

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • APRIL 2005

Ensign

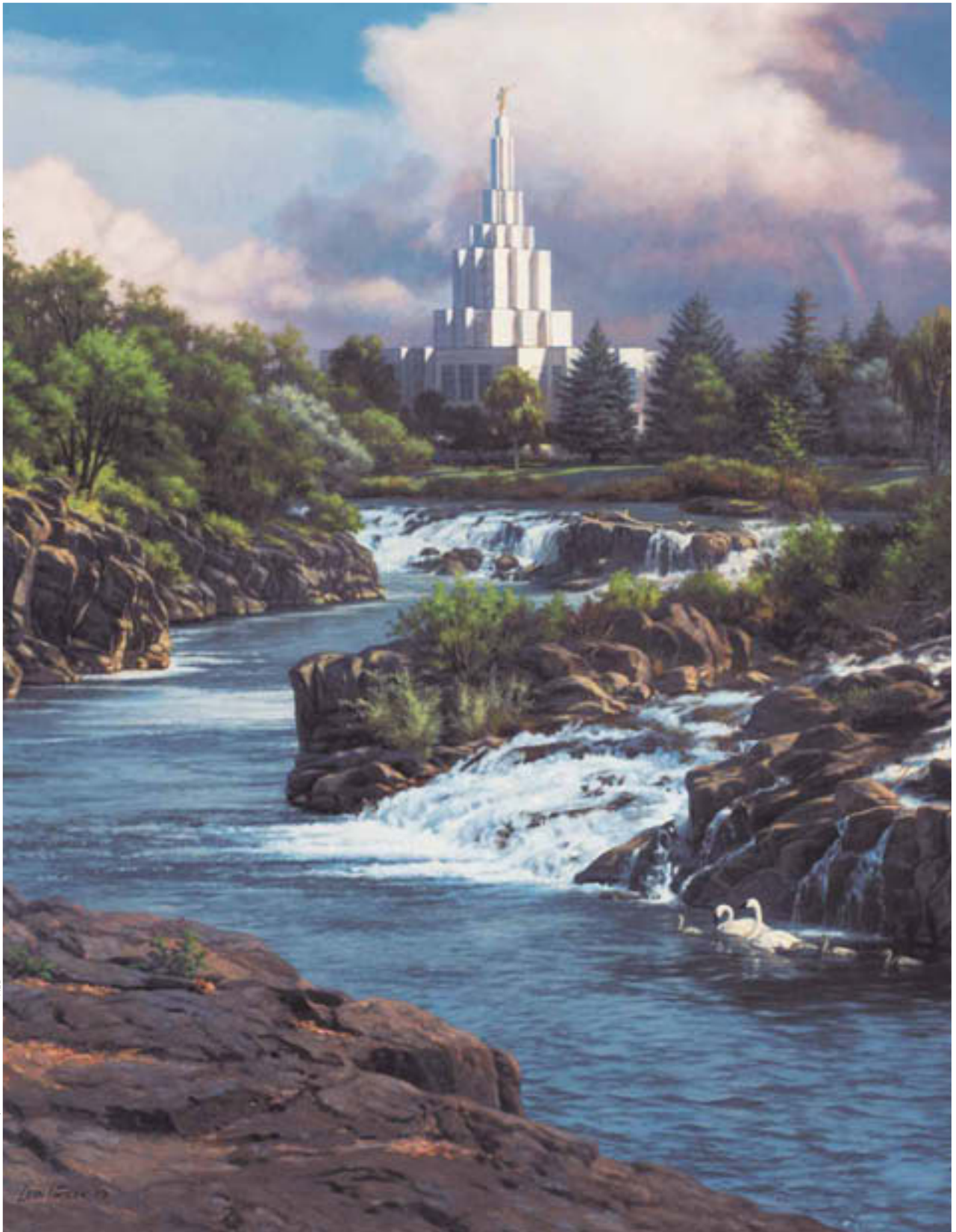


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Three Principles of Marriage, p. 20

Keeping Your Life in Balance, p. 26



IDAHO FALLS IDAHO TEMPLE; PAINTING MAY NOT BE COPIED

How Beautiful Thy Temple, Lord, by Leon Parson

*How beautiful thy temples, Lord! Each one a sacred shrine,
Where faithful Saints, with one accord, Engage in work divine.*

*How beautiful some aid to give To dear ones we call dead,
But who indeed as spirits live; They've only gone ahead (Hymns, no. 288).*

Ensign



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

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The Symbol of Our Faith

BY PRESIDENT GORDON B. HINCKLEY

Following the renovation of the Mesa Arizona Temple some years ago, clergy of other religions were invited to tour it on the first day of the open house period. Hundreds responded. In speaking to them, I said we would be pleased to answer any queries they might have. Among these was one from a Protestant minister.

Said he: "I've been all through this building, this temple which carries on its face the name of Jesus Christ, but nowhere have I seen any representation of the cross, the symbol of Christianity. I have noted your buildings elsewhere and likewise find an absence of the cross. Why is this when you say you believe in Jesus Christ?"

I responded: "I do not wish to give offense to any of my Christian colleagues who use the cross on the steeples of their cathedrals and at the altars of their chapels, who wear it on their vestments, and imprint it on their books and other literature. But for us, the cross is the symbol of the dying Christ, while our message is a declaration of the Living Christ."

He then asked: "If you do not use the

cross, what is the symbol of your religion?"

I replied that the lives of our people must become the most meaningful expression of our faith and, in fact, therefore, the symbol of our worship.

I hope he did not feel that I was smug or self-righteous in my response. Our position at first glance may seem a contradiction of our profession that Jesus Christ is the key figure of our faith. The official name of the Church is The Church of Jesus Christ of Latter-day Saints. We worship Him as Lord and Savior. The Bible is our scripture. We believe that the prophets of the Old Testament who foretold the coming of the Messiah spoke under divine inspiration. We glory in the accounts of Matthew, Mark, Luke, and John setting forth the events of the birth, ministry, death, and Resurrection of the Son of God, the Only Begotten of the Father in the flesh. Like Paul of old, we are "not ashamed of the gospel of [Jesus] Christ: for it is the power of God unto salvation" (Romans 1:16). And like Peter, we affirm that Jesus Christ is the only name "given among men, whereby we must be saved" (Acts 4:12).



The lives of our people must become the most meaningful expression of our faith and the symbol of our worship.

The Book of Mormon, which we regard as the testament of the New World, setting forth the teachings of prophets who lived anciently in the Western Hemisphere, testifies of Him who was born in Bethlehem of Judea and who died on the hill of Calvary. To a world wavering in its faith, the Book of Mormon is another and powerful witness of the divinity of the Lord. Its very preface, written by a prophet who walked the Americas a millennium and a half ago, categorically states that it was written “to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”

And in our book of modern revelation, the Doctrine and Covenants, He has declared Himself in these certain words: “I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world” (D&C 19:1).

In light of such declarations, in view of such testimony, well might many ask, as my minister friend in Arizona asked, if you profess a belief in Jesus Christ, why do you not use the symbol of His death, the cross of Calvary?

To which I must first reply that no member of this Church must ever forget the terrible price paid by our Redeemer, who gave His life that all men might live—the agony of Gethsemane, the bitter mockery of His trial, the vicious crown of thorns tearing at His flesh, the blood cry of the mob before Pilate, the lonely burden of His heavy walk along the way to Calvary, the terrifying pain as great nails pierced His hands and feet, the fevered torture of His body as He hung that tragic day, the Son of God crying out, “Father, forgive them; for they know not what they do” (Luke 23:34).

This was the cross, the instrument of His torture, the terrible device designed to destroy the Man of Peace, the evil recompense for His miraculous work of healing the sick, of causing the blind to see, of raising the dead. This was the cross on which He hung and died on Golgotha’s lonely summit.

We cannot forget that. We must never forget it, for here

our Savior, our Redeemer, the Son of God, gave Himself, a vicarious sacrifice for each of us. But the gloom of that dark evening before the Jewish Sabbath, when His lifeless body was taken down and hurriedly laid in a borrowed tomb, drained away the hope of even His most ardent and knowing disciples. They were bereft, not understanding what He had told them earlier. Dead was the Messiah, in whom they believed. Gone was their Master, in whom they had placed all of their longing, their faith, their hope. He who had spoken of everlasting life, He who had raised

Lazarus from the grave, now had died as surely as all men before Him had died. Now had come the end to His sorrowful, brief life. That life had been as Isaiah had long before foretold: He was “despised and rejected of men; a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him” (Isaiah 53:3, 5). Now He was gone.

We can only speculate on the feelings of those who loved Him as they pondered His death during the long hours of the Jewish Sabbath, the Saturday of our calendar.

Then dawned the first day of the week, the Sabbath of the Lord as we have come to know it. To those who came to the tomb, heavy with sorrow, the attending angel declared, “Why seek ye the living among the dead?” (Luke 24:5).

“He is not here: . . . he is risen, as he said” (Matthew 28:6).

Here was the greatest miracle of human history. Earlier He had told them, “I am the resurrection, and the life” (John 11:25). But they had not understood. Now they knew. He had died in misery and pain and loneliness. Now, on the third day, He arose in power and beauty and life, the firstfruits of all who slept, the assurance for men of all ages that “as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:22).

On Calvary He was the dying Jesus. From the tomb He emerged the Living Christ. The cross had been the bitter fruit of Judas’s betrayal, the summary of Peter’s denial. The

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empty tomb now became the testimony of His divinity, the assurance of eternal life, the answer to Job's unanswered question: "If a man die, shall he live again?" (Job 14:14).

Having died, He might have been forgotten, or, at best, remembered as one of many great teachers whose lives are epitomized in a few lines in the books of history.

Now, having been resurrected, He became the Master of life. Now, with Isaiah, His disciples could sing with certain faith, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

Fulfilled were the expectant words of Job: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25–27).

Well did Mary cry, "Rabboni; which is to say, Master" (John 20:16) when first she saw the risen Lord, for Master now He was in very deed, Master not only of life, but of death itself. Gone was the sting of death, broken the victory of the grave.

The fearful Peter was transformed. Even the doubtful Thomas declared in soberness and reverence and realism, "My Lord and my God" (John 20:28). "Be not faithless, but believing" (John 20:27) were the unforgettable words of the Lord on that marvelous occasion.

There followed appearances to many, including, as Paul records, "above five hundred brethren at once" (1 Corinthians 15:6).

And in the Western Hemisphere were other sheep of whom He had spoken earlier. And the people there "heard a voice as if it came out of heaven; . . . and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . And behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified [should] come into the world. . . .

"Arise and come forth unto me" (3 Nephi 11:3, 6–10, 14).

Then follow in this beautiful account many words of the ministry of the resurrected Lord among the people of ancient America.

And now finally there are modern witnesses, for He came again to open this dispensation, the dispensation of the prophesied fulness of times. In a glorious vision, He—the resurrected, living Lord—and His Father, the God of heaven, appeared to a boy prophet to begin anew the Restoration of ancient truth. There followed a veritable "cloud of witnesses" (Hebrews 12:1), and he who had been the recipient of the First Vision—Joseph Smith, the



modern prophet—declared with words of soberness:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God” (D&C 76:22–24).

To which may be added the witness of millions who, by the power of the Holy Spirit, have borne and now bear solemn testimony of His living reality. That testimony has been their comfort and their strength.

For instance, I think of a friend I came to know in Vietnam during times of great trouble in his land. He was a man of quiet and transcendent faith in God, our Eternal Father, and in His Son, the Living Christ. Well do I recall hearing him sing, with deep conviction,

*When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o’erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.*
(“How Firm a Foundation,” *Hymns*, no. 85)

And so, because our Savior lives, we do not use the symbol of His death as the symbol of our faith. But what shall we use? No sign, no work of art, no representation of form is adequate to express the glory and the wonder of the Living Christ. He told us what that symbol should be when He said, “If ye love me, keep my commandments” (John 14:15).

As His followers, we cannot do a mean or shoddy or ungracious thing without tarnishing His image. Nor can we do a good and gracious and generous act without burnishing more brightly the symbol of Him whose name we have taken upon ourselves. And so our lives must become a meaningful expression, the symbol of our declaration of our testimony of the Living Christ, the Eternal Son of the Living God.

It is that simple, my brethren and sisters, and that profound and we’d better never forget it.

*I know that my Redeemer lives,
Triumphant Savior, Son of God,
Victorious over pain and death,
My King, my Leader, and my Lord.*

*He lives, my one sure rock of faith,
The one bright hope of men on earth,
The beacon to a better way,
The light beyond the veil of death.*

*Oh, give me thy sweet Spirit still,
The peace that comes alone from thee,
The faith to walk the lonely road
That leads to thine eternity.*

(Gordon B. Hinckley, “My Redeemer Lives,” *Hymns*, no. 135) ■

IDEAS FOR HOME TEACHERS

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

1. Invite family members to tell how they might answer the following questions: Why are there no crosses in our Church buildings? What is the symbol of our religion? Read how President Hinckley has chosen to answer these questions (see the first five paragraphs). What scripture explains the symbol of our religion? (see the last four paragraphs). What can we do to help the symbol of our faith shine brightly to others?

2. Ask family members to describe what they think a “key figure” in their lives would do or be like. Read aloud and talk about portions of this article that discuss Jesus Christ as the key figure of our faith.

3. Invite family members to share a favorite story of Jesus. Read aloud a story or two from this article about Him. Bear testimony of the Resurrection and redeeming sacrifice of Jesus Christ.

In August 1998 I underwent surgery to correct a congenital spine defect. Because of the severity of my condition and complications that arose during surgery, I was forced to remain hospitalized nearly twice as long as expected.

The surgery was a grueling procedure described by the doctors as a “reconstruction” of my lower spine. To alleviate the excruciating pain following surgery, I was given morphine for five days. After that, the morphine was replaced with a lesser painkiller that provided little relief. I also experienced withdrawal from the morphine, which caused my feverish body to shake uncontrollably.

I was fortunate to have the support of my wife and friends who visited me in the hospital. However, one night I was left alone with pain, morphine withdrawal, and uncertainty about when I would be able to leave the hospital to return to the comfort of home and the companionship of my wife and our five children.

Sleep would not come that night. Time passed slowly as I could find no relief from my suffering. In an attempt to occupy my mind, I randomly selected a compact disc from my collection and placed it in my portable CD player; it was a recording of the April 1998 general conference. Peace came over me as I listened to the first line of the closing hymn of the Saturday afternoon session: “Jesus, the very thought of thee / With sweetness fills my

breast” (*Hymns*, no. 141). As I listened, I visualized in my mind a vivid image of Jesus, our Savior and Redeemer, who descended below all things and suffered more than we can comprehend for each of us individually. Tears filled my eyes as I began to feel His love and His sweetness.

The hymn continued, “Nor voice can sing, nor heart can frame, / Nor can the mem’ry find / A sweeter sound than thy blest name, / O Savior of mankind!” I listened to the hymn over and over.

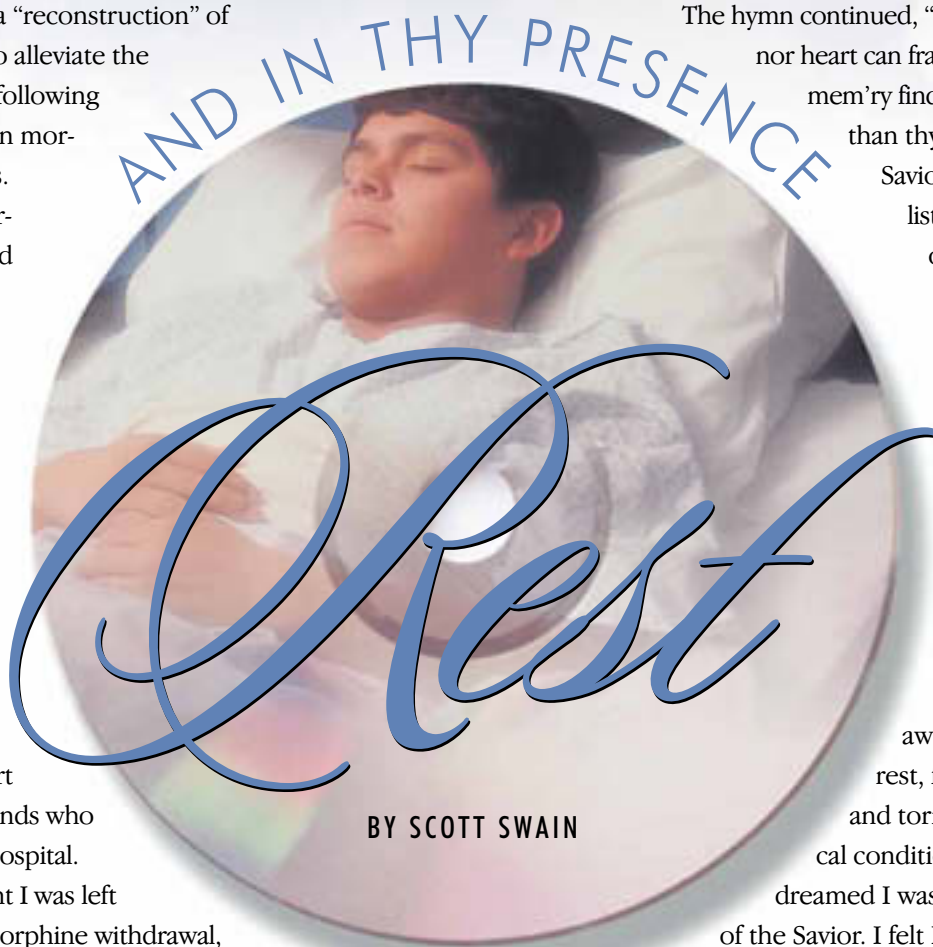
The sweet feeling spread through my entire body, enveloping me in warmth and peace. “To those who fall, how kind thou art! / How good to those who seek!”

I began to drift away into a peaceful rest, free from the pain and torment of my physical condition. As I slept, I dreamed I was in the presence of the Savior. I felt His warmth,

His peace, and His love in a way that is as real as anything I have ever felt. “But sweeter far thy face to see / And in thy presence rest.” I slept peacefully until after dawn.

I recovered from the surgery. Perhaps more important, I gained from this experience a strengthened testimony of our Savior’s love and a greater understanding of the power of the hymns to communicate this love in a way that transcends mortal limitations. ■

Scott Swain is a member of the Peccole Ranch Ward, Las Vegas Nevada Lakes Stake.



The Light of Christ

What Everyone Called to Preach the Gospel, Teach the Gospel, or Live the Gospel Should Know



The Holy Ghost and the Light of Christ are different from each other. It is important for you to know about both of them.

BY PRESIDENT BOYD K. PACKER

Acting President of the Quorum of the Twelve Apostles

Most members of the Church have a basic understanding of the Holy Ghost. Most have experienced its promptings and understand why the Holy Ghost is called the Comforter.

They know “the Holy Ghost . . . is a personage of Spirit” (D&C 130:22) and a member of the Godhead (see Articles of Faith 1:1).

But many do not know that there is another Spirit—“the light of Christ” (D&C 88:7)—another source of inspiration, which each of us possesses in common with all other members of the human family. If we know about the Light of Christ, we will understand that there is something inside all of us, and we can appeal to that in our desire to share truth.

The Holy Ghost and the Light of Christ are different from each other. While they are sometimes described in the scriptures with the same words, they are two different and distinct entities. It is important for you to know about both of them.

The more we know about the Light of Christ, the more we will understand about

life and the more we will have a deep love for all mankind. We will be better teachers and missionaries and parents, and better men and women and children. We will have deeper regard for our brothers and sisters in the Church and for those who do not believe and have not yet had conferred upon them the gift of the Holy Ghost.

The Light of Christ is defined in the scriptures as “the Spirit [which] giveth light to *every* man that cometh into the world” (D&C 84:46; emphasis added); “the light which is in all things, which giveth life to all things, which is the law by which all things are governed” (D&C 88:13; see also John 1:4–9; D&C 84:45–47; 88:6; 93:9).

And the Light of Christ is also described in the scriptures as “the Spirit of Jesus Christ” (D&C 84:45), “the Spirit of the Lord” (2 Corinthians 3:18; see also Mosiah 25:24), “the Spirit of truth” (D&C 93:26), “the light of truth” (D&C 88:6), “the Spirit of God” (D&C 46:17), and “the Holy Spirit” (D&C 45:57). Some of these terms are also used to refer to the Holy Ghost.

The First Presidency has written, “There

is a universally diffused essence which is the light and the life of the world, 'which lighteth every man that cometh into the world,' which proceedeth forth from the presence of God throughout the immensity of space, the light and power of which God bestows in different degrees to 'them that ask him,' according to their faith and obedience."¹

Regardless of whether this inner light, this knowledge of right and wrong, is called the Light of Christ, moral sense, or conscience, it can direct us to moderate our actions—unless, that is, we subdue it or silence it.

Every spirit child of our Heavenly Father enters into mortality to receive a physical body and to be tested.

"The Lord said . . . they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency" (Moses 7:32).



“Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil” (2 Nephi 2:27).

Therefore, we know that “every man may act in doctrine and principle pertaining to futurity, according to the *moral agency* [the words *free agency* do not appear in the revelations] which I have given unto him, that every man may be accountable for his own sins in the day of judgment” (D&C 101:78; emphasis added).

We are admonished to “quench not the Spirit” (1 Thessalonians 5:19). Thus we can see that “[all] are instructed sufficiently that they know good from evil” (2 Nephi 2:5; see also 2 Nephi 2:27). They have their agency, and they are accountable.

This Spirit of Christ fosters everything that is good, every virtue (see Moroni 7:16). It stands in brilliant, indestructible opposition to anything that is coarse or ugly or profane or evil or wicked (see Moroni 7:17).

Conscience affirms the reality of the Spirit of Christ in man. It affirms, as well, the reality of good and evil, of justice, mercy, honor, courage, faith, love, and virtue, as well as the necessary opposites—hatred, greed, brutality, jealousy (see 2 Nephi 2:11, 16). Such values, though physically intangible, respond to laws with cause-and-effect relationships as certain as any resulting from physical laws (see Galatians 6:7–9). The Spirit of Christ can be likened unto a “guardian angel” for every person.²

The Spirit of Christ can enlighten the inventor, the scientist, the painter, the sculptor, the composer, the performer, the architect, the author to produce great, even inspired things for the blessing and good of all mankind.

This Spirit can prompt the farmer in his field and the fisherman on his boat. It can inspire the teacher in the classroom, the missionary in presenting his discussion. It can inspire the student who listens. And of enormous

importance, it can inspire husband and wife, and father and mother.

This inner Light can warn and guard and guide. But it can be repulsed by anything that is ugly or unworthy or wicked or immoral or selfish.

The Light of Christ existed in you before you were born (see D&C 93:23, 29–30), and it will be with you every moment that you live and will not perish when the mortal part of you has turned to dust. It is ever there.

Every man, woman, and child of every nation, creed, or color—everyone, no matter where they live or what they believe or what they do—has within them the imperishable Light of Christ. In this respect, all men are created equally. The Light of Christ in everyone is a testimony that God

is no respecter of persons (see D&C 1:35). He treats everyone equally in that endowment with the Light of Christ.

It is important for a teacher or a missionary or a parent to know that the Holy Ghost can work through the Light of Christ. A teacher of gospel truths is not planting something foreign or even new into an adult or a child. Rather, the missionary or teacher is making contact with the Spirit of Christ already there. The gospel will have a familiar “ring” to them. Then the teaching will come “to the convincing of [those who will listen] that Jesus is the Christ, the Eternal God, manifesting himself unto all nations” (Book of Mormon title page).

During His mortal ministry, Jesus taught His gospel and put in place the foundation upon which His Church would be built. The foundation was built of stones of doctrine which can neither be seen with mortal eyes nor felt by touch; they are invisible and intangible. They will not weather away or crumble. They cannot be broken or dissolved or destroyed. These stones of doctrine are imperishable and indestructible.

These stones of doctrine existed “before the world was” (D&C 124:38), “from before the foundation of the world” (D&C 124:41). Christ built His Church upon them.

Jesus spoke of “the stone which the builders rejected”



(Matthew 21:42). Then the shadow of apostasy settled over the earth. The line of priesthood authority was broken. But mankind was not left in total darkness or completely without revelation or inspiration. The idea that with the Crucifixion of Christ the heavens were closed and that they opened in the First Vision is not true. The Light of Christ would be everywhere present to attend the children of God; the Holy Ghost would visit seeking souls. The prayers of the righteous would not go unanswered.

The conferring of the *gift* of the Holy Ghost must await the restoration of the priesthood and the dispensation of the fulness of times, when all things would be revealed. Temple work—ordinance work—would then be revealed. Then those who lived during the many generations when essential ordinances were unavailable, when baptism was not available, would be redeemed. God never abandons His children. He never has abandoned this earth.

When the fulness of His gospel was restored, The Church of Jesus Christ of Latter-day Saints was built upon the same foundation stones of doctrine.

Because we learn most everything through physical senses, teaching intangible doctrines which cannot be seen or felt becomes very difficult. Jesus, the Master Teacher, taught these doctrines, and they can be taught in the same way today. It is my purpose to show you how He, the Master Teacher, taught them.

You can come to understand spiritual truths as clearly as if these stones of doctrine were as tangible as granite or flint or marble. Marble will yield to the hands of the sculptor so that others can see what he sees hidden within

the shapeless stone. In like manner, you can teach others to see—that is, to understand—these intangible, invisible stones of doctrine.

The way the Savior taught, and the way you can teach, is both simple and very profound. If you choose a tangible object as a symbol for a doctrine, you can teach just as He did. A teacher can associate the doctrine with an object already known, which *can* be seen with physical eyes.

Jesus compared faith to a seed, the tiny mustard seed, which can be seen and touched. He told how if the seed is nurtured, it can grow and flourish and become a tree. (See Luke 13:19.)

He compared the kingdom of heaven to an everyday object that can be seen. “The kingdom of heaven,” He said, “is like unto a net, that was cast into the sea, and gathered of every kind” (Matthew 13:47); and He said, “The kingdom of heaven is like unto treasure hid in a field; the which when a man hath



The Spirit of Christ can enlighten the inventor, the scientist, the painter, the sculptor. It can inspire husband and wife, and father and mother.

found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (Matthew 13:44).

Christ used as examples, as symbols, such ordinary things as salt (see Matthew 5:13; Mark 9:49–50; Luke 14:34) and candles (see Matthew 5:15; Mark 4:21; Luke 8:16; 11:33–36; Revelation 18:23), as rain (see Matthew 7:25–27) and rainbows (see Revelation 4:3; 10:1). The four Gospels are full of such examples. Likewise the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price have dozens of similar references. They are everywhere. That is what a story or a parable is—a true-to-life example used to teach a principle or a doctrine that is invisible or intangible.

One time in Matthew, one time in Luke, three times in the Book of Mormon, and three times in the Doctrine and Covenants, the Savior spoke of a hen with her chickens (see Matthew 23:37; Luke 13:34; 3 Nephi 10:4–6; D&C 10:65; 29:2; 43:24). Everyone knows about hens and chickens, even little children.

Now faith is not really exactly like a seed, nor is

the kingdom of heaven exactly like a net or a treasure or leaven (see Luke 13:21) or “a merchant man, seeking goodly pearls” (Matthew 13:45). But with these illustrations, Jesus was able to open the eyes of His disciples—not their natural eyes but the eyes of their understanding (see Matthew 13:15; John 12:40; Acts 28:27; Ephesians 1:18; 2 Nephi 16:10; D&C 76:12, 19; 88:11; 110:1).

With the eyes of our understanding, we see things that are spiritual. With our spirits reaching out, we can touch things that are spiritual and *feel* them.

Then we can *see* and we can *feel* things that are invisible to the physical senses.

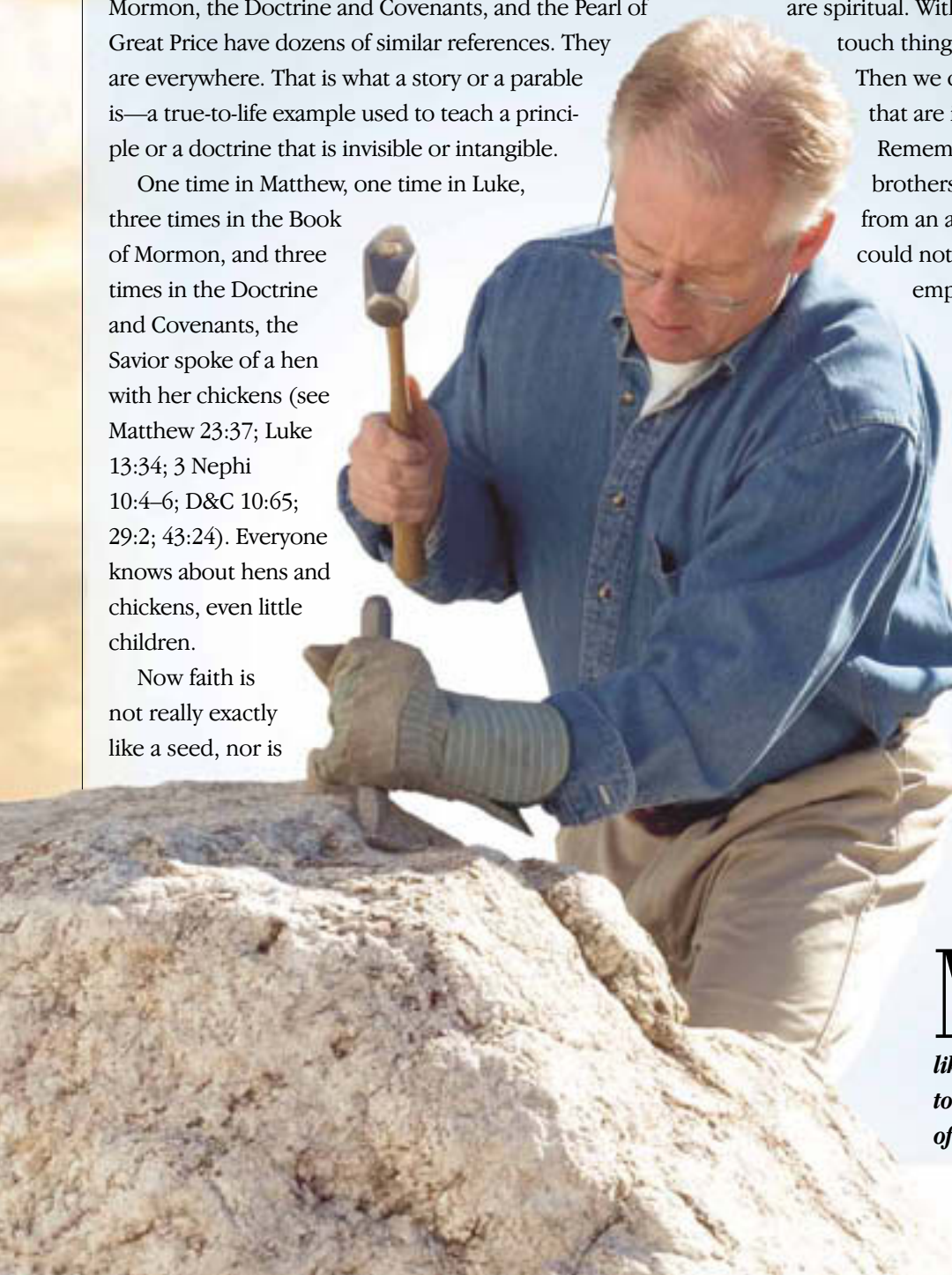
Remember, Nephi told his rebellious brothers, who had rejected a message from an angel, “Ye were past feeling, that ye could not *feel* his words” (1 Nephi 17:45; emphasis added).

Paul wrote to the Corinthians that “God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . .

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:10, 13–14).

Marble will yield to the hands of the sculptor so that others can see what he sees. In like manner, you can teach others to see intangible, invisible stones of doctrine.



In modern revelation, Christ spoke of “the light which shineth, which giveth you light [and] enlighteneth your eyes, which is the same light that quickeneth your understandings” (D&C 88:11).

I do not know how to teach about the Spirit of Christ except to follow what the Lord did when He taught invisible, intangible truths to His disciples.

To describe the Light of Christ, I will compare or liken it to the light of the sun. Sunlight is familiar to everyone; it is everywhere present and can be seen and can be felt. Life itself depends upon sunlight.

The Light of Christ *is* like sunlight. It, too, is everywhere present and given to everyone equally.

Just as darkness must vanish when the light of the sun appears, so is evil sent fleeing by the Light of Christ.

There is no darkness in sunlight. Darkness is subject unto it. The sun can be hidden by clouds or by the rotation of the earth, but the clouds will disappear, and the earth will complete its turning.

According to the plan, we are told that “it must needs be, that there is an opposition in all things” (2 Nephi 2:11).

Mormon warned that “the devil . . . persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

“[Now] seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully” (Moroni 7:17–18).

This Light of Christ, which gives life, is within you. The evil one will attempt to obscure it. It can be so clouded with confusion so far as to convince you that it does not even exist.

Just as sunlight is a natural disinfectant, the Spirit of Christ can cleanse the spirit.

Every soul, no matter who or where or when, is a child of God. Our responsibility is to teach that “there is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8).

President Joseph Fielding Smith spoke of the teachings of the Holy Ghost and of the Spirit of Christ: “Every man can

receive a manifestation of the Holy Ghost, even when he is out of the Church, if he is earnestly seeking for the light and for the truth. The Holy Ghost will come and give the man the testimony he is seeking, and then withdraw; and the man does not have a claim upon another visit or constant visits and manifestations from him. He may have the constant guidance of that other Spirit, the Spirit of Christ.”³

The Spirit of Christ is always there. It never leaves. It cannot leave.

Everyone everywhere already has the Spirit of Christ, and while the Spirit of the Holy Ghost can visit anyone, the *gift* of the Holy Ghost is obtained “by obedience to the laws and ordinances of the Gospel” (Articles of Faith 1:3), by submitting to “baptism by immersion for the remission of sins;

[and the] laying on of hands for the gift of the Holy Ghost” (Articles of Faith 1:4). It is not automatically present like the Spirit of Christ is present. This gift must be conferred by one holding authority (see Articles of Faith 1:5).

That is what we are commissioned to do, to foster the Light of Christ, which is within every soul we meet, and bring souls to the point where the Holy Ghost may visit them. And then, in due time, they can receive, through the ordinance, the gift of the Holy Ghost, which is conferred upon every member of the Church.

Once a person has received that gift of the Holy Ghost and can cultivate it together with the Light of Christ, which they already have, then the fulness of the gospel is open to their understanding. The Holy Ghost can even work through the Light of Christ.⁴

The Light of Christ is as universal as sunlight itself. Wherever there is human life, there is the Spirit of Christ. Every living soul is possessed of it. It is the sponsor of everything that is good. It is the inspirer of everything that will bless and benefit mankind. It nourishes goodness itself.

Mormon taught: “Search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ” (Moroni 7:19).

Everyone knows about sunlight. When you liken the



Spirit of Christ to sunlight, ordinary examples from your own experiences may come to your mind. These examples are almost endless. These examples can be understood by little children or by adults, as the parables of Christ can be understood. It should not be difficult to teach how revelation can come through Light, even though we do not know exactly how inspiration works.

Man himself, with all his limitations, can convey messages through fiber-optic cables. A single tiny fiber of glass, smaller than a human hair, can carry 40,000 messages at the same time. These can then be decoded and turned into sight and sound and color, even motion. Man can do that.

A laser beam, where there is no wire or fiber at all, can carry 100 billion bits of information in a second.

If man can do that, why should we marvel at the promise that the Light of Christ is in all of us and that the Holy Ghost can visit any of us?

It should not be difficult, therefore, to understand how revelation from God to His children on earth can come to all mankind through both the Spirit of Christ and the Holy Ghost.

This Light of Christ is everywhere in the scriptures. The Doctrine and Covenants is a very rich source of teaching on the Light of Christ. For example, it speaks of “the light of truth; which truth shineth. This is the light of Christ. . . . He is in the sun, and the light of the sun, and the power thereof by which it was made” (D&C 88:6–7).

Ordinary teachers responsible to teach the doctrines and to testify of spiritual things have within their own personal experience everyday things which can be likened unto things which are spiritual.

Then the Light of Christ can be ignited by the Spirit of the Holy Ghost, the Comforter. We are told that then “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

President Harold B. Lee explained: “That light never entirely goes out . . . [speaking of the Light of Christ] unless we commit the unpardonable sin. Its glow may be so dim that we can hardly perceive it, but it is there for us to fan into a flame that shall burn brighter with understanding and with knowledge. Except for that, we wouldn’t be able to achieve. Our missionary work would come to naught.”⁵



Why should we marvel
at the promise
that the Light
of Christ is in all of us?

If we understand the reality of the Light of Christ in everyone we see and in every meeting we attend and within ourselves, and understand the great challenge that we have—the surroundings in which we live, the danger which sometimes besets us—we will have courage and inspiration beyond that which we have known heretofore. And it *must* be so! And it *will* be so! All of this is a dimension of gospel truth that too few understand.

May you prayerfully and diligently endeavor to comprehend the meaning of these principles, and then begin to apply

them. As you do, then follows the testimony that the gospel of Jesus Christ is true, that the Restoration of the gospel is a reality, and that The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth” (D&C 1:30). Jesus is the Christ, the Son of God, the Only Begotten of the Father. And from Him emanates the Light of Christ to all mankind.

May you who are called as missionaries or teachers and you who are parents “feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Nephi 32:3). In the name of Jesus Christ, amen. ■

From an address given on June 22, 2004, at a seminar for new mission presidents, Missionary Training Center, Provo, Utah.


NOTES

1. “‘Receiving’ the Holy Ghost,” *Improvement Era*, Mar. 1916, 460.
2. See Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 1:54.
3. *Doctrines of Salvation*, 1:42; see also Joseph Smith, *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (1976), 149.
4. See *Doctrines of Salvation*, 1:54.
5. *The Teachings of Harold B. Lee*, ed. Clyde J. Williams (1996), 101.

DETAIL FROM PETERS DENIAL BY CARL HEINRICH BLOCH, COURTESY OF THE NATIONAL MUSEUM AT FREDERIKSBORG IN HILLERÖD, DENMARK

BEING Thankworthy

BY GERI CHRISTENSEN



After I was wrongfully accused, I struggled to let go of my desire for immediate justice and retribution. What could I learn from the Savior's example?

One autumn I volunteered my services as committee chairperson for an activity related to our town's annual celebration. The committee faced the usual problems and disagreements, but we all pulled together and worked hard. Unfortunately, instead of receiving gratitude and appreciation for my efforts, I was unkindly criticized and wrongfully accused.

At first I was stunned. Then I felt hurt and unappreciated. Soon anger and bitterness set in. Such a reaction seemed so unfair and uncalled-for! Feeling despondent, I went to my bedroom in tears, sat down in a chair, and picked up my Bible. I was too upset to read it; I just

wanted to hold it for a minute. But the book fell open in my hands, and my eyes were drawn to one particular word: *thankworthy*. In 1 Peter 2:19–20 I read:

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

“For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

That was exactly the counsel I needed. What I had experienced was not unknown or even unusual in mortality, and my natural response was not in harmony with being a disciple of the Savior. In the footnote for 1 Peter 2:19, the alternative Greek translation for *thankworthy* is “pleasing, gracious.” In order to be pleasing and gracious to Heavenly Father, I needed to respond to unjust buffeting with patience, not anger and bitterness.

Examples of Patience

Desiring to review how others responded in similar situations, I turned to the scriptures. I found my first example in the Book of Mormon. Moroni had been appointed chief captain of the Nephite defense, and his army had suffered great losses in battling the Lamanites. To continue withstanding the Lamanites, the Nephite army needed more warriors, more weapons, and more provisions. Moroni wrote a letter requesting assistance from Pahoran, the chief judge and governor over the land. But he received no reply.

So Moroni, in a state of aggravation and frustration because of his army's severe hunger and casualties, wrote another letter to Pahoran "by the way of condemnation" (Alma 60:2). Using words such as "neglect" (v. 6), "thoughtless stupor" (v. 7), "slothfulness" (v. 14), "traitors" (v. 18), and "idleness" (v. 22), Moroni questioned whether Pahoran was a traitor, and he threatened to abandon the war against the Lamanites and "stir up insurrections among you" (v. 27).

If ever one had cause to feel defensive for being falsely accused, it was Pahoran. But Pahoran's reply was a masterpiece of self-restraint and patience. Rather than returning complaint for complaint, he calmly and kindly explained how insurrection and rebellion against the government had made it impossible to send help. Then he stated, "And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart" (Alma 61:9). At the letter's conclusion, he wrote, "And now I close mine epistle to my beloved brother, Moroni" (Alma 61:21). Surely Pahoran's patient response was pleasing to Heavenly Father.

In modern times, the Prophet Joseph Smith patiently suffered many trials and afflictions due to unsubstantiated and wrongful charges against him. After being incarcerated in Liberty Jail for months and having had his appeals and petitions denied, he was overwhelmed at one point with feelings of discouragement and anger. But he was comforted by the Lord's counsel:



When the Prophet Joseph Smith was wrongfully accused, he found comfort in the Lord's counsel that "all these things shall give thee experience, and shall be for thy good."

"If thou art accused with all manner of false accusations; . . .
"And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.

"The Son of Man hath descended below them all. Art thou greater than he?" (D&C 122:6–8).

The supreme example of patience, of course, was the Savior Himself, who humbly bore unthinkable suffering

at the hands of false accusers. He suffered as they beat Him, spat upon Him, mocked Him as the King of the Jews, and delivered Him up to be crucified for crimes He did not commit. Isaiah wrote, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3). Isaiah continued, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so

he openeth not his mouth" (Isaiah 53:7).

With divine dignity and self-assurance, the Savior endured it all patiently. In comparison, my own trial of unfair abuse seemed small and inconsequential. I wondered, how could I better emulate the Savior and His worthy servants?

Changing through Christ

I began to pray that I might develop the qualities of patience and long-suffering those great men had in such abundance. But it seemed that the more I prayed for patience, the more impatient I became; the more I yearned to be calm and long-suffering, the more troubled I felt. I



concluded that my prayers were not answered because I was praying for the impossible. It was simply not in my nature and basic personality to be patient and calm and to endure all things with equanimity and composure, including unjust criticism and accusations. I could not seem to let go of my desire for immediate justice and retribution.

Though my rationalization sounded reasonable and gave me a measure of comfort, it did not ring true. I couldn't forget that the Savior had said, "Nothing shall be impossible unto you" (Matthew 17:20). As I continued to study the scriptures, I was touched anew by a well-known passage from the Book of Mormon: "And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and 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).

I realized that it was not an irreversible character trait that was causing my unhappiness but simply a weakness. It was not so much a lack of humility I suffered as a lack of

I prayed that I might develop patience and long-suffering. I was touched anew by Ether 12:27, which says, "If they humble themselves before me, and have faith in me, then will I make weak things become strong unto them."

faith. I resolved to accept the Savior's invitation:

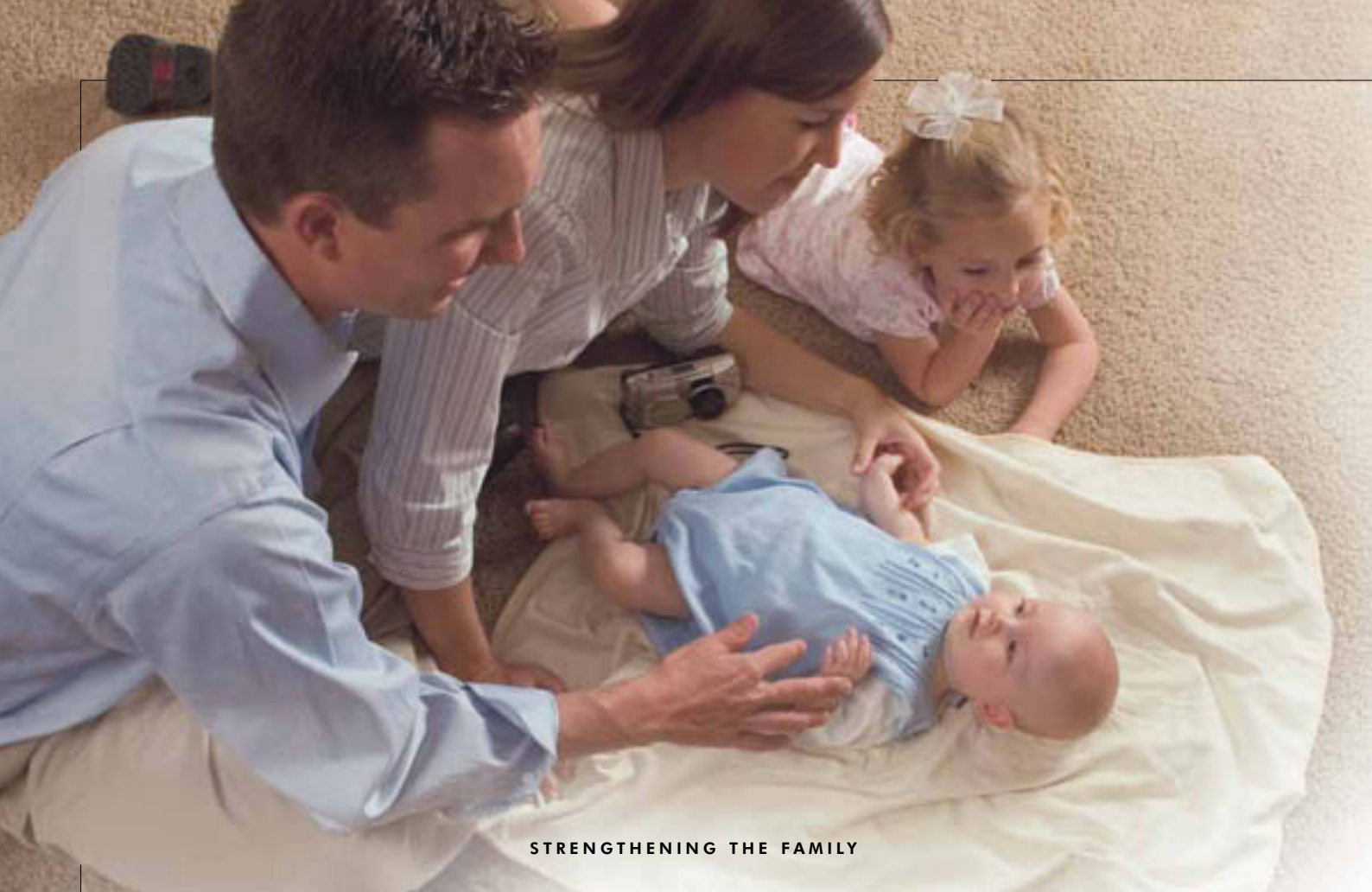
"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light" (Matthew 11:28–30).

As I have learned of Jesus Christ, I have come to better understand that perfection is ultimately possible through Him if I continue earnestly striving for it. The Savior is the supreme example of righteousness and perfection in all things. As my faith in Him has increased, my burden of bitterness has lightened and I have found rest unto my soul. Because I have tasted His mercy, I no longer feel a strong desire for mortal justice. I am still learning to become "thankworthy"—pleasing and gracious—to Heavenly Father through demonstrating patience in adversity, and I have faith that in time the Savior will transform my weaknesses into strengths. ■

Geri Christensen is a member of the North Logan Sixth Ward, North Logan Utah Stake.



STRENGTHENING THE FAMILY

MULTIPLY AND REPLENISH THE EARTH

*A continuing series giving insights for your study and use of
“The Family: A Proclamation to the World.”*

“The first commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force.”¹

Children Are Becoming Less Valued

President James E. Faust, Second Counselor in the First Presidency, addressed a “shift in attitude about the purpose of marriage. More and more young people view marriage ‘as a couples relationship, designed to fulfill the emotional needs of adults, rather than an institution for bringing up children.’ . . .



“Another disturbing challenge to the family,” observed President Faust, “is that children are becoming less valued. In many parts of the world, people are having fewer children. Abortion is probably the clearest sign that couples do not want children. An estimated one-quarter of all pregnancies worldwide end by induced abortion.”²

A Devastating Practice

Abortion is a two-edged sword. Not only does it encourage selfishness and the promiscuous use of the powers of procreation, this widespread practice often makes adoption more difficult for married couples who are

unable to bear children of their own.

In 1991 the First Presidency issued a comprehensive statement on abortion. While recognizing certain “rare cases in which abortion may be justified,” they emphasized that “these are not automatic reasons for abortion” and “counseled people everywhere to turn from the devastating practice of abortion for personal or social convenience.”³

Bringing children into the world is certainly not convenient. Most often it involves physical pain followed by great sacrifice and selflessness. But the blessings of keeping God’s command to rear children are some of the sweetest blessings He offers. Indeed, in many ways parenthood gives us a foretaste of godhood.

Nonmarital Childbearing

As important as the commandment to multiply and replenish the earth is, the Lord has made clear that we must demonstrate our obedience only within the marriage relationship. There are numerous reasons for this restriction, but two of the most significant are to discourage sexual promiscuity and to provide a stable and healthy family environment for children.

In most societies, bearing children out of wedlock has traditionally been considered an embarrassment and a disgrace. But in today’s world, where good is called evil and evil good (see Isaiah 5:20), the stigma of nonmarital childbearing has largely vanished. Not only is this practice a sin in the eyes of heaven, but researchers have found out-of-wedlock birth to be associated with several risks for the baby. For instance, compared with children born to married couples, children born out of wedlock are more likely to die of sudden infant death syndrome, suffer death due to injury, or eventually become juvenile offenders.

Children born to unwed parents and placed for adoption fare significantly better than those who are not adopted. They experience fewer learning problems, achieve higher vocational levels, and are less likely to



Bringing children into the world and raising them the Lord’s way results in spiritual and temporal blessings.

receive government assistance as adults.⁴

It is obvious that bringing children into the world and raising them the Lord’s way results in spiritual and temporal blessings.

Replenishing the Earth

After the Lord commanded Adam and Eve to “be fruitful, and multiply,” He commanded them to “replenish the earth, and subdue it” (Genesis 1:28). The Hebrew word translated as *replenish* means “to fill.”

For many years we have heard warnings about overpopulation and the devastating effects it can cause. While some areas of the world are experiencing a negative impact from extreme population density, the world as a whole is actually moving in the opposite direction. Indeed, research indicates that by the year 2040 world population will peak and begin to decline.⁵

Probably a more relevant issue than population density is how we use the resources God has given us to support the population now and in the future. “For the earth is full,” He said, “and there is enough and to spare. . . . If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment” (D&C 104:17–18). “The enemy of human happiness as well as the cause of poverty and starvation is not the birth of children,” said Elder Henry B. Eyring of the Quorum of the Twelve Apostles. “It is the failure of people to do with the earth what God could teach them to do if only they would ask and then obey.”⁶ ■

NOTES

1. “The Family: A Proclamation to the World,” *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102.
2. “Challenges Facing the Family,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 2; quoting David Popenoe and Barbara Dafoe Whitehead, “Marriage and Children: Coming Together Again?” in *The State of Our Unions 2003: The Social Health of Marriage in America*, National Marriage Project (annual report, 2003), 10–11.
3. See “Church Issues Statement on Abortion,” *Ensign*, Mar. 1991, 78.
4. See Internet, www.heritage.org/research/features/familydatabase/results.cfm?key=463.
5. See Nicholas Eberstadt, “The Problem Isn’t Overpopulation and the Future May Be Depopulation,” *Marriage and Families*, Apr. 2000, 9–10.
6. “The Family,” *Liabona*, Oct. 1998, 17; *Ensign*, Feb. 1998, 15.

Three Principles of MARRIAGE

BY MATTHEW O. RICHARDSON

Husbands and wives would do well to consider the counsel given to Adam and Eve.

In 1995 prophets, seers, and revelators unflinchingly proclaimed to the entire world that “marriage between a man and a woman is ordained of God.”¹ President Gordon B. Hinckley explained that the content of this proclamation was not new but a “reaffirmation of standards, doctrines, and practices relative to the family which the prophets, seers, and revelators of this church have repeatedly stated throughout its history.”² In fact, Elder Orson Pratt (1811–81) of the Quorum of the Twelve Apostles reminded the Saints that the “heavenly and eternal form” of marriage “was administered to Adam and Eve in the beginning.”³ The marital counsel given Adam and Eve is sparse in comparison to the ever-growing body of information available today. Yet it provides a simple framework in establishing a form of marriage that is “essential to [God’s] eternal plan.”⁴

In Genesis 2:24 we are taught, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” In a single verse, we find sound marital counsel that is just as applicable today as it was when Adam and Eve received it. This verse focuses on



The marital counsel given Adam and Eve is sparse, but it provides a simple framework for establishing the type of marriage God desires us to have.

three important interrelated principles of marriage: leaving, cleaving, and becoming one.

Leaving

The first step in obtaining the heavenly form of marriage is for a man to “leave his father and his mother.” President Spencer W. Kimball (1895–1985) taught that “couples do well to immediately find their own home, separate and apart from that of the in-laws on either side.”⁵ While this step can be difficult for some new couples to take, allowing married children to leave is also difficult for some parents. President Kimball counseled, “Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to regret the possible tragedy.”⁶ Some may wonder what possible “tragedy” awaits such couples.

While it could be something as severe as divorce, perhaps the real tragedy is forfeiting a form of marriage the couple *might* have had, had they only enjoyed the opportunity to *leave* appropriately.

This necessary step should in no way be interpreted as abandoning one’s parents and family. While leaving established surroundings and relationships can be difficult and painful, it is necessary and serves a greater overall need. In fact, leaving has always been part of Heavenly Father’s plan. Consider our premortal existence, for example.



President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, described our premortal relationship with God by saying: “He knew you there. Because he loved you, he was anxious for your happiness and for your eternal growth. He wanted you to be able to choose freely and to grow through the power of correct choice, so that you may become much as he is.” President Packer then explained: “To achieve this, it was necessary for us to leave his presence. Something like going away to school. A plan was presented, and each agreed to leave the presence of our Heavenly Father to experience life in mortality.”⁷ God’s requirement for us to leave His presence did not diminish His love for us, nor did it diminish our love for Him. In truth, this act accentuated the deep bonds of our love. Leaving the premortal estate was necessary for our development and growth.

As we understand this concept better, we begin to see that we must leave more than father and mother. We might need to leave the familiar patterns of former friendships and sharing personal feelings with those who were once our confidants. Some married individuals have never left the single lifestyle to which they became accustomed before marriage. As a result, they are unable to enjoy the depth of a marriage relationship that otherwise might have been theirs. All couples can review their relationships, regardless of how long they have been married, to see if they have left or are allowing others to leave appropriately. Our personal hobbies, the choice of how we use our discretionary time, the people we choose to spend time with, or our quest and love for things may be dampening our relationships.

Perhaps the best outcome of appropriately leaving is that it allows a couple to practice cleaving to one another.

Cleaving

As one “leaves,” one is also expected to “cleave unto his wife.” The term *cleave*, as used in Genesis, is derived from the Hebrew *dawbak*, meaning “cling, adhere, stick, catch by pursuit” or “follow close.” When the Savior speaks of cleaving to one’s wife in Matthew 19:5, the source word of *cleave* is from the Greek *poskallah*, meaning “glue or join.” By scriptural definition, then, we find that God expects us to “cling” to our spouse or to “stick” with him or her. But it should also be understood that this is not a one-time event but a condition that lasts throughout a couple’s marriage.

In 1831 the Lord revealed the law of the Church to the newly gathered Saints and commanded, “Thou shalt love

thy wife with all thy heart, and shalt cleave unto her and none else” (D&C 42:22). This is the only place in scripture where the Lord asks us to love anything or anyone with all our hearts besides Himself. This scripture augments our understanding of cleaving. It is apparent that cleaving is empowered by genuine love. President Hinckley has taught on several occasions that one’s spouse should be treated in special regard. He said that a husband should regard his wife “as the greatest treasure of his life.”⁸ In Matthew 6:21 we read, “For where your treasure is, there will your heart be also” (see also 3 Nephi 13:21).

The principle of cleaving requires loving a spouse with “all” our heart. “And, when the Lord says *all* thy heart,” President Kimball taught, “it allows for no sharing nor



Married couples should establish their own home, separate and apart from the in-laws on either side. This step can be difficult for some new couples and also for some parents.

The prophets
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that in
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and women can
become one.



PHOTOGRAPH BY CRAIG DIMOND

dividing nor depriving.”⁹ Obviously, if our whole heart is “joined” or “glued” to our spouse, we cannot share our treasured feelings with another. In this spirit, President Ezra Taft Benson (1899–1994) warned to “avoid flirtations of any kind.”¹⁰ Sharing our hearts, even in the smallest degree, violates the command of loving a spouse with all our heart.

The Lord also emphasized that couples must cleave unto their spouse and “none else.” In an effort to help the Saints understand what “none else” means, President Kimball taught: “The words *none else* eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse.”¹¹ This concept helps us avoid having multiple “masters.” The Savior warned about having competing interests when He said: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other” (Matthew 6:24).

While some may feel this perspective is excessive, unrealistic, or doesn’t really apply to their type of relationship, the point is, it *does* apply to the form of marriage ordained by God. Cleaving is about making choices that reflect our priorities. Without appropriately leaving and appropriately cleaving, a couple can never expect to fully become one.

Becoming One

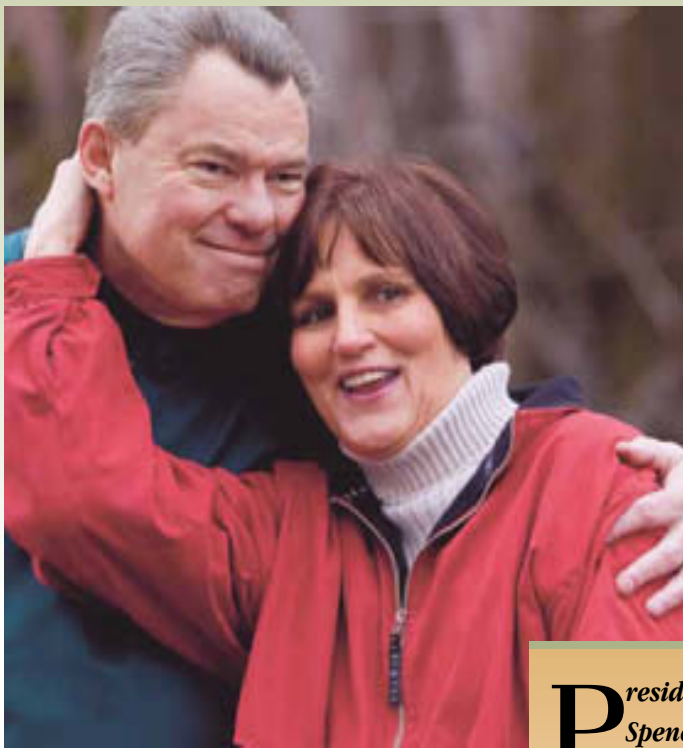
While the world seems to emphasize behavioral differences between men and women and leads some to conclude that such differences are insurmountable, prophets have taught that through marriage men and women can become whole. Differences in communication patterns, reasoning, emotions, and even personal preferences may actually benefit a couple. “In the Lord’s plan,” Elder Richard G. Scott of the Quorum of the Twelve Apostles

taught, “it takes two—a man and a woman—to form a whole.”¹² When a man and a woman fully understand that they can be complete only with each other, they learn to appreciate their differences and adjust their behavior as required in the Lord’s plan of happiness. This type of acceptance and adjustment is characteristic of followers of Christ. Oneness or unity is often spoken of in the scriptures as a characteristic of discipleship. For example, the Lord taught Joseph Smith, “Be one; and if ye are not one ye are not mine” (D&C 38:27).

Unity in marriage is not achieved simply by kneeling at an altar and accepting a spouse. It requires effort for a couple to become one. Marital unity doesn’t mean that spouses agree on everything. It also doesn’t mean they have to spend every minute of every day together, think the same thoughts, and order the same meal at restaurants. Rather than relying on our interpretation of what “one flesh” means in marriage, it would be well to consider this divine concept as taught in the scriptures.

One Flesh

Paul taught the concept of unity to the Corinthians by using the body as an illustration. “For the body is not one member, but many” (1 Corinthians 12:14). Paul taught that in spite of obvious differences in the various parts of the body, “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” (v. 21). In summary, he taught “that there should be no schism in the body; but that the members should have the same care one for another” (v. 25). It is easy to see the application of this metaphor to marriage. Neither spouse is more important than the other. Undoubtedly, individuals bring varying talents into their marriage, just as they each have differing roles, tasks, and functions. But using Paul’s perspective, one can say, “For marriage is not one member, but two. And the husband cannot say unto the wife, I have no need of thee: nor the wife again to the husband, I have no need of thee.” We may likewise conclude that there



should be no schism in marriage but that husband and wife should have the same care one for another.

To create such a relationship, President Kimball suggested, couples should realize that “each must accept literally and fully that the good of the little new family must always be superior to the good of either spouse.”¹³ While this does not remove individual plans, preferences, talents, and goals, it does place both partners on a shared path where they can accommodate and care for each other. President Kimball taught that individuals involved in marriage are to “eliminate the ‘I’ and the ‘my’ and substitute therefor ‘we’ and ‘our.’ ” He then concluded: “Every decision must take into consideration that now two or more are affected by it.”¹⁴ Couples who understand and emphasize this mindset avoid selfishness and nurture a deepening unity that makes them one. In other words, they begin to experience what Christ meant when He said “they are no more twain, but one flesh” (Matthew 19:6).

New Creatures

Eventually, every disciple of Christ comes to understand that gospel principles are, in reality, transforming principles. This transformation requires a change of heart, a change of mind, and even a change of living. Paul taught

that “if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17). Today we find that too many people are trying to change the Church, the scriptures, or gospel principles to match their designs rather than changing themselves to match the message of the Savior. How many couples try to shape marriage to fit their own perspective rather than undertaking the process of trying to shape themselves to the type of marriage God has ordained?

According to Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, “Marriage is the highest and holiest of all human relationships—or at least it ought to be.”¹⁵ It is obvious that merely repeating marriage vows is insufficient for us to obtain that heavenly and eternal form of marriage administered to Adam and Eve. Couples must follow the counsel given in the scriptures and by living prophets to achieve a divine form of marriage. Husbands and wives who desire to renew, improve, and fortify their marital relationship would do well to consider the counsel

given to Adam and Eve. They can find hope, peace, fulfillment, and progress in their marriage as they leave, cleave, and work toward becoming one. Regardless of how the world portrays marriage, this type of relationship between husband and wife is divinely ordained and is the only way to achieve the complete happiness and fulfillment marriage is intended to bring. ■

Matthew O. Richardson is a member of the Heatheridge Seventh Ward, Orem Utah Heatheridge Stake.

NOTES

1. “The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102.
2. “Stand Strong against the Wiles of the World,” *Ensign*, Nov. 1995, 100.
3. *Deseret News: Semi-Weekly*, Sept. 9, 1873, 1.
4. *Ensign*, Nov. 1995, 102.
5. *The Teachings of Spencer W. Kimball* (1982), 304.
6. In Conference Report, Oct. 1962, 59–60.
7. “Why Stay Morally Clean,” *Ensign*, July 1972, 111.
8. “To Please Our Heavenly Father,” *Ensign*, May 1985, 49.
9. In Conference Report, Oct. 1962, 57.
10. *The Teachings of Ezra Taft Benson* (1988), 284. See also Spencer W. Kimball, *The Miracle of Forgiveness* (1969), 250.
11. *The Miracle of Forgiveness*, 250.
12. “The Joy of Living the Great Plan of Happiness,” *Ensign*, Nov. 1996, 73.
13. *Teachings of Spencer W. Kimball*, 307.
14. *Teachings of Spencer W. Kimball*, 307.
15. *However Long and Hard the Road* (1985), 99.



The Wedding Reception

BY MARTHA P. TAYSOM

*I sit and watch her.
My pastel punch and thick-iced cake
(On delicate plate)
Balance awkwardly on my knee.*

I think of me 12 years before.

*Her smile beams
First on this reception guest,
Then that.
Sometimes blushing,
Sometimes laughing,
Always turning
Eyes of admiration to the handsome groom.*

*Should I tell her?
Tell her of face-down peanut-buttered bread
On new-mopped floor?
Of a two-year-old stretched out
and kicking angrily
In the grocery store
(And everybody watching)?*

*Can I tell her?
Tell her of the almost-can't-cope days?
The lonely evenings
Waiting for bishopric meeting
To end?*

*Will I tell her?
Tell her of the terrifying cry
Of croup
Deep in night?
Or the quickened step
Of the home teacher
Summoned to help administer
To a feverish brow?*

*No.
But neither can I share with her
The thrill of a newborn's nose
Bobbing in my neck;
The pride of seeing a six-year-old
Begin to read.*

*I cannot tell her
Of a husband's gentle touch
On my hand
As we pass briefly
In the chapel foyer.*

*So,
Standing, I brush away the crumbs
From my not-so-new dress,
Smile,
And wave a little
To the bride
Across the room.*

A Balanced

Keeping the daily demands of life in balance is one of the great tasks of mortality.

BY BRENT L. TOP

A few years ago, while on vacation, our family encountered some problems with our car. Great was our relief when the mechanic informed us the problems were not serious; all that was needed was a minor adjustment to the carburetor that would allow for a more balanced mix of gasoline and oxygen.

In the years since, I have had many opportunities to see that a proper balance is important not only in machinery maintenance but also in our own lives. A periodic tune-up of our personal priorities and a regular inspection of the direction and desired destination of our lives help insure us against temporal, emotional, and spiritual breakdowns.

Keeping the daily demands of life in balance is one of the great tasks of mortality. All of us may feel pulled in different directions at some time or another. We may even carry to an extreme our efforts to live gospel principles faithfully, thus upsetting the delicate balance of our lives and intruding upon our personal peace and family harmony.

My wife, Wendy, experienced this difficult situation. For years she had nearly exhausted herself, thinking she had to be the perfect wife and mother, the perfect Church member, the perfect neighbor and citizen. Instead of feeling joy, she often felt overwhelmed and discouraged. Her frustration was further exacerbated when well-intentioned leaders and friends seemed to indicate that if she had enough faith, she would be able to accomplish all these things. Only after a personal crisis of depression and anxiety was

she able to understand fully the source of her suffering. It was a painful time not only for her but for our entire family. We have grown stronger and learned many lessons as a result. But perhaps we could have been spared much of the pain if we had more clearly perceived the need to maintain temporal and spiritual balance.

When I served as a bishop, I discovered that my wife's experience was not unique. Likewise, Elder Dean L. Larsen, an emeritus member of the Seventy, observed, "I seem to be encountering more and more frequently in my circulation among the membership of the Church, people who are honestly trying to avoid sin, who are really doing their best, as they understand, to live in accordance with the principles of the gospel but who are unhappy, frustrated, and disillusioned to a considerable degree."¹

King Benjamin warned his people about going to extremes, even in doing good: "See that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength" (Mosiah 4:27).

Maintaining Temporal Balance

The imbalance between the temporal and the spiritual is an age-old problem that seems to be growing worse in our day of increasing materialism. Elder M. Russell Ballard of the

A photograph of a woman and a young girl smiling and laughing while standing under a large red umbrella in the rain. The woman is holding the handle of the umbrella. The girl is wearing a pink floral raincoat. The background is a blurred view of trees and a street.

Life

We need not feel guilty or selfish in periodically pulling back to regroup, for there is a strength that comes from sometimes just being home with loved ones.

Quorum of the Twelve Apostles observed, “Perhaps none need the principle of balance in their lives more than those who are driven toward accumulating ‘things’ in this world.”² Moreover, numerous good and honorable causes beckon for our time and energy. Whether selfishly or unselfishly, we may get and spend, hurry and scurry, come and go, and later discover that we have laid waste our emotional and spiritual strength and given our hearts away to things that matter very little in the end. The Book of Mormon prophet Jacob, paraphrasing Isaiah, warned, “Do not spend money for that which is of no worth, nor your labor for that which cannot satisfy” (2 Nephi 9:51; see Isaiah 55:2).

It is easy to feel that to magnify our callings we need to be continually serving, leading, or counseling. However, it may be that we render more significant service and develop more substantive spirituality by having *fewer* meetings and activities. President Spencer W. Kimball (1895–1985) urged the Saints to return to what he characterized as “quiet, sane living.”³ More



The Savior Himself would sometimes withdraw temporarily from the pressing needs of the multitudes. Surely this helped Him serve others with renewed strength.

recently Elder Richard G. Scott of the Quorum of the Twelve Apostles stated, “Remember, don’t magnify the work to be done—simplify it.”⁴ Our lives are out of balance if we allow outward busyness to supplant inner goodness.

In striking a temporal balance, we are often forced to make hard choices between many good and desirable things. For example, varied educational and cultural experiences can be valuable in promoting talents and growth in our children. Church and community service opportunities may provide us with rich and rewarding experiences. But even when considering such noble causes and activities, we must, as Elder Ballard counseled, “remember [that] too much of anything in life can throw us off balance. At the same time, too little of the important things can do the same thing.”⁵ It may be that the worst thing we can give our children is the opportunity to participate in an additional sport, music lesson, or other activity that demands money and time away from the family. Teaching our children how to live “quiet, sane,” and balanced lives may be one of the most vital things we can do for them in these frenzied last days.

Sometimes we fail to resist many of the demands placed upon our time because we

are afraid such an action might be selfish. Yet the Savior Himself would sometimes withdraw temporarily from the pressing needs of the multitudes (see, for example, Luke 5:16). Surely this helped Him serve others with renewed strength.

To preserve the temporal balance of our lives, we may need to say no to those activities for which we do not have time, resources, or energy. We need not feel guilty or selfish in periodically pulling back to regroup, for there is a strength that comes from sometimes just being home with loved ones.

Maintaining Spiritual Balance

Just as temporal imbalance can affect our emotional and spiritual peace, so can spiritual imbalance have a detrimental effect on every aspect of our lives. To maintain a proper spiritual balance, we must remember that the Lord does not expect us to achieve perfection while in mortality. The unrealistic expectation that we must be perfect in all we do *right now* actually retards true gospel living and stifles spirituality. When we fall short of our preconceived notions of perfection, we tend to browbeat ourselves with undeserved self-criticism and guilt or to exhaust ourselves with unrealistic efforts to work our way to perfection.

King Benjamin’s counsel not to run faster than we have strength is as significant spiritually as it is temporally, perhaps more so. A key phrase in King Benjamin’s counsel is “be diligent” (see Mosiah 4:27). We must remember that much spiritual growth does not occur suddenly but rather through time and experience. The encouraging message of the gospel is that God does not often require us to perform sensational or extraordinary deeds but rather to try to do better today than we did

yesterday. He is mindful of our desires, our determination, and our direction as well as of our deeds.

To maintain spiritual balance, we must frequently take inventory of our spiritual progress. Honest assessment of the desires of our hearts and the direction of our lives can aid us in overcoming feelings of inadequacy. Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles provided us with this inspiring counsel:

“We can distinguish more clearly between divine discontent and the devil’s dissonance, between dissatisfaction with self and disdain for self. We need the first and must shun the second, remembering that when conscience calls to us from the next ridge, it is not solely to scold but also to beckon.

“... We can contemplate how far we have already come in the climb along the pathway to perfection; it is usually much farther than we acknowledge. ...

“... We can make quiet but more honest inventories of our strengths. ... Most of us are dishonest bookkeepers and need confirming ‘outside auditors.’ He who was thrust down in the first estate delights to have us put ourselves down. Self-contempt is of Satan; there is none of it in heaven. We should, of course, learn from our mistakes, but without forever studying the instant replays as if these were the game of life itself.”⁶

One of the barriers to spiritual balance is “pseudo-self-reliance.” Robert L. Millet identified the danger of relying too much on our own limited abilities. He said that some Church members who are blocked in their progress and weighed down with guilt “seek to double their effort—to work harder. If the present pace does not eradicate the problem, they decide to run faster. Too often what follows is a type of spiritual diminishing returns—exhaustion and additional frustration. The answer to all problems is not necessarily more and harder

work, particularly in regard to spiritual matters. The answer is often to learn our limits and do what we can, then turn to the Lord for assistance.”⁷

Applying the Atonement

While my wife was struggling to escape from the cycle of faithful works followed by frustration and discouragement, the Spirit of the Lord whispered to her that what she was demanding of herself was not pleasing to the Lord because she was not allowing the Atonement to operate fully in her life. It is not a sign of weakness to avail ourselves of the Atonement. Rather, it shows courage, faith, and gratitude. The Atonement allows us not only to repent of sin but also to receive an outpouring of the Savior’s grace, which strengthens us when we simply do not have the power to overcome our human weaknesses. It allows the Savior to share our burdens and compensate for our many

inadequacies (see Matthew 11:28–30; Ether 12:27).

There is no peace for those whose lives are out of balance temporally or spiritually. They can become tossed to and fro by the winds of discouragement and the storms of frustration. Yet just as the Savior stilled the storm on the Sea of Galilee (see Matthew 8:26), He can bless our lives with His calming, comforting, and guiding influence if we will slow down, run only as fast as we have strength, and yet “press forward with a steadfastness in Christ” (2 Nephi 31:20). ■

Brent L. Top is serving as president of the Illinois Peoria Mission.

CHRIST IN GETHSEMANE, BY HARRY ANDERSON



The Atonement allows us to receive an outpouring of the Savior’s grace, which strengthens us when we do not have the power to overcome our weaknesses.

NOTES

1. “My Peace I Give unto You,” *AMCAP Journal*, 1986, 12–13.
2. “Keeping Life’s Demands in Balance,” *Ensign*, May 1987, 14.
3. “Glimpses of Heaven,” *Ensign*, Dec. 1971, 39.
4. “The Doctrinal Foundation of the Auxiliaries,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 8.
5. *Ensign*, May 1987, 16.
6. “Notwithstanding My Weakness,” *Ensign*, Nov. 1976, 14.
7. *Life in Christ* (1990), 47–48.

The Effective Elders Quorum



Stake presidents and bishops count on strong elders quorums in carrying out the mission of the Church.

The fourth in a series of articles about priesthood quorums and their purposes.

BY ELDER DALE E. MILLER
Of the Seventy

Modern scripture suggests that priesthood holders are to “bring again Zion” as prophesied by Isaiah (D&C 113:8; see Isaiah 52:1, 8). Modern scripture also indicates that elders are to be “standing ministers” (D&C 124:137). This means that stake presidents and bishops count on strong elders quorums in carrying out the mission of the Church—to invite all to come unto Christ and be perfected in Him—through proclaiming the gospel, perfecting the Saints, and redeeming the dead.

The challenges in building a strong quorum are great. The quorum is in a state of constant change. Likely there are insufficient active members to cover home teaching assignments. Adult male converts often move away or can’t be located. Prospective elders often outnumber the active elders. Faithful elders often travel or move for employment or educational reasons. Some are called as high priests or receive major assignments outside the quorum. So the question is, how does an elders

quorum that is in constant flux grow in strength?

President Stephen L. Richards (1879–1959), First Counselor in the First Presidency, taught: “A quorum is three things: first, a class; second, a fraternity; and third, a service unit. Within it the men of the Priesthood learn of the principles of the Gospel, establish true brotherhood, and carry forward the work of Christ. It is a God-given association from which they derive more of lasting advantage than from any other fraternal organization in our society. Its prime purpose is to encourage and safeguard the individual.”¹

By President Richards’s definition, the way to build a strong quorum is to:

1. Strengthen the bond of brotherhood among *all* quorum members.
2. Learn fundamental doctrines and priesthood duties.
3. Fulfill service assignments involving the entire quorum.

Following are a few practical suggestions on how to accomplish these quorum-building activities:

1. Strengthen the Bond of Brotherhood among All Quorum Members

Include all assigned members in the quorum. None should be excluded, whatever the circumstance. President Boyd K. Packer, Acting President of the Quorum of the Twelve



Apostles, has said: “He [the quorum member] may lose interest in the quorum, but the quorum must never lose interest in him. The quorum is responsible always and continually for each of its members. To ignore an inactive member, to withdraw interest in and contact with him is [to do away with] his rights as a holder of the priesthood.”²

Visit. Visit. Visit. Elders quorum presidencies around the world say their personal visits have lasting impact in bringing all members into the brotherhood of the quorum. These visits are best received when they are seen as acts of true friendship and genuine interest. Often an invitation is extended to participate actively in the quorum and a blessing is left in the home through kneeling in prayer.

Assign work to each member. President Gordon B. Hinckley emphasized, “Each quorum must be a working brotherhood for every member if its purpose is to be realized.”³ This certainly fits with his admonition that every new convert (and quorum member) needs a responsibility. Each member needs the continual spiritual nourishment that comes from a feeling of serving someone in need.



Strengthening the bond of brotherhood among members is one key way to build an effective quorum.

2. Learn Fundamental Doctrines and Priesthood Duties

Learn from those who lead. An elders quorum president should teach the quorum members what he learns. Throughout the week, teachings of the Spirit may come to his mind and his heart. He should make note of them. In company with the stake presidency, the bishopric, the assigned high councilor, or in leadership meetings, he could ask himself, “What am I learning here that should be taught to my brothers in the quorum?” If he will keep and edit his notes, opportunities will arise to share them in quorum meetings, interviews, or special counseling moments.

The scriptures assign the elders quorum president “to sit in council with them [quorum members], and to teach

Learning priesthood duties is an interactive process, whether in the classroom or in associations with other elders.





ON PRIESTHOOD QUORUMS

"It will be a marvelous day, my brethren . . . when our priesthood quorums become an anchor of strength to every man belonging thereto, when each such man may appropriately be able to say, 'I am a member of a priesthood quorum of The Church of Jesus Christ of Latter-day Saints. I stand ready to assist my brethren in all of their needs, as I am confident they stand ready to assist me in mine. Working together, we shall grow spiritually as covenant sons of God. Working together, we can stand, without embarrassment and without fear, against every wind of adversity that might blow, be it economic, social, or spiritual.'"

President Gordon B. Hinckley,
"Welfare Responsibilities of the Priesthood Quorums,"
Ensign, Nov. 1977, 86.

them according to the covenants" (D&C 107:89; see also D&C 20:38–45). Sitting in council can take place privately during home visits or periodic interviews, or it can take place as a group with the entire quorum.

Learn from those who teach. Quorum member interest and attendance are partly a function of effective teaching and learning. While many will come out of respect for their covenants, others will decide to participate based on perceived value in the lessons taught. Teachers should prepare and give lessons with the members' needs and involvement in mind. Teachers should also teach with spiritual authority and guidance as explained in Doctrine and Covenants

Membership in the quorum should be "an anchor of strength to every man," President Gordon B. Hinckley has said.

section 50 (see vv. 10–25). "Wherefore, he that preacheth [by the Spirit] and he that receiveth [by the Spirit], understand one another, and both are edified and rejoice together" (D&C 50:22).

3. Fulfill Service Assignments Involving the Entire Quorum

Build temporal self-reliance among quorum members. President J. Reuben Clark Jr. (1871–1961), First Counselor in the First Presidency, counseled that in dealing with the problems of needy individuals, the bishop's responsibility is a temporary one and involves "caring for them until they can help themselves"; the priesthood quorum's responsibility, however, continues "until not only [their] temporal needs are met, but [their] spiritual ones also. As a concrete example—a bishop extends help while the





Members from the Plantation and Davie Wards, Fort Lauderdale Florida Stake, help a homeowner (with chain saw) clean up debris after a hurricane.

artisan or craftsman is out of work and in want; a priesthood quorum sets him up in work and tries to see that he goes along until fully self-supporting and active in his priesthood duties.”⁴

Build a viable home teaching system.

Elder L. Tom Perry of the Quorum of the Twelve Apostles gave valuable counsel in the January 11, 2003, worldwide leadership training meeting. He spoke of small units in the Church. The counsel also fits when a home teaching base is small. Active home teachers should be assigned according to need, focusing first on new converts. Total coverage may not be achieved for some time. Elder Perry’s counsel was: “If, as priesthood leaders, you only help your members keep their covenants with the Lord, you have done measurably what you are expected to do.”⁵

Perhaps President Spencer W. Kimball (1895–1985) defined the essence of home teaching best when he stated: “The spirit of the times is worldliness. . . . But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and

frolic. The Home Teaching Program with its crowning activity, the Family Home Evening, will neutralize the ill effects if people will only apply the remedy.”⁶

These are only a few suggestions to help elders build a strong quorum. We are greatly blessed to have continuing counsel from living apostles and prophets. President Boyd K. Packer has spoken of answers that come from the Church handbooks, the scriptures, past counsel from living prophets, and keys and rights to continuous, personal revelation.⁷ We magnify our callings and also our own personal spiritual development as we continue to learn and apply the teachings of living prophets and of our local leaders.

Elders quorums are to be commended for the great work they do to “bring again Zion,” thus fulfilling prophecy in preparing the Saints to come unto Christ and their God. May God richly bless them in their efforts. ■

NOTES

1. In Conference Report, Oct. 1938, 118.
2. In *A Royal Priesthood* (Melchizedek Priesthood personal study guide, 1975), 134.
3. “Welfare Responsibilities of the Priesthood Quorums,” *Ensign*, Nov. 1977, 86.
4. Quoted in *Ensign*, Nov. 1977, 85.
5. See “Basic Unit Program,” *First Worldwide Leadership Training Meeting*, Jan. 11, 2003, 7–10.
6. In Conference Report, Apr. 1965, 61.
7. See “Restoration,” *First Worldwide Leadership Training Meeting*, Jan. 11, 2003, 1–4.

GRATITUDE FOR AN ELDERS QUORUM

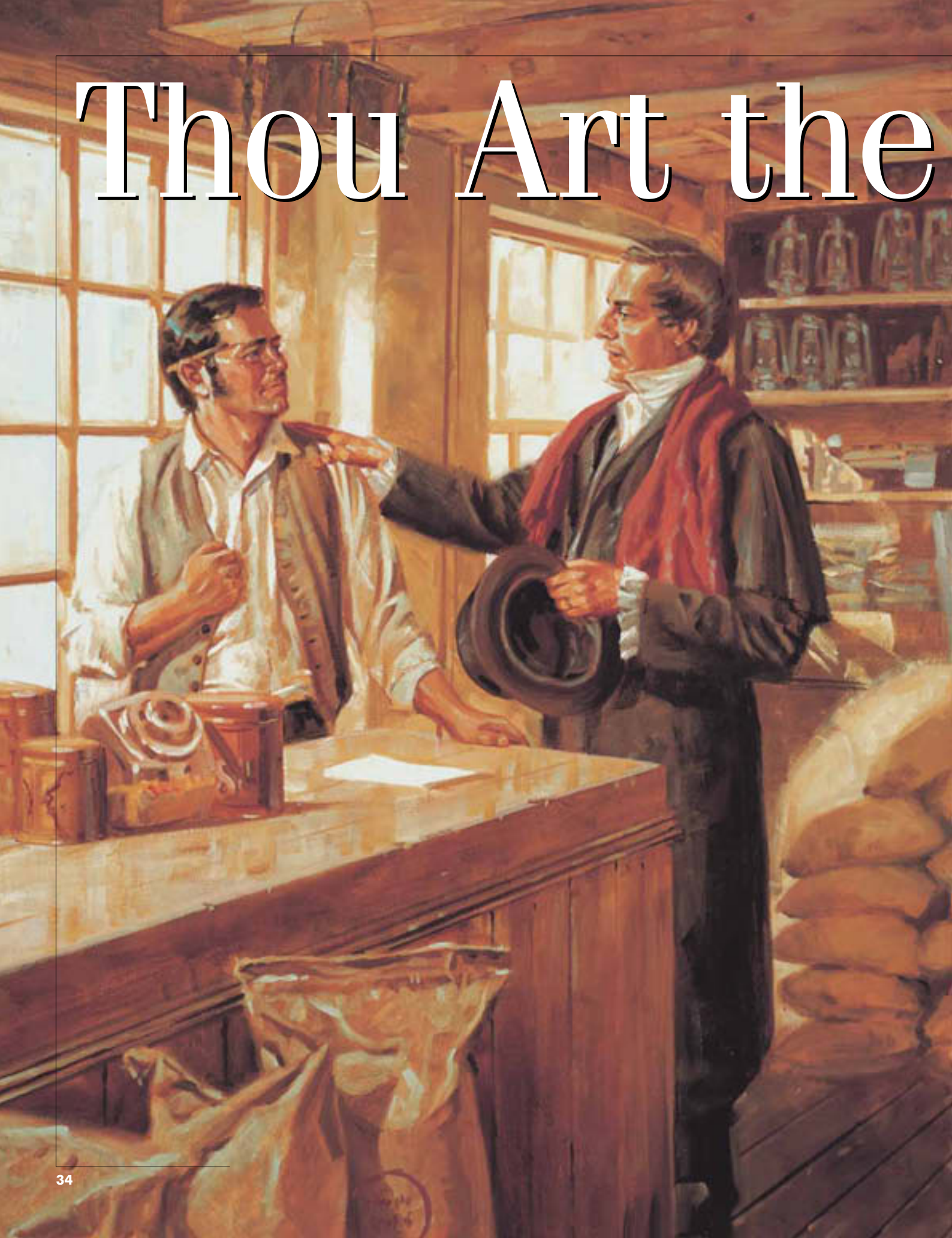
My father was brought into the Church when he was courting my mother. He was ordained an elder and was active for a short period before he fell away from the Church.

He had no formal contact with the Church for about 50 years. He had moved many times. And then, when he was 82, living alone in southern California and failing in health, two men knocked on his door on a Sunday morning. They said, “We’re here to take you to priesthood meeting.”

He was so grateful that somebody would take the effort to befriend him. Those men took my father to church—something his three active sons never could accomplish, except on special occasions. They were good examples of how priesthood quorum members should seek out those in need. My family will be forever grateful to the men of that quorum.

—Elder Dale E. Miller
of the Seventy

Thou Art the



Man

Newel K. Whitney, with his business sense and faith in the gospel, was central to the growth of the Church in Kirtland.

BY MARK STAKER

Senior Curator of Museum of Church History and Art

A mild mannered, unassuming businessman named Newel K. Whitney opened a rough-hewn log store in 1820s Kirtland, Ohio. From this humble beginning he built a thriving business and used his resources to strengthen and build The Church of Jesus Christ of Latter-day Saints in Kirtland. He provided a place where Joseph Smith and his family could live and work. Newel Whitney also used his means to help build the temple, and he supported efforts to establish the Church in Missouri. As Kirtland's bishop he was given special responsibilities to help the poor. Because of his talent in operating successful business enterprises and his devotion to the Restoration and its prophet, Newel K. Whitney played a central role in the early development of the Church.

Early Life and Business

Born in Marlborough, Vermont, in 1795, Newel was the second child and oldest son in a family of nine children. His parents, Samuel Whitney and Susanna Kimball, christened him Newel Kimball Whitney. Always pleased to bear his mother's maiden name, he insisted his family honor the Kimball name throughout his life. Perhaps it was because of his emphasis on both given names that at some point Newel Kimball Whitney became known to his family and friends simply as N. K.

When Newel Whitney turned 19, it was 1814, and the United States was still at war with Britain. He became an

army sutler, selling American soldiers food, military supplies, and a variety of everyday articles as he traveled with the camp along Lake Champlain in New York. In the final showdown of the war, the British sought to keep their American foes from getting supplies by specifically targeting sutlers with artillery fire. Many wagons and their drivers were destroyed. Because Newel bravely "took part in the engagement" by helping to get supplies to the troops, he lost his wagon with its property "by the war" but survived the onslaught himself.¹

After the war N. K. made a new start by following American troops across Lake Erie, where the army officially mustered out of service a large detachment in what would become Monroe, Michigan. His time in Monroe proved to be a turning point in his life due to his association with a Monroe merchant, Algernon Sidney Gilbert. Sidney Gilbert became Newel Whitney's business partner and friend.

Both men traveled to New York on business trips. These trips also brought N. K. Whitney into contact with Elizabeth Ann Smith, an 18-year-old who had settled in remote Kirtland, Ohio, only a few months before N. K. met her.

Ann (as she was known to family and friends) described their meeting and courtship: "In his travels to and from New York he passed through the country where we resided, and 'we met by chance,' became attached to each other, and my aunt granting her full approval, we were married after a courtship of reasonable length."²

Their courtship lasted three years, enough time for the couple to get to know each other quite well. As he continued to court Ann, Newel moved to Ohio in the fall of 1819, and his friend Sidney Gilbert joined him.

On October 28, 1820, Sidney Gilbert purchased property in Mentor on the edge of Painesville, just a few miles north of Ann Smith's Kirtland home. The property was in a good location, and Sidney immediately contracted to build a \$500 store, worth three to four times the typical operation in the state. Newel Whitney worked in the store with him. Sidney, however, ran into a succession of bad luck and lost his store to creditors. In 1821 Newel moved into Kirtland where he could better court Ann.



Business Ventures in Kirtland

In 1821 or 1822 Newel Whitney set up his first Kirtland store in a log cabin on the property of Ann's uncle Elijah Smith. The operation continued to grow. Ann recalled of these earlier years: "He accumulated property faster than most of his companions and associates. Indeed, he became proverbial as being lucky in all his undertakings."³

Newel's keen business mind saw the potential of an intersection in the north part of the township with some of the heaviest traffic in all of northeastern Ohio. He purchased Peter French's apple orchard on the northwest corner of the intersection on June 1, 1822, where he built what his family called their "Red Store." This small 20-by-40-foot store sharply contrasted with Sidney Gilbert's large operation. The two men would consistently differ in their business approach through the years: N. K. Whitney built small, while his friend Sidney Gilbert built large.

The following year Newel bought more land from Peter French a few hundred yards southeast of his first piece of property, and there he built an ashery. Frontier settlers brought wood to the Whitney ashery for money or credit. He used the wood to heat huge cauldrons of water that had been alkalized by running it through wood ashes gathered from farmers' fields and his own operations. The remains after the water boiled away made potash or the more refined pearl ash, used in making glass, in cleaning wool, and in other industrial processes. Newel Whitney shipped most of these chemicals in large barrels to factories in the East or Great Britain.

Within two months of buying the ashery lot, Newel K. Whitney married Elizabeth Ann Smith. Just west of and behind the Red Store the Whitneys built a modest home with a summer kitchen attached on the back. They painted their small frame house and placed a well-made fence around each of their properties.

In the fall of 1825 N. K. traveled to New York on a buying trip in time to bring his goods back on the day the last segment of the new Erie Canal opened. The opening of the canal marked the start of a major expansion of Newel Whitney's economic activities in Kirtland. He bought a quarter-acre lot across the road from his home and built a store a little more than 1,500 square feet that the family

called the "White Store." When Newel invited Sidney Gilbert to help him capitalize on this new opportunity, N. K. Whitney and Company was born.

Religious Involvement

While they busied themselves establishing a family and business, Newel K. and Ann Whitney were drawn to a Christian reformation movement in the region. Sidney Rigdon, a Reformed Baptist minister in neighboring Mentor, began baptizing a number of Kirtland residents into a movement that sought to restore primitive Christianity. Followers of this movement became popularly known as Campbellites. N. K. and Ann Whitney were drawn to the movement

because its "principles seemed most in accordance with the Scriptures."⁴

On September 22, 1829, exactly two years after Joseph Smith received the gold plates, the *Painesville Telegraph*, read in Kirtland, published an article under the heading "Golden Bible," announcing that someone in New York claimed to have seen the "spirit of the Almighty."⁵ During this same period Ann and N. K. had a singular experience while searching out the things of the Spirit with Sidney Rigdon's group.

Ann recalled: "It was midnight—as my husband and I, in our house at Kirtland, were praying to the Father to be shown the way, the Spirit rested upon us and a cloud overshadowed the house. . . . The house passed away from our vision. We were not conscious of anything but the presence of the Spirit and the cloud that was over us. . . . A solemn awe pervaded us. We saw the cloud and felt the Spirit of the Lord. Then we heard a voice out of the cloud, saying, 'Prepare to receive the word of the Lord, for it is coming.' At this we marveled greatly, but from that moment we knew that the word of the Lord was coming to Kirtland."⁶

In late October 1830 Kirtland's citizens were again confronted with news of the "golden bible" when four Latter-day Saint missionaries stopped in neighboring Mentor to visit Sidney Rigdon, who had been the spiritual leader of one of the missionaries, Parley P. Pratt. After reading the Book of Mormon, Sidney Rigdon took the missionaries to his various congregations, which was probably how they were first introduced in Kirtland. Their teaching had a



COURTESY OF LDS CHURCH ARCHIVES



Newel K. Whitney's business ventures included the White Store (above and below, top left) and an ashery (below, bottom). Church members also built a sawmill (below, top right) on Whitney's ashery property to prepare lumber for the temple. In recent years the Church has renovated or rebuilt these structures. Opposite page: Elizabeth Ann Whitney, about 1876, six years before her death.



dramatic impact on the entire village. Pratt wrote that “multitudes came together soliciting our attendance; while thousands flocked about us daily.”⁷

Of the missionaries’ visit Ann later wrote: “When I heard that these Elders were preaching without money, or remuneration of any kind, . . . and that they were opposed to all priestcraft, I felt an earnest desire to hear their principles proclaimed, and to judge for myself.”⁸

Ann believed the elders’ message was true. She shared it with her husband, telling him she planned on being baptized into the new faith. Newel asked her to wait until he had a chance to feel the same conviction, but Ann could not wait and was baptized a few days before her husband in November 1830. Some of the Gilbert family also joined the Church at this time.

Joseph and Emma Arrive in Kirtland

The new members continued meeting in Kirtland and soon received word that the Prophet Joseph had been commanded to gather the Church in Ohio. Joseph and Emma arrived in Kirtland early in February 1831. The Whitneys had been members for only a few months when they met the Prophet.

Ann Whitney later recorded this event: “Joseph Smith, with his wife, Emma, . . . drove up in front of my husband’s store; Joseph jumped out and went in; he reached his hand across the counter to my husband, and called him by name. My husband, not thinking it was any one in whom he was interested, spoke, saying: ‘I could not call you by name as you have me.’ He answered, ‘I am Joseph the Prophet; you have prayed me here, now what do you want of me?’ My husband brought them directly to our own house; we were more than glad to welcome them and share with them all the comforts and blessings we enjoyed.”⁹

Although the Whitneys were expecting the Prophet’s arrival in Kirtland, they perhaps were not expecting his manner of presentation. Their grandson later recalled that not only did the Prophet call Newel by name, but he also followed it with the unusual phrase “thou art the man.”¹⁰

The Smiths stayed at the Whitney home for some weeks, and Joseph reminisced that, while under the care of the Whitneys, his family “received every kindness and attention which could be expected, and especially from Sister Whitney.”¹¹

Bishop Whitney and the Missouri Problems

On February 4, 1831, Edward Partridge was called as the first bishop in the restored Church. Although called in Ohio,

Partridge served the Saints in Missouri with N. K. Whitney serving as his “agent” in Kirtland. On December 4, 1831, Newel was called to be bishop in Kirtland. Ann Whitney recalled that her husband “felt that it would require a vast amount of patience, of perseverance and of wisdom to magnify his calling.”¹²

The brief business relationship between Newel Whitney and Sidney Gilbert in Kirtland changed dramatically with the arrival of Joseph Smith and many Saints from New York. Sidney Gilbert left for Missouri in June 1831, after being commanded by the Lord to travel there with Joseph Smith and Sidney Rigdon (see D&C 53:5). Shortly after arriving in Jackson County, he was instructed to “establish a store” primarily to “sell goods without fraud, that he may obtain money to buy lands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance” (D&C 57:8).

While Newel K. Whitney operated the Kirtland store, Sidney Gilbert purchased a brick store at the prime intersection in Independence, Missouri. Sidney Gilbert’s store apparently relied heavily on the Kirtland enterprise. Despite the contributions of Newel and others, however, the Missouri store continued to struggle.

In July 1833 unrest developed in Jackson County. Sidney Gilbert was among the leading elders in Independence, Missouri, when the mob came into town and started destroying things, including merchandise from his store. He joined Bishop Partridge, Isaac Morley, and others in offering themselves to the mob to spare the Church, but their offer was rejected. Brother Gilbert was allowed to sell his remaining goods before he left, although financial records suggest many items were damaged and not marketable.

Church Headquarters at the Whitney Store

The Whitneys shared their home with the Smiths in February 1831, when the Prophet Joseph first arrived in Kirtland. In September of 1832, when the Smiths again needed a home, they moved into the “dwelling portion” of the White Store. The Church conducted business in other upstairs rooms. The School of the Prophets met there.

During early meetings at this store, many of the plans for Kirtland were developed and refined, and it was in the store that many of the discussions were held about building the temple. Even after Joseph and his family moved out of the store into their own home near the temple, the store continued to serve as a meeting place from time to time.



While the Smiths lived in the upstairs dwelling portion of the White Store (above, and below, bottom right), it served as Church headquarters. During meetings in other upstairs rooms (below, bottom left), Church leaders discussed plans for Kirtland, including the building of the temple. Stone from a nearby quarry (below, top) was used in the construction. Opposite page: The Kirtland Temple, photographed in 1905.



The United Firm of N. K. Whitney and Company

In the spring of 1832 Newel K. Whitney was in Jackson County, Missouri, with the Prophet when Joseph Smith received a revelation that brought N. K. further into Church financial operations (see D&C 82:11–12, 15, 17). This revelation instructed nine of the brethren “to manage the affairs of the poor.” It also permitted them “to have equal claims on the properties.”

The Kirtland enterprise of N. K. Whitney and Company along with the Missouri enterprise of Gilbert, Whitney and Company were part of the United Firm, with Brother Whitney serving as a manager of financial operations for the Church. Church members built a sawmill on the Whitney ashery property to cut lumber for the temple, and Whitney resources were used to help promote Church efforts.

The United Firm was not a common stock enterprise; each member of the organization was responsible for reimbursing the firm for resources used, and by early 1834 several members of the United Firm were heavily in its debt. In April the Lord directed the dissolution of the United Firm and that each of its members was to “have his stewardship set off to him.”¹³

After the United Firm was disbanded, Newel demonstrated his love for the leaders of the Church by helping them establish their own store to help pay the debts of temple construction. He also helped Joseph establish a store in Kirtland that operated in direct competition to his own establishment.

The End of N. K. Whitney and Company

In 1834 Sidney Gilbert was living in Clay County, Missouri, near the town of Liberty. An outbreak of cholera occurred in June, and Sidney was one of more than 70 who contracted the disease. He died from the painful disease on June 29, 1834.

Although N. K. Whitney kept his store profitable during the Church’s early financial struggles, he could not keep it entirely free of the problems others faced. Because the Church relied so heavily on his financial strength, when Brother Whitney encountered problems, the entire Church felt it.

Problems in Kirtland increased as dissension within the Church rose and combined with antagonism toward

members by outsiders. Despite these difficulties, the Whitneys remained in Kirtland long after others left and moved west only when they were commanded to do so.

In fall 1838 the Whitney family left Kirtland for Far West, Missouri, where N. K. had been called to serve as bishop of the newly formed stake at Adam-ondi-Ahman. While there the Whitneys and other Saints encountered heavy persecution and were driven into Illinois and forced to live in difficult circumstances.

Newel K. Whitney gathered his family to Utah in 1848 and served faithfully as Presiding Bishop over the Church. In September 1850 he complained of a severe pain in his side and became bedridden. Diagnosed with “bilious pleurisy,” he grew rapidly worse. On September 24, 1850, after 36 hours in bed, he died.¹⁴

After Newel’s death his brother Samuel was awarded control of the Kirtland property by the courts after describing himself as “a creditor . . . and also the nearest of kin within this State.”¹⁵ Thus, the title to all of N. K. Whitney’s remaining Kirtland property was transferred to Samuel, who sold it off piece by piece. Soon there was nothing left of the original holdings of Newel K. Whitney in Kirtland, Ohio. Over time the importance of N. K. Whitney and

Company to the financial survival of the early Latter-day Saints has been largely forgotten. But Church members today are still reaping blessings from the generosity and consecration of Newel Kimball Whitney. ■

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NOTES

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2. “A Leaf from an Autobiography,” *Woman’s Exponent*, Aug. 15, 1878, 41.
3. *Woman’s Exponent*, Aug. 15, 1878, 41.
4. Elizabeth Ann Whitney, *Woman’s Exponent*, Sept. 1, 1878, 51.
5. Painesville Telegraph, Sept. 22, 1829, 3.
6. Orson F. Whitney, “Newel K. Whitney,” *Contributor*, Jan. 1885, 125.
7. *Autobiography of Parley P. Pratt* (1985), 36.
8. *Woman’s Exponent*, Sept. 1, 1878, 51.
9. *Woman’s Exponent*, Sept. 1, 1878, 51.
10. Orson F. Whitney, *Contributor*, Jan. 1885, 125.
11. *History of the Church*, 1:146.
12. *Woman’s Exponent*, Oct. 1, 1878, 71.
13. *History of the Church*, 2:49.
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This article is condensed from “‘Thou Art the Man’: Newel K. Whitney in Ohio,” BYU Studies, vol. 42, no. 1, 2003, 74. For a complete listing of sources, please see the BYU Studies article.



Celebrate!

Through music, dance, and drama, Latter-day Saints are celebrating temple dedications, historical commemorations, and the sheer joy of the gospel.

BY LARENE PORTER GAUNT
Church Magazines

Orange! Yellow! Green! Red! A swirl of color filled an outdoor stadium in Ghana on January 10, 2004, as 2,000 youth in traditional African costumes danced in an awe-inspiring display the day before the dedication of the Accra Ghana Temple.

Playing simple musical instruments like those of their ancestors, these Latter-day Saint youth performed music and dances based on folktales of western Africa. The event in Ghana was the first of five celebrations held throughout the world in 2004 in honor of temple dedications or rededications.

The following month in Anchorage, Alaska, Latter-day Saints radiated the same spirit of joy as they celebrated the rededication of their temple. Dressed in costumes that harkened back to their past, 600 Church members performed an original musical program honoring the cultural heritage of native Alaska.

The largest of the 2004 celebrations took place on

Alaskan members honored their past and looked to their future in the program prior to the rededication of the Anchorage Alaska Temple.

February 21, prior to the rededication of the São Paulo Brazil Temple, when 8,000 Latter-day Saints and 1,200 missionaries sang and danced in a steady rain for 60,000 spectators in Pacaembú Stadium. Thousands more throughout São Paulo watched the celebration via satellite broadcast. After a thunderous rendition of the Brazilian national anthem by the nearly 70,000 present, emotions and spirits ran high as a huge Brazilian flag waved over the stadium.

In Denmark, on May 22, 2004, the simple words of a powerful solo, “Come light, come truth,” opened the production *A Bridge of Faith* for 4,000 people on the eve of the dedication of the Copenhagen Denmark Temple. Latter-day Saints from Denmark, Sweden, and Iceland, dressed in medieval costumes, sang original music as if it were a plea from those who lived in the Middle Ages. Their performance dramatized how the restored gospel and the building of a temple became the “bridge of faith” that led them to light and truth.

In New York City’s Radio City Music Hall just three weeks later, thousands of teens reflecting the diverse ethnic mix of the larger Manhattan area energetically





The sounds of traditional African instruments (above) and the voices of members (left) filled the air as Latter-day Saints celebrated the dedication of the Accra Ghana Temple.



sang, danced, and performed numbers from an array of Broadway plays. The June 12, 2004, celebration was held on the eve of the dedication of the Manhattan New York Temple. A capacity audience of 5,300 thrilled for two hours to the colorful costumes,

sparkling dance routines, and familiar show tunes.

In the Merriest Spirit

These celebrations have their roots in the Church's pioneer past and ignite in the imagination scenes of Latter-day Saint pioneers dancing with hand-clapping, skirt-swishing enthusiasm at the end of the day.

Of such an event, one pioneer wrote: "A blazing fire would roar, and fifty couples, old and young, would join in the merriest spirit . . . [to] the rival revelry of the solitary fiddle."¹

Perhaps the earliest example of the desire to add pageantry to Church celebrations came when the Prophet Joseph Smith welcomed the formation of the Nauvoo Brass



Band. Formed in 1842 to accompany the public drills of the Nauvoo Legion, it soon became known as Pitt's Brass Band, named after its leader, William Pitt. The band played for socials, concerts, steamboat excursions, arrivals of important people, and patriotic events. The energetic music created by fifes, fiddles, drums, and horns filled hearts with toe-tapping excitement or poignant fervor, depending on the occasion.

Later, when the musicians were settled in the Salt Lake Valley, Pitt's Brass Band was usually found among those who welcomed travel-weary wagon train companies upon their arrival in the valley. When the Salt Lake Temple site was dedicated in 1853 and the cornerstone laid on April 6 of that year, two brass bands provided the music.

One Latter-day Saint in 1847 summed up the benefits of these lively celebrations by saying: "I am fond of these pastimes, they give me the privilege to [put] everything off . . . that my body may exercise and my mind rest. What for? To get strength and be renewed and quickened



Above: Costumes reflecting cultural heritage are an important part of every celebration, including this one in Manhattan, New York.

Left: Vibrant song and dance numbers filled the stage in Radio City Music Hall as youth performed prior to the dedication of the Manhattan New York Temple.

and enlivened and animated, so that my mind will not wear out.”²

The “Dancingest Denomination”

Major historical commemorations, such as the 50th, 100th, and 150th anniversaries of the Church, help Latter-day Saints examine their past and celebrate their heritage. The longest ongoing tradition of celebrations in

Church. In 1959, when 8,000 participated in a dance festival, a reporter dubbed Latter-day Saints the “dancingest denomination.”³

But even larger festivals followed. In 1985, for example, 10 years after President Spencer W. Kimball (1895–1985) announced that festivals would be held regionally, 13,000 Church members



Youth such as these in New York (far left and below) and Brazil (left) developed friendships as they performed together in multistake programs.

the Church centers on Pioneer Day, the anniversary of the day the first pioneer company entered the Salt Lake Valley—July 24, 1847. The date has been celebrated by Latter-day Saints every year since. On the jubilee (50th) anniversary in 1897, the celebration lasted six days. Today, Pioneer Day is celebrated worldwide with pageants, parades, music, and dance.

The pinnacle of Latter-day Saint celebrations in the 20th century had to be the great dance festivals held in Salt Lake City between 1922 and 1975. Held in June in conjunction with the Mutual Improvement Association (MIA) conference, these festivals were made up of the best dance, drama, and music productions from throughout the





performed in a regional dance festival in southern California before an audience of 100,000.

A Tremendous Generation

Now the First Presidency, under the leadership of President Gordon B. Hinckley, has called for a revival of these gala celebrations. On February 19, 2004, a letter to local Church leaders informed them that they and the members over whom they preside “may . . . be invited to participate in events held in conjunction with special occasions such as temple dedications and historical commemorations.” The letter also encouraged local leaders to hold stake and multistake events. It noted that these experiences—“music, dance, drama, speech, sports, [and] visual arts”—help provide “a sense of unity and opportunities to develop friendships, especially among the youth.”

Elder F. Melvin Hammond of the Seventy, adviser to the Music and Cultural Arts Division of the Priesthood Department, reiterates this important aspect of activities: “President Gordon B. Hinckley has counseled us to make

sure that every member has a friend. Our youth today have a special need for good friends who are active in the Church. As youth work and perform with others who share their values, they realize that they are not alone. They see the happiness of their peers in living the gospel, and their own desire and commitment to do the same grows.”

Many Church leaders today remember the effects these cultural activities had in their own lives. Elder Hammond recalls: “Although I wasn’t experienced in dancing, I participated with 3,000 other Church members in expressing my love for the gospel. I felt part of something much bigger than myself. That was an important moment in my young life.”

David Warner, director of the Church’s Music and Cultural Arts Division, observes: “As we hear reports of cultural arts activities throughout the Church, we note that successful efforts always strengthen the participants and their families. For youth, this strengthening comes as they have fun together, organize their time, develop their talents, and make sacrifices to serve. What they learn in the process prepares them for future responsibilities as missionaries,

Left: Dressed like early Alaskan settlers, LDS youth celebrate the courage and adventurous spirit of those who were drawn to the area.

Below: The American Fork Brass Band, about 1866.

Below: An all-girl dance festival in Salt Lake City in 1945.

Below right: Two of thousands who danced in the 1964 dance festival with the theme "Beyond the Blue."



Above: The 1925 jubilee parade in Salt Lake City.



parents, and leaders in the Church. Most importantly, as youth seek the Spirit of the Lord to uplift and inspire others, they receive that Spirit more abundantly in their own lives."

Praise and Thanksgiving

Such blessings can be felt by young and old alike. "Woven through these grand activities are very personal experiences where hearts are touched and testimonies strengthened," says Brother Warner. "Raising their voices in song or witnessing youth joined in dance, members of the Church remember the hand of the Lord in their own lives and the lives of their forebears. They feel gratitude for their rich cultural heritage and rejoice in being a Latter-day Saint. In doing so, they let their light shine before friends and neighbors and extend a powerful invitation to come and enjoy the blessings of the restored gospel."

As temples continue to be built throughout the earth and special historical anniversaries of the Church are celebrated, that light will continue to shine. As in times past, it will be carried forth by faithful members of the Church who follow the commandment in Doctrine and Covenants 136:28 to "praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving." ■

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Integrity & Values

*A Discussion with
Elder Robert D. Hales*



PHOTOGRAPH BY CRAIG DIMOND

Recently Elder Robert D. Hales of the Quorum of the Twelve Apostles met with a member of the Church magazines staff to discuss integrity and values. Here is a portion of their discussion.

Church Magazines: In a world of shifting values, how can members continue to live by standards of honesty and integrity?

Elder Hales: You have to really understand who you are. When you look in the mirror, you have to be able to answer the question, who am I? and to know what your standards are.

I've previously told the story of a fighter pilot I knew who was supposed to receive training in emergency procedures. During this process the instructor teaches you what to do in a particular emergency situation, and you learn

how to bail out of the airplane if you need to. This pilot would put his arm around the instructor and say, "Check me off for three hours of training." Then he would go to the golf course or the swimming pool.


The instructor asked the pilot what he was going to do in an emergency situation. The pilot responded, "I'm not going to be in an emergency. I'm never going to have to bail out." Sometime later there was a fire in his plane, and he didn't bail out. His plane crashed to the ground, and he was killed.

The time to start learning your emergency procedures is not when the fire warning light comes on. You must decide beforehand what your standards are and how you are going to respond to a situation. You have to decide whether you will hold to your standards or give in to the desires of your employer or to your own desires for profit or personal gain.

Church Magazines: Some would say you can't live by a strict ethical code and do well in the business world. Can a person with integrity truly succeed?

Elder Hales: Certainly, but you'd better be very good at what you do. Some of your associates will not understand your values and may resent you. Others will respect you for it. But individuals who are not ethical, who are selfish and greedy and hungry for power, will pay the price in the end.

We see this all the time: fine young men and women with integrity who get to Wall Street and then break down and abandon their standards. It's because of greed, insatiable greed. As they start to become successful, they decide they would like a summer home, then they'd like a boat, then they'd like a home in the Caribbean, then an airplane. They are never satisfied, and they become obsessed with



accumulating more and more. They lose their priorities, and then they lose their marriage, their family, and eventually they lose who they are.

Church Magazines:

How can greed be prevented?

Elder Hales: One of the great blessings of tithing is that it helps prevent greed. It is best to start paying tithing early. For example, if you learn about tithing as a child but wait until you become a teenager before you pay it, then you may want to start saving money for a mission, and you may think, “Why pay it now?” So you go on your mission, and then you come back and you’ve got school to pay for; then you’re newly married and your family starts growing and you don’t have much money to cover your expenses. Then eventually you start making more money, and you think, “I can’t pay that much for tithing!” It becomes more and more difficult the longer you wait. Decide to pay your tithing now; don’t put it off. It only becomes more difficult.

The beautiful part for me is that money will never possess you if you can let some of it go for tithing and other worthy causes, such as your community or other charities.

I also believe in donating a portion of one’s time. If you share your time and your income, you will not become selfish. On the other hand, if you always put yourself first, you make terrible mistakes, and it affects everything else.

Church Magazines: Can you explain a bit more how each of our decisions affects the next?

Elder Hales: This cumulative process occurs when people lose their standards. They say, “I’ll just have one social drink.” Taking one drink makes it easier to take the second, and they keep rationalizing their behavior, and eventually they lose their priesthood, the influence of the Holy Ghost, and their values. It’s all cumulative. Pretty soon they’ve lost everything.

You don’t know that the first drink may lead you to become an alcoholic.

You don’t know that the first pornographic image you

You have to really understand who you are. When you look in the mirror, you have to be able to answer the question, who am I?

look at may become an obsession and may take your life from you—your mind, your spirit, your body. You may think, “I can take one extra pill, right? That isn’t going to hurt anything.” I’ve known men who take 20 or 30 pain pills in a day, and they’ve been hooked for years.

I once met with a man who was a leader in the Church in his community. He was a good man and had a great family. Because of his professional background he was commissioned by the federal government to be on a committee to determine what kinds of materials were obscene. He decided that if he was going to do this, he’d better see the range of things they were looking at to see where the line should be drawn. But he got hooked on this material. And then he was released from his Church calling. He no longer held the priesthood, and he no longer was married to his sweet wife.

Before they divorced, I met with him and his wife, and I asked them, “How did this come about?” He answered, “I started bringing it home.” His wife said, “He would come home and wouldn’t even have dinner with us. He would take a sandwich into his den, and he would view this material. It totally obsessed him.”

The man told me, “The one thing I want you to teach more than anything else is that pornography is all-consuming. When I started, I had never seen it before. But after I had my first experience, it would not leave my mind.”

So as I said before, you have to decide what your standards are before you ever confront a situation. You have to decide, “I’m never going to have my first pornography experience on the Internet or anywhere else.” Questionable material may pop up on your computer all the time. What do you do? You get rid of it. You delete it. You’ve got to have a delete button in your life. You shouldn’t have to sit there and say, “Should I look at this, or should I not?” You can’t rationalize and say, “Well, maybe just once. Maybe I ought to experience or see a little of it so I know what it is.”

Church Magazines: The same concept could apply to other areas besides pornography.

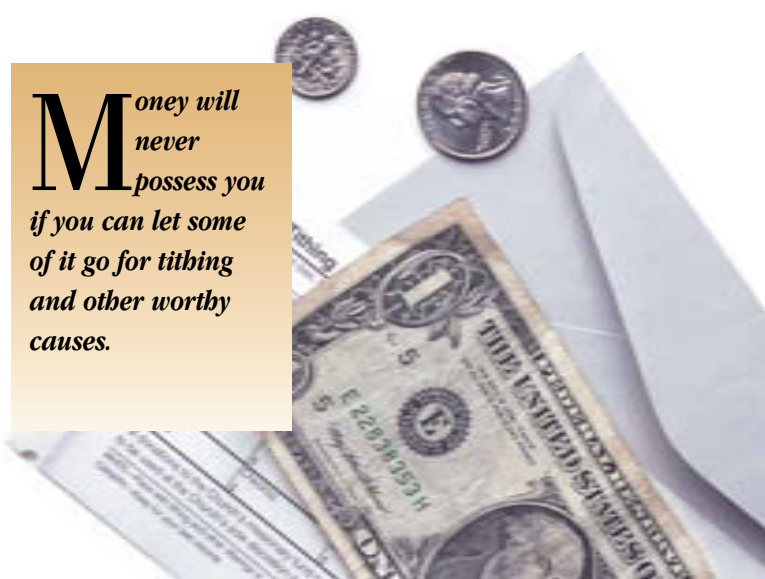
Elder Hales: Yes. You say to yourself, “I’m never going to have my first cigarette, I’m never going to have my first drink, I’m never going to say my first swear word.”

Church Magazines: Some would argue that you’re not really free if you don’t try some of these things.

Elder Hales: They don’t understand what freedom really is. I am a great believer in agency. Going back to the beginning of time, when we were in the Council in Heaven, we all had to choose what we were going to do. One-third of our brothers and sisters chose to follow Lucifer. The rest of us chose to follow Christ. We chose agency. When you look at corrupt government, evil societies, or whoever the dictatorial individual is, you realize that agency must be very important if their evil behavior was allowed.

You have to have agency to choose between good and evil. So we say, “I understand I’m free to do what I want. I’m my own person. I have agency.” It’s true that we are free to make our own choices, but we’re not free to choose the consequences of those choices. Once you understand that, you begin to understand that there is a great price to be paid for agency. Those people who think agency means “I can do whatever I want whenever I want” do not understand. They may be able to do what they want, but they can’t choose the consequences.

We also have to say, “What are the eternal consequences? What should the eternal perspective be?” And that’s what I would hope—that every time we make an important decision, we say to ourselves, “What is the effect of this decision on my eternal progression?” Then many of the decisions become easy and clear-cut, because you then say, “I know who I am; I’m a child of God. I know where I’m going, and I know what I must do to achieve that eternal goal.” And with every decision you make, you say to yourself, “Does it move



Money will
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causes.

me closer to that goal or away from it?"

Church Magazines: How can you stand up for your standards while respecting the fact that those around you may have different standards?

Elder Hales: I don't think you flaunt it. By your very conduct, people will know who and what you are. They will know what you will accept and what you won't accept. It's how you dress, it's your demeanor, it's how you conduct yourself.

I have great friends who aren't members of the Church. I enjoy their intellect; I enjoy their company. They're good people. I think the people you choose as your friends in the workplace and in your life make a huge difference. If you have to change your conduct to suit them, they aren't your friends. You're in servitude.

There are two things about friendship that I have learned. One is, good friends do not make you choose between their way and the Lord's way. Second, good friends make it easier for you to stay on the strait and narrow path and to gain eternal life. In other words, when you are in their presence, it's easier for you to live properly. If you have friends who encourage you to compromise your principles, you have to ask yourself, "Why are they my friends? Is it so I can be popular?" We aren't here to be popular. We are going to have to stand by ourselves and be alone in many cases. Leadership is lonely. And sometimes, when you hold to your beliefs, you may not be popular. Some may be upset at the values you have.

Church Magazines: Is there anything else you would like Church members to understand about integrity and values?

Elder Hales: What I would emphasize more than anything else is that Church doctrine remains constant. It used



Good friends
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to be that the Church and the world weren't very far apart. Now the world is accelerating downward fast. There are many who would like to have the Church be a few steps behind the world but moving with it. But wherever the world goes, however deviant it becomes, the Church will remain constant. Once you understand that, you understand that you can't do something just because it's popular. You don't base everything on where the world is. You decide who and what you are. Then people either accept you or reject you on that basis. That goes back to the friendship discussion. If they reject you, you don't need to reject them. But you do not let your conduct be determined by the world. ■



HELPS FOR HOME EVENING

1. After reviewing the pilot story, invite family members to suggest some "emergency procedures" for keeping gospel standards. Have them find and discuss Elder Hales's suggestions for maintaining integrity.

2. Take turns asking and answering the questions Elder Hales answered. Use his ideas as you discuss each question. Make a family plan for living gospel standards.

BELIEVING IS SEEING

BY DON L. SEARLE
Church Magazines

A group of blind members in one Louisiana ward have found that spiritual sight comes through faith and obedience.

When Bishop Kyle Anderson of the Ruston (Louisiana) Ward calls on one of his leaders in a ward council meeting, he does not point or nod. Some of them would not be able to see him. They are blind.

But when the bishop makes a spiritual point, they can see it very well. Spiritual insight, they say, comes for them through faith and obedience,



as it does for any member of the Church. And that is what they would like other members to understand about them: they have no special spiritual gifts just because they are blind, but given the same opportunities as other members, they can develop spiritual abilities in the same ways.

Ruston is the home of the Louisiana Center for the Blind, operated by the National Federation of the Blind. Members employed or studying at the center often serve in the ward. In mid-2004, for example, these included Jeff Pearcy, high priests group leader; Zena Pearcy, ward birthday secretary; Wayne Pearcy, son of Jeff and Zena and an assistant in the presidency of the priests quorum; Brian Dulude, elders quorum president; Brook Sexton, first counselor

PHOTOGRAPHY BY DON L. SEARLE. EXCEPT AS NOTED

in the Young Women presidency; Rebekah Jakeman, second counselor in the Young Women presidency; and Mary Jo Thorpe, teacher improvement coordinator.

This group prefers the term *blind* to the widely used *visually impaired*. They recognize that there may be varying degrees of vision loss, but in practical terms, *blind* is the daily reality they live with.

"I consider blindness an inconvenience," says Jeff Percy. He stresses that if you have the tools of the task, you can do the job. For example, he teaches cooking at the center for the blind. His students learn to use ordinary ingredients in ordinary packages and the same kitchen appliances used by any other cook. The only concession to blindness is the braille labels on some cans and packages.

Likewise, Brian Dulude says, a blind member who seeks the companionship of the Holy Ghost can do everything in the Church that anyone else can do. "The Holy Ghost will help you accomplish whatever you are called to do."

In that spirit, Brother Dulude teaches the students at the center for the blind how to maneuver around obstacles as they travel through life. He teaches "Orientation and Mobility"—cane travel—by literally taking to the streets, coaching students to find ways to get past physical obstacles they meet. "I teach students to solve problems. When they get through," he says, "they'll know Ruston pretty well, but they'll also be able to go back home and learn their way around there."

Rebekah Jakeman, who was Brother Dulude's pupil, describes some of the techniques a blind person using a long cane masters to get around obstacles. She points out that in crossing a street it is possible to feel the crown of the roadway and know when you have passed the center. It is possible to feel water or other kinds of surfaces and know what you are approaching. The cane becomes an extension of the physical senses.



PHOTOGRAPH BY KYLE ANDERSON

Far left:
Rebekah
Jakeman
practices cane
travel, with
instructor Brian
Dulude trailing.
Top: Rebekah uses
a radial arm saw.
Dark goggles
prevent students at
the Center for the
Blind from relying on
any residual sight.
Right: Wayne Percy
practices his trumpet.

Bishop Kyle Anderson (left) with blind members serving in Ruston Ward: Mary Jo Thorpe, Wayne Percy, Brian Dulude, Zena Percy, Brook Sexton, Jeff Percy.



PHOTOGRAPH BY PAULA ANDERSON

It is the same in spiritual endeavors, she says. Blind people who receive callings in the Church learn to magnify them by using alternative techniques. She draws a comparison in terms of a common cultural difference. In western society, people eat certain foods and use a fork. They may never consider other alternatives. But in Asian societies, people are accustomed to other foods, eat them with chopsticks, and get along very well. "Sometimes in the Church I think we need to realize that blind people can use 'chopsticks' and get along fine."

Zena Percy offers a simple example. Some years ago she served as Primary president in the ward where her family lived. During sharing time, she could not call on children simply to raise their hands. So she asked them to raise their hands and then asked teachers by name to choose someone from their class to respond.

The Percys' son Wayne uses alternative techniques to solve problems both in and out of the Church. A skilled trumpet player who has learned by ear, he marches in his high school marching band. He has to listen to the people on either side of him in order to be able to stay in line. Sometimes it is difficult. But he says it is no more difficult than learning a new route of travel off the football field; there, too, he has to memorize certain routines to go places.

At the sacrament table, he reads the prayers in braille. He prefers not to rely solely on memory. "Sometimes the Spirit is really strong up there, so I feel it is better to read it." That way he won't make an error in a prayer.

Brook Sexton, now working in Hawaii, says there is nothing wrong with priesthood leaders asking blind members where they feel they could serve. But the answer from the members may be that they will serve anywhere they are called. Do other people accept blind members as teachers and leaders? Sister Sexton's answer is that they do if the teacher is prepared. The young women in Ruston accepted her well. "Because I am confident, because I believe in myself, they trusted me to be a leader."

Mary Jo Thorpe says blind members are sometimes seen as "amazing" simply because they can do things that sighted members do. Instead, they should be *expected* to do the same things. They need to stretch their spiritual and intellectual capabilities just as any other member does. (She acknowledges, however, that she and others like her are role models for blind children at the summer camp where she worked in Ruston. The children need to know blind people who have been successful in school and who hold productive jobs.)

Rebekah Jakeman offers an example of growth that can come through a calling. While she and her husband were at Brigham Young University in Provo, Utah, in 2003–4, Sister Jakeman served in the Relief Society presidency of a student ward where all of the presidency were pregnant. The president and second counselor both had their babies shortly after Sister Jakeman, leaving her to carry out the presidency's assignments almost on her own. She developed ways to fulfill her assignments and learned to rely on the help of other sisters. "I just had to figure out ways to

get things done,” she recalls. “I think I found at that moment that blindness wasn’t the issue but that as members of the Church we need each other.”

Some people with partial or total vision loss may try to hide their blindness, not wanting to be thought of as different from or less capable than others. Several members of the Ruston group say that finally acknowledging their blindness was liberating, allowing them to move toward adapting to their own challenges in life.

Unlike the other blind members in the ward, Sister Jakeman was not born blind. She lost her sight over time, the last of it fading away not long before she married her husband. The experience was very difficult; for a time, she harbored much anger. She recalls seeing the Church film *The Testaments: Of One Fold and One Shepherd* before her vision was gone and being angry at the final scene, in which the Savior heals a blind man. She had long prayed for such a healing in her own life, and it did not come. But Sister Jakeman says she has since learned to reconcile her feelings with the gospel and to experience the Savior’s love in her life. “The Spirit sees our inner hearts. As an individual I have started to realize that *everyone* needs Christ. In our society, we put way too much emphasis on physical perfection.”

Sister Sexton points out that the confidence she feels in being able to function in life comes not from any particular kind of training or from her own intelligence but from her faith in Jesus Christ and His Atonement. It is comforting to know that when she accepts a calling given by inspiration, the Holy Ghost will help her magnify it if she prepares properly.

Jeff Percy says, “I would like people to observe what blind members can do and trust their abilities rather than automatically looking for a deficit.”

Bishop Anderson learned quickly to

overlook any possible deficit and see these members of his ward as great assets. “They have testimonies of the gospel,” he says. “They are well educated. They have all the needed skills. All the qualities that are needed in a good teacher and leader are there.” The only help they may require is with transportation.

Zena Percy says, “I’m so happy that the Church stresses over and over that we are all equally loved by Heavenly Father.” When leaders think in terms of finding opportunities for individuals to serve, she adds, no one has to miss out on the growth that comes with a calling. ■



Jeff Percy (right) teaches student Phil Temple how to use a barbecue grill.

HOW OTHERS CAN HELP

Here are some things we can do to help those who have lost their sight:

As an Individual

- Identify yourself when greeting someone who is blind.
- Know the individual’s needs and abilities. She may not want assistance. But when not using a cane, she may appreciate your offering an arm or an elbow to help.
- Talk directly to the individual who is blind; do not ask questions through someone else.
- Offer transportation.
- Offer to read aloud visual aids or information written on the chalkboard.

As a Teacher or Leader

- Remember, the blind cannot read printed agendas, bulletins, and classroom handouts. Offer to read aloud or record special materials for them.
- Be sure that your members have access to materials for the blind listed in the Church Materials Catalog. These materials are available in various formats (half- and standard-speed recordings, compact discs, braille) and in electronic form at www.lds.org. Be sure a braille hymnbook is available.
- Preview videos used in teaching. Portions may need verbal description.
- Arrange to accommodate a guide dog as necessary. Guide dogs must remain beside their masters.

ONCE OR TWICE IN A THOUSAND YEARS



BY ELDER BRUCE R. McCONKIE (1915–85)
Of the Quorum of the Twelve Apostles

Bruce R. McConkie was born on July 29, 1915, at Ann Arbor, Michigan, to Vivian Redd and Oscar Walter McConkie. He was sustained to the First Council of the Seventy on October 6, 1946, and was ordained an Apostle on October 12, 1972. He died on April 19, 1985, at Salt Lake City, Utah. This eloquent testimony of the Restoration was delivered in general conference.

Now and then in a quiet garden, or amid the fires and thunders of Sinai, or inside a sepulchre that cannot be sealed, . . . the Lord intervenes in the affairs of men and manifests His will relative to their salvation.

Once or twice in a thousand years—perhaps a dozen times since mortal man became of dust a living soul—an event of such transcendent import occurs that neither heaven nor earth [is] ever thereafter the same.

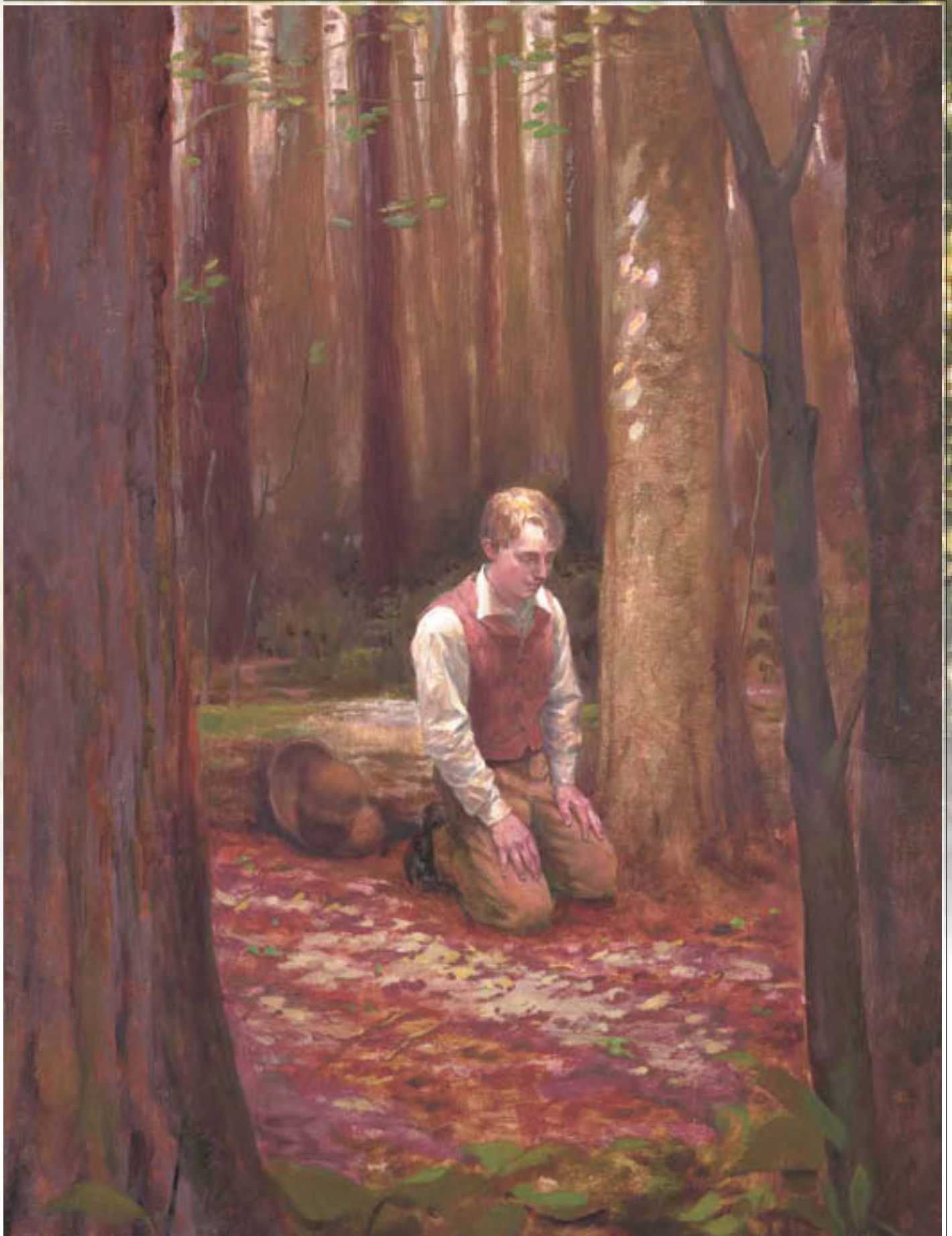
Once or twice in a score of generations the hand from heaven clasps the hand on earth in perfect fellowship, the divine drama unfolds, and the whole course of mortal events changes.

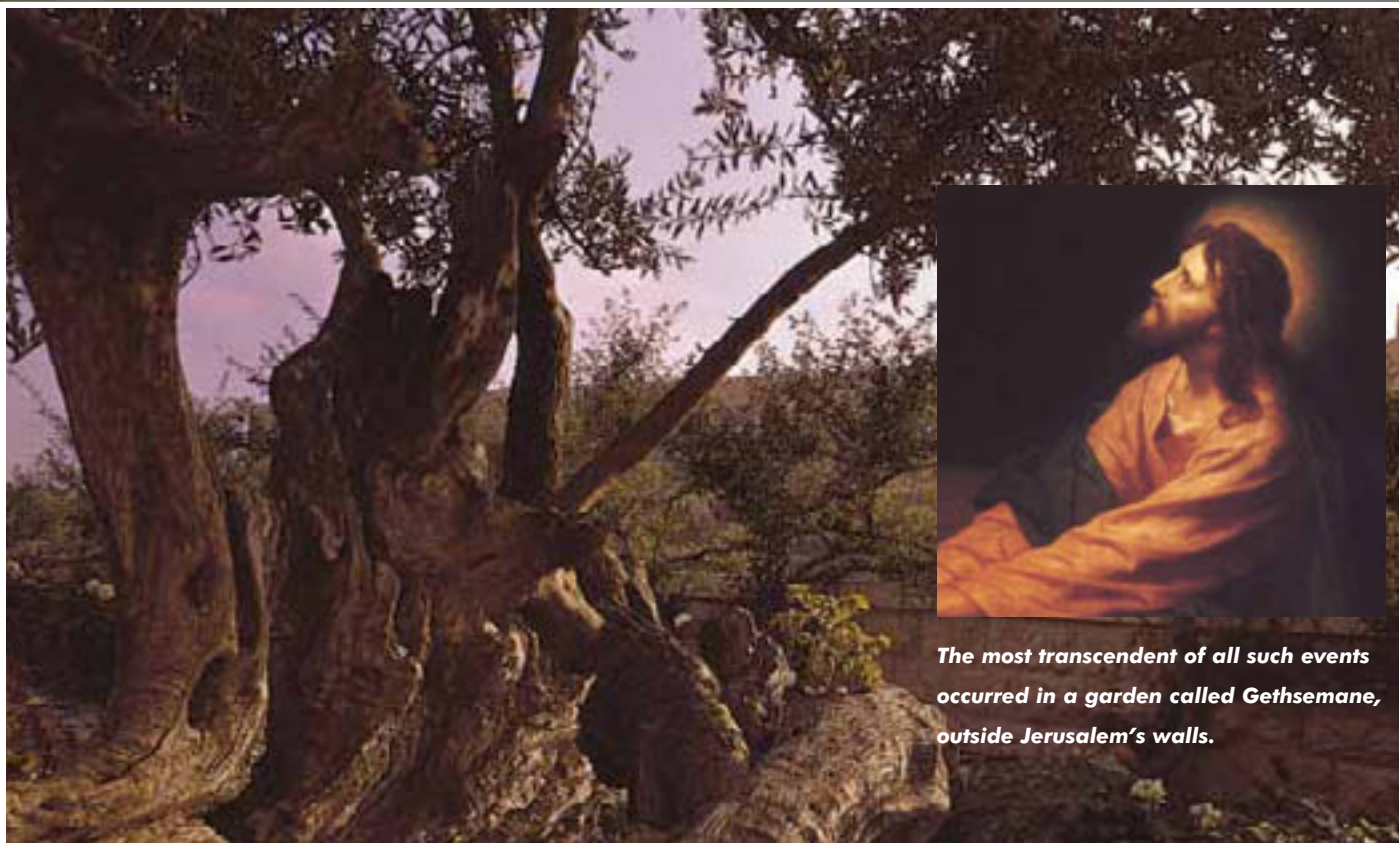
Now and then in a quiet garden, or amid the fires and thunders of Sinai, or inside a

sepulchre that cannot be sealed, or in an upper room—almost always apart from the gaze of men and seldom known by more than a handful of people—the Lord intervenes in the affairs of men and manifests His will relative to their salvation.

One such event took place six millennia ago in a garden which was planted eastward in Eden when the man Adam and the woman Eve fell that men might be. Another such event altered the course of history when an aged prophet believed God and built an ark wherein he and seven others, out of all the inhabitants of the earth, were saved from a watery grave.

The most transcendent of all such events occurred in a garden called Gethsemane, outside Jerusalem's walls, when the Chief Citizen of planet Earth sweat great drops of blood from every pore as He in agony took upon Himself the sins of all men on conditions of repentance. Yet another of these events, destined to affect the life and being of every living soul, happened in the Arimathean's tomb when the sinless spirit





The most transcendent of all such events occurred in a garden called Gethsemane, outside Jerusalem's walls.

of the one perfect man returned from the paradise of God to inhabit again—this time in glorious immortality—the pierced and slain body that once was His.

But the occurrence of which we desire more particularly to speak, and which ranks in importance alongside the greatest verities of revealed religion, is one that took place in a grove of trees near Palmyra, New York, on a beautiful, clear day early in the spring of 1820. Was it on the sixth of April? Perhaps—such at least is the tradition. But be that as it may, what transpired at that time was destined to affect the salvation of the billions of our Father's children who should live on earth from that day to the great winding up scene when the Son shall deliver up the kingdom, spotless, to His Father. . . .

As we approach with awe and reverence, in the spirit of worship and thanksgiving, the heaven-sent miracle of that bright morn, let us view first the setting in which the heavens would be rent and the miracle wrought.

Apostasy Reigned

That year of grace, 1820, [was] like the 1,400 years which preceded it. . . . It was a day of spiritual darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains. . . . Gifts, signs,

miracles, and all the special endowments enjoyed by the saints of old were no longer the common inheritance of those in whose hearts religious zeal was planted. There were no visions, no revelations, no rending of the heavens; the Lord was not raining down righteousness upon a chosen people as He had done in days of old.

. . . There were no legal administrators whose acts were binding on earth and in heaven. That gospel preached by Paul, and for which Peter died, was no longer proclaimed from the pulpits of Christendom.

In short, apostasy reigned supreme; it was universal, complete, all pervading. The religion of the lowly Nazarene was nowhere to be found. All sects, parties, and denominations had gone astray. Satan rejoiced and his angels laughed. Such were the social and religious conditions of the day.

But in the wisdom of Him who knoweth all things, who rules supreme o'er earth and hell, the hour had come for the promised Restoration. Eighteen twenty was to be the year when the Great Jehovah would commence the restitution of all things spoken by the mouth of all the holy prophets since the world began. The covenants made with Abraham, Isaac, and Jacob concerning their seed were about to be fulfilled.

When the season comes to plant and harvest, the Lord of the vineyard sends the needed husbandmen. The

Lord's work among men is done by men; choice and selected souls become His servants. And so at the time appointed came Joseph Smith Jr., the man appointed. This spiritual giant of whom it is now said, "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it" (D&C 135:3)—this foreordained prophet came to usher in the Lord's great latter-day work.

When the Lord needed an Enoch to build Zion, a city of holiness, Enoch was there. When He needed a Moses to stand as the great lawgiver in Israel, Moses was there. When the time arrived for the promised Messiah to give His life [as] a ransom for many, the Great Deliverer was there. And thanks be to God, when the hour arrived to usher in the dispensation of the fulness of times, there was Joseph Smith, the mighty prophet of latter days.

To him the Lord said, "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand" (D&C 122:1–2).

It was 1820; the man and the hour joined hands. The vision was soon to be, and the burning flames of gospel truth would then consume the briars and weeds of sectarianism that encumbered the Lord's vineyard.

Joseph's Question

To prepare for the day of burning which was to be, a spirit of religious concern and unrest swept the frontier areas where the Lord's future prophet dwelt in peaceful obscurity. The ministers of a decadent Christendom plied their trade with fanatical valor. Their cries went forth, " 'Lo, here is Christ,' and, 'Lo, there' " [see Joseph Smith—History 1:5].

Each professor of religion used all his powers of reason and sophistry to gain converts to his particular system of salvation. Feelings were intense; bitterness welled up in many hearts. A "war of words and tumult of opinions" spread rancor and division among the people [see Joseph Smith—History 1:10]. In the midst of these contentious times, God's future prophet often said to himself: "What is to be done? Who of all these parties are right; or, are they

all wrong together? If any one of them be right, which is it, and how shall I know it?" [Joseph Smith—History 1:10].

It was at this critical point that divine providence caused a ray of living light to shine forth from God's holy word and enlighten the heart of the troubled truthseeker. . . .

The boy Joseph—then in his 15th year and who but 24 years hence would die a martyr's death for what he was about to see and for the witness which he bore of it—read in the book of James a verse of scripture destined to be the most influential single verse of holy writ ever to flow from a prophetic pen. . . .

These are the words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it

shall be given him" (James 1:5).

Simple, easy, pure words—words which set the stage for all men in all ages to learn the mind and will of Him who made them; words dictated by the Holy Ghost to one of the last New Testament prophets; words which would sink into the heart of the first prophet of latter days and be the means of ushering in the greatest of all gospel dispensations!

Dost thou, O man, lack wisdom? Wouldst thou know which of all the churches is right and which thou shouldst join? Is there a need in thy life for more knowledge than thou now hast? Wouldst thou break the barriers of time and space and view the visions of eternity?

Then ask of God; seek His face; rely upon thy Maker; turn to Him who is the source of truth and the fountain of all righteousness!



A spirit of religious unrest swept the frontier areas where the Lord's future prophet dwelt in peaceful obscurity.

But there is a condition attached, a proviso that must accompany thy pleas. James says, “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

“For let not that man think that he shall receive any thing of the Lord” (James 1:6–7).

And so at this turning point in history . . . young Joseph was guided of God to ponder those words which would usher in the greatest era of light and truth ever to exist on earth.

“Never did any passage of scripture come with more power to the heart of man,” the young prophet would say later, “than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again” [Joseph Smith—History 1:12].

Such are the ways of God and such are the workings of His Holy Spirit. With a power that none can know save those whose souls are tuned to the Infinite, the words of James sank into the heart of the great prophet of latter days.

Of the religious controversy which was pouring venom and confusion throughout the whole area, Joseph Smith said, “The teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question [of which church was right] by an appeal to the Bible” [Joseph Smith—History 1:12].

He must ask of God, as all men must, and ask he did. He walked a short distance from his country home to a secluded place in a grove of trees. There, alone, he knelt and prayed, pouring out his soul to his Maker, offering up the desires of his heart to God.

Satan’s Opposition

This was the hour of destiny and hope. Amid the gloom of apostate darkness a light would shine forth. Creation’s decree, the great proclamation—“Let there be light”—was

to be issued anew. The light of the gospel, the light of the Everlasting Word, would soon shed its rays o’er all the earth.

But great things do not come easily; events that shake the earth run into mountains of resistance. There is an opposition in all things; every person who seeks to find the true Church runs counter to the ways of the world. Joseph Smith was no exception.



“Just at this moment of great alarm, I saw a pillar of light exactly over my head.”

As he prayed, the powers of evil fought back with satanic terror. “I was seized upon by some power which entirely overcame me,” he said, “and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction” [Joseph Smith—History 1:15].

Such are the ways of Satan that when the God of heaven seeks to send the greatest light of the ages into the world, the forces of evil oppose it with the deepest darkness and iniquity of their benighted realm. Lucifer, our common enemy, fought the promised

Restoration as he now fights the accomplished Restoration.

The Vision

“But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me,” the Prophet continues, “and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head” [Joseph Smith—History 1:16].

Thereupon the heavens parted and the veil was rent; the heavens, long brass, poured out showers of blessings; the age of light and truth and revelation and miracles and salvation was born.

The place, the hour, the need, the man, and the divine

destiny all united to usher in God's great latter-day work. The heavens did not shake, nor the earth tremble. It was not an event heralded by the thunders and clouds on Sinai but one patterned after the calm serenity and peace present before an open tomb when Mary of Magdala uttered the reverent cry, "Rabboni," to the risen Lord.

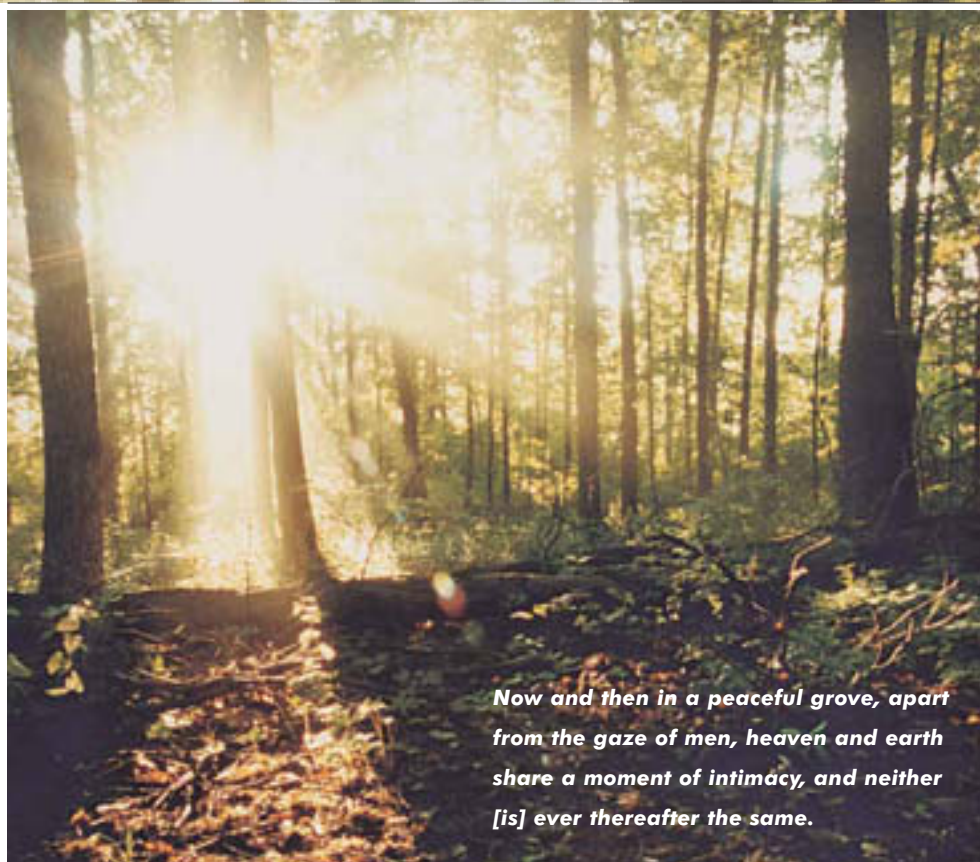
This was the occasion when the greatest vision ever vouchsafed to man of which we have record burst the gloom of solemn darkness. The Gods of old revealed Themselves anew.

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me," the Prophet said. . . . "It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" [Joseph Smith—History 1:16–17].

Great God in heaven above—what wonders do we now behold! The heavens rend; the veil parts; the Creators of the universe come down; the Father and the Son both speak to mortal man. The voice of God is heard again: He is not dead; He lives and speaks; His words we hear as they were heard in olden days.

The Lord's Answer

"My object in going to inquire of the Lord," our young supplicant says, "was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right . . . —and which I should join.



Now and then in a peaceful grove, apart from the gaze of men, heaven and earth share a moment of intimacy, and neither [is] ever thereafter the same.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof' " [Joseph Smith—History 1:18–19].

Once or twice in a thousand years a new door is opened through which all men must enter if they are to gain peace in this life and be inheritors of eternal life in the realms ahead.

Once or twice in a score of generations a new era dawns: the light from the east begins to drive the darkness of the earth from the hearts of men.

Now and then in a peaceful grove, apart from the gaze of men, heaven and earth share a moment of intimacy, and neither [is] ever thereafter the same. Such a moment occurred on that beautiful, clear morning in the spring of 1820 in a grove of trees near Palmyra, New York.

Man asked and God answered.

Joseph Smith saw the Father and the Son.

These things I know, and of them I testify. ■

From an October 1975 general conference address; subheads added; punctuation, capitalization, and spelling modernized.

Rejoice in the Restoration of the Priesthood and Priesthood Keys

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.

Joseph Smith—History 1:69:

“Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.”

How Have You Felt the Joy of the Restored Priesthood?

President Joseph F. Smith

(1838–1918): “Let us rejoice in the truth, in the restoration of the Priesthood—that power delegated to man, by virtue of which the Lord sanctions in the heavens what man does upon the earth” (*Gospel Doctrine*, 5th ed. [1939], 441).

President Gordon B. Hinckley:

“I thank my Eternal Father for the restoration of the holy priesthood. . . . I have seen the beauty and wonder of that priesthood in the governance of this remarkable church. I have felt its power flow through me to the blessing and the healing of the sick. I have seen the ennoblement it has given to humble men who have

been called to great and serious responsibility. I have seen it as they have spoken with power and authority from on high” (“My Testimony,” *Ensign*, Nov. 1993, 52).

President Heber J. Grant (1856–1945): “Every gift, every grace, every power and every endowment that came through the holy Priesthood of the living God in the days of the Savior are enjoyed today. I rejoice in knowing that . . . the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him . . . are enjoyed today by the Latter-day Saints” (*Teachings of Presidents of the Church: Heber J. Grant* [2002], 103).

How Can You Access the Power and Keys of the Priesthood?

D&C 84:19–20: “This greater [Melchizedek] priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest.”

Elder Robert D. Hales of the Quorum of the Twelve Apostles:

“The priesthood of God gives light to his children in this dark and troubled

world. Through priesthood power, we can receive the gift of the Holy Ghost to lead us to truth, testimony, and revelation. This gift is available on an equal basis to men, women, and children” (“Blessings of the Priesthood,” *Ensign*, Nov. 1995, 32).

Coleen K. Menlove, Primary general president: “Righteous priesthood leaders have the authority and power to govern and bless the Lord’s people. . . . We have the opportunity to be women whose ears are attuned to the words of prophets and other priesthood leaders as if they are from the Lord Himself. Let us rejoice in the opportunities we have as sisters in Zion to assist priesthood leaders in the work of bringing families unto Christ” (“Joining in the Mighty Work of God,” *Ensign*, Oct. 2002, 46, 49). ■



THE RESTORATION OF THE MELCHIZEDEK PRIESTHOOD, BY KENNETH RILEY; INSET: PHOTOGRAPH BY STEVE BUNDERSON, POSED BY MODELS



THE WINDS THAT BLOW

BY JENNA L. STALEY

Despite diligent efforts in my life and in my temple marriage, I now find myself a single mother raising three children in the gospel without a father and priesthood holder in our home. Sometimes the betrayal and hurt I feel are a tangible pain, as is the loneliness that often fills my heart. But a loving Heavenly Father has compensated for my emptiness and anguish with sweet assurances from the Holy Ghost. As I have pored over the scriptures searching for guidance, I have come to know my Savior, and He has blessed my mind with understanding and peace.

Recently I read Ether 6, where the Jaredite barges cross the sea to the promised land. Although I had read this account many times before, I noticed something this time that had never stood out to me, and I felt the Spirit whisper that it had application in my life.

I noticed that the Lord gave light to the Jaredites so “they might not cross the great waters in darkness” (v. 3). I thought about the great waters I must cross and the lights Heavenly Father has given me that I may be spared darkness. Among them are access to Him through prayer, the Holy Ghost, the scriptures, priesthood blessings, my patriarchal blessing, and my testimony of the gospel.

I also noticed that the scriptures mention the preparation Jared and his family had to make before this great journey. I thought about how doing our part is essential before we can expect the Lord to do His. Then the record states that they “set forth . . . commending themselves unto the

The Jaredites didn’t have a smooth-sailing voyage. But I realized fierce and steady winds were blowing them—and me—towards the goal all along.

Lord their God”—an act of faith (v. 4). They prepared themselves, they used the lights the Lord provided them, and then they set off on their journey, exercising faith.

The following verses, however, affected me the most: “The Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised

land” (v. 5). As I read this, the word *towards* stood out to me. Although the Lord was carrying the Jaredites forth, I wondered whether they felt their progress or whether they were more aware of “a furious wind” and the “many times [they were] buried in the depths of the sea” (v. 6). Were they able to feel the Lord’s guiding hand through the “mountain waves which broke upon them,” the “great and terrible tempests,” and “the fierceness of the wind”? (v. 6). Verse 8 reads, “The wind did

never cease to blow towards the promised land.” It wasn’t a smooth-sailing voyage for them, even though they were chosen of the Lord, even though they were filled with faith, even though the brother of Jared had seen the Lord face-to-face. But interestingly to me, the fierce and steady winds were blowing them *towards* their goal all along.

I was ashamed to think of the times I have focused on the storms instead of the momentum they bring. Without them, I’d just be floating aimlessly. I came to understand that while trials are a natural part of mortality, the Lord can use the winds and waves of adversity to guide us, like the Jaredites, towards our personal promised lands. ■

Jenna L. Staley is a member of the Show Low Fourth Ward, Show Low Arizona Stake.



The Three Degrees of Glory



BY ELDER B. RENATO MALDONADO

Area Authority Seventy
South America North Area

The Lord has said that we will be blessed and will live in a degree of glory in the next life according to the eternal laws we obey in mortality.

More than any other book, the Doctrine and Covenants helps us understand the nature of life after death. The Savior taught, “In my Father’s house are many mansions” (John 14:2). The Prophet Joseph Smith explained that “mansions” may be understood to mean “kingdoms”—those kingdoms in which we will dwell in the life after this. He said: “It should be—‘In my Father’s kingdom are many kingdoms,’ in order that ye may be heirs of God and joint-heirs with me. . . . There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order.”¹

As scientific knowledge increases, it will become more evident that there is order in the universe and that all things are governed by harmonious and immutable laws. Perfect order exists in everything in nature from the nucleus of the atom to the immensity of

space. This is true in spiritual things as well as temporal; therefore, blessings that are spiritual are also governed by spiritual laws. “There is a law, irrevocably decreed in heaven . . . , upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated” (D&C 130:20–21).

In other words, there is a relationship between obedience and blessings. The Lord has said that we will be blessed and will live in a degree of glory in the next life according to the eternal laws we obey in mortality. “For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory” (D&C 88:22). The same holds true for the terrestrial and telestial kingdoms (see vv. 23–24).

As the Prophet Joseph Smith was laboring on what we now call the Joseph Smith Translation of the Bible, he received a vision later recorded as Doctrine and Covenants section 76. Included in this revelation is a comparison of the three degrees of glory: the celestial, terrestrial, and telestial kingdoms. Following is a brief description of each.



The Celestial Kingdom

The Lord compared celestial glory to that of the sun, “even the glory of God, the highest of all” (D&C 76:70; see also v. 96). Those who will inherit this kingdom must do the following:

- Receive a testimony of Jesus and believe on His name (see v. 51).
- Be baptized by immersion (see v. 51).
- Receive the Holy Ghost by the laying on of hands (see v. 52).
- Obey the commandments and be washed and cleansed of all sins (see v. 52).
- Overcome by faith (see v. 53).
- Be sealed by the Holy Spirit of Promise (see v. 53).

Those who qualify for the celestial kingdom will receive, among other blessings:

- Be of a company of angels, of the general assembly and church of Enoch and of the Firstborn (see vv. 54, 67).
- Receive the fulness, glory, and grace of the Father (see vv. 55, 56, 94).
- Be priests and kings of the Most High God (see vv. 56–59).
- Overcome all things (see v. 60).
- Dwell forever in the presence of Heavenly Father and Jesus Christ (see v. 62).
- Be with Christ at the time of His Second Coming (see v. 63).
- Come forth in the First Resurrection (see vv. 64–65).

Those who qualify for the celestial kingdom will come forth in the First Resurrection and will dwell forever in the presence of Heavenly Father and Jesus Christ.

- Go up unto Mount Zion and unto the heavenly city of God (see v. 66).
- Minister to terrestrial and telestial beings (see vv. 87–88).
- Be able to have offspring, or in other words, gain the right to become eternal parents (see D&C 131:4).

The Lord further revealed the important doctrines of salvation for the dead and salvation of little children in the celestial kingdom:

“All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

“Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; . . .

“ . . . All children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven” (D&C 137:7–8, 10). Except for those whose mental abilities prevent them from reaching the age of accountability (see D&C 29:50), the age of accountability is eight (see D&C 68:25).

We do not know much about who will inherit two of the three degrees within the celestial kingdom. However, much has been said about the highest level in the celestial kingdom, or exaltation, because that is where the Father wants all of His children to live (see Moses 1:39). The Doctrine and Covenants teaches that temple marriage is the key to obtaining exaltation:

“In the celestial glory there are three heavens or degrees;

“And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

“And if he does not, he cannot obtain it.

“He may enter into the other, but that is the end of his kingdom; he cannot have an increase” (D&C 131:1–4).

“If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto

them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; . . . and if [they] abide in my covenant . . .

“Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting . . . because they have all power, and the angels are subject unto them” (D&C 132:19–20).

The Terrestrial Kingdom

The Lord compared terrestrial glory to that of the moon (see D&C 76:97). It exceeds the telestial in all things (see v. 91). Those who will inherit this kingdom are those who experienced one or more of the following circumstances:

- Died without law (see v. 72).
- Were in spirit prison and received a testimony there but rejected the testimony of Jesus while on the earth (see vv. 73–74; see also D&C 138:32).

- Were honorable people who allowed themselves to be blinded by the craftiness of men (see v. 75).

- Were not valiant in their testimonies of Jesus (see v. 79).

Among other blessings and limitations, those who qualify for the terrestrial kingdom will:

- Come forth in the First Resurrection after celestial beings are resurrected.²
- Receive of God’s glory but not His fulness (see v. 76).
- Enjoy the presence of the Son but not the fulness of the Father (see v. 77).
- Not be able to obtain a crown in the kingdom of God (see v. 79).
- Be ministered to by celestial beings (see v. 87).



Those who will inherit the celestial kingdom must receive a testimony of Christ and believe on His name.

The Telestial Kingdom

The Lord compared telestial glory to that of the stars (see D&C 76:81). Those who shall inherit this kingdom are those who:



- Rejected the gospel, the testimony of Jesus, the prophets, and the everlasting covenant (see vv. 82, 101).
- Were liars, sorcerers, adulterers, and whoremongers (see v. 103).
- Loved “and [made] a lie” (v. 103).

Among other blessings and limitations, those who inherit the telestial kingdom will:

- Suffer the wrath of God on earth (see v. 104) and not be redeemed from the devil until the last resurrection, which will take place after the Millennium (see v. 85).³
- Be denied the Savior’s fulness (see v. 86).
- Be able to receive the Holy Ghost

through the ministration of beings in higher glories (see vv. 86–88).

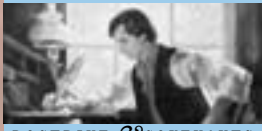
- Never be able to come where God and Christ dwell (see v. 112).

I am grateful that the Lord revealed these eternal truths through the Prophet Joseph Smith. Such truths help us have a greater understanding of the plan of salvation and a stronger testimony of Jesus Christ. We are blessed to know what our eternal destiny will be if we will keep the commandments and endure to the end. ■

NOTES

1. *History of the Church*, 6:365.
2. See Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 2:296.
3. *Doctrines of Salvation*, 2:297.

T*he three kingdoms have been compared to the glory of the sun, the moon, and the stars. To merit exaltation, we must receive the ordinances of temple marriage, baptism by immersion, and confirmation by the laying on of hands.*



BY ELDER C. ELMER BLACK

Area Authority Seventy
North America Southeast Area

Honoring the Sabbath brings us closer to the Lord and enables us to feel His love more abundantly.

When my parents married and started their family, they faithfully observed the Sabbath, just as their own parents had done. But by the time my father returned from serving in World War II, several restaurants in our city had begun to compete for the patronage of servicemen and their families for Sunday lunch. My parents had not seen such practices in the farming communities where they grew up. In an effort to ease my mother's burden of preparing Sunday meals, our family occasionally dined at one of the restaurants on Sunday.

Eventually, as my parents gained a better understanding of Church doctrine, they decided we would no longer patronize restaurants on this day. As I grew into my youth, I too began to understand and accept the doctrine of honoring the Sabbath.

During my younger years, many commercial businesses were closed on Sunday. Over time, laws regulating commerce on Sunday were changed, and one business after another began to open its doors every day of the week. It soon became commonplace not only for commerce but for recreation to be promoted and conducted on Sunday.

I have heard many excuses given for such activities, but aside from emergencies and essential services, these activities are not justified according to the standards set by the Lord. In Doctrine and Covenants 59 we read:

"That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . .

" . . . On this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins. . . .

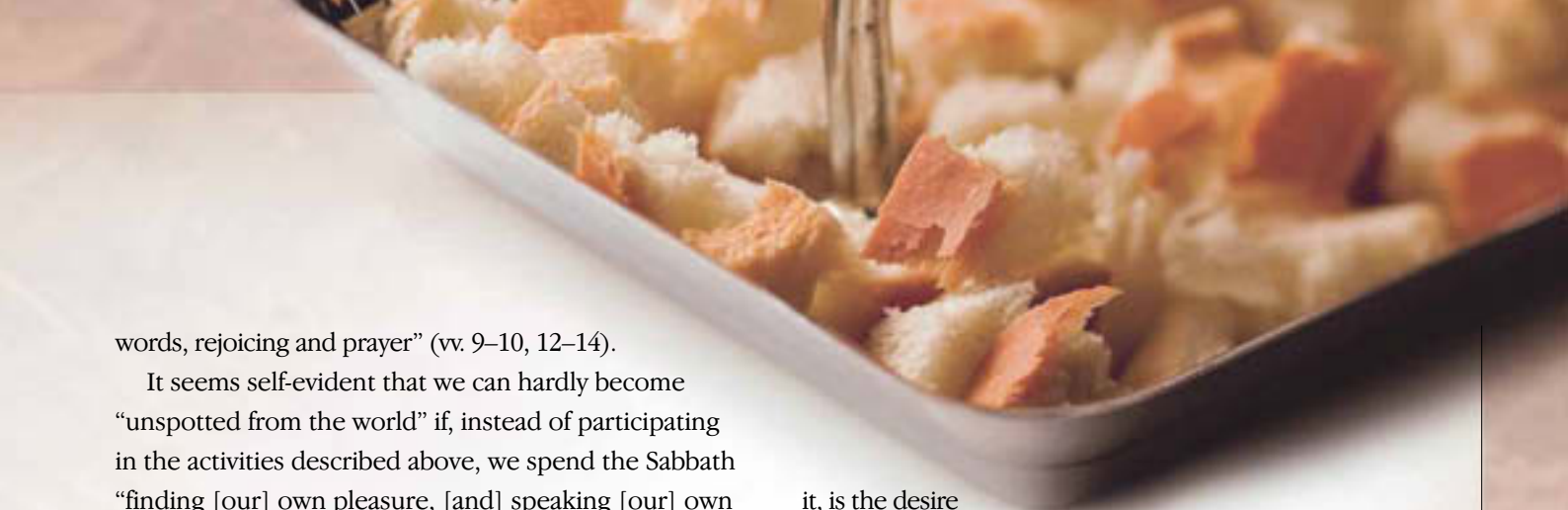
" . . . Let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or in other

DOCTRINE AND COVENANTS 59:1-9

SECTION 59

Revelation given through Joseph Smith the
County, Missouri, August 7, 1831. The
record of this revelation, the People
of Zion wherein the people
consecrated, as the Lord has
temple was dedicated
especially applicable
1-4. The faithful
be blessed; 5-
serve the L
ments;
day



words, rejoicing and prayer” (vv. 9–10, 12–14).

It seems self-evident that we can hardly become “unspotted from the world” if, instead of participating in the activities described above, we spend the Sabbath “finding [our] own pleasure, [and] speaking [our] own words” (Isaiah 58:13).

Our Heavenly Father and His Son, Jesus Christ, love us. They give us commandments because They do “that which is good among the children of men” (2 Nephi 26:33). Our love for Them can be measured by our willingness to obey, as demonstrated by our thoughts, words, and deeds. When we are obedient, our understanding of the purposes of God increases, as does our happiness. As our understanding and happiness increase, our capacity to love our Heavenly Father and our Savior also grows.

As we read in the Doctrine and Covenants, on Sunday we are commanded to go to “the house of prayer,” or church, to participate in the sacrament and pay our devotions to God. During the sacramental service, as we sing the hymns and listen to the sacramental prayers, we are reminded of the life and Atonement of Jesus Christ. When offering our sacrifice and oblations, we press sanctified symbols to our lips in renewing our baptismal covenants.

Yet although the central part of our Sabbath worship should occur during the sacrament itself, it should not be limited to this. In a footnote to Doctrine and Covenants 59:12, the term *oblations* is defined as “offerings, whether of time, talents, or means, in service of God and fellowman.” We should continue to “offer [our] oblations” through silent and vocal prayers throughout the Sabbath, as well as through service to others—which is service to God (see Mosiah 2:17).

Confessing sins to God, and also to the bishop or branch president when the nature of the sin requires

it, is the desire

of the faith-filled, repentant soul. Confession opens the way for forgiveness and cleansing. What greater joy can we experience in mortality than to know we are clean?

Preparing our food “with singleness of heart” means, in part, that we prepare our Sunday meals ourselves rather than purchasing them from commercial establishments. It suggests that such preparation should not be laborious and that we should strive to maintain feelings of worship and devotion. It also suggests that hearts should be single to the glory of God, just as our eye is to be single to His glory (see D&C 88:67–68). After all, the most important type of feasting on the Sabbath is spiritual feasting, which on some days may be accompanied by fasting.

Interestingly, the command to “rest from [our] labors” is placed between the phrases “offer up thy sacraments” and “pay thy devotions.” For me, this signifies that resting is essential but that worship precedes and follows the resting. As important as physical renewal is, resting alone

does not meet the demands of the law of the Sabbath.

I was taught in my home that the Sabbath was not intended for any labor except spiritual labor. The Lord promises that those who do “the works of righteousness shall receive . . . peace in this world, and eternal life in the world to come” (D&C 59:23). One “work of righteousness” is to keep the Sabbath day holy. I know the Lord’s promises are real. Honoring the Sabbath brings us closer to the Lord and enables us to feel His love more abundantly. ■



HELPS FOR HOME EVENING

1. Draw and show a picture of a face with spots on it. Or you could attach some small paper circles to a family member’s face. Read the first phrase of Doctrine and Covenants 59:9 and ask family members to find in verses 9–14 ways to remove the “spots” of the world. Discuss how your family observes the Sabbath using ideas mentioned in this article.

2. Identify in this article principles dealing with appropriate labor and rest on the Sabbath. Share an experience of how proper Sabbath observance has blessed your life.



Coming Home

By Judith A. Deeney

It had been four years since my baptism, and I had been less active for most of that time. I was drinking, smoking, and very depressed. My husband, Ian, was away at sea, leaving me home alone with two small children. And now his submarine had major defects and was in dry dock at the other end of the country. Each evening for six weeks the phone would ring, and Ian would say, "We should sail tomorrow." But tomorrow never seemed to come, and the promised sailing was repeatedly delayed.

The bright lights on the horizon were my marvelous home teachers

and visiting teachers, who came regularly to my door and shared their love and fellowship. I must admit I was not always polite and sometimes downright rude. Nevertheless, I knew I could pick up the phone at any time and they would be willing to help. My home teachers were consistent in their belief that if I came back to church, Ian would get baptized—but I had to set the example first. Yet I never felt the desire to put their faith to the test. I was too spiritually low.

When Ian finally returned home, he came to church with me as he had promised. The missionaries were waiting for him.

One evening after speaking to Ian and learning that the submarine had again been unable to sail for home, I sat and cried, feeling utterly desolate. Then I began to pray, something I had not done for a very long time.

As I prepared for bed that evening, I was conscious of something I had not noticed before—a very strong, though not unpleasant smell. It stirred a memory long forgotten. I had to think for a while before I recognized that it reminded me of the chapel where I had been baptized. As recognition dawned I felt a warm, comforting glow within and an awakening desire to go back to church.

I phoned Tony, one of my home teachers. Soon he and his wife, Rosie, arrived at my door, and we talked as we had never talked before. All past barriers were swept away. I was going back to church.

I could hardly wait for Ian's next phone call. This time he was met with excitement rather than depression. To my astonishment, his reaction to my story was to suggest that when he got home we should go to church as a family.

The following Sunday Tony and Rosie picked up the children and me and took us to church. I was surprised to see a missionary who had been sent back to the area for a second time. He had been to our home before but had failed, along with many others, to impress either Ian

or me to go to church. He greeted me warmly now and announced that he had come back to our area to baptize Ian. I was skeptical and laughed, but during the following week Ian at last came home. As he had promised, he came to church the next Sunday. Elder Paskett approached him on that first visit and made arrangements to come with his companion, Elder Brown, and teach Ian the discussions. Within two weeks Ian had accepted the invitation to be baptized. The whole process took less than a month, and shortly afterwards the missionaries were moved from our branch to another area.

During those weeks the outpouring of love through the Holy Spirit and from the members of our branch was overwhelming. We made a commitment then that if we were going to live the gospel at all, we would live it fully. Shortly after his baptism Ian was called as president of the Young Men, and I was called to serve in Primary. Our Church life became full and exciting. Over the years our family blossomed from two to five beautiful children. We were sealed in the London England Temple in 1982, with Tony and Rosie in attendance.

The gospel has touched every part of our lives since that time. We have had our ups and downs but have never regretted our decision to serve the Lord. We have truly found a home in His Church. ■

Judith A. Deeney is a member of the Lerwick Branch, Scotland Edinburgh Mission.



I Didn't Listen

By Thierry Hotz

When I was about 17 years old, one day I met my cousin to see a movie at the other end of the city. Afterward my cousin suggested that I sleep over at his house, but I declined because I wanted to return home.

There were no streetlights, so I started home in the dark. At this time in my life I was not very confident. So to give myself a sense of security, I began to sing softly as I walked. The farther I went, the more afraid I became.

While I was passing a soccer stadium, I heard a small voice tell me, "Thierry, change sidewalks!" I didn't want to believe it was anything other than fear, so I ignored the voice. After I had gone several meters, the voice became more distinct: "Thierry, change sidewalks!" I told myself again that I was only afraid. I continued on the same side of the street, now

almost at a run. Suddenly I heard the voice the third time: "Thierry, change sidewalks now!" I didn't listen.

I then noticed at the next corner several individuals. I ran to the other side of the street, but it was too late. The group saw me, and they attacked, wanting whatever I had in my pockets. I tried to defend myself, but I couldn't do much. Finally I fell to the ground and pretended to be unconscious. When they all left, I got to my feet with difficulty and ran home as quickly as possible.

Twenty years after this adventure I now work for the security of others. I have found myself in more serious situations than this and have again heard the voice that tells me what to do. Needless to say, I don't need to be warned three times now.

I know that the experience I had as a young man, while painful, allowed me to discover the voice of the Holy Ghost. Today this voice is very familiar to me. ■

Thierry Hotz is a member of the Vitrolles Ward, Nice France Stake.

The House That Faith Built

By José Luis da Silva

On the eve of my wife's and my baptism in 1996, family members and friends tried to prevent it. We endured persecution from relatives who severely criticized our family, saying we had traded our family for the Church and they no longer loved us. Eventually our friends completely abandoned us. Then came difficulties associated with unemployment and with illness.

On the other hand, my family and I felt better with each visit to church. At each class the Spirit was stronger. The members were supportive, and the bishop visited and encouraged our family. We knew from our own experience that people who criticized the Church were wrong. The Church was doing us much good. We learned about Jesus Christ. We learned to love and serve. We gained an eternal perspective. In spite of the appearance that everything had turned against us, nothing could change the fact that we had asked the Lord about the truthfulness of the gospel and He had answered our prayers.

Once, when we were still new converts and were living in my father's house, the bishop came to visit. My father threw him out. He said he did not want members of the Church in his house. The bishop was inspired

to call us in for an interview. He said that members and missionaries were not going to visit us in our home for a while so as not to antagonize our family. He said that we needed to be strong and that we would receive many blessings if we continued on the strait and narrow path.

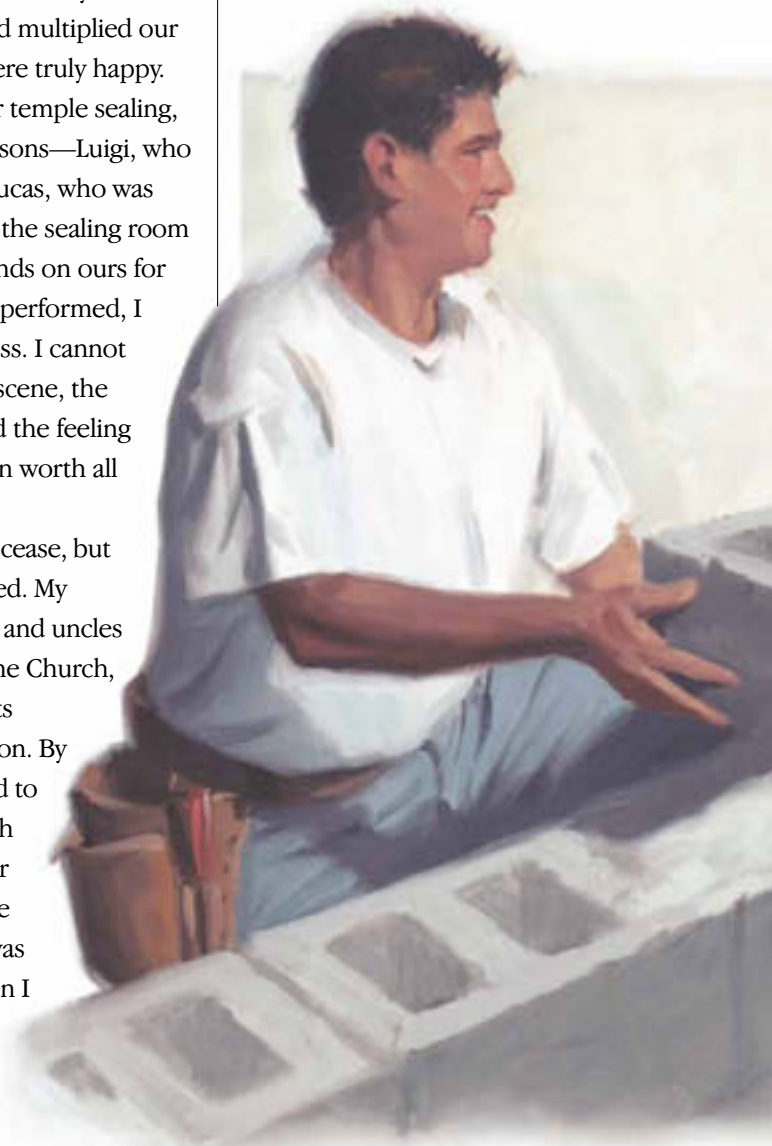
We could not move to a house of our own due to my employment situation. I could not find good work as I had done before. I worked a little at jobs that didn't pay much, but we managed to pay our tithes and offerings, attend church, and buy the food we needed. The Lord multiplied our blessings, and we were truly happy.

On the day of our temple sealing, when I saw our two sons—Luigi, who was then two, and Lucas, who was then one—entering the sealing room and placing their hands on ours for the ordinance to be performed, I wept out of happiness. I cannot forget the beautiful scene, the wonderful spirit, and the feeling I had that it had been worth all the effort.

The trials did not cease, but some things improved. My father and our aunts and uncles stopped criticizing the Church, and our grandparents respected our decision. By our example we tried to show that the Church was transforming our lives. The support we gave to each other was very important. When I

taught seminary and served as a counselor in the bishopric, my wife always sustained me.

The year we were baptized a friend bought a building lot for his family and ours by loaning us part of the money. We began to dream of having our own house. Eventually the Spirit prompted us, and we started calculating the cost of labor and materials. We felt that we would somehow manage to build a house where we could raise our children in the gospel, do missionary work, and receive visits from members.



After some time I got better acquainted with Brother Joel, a recently baptized member of our ward. His faith was amazing. Once when we were doing a service project, Brother Joel said to me, "José Luis, we can build your house." I was on the verge of tears, but I contained myself until I told my wife. It was the answer to our prayers.

A few days later the friend who had purchased the land for his family and ours told me I could have the entire plot and pay for it later.

Still I did not have the kind of job that would allow me to buy building materials, but I knew the Lord would provide a way. Several weeks later I was invited to work for a large company. Thus, our goal to begin building a house soon became a reality.

What a labor of love was Brother Joel's. He did more than build a house for my family. He was ready to help us in any way. We worked only on Saturdays. It took 10 months, and it did not interfere with our Church work. Other Church members also helped us. My father came to help several times, which allowed him to get to know

members of the Church better. He especially got to know Brother Joel, who had become our home teacher.

One Saturday my father praised Brother Joel for the way he worked.

I said, "Dad, do you know how much I have paid for his services?"

He said, "No."

"I haven't paid him a cent," I said. "He has done this service because he loves my family. He is a good man."

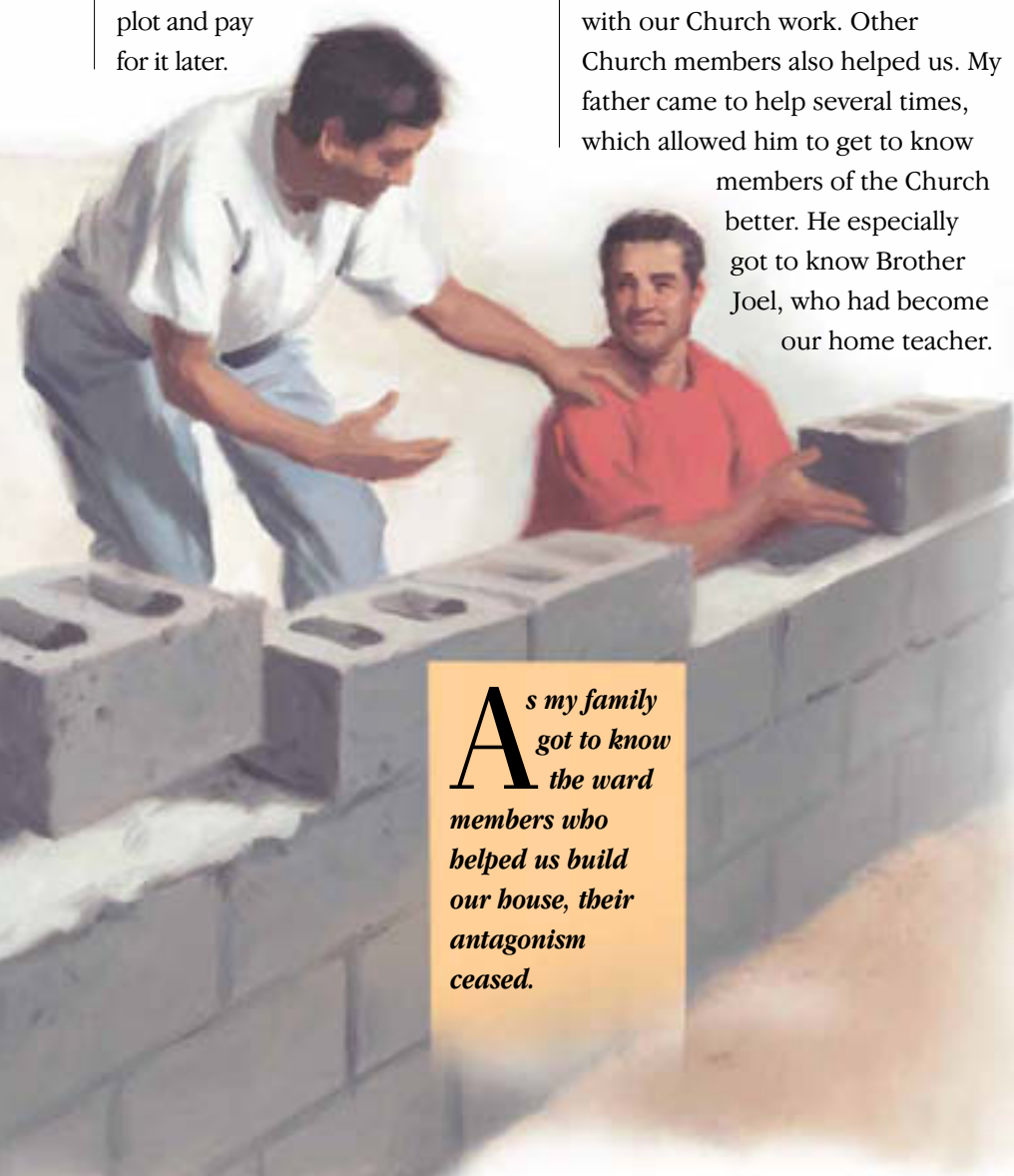
I realized my father was choked up, and he didn't say anything. I felt he was probably remembering how he had treated the bishop and the missionaries and was embarrassed. He saw that the members of the Church had always treated us well.

On the day we finished the house, 16 men, most of them members of the Church, were there. My relatives and friends who were not members certainly learned a lot that day.

While the house was being built, my brother and sister-in-law took the discussions and decided to get married so they could be baptized. On the day of their wedding, I witnessed what seemed like another miracle: four missionaries and many Church members were in my father's house.

We know this gospel is true. When we exercise faith, the Lord moves mountains to help us. Today I see the walls of our house as a testimony that the Lord loves His children and knows their needs. Of course, we have many other mountains before us, but if we are faithful, we shall overcome. We must always remember what the Lord has done for us. ■

José Luis da Silva is a member of the Jardim Presidente Dutra Ward, São Paulo Brazil Guarulbos Stake.



As my family got to know the ward members who helped us build our house, their antagonism ceased.

Teaching Children Purposeful Prayer

When our five children were young, my husband and I felt we had done a good job teaching them the format of prayer. They knew to begin by addressing Heavenly Father and to close in the name of Jesus Christ. Additionally, they knew to include thanks for their blessings. Yet something was missing. Prayers were offered on a routine basis, but that's what they were—routine. How could we help our children sincerely communicate with Heavenly Father without a crisis to pray about? The answer came when a family friend asked us to pray that her husband might find better employment. The children loved this friend and wanted to help. Because they had something specific to pray about, their petitions became sweet and sincere.

Since that experience, we often discuss beforehand specific things our children might include in their prayers. Some

of the things we've prayed for include the recovery of a sick cousin, help on a test, and the ability to make friends. By helping our children to pray for specific needs, our prayers as parents have become more meaningful too.

Lisa H. Fernelius, Chambersburg First Ward, York Pennsylvania Stake

What Do You Know about Mom?

Where was Mom born? What's her favorite food? Could your children correctly answer these questions about you?

A few years ago, I discovered that mine didn't know as much about me as I had assumed. For a family home evening lesson before Mother's Day, I prepared a short, multiple-choice quiz about my background as well as likes and dislikes. Though my children enjoyed learning more about me, I was surprised at how many things I thought I had told them but they couldn't recall.

Though I didn't initially expect to learn much from a quiz about me, perhaps I learned the most poignant lesson—it's important to share my life stories with my children *now*, not *someday*.



Since this experience, I have tried to tell my children more about myself and other family members, and I am writing my personal history.

Try preparing a similar quiz to spotlight your parents, your husband for Father's Day, or any family member at any time. It's a fun, simple way to help prevent your life history from becoming forgotten history.

Michelle H. Thompson, Smithfield 13th Ward, Smithfield Utah Stake

Savings and the Scriptures

Family finances can quickly spiral out of control, in part because of worldly influences encouraging materialism. To more effectively resist these temptations, we use scriptural guidelines to help our family maintain an eternal perspective. Our favorites include the following:

"The borrower is servant to the lender" (Proverbs 22:7). "Pay the debt. . . . Release thyself from bondage" (D&C 19:35).

To enjoy financial freedom, our family has researched and discussed the realities of debt and interest payments. We also encourage saving for a particular purchase, "making do" with what we have, or doing without items that would require going into debt.

"Let us cheerfully do all things that lie in our power" (D&C 123:17). "A merry heart maketh a cheerful countenance" (Proverbs 15:13).



Dear Missionary

Our family spent a recent home evening writing to our missionary son. We wanted everyone to have the chance to give personal, creative advice about circumstances a missionary might experience.

We first created a list of potential challenges: transfers, new companions, illness, unfriendly encounters, bad weather, dog bites, and others. Each family member then chose one of these topics and wrote suggestions for the particular situation.

When we completed our letters, we shared our responses with each other before sending the packet of letters to our son. The responses were unique and interesting to review—we especially enjoyed the advice given by our four-year-old daughter, who drew pictures and had

Mom add captions.

Not only were we able to support our son during this family project, but we also learned about the views and experiences of our other children and shared insights about missionary service.

Kelly D. Shepherd, Lewisville First Ward, Lewisville Texas Stake



Having a good attitude helps us do our part to live within a budget. Our family focuses on three key areas:

- **Knowledge.** As clearly and simply as possible, we share the household income and expense information with our children. As a family, we then set specific goals to reduce spending.

- **Responsibility.** With our goals clearly stated, we then assign each family member one area of the budget to oversee. For a week or a month (rotating as needed), our family budgeters learn how to creatively save money for their particular category.

- **Rewards.** As an incentive, we let

family members keep a portion of their budget savings as long as family needs are met. Pooling savings to purchase a special item or fund a family vacation is also an effective reward.

Though Nephi was largely referring to spiritual growth when he said we should "liken all scriptures unto us, that it might be for our profit" (1 Nephi 19:23), I believe we can benefit temporally as well. By following scriptural counsel in our efforts to live within our means, we can know the peace of financial freedom.

Eileen Christensen, Hillcrest Ward, Murray Utah South Stake

Elder W. Rolfe Kerr Appointed Commissioner of Church Education

By Chad Phares, Church Magazines

Elder W. Rolfe Kerr of the Seventy was called in January by the First Presidency to serve as Commissioner of Church Education. He succeeds Elder Henry B. Eyring, of the Quorum of the Twelve Apostles, who served twice as commissioner for a total of about 17 years.

Under the direction of the Church Board of Education, Elder Kerr will oversee operations of all Church Educational System (CES) entities, including the Church's institutions of higher education: Brigham Young University, BYU—Idaho, BYU—Hawaii, and LDS Business College; the Church's seminary and institute of religion programs; and a number of Church-operated elementary and secondary schools.



Elder W. Rolfe Kerr

"While this assignment will be a heavy responsibility, it is natural and comfortable in that it relates closely to the professional focus of my career," Elder Kerr said.

Elder Kerr, who was called as a General Authority in 1996, brings extensive educational experience to his new appointment. He has served as Utah Commissioner of

Higher Education, executive vice president of Brigham Young University, and president of Dixie College in Utah. He has also held administrative positions at the University of Utah, Utah State University, and Weber State University in Utah.

Elder Kerr observed that the scriptures as well as the prophets of this dispensation have stressed to Church members the value of receiving an education. He noted: "Our learning needs to be spiritual as well as temporal, and doctrinal as well as academic. We need to have a breadth but also a balance in our learning." The Church Educational System addresses the academic and spiritual aspects of education.

After citing 2 Nephi 9:29, "To be learned is good if they hearken unto the counsels of God," Elder Kerr said, "We'll be better parents, better husbands and wives, better citizens, and better members of the Church as we educate ourselves."

While CES is primarily for young adults who are members of the Church, about 12,000 people who are not members of the Church are enrolled in the institute of religion program worldwide, making the program not only an effective method of perfecting the Saints but also a missionary tool.

The Church Educational System tries to be responsive

ON THE SHOULDERS OF GIANTS

As Commissioner of Church Education, Elder W. Rolfe Kerr of the Seventy says he feels like he is "standing on the shoulders of giants." A look back shows those who have filled similar assignments in the past:

Karl G. Maeser 1888–1901
Superintendent of Church Schools

Joseph M. Tanner 1901–1905
Superintendent of Church Schools

Horace H. Cummings 1906–1920
Commissioner of Church Schools

David O. McKay 1920–1921
Commissioner of Church Education

John A. Widtsoe 1921–1924
Commissioner of Church Education

Joseph F. Merrill 1928–1933
Commissioner of Church Education

John A. Widtsoe 1934–1936
Commissioner of Church Education

Franklin L. West 1936–1953
Commissioner of Church Education

Ernest L. Wilkinson 1953–1970
Administrator/Chancellor of the Unified Church Schools System

Neal A. Maxwell 1970–1976
Commissioner of Church Education

Jeffrey R. Holland 1976–1980
Commissioner of Church Education

Henry B. Eyring 1980–1986
Commissioner of Church Education

J. Elliot Cameron 1986–1989
Commissioner of Church Education

Henry B. Eyring 1992–2004
Commissioner of Church Education

W. Rolfe Kerr 2005–
Commissioner of Church Education

and flexible when dealing with the growth of the Church, Elder Kerr said. One of the biggest challenges is to



Elder Kerr served as executive vice president of Brigham Young University in the early 1980s.

CHURCH EDUCATION AROUND THE WORLD

Church universities and colleges	56,000 students
Elementary and secondary schools	9,000 students
Seminary and institutes of religion	735,000 students
Continuing-education programs	450,000 members
Countries involved	140 countries
Volunteers	35,000 members

keep up in making the programs readily available as the Church grows.

Elder Kerr said that he is

excited about his new appointment because it gives him an opportunity to work with the young people of the

Church. "I love education, and I love youth," he said. "My career has been primarily focused on the age groups served by CES."

The Church Educational System has a special place in his heart because Elder Kerr was involved in CES programs as a young man. He graduated from seminary and institute and acknowledges how his life was blessed by them. "I enrolled in at least one institute class every term

of my undergraduate study at Utah State University," he said, "and it was a marvelous blessing to me."

Elder Kerr said faithful seminary students receive the same kinds of blessings. "We find that homes and families are substantially blessed as the young people attend seminary," he said. "Some choose not to participate, thinking it's too great a sacrifice, but in the long run not participating is the greatest sacrifice." ■

Museum Begins Anniversary Year with Joseph Smith Exhibit

Elders Russell M. Nelson and Joseph B. Wirthlin of the Quorum of the Twelve Apostles officially opened a new exhibit celebrating the life of Joseph Smith on February 4 at the Museum of Church History and Art.

The exhibit, *Joseph Smith: Prophet of the Restoration*, was organized to commemorate the bicentennial of the Prophet's birth and includes several rare and historically significant items from his life.

Among other things, the exhibit displays an original Book of Mormon manuscript page with Joseph Smith's handwriting, original copies of section 10 of the Doctrine and Covenants, a book of Moses manuscript, wall fragments from the Liberty Jail, surgical instruments similar to those used on the Prophet during a leg operation when he was seven years old, and a touchable plaster cast made from Joseph's death mask.



Elder Russell M. Nelson introduces the new Joseph Smith exhibit during an open house at the Museum of Church History and Art. The cloak Joseph Smith wore as general of the Nauvoo Legion is on display.

Joseph Smith's journal, a letter he wrote from Liberty Jail, and the first transcript of the Word of Wisdom revelation are also part of the exhibit.

Elder Marlin K. Jensen of the Seventy, who is the executive director of the

Family and Church History Department, said he thinks the exhibit will help people gain a better understanding of the Prophet. "I think one of the main benefits for people who visit the exhibit will be the sense of reality they get," Elder





Surgical instruments similar to these were used to operate on the boy Joseph Smith's leg.

Jensen said. "It will bring Joseph Smith to life for them."

Materials used are from the Joseph Smith collection in the Church History Library and Archives, the Harold B. Lee Library Special Collections at Brigham Young University, and the Community of Christ Special Collections Library.

In order to make the exhibit accessible to more people, video clips and item explanations throughout the exhibit are available in Spanish as well as English.

The exhibit is only one

part of the celebration of the 200th anniversary of the Prophet's birth. A new film about Joseph Smith's life will be shown at the Joseph Smith Memorial Building later this year, and the Church will sponsor international and national recognitions of the Prophet's bicentennial throughout the year.

The Library of Congress and Brigham Young University will jointly hold an academic symposium on May 6–7 in Washington, D.C., titled, "The Worlds of Joseph Smith."

Brigham Young University is currently working on a project to create a comprehensive collection of all documents associated with the Prophet. About 12 volumes of the project are scheduled to be released by the end

of 2005.

The Church magazines will feature the Prophet and the Restoration throughout the year.

Elder Jensen said Joseph Smith is worthy of such recognition.

"John Taylor said Joseph 'has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it' [D&C 135:3]," Elder Jensen said. "Joseph's legacy will be found in his work. His work will show he is a true prophet."

The exhibit runs through January 15, 2006. ■

that approximately 90 percent of all African children need to be immunized in order to eradicate the disease from Africa. By 2006, the Measles Initiative program is scheduled to have vaccinated more than 200 million children in Africa.

Since 1986, the Church has partnered with the American Red Cross, supporting domestic and international relief efforts and initiatives. "We have a long, distinguished partnership with the American Red Cross," Bishop Burton said. "It's a partnership we cherish." ■

Church Offers Relief after Flood, Mudslide

After heavy rains and torrential flooding in Arizona, California, Nevada, and southern Utah destroyed or damaged more than 200 homes, members in those areas continue to work to get their lives and homes back in order or help others do so.

Flooding in Arizona, Nevada, and Utah affected members in seven stakes, destroying 25 member homes and damaging 117 more. Although no lives were lost there, the floodwaters ravaged a considerable amount of farmland, particularly in southern Utah.

The St. George Utah Green Valley Stake was hardest hit. In that stake

American Red Cross Honors Church for Measles Vaccination Aid

Members of the First Presidency presented American Red Cross President and CEO Marsha J. Evans with a US\$1 million check on February 4 that went to the Measles Initiative, a Red Cross vaccination program for children in Africa that is expected to save 1.2 million lives.

Out of gratitude for the donation, which was the second part of a US\$3 million total commitment by the

Church, the Red Cross honored the Church with its highest recognition for donors, the American Red Cross Circle of Humanitarians award.

In the African countries most seriously plagued by measles, one in every 100 children dies from the disease. Those involved hope that the initiative can eliminate the disease from the continent.

Presiding Bishop H. David

Burton said the Church decided to take part in the program because the initiative is committed to helping others and also because the Church has a large population of members in Africa. He said participating in the initiative provides "the opportunity for many of our local congregations to volunteer and participate in the program."

American Red Cross Senior Health Adviser Dr. Mark Grabowsky estimates



A St. George, Utah, home collapses into floodwaters that ate away the home's foundation.

alone 18 member homes were destroyed and 36 were damaged. In the Mesquite Nevada Stake, 4 homes were destroyed and 28 were damaged.

In La Conchita, California, a mudslide killed 10 people

and destroyed or damaged more than 30 homes. In response, local members volunteered labor and assisted local agencies.

Church-sponsored relief efforts in Arizona, Nevada, and Utah started shortly

after the flooding began. The Church contributed to the relief effort in three steps.

The first step consisted of local Relief Societies and priesthood groups volunteering to help with whatever

assistance was needed soon after the flooding began. This included finding housing for those displaced because of the flood.

The second step involved the Church making donations to Red Cross chapters in Nevada and Utah. Several Church buildings were used as Red Cross shelters. Many Church members assisted in overseeing the operations of the shelters.

The third step entailed the Church donating food and hygiene items taken from the St. George, Utah, bishops' storehouse to food pantries and community shelters. Wheelbarrows and shovels were provided to cleanup crews.

Seminary students from high schools in St. George helped clean up in and around homes that were flooded or damaged. ■

Church Renovates Family History Library

The Family History Library in Salt Lake City has long been regarded as one of the top family history resources in the world. But renovations completed in January made it even more convenient, with more technological tools.

The library, which is one of the top 10 tourist attractions in the state of Utah, celebrated completion of the renovations with an open house January 22–28 that featured personal genealogy assistance, family history classes, guest speakers, and free software samples.

Before the renovation, those looking for published

family histories needed to search for them in the Joseph Smith Memorial Building. Now all 80,000 of the Family

History Library's published family histories and biographies are located on the main floor of the library building,

west of Temple Square.

The Church added a videophone that makes it possible for deaf researchers throughout the world to contact deaf researchers



Patrons at the Church's recently renovated Family History Library take advantage of improved computer accessibility.

in the library. Also added was a 30-station computer lab, giving the library more than 200 computers on which visitors can use family history research software and access the Internet.

"Our guests are always pleased to find that many of the popular pay-per-use genealogy sites on the Web

are accessible for free through our library computers," said Ray Wright, director of the Family History Library.

"The improvements make the library more user-friendly," said Brother Wright. "We are better equipped now to handle both young and old, beginner and advanced

researcher. We want our guests, regardless of experience, knowledge, or primary language spoken, to have a successful experience when they visit."

During the open house, which was celebrated in conjunction with the 110th anniversary of the Genealogical Society of Utah,

the library offered 30 classes on family history research. Classes focused on research for youth, ethnic research, and using the Internet, TempleReady™, and Personal Ancestral File®.

Additional information about the Family History Library may be found at www.familysearch.org. ■

Society Still Offering Relief 163 Years Later

Last month, the Relief Society marked its 163rd anniversary, celebrating more than a century and a half of relief efforts to members and neighbors around the world. Ward Relief Societies have created service traditions, improved community relations, and reached out to young and old, members of the Church and those who are not.

Bountiful Sisters' Relief Efforts Ongoing

For several years, the Relief Society presidency and enrichment leaders of the Bountiful 24th Ward, Bountiful Utah Heights Stake, have strived to remember the importance of *relief* in Relief Society.

Thanks to current events, the ward's desire to help has increased even more.

The ward has forged a tradition of helping others by quilting blankets and clothing, making toys and teddy bears, and knitting scarves and caps. After learning of the destruction caused by the tsunamis in southeast Asia, Relief Society sisters prepared

and delivered many of these items for donation.

Carol Jensen, the ward Relief Society president, said the role of the Relief Society is important to many people. "Through Relief Society, the sisters joining the Church have found not only love, which has motivated sisterhood, but also the weekly lessons, which have encouraged knowledge and spiritual expansion," she said.

In addition to making donations to places far away, the ward has also donated stuffed bears and quilts to hospitals and shelters in Utah. A shipment of bears was also sent to North Dakota to raise spirits after floodwaters damaged homes there.

Ward members have made sacrifices in order to perform the service. Many sisters have contributed money as well as hours working on the projects. The ward hopes that through its service, other wards will be motivated to do the same.

"We are being stricken with so many tragedies throughout the world," ward member Dora Flack said.

"Our service needs to grow to match them."

Interfaith Service Builds Relationships in California

What started as a plan for an enrichment night meeting for the Redlands Second Ward, Redlands California Stake, turned into an interfaith humanitarian effort that helped build relationships between members of other faiths and Latter-day Saints in the Redlands area and resulted in thousands of items being sent to the needy in Afghanistan.

Jean Arnott, who was in charge of the project, initially planned on making the endeavor a one-day affair. But she found that as the group invited those of other faiths to participate, the ability to serve increased dramatically.

Although the initial plan was to prepare 100 hygiene kits, 100 newborn kits, and 100 wooden toy cars, the group, which became known as Women of Faith of Redlands, was able to far exceed those plans.

Hundreds of women of many faiths visited the Redlands California Stake Center each Thursday from May until September 2004 to

assemble, paint, gather, and sew materials.

By the time the project ended, the women had made 437 newborn kits; 375 hygiene kits; 64 school kits; 244 quilts; 809 sets of infant and toddler clothing; 738 sets of hats, scarves, and gloves; and more than 3,200 toys.

"The original goal was to gather women of different religious faiths together to provide some kind of humanitarian service," Sister Arnott said. "What resulted from the efforts of these Women of Faith was more than any of us imagined."

Alaskan Sisters Focus on Local Needs

During the last three years, Relief Society sisters in the Soldotna Alaska Stake have sewed, knitted, crocheted, and assembled more things than most people do in a lifetime.

Sisters in the Sterling, Soldotna, Homer, and Kenai Wards, along with occasional helpers from Primary children and young women, have met several times during the last three years to provide service for those in need.

While several of the things the group has done were sent

to other countries or to Humanitarian Services in Salt Lake City, the group is now more focused on helping those in need locally.

"We're not doing it to be seen," said Diane Henwood of the Sterling Ward. "We want to spread our service around in the Alaska area, too. We are focusing now on that."

Recently, the Sterling and Soldotna Wards donated portable cots and bedding to Kenai Interfaith Shelter Services, and the sisters recently began to knit quilts for children going into foster care.

Sister Henwood, a professional quilter, said the sisters who are involved love to do the service. "Anytime there's a need, we try to fill that need," Sister Henwood said. ■

BYU to Hold Women's Conference

Brigham Young University's Women's Conference 2005 will be held on April 28–29. Eight hours of selected talks will be broadcast two weeks later on May 13 and again on May 14 over the Church satellite system to meetinghouses throughout the United States, Canada, and the Caribbean. The broadcast can also be seen or heard on KBYU-TV Channel 11, BYUTV, BYU Radio, and on the Internet at www.byubroadcasting.org.

Church units in Latin America, Europe, Asia, the Pacific, and South Africa can capture the broadcast on May

14 and 21. Local units have been authorized to record and retain a set of the broadcasts for Church use only, and members may record presentations for home use only.

Visit the Web site <http://womensconference.byu.edu> or call 1-801-422-7692 for more information. ■

Comment

"Jennifer Adventures"

I was touched when I read the article "Jennifer Adventures" in the February 2005 issue.

At age four and a half, my son was diagnosed with an autism spectrum disorder. Although I was devastated at the news, I was also relieved to know that his odd behavior was not just a result of my lack of skills as a parent. Since his diagnosis, he has made incredible improvements through therapy.

I encourage parents who have an unusually difficult child to discuss their concerns with a knowledgeable health care provider. Sometimes it takes more than just better parenting skills to get at the root of undesirable behavior in a child.

Rebekah Johnson, Marston Lake Ward, Littleton Colorado Stake

Thank you for the article "Jennifer Adventures." It spoke directly to my heart. I tested the theory and made time to play with my children today. The change in our home was miraculous. My children were more kind and obedient and definitely more happy. The change in my attitude was phenomenal. This

article helped me at a time when I needed it most. I am grateful to have this inspired magazine in my home.

Tami Piper, Morgan Hill Second Ward, Morgan Hill California Stake

Additions

I appreciate the article in the January 2005 *Ensign* about addiction. As parents of a son who is addicted to drugs, we have gone through



much pain and sorrow. As teachers of institute at the local jail, we have also seen many members come to our class. We sense a real feeling among Latter-day Saints that this is not a problem in the Church.

We all need to understand that these people are still children of God and need the same love and attention as those who hold temple recommends. We all need to take a more proactive stance to help those in need and understand that it often takes a lifetime to overcome addictions. The article and the 12-step program the Church supports are a very good beginning to help addicts understand and overcome these problems. Local Church leaders can also

be a source of support to families.

Name Withheld

Corrections

Painting Reversed

Jeffrey H. Craven's painting *By Small Means* was inadvertently reversed during preparation for printing on the inside front



cover of the February 2005 *Ensign*. It should have appeared as above.

Pageant Dates

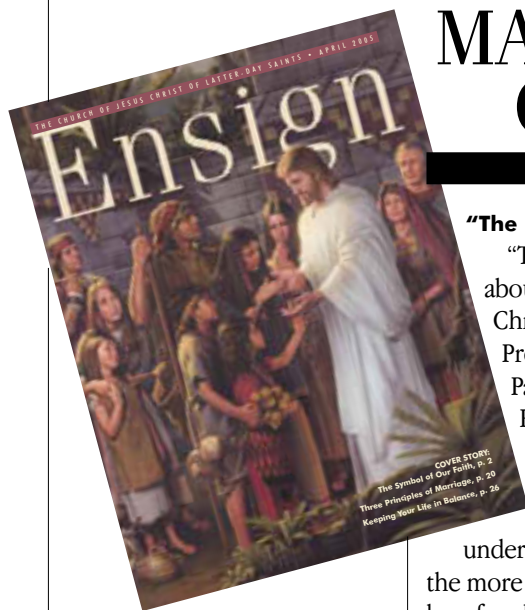
Dates have been set for the new Nauvoo pageant. The dates are July 8–August 5.

The following pageant dates have been corrected from previously published information:

Hill Cumorah Pageant: America's Witness for Christ
Palmyra, New York
July 8–9, 12–16

And It Came to Pass
Oakland, California
July 19–23, 26–30

Martin Harris: The Man Who Knew
Clarkston, Utah
August 5–6, 9–13, 16–19



MAKING THE MOST OF THIS ISSUE

A P R I L 2 0 0 5

"The Light of Christ"

"The more we know about the Light of Christ," teaches President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, "the more we will

understand about life and the more we will have a deep love for all mankind. We will be better teachers and missionaries and parents, and better men and women and children. We will have deeper regard for our brothers and sisters in the Church and for those who do not believe and have not yet had conferred upon them the gift of the Holy Ghost." See page 8.

"Once or Twice in a Thousand Years"

"Once or twice in a score of generations the hand from heaven clasps the hand on earth in perfect fellowship, the divine drama unfolds, and the whole course of

mortal events changes."

It has been 185 years since Joseph Smith sought wisdom in the Sacred Grove. To read Elder Bruce R. McConkie's stirring account of this first great event of the Restoration, turn to page 54.

Stories for Teachers

If you need a story for your lesson about reactivation, listening to the Spirit, or the miracles that faith and service can create, see "Latter-day Saint Voices," page 68.

Newel K. Whitney in Kirtland

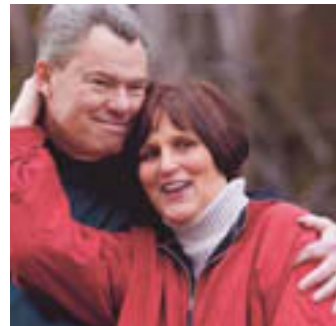
Successful business owner, bishop in Kirtland, loyal friend of the Prophet Joseph Smith, Newel K. Whitney played a central role in the early development of the Church. To read about this remarkable man and the sacrifices he made to help the restored Church survive its difficult infancy, see page 34.

"The Effective Elders Quorum"

Do you serve in an elders quorum presidency?

Or are you an elder and wonder how you can help

your quorum leaders? Elder Dale E. Miller of the Seventy offers some wonderful counsel about making your elders quorum an effective arm of the priesthood in blessing the lives of your ward members. See page 30.



Three Principles of Marriage, p. 20

Home Teachers, Visiting Teachers

Find the monthly messages on pages 2 and 60.

Strengthen Your Marriage

- Three fundamental principles for building an eternal marriage were given to Adam and Eve in the Garden of Eden. To learn how to apply the principles of *leaving*, *cleaving*, and *being one* to your marriage, see page 20.

- Abortion, nonmarital childbearing, and the reluctance of some married couples to bring children into the world are symptoms of the adversary's assault on the family. The proclamation on the family, however, offers a steady, sure voice in an uncertain world. See this month's article in the "Strengthening the Family" series, page 18.

Keep Your Life in Balance

Are you feeling overwhelmed or discouraged by the demands of life and the expectations of a gospel aimed at eventual perfection? Brent Top offers several excellent suggestions for achieving what President Spencer W. Kimball called "quiet, sane living." See page 26.

Keeping Your Life in Balance, p. 26



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Behold the Man, by Simon Dewey

"Then came Jesus forth, wearing the crown of thorns. . . . And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him" (John 19:5-6).



Our resurrected Savior appeared to people in the Western Hemisphere. “They saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . . . And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified [should] come into the world” (3 Nephi 11:8–10). See President Gordon B. Hinckley, “The Symbol of Our Faith,” p. 2.