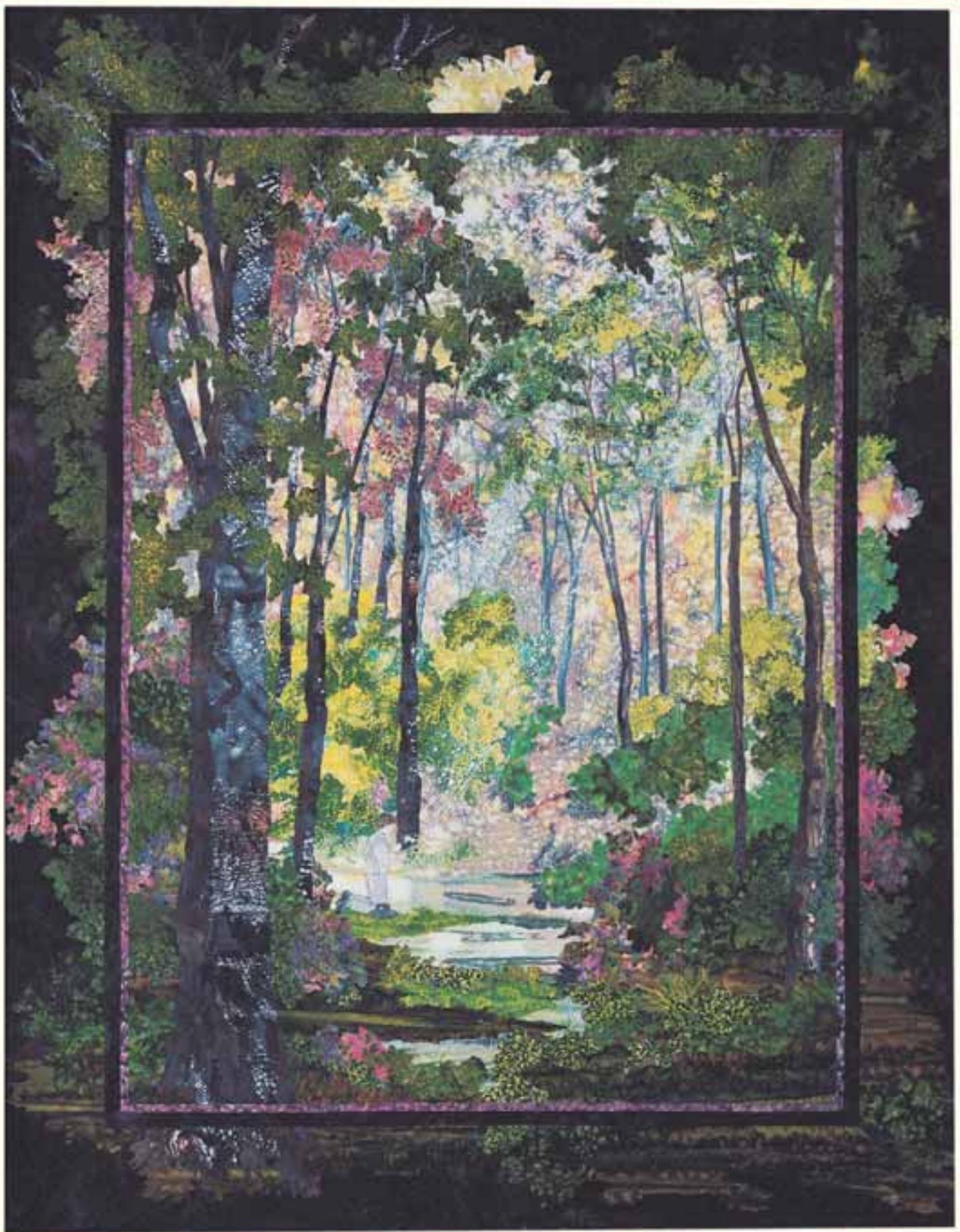


The quilts featured in this article were made by Latter-day Saint women in recent years. Quilts by Charlotte Warr Andersen, Sue Gilgen, Lyric Montgomery Kinard, Ann Winterton Seely and Joyce Winterton Stewart, and Jodi G. Warner are from the Sixth International Art Competition, sponsored by the Museum of Church History and Art. Beth Vance's work is

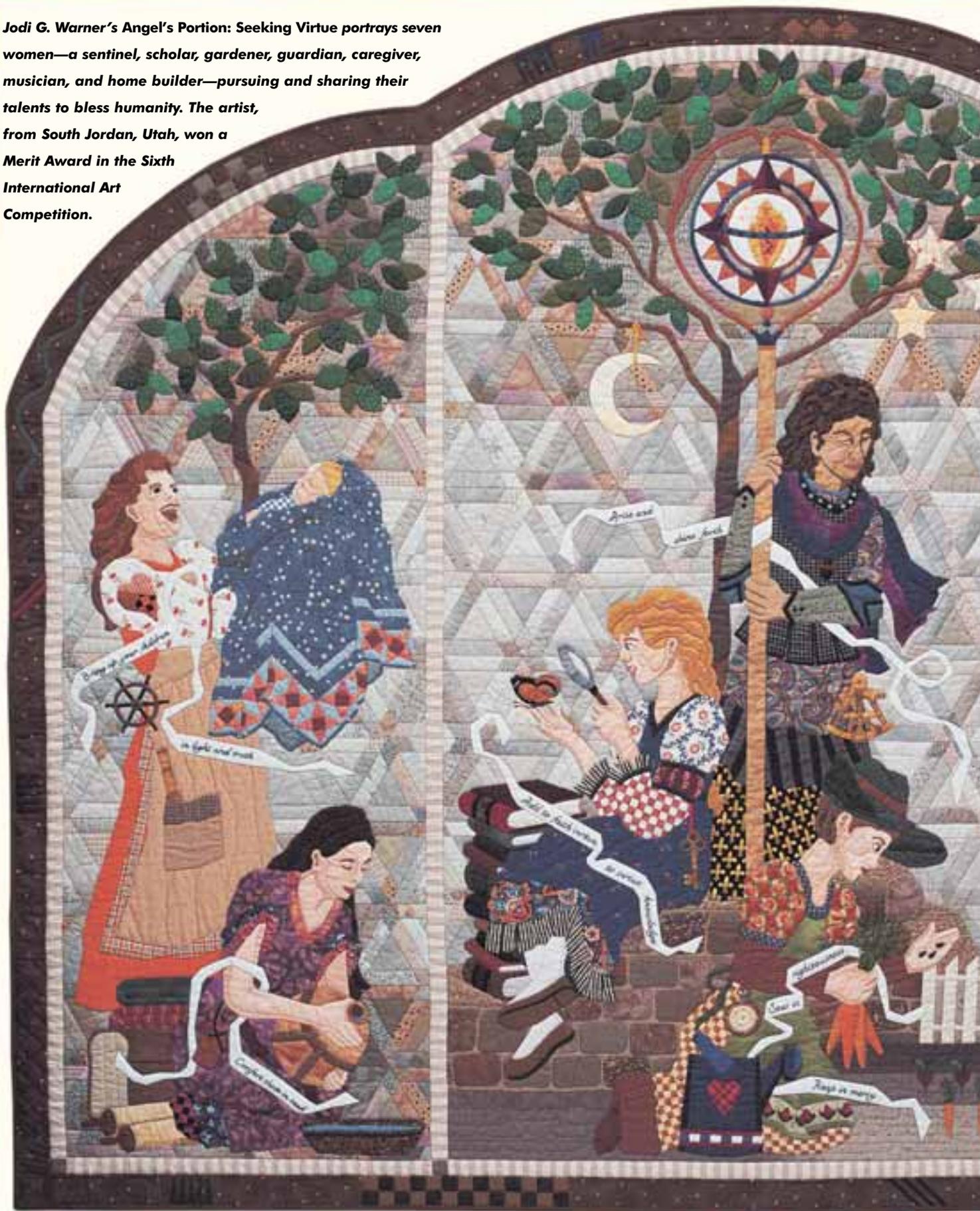
from the Fifth International Art Competition. The quilts of Carol Morgan and Leslie Pappas were displayed at the Brigham Young University Museum of Art exhibit *Utah Quilts: Threads of Tradition and Innovation* in 2002. The other quilts pictured belong to individuals and Church groups. These quilts demonstrate the powerful messages this art form can convey. ■

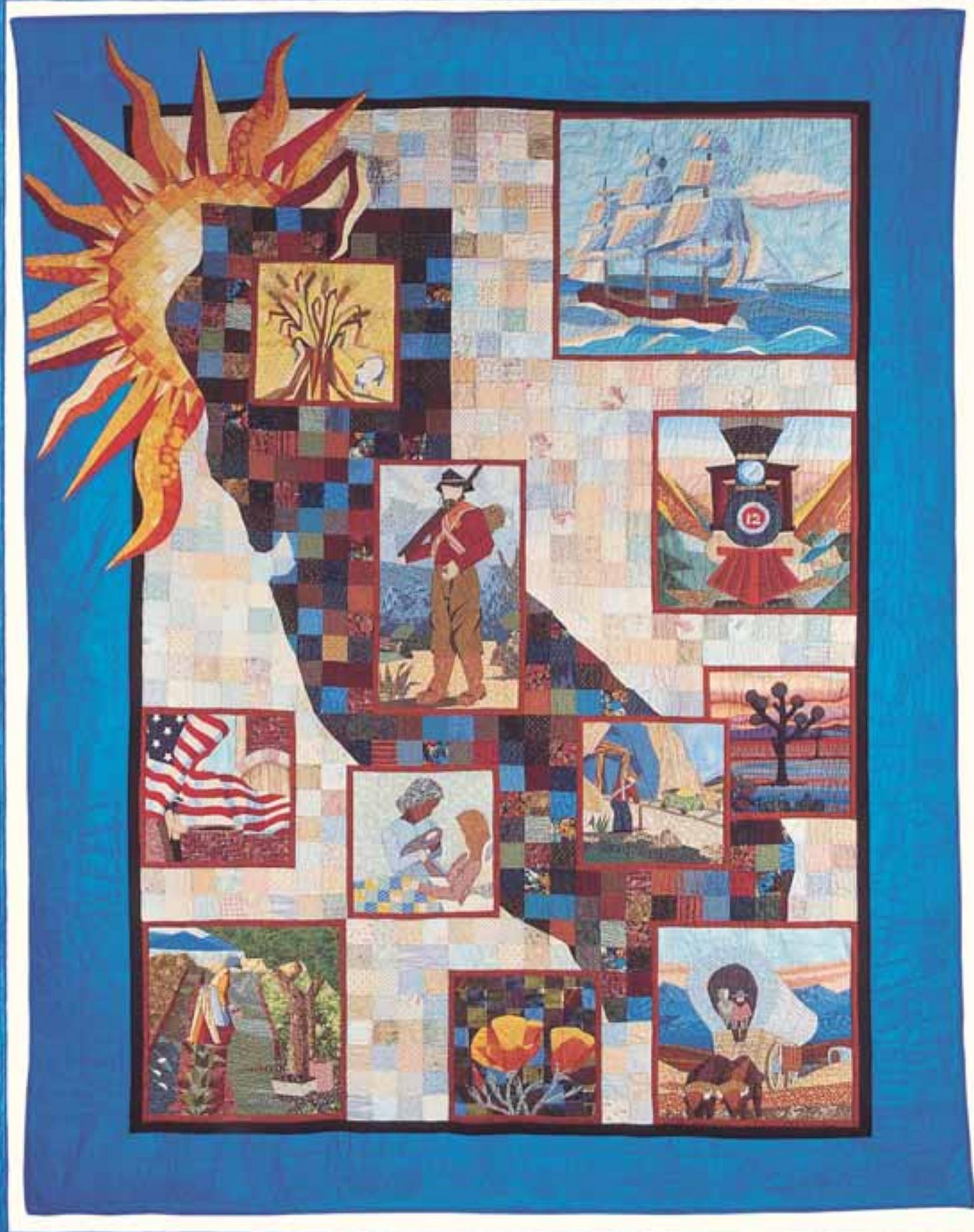
Aimee H. Hansen is a member of the Crescent Sixth Ward, Draper Utah Crescent View Stake.

Above: This detail from Florence Bauer Porter's quilt *The Morning Stars Sang Together (Job 38:7)*, created in San Diego, California, demonstrates the intricate piecework valued by traditional quilters. The detail shown is one of 56 octagons on the quilt. Right: "Joseph Smith's First Prayer" (Hymns, no. 26) inspired Sue Gilgen of Madison, Wisconsin, to create *Within the Shady Woodland*.

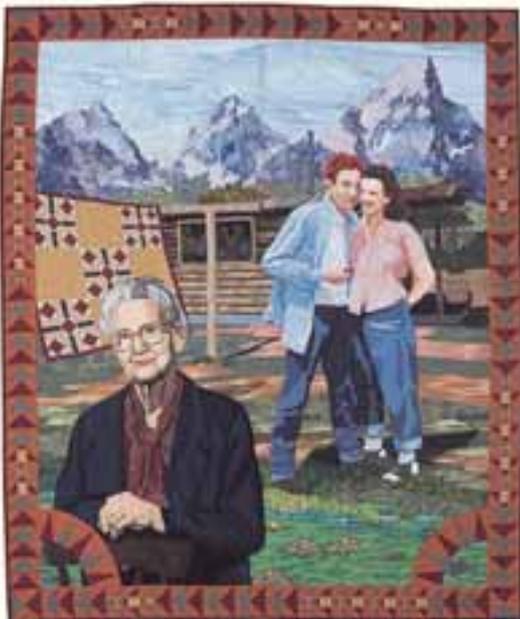


Jodi G. Warner's Angel's Portion: Seeking Virtue portrays seven women—a sentinel, scholar, gardener, guardian, caregiver, musician, and home builder—pursuing and sharing their talents to bless humanity. The artist, from South Jordan, Utah, won a Merit Award in the Sixth International Art Competition.





Left: Sisters in the Upland California Stake created Golden Legacy, a quilt honoring Latter-day Saint pioneers in California. Designer: Deon Roberts. Picture artists: Cathy Clark Patrick, Lynn Lundberg Nelson. Quilters: Deon Roberts, Alison Arciniaga Cutler, Krii H. Tuttle, Pat Skousen, Alice Harper, Kay E. Greenig, Virginia T. Matheson, Judy Long. Top right: From Upland, California, Krii H. Tuttle's Symbolic Trees depicts the tree of knowledge, the tree of life, the family tree, and the tree of faith. Matthew 7:17, 20 is embroidered in the center. Top far right: We Seek after These Things, by Ann Winterton Seely of Taylorsville, Utah, and Joyce Winterton Stewart of Deweyville, Utah, features four urns representing faith, hope, charity, and love. Center right: In her Log Cabin Courthouse Steps, Leslie Pappas of Salt Lake City, Utah, portrays the classic log cabin pattern in celebration of traditional American quilting. Below: From Taylorsville, Utah, Charlotte Warr Andersen's quilt Grace honors Grace Bagley, an exemplary Latter-day Saint. Lower right: Alma and the sons of Mosiah sought to destroy the Church, but because of the prayers of a righteous father, an angel was sent to turn their hearts. Beth Vance of Kennewick, Washington, depicts this scene in That Their Prayers May Be Answered.





Words of
the Early
Apostles

Building Up the Church

“For we are labourers together with God: ye are God’s husbandry, ye are God’s building” (1 Corinthians 3:9).



BY ELDER RICHARD J. MAYNES
Of the Seventy

Throughout their ministries, the Apostles Peter and Paul proclaimed the gospel, organized branches, and instructed the Saints in their ecclesiastical responsibilities. Their words and deeds reveal three basic elements that are required for establishing the Lord’s Church:

1. Church organization and structure must be established through authorized representatives and according to divine design.
2. True doctrine and principles are revealed by God through His prophets.
3. All members have responsibilities to help build up the Church.

These three principles continue to be relevant in our day.

1. Church organization and structure must be established through authorized representatives and according to divine design.

The Lord instituted the process of organizing the Church through the proper application

of priesthood keys and by revelation. Alternatives to this process are not acceptable to Him.

Paul said regarding the bestowal of priesthood authority, “No man taketh this honour unto himself, but he that is called of God, as was Aaron” (Hebrews 5:4). Priesthood power is a gift from God for those who spiritually qualify. It is not given upon demand, as Peter’s encounter with the sorcerer Simon illustrates:

“And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,

“Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost” (Acts 8:18–19).

Peter rebuked him, saying:

“Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

“Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God” (Acts 8:20–21).

One cannot buy priesthood power or obtain it for selfish reasons. It must be

Many experiences have reaffirmed for me that our Church is divinely led and that priesthood leaders are inspired as to whom to call.



The Lord instituted the process of organizing the Church through the application of priesthood keys and by revelation.

bestowed by those with authority. Similarly, specific callings within the Church are extended by those in authority exercising their priesthood keys under the influence of the Holy Spirit.

Without this foundation principle in place, the Church could be established differently throughout the world, depending on individual personalities and local customs.

When Paul instructed Timothy, he said, “Lay hands suddenly on no man” (1 Timothy 5:22). He knew that prayer, pondering, and inspiration must precede the giving of callings.

Many experiences have reaffirmed for me that our Church is divinely led and that priesthood leaders are inspired as to whom to call. One of those experiences took place in 1997, when I was a newly called General Authority. One of my first assignments was to assist Elder Robert D.

Hales of the Quorum of the Twelve Apostles in reorganizing a stake. Although I looked forward to this opportunity, I was a bit apprehensive because of my lack of experience.

During the reorganization process, we interviewed many priesthood brethren in the stake. It became apparent that several of these brethren were

fully capable of successfully accomplishing the responsibilities of a stake president. The question then became: Which of these men did the Lord desire to be called?

After considerable discussion and pondering, Elder Hales and I felt prompted to select a particular candidate. Elder Hales then asked me to offer a prayer. What happened next was one of the most spiritual experiences of my life. During the prayer, I asked for confirmation of the Spirit. As I uttered the name of this priesthood brother, the Holy Ghost bore such a powerful witness that he was

LEFT: DETAIL FROM ST. PAUL PREACHING TO THE THESSALONIANS, BY GUSTAVE DORÉ.
RIGHT: PHOTOGRAPH BY JED A. CLARK; CHRIST ORDAINING THE TWELVE APOSTLES, BY HARRY ANDERSON

the Lord's choice that I could barely finish the prayer. Elder Hales and I both knew by revelation that this was the man the Lord had chosen. How blessed we are to be members of the Church, which is directed by divine inspiration!

2. True doctrine and principles are revealed by God through His prophets.

Paul described the foundation upon which the Church of Jesus Christ stands: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:19–20).

Peter exhorted the Saints to "be mindful of the words which were spoken before by the holy prophets," warning that in the last days many would turn away from them: "There shall come in the last days scoffers, walking after their own lusts" (2 Peter 3:2–3).

Prophets reveal the mind and will of the Lord to us so that we do not have to be "carried about with every wind of doctrine" (Ephesians 4:14). Paul taught that if we keep ourselves worthy and protect the purity of this revealed doctrine, great blessings will come: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16).

During the Sunday afternoon session of general conference in April 1998, President Gordon B. Hinckley closed by announcing the construction of 32 new temples. As those words left his mouth, the Holy Ghost testified to me that Gordon B. Hinckley was a living prophet and that it was the Lord's will that those temples be built. This same confirmation from the Holy Ghost came to me during the April 1999 general conference when President

Hinckley announced the construction of the Nauvoo Illinois Temple.

The Lord has always revealed His will and His priesthood power and authority through His servants the prophets (see Amos 3:7). He administers His kingdom the same yesterday, today, and forever.

3. All members have responsibilities to help build up the Church.

In 1 Corinthians chapter 12, the Apostle Paul emphasizes that every member is needed to help successfully establish the Church:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . .

"For the body is not one member, but many. . . .

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . .

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (vv. 12, 14, 21, 27–28).

Each member of the Church has been blessed with special gifts or talents.

Just think how difficult it would be for a bishop or branch president to successfully staff a ward or branch if everyone had the same talents. A great youth leader may have different talents than the choir director, but both are important to the overall well-being of the ward or branch. Just as each part of the body is essential to the health and strength of the whole body, each member is essential to the health and strength of the ward or branch.

When members willingly donate their time and talents to the Church, their testimonies grow and their spiritual lives



Like other prophets throughout the various dispensations, President Gordon B. Hinckley reveals the mind and will of the Lord to us.

are strengthened. In various locations throughout the Church, I have observed members' lives change as they become fully engaged in helping to establish the Church. Two such individuals are Carlos and Rosario Casariego.

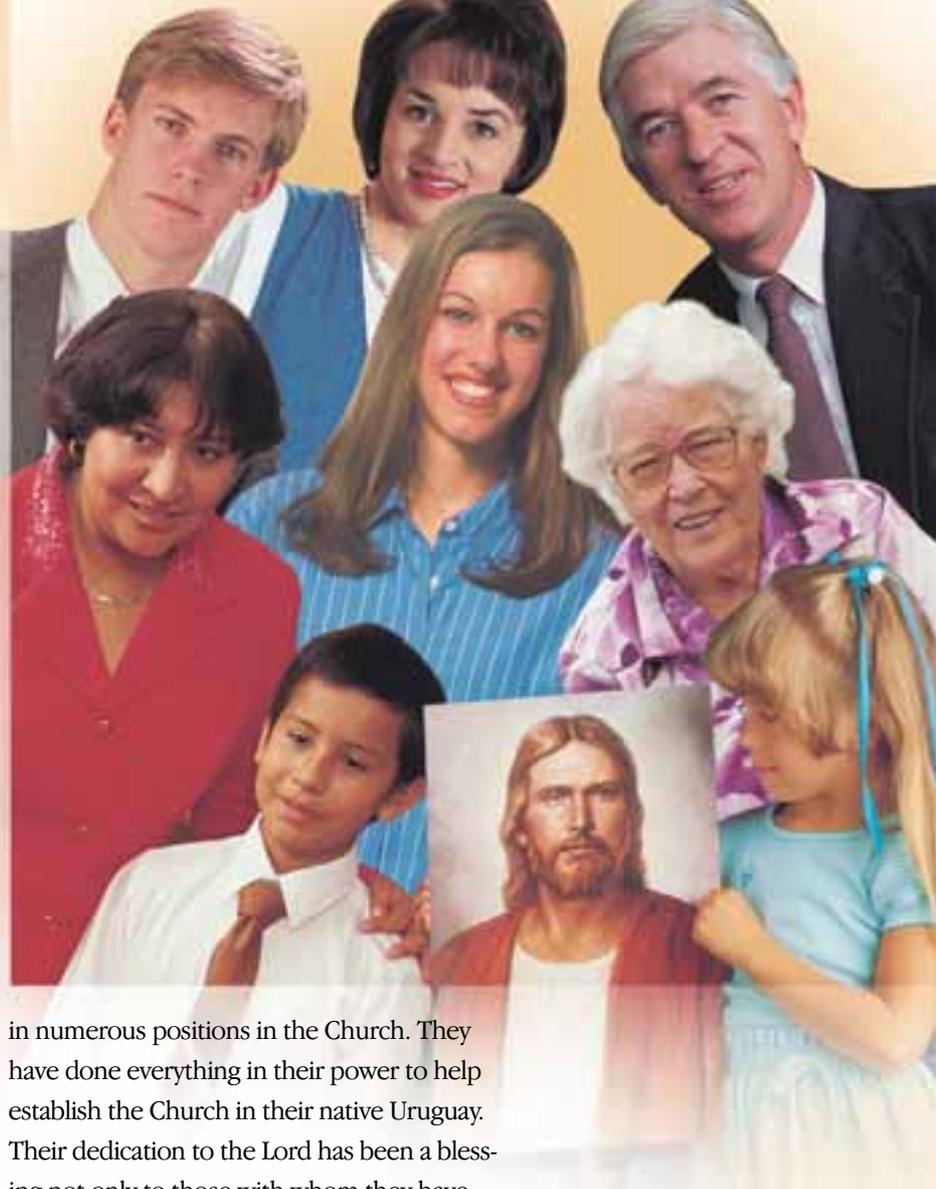
I was serving a full-time mission in Uruguay when I first met Carlos and Rosario. They were teenagers at the time, and both were receptive to the gospel and eager to live by its principles.

Carlos was baptized in December 1970, and three months later he met Rosario when he was asked to speak at the baptismal service for her family. Following their baptisms, both Carlos and Rosario were called to serve with the youth, and soon they became the presidents of their respective groups. They were among the first students when the seminary and institute programs started in Uruguay. Additionally, Rosario served in the stake Primary presidency, and Carlos appeared on the Church's weekly television program *Nuestro Mundo* (Our World).

By 1975 Carlos and Rosario were planning their wedding. Then they attended a regional conference, and the course of their lives was changed. During the conference, President Spencer W. Kimball (1895–1985) told the youth that every qualified young man should seriously consider going on a full-time mission and that young women should be supportive of that goal.

Carlos and Rosario determined that they would follow the counsel of the prophet. Later that year, Carlos received a call to the Uruguay-Paraguay Mission. Rosario commenced a full-time mission to Argentina six months later. Due to Carlos's and Rosario's dedicated service, many good people and future leaders were baptized into the Church.

Since their marriage in July 1981, Carlos and Rosario have had four children and have served



in numerous positions in the Church. They have done everything in their power to help establish the Church in their native Uruguay. Their dedication to the Lord has been a blessing not only to those with whom they have served, but in their own lives as well. They are examples of good people who have become fully engaged in helping to establish a strong, multigenerational church in their own country.

Paul tells us in 1 Corinthians 3:9, "For we are labourers together with God: ye are God's husbandry, ye are God's building." Similarly, Peter taught, "Ye also, as lively stones, are built up a spiritual house . . . to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). Let us individually commit to do our part in building up His Church. In the words of a great modern prophet, Brigham Young (1801–77), "When we conclude to make a Zion we will make it, and this work commences in the heart of each person."¹ ■

NOTE

1. *Teachings of Presidents of the Church: Brigham Young* (1997), 113. T

All Church members have gifts and talents that can contribute to the strength of their wards or branches. As members donate their time and talents to the Church, their testimonies grow.



The Laborers

The Lord invites each of us to examine our motives for serving in His kingdom.



BY ELDER HENRY F. ACEBEDO

Area Authority Seventy
Philippines Area

When I joined the Church in 1975, there were few members in the Philippines. Since that day the Church has grown dramatically. My homeland now has almost half a million members. I have been honored and pleased to labor in the Lord's vineyard during these years in many positions of responsibility. But my years of service raise a question: Am I entitled to a greater reward in heaven than a new convert who is faithful but who lives only a few years before passing beyond the veil? The Savior has answered this question, like many others, with a parable.

"What Shall We Have Therefore?"

One day as the Savior was with His disciples, a rich young man came to Jesus and asked, "Good Master, what good thing shall I do, that I may have eternal life?" (Matthew 19:16). "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me" (Matthew 19:21), Jesus responded. This answer astonished His disciples. They wondered among themselves, "Who then can be saved?" (Matthew 19:25).

Jesus discerned their thoughts and explained that eternal life is possible for those who forsake all things for His sake (see Joseph Smith Translation, Matthew 19:26).

Peter then asked on behalf of all the Apostles, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19:27).

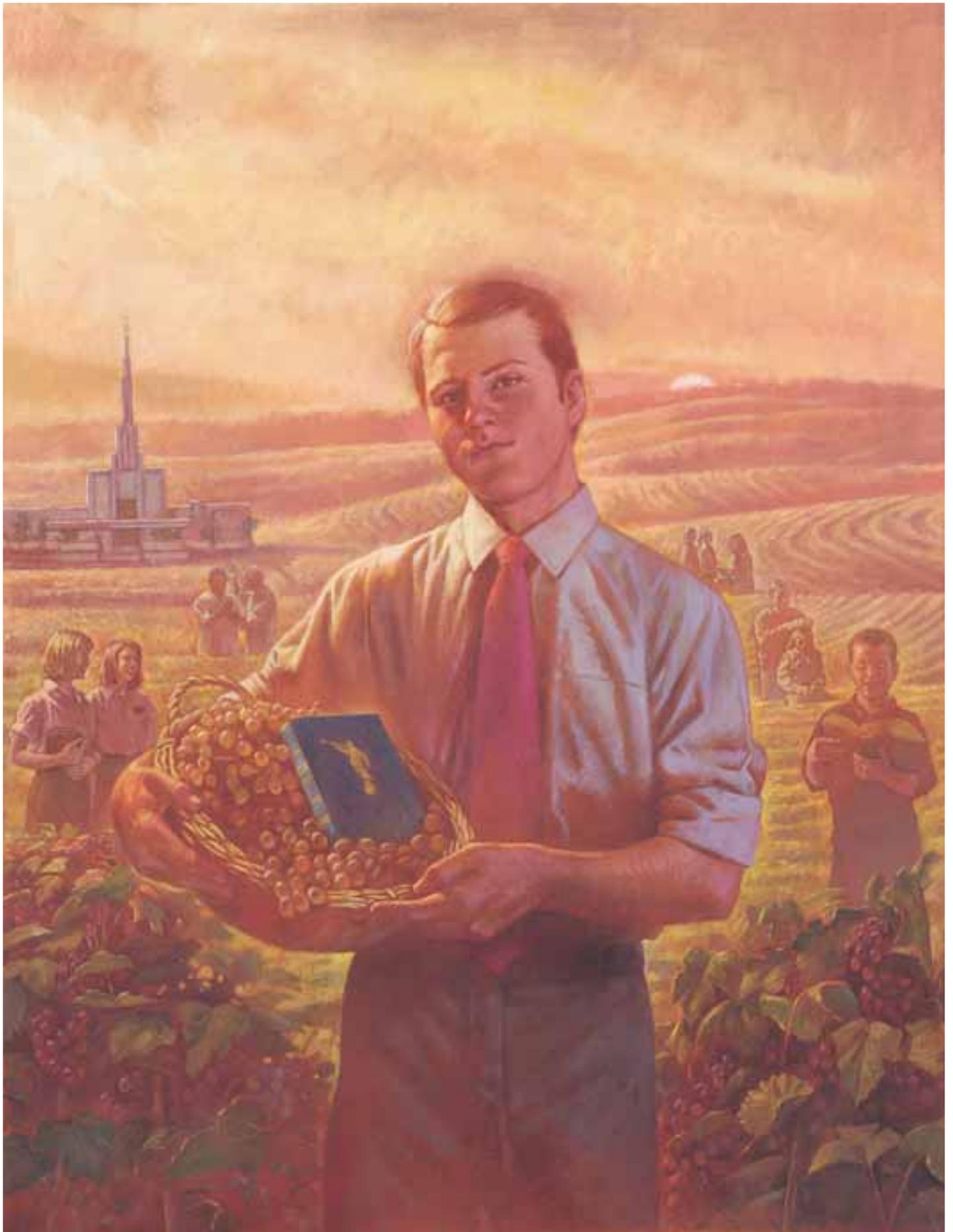
Jesus' answer was both a glorious promise and a stern rebuke. First, He assured them that after the Resurrection they, the Apostles, would sit upon 12 thrones and judge the house of Israel. He then warned, "But many that are first shall be last; and the last shall be first" (Matthew 19:30), and He taught them the parable of the laborers.

Every Laborer a Penny

Jesus likened the kingdom of heaven to a householder who went out early one morning to hire laborers. In Jesus' day unemployed men often gathered in certain public places to meet potential employers. The householder agreed to pay his laborers the usual daily wage of a penny (a Roman *denarius*) and sent them into his vineyard. Later, at about the third hour (9:00 A.M.), the householder went again to the marketplace and found others standing

Many of us have jobs that pay by the hour.

For all of us, the harder and longer we work, the more we expect to be paid. But the economy of heaven is different.





To those who qualify for the celestial kingdom, the promise of the Father is that all who labor, no matter when each is called into the vineyard, will be “equal in power, and in might, and in dominion.”

idle, waiting for work. These he also hired, but this time he did not tell them how much they would be paid. He agreed to pay “whatsoever is right” (Matthew 20:4). The laborers readily agreed and took their places beside the other workers in the vineyard. At about the sixth and ninth hours (noon and 3:00 P.M.), the householder again hired more workers. Then one last time, at the eleventh hour (5:00 P.M.), he went to the marketplace and hired new laborers. As before, he told them their pay would be whatever was right.

When evening came, the householder called all his laborers together, paying first those who had worked but one hour. To the surprise of all the workers, the one-hour laborers received a full day’s pay! The householder then proceeded to call forth all the part-day workers, paying each the same amount, regardless of the number of hours spent in the vineyard.

We can imagine that when those who had worked the longest saw what was being given to the part-day workers, they jumped to the conclusion that they would receive not only the promised penny, but also a bonus—after all, they had worked more

than anyone else! So when the householder paid them but a penny, they complained, “These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day” (Matthew 20:12).

The householder responded, “Friend, I do thee no wrong” (Matthew 20:13) and reminded them that they had been paid their promised wage. He asked the murmurers two penetrating questions: “Is it not lawful for me to do what I will with mine own [money]? Is thine eye evil, because I am good?” (Matthew 20:15).

Surely the householder had been fair and charitable with all who had worked in his vineyard. Jesus then concluded, “So the last shall be first, and the first last: for many be called, but few chosen” (Matthew 20:16; see D&C 121:34–40).

Beware of Pride

Many of us have jobs that pay by the hour. For all of us, the harder and longer we work, the more we expect to be paid. But the economy of heaven is different. When we are baptized, ordained to the priesthood, or participate in the

ordinances of the holy temple, we covenant to be obedient to God and magnify our callings. In return, the Lord promises that if we are faithful we will receive “all that my Father hath” (D&C 84:38), or exaltation in the celestial kingdom of God (see D&C 84:33–41). There is no higher wage or reward that the Lord can offer; it is the greatest of all His gifts (see D&C 14:7).

Do our feelings ever seem to echo those of the ancient Apostles, who asked, “What shall we have therefore?” Do we think we deserve a greater reward because we were called first or labored longest? The bargaining spirit of those hired first has no place in the gospel. Although while we labor we may not comprehend the full significance of His reward, we can trust that we will receive from the Lord “whatsoever is right.”

President Ezra Taft Benson (1899–1994) cautioned us to beware of pride, for it “is essentially competitive in nature. . . . Some prideful people are not so concerned as to whether their wages meet their needs as they are that their wages are more than someone else’s. Their reward is being a cut above the rest. This is the enmity of pride.”¹

Beware of Murmuring

When I was in the Reserve Officers’ Training Corps in college, our commandant used to tell us, “Obey first before you complain.” When I joined the Church, I said to myself that I would do the same thing. Whenever I am asked to comment on the topic of obedience, I explain how this philosophy has blessed my life.

When the Lord calls, we should not worry about the pay. We should simply go to work and do our best. What does it matter who gets the credit? We should thank the Lord for the opportunity to work in His vineyard.

I hope we never murmur against the Goodman of the House, our Savior Jesus Christ, or against His servants—from the First Presidency to our local leaders. Let us remember the Lord’s instruction: “Whether by

mine own voice or by the voice of my servants, it is the same” (D&C 1:38).

The Reward Is the Same

Experienced and new members will be greatly blessed as they work side by side to accomplish the great latter-day harvest. Each of us needs to work at our own assignments with all our heart, might, mind, and strength. We are to avoid becoming jealous of the rewards or accomplishments of other disciples. When we work with an eye single to the glory of God, we leave the eventual reward or glory for such labors to the judgment of the Lord.

Does my service of more than 25 years entitle me to a greater reward in heaven than a new convert who is faithful but who may give only a short period of service before passing beyond the veil? The Lord’s answer is no. To those who qualify for the celestial kingdom, the promise of the Father is that all who labor, no matter when each is called into the vineyard, will be “equal in power, and in might, and in dominion” (D&C 76:95). The Lord is a generous paymaster. He will surely pay “whatsoever is right.” ■

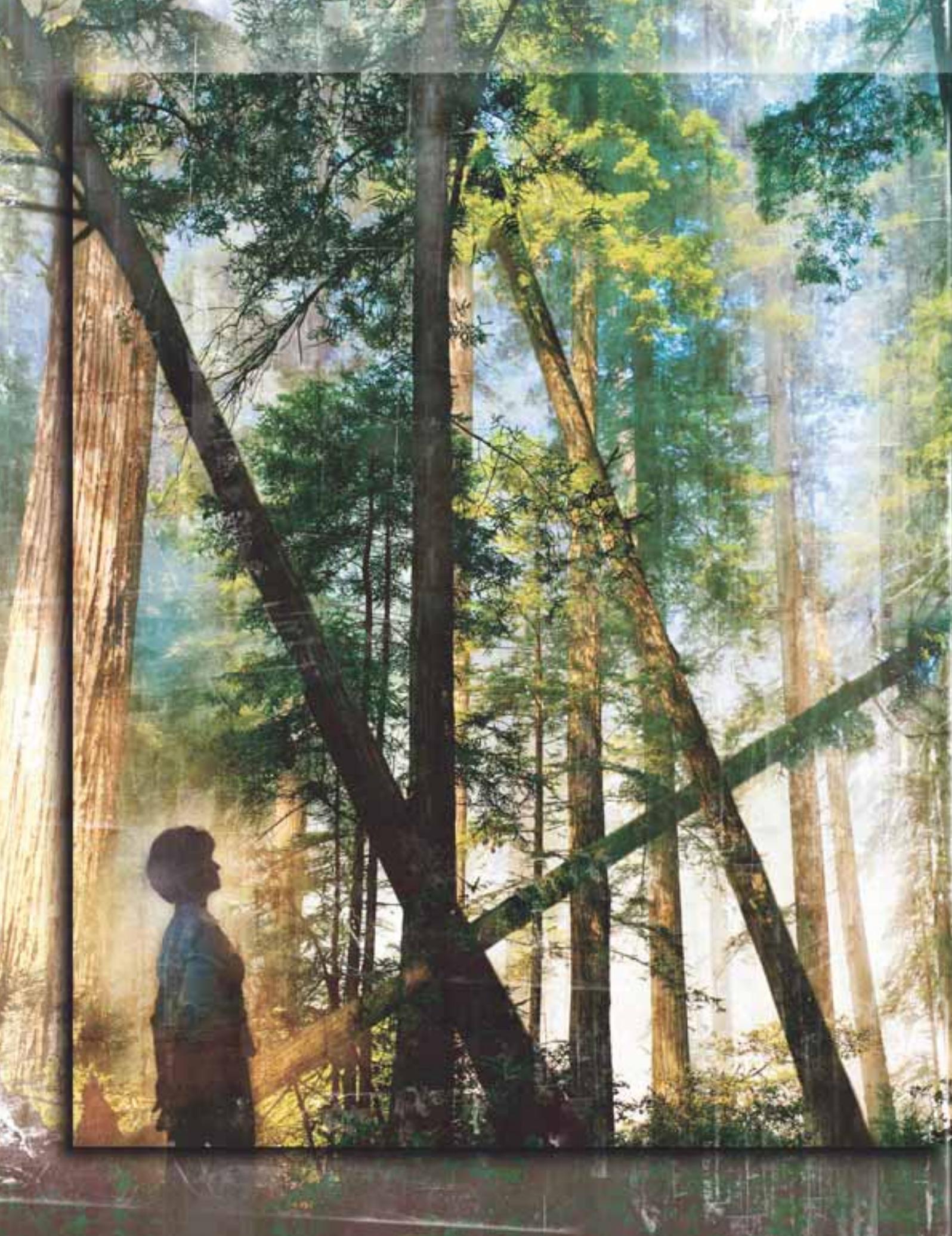
NOTE

1. “Beware of Pride,” *Ensign*, May 1989, 4–5.

LET’S TALK ABOUT IT

1. Ask family members to make a list of the rewards they believe a person can receive from laboring for the Lord. Read the “Every Laborer a Penny” section, and review why the full-day laborers were so unhappy. Bear testimony that the Lord is a generous paymaster.

2. Ask family members to think of a long-time acquaintance who is not a member of the Church. Ask them whether they would feel upset if this person suddenly had the same opportunity to enjoy gospel blessings that they have. What could they do to help this person enjoy gospel blessings?



LEARNING TO *Rely* ON THE LORD

*Like a slender pine leaning
on other trees for support,
I had been relying too much
on those around me
to shore up my self-worth.*

NAME WITHHELD

I am in my 40s. I was married in the temple to a wonderful man who honors his priesthood and has held a number of Church leadership positions, and we have five healthy children. Reared in an active Latter-day Saint family, I served a full-time mission and have held as many as three callings at a time in my ward. I enjoy good physical health, and our family is blessed with the necessities of life. Outwardly, I seem happy.

As they say, however, you can't judge a book by its cover. I have experienced emotional problems associated with depression for the past 20 years. About 10 years ago, I reached a stage in which I felt I needed professional help. Through LDS Family Services and my physician, I received counseling and was placed on medication. After six months of treatment, I felt fairly in control again and was taken off the medication.

I managed for a while, but gradually I became caught in the vicious cycle of negative thoughts and experiences again. The simplest of tasks seemed overwhelming, and scarcely a day passed that I did not cry or feel like a total failure. If my children fought or had problems with friends



or school, I felt responsible. If my husband had a bad day or was too hard on the kids or did not give me the attention I wanted or needed, I felt it reflected on me. If our needs or wants exceeded our financial resources, I felt hopeless. When I was asked to substitute in Primary, I felt inadequate. As a result, I thought I was a failure as a wife, mother,

homemaker, and member of the Church—and therefore a failure as a person. Why weren't my prayers for help to overcome these weaknesses being answered?

Seeking Help

Realizing I was again losing this battle, I contacted my bishop for another referral to LDS Family Services and began receiving counseling again. LDS Family Services therapists have a way of understanding and treating mental and emotional problems, and they are also able to apply spiritual concepts that help in healing. In one session, the therapist asked me to look him in the eye and tell him that I truly knew who I was, that I had a firm testimony of my divine origin and potential, and that I undeniably felt my Father in Heaven's love. Certainly I could proclaim those things, couldn't I? Not only had I been raised in the Church, but I had spent 18 months in the mission field teaching investigators those very concepts.

But something was missing—something inside my heart. As I looked at the therapist, I started to cry because I was not able to confidently discuss those

things. He then challenged me to obtain a confirmation of who I am and of my worth to my Father in Heaven, the Savior, and myself.

Until I acquired that confirmation, he said, I would not begin to heal. To start the process, he suggested I find a time and place to be alone in nature and contemplate God's creations. While this treatment method does not help all who seek to overcome depression, my therapist was confident it would do me much good. He encouraged me to make prayer a part of my experience, to use caution and wisdom in choosing the place, and to let someone know where I would be.

Leaning Trees

I don't think I have ever approached an assignment with such mixed feelings of fear, hope, skepticism, humility, sincere desire, and shaky faith. Praying several times over the next few days that Heavenly Father would help me, I selected a beautiful area in the mountains close to where I live, an area well visited by people yet secluded enough that I could approach my Father in Heaven. I began the morning with prayer and decided to fast as well. As I traveled to the site, however, negative thoughts harassed me: What if I fail? What if I don't learn any lessons? What if I come home even more depressed?

I spent four or five hours in the mountains that morning, trying to be in tune with what the Spirit might teach and pleading with the Lord for the help I needed.

At a certain point in my walk, as I stood amid the trees, I became aware of several pine trees leaning over at abnormal angles. As I looked, I realized they were leaning on other trees. The leaning trees appeared to be dead or to have minimal growth near their tops, and the only thing that seemed to keep them from crashing to the ground was the strong trees beneath them.

As I contemplated those leaning trees, I came to

FINDING THE DIVINITY WITHIN



"Each of us . . . needs to reach down into the innermost recesses of our souls to find the divinity that is deep within us and to earnestly petition the Lord for an endowment of special wisdom and inspiration. Only when we so profoundly reach the depths of our beings can we discover our true identity, our self-worth, and our purpose in life. Only as we seek to be purged of selfishness and of concern for recognition and wealth can we find some sweet relief from the anxieties, hurts, pains, miseries, and concerns of this world."

President James E. Faust, "Heirs to the Kingdom of God," *Ensign*, May 1995, 63.

understand that I had been very much like them. Because I lacked the inner strength that comes from self-respect, I had always leaned on other people for my self-worth by seeking approval from them. I tried to be perfect so they would know I was capable and smart. In my early years, I leaned on schoolteachers and other grown-ups; in later years, I leaned primarily on my husband and children. As a result, I now felt as unhealthy emotionally and spiritually as those leaning trees looked physically.

When people were not there to lend me strength, or when I perceived that they had in some way withdrawn their support, I came crashing down. I came to understand that instead of leaning on my fellow

mortals for constant validations of my worth, I should be relying on the foundation of my Father in Heaven and my Savior. They are constant. No matter how imperfect I am, they will always love me and be my source of strength. If I could learn to build my foundation on them, I could be strong and not so easily tossed to and fro like those bare, lifeless, leaning trees.

Mountain Prayer

This lesson in the forest appealed to my mind, but I wasn't sure it was reaching my heart. I knelt down and pleaded for peace and assurance that all would be well and that I could change my life.

When the time came for me to leave for home, I knelt one last time and prayed that the insights and lessons of the day might penetrate my heart and that I might find what I was lacking. As I started the car, a quiet thought entered my mind: I should ask my bishop for a priesthood blessing. It seemed to be the last thing I needed to do to complete my assignment.

Still fasting, I met with my bishop that evening. He gave me a beautiful blessing. Afterward, he reminded me that I

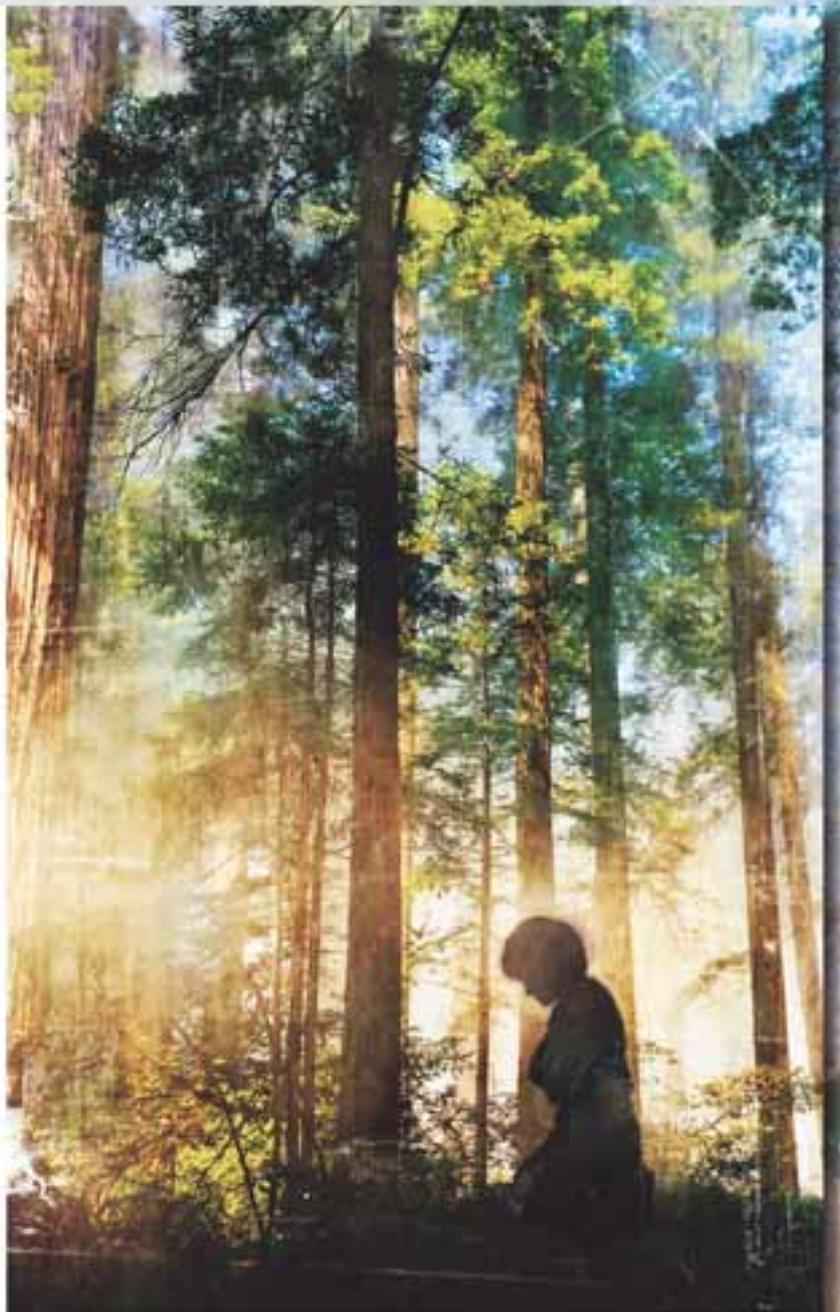
was loved by my family, friends, and ward members—and most of all, by my Father in Heaven. As I felt the quiet assurance of the Spirit, I knew his words were true. Sensing that my prayers had been heard and that I was loved, I began to feel contentment enter my heart. I knew I could be patient for the continued progress I so desired.

Christlike Love

As it turned out, I didn't have to wait long. That weekend we attended our stake conference. The session was about compassionate service and charity. As the speakers delivered their messages and stories, I realized I needed to love my husband and children in a Christlike way. The best way to learn that would be to serve them without expectations that they would validate my worth in return. As I listened and thought, I was filled with a Christlike love for my family, and I felt a peaceful, healing spirit flow over me. I knew my darkest hours were over.

A final witness came as the stake president read a scripture during his closing remarks: "It is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall" (Helaman 5:12).

As difficult and painful as my learning process has been, I am grateful to a loving Father for teaching me about the Savior's way and allowing me to feel the power and joy that trying to live a Christlike life can bring. ■



LET'S TALK ABOUT IT

1. Invite two family members to stand back-to-back, a few inches apart, and lean backward until they are supporting each other. Ask how they felt about relying on each other. On whom did the author of this article first rely? Why was this not enough? Read the "Leaning Trees" section. On whom do you lean for support? What caused the author to change? Bear testimony that we should always "lean" or rely on the Lord for support (see Helaman 5:12).
2. As you read this story together, list the important events in the author's experience. What did she do to combat her negative feelings? What did the Lord and others do to help her? How could her experience help others?

Thomas L. Kane

★ OUTRIDER FOR ZION ★



BY ELDER LANCE B. WICKMAN
Of the Seventy

The metaphor of the Church as an army of righteousness is a familiar one (see D&C 5:14). On one occasion, Elder Bruce R. McConkie adopted a companion metaphor, that of a “great caravan.”¹ But what is metaphor today was stark reality on the windswept plains of Iowa when Thomas L. Kane rode alone into the Camp of Israel, and ultimately into history, on a portentous day in July 1846. Driven from their comfortable homes in Nauvoo, destitute of life’s necessities and orphaned by their government, the Latter-day Saints were indeed a forlorn “caravan” of sorts as they straggled westward toward an unknown destination and an uncertain future. The saga of the Saints as they recomposed themselves on the Iowa prairies is the story of the forging of a ragged caravan into an army whose exodus bears striking parallels to another “Camp of Israel” in an ancient day and whose prophet-leader has been called the American Moses.

And besides its great captains, every army needs its scouts—or outriders—point men and flankers far out on the horizons, often out of sight of the main body, marking the trail and vigilant of danger. Such a man was Colonel Thomas L. Kane. Such was his life. Such was his contribution to the Church. Throughout his eventful life he was—both metaphorically and literally—an outrider for Zion.

Beginnings

Thomas Kane was of most unusual background, upbringing, and character. He was born in Philadelphia on 27 January 1822, the second son of John Kintzing Kane and Jane Leiper Kane. John was a Yale-educated lawyer and Jacksonian Democrat, and Jane came from a respected Philadelphia family.

A small man, standing five feet, six inches and weighing only 130 pounds, Thomas had a frail constitution. He seemed susceptible to fevers and respiratory ailments, almost dying from such afflictions on several occasions over the course of his life. But in a profound way, his diminutive physique and susceptibility to



sickness forged his character. Time and again, Tom Kane's iron will and plucky resolve would lift him from his sick bed and compel him to answer duty's call.

Another aspect of his character was his passion for progressive ideas and his compassion for the downtrodden and disadvantaged. His parents encouraged him to think for himself and always respected his ideas and perspectives even if, as was subsequently the case regarding Mormonism, they did not agree with them. After being educated in the best schools in Philadelphia, he traveled to France and the British Isles in his early 20s and for two years breathed deeply the pungent air of French and other European philosophies. The experience whetted his native idealism.

The result of this extraordinary mix of genetic and environmental influences was a complex and multifaceted man—philosopher, writer, religious mystic, soldier, lawyer, entrepreneur, city sophisticate, country squire, and friend of presidents and paupers alike.

A Fateful Encounter: Philadelphia, 13 May 1846

The meeting of Tom Kane and the Latter-day Saints was nothing short of providential. In early 1846 Tom's father was appointed a federal judge in Philadelphia by United States President James K. Polk. Judge Kane invited 24-year-old Thomas, recently come to the bar, to become clerk of the court. Both father and son were attracted to the judiciary by the prospect of furthering worthy, if sometimes unpopular, social causes. Judge Kane also arranged an appointment for young Tom as aide-de-camp to the governor, which carried with it the honorary title of "colonel." (Years later, Tom would become a military colonel and even a general during the U.S. Civil War.)

Meanwhile, the Latter-day Saints were in extreme circumstances, suffering in a constricting vise of persecution in Nauvoo, poised to begin their exodus across the great rivers to the West. In these conditions, on 20 January 1846 President Brigham Young composed a letter to Elder Jesse C.

Little, who was then laboring as a missionary in the eastern United States. After appointing Elder Little as the presiding officer over the Church in the East, President Young's letter gave this portentous commission: "If our government shall offer any facilities for emigrating to the western coast, *embrace those facilities* if possible. As a wise and faithful man, take every honorable advantage of the times you can."²

With that commission in hand, Elder Little set out for Washington, D.C. En route he stopped in Philadelphia to speak at a conference of the Church. The date was 13 May 1846. It is a date to be remembered, for it is the date that the hand of divine Providence introduced need to opportunity.

Thomas Kane, his interest piqued by newspaper accounts of the Latter-day Saints and their plight, attended the conference and heard Elder Little speak. He had a natural interest in unpopular causes and peoples. Colonel Kane approached the speaker at the end of the meeting and invited Elder Little to his home, where the two spent several hours in conversation about the Saints and their exodus to the West.

At first Thomas Kane may have seen in the situation an opportunity to advance his political career. He wrote letters of recommendation for Elder Little to political friends in Washington and soon after traveled to the nation's capital, where he arranged a meeting between himself, Elder Little, and President Polk.

With Kane's encouragement, President Polk requested that a battalion of 500 Latter-day Saints be recruited to march from Iowa to New Mexico and on to California. Thus was born the Mormon Battalion. Colonel Kane himself left Washington with dispatches and a recommendation from

Thomas Kane (above) wrote letters of recommendation for Elder Little to political friends in Washington and soon after traveled to the nation's capital, where he arranged a meeting between himself, Elder Little, and President Polk (right). With Kane's encouragement, President Polk requested that a battalion of 500 Latter-day Saints be recruited.



President Polk in early summer. But by the time he reached Fort Leavenworth, Kansas, recruitment of the battalion was already underway. Nonetheless, Colonel Kane traveled on to the Latter-day Saint camps assembling near Council Bluffs, Iowa. It was a journey that would change his life and profoundly affect the history of the Church.

Friend of the Saints: Upper Missouri, Summer of 1846

Colonel Kane's experience among the Latter-day Saints that summer of 1846 transformed him. He was deeply impressed by President Young and other members of the Church, seeing that they were both devoted and able. Thomas Kane and the prophet-leader of the Saints forged an instant and lifelong friendship.

The visitor also was profoundly touched by the depth of testimony manifest in the lives of the people and their

unpretentious willingness to sacrifice everything for their faith. Observing by chance the secret and earnest prayers of some in the woods near camp convinced him that the Saints were "a praying people, . . . solemnly and terribly in earnest."³

While in Council Bluffs, Colonel Kane became gravely ill for several weeks with fever (probably pulmonary tuberculosis) and was gently nursed back to health by his new friends. On 7 September 1846, Patriarch John Smith gave him a blessing that Thomas Kane treasured all his life—a blessing that was fulfilled every whit. Among other things, this remarkable blessing declared: "Inasmuch as thou hast had in thy heart to know the interest of the children of men, the Lord thy God is well pleased with thine exertions. He hast given His angels charge over thee to guarantee in times of danger, to deliver thee out of all thy troubles, and defend





While in Council Bluffs (right) Colonel Kane became gravely ill with a fever. On 7 September 1846 (above), Patriarch John Smith gave Kane a blessing that said his name would be “had in honorable remembrance among the Saints to all generations.”

thee from all thine enemies. Not a hair of thy head shall ever fall by the hand of an enemy, for thou art called to do a great work on the earth and thou shalt be blessed in all thine undertakings. *Thy name shall be had in honorable remembrance among the Saints to all generations.*⁴

Reflecting four years later on this life-changing sojourn among the Saints, Thomas Kane penned the following in a letter to his beloved friend, Brigham Young: “I believe that there is a crisis in the life of every man, when he is called upon to decide seriously and permanently if he will die unto sin and live unto righteousness, and that, till he has gone through this, he cannot fit himself for the inheritance of his higher humanity, and become truly pure and truly strong, ‘to do the work of God persevering unto the end.’ . . . I believe that Providence brings about these

crises for all of us, by events in our lives which are the evangelists to us of preparation and admonition. Such an event, I believe too, was my visit to you.”⁵

A Public Relations Campaign: 1846–50

While yet at Council Bluffs, Thomas Kane initiated correspondence with President Polk on behalf of the Latter-day Saints. Colonel Kane worked vigorously on behalf of the Saints over the four years between July 1846 and the passage of the Compromise of 1850, which made Utah an official territory of the United States. First, acting through his father, he secured permission from President Polk for the Saints to use Indian lands for Winter Quarters. Later, concerned about ongoing intrigues within the Polk administration, particularly involving Missouri Senator Thomas Hart Benton (an avowed enemy of the Latter-day Saints), Thomas Kane embarked on a one-man public relations campaign in behalf of the Saints. He wrote numerous letters and articles that were published throughout the East. So successful was this effort that the noted editor Horace Greeley of the *New York Tribune* published a

front-page, pro-Mormon piece titled “The Mormons—Their Persecutions, Sufferings and Destitution.”

Not satisfied with this effort, and though very weak from another of his frequent illnesses, Colonel Kane delivered an exhaustively prepared and powerfully eloquent pro-Mormon lecture to the Historical Society of Pennsylvania that has become a classic. So draining was this effort that upon completing its delivery he collapsed and remained bedridden for days. The effect of his public relations effort was immediate and enormous:

It essentially eliminated politically any prospect of U.S. military action against the Latter-day Saints at a time when they were weak and vulnerable.

Finally, he strongly advised Church leaders against seeking territorial status, arguing instead that they simply govern themselves and then apply for statehood. He prophetically warned that territorial government would bring “corrupt political men from Washington strutting around you with military epaulettes and dress who will speculate out of you all they can.”⁶ Even though territorial status was eventually forced upon them as a result of the Compromise of 1850, Colonel Kane’s tireless efforts with President Millard Fillmore secured Brigham Young’s appointment as the first territorial governor.

Disaster Averted: January to July 1858

The early 1850s were a time of consolidation and respite for the Saints in the Salt Lake Valley, but a violent storm was gathering beyond their horizons to the east. When James Buchanan became president of the United States in March 1857, he was met with a barrage of vicious, slanderous reports of perversion and treason among the Latter-day Saints. The result was the dispatching of Colonel Albert Sidney Johnston with the so-called “Utah Expedition”—an army of 2,500 men to put down the purported “rebellion” and install Alfred Cumming, an affable Georgian, as territorial governor. The ill-fated expedition was to become known to history as “Buchanan’s blunder.”



Though the federal war department had given explicit instructions that no Utah citizen be attacked, reports of some soldiers’ boasts that they would “scalp old Brigham,” massacre Church leaders, and drive the Saints from their homes reached Salt Lake City. The response of some Latter-day Saints led by Lot Smith was to scorch the Wyoming wilderness for miles on the route to Salt Lake. Thus the Utah Expedition was compelled to winter near the burned-out Fort Bridger under austere circumstances.

This bought the Saints a little time, but President Young knew that with the spring thaw the army would be upon them, more incited than ever. And so he appealed one more time to a true and trusted friend of bygone years, a friend who had “ridden the flank” for the Church time and again, the little “colonel” from Philadelphia.

Upon receiving this appeal, and sensing the Saints’ determination to defend themselves even to bloodshed if necessary, Thomas Kane hurried to Washington in early November 1857. He found President Buchanan intransigent and determined to increase the size of the expedition if need be to “convince these deluded people that resistance would be vain.”⁷ But Thomas Kane was determined.

Meeting again with President Buchanan on 28 December, he persuaded the president to allow him to try his hand at mediating a resolution to the impending catastrophe. President Buchanan delivered to him one letter of introduction to civil and military authorities and one intended for Church leaders vouching for his own interest in peace and for Colonel Kane’s good intentions. Both letters were tepid in content, but in President Buchanan’s words, “They are as strong as I can write them after taking a review of the whole ground.”⁸

Losing no time, Thomas Kane set sail almost immediately from New York. His lengthy voyage, during which he was again sick much of the time, took him across the isthmus of Panama, up the Pacific Coast by ship to San Francisco and then by wagon to San Bernardino, California; to Las Vegas,

Nevada; and eventually to Salt Lake City. He arrived in a weakened condition on 25 February 1858.

Though severely worn, Colonel Kane met immediately with President Young. The colonel's task was to convince the prophet that President Buchanan intended him "no disrespect" and that the whole expedition venture had merely been a "misunderstanding." By President Young's own account, "Though tardy I accepted them [the Kane entreaties] as the personal apology of Mr. Buchanan."⁹

Though by no means simple, persuading the prophet was in fact easy compared with the indefatigable mediator's next task—persuading a fuming Albert Sidney Johnston to stand down. Accompanied by a Latter-day Saint escort, though traveling the last few miles alone, Thomas L. Kane rode through snowy mountain passes to Camp Scott near the charred remains of Fort Bridger, where Johnston's

stranded expedition had spent a long and difficult winter. Colonel Kane was met by a band of soldiers who regarded him with dark suspicion and even outright hostility. After being shot at and then arrested, the Philadelphian challenged Colonel Johnston to a duel for this harsh treatment. Colonel Johnston apologized, explaining that the arrest had been a misunderstanding, but Thomas Kane chose to disregard him. Instead, he focused his attention on the easy-going Alfred Cumming. The two liked one another from the outset, and in due course Colonel Kane persuaded governor-to-be Cumming to ride with him unaccompanied to Salt Lake City to meet Brigham Young. Colonel Johnston was simply ignored.

President Young welcomed the pair warmly, and graciously turned over the governorship to Governor Cumming. The Church leader then introduced the new



governor in a meeting in the Tabernacle. The crisis had passed. The feared “Utah War” had been practically single-handedly averted by Thomas Kane.

A Friend to the Last

Thus ended the significant service of Colonel Thomas L. Kane to the Latter-day Saints. He later became a hero of the U.S. Civil War, receiving promotion to major general after his valor at Gettysburg. Leaving the army in broken health, he settled in northwestern Pennsylvania, where he became a successful entrepreneur in oil and railroads and a major landowner, even playing host to U.S. President Ulysses S. Grant on one occasion.

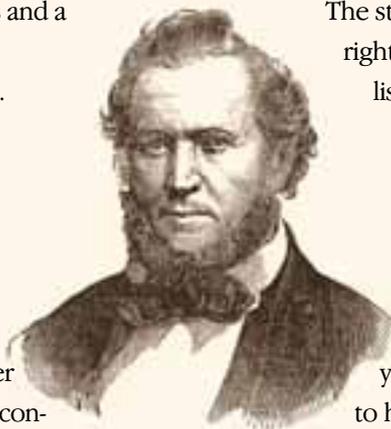
But Thomas Kane was to have one last visit with his beloved friend, Brigham Young. In 1871 General and Mrs. Kane accepted the Church President’s invitation to spend the winter with him in St. George, Utah. The President thought the dry, refreshing warmth of a southern Utah winter might help his friend recover from his now constant illness. And so it did, to some degree. The two friends’ farewell at the rail station in Salt Lake City in March 1872 was to be their last. They never met again.

President Young died in August 1877. Thomas L. Kane followed him in death six years later at the age of 61. On 30 December 1883, three days after Kane’s death, his widow, Elizabeth, penned this touching letter to President George Q. Cannon, First Counselor in the First Presidency:

“My dear Mr. Cannon:

“Your friend suffered intensely until a few hours of his release, and his mind was wandering from the outset of the attack. Yet in the intervals of consciousness he was fully persuaded of the approach of death, and made efforts to give us counsel and to bid us farewell. In one of these

The feared “Utah War” was practically single-handedly averted by Thomas Kane when he rode through snowy mountain passes (left) to Camp Scott, where he persuaded governor-to-be Alfred Cumming to meet with President Brigham Young (right). They met, and the crisis passed.



lucid moments, he said: ‘My mind is too heavy, but do send the sweetest message you can make up to my Mormon friends—to all my dear Mormon friends.’

“Nothing I could ‘make up,’ ” she continued, “could be sweeter to you than this evidence that you were in his latest thoughts.”¹⁰

Significantly, on 25 April 1884, four months after Thomas Kane’s death, George Q. Cannon was baptized for him in the St. George Utah Temple. Zion’s beloved “outrider” had come in at last.

The story of Thomas L. Kane is moving in its own right. It is integral to the epic saga of the establishment of Zion in the tops of the mountains, which might not have happened without him. As Brigham Young told the courageous mediator in March 1858 as he was departing Salt Lake for Camp Scott on the frozen Wyoming tundra: “The Lord sent you here, and He will not let you die. No; you cannot die till your work is done. I want to have your name live in all eternity.”¹¹

In a larger sense, Thomas L. Kane is but representative of numerous others—some great and others less noticed—down to our own day whom the Lord has posted out on the horizons in all directions and in every land as this great caravan moves on. These also are “outriders”—friends to assist His cause and His kingdom. May we be ever vigilant to search them out, to befriend them, and to hold them in honorable remembrance. ■

NOTES

1. “The Caravan Moves On,” *Ensign*, Nov. 1984, 85.
2. Brigham Young to Jesse C. Little, 20 Jan. 1846, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints (hereafter Church Archives); emphasis in original.
3. H. G. Boyle, “A True Friend,” *Juvenile Instructor*, 1 Mar. 1882, 74.
4. John Smith’s Patriarchal Blessings, 1846–49, 211, Church Archives; emphasis added; capitalization and punctuation standardized.
5. Thomas L. Kane to Brigham Young, 11 July 1850, Church Archives.
6. Journal of Wilford Woodruff, vol. 3, 4 Dec. 1849, Church Archives, 515.
7. John Bassett Moore, ed., *The Works of James Buchanan*, as quoted in Richard D. Poll, “Thomas L. Kane and the Utah War,” *Utah Historical Quarterly*, spring 1993, 120.
8. James Buchanan to Thomas L. Kane, 31 Dec. 1857, Kane Papers, Harold B. Lee Library, Brigham Young University, as quoted in Poll, *Utah Historical Quarterly*, spring 1993, 124.
9. Poll, *Utah Historical Quarterly*, spring 1993, 127.
10. As quoted in Albert L. Zobell Jr., *Sentinel in the East* (1965), 228–29; emphasis in original.
11. As quoted in Zobell, 120.

My Father's Medal of Courage

By Emmanuel Fleckinger

During the somber days of World War II, my father was taken prisoner by German troops. He was part of a group of French prisoners from Alsace (which had once been part of Germany) who lacked everything, even the most essential items. Many of the prisoners, especially those who were ill, died of hunger and exposure to the elements or simply of exhaustion during their long marches from one camp to another.

During one of these long and difficult marches into Germany, a sudden explosion detonated in a house not far from this sad string of prisoners. They could hear cries of panic coming from those caught inside the house. The guards quickly tightened the ranks to better guard the prisoners and prevent their escape. However, my father, listening only to his conscience, bolted from the ranks and ran as fast as his weak legs would

permit. Without worrying about his own safety, he outran the guards who were pursuing him and shooting in his direction.

Miraculously, he wasn't hit, and the guards stopped in surprise when they realized he was running into the flame-engulfed house. He soon emerged, carrying a child about eight years old. He had heard the child screaming for help, had rescued him, and now turned him over to the astonished German soldiers. Almost immediately, an officer addressed him in a severe tone: "Do you know what you did? You just saved a future enemy."

My father, exhausted and drained of all strength from his heroic gesture and from the many hardships of the preceding months, answered with surprising assurance: "I didn't see an enemy. I saw a human being, a child who needed my help. I did what had to be done—and if it had to be done over, I would do it again without hesitation."

The guards stopped shooting when they realized my father was running into the flame-engulfed house. He soon emerged, carrying a child about eight years old.



He was led back to the prisoners—but with a little more respect. And after this act of heroism, all of the prisoners were treated better than they had been before. The most astonishing part of all was that after this group arrived in the camp, my father, in his French uniform, received a German award of distinction.

My father understood the Savior's commandment to "love one another, as I have loved you" (John 15:12). He died in 1959 without having had the opportunity to hear the restored gospel. But I believe he will be given that opportunity where he is now and will be able to receive all the teachings and blessings the gospel has to offer. ■

Emmanuel Fleckinger is a member of the Colmar Branch, Nancy France Stake.

My Daughter's Prayer

By Kari Ann Rasmussen

After a year of extreme financial burdens, I was feeling hopeful that things were beginning to look up for my family. Then came fresh setbacks. For an entire year I had trusted the Lord that everything would work out and we would one day see our trials as growing experiences. But with the new setbacks, I stumbled in my spiritual footing. I felt abandoned and lost and soon stopped feeding my spirit.

Though I never stopped attending church, I stopped praying, fasting, and reading the scriptures. I no longer went to the temple. I did the bare minimum for my calling as a Primary teacher. I felt hopeless and wondered why I should try to live righteously if it wouldn't protect me from getting hurt.

One night as I was watching television in my bedroom, my 10-year-old daughter walked in carrying her Book of Mormon. She had been trying to read it, but she said she couldn't pronounce a word. I helped her and then sent her out of the room.

In a few minutes she was back, saying she was having a hard time understanding what she read. Feeling sorry for myself, I was in no mood to spend time in the scriptures. In an irritated tone, I said, "Samantha, go pray to Heavenly Father and ask Him to help you understand what you are reading."

My daughter didn't move. She looked at me steadily and said quietly, "I did pray. I have a really strong feeling that I need to read scriptures with you."

I stared at her in surprise and then clicked the television off. I patted the bed beside me, she climbed up, and we read a chapter from the Book of Mormon together. I didn't pay much attention to what we were reading because I was marveling at Heavenly Father's reminder to me that I needed to seek Him as I dealt with my trials.

After that night I started saying my

personal prayers again and spending time in the scriptures daily. I set a goal to attend the temple at least once a month. Amazingly, everything I read in the scriptures and Church magazines seemed to apply to me and the problems I was facing. Once again my soul was being fed, and I found I was able to bear my burdens. I often got down on my knees and asked forgiveness for not trusting the Lord as I should have. I will always be grateful for the spiritual sensitivity of a 10-year-old and a gentle reminder from a loving Heavenly Father. ■

Kari Ann Rasmussen is a member of the Murray 10th Ward, Murray Utah West Stake.

Finding Peace through Forgiveness

Name withheld

My husband's brother, John (names have been changed), was being transferred out of state. It was hard to accept the fact that he, his wife, Annie, and their family were leaving. We had spent a lot of time together and had grown quite close.

After John's family had been gone a few months, my husband, Ron, called to see how they were doing. They had adjusted well and were enjoying their new area. My husband owned a small business and let his



I tried to avoid Annie at the wedding reception, but when it was nearly over I found myself sitting alone with her. I looked at her, and the Spirit filled my heart.

brother know the door was always open if he ever wanted to move back and work with him. At that point in the conversation John's wife, Annie, spoke up and told Ron in no uncertain terms that they were not interested. She apparently said some unkind things about Ron as well as about his business.

Ron came home and shared this conversation with me. Although he tried to appear as if it didn't bother him, I could tell he was deeply hurt. I was enraged and wanted to call Annie immediately and set her straight.

I didn't call, but once I had

allowed myself to be offended, I opened the gates to a flood of foul thoughts. I began finding fault with Annie and gossiped about her with other family members and friends. In essence, I allowed pride to creep into my heart and take root, while charity withered away.

Just as an infection can spread and cause deterioration and pain to the physical body, pride can do the same to the spirit. Although my husband had long forgotten the incident, my heart remained infected. My thoughts were focused on how hurt I was. I was on edge with my family and quick to see the worst in every situation. I had no desire to love and serve others because I was caught up in myself.

After several months we heard that John and Annie were coming to town for a family wedding. I would finally

have to face her. I dreaded seeing her, but there was no way around it. As the wedding day approached, my anxiety mounted. I didn't like the way I had been feeling, and I knew it was wrong. I prayed often for the Savior to help me overcome my negative feelings. Eventually, good thoughts about Annie started to fill my mind.

When I saw her at the wedding, we exchanged shallow greetings. I tried to avoid her the rest of the evening, but I watched her. And as I watched her I realized how much I missed her. My heart began to ache for the peace of forgiveness, and I was overcome with love for Annie.

When the evening reception was nearly over, I found myself sitting alone with Annie. We still hadn't spoken since our first greeting. I looked at her, and the Spirit filled my heart. I reached out and put my hands on her cheeks. With tears in my eyes, I said, "Annie, I have missed you so much." We hugged and cried and rejoiced in the peace that comes through forgiveness.

I don't remember if we ever said we were sorry or if we explained our earlier feelings. All that didn't matter. The only thing that mattered was the love we felt and our desire to forgive. I didn't realize until afterward what a huge burden I had been carrying. Pride is a heavy load and an unnecessary one. Feeling the Savior's perfect love, however, was a sweet and humbling joy. ■

A Compass in Heavy Fog

By Lin Tsung-Ting

A few years ago I was drafted to serve in Taiwan's naval forces. I served as a chief petty officer and squad leader on a harbor support craft, assisting all incoming and outgoing ships.

One morning in early spring my colleagues and I received the routine instruction to assist a ship approaching the harbor. Initially, the weather was clear. But after leaving the harbor, we ran into heavy fog. Visibility was less than three meters. Because we had

After leaving the harbor, we ran into heavy fog. Visibility was less than three meters, and we quickly became lost.

never seen such a heavy spring fog, we were tense and disoriented. We were quickly lost. We did not know where we were or where we should go.

Because I was the most experienced hand on board and the most familiar with the area, the skipper ordered me to use the boat's compass to find our bearing, lead everyone back to the mouth of the harbor, and suspend mission operations. Otherwise, we might at any moment enter an area of submerged reefs or sail too close to mainland China.

I had never experienced fog that required a compass, and I had neglected the work of periodic compass inspection, maintenance, and repair. So when we desperately needed the compass to find our direction, it did not work at all. With rebuke in his voice, the captain said, "You've put us in danger. We could run into a reef at any moment!"

I realized he was right. I sadly

bowed my head and silently prayed, asking Heavenly Father to forgive my negligence and help me find a way to escape the fog and return to the pier. After my prayer, a sudden thought came into my mind. I recommended to the skipper that we turn in a certain direction, travel very slowly, and find the coast. He agreed, and not long after taking this action, we arrived at the granite cliffs south of the harbor mouth and slowly followed the cliff wall into the harbor. Soon we were safely home.

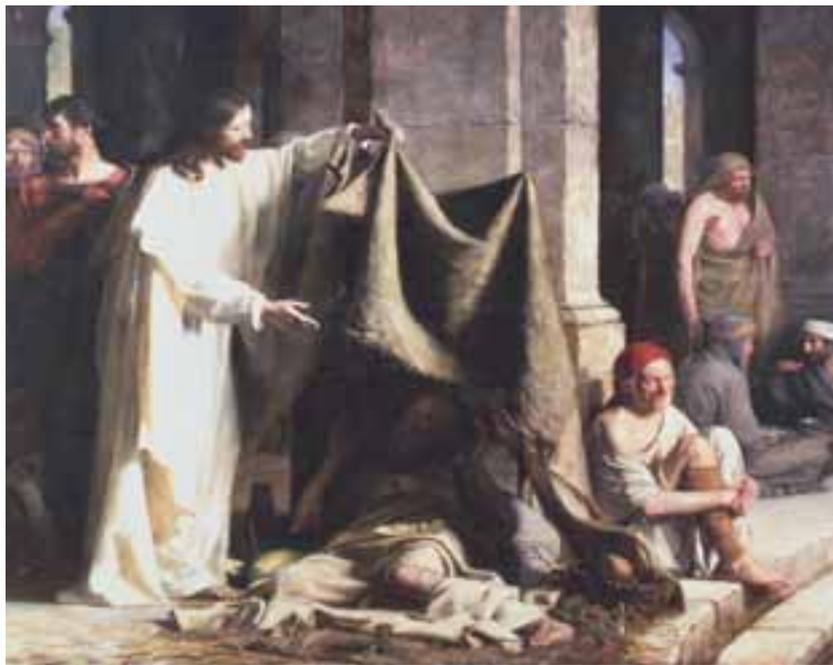
Because of this experience, I know that Heavenly Father listens to my prayers. I am grateful that in spite of my neglecting proper preventative measures, the compass of spiritual guidance started to work, and it led us home.

Now I often ask myself: Am I doing all I can to prepare for the fog? Have I inspected my spiritual compass lately? Am I in harmony with God? Am I loyal to my faith? Am I untarnished? These are items we should review. If we do not, when spiritual fog comes, we may fall into the reefs of sin and perhaps never find our way home.

I am thankful that Heavenly Father has installed within each of us a spiritual Liahona. If we are diligent and faithful, we can rely on the Holy Ghost; then we can sail on to the harbor of safety and return to our heavenly home. ■

Lin Tsung-Ting is a member of the Taichung Fourth Ward, Taichung Taiwan Stake.





Unto the Least

BY VÍCTOR GUILLERMO CHAUCA RIVERA

When we give care and service to our fellow beings, we feel the true joy that comes from serving God.

It was Saturday, and there was work to do at my law office. But as stake president, I had committed to attend a service project with our stake Relief Society sisters. The sisters would be visiting sick children and expectant mothers in the Sergio Bernales de Collique-Comas Hospital in Lima, Peru. They would lend spiritual support, as well as deliver quilts and toys they had made during the year.

As I left behind everything else I had to do and headed for the hospital, the words of the first of many scriptures I thought of that day came to me: “When saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say

unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:39–40).

A warm, peaceful feeling flooded my heart, and I knew this would be a special experience. The Spirit also whispered to me that the Lord had called me as stake president to love and help others—especially the sick and afflicted. Throughout the day, thoughts of our Savior and His compassionate ministrations were never far from my mind. In our small way, we labored to be like Him.

When I arrived at the hospital, I was greeted by the 60 warmest hearts and the 60 warmest smiles I had ever seen. And as the

Right: A baby boy and his mother receive gifts and encouragement from President Chauca and a Relief Society sister. Far right: A teenage mother who has just given birth is buoyed up by a Relief Society sister’s radiant smile.





When a young boy received a pair of blue jeans, which seemed to have been made just for him, he said, "When I get out, I will put them on immediately."



Relief Society sisters of the Lima Perú Comas Stake meet with President Chauca to offer service at a local hospital.

Relief Society sisters entered the hospital, I watched this sad and gloomy place begin to be filled with light and joy.

"It came to pass that Jesus blessed them . . . , and the light of his countenance did shine upon them" (3 Nephi 19:25).

Our first visit was to a very small boy who had pneumonia and who was connected to a respirator. The boy's mother sat at the foot of his bed. "Have faith," the sisters encouraged her. I could see the hope and happiness she felt as she listened to the

comforting words of these good sisters.

"Jesus . . . saith unto them, Have faith in God" (Mark 11:22).

Next we met a father whose young son was ill. He placed his son in a wheelchair so he could have his picture taken with us. One of the sisters gave the boy a pair of blue jeans that seemed to have been made just for him. "When I get out, I will put them on immediately," the little boy told me very excitedly.

"He that bath two coats, let him impart to him that bath none" (Luke 3:11).

Right: Sister Fanny Mandujano Urquiaga (left) comforts a mother whose baby has died. Bottom left: A woman whose daughter is seriously ill accepts a copy of the Liahona—and a promise of future visits. Bottom right: Nila Machado de Villa Nueva, president of the Lima Perú Comas Stake Relief Society, gives presents and encouragement to a young girl.



We visited teenage mothers who had just given birth. One was a young girl of just 14 whose baby had been born dead. The sisters put their hands on her shoulders, comforted her, and gave her much wise advice. My eyes filled with tears as I watched these wonderful women of Zion who had laid aside their own problems, which were many, to give of what they had.

“Ye are . . . willing to bear one another’s burdens, that they may be light” (Mosiah 18:8).

In one room a woman sat alone at the bed of her daughter, who was brain dead. For many days the mother had been living and sleeping at the hospital because she wasn’t from the city and she had nowhere else to stay. I felt inspired to say, “I am a priesthood holder in The Church of Jesus Christ of Latter-day

Saints. Would you like me to give your daughter a blessing?” Her eyes filled with tears, and she answered, “I would.” Never before had I had such a feeling as on this occasion, and I thanked Heavenly Father for the opportunity to hold His holy priesthood and bless that little girl.

“He . . . put his hands upon them, and blessed them” (Mark 10:16).

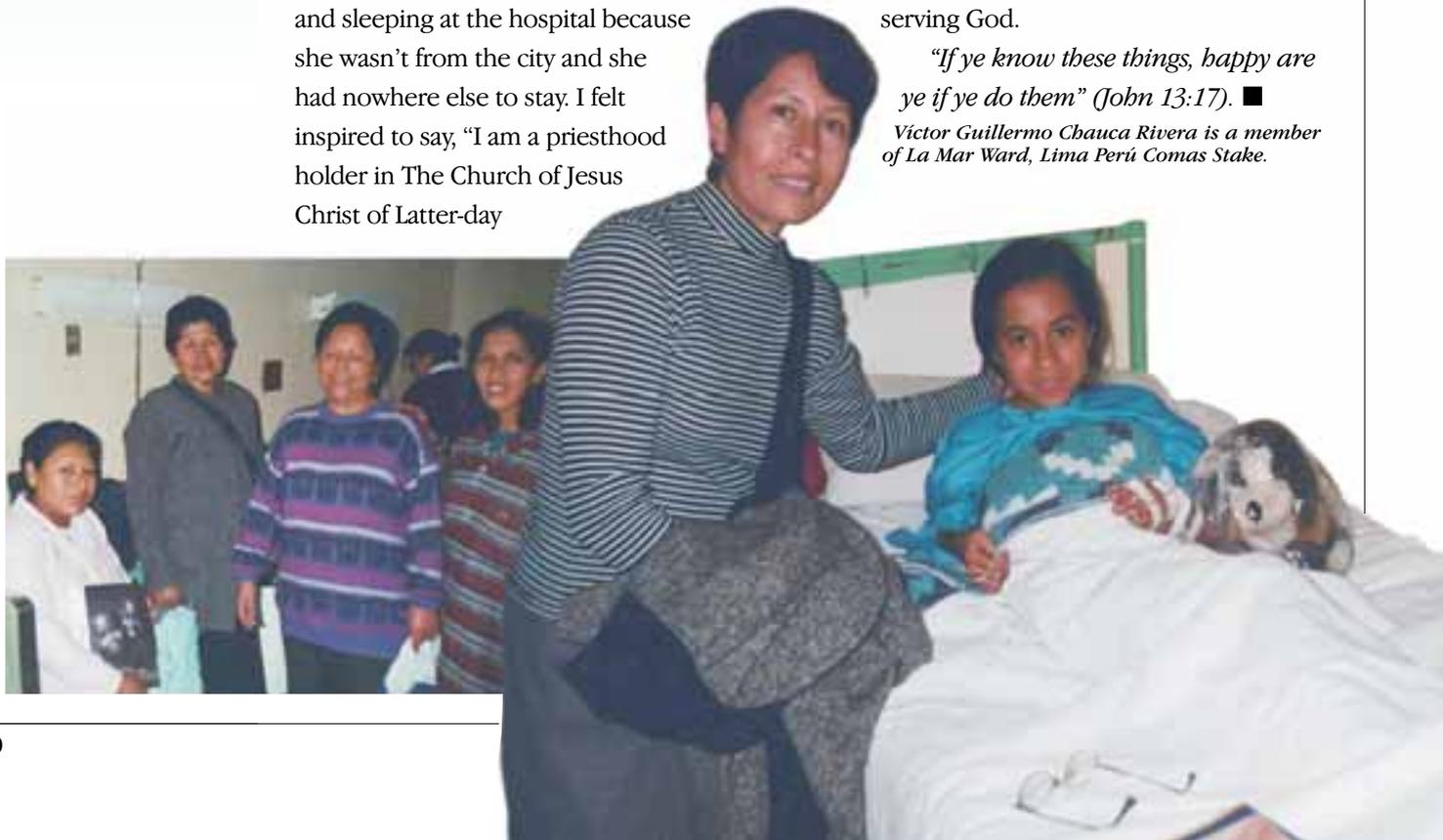
The sisters gave this afflicted mother an issue of the *Liabona* and promised to come back again on another day.

“Jesus answered and said unto her, . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:13–14).

When our visit was over, I felt that each of those who had visited the hospital that day was a new person. As I saw the beautiful smiles on the sisters’ faces, I realized that when we give care and service to our fellow beings, we feel the true joy that comes from serving God.

“If ye know these things, happy are ye if ye do them” (John 13:17). ■

Victor Guillermo Chauca Rivera is a member of La Mar Ward, Lima Perú Comas Stake.



Prepare to Receive Personal Revelation

Prayerfully 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.

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles: “The flow of revelation depends on your faith. . . . As you test gospel principles by believing without knowing, the Spirit will begin to teach you. Gradually your faith will be replaced with knowledge. . . .

“Be believing and your faith will be constantly replenished, your knowledge of the truth increased, and your testimony of the Redeemer, of the Resurrection, of the Restoration will be as ‘a well of living water, springing up unto everlasting life’ [D&C 63:23; see also John 4:14; Jeremiah 2:13]. You may then receive guidance on practical decisions in everyday life” (“Personal Revelation: The Gift, the Test, and the Promise,” *Ensign*, Nov. 1994, 60–61).

Alma 17:2–3: “These sons of Mosiah . . . had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation.”

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“Let us qualify ourselves for our Savior’s promise that by partaking of the sacrament we will ‘be filled’ (3 Ne. 20:8; see also 3 Ne. 18:9), which means that we will be ‘filled with the Spirit’ (3 Ne. 20:9). That Spirit—the Holy Ghost—is our comforter, our direction finder, our communicator, our interpreter, our witness, and our purifier—our infallible guide and sanctifier for our mortal journey toward eternal life” (“Always Have His Spirit,” *Ensign*, Nov. 1996, 61).

Elder Richard G. Scott of the Quorum of the Twelve Apostles:

“Humility . . . germinates the seeds of personal growth. When cultivated through the exercise of faith, pruned by repentance, and fortified by obedience and good works, such seeds produce the cherished fruit of spirituality. (See Alma 26:22.) Divine inspiration and power then result. Inspiration is to know the will of the Lord. Power is the capability to accomplish that inspired will” (“The Plan for Happiness and Exaltation,” *Ensign*, Nov. 1981, 12).

Sydney S. Reynolds, first counselor in the Primary general presidency:

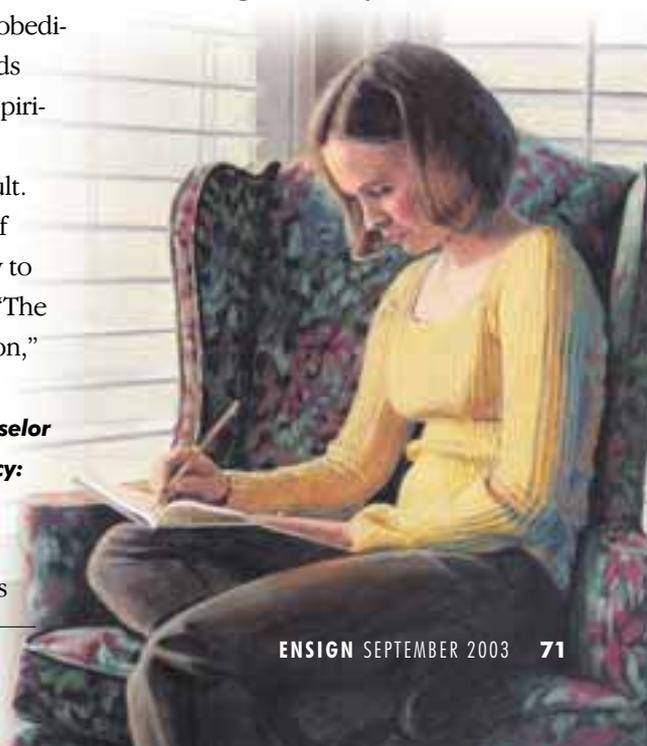
“I am grateful for a teacher who encouraged his students to keep a journal of the whisperings

or promptings of the Spirit in their lives. He directed us to note what we felt and what resulted. Little things became evident” (“A God of Miracles,” *Ensign*, May 2001, 12).

Anne C. Pingree, second counselor in the Relief Society general presidency:

“In our lives there are unsettling seasons and circumstances when we are called upon to move out of our comfort zone and place complete trust in the Lord. As we put fear behind us and exercise faith in Jesus Christ, the Spirit becomes a trusted companion, a tutor, and a directing force. We rely upon the promise in 2 Nephi 32:5: ‘The Holy Ghost . . . will show unto you all things what ye should do.’ The Holy Ghost also teaches us the things we should know.”

- *What can we do to increase our ability to receive personal revelation?*
- *How might fear keep us from receiving direction from God?* ■



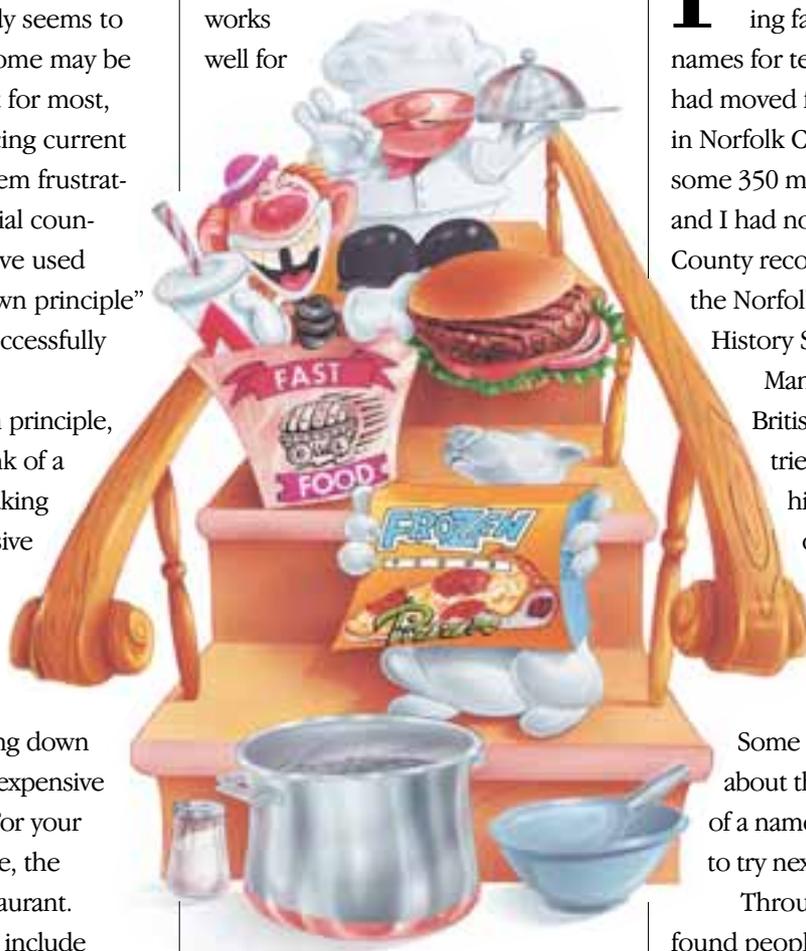
The Step-Down Principle

Many of us sense the need to reduce our debt load and save more. How can we do this when money already seems to be tight? Increasing income may be an option for some, but for most, the answer lies in reducing current expenses, which can seem frustrating at times. As a financial counselor and educator, I have used what I call the “step-down principle” to help many people successfully reduce their expenses.

To use the step-down principle, imagine a staircase. Think of a purchase you will be making and list the most expensive way to purchase that item on the top step. Then go down a step and list the next most expensive way, continuing down until you have the least-expensive option on the bottom. For your food budget, for instance, the top step might be a restaurant. Subsequent steps might include a fast-food outlet, frozen or already prepared food from the grocery store, mixes from the grocery store, and cooking from scratch.

Decide which step you are most likely to use. Then see if you can step down one or more steps. The savings can be tremendous! If you

were planning to buy pancakes at a restaurant, for example, but stepped down to buying a mix and cooking them at home, you could save significantly! Even if you do not cook from scratch, you can still save a lot of money by stepping down one or two steps. The step-down principle also works well for



purchasing clothes, entertainment, and household and personal items.

Using the step-down principle can bring you peace of mind as you reduce expenses and reach your financial goals.

Alena C. Johnson, Smithfield Second Ward, Smithfield Utah Stake

Tapping into Family History Societies

Family history societies can be a good resource in searching family lines and finding names for temple work. My father had moved from his family home in Norfolk County, England, located some 350 miles from where I live, and I had no access to Norfolk County records. So I decided to join the Norfolk and Norwich Family History Society.

Many such societies in the British Isles and other countries work to promote family history research. Most are open to anyone. Check your phone book, library, or the Internet to see if the area in which you are interested has one.

Some may have information about the geographical spread of a name or clues about where to try next.

Through these societies I have found people who live in certain areas that interest me. Because places sometimes change their names over time or are known locally by another name, a local contact can provide valuable help. I was able to confirm that a name I had found was indeed my ancestor when a local resident told me that the given place of birth,

INVOLVING TEENS

Gatesend, was just another name for the village of Tattersett, where my family had lived for generations.

Through a family history society I also found a woman who lived in Norfolk who was willing to do the research I needed done there. She had relatives from the south, so I did her family research in London while she did mine in Norfolk. It was a wonderful reciprocal arrangement.

Many family history societies keep their own libraries that often contain materials unavailable elsewhere, such as indexes to census records, transcripts of parish records (valuable if you have trouble reading old handwriting), donated material about numerous families, copies of monument inscriptions, and unpublished material on local and family histories. Some of these societies produce magazines, give lectures, and provide a good forum for the sharing of ideas about family history research.

When my grandmother warned me that her family came from a small village that had another family sharing the same surname, I was faced with a tangle of family lines. I had no success sorting it out until a gentleman from Australia, contacted through a family history society, was able to provide me with photocopies of extracts from microfilms in his possession. Since then I have been able to put together an extensive family tree and have even found a living cousin.

Rosalie West, Truro Branch, Plymouth England Stake

When your children were younger, you faithfully held family home evening, and all seemed fine. Suddenly your children entered the teenage years, and things seemed to fall apart. What went wrong? Part of the problem is simply the age: teenagers begin to separate themselves in identity from their parents, and they are inclined to test and sometimes resist family time and traditions.

Knowing this, how can you continue to make family home evening a positive experience that involves everyone? Below are a few ideas to try:

1. Let your teenagers prepare and teach the lesson. They will care more about the topic when they feel responsible for it. Suggest that the lesson come from appropriate sources such as

the *Family Home Evening Resource Book*, Church magazines, or the scriptures.

2. Ask an older brother or sister to assist a younger child in giving the lesson.

3. Choose a topic and invite all the children to share something on that topic. They could use skits, video clips, real-life experiences, stories from the scriptures, songs—anything appropriate that interests them.

4. Invite teen family members to pose a question about life or from their own gospel study. Then ask the family to study the scriptures throughout the week to find possible solutions; discuss their ideas at the next family home evening.

5. Study your adult Gospel Doctrine reading assignment with your teenagers. Include institute manuals and other resources for youth.



6. Study the missionary discussions together. Look up and memorize accompanying scriptures. Talk about how the discussions are organized to create an effective overview of the gospel.

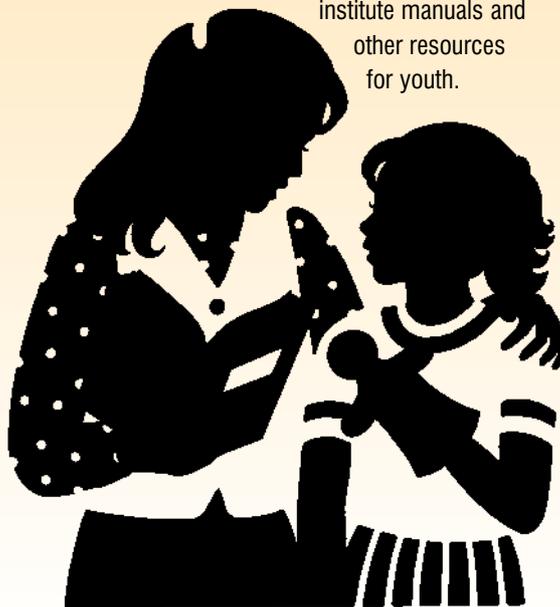
7. Select a Church book to read as a family. Read sections aloud each Monday night or assign individual portions to be read individually in advance and then discuss them together during family home evening.

8. Select a book from great literature to read together. Great books can lead to many discussions of gospel principles.

9. Choose a new skill to learn together as a family. Consider many options—furniture refinishing, computer software programs, or racquetball, for example. Or take a class together to learn a new language, and practice it together.

Whatever you share in family home evening, try to include everyone. Do whatever you can to keep this evening a positive influence, and your children will come to value your time together.

Darlene Young, Highland Third Ward, Pocatello Idaho Highland Stake





Flames engulf the Apia Samoa Temple. The temple was under renovation when it caught fire in July.

Fire Destroys Samoa Temple

By Taralyn Trost, Church Magazines

On 9 July 2003 the Apia Samoa Temple was destroyed by fire, less than one month before the temple's 20th anniversary was to be celebrated.

"A lot of tears were shed," says Iamafana Lameta, a translator who works at the Church's regional offices in Samoa and a witness to the fire. "It's just like a part of our lives has been taken away."

The fire started around 7 P.M. in the temple's southwest corner near the sealing rooms and celestial room, then quickly engulfed the roof while spreading in a U shape, says Richard Chadderton, LDS service center manager in Samoa. The temple had been closed for remodeling, so no patrons were in the temple at the time of the fire, and no one was injured.

At press time the cause of the blaze had not been determined. However, initial reports indicate it may have been related to the

construction project. The building was being renovated and expanded to add administrative offices and 12 large oxen statues to support the temple's baptismal font. The temple was scheduled to be rededicated in October.

Brother Lameta and more than 100 volunteers were on hand to help the firefighters douse the blaze. Prior to the arrival of fire trucks, at least 20 members attempted to put out the flames with hoses and buckets of water. Airport Authority firefighters from Faleolo International Airport were called in to help due to the size of the blaze.

Brother Chadderton and others estimate that the structure is unsalvageable. "We have to believe in Heavenly Father and carry on," says Brother Chadderton.

Despite concern that the fire would spread to surrounding buildings in the Church complex, no other buildings sustained damage. Temple

president Daniel Betham reported that it began to rain quite heavily about 30 minutes after the fire began, and that likely preserved the other structures, he said. The adjacent buildings include a meetinghouse, a family history center, temple patron housing, a service center, the mission home, and the Church's College of Western Samoa.

"We could feel the heat and sparks go all over the place, and all of a sudden it rained. We thought it was a miracle," said President Betham, who has served in the temple presidency for 11 years.

Members have also looked to the smoke-stained angel Moroni as another symbol of hope amidst the devastation. The statue held its place atop the charred frame of the temple and did not fall.

"Their hope is not gone,

because the angel Moroni is still there," said Sister Olivia King, who along with her husband, Jerry, directs public affairs for the Pacific Islands Area.

The Church received an outpouring of support and sympathy from the community. Local companies and residents immediately offered assistance and prayers, Brother Chadderton says.

Several days after the fire, the First Presidency announced that the temple will be rebuilt. Plans for reconstruction will follow the design of recent temples. It will be more than 16,000 square feet and will include a fire-prevention sprinkling system required by current building codes.

Besides the original Nauvoo Temple, which was partially destroyed by fire in 1848, the Apia Samoa Temple

is the only temple to be damaged this extensively by fire, says Coke Newell of Church Public Affairs.

Temple patrons who typically attend the Samoa temple will have to travel to the Nuka'alofa Tonga Temple, which is 800 miles away, until the temple is rebuilt. Members had already been traveling to other temples while the Samoa temple was being renovated.

Located on a 1.7-acre site, the Apia Samoa Temple was completed in 1983 and dedicated by President Gordon B. Hinckley. The temple district



PHOTOGRAPH COURTESY OF CHURCH PUBLIC AFFAIRS

The angel Moroni still stands atop the charred building, a sign of hope for many local Saints.

includes 74,500 members of the Church in 16 stakes and one mission. Currently, 29 percent of Western Samoans

are members of the Church, one of the largest percentages of Church membership within a country. ■

President Hinckley Dedicates Temple, Visits Members “Down Under”

In a whirlwind tour of Australia, New Zealand, and the Pacific Islands, President Gordon B. Hinckley dedicated Australia’s fifth temple and encouraged Latter-day Saints to be faithful to the gospel and to each other.

Brisbane Australia Temple

Calling upon Heavenly Father to bless those who attend the temple and to bless the land of Australia, President Gordon B. Hinckley dedicated the Brisbane Australia Temple on 15 June 2003. It is the country’s fifth temple and the Church’s 115th.

“May all who come within these walls be worthy before Thee to enter into Thy

presence,” President Hinckley said in the dedicatory prayer. “Incline the hearts of Thy people to come here frequently to engage in Thy service. May they love this Thy house and find sweet communion here.”

The Brisbane temple was dedicated in four sessions attended by more than 6,500 Saints. The sessions were broadcast via closed-circuit satellite transmissions to local stake centers. Located about 600 miles north of Sydney in Queensland’s capital city, the temple will serve the more than 23,000 Saints who live in Queensland and the northern areas of New South Wales.

“We’ve found here a very devoted people, a wonderful people,” said Elder L. Tom

Perry of the Quorum of the Twelve Apostles, who also participated in the dedication. “From the time we arrived last night . . . large groups gathered. They’re so anxious to see the prophet and [are] so grateful for the opportunity of having a temple.”

Patience and perseverance were essential for the Brisbane Saints during the long wait for the construction of their new temple. President Hinckley announced the temple in 1998. It was to be the first of four such announcements affecting Australia. Temples were announced for Melbourne, Adelaide, and Perth shortly thereafter, joining the existing temple in Sydney.

However, concern from a local community group resulted in delays to the Brisbane project. After negotiations and some minor changes to the design, the Brisbane City Council approved the temple, and the groundbreaking took place in May 2001.

With the Brisbane dedication, the last of the new Australian temples is complete, and these sacred edifices now encircle Australia. Only in the United States, Mexico, and Canada are there more temples within the geographical boundaries of a nation.

Elder Brian and Sister Mildred Stafford, a senior missionary couple serving in the Aboriginal Reserve of Yarrabah near the city of Cairns, traveled more than 1,000 miles to the temple dedication.



Brian and Mildred Stafford traveled 1,000 miles for the dedication of a temple they prayed would be built.

“It’s marvelous to be here, especially after praying for a temple for so many years,” Elder Stafford said. “The temple, to us, is the most sacred place on earth.”

Hobart, Tasmania

Members in Tasmania are an important part of a great family that is found in more than 160 nations, said President Gordon B. Hinckley as he addressed a gathering on this Australian island state during a visit following the Brisbane temple dedication.

Speaking on 16 June to about 1,500 members, President Hinckley expressed his love and appreciation to members in “this great part of the world.” Although it was his fourth visit to Tasmania, it was his first visit as Church president—the first visit of any Church president. Members gathered in record numbers from throughout Tasmania on a pleasant winter evening and listened in wonder and reverence as they were addressed.

President Hinckley was accompanied by his wife, Marjorie. Also speaking in the meeting were Elder L. Tom Perry and Elder Kenneth Johnson of the Seventy,



The Brisbane Australia Temple is situated atop cliffs overlooking Queensland’s capital city. Dedicated in June, the temple is Australia’s fifth and the Church’s 115th.

President of the Australia/New Zealand Area.

President Hinckley appealed to the Saints to think of their blessings. “What a wonderful time it is to be alive—in this time of great opportunity, great possibilities.”

He cited 1 Peter 2:9, which refers to “an holy nation.” President Hinckley said, “I don’t think [Peter] was talking about a political organization. I don’t think he was making reference to the fact that we are Australians or New Zealanders or Americans or Englishmen. I think he was speaking of a family of faithful, wonderful people: ‘an holy nation.’”

“This great Church, which is now spreading over the earth in a wonderful, miraculous manner, becomes the family of God, an holy nation, in worship and spirit and truth,” he said.

Concluding his address, President Hinckley said, “God bless you, my fellow Latter-day Saints. How I love you. How I appreciate you. How I respect you. How I admire you, and pray for you, that the Lord will smile in favor upon you.”

In his remarks, Elder Johnson said, “We are blessed to have a prophet come to

Tasmania. He wanted to come and meet you and share his testimony with you. I pray that as a result of this visit, our faith will be increased, our faithfulness will enlarge, and the testimony of this work will be reflected in our lives, that we might be disciples of Christ.”

Christchurch, New Zealand

On 17 June President Hinckley presided at a nationwide fireside in New Zealand. President Hinckley’s message was broadcast via satellite from the stake center in Christchurch to 25 stake centers throughout the country. The fireside was attended by approximately 18,000 Latter-day Saints and local dignitaries. President Hinckley’s message was one of admiration for the people of New Zealand, of family values, and of the need to remain close to the Lord during everyday life.

Elder L. Tom Perry spoke on the importance of family home evening, and Elder Kenneth Johnson conducted the meeting.

President Hinckley invited his wife, Marjorie, to join him at the lectern. He put his arm around her and told the audience that for more than 66 years she has stood by his side and that they had five



President Gordon B. Hinckley greets Bob Parker of the Banks Peninsula District Council in Christchurch, New Zealand. Gordon W. Ryan, Christchurch Stake public affairs director, and Colleen S. Ryan, stake Relief Society president, look on.

children, a host of grandchildren, and more great-grandchildren than he could count. He joked that he and Sister Hinckley were a little shorter now, to which Sister Hinckley rose up on her toes and smiled at the audience, to their great pleasure.

This was the first visit to the South Island of New Zealand by a Prophet of the Lord. President Hinckley informed his enthralled audience that he had been to Christchurch on several occasions before being called as president and had retained a special place in his heart for New Zealand ever since he accompanied President David O. McKay in dedicating the Hamilton New Zealand Temple in 1958.

Port Vila, Vanuatu

More members than anyone had ever seen before on the island of Port Vila, Vanuatu, assembled on 19 June for the biggest event in local Church history—a visit from President Gordon B. Hinckley.

Some 2,200 members gathered from throughout this island chain. In the

largest Church meeting-house on the island, they filled classrooms, sat outside the chapel where they watched through louvered windows, and clustered around doorways and on the lawn.

“I was surprised to see all these people,” said pioneering member Tony Mahit, who joined the Church in 1981.

President Hinckley and his wife, Marjorie, walked into the meetinghouse on bright yarn-fringed woven mats, placed in their honor, and were given shell necklaces. They were seated on a stand wreathed in tropical flowers of oranges and reds.

President Hinckley met with priesthood leaders and government dignitaries before the meeting. He was accompanied by Elder L. Tom Perry of the Quorum of the Twelve Apostles and Elder Ronald D. Halverson of the Seventy, President of the Pacific Islands Area, both of whom also spoke.

“My dear beloved brothers and sisters, what a great pleasure, what a great privilege and opportunity to be here,” President Hinckley said as he

Brisbane Temple Wins Construction Award

The Brisbane Australia Temple was named the 2003 “Brisbane Project of the Year” by the Queensland Master Builders Association. “On viewing the Brisbane temple, judges commented on the intricate finishes, including the granite cladding, coffered and domed ceilings, timber panelling and mouldings, marble floor tiling, gold leaf and decorative artwork, and the array of symbolic features,” the QMBA stated.

In addition to being the overall winner, the Brisbane temple also won in the category of “Community Service Facilities.” ■

looked over the congregation in a land where the Church has been established for only about two decades.

President Hinckley reminded members that the Lord expects each of them to become acquainted with Him. Every man and woman in the Church should be able to stand and say “I know God our Eternal Father lives. I know that Jesus is the Christ, the Redeemer of the world.”

The Lord also expects members to serve in whatever capacity they are asked, he said. “We think we are inadequate to do the work when we are asked, but the Lord blesses us and magnifies us and makes us equal to the responsibility as we fulfill our callings,” he said.

President Hinckley also encouraged members to pay their tithing, which is “a matter of faith.” He said the Lord would pour out a blessing upon faithful tithe payers, and “I can testify that He keeps His promises.”

“President Hinckley has given us a blessing,” said G. Paul Hilliman, president of the Port Vila Vanuatu

District. “The lights are on in Vanuatu. We will achieve good things.”

Christmas Island, Kiribati

During a brief stop on Christmas Island on 19 June, President Hinckley promised the Latter-day Saints who gathered to meet him that if they will “be true to the faith, marvelous things will happen.”

“Live the gospel,” he told the crowd, which also included numerous missionaries. “Study the gospel. Pray about the gospel. Be true to the faith and marvelous things will happen. You will raise missionaries who will go out among the islands of the Pacific and teach the gospel. You will be blessed in your lives. You will enjoy greater comfort and all of the good things of life if you will live the gospel.”

Christmas Island is part of the island nation of Kiribati in the Pacific. Members and missionaries on the island—where there is little or no infrastructure—live in grass huts without water or electricity.



President Hinckley greets members who gathered to meet him on a beach on Christmas Island. The prophet stopped briefly to offer encouragement to the Saints.

“My dear brothers and sisters, I am so happy to be here with you,” President Hinckley told them during his brief visit. “You look wonderful to me. I am very grateful to you that you have joined the Church and that you are active. This will bless your lives.”

President Hinckley told the crowd that he wished he could spend more than a few minutes on the island. He also expressed the desire to shake hands with every member—something time would not permit.

Then President Hinckley told the members to listen to the missionaries. “They will bless your lives.” In conclusion, he said, “I just want to say to each of you that we love you. We are very proud of you. We are grateful to you. We will remember you in our prayers that God will bless you and sustain you and comfort you in your times of need. We leave our love with you. We leave our testimony with you.” ■ Australia/New Zealand Public Affairs, Pacific Islands Public Affairs, and *Church News* contributed to this article.

President Hinckley Receives Ninth and Tenth Honorary Doctorates

Extolled as “a tremendous leader in faith, education, and higher ideals, affecting people around the world,” and as a man who has made “endless contributions toward humanitarian causes,” President Gordon B. Hinckley was recently awarded honorary doctorates by both Salt Lake

Community College and Brigham Young University—Hawaii. President Hinckley has received ten such honors.

President Hinckley received an honorary doctorate of humane letters on 6 May from Salt Lake Community College at a Presidential Graduation Gala hosted by college president H. Lynn Cundiff.



Sisters in Vanuatu gather flowers to decorate the stand where President and Sister Hinckley would sit during their meeting with members on this island nation.

On 21 June, at the university's commencement, BYU—Hawaii president Eric B. Shumway presented President Hinckley with a doctorate of Christian service and leadership *honoris causa* for his endless contributions toward humanitarian causes and his leadership in Asia and the Pacific.

In announcing the award, President Shumway said, "President Hinckley does not need this honor, but we have a need to bestow it."

"I deeply appreciate this honor. I hope to live worthy of it," said President Hinckley, who also later addressed the graduates. ■ *Church News* contributed to this article.

President Hinckley Rededicates Historic Los Angeles Building

By Lincoln Hubbard

President Gordon B. Hinckley delighted members of the Los Angeles California Stake when he visited their stake to rededicate the newly renovated stake center on 8 June 2003.

"Ground was broken for this building when I was 17

years of age," President Hinckley said. "It was a tremendous case of consecration, a tremendous effort. When President [Heber J.] Grant came down to see it, he could hardly believe what he saw."

President Grant dedicated the chapel in 1929. At the

time it was the most expensive building the Church had undertaken, aside from its temples—costing nearly 10 times that of a regular chapel.

President Hinckley noted that the building was originally paid for in large part by the local members and was intended to make an impression on the growing city.

"It was built well because of a desire of those who constructed it to be something appropriate to the area," he said. "How grateful we are that it has been preserved all these years."

The chapel, listed as a City of Los Angeles Historic-Cultural Monument, is as unique among Los Angeles churches today as it was when it was built more than 70 years ago. Its unusual style—a mix

of art deco with distinctive Spanish themes—was purposely designed by Church architect Harold Burton to have no specific architectural design so as to avoid dating the building. Burton also designed temples in Cardston, Alberta; Laie, Hawaii; and Oakland, California.

Los Angeles stake president Michael J. Fairclough said he hoped that at this time of rededication members would rededicate themselves to the gospel of Jesus Christ.

"This building represents the basic message of the Church: that we are all children of a loving God," President Fairclough said. "By its design and its size, this building calls upon members and others to aspire to high and noble purposes." ■

Fireside Commemorates 1978 Priesthood Revelation

By Lisa Ann Jackson, Church Magazines

In an evening filled with music, testimony, and gratitude, members of the Church gathered at the Salt Lake Tabernacle to commemorate the 25th anniversary of the revelation known as Official Declaration—2 in the Doctrine and Covenants, stating that "all worthy male members of the Church may be ordained to the priesthood without regard for race or color." The announcement was made on 8 June 1978 under the direction of President Spencer W. Kimball.

"Tonight we commemorate one of the most significant revelations in this

dispensation, . . . a revelation that allows the gospel in its fulness to be taken literally to every nation, kindred, tongue, and people," said Elder Merrill J. Bateman of the Presidency of the Seventy, who presided and spoke at the fireside.

The program included The Saints Unified Voices, a choir of Church members based in Las Vegas, Nevada, and directed by Sister Gladys Knight. A widely-known rhythm and blues artist, Sister Knight joined the Church about six years ago through the example of her son who had joined about ten years earlier.



Originally dedicated in 1929 by President Heber J. Grant, the Los Angeles Stake Center was rededicated by President Gordon B. Hinckley in June after extensive remodeling.



Sister Gladys Knight leads a choir at a fireside commemorating the 25th anniversary of the 1978 priesthood revelation.

Elder Bateman was the concluding speaker at the fireside. He shared his personal experience with the 1978 revelation. In his professional life, Elder Bateman had several opportunities to travel to West Africa. In the 1970s he met groups of people in Africa who had learned of the Church or the Book of Mormon and had organized themselves to discuss and live their teachings. By the mid-1970s Elder Bateman, not yet a member of the Seventy, had met several people in these unofficial congregations who asked him to send missionaries with the true gospel of Jesus Christ.

Elder Bateman was again in Africa on business in late 1977. At the request of Elder James E. Faust, then a member of the Presidency of the Seventy and president of the International Mission, he sought out members who had joined the Church in other places and had returned to their homelands in Africa. "I spent 10 days in Ghana and Nigeria engaged in business by day and visiting

African Church members during the evenings and on the weekend," he said.

He returned to Africa again in May 1978 and reported to Elder Faust the plight of these members. "Many of them were on their own, there were no Church units to attend, and some had not received the sacrament for three or four years," Elder Bateman said. "But they were faithful with strong testimonies."

Elder Bateman continued: "Can you imagine my feelings 10 days later when I turned on the car radio and heard a voice say, 'Flash bulletin! Today, the First Presidency of The Church of Jesus Christ of Latter-day Saints has announced that from this time forward all worthy males may hold the priesthood and all worthy members may enjoy the blessings of the temple.' Tears ran down my face as I thought of my African friends and the blessings that awaited them."

Today, 25 years later, the Church continues to grow at a miraculous pace as it

spreads to all nations, kindreds, tongues, and peoples. Almost 70 percent of the current Church membership has been added since the 1978 revelation. There are temples across the earth, including one functioning and two under construction in Africa.

"Why does the Lord work in stages in taking the gospel across the earth? Why did He initially send the Twelve only to the house of Israel and not to others during His ministry?

Why did it take a special revelation to Peter following the Lord's Ascension to expand the work to the Gentiles? Why has the Lord phased His work in this dispensation? It is clear that the Lord has a divine timetable," Elder Bateman concluded. "We are all God's children, and the great plan of redemption is organized so that every person who has lived, now lives, or will live on this planet will have an opportunity to accept it." ■

Comment

Conference Photos

The person responsible for the photographs in the general conference issues is doing great work. My family looks forward to seeing the pictures, and we have noticed that they usually match the talk. What great photographers you have. I am always inspired by your photos.

Keep up the good work.

Carmen Cathey

Apache Junction, Arizona

Nauvoo Temple Construction

The July 2003 *Ensign*, page 79, indicates that the first Nauvoo Temple was "constructed in 1846." Shouldn't that read "dedicated"?

Miriam L. Faatuai

Ogden, Utah

Editor's note: The sentence referred to should indeed indicate that the Nauvoo Temple was dedicated, not constructed, in 1846. Although the temple was never fully completed, it was dedicated on 30 April 1846. For further details, see "The Nauvoo Temple: So Great a Cause," Ensign, July 2002, 8.

Material Wealth or Spiritual Wealth

I was delighted to read an article on "The Cost of Riches" in the *Ensign* (June 2003, page 24). This is a topic with which I have concerned

myself for many years now. On a personal level, we've noted an increase in our family unity as we've turned our hearts away from seeking material wealth and chosen to pursue spiritual wealth instead. Thanks again for addressing this very important issue. John O. Andersen
Portland, Oregon

Call for Articles

If you have had experience pertaining to the following, we invite you to share your suggestions:

I recently joined the Church, and I feel I don't measure up to others in my ward. What can I do to move beyond those feelings and become a strong Latter-day Saint?

Send responses by 20 October 2003 to *Ensign* Editorial, 24th Floor, 50 East North Temple Street, Salt Lake City, UT 84150-3224, USA, or to cur-editorial-ensign@ldschurch.org.

Clearly mark your submission "Questions and Answers," and on the top of your submission, write your name, address, telephone number, ward, and stake (or branch and district).

While we cannot acknowledge receipt of individual responses, authors whose submissions are selected for publication will be notified. If you would like your manuscript returned, enclose a self-addressed, stamped envelope and allow up to a year. ■



MAKING THE MOST OF THIS ISSUE

S E P T E M B E R 2 0 0 3

more difficult. David Brent Marsh gives teachers of children and youth some important principles and effective tips for bringing the scriptures to life in “Reading His Words Together,” page 34.

Family Home Evening Helps

Keeping teens in their place—namely in home evening with the rest of the family—should be easier when you apply some of these ideas. See page 73.

How Long Can You Hold a Grudge?

If you’ve ever held a grudge, or are holding one now, you know how heavy they can be. See how one woman was able to let go of such a burden in “Finding Peace through Forgiveness,” page 65.

Tips for Teaching Young People

- Testimonies are not passed on genetically. So how do you help young people gain the spiritual witness they need to anchor their lives? Elder Robert D. Hales gives inspired counsel for parents and teachers in “Teaching by Faith,” page 20.

- We all want our children and grandchildren to make righteous choices. Elder John B. Dickson lists some of the key understandings youth must have and suggests how to shape our home environments accordingly. See “Lead Me, Guide Me,” page 12.

- In teaching, do you ever pass the scriptures by in favor of materials you think will be more interesting to your children or students? Maybe you’re not only doing them a disservice but also making your teaching task

Returns Cheerfully Accepted

How do you come back into activity in the Church? How can you be there for someone else who is trying to come back? You’ll find helpful, heartwarming accounts in “How I Came Back: Personal Accounts of Activation,” page 7.

Mission Extension

Twenty-three years after serving a mission in Mexico, technology gave Elder Wallace another chance to teach the Solorzano family the gospel. See “The E-Mail Investigator,” page 31.



Honestly Now

Find out how a “little” dishonesty is like a “little” cancer. See “Honesty in the Small Things,” page 28.

Home Teachers, Visiting Teachers

Find the monthly messages on pages 2 and 71.

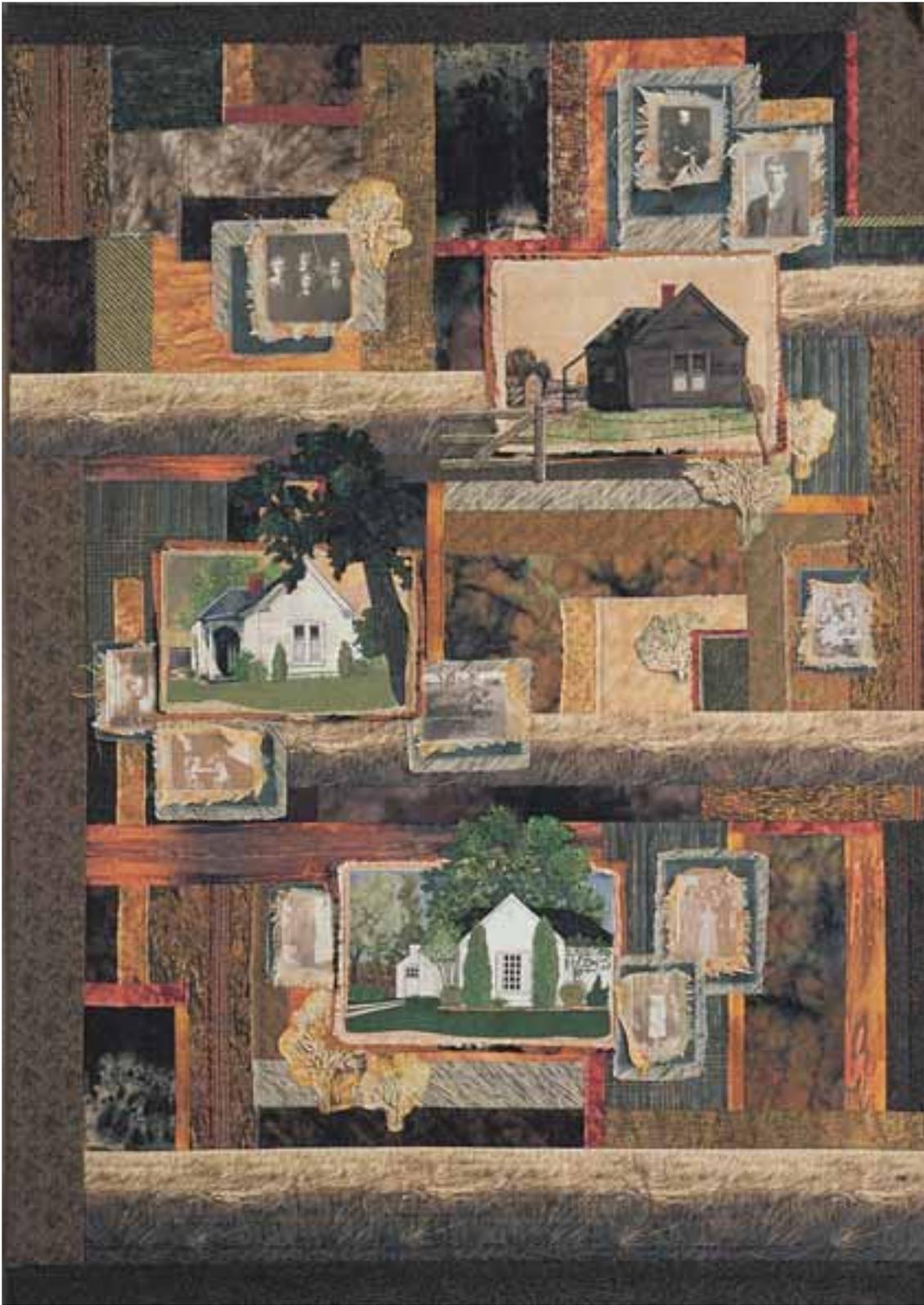
Did you know?

If you live in the U.S. or Canada, there’s a toll-free number you can call any time—day or night—to send a missionary referral anywhere in the world. Just dial 1-888-LDS-7700. The Church’s Internet site www.lds.org also provides ways to send referrals, as well as electronic pass-along or greeting cards.



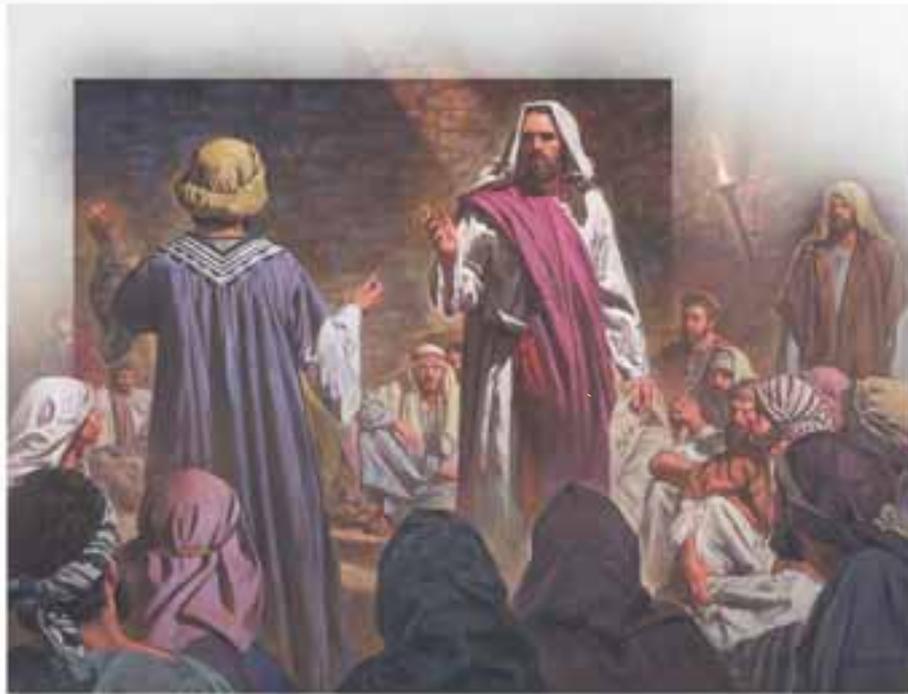
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Changing, Ever Constant, by Janice Page Dawson

This quilt, from the Sixth International Art Competition sponsored by the Museum of Church History and Art, features the Page family home in Bountiful, Utah, and the three generations of Pages who lived there. "Regardless of how much our home or family members changed physically," says the artist, "gospel values were passed from one generation to the next."



Following the Savior's conversation with the Samaritan woman at the well (front cover) and His teaching of the parable of the good Samaritan (above), the Apostle Peter received his own testimony that "in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). "The New Testament is 'a better testament' because so much is left to the intent of the heart and of the mind and the promptings of the Holy Spirit. This refinement of the soul is part of the reinforcing steel of a personal testimony of Jesus Christ. If there is no witness in the heart and in the mind by the power of the Holy Ghost, there can be no testimony." See President James E. Faust, "The Surety of a Better Testament," p. 2.

