

Ensign



COVER STORY

Sharing the Gospel Using the Internet, p.58

President Henry B. Eyring, p.8

President Dieter F. Uchtdorf, p.16

What Parents Have Learned from Family Home Evening, p. 34

Everything I do in this church leads me to Jesus Christ. I believe in Christ as the literal Savior and Redeemer of this world, not just as insightful and saintly teacher. We believe He guides this church through a living prophet. I am so grateful that God has not abandoned us on this earth but keeps sending us guidance.



COURTESY OF RIVER MILLS FINE ART

Nauvoo Temple, by Myron R. Goodwin

The Nauvoo Illinois Temple was built upon the site of the original Nauvoo Temple. President Gordon B. Hinckley dedicated the new temple on June 27, 2002, praying that it would stand as a memorial to the Prophet Joseph Smith and his brother Hyrum, who were martyred in 1844.

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Illustration by Cary Henrie



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We also welcome other submissions that show the gospel of Jesus Christ at work in your life. **Ensign Magazine Writers' Guidelines** are posted at <http://ensign.lds.org> under "Resources."

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Ensign

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

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USING THIS ISSUE

Share your beliefs. Elder Ballard teaches that we have a “modern equivalent of the printing press” in the Internet (see p. 58). How can you use this powerful tool to spread the message of the gospel?

Testify of modern-day prophets. The First Presidency Message this month emphasizes the blessings of living prophets; the two articles that follow it introduce us to the counselors in the First Presidency (see pp. 4, 8, and 16). How have you been blessed because you live in a time when prophets are on the earth?

Enjoy Church magazines in multiple formats. Now that you know how Church magazines are made (see p. 64), consider enjoying their content in various formats. Part or all of each issue is available in formats like American Sign Language, audio, braille, and PDA and PDF formats. From www.lds.org, select “Gospel Library,” then “Media Formats.”



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COMING IN AUGUST

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* *Insights for and from young single adults.*

* *Showing reverence for the Lord in the way we dress.*

* *Maintaining scripture study habits.*



Heeding the Voice of the Prophets

BY PRESIDENT DIETER F. UCHTDORF
Second Counselor in the First Presidency

What a joy and privilege it is to be part of this worldwide Church and be taught and uplifted by prophets, seers, and revelators! We members of this Church speak many languages, and we come from many cultures, but we share the same blessings of the gospel.

This is truly a universal Church, with members spread across the nations of the earth proclaiming the universal message of the gospel of Jesus Christ to all, irrespective of language, race, or ethnic roots. We are all spirit children of a living and loving God, our Heavenly Father, who wants us to be successful on our journey back to Him.

In His kindness, He has given us prophets to teach us His eternal truths and guide us in living His gospel. This year we have bade farewell to a beloved prophet, President Gordon B. Hinckley (1910–2008), who led us for many years until the Lord called him home. Now we go forward under the direction of the new prophet whom the Lord has called to lead us, President Thomas S. Monson. In our Father's great love for us, He has given us prophets for our time to lead us in an unbroken succession since the Restoration of this great work through the Prophet Joseph Smith in the early 1800s. We

will always cherish our memories of the early Saints—their sacrifices, sorrows, and tears but also their courage, faith, and trust in the Lord as they too followed His prophet in their time.

I have no ancestors among the 19th-century pioneers. However, since the first days of my Church membership, I have felt a close kinship to those early pioneers who crossed the plains. They are my spiritual ancestry, as they are for each and every member of the Church, regardless of nationality, language, or culture. They established not only a safe place in the West but also a spiritual foundation for the building of the kingdom of God in all the nations of the world.

We All Are Pioneers

As the message of the restored gospel of Jesus Christ is now being embraced around the world, we are all pioneers in our own sphere and circumstance. It was in the turmoil of post-World War II Germany when my family first learned about The Church of Jesus Christ of Latter-day Saints. George Albert Smith (1870–1951) was the President then. I was only a young child, and we had lost all material belongings twice within



In our Father's great love for us, He has given us prophets for our time to lead us in an unbroken succession since the Restoration of this great work through the Prophet Joseph Smith in the early 1800s.



Are we following the inspired counsel of the prophets? One example of great importance for humanity is strengthening our own families.

only seven years. We were refugees with an uncertain future. However, during those same seven years, we gained more than any amount of money could ever buy. We found a supernal refuge, a place of defense from despair: the restored gospel of Jesus Christ and His Church, led by a true and living prophet.

The good news that Jesus Christ has made the perfect Atonement for mankind, redeeming all from the grave and rewarding each individual according to his or her works, was the healing power which brought hope and peace back into my life.

Whatever our challenges in life may be, our burdens may become light if we not only believe in Christ but also in His ability and His power to cleanse and console our lives. Our lives are healed as we accept His peace.

President David O. McKay (1873–1970) was the prophet during my teenage years. I seemed to know him personally. I could feel his love, kindness, and dignity; he gave me confidence and courage in my young life. Even though I grew up thousands of miles away in Europe, I felt he trusted me, and I did not want to disappoint him.

Another source of strength was a letter written by the Apostle Paul while he was in prison, addressed to Timothy, his most trusted assistant and friend. He wrote:

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

“Be not thou therefore ashamed of the testimony of our Lord” (2 Timothy 1:7–8).

These words from one of the ancient Apostles of our Savior rang with great importance for me in postwar

times, even as they do today. Yet how many of us permit our fears to take control of our lives in this time of international tension, economic and political uncertainties, and personal challenges?

A Consistent Voice

God is speaking to us in a consistent voice. God will deal with all the human family equally. We might be in a large ward or a small branch, our climate or vegetation may differ, the cultural background and language might vary, and the color of our skin could be totally different. But the universal power and blessings of the restored gospel are available to all, irrespective of culture, nationality, political system, tradition, language, economic environment, or education.

Today, we have again apostles, seers, and revelators who are watchmen on the tower, messengers of supernal, healing truth. God speaks to us through them. They are profoundly aware of the different circumstances we members are living in. They are in this world but not of this world. They point the way, and they offer help for our difficulties, not through the wisdom of this world but from an eternal Source.

Only a few years ago, in a First Presidency Message, President Thomas S. Monson said: “The problems of our day loom ominously before us. Surrounded by the sophistication of modern living, we look heavenward for that unflinching sense of direction, that we might chart and follow a wise and proper course. He whom we call our Heavenly Father will not leave our sincere petition unanswered.”¹

We have a living prophet on the face of the earth again, even President Thomas S. Monson. He knows our challenges and fears. He has inspired answers. There is no need to fear. We can have peace in our hearts and peace in our homes. We can each be an influence for good in this world by following the commandments of God and relying on true repentance, the power of the Atonement, and the miracle of forgiveness.

The prophets speak to us in the name of the Lord and in divine plainness. As the Book of Mormon confirms, “For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding” (2 Nephi 31:3).

It is our responsibility not only to listen but also to act upon His word that we may claim the blessings of the ordinances and covenants of the restored gospel. He said, “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise” (D&C 82:10).

There may be times when we feel overwhelmed, hurt, or on the edge of discouragement as we are trying so hard to be perfect members of the Church. Be assured, there is balm in Gilead. Let us listen to the prophets of our day as they help us to focus on the things that are central to the Creator’s plan for the eternal destiny of His children. The Lord knows us, He loves us, He wants us to succeed, and He encourages us by saying: “And see that all . . . things are done in wisdom and order; for it is not requisite that [men or women] should run faster than [they have] strength. . . . [But] it is expedient that [they] should be diligent” (Mosiah 4:27).

Following Their Counsel

Are we diligent in living the commandments of God, without running beyond our strength? Or are we just leisurely strolling along? Are we using our time, talents, and means wisely? Are we focused on the things which matter most? Are we following the inspired counsel of the prophets?

One example of great importance for humanity is strengthening our own families. The principle of family home evening was given to us in 1915. President McKay reminded parents again in 1964 that “no other success can compensate for failure in the home.”² In 1995 the prophets of our day called upon all the world to strengthen the family as the fundamental unit of society.³ And in 1999 the First Presidency and the Quorum of the Twelve Apostles lovingly stated: “We counsel parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However

worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely appointed duties that only parents and families can adequately perform.”⁴

Let us in humility and faith refresh our dedication and our commitment to follow the prophets, seers, and revelators in all diligence. Let us listen and be instructed and edified by those who hold all the keys of the kingdom. And as we listen and follow them, may our hearts be changed that there will be a great desire to do good (see Alma 19:33). Thus we will be pioneers in building a spiritual foundation that will establish the Church in every part of the world, that the gospel of Jesus Christ may become a blessing for each child of God and unite and strengthen our families. ■

NOTES

1. “Sailing Safely the Seas of Life,” *Liabona*, Nov. 1999, 6–7; *Ensign*, July 1999, 5.
2. Quoted from J. E. McCulloch, *Home: The Savior of Civilization* (1924), 42; in Conference Report, Apr. 1964, 5.
3. See “The Family: A Proclamation to the World,” *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102.
4. “Letter from the First Presidency,” *Liabona*, Dec. 1999, 1; “Keeping Children Close to the Church,” *Ensign*, June 1999, 80.

IDEAS FOR HOME TEACHERS

After prayerfully studying this message, share it using a method that encourages the participation of those you teach. Following are some examples:

1. Ask children what they would need if they were in some distant place and needed to travel back home. Suggest how a map and a guide might help. Explain that prophets are guides Heavenly Father provides to help us get back to Him. Read an excerpt from the message that emphasizes this point.
2. Relate a memory you have of the man who was President of the Church when you were a child or teenager. Tell how the teachings of the living prophets have guided you during your lifetime.

President Henry B. Eyring

Called of God

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

A few years after Henry Bennion Eyring became president of Ricks College (now Brigham Young University–Idaho), he was offered a high-paying, prestige-filled job in southern California.

“It sounds like a great opportunity,” President Spencer W. Kimball told him as Henry described the offer and its benefits. “If we ever needed you, we would know where you were.”

Henry had expected President Kimball, his uncle, to ask him to stay on at Ricks. Instead, it became obvious that Henry and his wife, Kathleen, were to pray and fast about their decision, which they did. Within a week, the Spirit whispered to Henry that he would have the privilege of staying at Ricks College “a little longer.”

He called Jeffrey R. Holland, then Commissioner of the Church Educational System, and told him that he had turned down the job offer. That evening Henry received a phone call from President Kimball.

“I understand you’ve decided to stay,” said President Kimball.

“Yes,” replied Henry.

“Do you think you’ve made a sacrifice?” asked President Kimball.



“No,” said Henry.

“That’s right!” President Kimball assured him. With that, President Kimball ended the conversation.

For those who know Henry B. Eyring, his willingness to follow spiritual promptings—even if doing so means giving up what the world considers important—

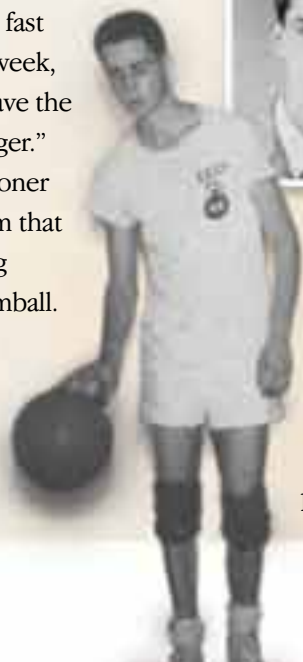
comes as no surprise. He has learned for himself that faith and humility, coupled with obedience, qualify God’s children for blessings richer than worldly wealth.



Following the death of President Gordon B. Hinckley on January 27, 2008, President Thomas S. Monson called President Eyring to serve as First Counselor in the First Presidency. President Eyring had previously served as Second

Counselor for four months, filling a vacancy created by the death of President James E. Faust.

“Hal”—as he is known among family and friends—was born on May 31, 1933, in Princeton, New Jersey. The second of three sons born to Henry Eyring and Mildred Bennion Eyring, he joined a family that put





Opposite page, from top: President Eyring's family (from left)—his father, Henry; brothers, Ted and Harden; young Henry, or "Hal"; and mother, Mildred. Hal, from a 1951 high school yearbook. Right: Great-grandparents Henry Eyring and Mary Bommeli.

a premium on both spiritual and secular schooling.

His father was a renowned chemist teaching at Princeton University. His mother, an assistant professor who headed the women's physical education department at the University of Utah, was on leave from the department pursuing a doctoral degree at the University of Wisconsin when she met her future husband. Together they passed on to their sons their trust in the Lord and their faith in His gospel.

Heritage of Faith

President Eyring traces the beginnings of his family's heritage of faith to forebears who listened to and followed

the promptings of the Spirit and the direction of priesthood leaders. His great-grandfather Henry Eyring, who left Germany in 1853 when he was 18, was introduced to the Church the following year in St. Louis, Missouri. His desire for a manifestation regarding the Church was answered with a dream in which Elder Erastus Snow of the Quorum of the Twelve Apostles, whom he would not meet until later, commanded him to be baptized. A similar dream, in which he saw President Brigham Young for the first time, followed in 1860 while he was serving a mission in present-day Oklahoma and Arkansas.¹

Great-Grandfather Eyring met Swiss immigrant Mary Bommeli when he joined her pioneer company on his trek to Utah following his mission. Mary, whose family joined the Church when she was 24, had been incarcerated in Berlin, Germany, for sharing the gospel. The night she was arrested, she wrote a letter to the judge who was to hear her case. She told the judge, "a man of the world," about the Resurrection and the spirit world, encouraging him to repent in order to save himself and his family from "great sorrow." The judge soon dropped the charges, and Mary was released from jail.² Henry and Mary married shortly after reaching the Salt Lake Valley.

From Europe to the deserts of southern Utah and Arizona to the colonies of northern Mexico, President Eyring's ancestors tamed the wilderness, spread the gospel, fled persecution, established schools, and educated their children.

A Wife's Influence

With the onset of World War II, gasoline rationing prevented the Eyring family from making the 17-mile (27-km) drive to the New Brunswick Branch for Sunday meetings. As a result, the family received permission to hold meetings in their home, in Princeton, New Jersey. Hal would joke that he never missed a Primary meeting there—an



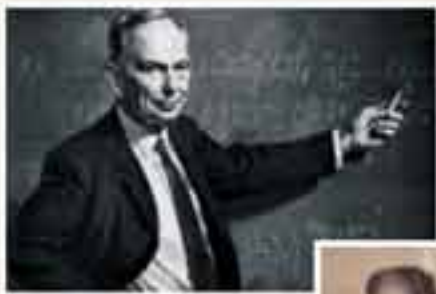
achievement that wasn't too difficult considering that Primary was held only once in their home.

President Eyring often reflects on the beautiful spirit in the sacrament meetings held in this small branch, made up of his family and occasional visitors. He didn't mind that his family were usually the only ones who attended or that he and his brothers constituted the branch's entire Aaronic Priesthood. But as the boys began entering their teenage years, their mother was eager for the family to live among a larger concentration of Latter-day Saints.

In 1946 Henry was enjoying his success and work at Princeton. He had won numerous honorary doctorates and most major awards in chemistry. Given his diligent scientific work with world-renowned scientists, he had an excellent opportunity to be considered for a Nobel Prize.

At about this time Henry received a call from A. Ray Olpin, president of the University of Utah, inviting him to be the dean of the graduate school there and continue his research in chemistry. His wife, Mildred, left the decision up to Henry, but she reminded him of a promise he had made to her years earlier. Henry had promised to move his family closer to Church headquarters when the boys got older. When Henry turned down the offer, Mildred, who had grown up in Utah, asked him to pray about his decision and gave him a letter to read when he arrived at his laboratory.

Upon reading the letter, in which Mildred expressed her disappointment, and after praying and pondering, Henry called President Olpin, saying he would accept the position after all to build up the university's science department. His apparent sacrifice in leaving Princeton turned out to be a blessing for him and his family. One such blessing was Hal's



willingness to follow his father's example when he faced a similar crossroads years later.

Preparing for the Future

"I realized when my brother was a teenager how different he was from other teenagers," says Harden Eyring, who calls his older brother both a mentor and a friend. While Hal was in high school, Harden says, he immersed himself in the scriptures, reading the Book of Mormon five times.

Hal did not hold himself above others, but he refused to participate in activities that would distract from his spirituality. He made time to play basketball for East High School in Salt Lake City, but he put priority on his studies.

"When I was a teenager, I used to go out to the ice-cream parlors that everybody went to," Harden says.

"But Hal wouldn't go out at night to the local hangouts. Instead, he was reading and studying."

His older brother, Ted, a chemistry professor at the University of Utah, was a senior there when he took some classes with Hal. Ted observed that Hal could hold his own with anyone in the class. "When Hal is focused, he can accomplish anything," he says. "He is a genuinely funny guy, and he remains in good spirits even in serious, challenging settings. Hal is much like his father."

As he grew older, however, Hal discovered a major difference between himself and his father.

Henry Eyring encouraged his sons to study physics and to prepare for a career in the sciences. Hal dutifully majored in physics at the University of Utah, but one day when he asked his father for help with a complex mathematical problem, it became apparent to Henry that Hal did not share his passion.

"My father was at a blackboard we kept in the basement," President Eyring recalls. "Suddenly he stopped. 'Hal,' he said, 'we were working at this same kind of problem a week ago. You don't seem to understand it any better now than you did then. Haven't you been working on it?'"



Hal said he had not. He then admitted to his father that physics was not something he constantly thought about. His father paused a moment and then, in tender words that released his son to pursue his own professional passion, he said, “You ought to find something that you love so much that when you don’t have to think about anything, that’s what you think about.”³

Hal nevertheless completed his degree in physics in 1955 before entering the U.S. Air Force. The Korean War had recently ended, and the number of young men called as full-time missionaries from each ward had been restricted. For a period of time the Mission Home in Salt Lake City was closed, and no missionaries went into the field. In a blessing, however, his bishop promised him that his military service would be his mission. Two weeks after arriving at the Sandia Base near Albuquerque, New Mexico, Hal was called as a district missionary in the Western States Mission—a calling he fulfilled in evenings and on weekends during the two years he was in the military.

His military obligation fulfilled, Hal enrolled in the Harvard Graduate School of Business, where he earned a master’s degree in 1959 and a doctorate degree in 1963, both in business administration. Though he had the intellect to succeed in a career in science, Hal found that his passion lay in teaching,



lifting, and strengthening others.

Listening to the Spirit

While attending Harvard during the summer of 1961, Hal met Kathleen Johnson, the daughter of J. Cyril and LaPrele Lindsay Johnson, of Palo Alto, California. She was attending summer school in Boston, and Hal was smitten the first time he saw her. He felt an immediate desire to do his best when he was in her presence—a feeling that has continued throughout their lives together.

They dated that summer and continued their courtship through phone calls and letters after Kathleen returned to California. They were married in July 1962 in the Logan Utah Temple by Elder Spencer W. Kimball. That same year Hal became an assistant professor at the Stanford Graduate School of Business.

Nine years later Hal was enjoying tenure at Stanford and serving as bishop of the Stanford First Ward. With his in-laws living nearby, “things were set,” he recalls. But in the middle of the night in 1971, Kathleen woke him with two unusual questions: “Are you sure you are doing the right thing with your life?”

Wondering how they could be any happier, Hal asked, “What do you mean?”



Opposite page: President Eyring’s parents and a 1969 portrait of his father. Above: While serving as president of Ricks College. Left: With his wife, Kathleen, at their wedding reception. Above left: As president of Ricks College, presenting the Exemplary Woman of the Year Award to Sister Donna Packer, 1973. Also pictured are President Boyd K. Packer and Denece Hansen Johnson, then president of the Associated Women Students.



Above: As a member of the Quorum of the Twelve Apostles, 1997. **Right:** During a recent visit to southern Utah. **Far right:** With Elder M. Russell Ballard of the Quorum of the Twelve Apostles during a June 2004 worldwide leadership training meeting. **Opposite page:** Family portrait, 1995 (seated, from left)—Mary Kathleen, President and Sister Eyring, Elizabeth; (standing, from left)—John, Matthew, Stuart, and Henry.



Kathleen replied, “Couldn’t you be doing studies for Neal Maxwell?”

Neal A. Maxwell had just been appointed Commissioner of the Church Educational System. Neither Hal nor Kathleen knew him, but Kathleen felt that perhaps her husband could be doing more to change lives.

“Doing studies for Neal Maxwell—at my stage of my career?” Hal responded. After all, he thought, “‘Doing studies’ was something a young graduate student might do.”

Following a pause, Kathleen said, “Will you pray about it?”

At that stage in his marriage, Hal knew better than to ignore his wife’s counsel. He got out of bed, knelt, and uttered a prayer. “I got no answer,” he says, “and I felt terrific about it because I didn’t want to go anywhere.”

The following day during bishopric meeting, a voice that Hal has come to know well came to his mind and rebuked him for treating lightly his wife’s prompting. “You don’t



know what way is up in your career,” he was told. “If you ever get another job offer, you bring it to me.”

Hal was shaken by the experience and immediately returned home. “We’ve got a problem,” he told Kathleen. He feared he had made a mistake by passing up several job offers he had received while at Stanford. “I had never prayed over any of them,” he says. Humbled, he began praying about his future.

Less than a week after Kathleen’s late-night questions, Commissioner Maxwell called and invited Hal to Salt Lake City for a meeting. He flew out the next day, and the two men met at the home of Hal’s parents. The first words out of Commissioner Maxwell’s mouth were “I’d like to ask you to be the president of Ricks College.”

Even his wife’s prompting and the spiritual

rebuke he had received hadn't prepared him for such a surprise. He told Commissioner Maxwell that he would need to pray about it. After all, he knew little about Ricks College. The next morning he met with the First Presidency. Afterward, Commissioner Maxwell told him the job was his if he wanted it.

Upon his return to California, Hal continued praying fervently. An answer came, but he almost missed it. "I heard a voice so faint that I hadn't paid attention to it," he recalls. "The voice said, 'It's my school.'" He called Commissioner Maxwell and said, "I'm coming."

Just like that, Hal gave up the trappings of tenure at Stanford for life in a single-wide trailer in Rexburg, Idaho. It would be several months after his inauguration as president of Ricks College, on December 10, 1971, that he would move his family into their new home, which he helped build.

"I went to Ricks knowing a couple of things," he says. "One is that I wasn't as much of a big shot as I thought I was in terms of my great position at Stanford. Another is that I knew my wife had received revelation before I did. Finally, I knew that I was a lucky guy to be there. So instead of answering the question 'How could I give up my career at Stanford?' I say, 'Heavenly Father took care of that. It never felt like a sacrifice.'"

The six years President Eyring spent in Rexburg proved to be a blessing to his family and the college. Wise counsel from a humble home teacher helped make those years memorable. The home teacher, a farmer with great faith, encouraged President Eyring to get out of his office so he could meet, encourage, and give gratitude to college faculty, staff, and students.

Hal prayed about the matter, felt prompted to follow that counsel, and began spending more time with the school's faithful students and dedicated faculty and staff. With another instructor, he even taught religion classes. As he worked hard to shape the college's spiritual and academic foundations, he and Kathleen grew to love the campus community and the people of Rexburg.



Family First

During their years in Rexburg, Eyring family members grew closer to each other. By then Hal and Kathleen had four sons: Henry J., Stuart, Matthew, and John. Later they would be blessed with two daughters: Elizabeth and Mary Kathleen. But even in a small, rural farm town, Hal and Kathleen had to be vigilant. One of their concerns was the amount and quality of television programming that their sons watched. Henry J., the oldest son, recalls an experience that made a significant difference in the spirit of the Eyring home.

"My brother and I were in front of the TV one Saturday night around midnight," says Henry J. "A tawdry comedy show that we shouldn't have been watching was on. The basement room was dark except for the light from the television. Without warning, Mother walked in. She was wearing a white, flowing nightgown and carrying a pair of shears. Making no sound, she reached behind the set, grabbed the cord, and gathered it into a loop. She then inserted the shears and cut the cord with a single stroke. Sparks flew and the set went dead, but not before Mother had turned and glided out of the room."

Unnerved, Henry J. headed to bed. His innovative brother, however, cut a cord from a broken vacuum and connected it to the television. Soon the boys had plopped back down in front of the television, hardly missing any of their show.

"Mother, however, got the last laugh," Henry J. says. "When we came home from school the next Monday, we found the television set in the middle of the floor with a huge crack through the thick glass screen. We immediately

suspected Mother. When confronted, she responded with a perfectly straight face: 'I was dusting under the TV, and it slipped.'”

President Eyring honored his wife’s wishes, the children honored their mother’s desires, and that was the end of television in the Eyring home. “For the most part, Mother leads through quiet example,” Henry J. observes. “However, she is also inspired and fearless. Mother’s assertiveness has been a great blessing to her children and grandchildren. Both in pivotal moments and in daily routines, she has forever changed the course of our lives.”

President Eyring still credits his wife for giving him a desire to do and be his best, and he’s grateful that she has blessed her children in the same way. He is quick to credit her for her example and spiritual influence on their family. She is equally complimentary, expressing gratitude for his sensitivity to the Spirit and the effective way he has taught and lived the gospel in their home.

“There was no question in Hal’s mind who was first in his heart,” she says. “He lived in a very competitive environment with competent associates at Stanford, but he always put his family first. At the end of every day, when we were together in the evening, he would ask, ‘Who haven’t we called?’ Then, guided by the Spirit, he would go to the telephone and touch base with a member of the family who needed to have contact that evening.”

With no television in the home, family members had more time for each other and more time to pursue interests, develop talents, and engage in sports and other activities as a family. Over the years President Eyring has honed his cooking skills (he makes his own bread), discovered a

knack for woodcarving, and learned to paint with watercolor. On occasion he will send a thank-you note or a watercolor painting as a remembrance.

Today the Eyring home is full of paintings, carvings, and furniture that he has created with the help of skilled mentors. Many of the pieces reflect moral lessons or spiritual impressions. In addition, he makes time to send daily e-mails, affectionately known as “The Small Plates,” to his family, which now includes 25 grandchildren.

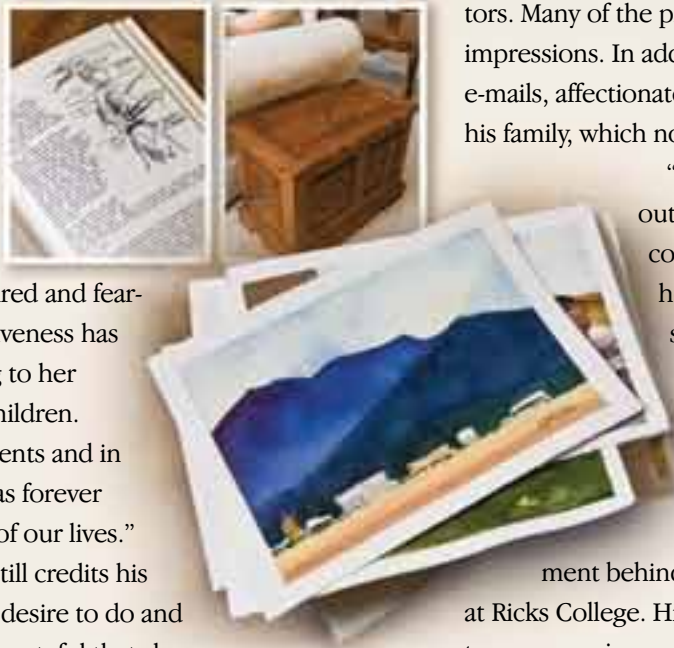
“Dad’s family journal, which he sends out via e-mail each day with photos and contributions from the children, has helped us feel as though we were telling stories around the dinner table each night,” says Henry J.

Willing to Serve

President Eyring didn’t know it at the time, but he left secular employment behind him when he accepted the position at Ricks College. His work as college president and simultaneous service as a regional representative and member of the Sunday School general board brought him into increased contact with leaders of the Church, who recognized his talents and spiritual gifts. The Lord, meanwhile, knew his willingness to serve.

In extending the important callings to President Eyring that followed his six years at Ricks College, Church leaders sought inspiration that led them to him. During a period of preparation for those callings, he was tutored by the Spirit as he worked, sought the will of heaven, listened for answers, and, like his ancestors, acted on the promptings that followed. When the calls came, he was ready.

In 1977 Jeffrey R. Holland, new CES commissioner, asked President Eyring to serve as deputy commissioner. Three years later, when Commissioner Holland became president of Brigham Young University, Hal took his place as CES commissioner. He served in that position until his call in April 1985 as First Counselor in the Presiding Bishopric. In that calling he used his many abilities to make significant





the blessings of looking for God's hand in our lives, he spoke from personal experience. By keeping a daily journal of Heavenly Father's dealings in his life, he has felt his testimony grow and he has become "ever more certain that our Heavenly Father hears and answers prayers."⁴

The key to hearing those answers and knowing that God has an interest in our lives, he says, is to develop a listening ear. "We've got to be quiet and listen. In my life, when I have failed to receive a clear feeling or have missed the voice of the Spirit, it is because I was too busy, too noisy inside, and too full of my own world."

President Eyring has always lived the precepts of the thirteenth article of faith. Members of the Church are indeed fortunate to have him serve at the side of President Thomas S. Monson and President Dieter F. Uchtdorf. A rare combination of talents, a heritage of faith, a life of preparation, a dedication to service, and a determination to seek God and do His will uniquely qualify him to serve in the First Presidency. ■

NOTES

1. See Henry J. Eyring, *Mormon Scientist: The Life and Faith of Henry Eyring* (2007), 127–30.
2. See Henry B. Eyring, "The Power of Teaching Doctrine," *Liabona*, July 1999, 87–88; *Ensign*, May 1999, 74–75.
3. In Gerald N. Lund, "Elder Henry B. Eyring: Molded by 'Defining Influences,'" *Liabona*, Apr. 1996, 28; *Ensign*, Sept. 1995, 12.
4. Henry B. Eyring, "O Remember, Remember," *Liabona* and *Ensign*, Nov. 2007, 67.



Opposite page: A printout of the family's "Small Plates," a wood chest carved by President Eyring, and some of his watercolor paintings. Above: With his wife, following general conference, October 2007. Left: The First Presidency—President Thomas S. Monson (center); President Henry B. Eyring, First Counselor; and President Dieter F. Uchtdorf, Second Counselor.

contributions in administration, physical facilities planning, temple design and construction, and other temporal affairs. In September 1992 he was renamed CES commissioner and, a month later, was called to the First Quorum of the Seventy.

On April 1, 1995, Henry B. Eyring was sustained to the Quorum of the Twelve Apostles. Since then he has sought an increased portion of the Spirit of the Lord as he has blessed members of the Church throughout the world with his heartfelt sermons, loving ministrations, and powerful testimony of the Savior and His gospel.

Uniquely Qualified

When President Eyring testified during the October 2007 general conference of

President Dieter F. Uchtdorf

*A Family Man, a Man of Faith,
a Man Foreordained*

BY ELDER RUSSELL M. NELSON
Of the Quorum of the Twelve Apostles

Can you imagine the terror that must have been in the heart of 11-year-old Dieter Uchtdorf as his family fled their home in East Germany¹ in 1952 to find freedom in the West? For political reasons, the life of Dieter's father was in extreme danger. He would have to escape alone to minimize risks to his wife and children. To avoid suspicion, the rest of the family would not be able to travel together. They would have to make the attempt separately.

A plan was implemented. Dieter's two older brothers, Wolfgang and Karl-Heinz, took a northern route out of their hometown of Zwickau. Their sister, Christel, traveled with two other girls on a train that passed briefly through West Germany en route to its destination city in East Germany. As the train passed through West Germany, the girls persuaded the conductor to open the door for them, and they jumped out of the train.

Dieter, age 11—the youngest of the children—and his courageous mother took still another route. They carried with them only a little food and precious family photographs



that had been preserved from destruction through World War II. After Dieter and his mother had walked long hours, Sister Uchtdorf's knees began to weaken. Dieter carried their belongings and helped his mother climb a final hill to freedom. There they stopped to eat a meager meal, only to realize, when they saw Russian guards, that they were still shy of the border. The mother and son terminated their picnic, picked up their packs, and climbed even higher before reaching their goal.

Dieter and his mother continued their trek as refugees, hitchhiking and walking to their destination at a suburb near Frankfurt. After many long and perilous days of separation, the family was finally reunited. The brothers arrived first; their father followed. Dieter and his mother then arrived, and his sister came last. Their great reunion was joyful.

Of lesser significance was the fact that they had left behind virtually all of their possessions.

Seven years earlier, toward the close of World War II, they



Left, from top: President Uchtdorf's parents, Hildegard and Karl, at the Bern Switzerland Temple. At age 2 (second from right) with his sister, Christel (right), and two friends. Right, from top: Dieter (right) with friends in front of the Frankfurt meetinghouse. At a young single adult meeting (back row, far left); Harriet, his future wife, is in the front, second from left. With a friend's car in Frankfurt.

had fled from home as foreign forces approached. Now they were refugees again. Once more they owned nothing. Once more they had to start over. But they had each other. They had their deep faith in God, and they had their membership in The Church of Jesus Christ of Latter-day Saints, acquired barely five years earlier.

The family's one-room apartment near Frankfurt was small and infested with mice. Young Dieter was intrigued by the rodents running around. Public

transportation in Frankfurt was relatively inexpensive, but the family could not afford for all to travel to church each week. So they took turns.

It is no wonder that President Uchtdorf feels so passionately about the sacred institution of the family. With great sincerity he testifies that the family is ordained of God. Family is of utmost importance to him. It was within his family that the seeds of his powerful faith were sown and nurtured. There he began to prepare for the fulfillment of his foreordination as a priesthood leader in the Church of God.

A Family Man

Dieter Friedrich Uchtdorf was born of goodly parents, Karl Albert and Hildegard Else Opelt Uchtdorf, on November 6, 1940, in Mährisch-Ostrau, Czechoslovakia. The family left Czechoslovakia in 1944 and moved to Zwickau, Germany. From 1949 to 1990, Zwickau belonged to East Germany and was a center for the mining of coal. Because of its strategic importance during World War II, it became a prime target for Allied bombers. Four-year-old

Dieter was frightened but also fascinated by the lights of aircraft as they flew overhead. He remembers his mother taking him to air-raid shelters for safety. Her husband had been drafted into the German army, and Sister Uchtdorf bravely

fended for her family as the war in Europe swirled about them.

After the war, Dieter's father worked in coal and uranium mines in Zwickau under environmental conditions that predisposed him to the development of





a malignant disease that claimed his life at age 62, in Germany. President Uchtdorf remembers his father as kind and loving, strong and tender. His father cherished his priesthood responsibilities as a deacon, teacher, priest, and elder.

His mother, Hildegard, who died in 1991, was not only courageous, but she was also a true convert and devoted disciple who served in many callings in the Church.

These parents and their children were sealed in the Swiss Temple in 1956. Since then, his brothers, Wolfgang and Karl-Heinz, have passed away. His sister, Christel Uchtdorf Ash, who served a mission in Germany, presently resides in Texas, in the southern United States.

President Uchtdorf met his future wife, Harriet Reich, as they attended meetings of the Church's Mutual Improvement Association. Harriet was baptized when she was nearly 13 years of age, along with her mother and her sister, after missionaries knocked on their door and taught them the gospel. Harriet's father had died from cancer just eight months earlier. Her mother and her sister have since passed away.

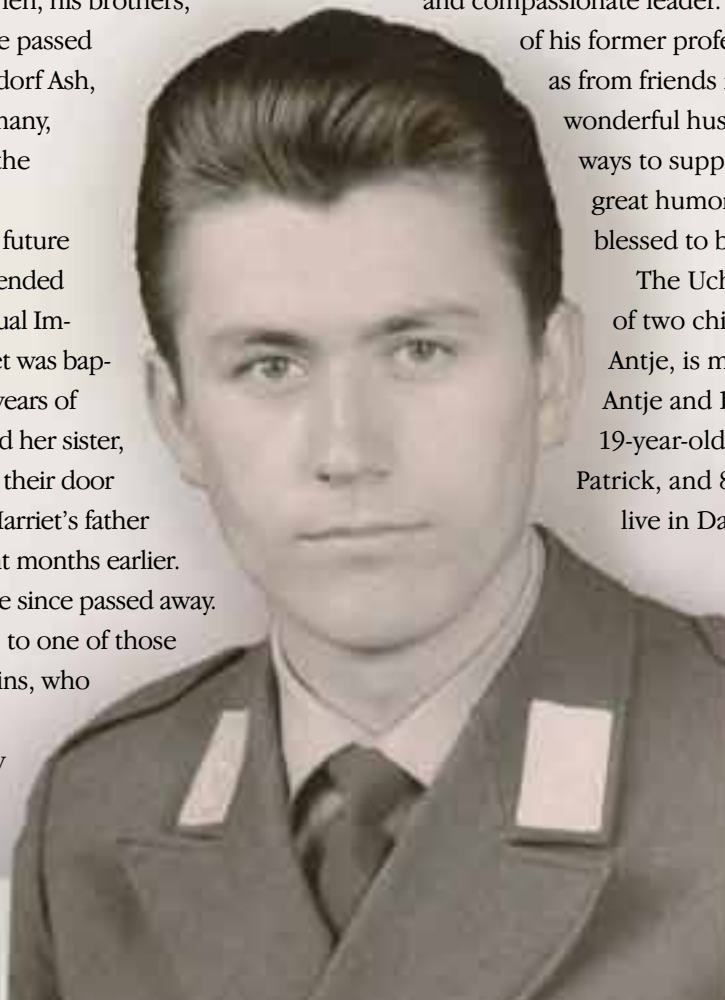
A remarkable reward came to one of those missionaries, Elder Gary Jenkins, who had taught and baptized the Reich family. What a joyful day it was for him, decades later, when on February 16, 2008,

his granddaughter, Crystal, was sealed to her husband, Steven, in the Salt Lake Temple by a member of the First Presidency, President Dieter F. Uchtdorf.

Harriet and Dieter were sealed on December 14, 1962, in the Bern Switzerland Temple. He calls Harriet the sunshine in his life. Her support is a continuous source of strength. She is the love of his life. Harriet describes her husband as having a big heart. "He is kind. He is a good and compassionate leader. We hear that from many of his former professional colleagues as well as from friends in the Church. He is a wonderful husband, always looking for ways to support me. He is a man of great humor and wit. I am very blessed to be his wife."

The Uchtdorfs are the parents of two children. Their daughter, Antje, is married to David A. Evans. Antje and David have three sons: 19-year-old twins, Daniel and Patrick, and 8-year-old Eric. They live in Darmstadt, Germany.

The Uchtdorfs' son, Guido, served in the Washington D.C. South Mission. He married Carolyn Waldner from Basel, Switzerland. Guido and Carolyn now live





near Zürich, Switzerland, where Guido serves as bishop of the Wetzikon Ward of the St. Gallen Switzerland Stake. They are parents of three children: Jasmin, age seven; Robin, age five; and Niklas Ivan, age one.

Asked about her father and his new calling, Antje replied, “We are blessed to have such wonderful parents. When we were younger, I didn’t realize how busy my father was because he always had time for us. We were never a second priority. When we have a problem, we seek his advice. And our children feel that Opa will know the answer, whatever the question may be. Now that he is in the First Presidency, we feel an even greater responsibility to do our very best.”

Guido’s recollections are quite similar. He spoke of an occasion several years ago when he, his sister, mother, and father all took skiing lessons. That was the beginning of an enjoyable family tradition—skiing together. Guido realized that his father’s vocation as an airline pilot necessitated his absence from home for lengthy periods. “But when Dad returned home, we played, we talked, and we laughed together,” Guido added. “That was quality time!”



Guido and Antje learned from their parents the importance of time together as a family. Whether an outing was educational or recreational, it helped strengthen family ties. Parenting and grandparenting at a distance are now facilitated for the Uchtdorf family by the use of modern technology. E-mail and telephone calls are augmented by the transmission of movie clips and photographs via the Internet.

But time together is valued. Especially meaningful for Guido was being able to attend the April 2008 general conference and to be present as his father stood at the Conference Center pulpit.

In counseling with his family, President Uchtdorf has always stressed fundamental principles. As Guido explained, “Father teaches of the blessings that come from prayer, scripture study, obedience to the commandments, and a positive attitude. These things are much more important to him than to wonder where Kolob is located.”

On the occasion of President and Sister Uchtdorf’s 40th wedding anniversary, they gathered at the Bern Switzerland Temple with their children, spouses, and older grandchildren to perform sacred ordinances together. That temple is dear to Harriet and

Opposite page:
Following six years in the German Air Force, Dieter earned his wings with the U.S. Air Force and received the Commander’s Trophy award. Above: Even though his job as a pilot required long absences from home, both of his children (pictured with their parents) remember that their father always made spending time together a priority.

Prior to his call to the First Quorum of the Seventy in 1996, President Uchtdorf worked for Lufthansa Airlines. Opposite page: The Uchtdorf family in 2006. Standing, from left: Patrick Evans (grandson), Harriet Dieter, and Daniel Evans (grandson). Seated: David Evans (son-in-law), Antje Evans (daughter), Eric Evans (grandson), Robin Uchtdorf (grandson), Carolyn Uchtdorf (daughter-in-law), Guido Uchtdorf (son), and Jasmin Uchtdorf (granddaughter). President and Sister Uchtdorf's youngest grandson, Niklas Ivan Uchtdorf, was born in 2007.



Dieter because their parents, they, and their children were all sealed there.

A Man of Faith

One cannot study the life of this great man without gaining a sense of his unique and unshakable faith. He has total faith in God, faith in the Lord Jesus Christ, faith in the Church, and faith that heavenly help will come to him when needed.

His parents risked their lives for their freedom and faith. His father honored the priesthood that had been entrusted to him. He learned from his mother—particularly during their risky escape from East Germany—to pray and to trust in the Lord.

President Uchtdorf describes his mother as brilliant. He explains that she could do mathematics in her head, and she taught him to do the same. Though their family was penniless twice as refugees of war, they lived the law of tithing. They knew that the Lord would open the windows of heaven and pour out blessings upon those who faithfully obeyed this law.²

President Uchtdorf has special feelings of fondness for the late Elder Theodore M. Burton (1907–89), who served as president of the West German Mission. At a time when

many good German Latter-day Saints were leaving their homeland, the Uchtdorf family heeded Elder Burton's counsel to stay in Germany and build up the Church there. It was Elder Burton who ordained Dieter F. Uchtdorf to the office of elder and gave memorable instruction that Dieter heeded precisely. Sister Harriet Uchtdorf understood the importance of Elder Burton's counsel for the Uchtdorf family to remain in Europe to strengthen the Church there. It became an imperative for them. Their children have adhered to that same counsel. Now, in jest, the children chide their parents for leaving for the United States, while *they* have remained in Europe.

Of course, Elder Burton was not the only leader who had a great influence on President





Uchtdorf. Dieter remembers his branch president at the time Dieter was set apart as president of the deacons quorum. The branch president gave thorough instruction regarding the duties and responsibilities of a new quorum president. Dieter remembers the significance of that teaching, which a lesser leader might have slighted simply because there was only one other member of the deacons quorum.

The faith of this family is personified by the faith of President Uchtdorf's grandmother. She was standing in line for food following the end of World War II when an elderly single sister with no family of her own invited her to sacrament meeting. His grandmother and his parents accepted the invitation. They went to church, felt the Spirit, were uplifted by the kindness of the members, and were edified by the hymns of the Restoration.³ In 1947 Dieter's parents were baptized in Zwickau; Dieter was baptized nearly two years later at the age of eight. The family's commitment to the Church became strong and enduring.

His foundation of faith undergirded confidence in his own ability to achieve. His career started with an education in engineering, followed by six years in the German Air Force. Then, thanks to a reciprocal relationship between the German and U.S. governments, he entered pilot training school in Big Spring, Texas, where he won wings with both the German and the American Air Forces. He won the coveted Commander's Trophy for being the outstanding student pilot in his class. In 1970, at age 29, Dieter F. Uchtdorf achieved the rank of captain with Lufthansa Airlines. Ultimately he became chief pilot and senior vice president of flight operations for Lufthansa.

In 2004, prior to his call to the Quorum of the Twelve, and quite by coincidence, Elder Uchtdorf and I traveled together on a Lufthansa flight to Europe. It is not unusual for airline passengers to recognize and greet General Authorities traveling on the same plane. But this time the greetings were quite different. Virtually every member of the Lufthansa crew came eagerly to greet their former

chief pilot. They lined up for the privilege of shaking his hand. Their feelings of deserved adoration for him were very evident to me. They seemed to perceive his great faith as well as his caring for them.

President Uchtdorf's faith in the Lord was evident as he accepted calls to serve in the Church. In 1985 he was called to be the president of the Frankfurt Germany Stake. Then, when boundaries were changed, he was called as president of the Mannheim Germany Stake. In 1994 he was called to the Second Quorum of the Seventy, while maintaining his home in Germany and his occupational responsibilities with Lufthansa. In 1996 he became a full-time General Authority to serve in the First Quorum of the Seventy. Three years later Elder and Sister Uchtdorf moved to Utah, which they then regarded as their turn for an "overseas assignment."

When Elder Uchtdorf was called to the holy apostleship in October 2004, some representatives of the media hailed him as the "German Apostle." Then he correctly taught that he was called to represent the Lord to the people, not the other way around. Indeed that is his sacred calling. He is to teach and testify of the Lord Jesus

Christ to "every nation, kindred, tongue, and people."⁴

Elder David A. Bednar was called to the Quorum of the Twelve Apostles at the same time as Elder Uchtdorf. Upon President Uchtdorf's call to the First Presidency, Elder Bednar said, "Sitting next to, serving with, and learning from President Uchtdorf have been great blessings in my life. His teachings and engaging, gracious manner inspire me to labor more diligently and to improve myself. I love and sustain President Uchtdorf in his sacred responsibilities."

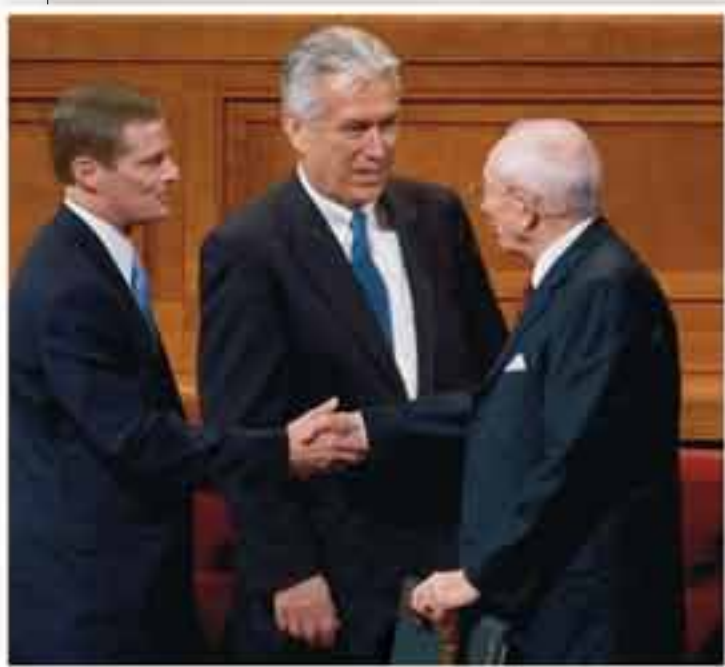
A Man Foreordained

One cannot study the life of this great man without also gaining a sense of his foreordination for the great responsibilities that are now his. This doctrine is taught by ancient and modern prophets. Alma taught that priesthood leaders "were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God."⁵

President Joseph F. Smith (1838–1918) revealed that leaders (such as President Uchtdorf) "were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God.

"Even before they were born, they, with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men."⁶

Wouldn't it be nice if it were possible to ask President Uchtdorf's mother if she had any inkling that her youngest son might be called one day to serve in the First Presidency of the Church? What did she sense as she nurtured her young son, enabled his freedom, and saved his life? On one occasion she and the children were in a public auditorium. She was impressed to leave the building immediately. Because of that urgent feeling, she availed herself of a wheeled cart, placed young Dieter in it, and scurried away with her children as quickly as possible. Shortly thereafter, the building was destroyed by an act of war. Most occupants of the auditorium were killed. Sister Uchtdorf and her children were spared.





As a child growing up after World War II, President Uchtdorf remembers playing in bombed-out houses and discovering guns, ammunition, and other weapons deserted in the nearby forest. Through the years, he has lived with the ever-present consequences of war and the awareness that his own country had inflicted terrible pain on others. In fact, he and his family were also victims of an oppressive dictatorship.

Later, he survived an episode while piloting an airplane when the steering control failed to function properly. Uncorrected, this condition would cause the plane to continue to roll and to crash. Numerous attempts to release the frozen steering stick failed. Repeatedly, his flight instructor issued the order to bail out. Finally the powerfully strong pilot, Dieter F. Uchtdorf, overcame the resistance and made a successful emergency landing. President Uchtdorf acknowledges the hand of the Lord in allowing him to survive such an ordeal.⁷

The mathematical probability of this Czechoslovakian-born child of a convert family

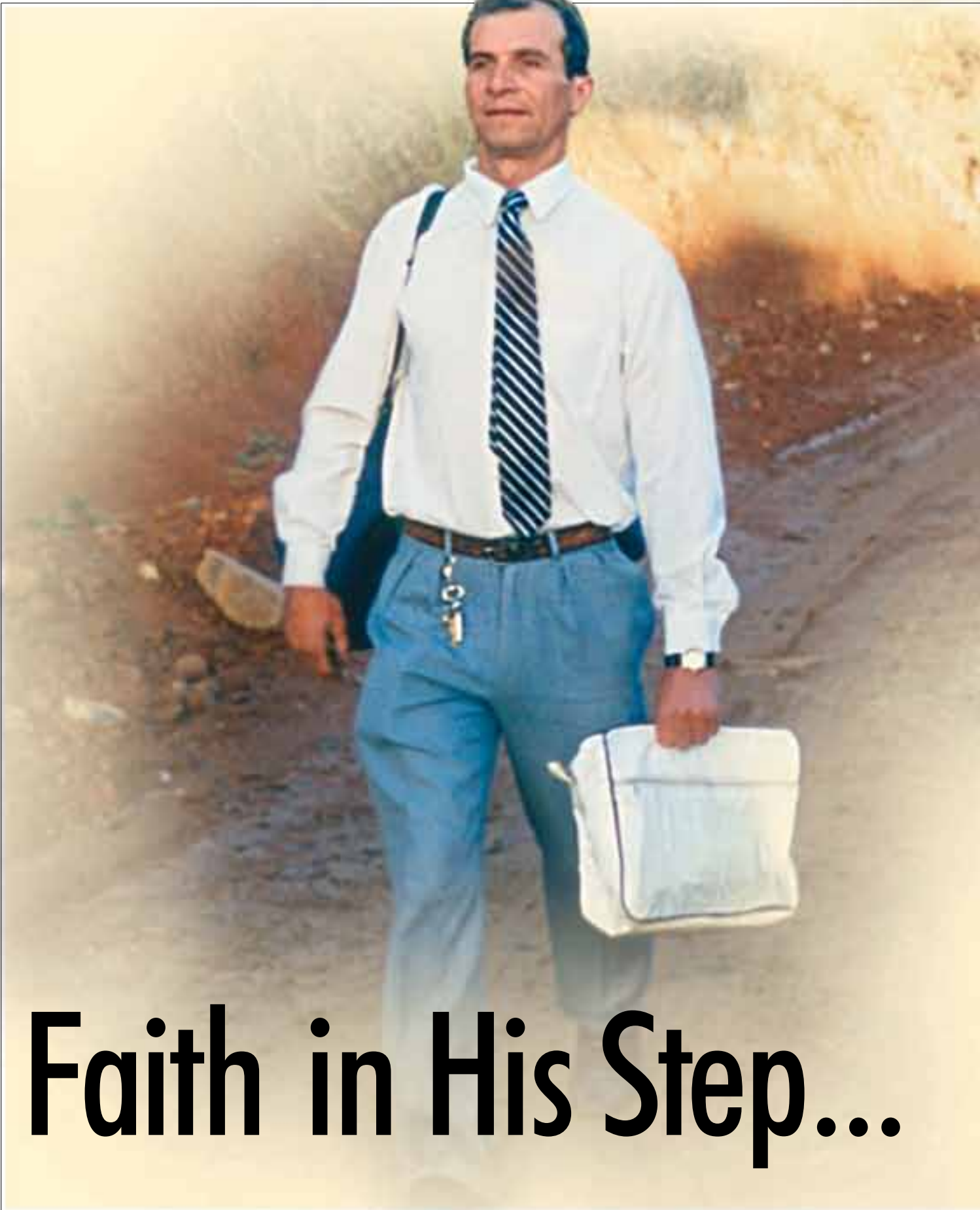
surviving such a risk-laden life and then being called to serve in the First Presidency is most unlikely. But the Lord has known and loved this special man from before the world was formed. Yes, he has been foreordained for his duties as a leader in The Church of Jesus Christ of Latter-day Saints.

Now he stands beside President Thomas S. Monson in his sacred calling. President Henry B. Eyring and President Dieter F. Uchtdorf are great servants of the Lord, willing and able to provide counsel to the President of the Church. These three presiding high priests complement each other. Members of the Church will gladly and gratefully follow their inspired leadership. ■

NOTES

1. Officially designated as the German Democratic Republic.
2. See Malachi 3:10; 3 Nephi 24:10.
3. See Dieter F. Uchtdorf, "The Opportunity to Testify," *Liabona* and *Ensign*, Nov. 2004, 74.
4. Mosiah 3:20; see also Revelation 14:6; 1 Nephi 19:17; 2 Nephi 26:13; Mosiah 15:28; 16:1; Alma 37:4; D&C 133:37.
5. Alma 13:3.
6. D&C 138:55–56.
7. See Jeffrey R. Holland, "Elder Dieter F. Uchtdorf: On to New Horizons," *Liabona*, Mar. 2005, 13; *Ensign*, Mar. 2005, 15.

Opposite page:
President Uchtdorf and Elder David A. Bednar were both called to the Quorum of the Twelve Apostles in October 2004. Above: The new First Presidency was announced at a press conference in Salt Lake City on February 4, 2008.



Faith in His Step...

...and a Song in His Heart

A 40-kilometer walk was not enough to stop Brazilian member Paulo Tvuarde from faithfully attending church.

BY DEIRDRE M. PAULSEN

Whenever I hear or sing the words “We are sowing, daily sowing”¹ or “I’ll go where you want me to go, dear Lord,”² I can’t help but think of Paulo Tvuarde.

I met Paulo on a hot day in southern Brazil. Church meetings had ended, and the meetinghouse was almost empty except for a few members sitting in the hallway. My husband, then serving as president of the Brazil Curitiba Mission, was meeting with Edson Lustoza Araújo, the district president from Guarapuava, in Paraná.

“Sister Paulsen,” said Brother Jason Sousa, who was serving as a counselor to my husband, “did you notice the brother sitting in the hallway with mud on his boots?”

Many roads in southern Brazil are made of red dirt, so mud on shoes is common.

“You mean the thin, dark-haired man in his late 20s?” I asked.

“Yes, his name is Paulo Tvuarde. He walks to church almost every Sunday, except when the mud is so thick that he can’t make it. He’s been doing that for 14 years—since he was 15.”

“How far does he walk?” I asked, unprepared for Brother Sousa’s response.

“Oh, 40 kilometers,” he said matter-of-factly. “He leaves

at 3:00 a.m. to make it to church on time. It takes him eight hours.”

Quickly converting kilometers to miles, I realized that Brother Tvuarde walked 25 miles to attend church in Guarapuava!

“Why would he do that?” I asked incredulously.

“Because he believes that the Church is true.”



While plowing his fields in southern Brazil, Paulo Tvuarde plants gospel seeds by singing Church hymns “at the top of my voice,” generating interest among his neighbors.

“Well, of course,” I said, a little embarrassed at the obvious answer. “What I meant was, why does he have to walk that far?”

Brother Sousa explained that Paulo lived in the country, taking care of the family farm so that his 74-year-old mother, who had a heart condition, could live in Guarapuava, where

she received medical attention. President Lustoza was her cardiologist.

“Paulo lives by himself, plows the fields, and feeds the few animals that they have,” Brother Sousa said. “There is no electricity or running water. The farm is eight kilometers from the nearest bus stop. Worse than that, the bus doesn’t run on Saturdays or Sundays. So he walks to church.”

President Lustoza, who had entered the room with my husband, said Paulo usually attended three out of every four weeks. “He doesn’t miss unless the roads are impassible,” he said. “He stays overnight on Sundays so he can take the bus back on Monday.”

If Paulo attended church three out of every four Sundays, then he spent more than 300 hours walking nearly 1,600 kilometers (1,000 mi) each year just to attend church!



Paulo and Rita Tvarde, with their son, Saulo.

When he is at home on the farm, Paulo has found a way to share the gospel. “I decided that while I was plowing the fields with my plow behind my horse, I would sing hymns at the top of my voice,”

he said, smiling. “My neighbors who are also out in their fields hear me and ask me what I’m singing. That way I can teach the gospel.” Walking to church wasn’t the only regular trek Paulo made in exercising his faith. Twice a year he traveled 530 kilometers (330 mi) to attend the São Paulo Brazil Temple. On one of those temple trips he was introduced to Rita de Cássia de Oliveira, who worked in the temple. Odete Lustoza, wife of President Lustoza, had previously met Rita at the temple and had encouraged Paulo to write to her.

Rita was accustomed to life in a big city, and she enjoyed her friends and the blessings of being a member of a ward with a nearby chapel. But after a long-distance courtship

that resulted in her marriage to Paulo in the São Paulo temple in 2003, Rita joined him on the farm. She has adjusted to farm life and is thankful for the blessing of a temple marriage. “The hardest part was finding a husband,” she said. “The rest I can adapt to.”

Paulo studies the gospel by lamplight on his farm, located 40 kilometers (25 mi) from the nearest Latter-day Saint meetinghouse.

As he plows his farm today, Paulo still tries to plant gospel seeds by singing hymns for his neighbors, and he still travels 40 kilometers to church in Guarapuava. But now he travels with Rita and their son, Saulo, at his side, and rather than leave early Sunday morning, they take the last bus of the week late Friday night. After spending the weekend associating with the Saints and attending Sunday meetings, they return by bus to the farm on Monday morning—happy to have gone where the Lord would have them go. ■

NOTES

1. “We Are Sowing,” *Hymns*, no. 216.
2. “I’ll Go Where You Want Me to Go,” *Hymns*, no. 270.

PHOTOGRAPH OF FAMILY BY MARIA ODETE G. ARAUJO

The Journey

BY LISA SOUTH

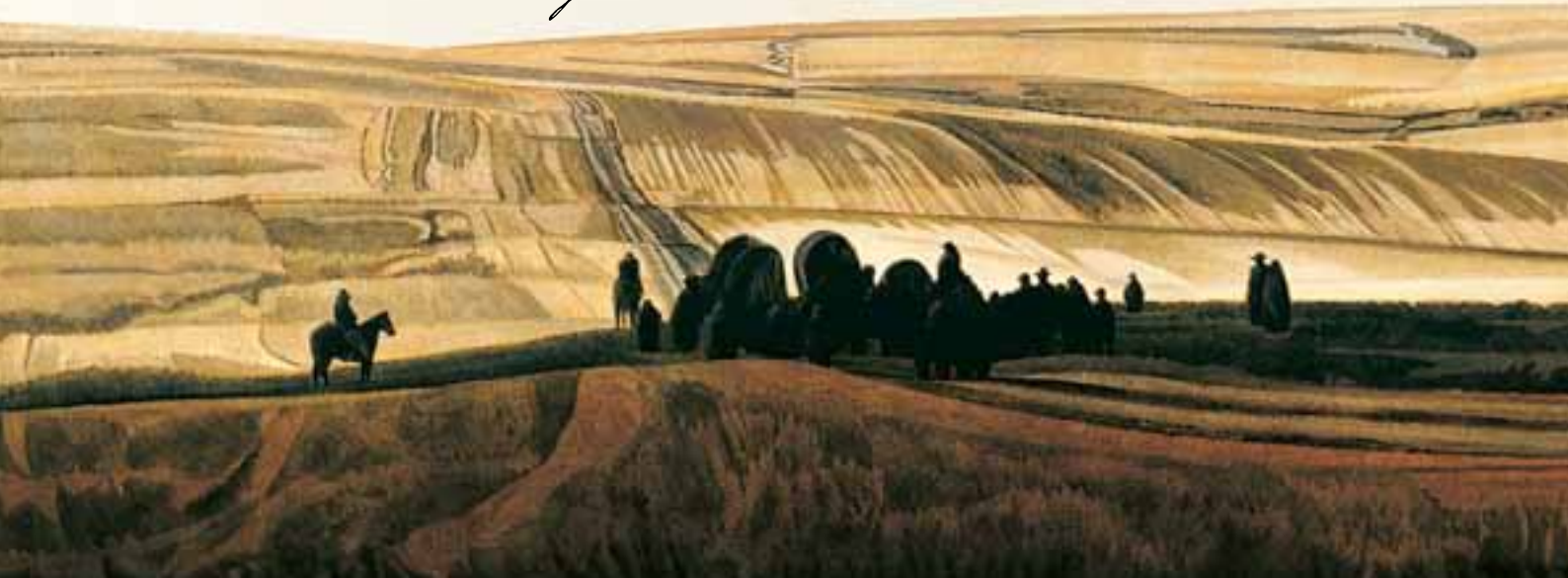
They began
And rejoiced—
Buried tiny bodies in shallow graves,
Wept, and began again.

They entered the valley,
With joy—
Beat crickets off their vanishing crops,
Starved, wept, and began again.

They built their homes
With gladness—
Prepared them for burning against
an approaching army,
Wept, and began again.

They endured to the end.
They set the example.
Fighting our own crickets and armies,
We weep, remember, begin again—

And rejoice.





In June 2005 Sister Johnson and I were preparing to move to a new assignment after having served in the Australia/New Zealand Area for six years. As we were preparing to ship our personal belongings, we noticed several photographs of people, events, and scenes from years gone by.

It was thrilling to see these images of family members and friends in former-day settings when we were all so happily united in the faith. I then realized that some of those pictured were no longer active in the Church. What had happened during the intervening years? Why was I still filled with the fire of faith while they were not?

Beginning the Journey

Before I was introduced to the restored gospel at age 18, my interests centered on family, education, sports, and social activities. After my baptism I added church attendance to my schedule. I no longer played soccer on Sundays and I adjusted my social calendar, but I really did no more than *fit* church into my schedule. There was no “mighty change” (Alma 5:14) in my heart or in my life. I had experienced impressions of the Spirit, but my faith was not yet founded on the Savior. My bonding to the Church came primarily from the sociality of its members.

I once heard Elder Dallin H. Oaks of the Quorum of the Twelve Apostles observe,

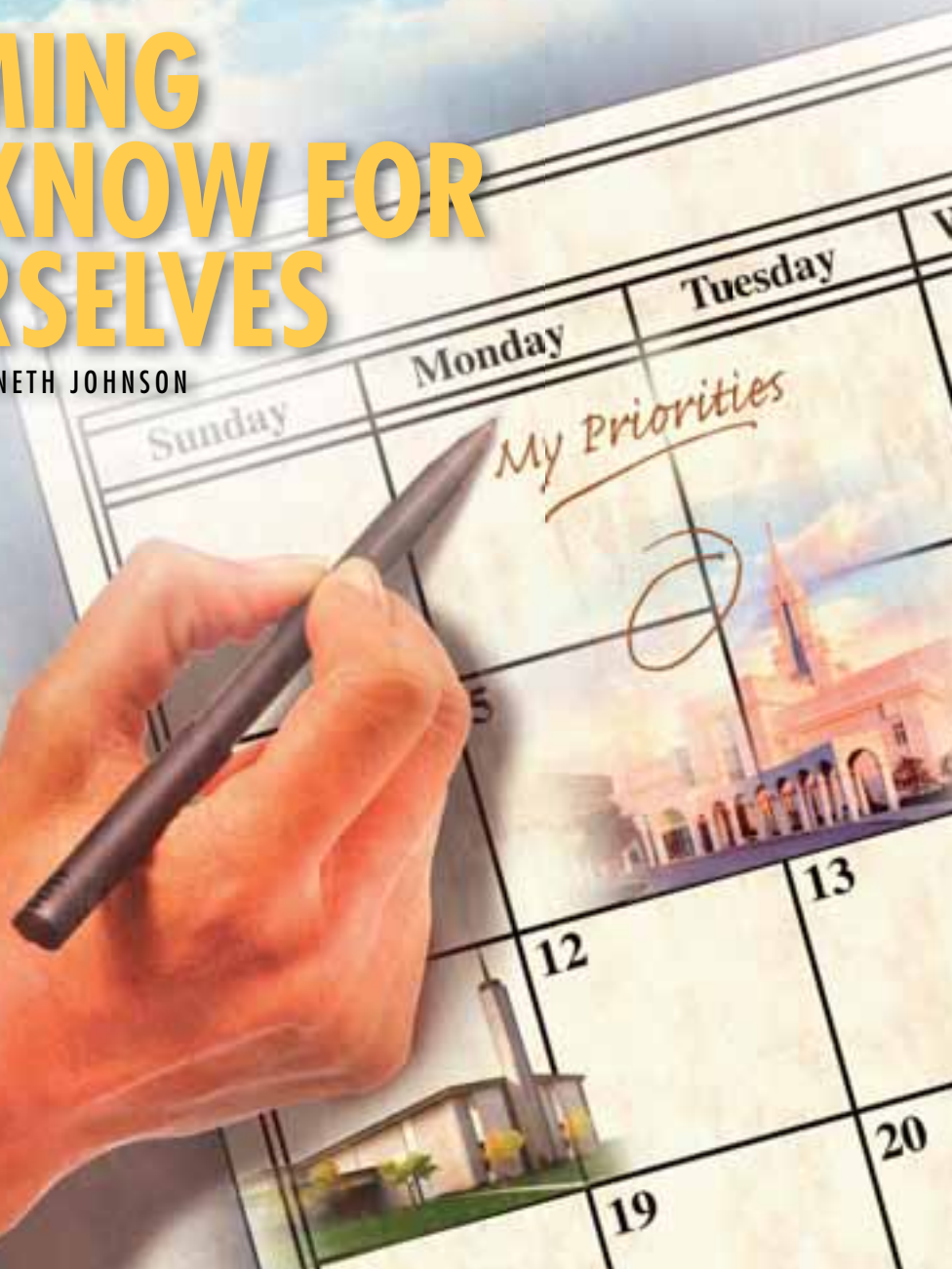


We come to know the truth of the gospel of Jesus Christ not simply by the exercise of intellect or the process of logic but by acting on what we learn.

COMING TO KNOW FOR OURSELVES

BY ELDER KENNETH JOHNSON

Of the Seventy



“Testimony is to know and to feel, conversion is to do and to become.”¹ I had some knowledge of the gospel, and my feelings supported my growing testimony, but my conversion did not fully come until I wove gospel principles into the fabric of my life.

The Path of Conversion

How does such a transition take place? The inspired pronouncement of President Gordon B. Hinckley (1910–2008) resonates with what I experienced. He declared that every new member of the Church needs three things: a friend, a responsibility, and constant nourishment “by the good word of God” (Moroni 6:4).²

Through my association and friendship with Church members after my baptism, I enjoyed each of these means of support and encouragement. As a result, my

faith blossomed, my gospel knowledge expanded, and my testimony grew. Pamela, a member missionary in the branch I attended, and her family were there to answer my questions and to model the gospel in their lives. My future father-in-law, Thomas George Wilson, requested that I be assigned as his home teaching companion. As we cycled from home to home to make our visits, he taught me principles of priesthood and Church government.

In His day the Savior taught the Jews how to test the truth of His teachings when He challenged them with these words: “My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:16–17).

This assurance of truth does not come by casual acceptance or tentative observance; our testimonies are nourished and fortified as we apply correct principles in every

My conversion did not fully come until I wove gospel principles into the fabric of my life.





If our faith is rooted in the sandy soil of reason and logic, it will be swept away by a rising tide driven by the escalating winds of opposition. A faith founded in Jesus Christ and on the rock of revelation will endure through the fiercest storms of life.

aspect of our lives. We cannot expect to survive indefinitely on borrowed light from others. It is important that we “be believing” and that we “come unto the Lord with all [our] heart, and work out [our] own salvation with fear and trembling before him” (Mormon 9:27).

We come to know the truth of the gospel of Jesus Christ not simply by the exercise of intellect or the process of logic but by acting on what we learn. Through faith and obedience, the validity of gospel doctrine can be etched upon our hearts.

If our faith is rooted in the sandy soil of reason and logic, it will be swept away by a rising tide driven by the escalating winds of opposition. A faith founded in Jesus Christ and on the rock of revelation will endure through the fiercest storms of life (see Helaman 5:12).

The Companionship of the Holy Spirit

One of the greatest blessings of membership in the Church is the opportunity to receive the gift of the Holy Ghost. Through virtuous living we can qualify for this divine source of guidance, which enables us to see “things as they really are, and . . . as they really will be” (Jacob 4:13).

We then see things clearly; we have a fresh view that is not limited to the span of our mortal sphere. To know that there is a plan and a purpose to our lives creates a vision of possibilities and opportunities of which we were not previously aware.

In his inspirational classic, *As a Man Thinketh*, James Allen observed, “Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.”³

With our aspirations tempered by an eternal perspective, our minds can be illuminated by the light of the everlasting gospel, enabling us to chart a course to reach our divine potential. The choice is ours. We can fall back into the lifestyle of the natural man or yield to the enticings of the Holy Spirit to become partakers of the divine nature (see Mosiah 3:19; 2 Peter 1:4).

Trials and Faith

As a member of the Church, particularly following my conversion, I encountered people who felt compelled to challenge my newfound faith. Some of these challengers professed to have no faith; others felt that I was being deceived by unsound teachings. Many of these encounters followed a pattern.

First the person would challenge my beliefs with a doctrinal question. I often answered, “I don’t know, but I will find out what the Church teaches on the subject.” I would then consult with the aforementioned member missionary, who would research an answer. My role as a go-between—carrying responses to those who challenged my beliefs or the truthfulness of the Church—helped me learn

the gospel, learn how to research answers for myself, and prepare for future leadership and teaching assignments.

This process of learning the gospel is accelerated and magnified when we apply gospel principles to our lives. With the enlightenment of the Spirit we can then develop the capacity to find answers for ourselves.

To mature spiritually, we must successfully face situations and encounter experiences that challenge our allegiance to our covenants. When looking back on these experiences, we recognize the impact such moments have on our developing faith.

One such incident occurred after I started a job as an insurance broker, working out of our home. One Sunday morning as we were about to leave for church, a knock came at the door.

“I understand that you sell insurance,” a man asked as I opened the door.

“Yes,” I responded.

“I have purchased a motor vehicle, and I need insurance so that I can drive it home.”

My income came from selling insurance policies. If I didn’t sell policies, we would have to live off our food storage. Nevertheless, I explained to the man that because of my religious beliefs, I did not work on Sundays. He looked puzzled and pressed me, saying how important it was for him to obtain insurance.

He pulled a handful of money from his pocket in notes of large denominations and offered them to me. I politely declined, indicating that I would gladly visit his home early the next morning. He then turned away in anger and departed, and I took my family to church.

Early the next morning came another knock at our door. Imagine my surprise when I opened the door to find that the man had returned. He commenced by apologizing for his behavior, saying, “I thought about what you said yesterday, and I realized that I wanted to do business with someone of integrity. Not only would I like you to insure



HELPS FOR HOME EVENING

1. Read the section “The Path of Conversion.”

What three things did President Gordon B. Hinckley say every member of the Church needs? Ask family members to share how one of these things has strengthened their testimony. Conclude by reading Elder Johnson’s testimony at the end of the article.

2. Read the section “The Companionship of the Holy Spirit.” Discuss the quotation by James Allen. How might an eternal gospel perspective affect our daily decisions? Read 2 Peter 1:4. Discuss ways to escape the world’s corruptive influences. As a family, choose one of the ways discussed to strengthen each other in the coming week.

my motor vehicle but also to take care of all my insurance needs.”

One might understandably conclude that the resulting temporal benefits of our business association strengthened my faith. In fact, the feelings I had and the confirmation I received about my decision were what had the most profound effect.

Faith and Testimony

It has become evident through personal experience and scriptural accounts that our faith in the Savior is reflected in our desire to serve Him. Once Enos had discovered his faith in Jesus Christ, he began to feel a desire for the welfare of his brethren (see

Enos 1:7–9). In recounting the story of his repentance, Alma the Younger recalled the impact that his father’s prophecies about Jesus Christ had had on him (see Alma 36:17–20). He told his son Helaman: “From that time even until now, I have laboured without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost” (Alma 36:24).

As we looked through our photographs of family and friends, we were happy to see that most of our fellow Saints had remained true to the faith. Such knowledge fills my soul with joy, and with Alma I declare, “Then do I remember what the Lord has done for me” (Alma 29:10).

I testify that by learning and applying gospel principles we can find the abundant life promised by the Savior to all who seek to become His disciples (see John 10:10). I encourage those seeking heavenly assurance to trust in the Lord and to remember His promise: “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (John 8:31–32). ■

NOTES

1. Quoted in Kenneth Johnson, *Contemplations of a Convert* (2000), 106.
2. See “A Perfect Brightness of Hope: To New Members of the Church,” *Ensign*, Oct. 2006, 4.
3. In *Inspirational Classics for Latter-day Saints*, comp. Jack M. Lyon (2000), 20; capitalization modernized.

Waiting a Little Season

BY BROOKE ANN SMITH

I was surprised to learn that the Lord's message for Zion's Camp was also a message for me.

My favorite institute class during college was on “The Family: A Proclamation to the World.” As our instructor helped us understand the principles contained in each line, I gained a strong testimony that marriage “is ordained of God” and that “the family is central to [His] plan.”¹ My gratitude for inspired priesthood leadership increased as I began to think of the proclamation as one of the most powerful defenses in the war being waged against the family.

That semester I enlisted myself in the conflict, inwardly resolving to promote and defend the family every opportunity I had.

A few years later on a warm summer evening, I felt I was losing the battle. Being a wife and mother was the deepest desire of my heart, but it hadn't yet happened for me. I felt I had done my best to be patient and trust in the Lord's timing, but that night I was wholly discouraged. Frustrated, I knelt in prayer—to ask not necessarily for

PHOTOGRAPH BY CRAIG DIMOND, POSED BY MODEL; BACKGROUND: ENGRAVING, ZION'S CAMP ARRIVES IN MISSOURI



a husband but for understanding. “Please, Lord, help me know why I am single and what I should be doing with my life.”

I finished my prayer and opened my scriptures to the Doctrine and Covenants, where I had been reading the previous night. I couldn’t concentrate on the section where I’d left off, so I began leafing through the pages, pausing to read text I’d highlighted or annotated before. Section 105 caught my eye, and I stopped. Two weeks earlier I had taught a Relief Society lesson on the spiritual heritage of members of the Church and had spent time reading and marking this section. As I read that night, however, the verses took on new meaning.

The winter of 1833–34 was harsh for early Latter-day Saints. Driven from their homes in Jackson County, Missouri, they had taken up residence in abandoned cabins, crude huts, or tents in nearby Clay County. Though the Saints petitioned the government for assistance in regaining their lands, they were denied help. In response to this situation, Joseph Smith received instruction from the Lord to raise an army in Kirtland and march to the aid of the Saints in Missouri. This body came to be known as Zion’s Camp.

Approximately 200 men marched in that army. The 900-mile journey was not easy—dissension, disease, and discouragement stalked them, as did hostile mob members. After being protected from mob attacks by an intense storm at Fishing River, Clay County, the army was disbanded at the commandment of the Lord, not having fulfilled the mission of redemption. Section 105, where I had paused to read, gives the reasons behind the dismissal:

“It is expedient in me that mine elders should wait for a little season for the redemption of Zion—

“That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands. . . .



COME TO KNOW HIM

“To be in control of your life, to be a success regardless of your situation as a single, I recommend you come to know your Father in Heaven. Come to love Him. Always remember that He loves you and will give you guidance and support if you will but give Him the chance. Include Him in your decision making. Include Him in your heartaches and heartbreaks. Include Him when you take inventory of your personal worth. ‘For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men [and women] to perform their labors.’ (Alma 34:32.)”

Elder Marvin J. Ashton (1915–94) of the Quorum of the Twelve Apostles, “Be a Quality Person,” *Ensign*, Feb. 1993, 66.

“For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me. . . .

“For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill—I will fight your battles” (D&C 105:9–10, 12, 14).

As I read, the message for me became strikingly clear: the purposes of the Lord in disbanding Zion’s Camp can be likened to His purposes in directing *my* life. He would have me experience “a little season” of waiting before I marry, that I may be prepared to do what is required of me and have experiences that promote learning and growth.

Heavenly Father answered my prayer that night when, as a discouraged daughter, I sought direction and comfort. Through the scriptures, I learned that the Lord is not disregarding the

miles I’ve traveled with His army but is purposefully building on those efforts so that I can be a stronger defender in His kingdom. As I strive to be faithful, humble, and patient, I will know more perfectly *my* duty and the things that He requires at my hands. ■

NOTE

1. *Ensign*, Nov. 1995, 102.

What Parents Have Learned from Family Home Evening

Fostering successful family home evenings can be challenging for families of all sizes and ages. Although family home evenings are often focused on teaching children, adults can learn a great deal as well. In the following accounts, members share examples of how they have been blessed from family home evening.

Daddy Time

Larry and Sherri Baxter of Mississippi have found two key ingredients to successful family home evenings. The first is to make the lessons age appropriate. When the Baxters initially began



holding consistent family home evenings, their girls were ages four and two. Sherri says that their “first family home evening was short and to the point, and the Spirit was very much in attendance. The girls were hooked. Thereafter, it was easy to remember to hold family home evening because our girls wanted to have it just about every night!” Five years and one more child later, holding age-appropriate lessons still works.

The second ingredient in successful family nights for the Baxters is “Daddy Time.” Larry has a job that requires him to travel from Tuesday to Friday each week. Because he is gone so much, Monday nights have become “Daddy Time.” Sherri explains: “Larry comes home from work early on Monday and spends the rest of the evening with the children. Along with the lessons, it’s a family home evening of fun. We even let the children stay up late that night so they have a little more time with their father. They clean together, play games together, wrestle or snuggle on the couch together, pick raspberries together. They’ve even planted sunflowers together. I’m still involved, but the focus is on spending time with Dad.”

A Child’s Testimony

Daniel Penrod of North Carolina learned during one family home evening that even little children can feel the Spirit. What set this evening apart from others was that Daniel offered a specific prayer “for our two-year-old son to feel the Holy Ghost.” During the lesson, Daniel taught from 3 Nephi 11. As he recalls, “The Holy Ghost came into the room so strongly that all of our hearts burned within us.” The two-year-old had a huge smile on his face, and Daniel knew that the Holy Ghost had touched his little son’s heart as well.

Teaming Up

Leander Clifford of Oregon discovered that young children can help teach lessons. He writes: “One week I asked my six-year-old nephew, Rick, to team up with me in presenting the lesson. The idea that Rick could help teach a lesson sparked his imagination. We went over the main points of our lesson and decided to use a flannel board. I gave him a pile of old magazines so that he could cut out pictures that he thought would emphasize an important point.

“Thursday evening we glued flannel to the back of the pictures Rick had selected. We also cut out large-letter words, formed them into phrases, and put them on flannel. Friday evening Rick gulped down dinner to have more time on our lesson preparation. That night we put everything in its proper sequence and decided which parts of the lesson each of us would present.

“We honed our presentation on Saturday, and on Sunday we invited my dad to our ‘dress rehearsal.’ Dad was not a member of the Church, but he loved family home evening. He was a perfect audience as he responded to the lesson questions Rick and I took turns asking him. On Monday, Rick ran all the way home after school to rehearse his role just one more time.

“The lesson was a big hit, and there was no question that Rick understood the details of the lesson. He glowed with justifiable satisfaction in what he had accomplished.”

Teaching with *Preach My Gospel*

Tina Spencer of Delaware writes: “When my oldest daughter was coming up on her eighth birthday, I really wanted to help her prepare for baptism. As a returned missionary, I always thought it would be a great idea to teach my children the missionary discussions. So after the new *Preach My Gospel* manual replaced the old discussions, we purchased a copy to study. There is so much in it! Although the actual lessons are only a small portion of the book, every section has terrific topics that would make great family home evenings for all ages.

“One of the helpful things about *Preach My Gospel* is that each of the five official lessons can be taught in different time lengths. There are 3–5-minute lessons, 10–15-minute lessons, and 30–45-minute lessons, so you can really plan according to the ages of your children.



When I use the manual to teach my children, I sometimes incorporate visual aids to help keep their attention. For instance, to teach the first lesson about the Restoration, we built a model of Christ's Church using blocks of wood. Then we removed a corner block to show what would happen if you remove the foundation of the Church—the blocks fell down. Next, we rebuilt the model as we talked about Joseph Smith and the Restoration.

"I've learned that the *Preach My Gospel* manual can be a great resource for families. I know that when we teach the simple doctrines of the gospel in ways that our children can understand, we will succeed."

Bridging the Long-Distance Gap

While ideally the entire family is together for family home evening, sometimes life makes that impossible. Alan Smith of California realized that his frequent business trips didn't mean his family had to skip family home evening or even hold it without him. He writes: "One week I found myself away from home for a week-long business trip. Monday night I called my family on the phone and asked that we gather for family home evening. Over speakerphone, we spent a good portion of an hour having our usual family home evening in a very unusual way. We sang 'I Am a Child of God' to open, our youngest son said the opening prayer, and then I gave a lesson from the New Testament on the parable of the talents.

"We read from the New Testament and the Doctrine and Covenants and spent time discussing the talents of each family member and how we can use our talents to build the kingdom of God. Our three-year-old daughter said the closing prayer while her father, thousands of miles away, helped her when she struggled.

"Was it ideal? No. Did we feel the Spirit? Yes. Will we do it again? Absolutely."

A Musical Approach

Family home evening can be a time to develop and use our talents. Tera Duncan from Utah writes that musical activity in her family's home evenings is not confined to singing hymns. "Each member of the family plays a variety of instruments that we like to rotate from song to song. Dad plays drums, guitar, or harmonica. Mom plays piano, violin, or guitar. The children switch off between violin, piano, trumpet, flute, tambourine, or mandolin. We try to

make sure at least one of us is playing some kind of harmony along with the melody. The style can be fiddle, Celtic, classical, Christmas, Broadway, or even patriotic music.

Songfests can fill the whole family with a sense of unity and cooperation.

"Though it isn't easy to play together when the children are all different ages and abilities, it has become one of the highlights of family home evening. Over the years, we've grown to appreciate the improvement in musical ability, and sometimes we catch the kids practicing without being asked. We believe that even some foot stompin', leg slappin'

music can be answered 'with a blessing upon [our] heads' (D&C 25:12) because it brings our family closer together."

Fun with Grandchildren

Sharlene T. Barber of Tennessee is lucky enough to have three adult daughters and their families living nearby. Sharlene and her husband, Russ, wanted to share family home evening with their grandchildren but also recognized the need for their daughters to build unity within their individual families. They came up with an interesting solution.



LESSONS LEARNED IN FAMILY HOME EVENING



"I begin with family home evening. We cannot afford to neglect this heaven-inspired program.

It can bring spiritual growth to each member of the family, helping him or her to withstand the temptations which are everywhere. The lessons learned in the home are those that last the longest."

President Thomas S. Monson, "Constant Truths for Changing Times," Ensign, May 2005, 19.

Sharlene writes: "One Monday night each month, my husband and I host our three daughters and their families at our home for family home evening. As with our regular family home evenings, we have a prayer, a song, refreshments, and a lesson. However, most of our 12 grandchildren who come are under eight years of age. To keep everyone interested, we keep the lessons simple and use a flannel board, puppets, story telling, or hands-on cutting and coloring. Singing is always a big hit too.

"Our grandchildren's favorite activity is a treasure hunt that reinforces the lesson. We have little squares of carpet that display each child's name so they have their own spot to sit on while their parents sit behind them on the couch and chairs. Right before the children go home, we let each grandchild take turns fishing in Grammy and Grandpa's 'fish pond.' The fish pond is stocked with such items as pencils, notebooks, crayons, and scissors. They each go home with a prize

and a memory of an evening of learning gospel principles together with their cousins, uncles and aunts, and Grandpa and Grammy."

Engaging Youth of Disparate Ages

Holding a family home evening that engages children of a variety of ages can be especially challenging. Lisa Hackwell of Utah and her husband, Burke, know this well; they have three teenagers and three younger children. Yet they have found a way to make it work. Lisa writes: "We hold gospel

discussions rather than give lectures. For example, after I give a short lesson, I let the children ask questions. This prompts a discussion. I feel the children learn well with this format because they are involved and receive answers to the things that are on their minds.

"Our successful family home evenings also work best when we try to focus on doing things that bring us closer as a family and closer to the Lord." ■



A WATCH, SOME BUTTONS, AND JOSEPH'S CLOAK



Items from the Museum of Church History and Art give us a glimpse into the everyday life of Joseph Smith and his family.

BY SALLY JOHNSON ODEKIRK
Church Magazines

A gold watch, a cloak, rusty farm tools, and slate pencils from a bygone era. These common items from the 1800s are meaningful because they come from the daily life of Joseph Smith.

Because he lived 200 years ago, looking at artifacts from the Prophet's life helps us understand him better. Makenzie Head, a teen from Cedar Hills, Utah, visited the Museum of Church History and Art to see these items. She wrote that viewing artifacts from the Prophet Joseph's life "has really given me a better understanding of how he lived and the different things he had during his life that are so different from what we have now. What also amazed me were the many things that were actually used by the Prophet. It definitely strengthened my testimony of him."

Following are some photos of the artifacts that were on display or are stored at the Church museum.

Caption information provided by Mark Staker, museum curator. This article also appeared in the December 2006 Liahona and New Era.

Left: A replica of the gold plates that was on display at the museum. Martin Harris, one of the Three Witnesses, said three silver rings held the plates together so they could open like a book. Below: These buttons and clasps were found during an archaeological investigation at the Smith family's log home site in Palmyra, New York.



Above: A false shirtfront, made by Lucy Mack Smith for her son Joseph in 1841. This popular men's clothing element, known as a bosom, was typically worn to hide buttons or seams or to provide decoration. Left: Joseph Smith owned this gold watch but gave it to pay for legal services.



Above: This cradle was made around 1805 and is similar to what Joseph Smith's family would have used.

Right: These nails and oxshoe were found at the Joseph Smith log home site. The round metal piece attached to the handle of a scythe. As a boy Joseph Smith used a scythe to cut grain. Below: A stone fragment from the Nauvoo Temple.

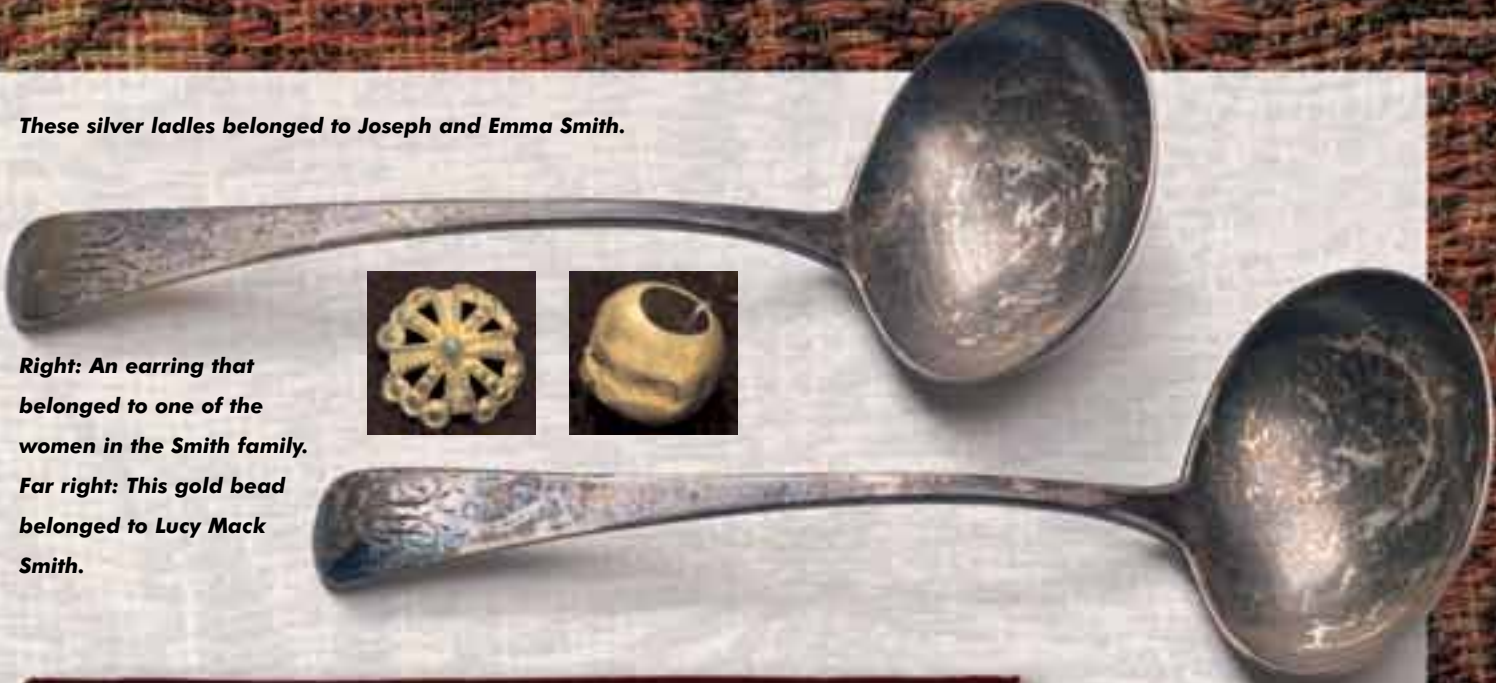


Below: Recovering from leg surgery, Joseph used a crutch like this.



Far left: These slate pencils were likely used as Joseph Smith's parents taught him to read, write, and solve math problems at home. Above: This first edition Book of Mormon was a gift from Joseph Smith to Martin Harris. It is open to the testimony of the Three Witnesses. Right: The Prophet wore this cloak as lieutenant general of the Nauvoo Legion.

These silver ladles belonged to Joseph and Emma Smith.



Right: An earring that belonged to one of the women in the Smith family.



Far right: This gold bead belonged to Lucy Mack Smith.



Left: These surgical instruments are similar to the ones used when Joseph Smith was young. He had an infection that killed a portion of his leg bone. A doctor recommended amputating his leg, but young Joseph and his mother refused.

Right: This issue of the Nauvoo Neighbor, published after Joseph and Hyrum Smith were martyred, was printed to share the details of their deaths with a general audience. Below: After the Prophet's death, locks of his hair were given to some of his friends. It was common in the mid-1800s to share locks of hair as a way to remember loved ones who had died.

PHOTOGRAPHS OF EARRING, BEAD, HAIR, AND SLATE COURTESY OF THE MUSEUM OF CHURCH HISTORY AND ART; PHOTOGRAPHS OF SURGICAL TOOLS AND CRUTCH BY CRAIG DIMOND; CLOAK: GIFT OF VIENNA JACOUES; SURGICAL INSTRUMENTS: GIFT OF ROLLA BURNS WILLIAMS; LOCK OF HAIR: GIFT OF CLARA W. BEEBE AND A. E. HYDE, JR.





Cancer, Nutrition, AND THE

ONE DOCTOR'S OBSERVATIONS

BY WILLIAM T. STEPHENSON, MD

Dr. Stephenson is a physician at Kansas City Cancer Center, Kansas City, Missouri. He also has a degree in nutrition from Brigham Young University and currently serves as a bishop.

Knowing our health and our spirituality are inter-related, I would like to offer a few medical insights into what the scientific world is learning about cancer.

Doctrine and Covenants 89, known commonly as the Word of Wisdom, is a remarkable revelation given to the Prophet Joseph Smith almost 175 years ago—long before there was any scientific proof to influence him on issues of health.

Though at first reading, Doctrine and Covenants 89 may seem to be simply a list of dos and don'ts about such nonspiritual topics as tobacco, alcohol, and diet, it is much more. The Lord says, “all things unto me are spiritual, and not at any time have I given unto you a law which was temporal” (D&C 29:34).

On Tobacco

“And again, tobacco is not for the body, neither for the belly, and is not good for man” (D&C 89:8).

While studying cancer medicine at Indiana University, I was assigned to the oncology clinic at the Veterans Administration hospital there. The patients I saw were almost all heavy current or former smokers. They came in with lung cancers, bladder cancers, esophageal cancers, and other smoking-related malignancies. At the same time, they had emphysema and heart disease made worse by years of tobacco use, rendering their treatments both more difficult and less effective.

Tobacco has now been linked to many types of cancer, including lung, bladder, esophagus, head and neck, throat, cervix, stomach, pancreas, and kidney cancers, as well as acute myeloid leukemia.¹ Lung cancer, however, is foremost among them. Smoking causes about 90 percent of male lung cancer deaths, about 80 percent of female lung cancer deaths,² and a total of approximately 440,000 deaths annually.³



Word of Wisdom



which has been linked to disease. While the Word of Wisdom does not specifically mention caffeine, it is commonly understood in the medical community that higher doses of caffeine are associated with infertility, Meniere's disease

A 2004 report from the U.S. Centers for Disease Control and Prevention indicates that “compared to nonsmokers, men who smoke are about 23 times more likely to develop lung cancer, and women who smoke are about 13 times more likely.”⁴ In addition, smoking is a major cause of emphysema, coronary heart disease, stroke, osteoporosis, infertility, dental diseases, and other diseases.⁵

On Hot Drinks and Caffeine

“And again, hot drinks are not for the body or belly” (D&C 89:9).

The consumption of coffee or tea, whether hot or cold, is recognized by the Church as a violation of the Word of Wisdom. Coffee and tea contain substances such as caffeine,

(a disease affecting balance), insomnia, sudden infant death syndrome (with maternal consumption in utero), and fibrocystic disease of the breasts. In addition, gastric acid disease (ulcers of the stomach and duodenum) may also be linked to consumption of both caffeinated and decaffeinated coffee, lending credence to the Word of Wisdom's advice to avoid “hot drinks.” From the perspective of medical science, most investigators who have examined the effects of caffeine suggest that caffeinated beverages should not be consumed in large quantities.⁶

On Alcohol

“Inasmuch as any man drinketh wine or strong drink among you, behold it is not good. . . . And, again, strong



mention of “wheat for man” in verse 17.

“And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

“Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

“Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

“And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

“All grain is ordained for the use of man and of beasts, to be the staff of life, . . .

drinks are not for the belly, but for the washing of your bodies”(D&C 89:5, 7).

The Word of Wisdom is clear on this point. Among doctors, as a result of scientific studies, it is commonly accepted that alcohol consumption is associated with cancers of the esophagus, liver, and pancreas. A relationship between alcohol and the development of breast cancer has been debated for years. The largest study on this subject was presented recently. The Nurses' Health Study, a study of 121,700 nurses followed over a 20-year period, found that even modest alcohol intake was associated with an increased risk of postmenopausal breast cancer.⁷

On Dietary Recommendations

Although we often consider the verses teaching us to avoid alcohol, tobacco, and hot drinks to be the most important parts of the Word of Wisdom, the larger portion of this revelation is actually devoted to teaching us what we *should* consume: wheat, other grains, fruits, and vegetables. Grains are mentioned repeatedly in this revelation, with special

“All grain is good for the food of man; as also the fruit of the vine; . . .

“Nevertheless, wheat for man” (D&C 89:10–14, 16–17).

What does medical science teach us about this kind of diet? Certainly all kinds of diets are being recommended by one seeming authority or another. The diets in fashion change from year to year. Consistently over the years, however, the evidence favors a diet in keeping with the recommendations contained in the Word of Wisdom. The medical community widely accepts that a low-fat diet consisting mostly of complex carbohydrates found in whole grains, fruits, and vegetables, along with limited amounts of nuts and high-protein foods like low-fat meats, is associated with lower incidences of disease and a longer life.

The benefits of this type of diet are likely related to many different interrelated nutritional factors. For example, such a diet is naturally low in fat. I recently attended the American Society of Clinical Oncology meetings, where I heard research presented on postmenopausal women who had undergone treatment for early-stage breast cancer. Women who followed a low-fat diet, which was remarkably similar to the foods recommended in the

Word of Wisdom, were less likely to have their breast cancer return after treatment.⁸

On Nutrition and Cancer Prevention

It would be impractical to discuss all the data in support of the dietary principles promoted by the Word of Wisdom, but I would like to review a few examples from the cancer literature that I find particularly interesting.

Several studies have looked at the ability of vitamin supplements in pill form to prevent cancer. One study examined male smokers from Finland who took vitamin E (alpha-tocopherol) and vitamin A (beta carotene) in tablet form. The results were unexpected. The authors found no reduction in the incidence of lung cancer among these smokers after five to eight years of dietary supplementation with alpha-tocopherol (vitamin E); they found an 18 percent increased risk of lung cancer among those supplemented with beta carotene (vitamin A).⁹

In several follow-up studies, participants were asked to give dietary histories showing what kinds of foods they commonly ate.¹⁰ The results were

Research indicates that a diet following the recommendations outlined in section 89 of the Doctrine and Covenants, consisting primarily of grains, fruits, and vegetables, is generally considered the healthiest way to eat.





Consistently over the years, the evidence favors a diet in keeping with the recommendations contained in the Word of Wisdom.

also surprising. Those individuals who had the highest intake of fruits and vegetables had a lower incidence of lung cancer.¹¹ The best results were seen in individuals with diets high in vitamin A-rich foods, such as tomatoes and dark green or dark yellow vegetables and fruits. A second study, the Beta-Carotene and Retinol Efficacy Trial (CARET) Study, confirmed these results.¹² Other studies have also confirmed the value of eating a diet rich in fruits and vegetables.

Additional studies have linked diets high in whole grains and rich in fiber to lower incidences of colon and other cancers. Nuts also appear to be important and could logically be included in the Word of Wisdom's "fruit of the vine" (D&C 89:16).

In a modern world we often look for easy ways to live healthily by substituting fad diets or pills for healthy eating habits. Many fad diets promote the opposite of the Word of Wisdom, including diets high in meat and fat, which may temporarily lower weight. However, research

indicates that a diet following the recommendations outlined in section 89 of the Doctrine and Covenants, consisting primarily of grains, fruits, and vegetables, is generally considered the healthiest way to eat.

On Cancer Incidence and Longevity

Science has also looked specifically at Latter-day Saints to see if our health practices influence our chances of getting cancer. The results are encouraging.

When looking at Latter-day Saints living in Utah, one study found a 24 percent lower rate of developing cancer. Looking at just smoking-related cancers, the study found a 50 percent lower incidence in men and a 60 percent lower incidence in women compared to the U.S. rate.¹³

A University of California Los Angeles (UCLA) study

of Latter-day Saint high priests in California found they were about 50 percent less likely to die from cancer and 70 percent less likely to die of tobacco-related cancers than the general population.”¹⁴ Life expectancy for Latter-day Saint males living in Utah is 7.3 years longer than their non-LDS counterparts. Female Latter-day Saints appear to live longer too—an average of 5.8 years.¹⁵

Standards for Temporal Health

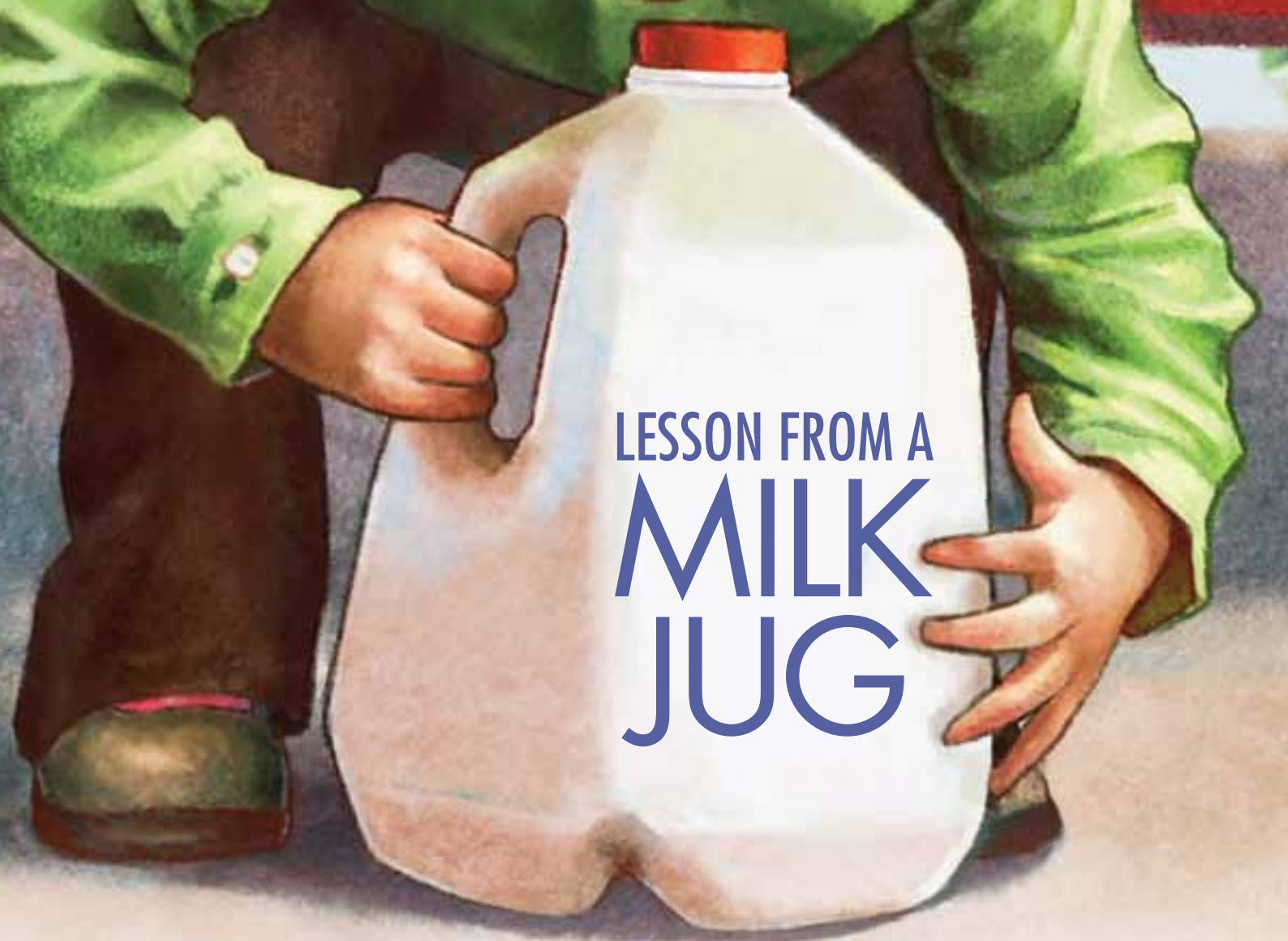
While the Word of Wisdom does not rely on scientific proof, it has stood the test of time, and science is slowly proving the truths it contains. The Lord revealed and the Prophet Joseph Smith taught important standards for temporal health that science is now corroborating many decades later.

Thanks to the recommendations contained in section 89 of the Doctrine and Covenants, Latter-day Saints live longer and are less likely to get cancer. Although members of the Church often focus on aspects relating to avoiding smoking, alcohol consumption, coffee, and tea, the Word of Wisdom provides further direction for blessing Latter-day Saints. Eating a diet consisting primarily of wheat and grain products, fruits, and vegetables, as outlined in the revelation, is being shown scientifically to be the best possible way to eat. Since the Lord promises that those who follow these teachings will have “health in their navel and marrow to their bones” (v. 18) and will “find wisdom and great treasures of knowledge, even hidden treasures” (v. 19), I am eager to do all I can to live by the precepts taught in the Word of Wisdom. ■



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LESSON FROM A MILK JUG

NAME WITHHELD

*How could I carry such an awful burden?
The insight came in an unexpected way.*

Life was starting to look better. Although the last few months had involved severe illness for our newborn baby, a bout with postpartum depression for me, and a sudden layoff for my husband, it seemed that our family was going to make it through the wave of trials we had encountered.

But that soon changed when I returned home from helping an ill sister in our ward to find my husband engrossed in filth on the Internet. I had returned earlier than he had expected, and he was caught off guard. I learned that this had been going on for years and that it had been accompanied by other serious sins.

I was devastated. The man I had kept myself clean and pure for all of my life had not done the same for me. My heart was broken.

I was empty. I was hurt. I was angry. When my husband went to the bishop and the stake president to begin the repentance process, I was embarrassed.

And then I became numb.

As a matter of routine, I continued to read scriptures with my children and by myself. I continued to have family prayer and family home evening and to say my personal prayers. But they were nothing more than habitual. There was nothing left inside me.

After a while, I became tired of being numb. I wanted to feel again. I wanted to be strong for my children. I wanted to love my husband. I wanted to forgive. I just didn't know how. All the Relief Society and Sunday School lessons on forgiveness had not prepared me for this pain, and I didn't know how to overcome it. But I was determined that I would.

Time went by, and despite my desire to forgive, I was still bitter. Then the simplest thing happened.

I was unloading the car after a trip to the grocery store, and our three-year-old daughter was helping.



She was carrying in loaves of bread and cartons of eggs and was doing just fine. Then she decided that she was going to carry in a gallon of milk. After some struggle, she pulled it out of the car, and it landed with a thud on the driveway. She gripped the handle with both hands and heaved it. It barely budged. I offered to help, and she snapped at me: “No! I do it myself!” She strained and grunted but made no progress in lifting the milk. After several minutes she looked up at me with tears welling in her eyes and said, “Too heavy. Can’t do it.”

As I looked at my sweet, stubborn little girl, I saw in an instant what Heavenly Father must see in me—a well-meaning but stubborn child who wouldn’t accept His help. A scripture I had learned in seminary came to my mind:

“Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth.

“Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me;

“And none of them that my Father hath given me shall be lost” (D&C 50:40–42).

The significance of this is obvious, but the lesson became even more profound when my daughter’s eyes brightened and she said, “Mommy, you carry me; then I carry milk.” I scooped my little messenger up in my arms. I carried her, and leaning the jug against my arm, she carried the milk. In tears, I deposited my precious cargo inside.

Later, on my knees, I admitted to the Lord that my “jug of milk” was too heavy and that I had been proud in trying to carry it on my own. I asked forgiveness for my anger, my stubbornness, and my pride. I begged the Lord to carry me. I knew I was the one who needed to forgive, but the burden was too painful and too heavy. If the Lord would carry me, though, I could do what I needed to do. I begged Him to lift me, and He did. He helped me not only carry my burden but also cast it away.

Our trials have not all ended, but with Heavenly Father’s help, we will make it. ■



Hope, Healing, and Dealing with

It's difficult to watch your spouse make harmful choices. But hope and peace are available—for both of you.

ADDICTION

BY MICHAEL D. GARDNER
LDS Family Services

In my work as a therapist, rarely a day passes when I don't hear from someone who wonders how he or she can help a spouse overcome an addiction. My answer often surprises these individuals. First, I state that it is not their responsibility to "fix" their spouse's problem and that the addiction may be no fault of theirs. I then explain that while there are many things they can do to help a spouse overcome an addiction, they cannot control the situation for their spouse.

At the same time, I emphasize that they should not be passive in this situation. Individuals can do much to support their spouses in overcoming addictions while at the same time finding their own healing.

Understanding the Problem

People who engage in addictive behavior often live in a world of denial. They may tell themselves, "It's not that bad," "I'm not hurting anyone but myself," or "I can stop anytime I want." Similarly, husbands and wives are often in denial after first discovering their spouse's behavior. They may find it difficult to accept that their spouse would engage in a particular activity, or they may choose to believe it was only an isolated incident. While it may have been a one-time event, more often the addiction is a bigger problem than the spouse first suspected.

Accepting the full scope of the problem is necessary for healing to begin. I advise spouses to calmly, and with

love and support, encourage their partners to fully disclose the extent of their addictive behavior rather than allowing information to trickle in over time. Specific details may not be necessary; rather, it is more important to disclose the type of addictive behavior, its duration, and its frequency.

Upon learning of a spouse's addiction, an individual

may experience a wide range of emotions, including anger, shame, betrayal, fear, disgust, and humiliation. These feelings are normal. But how the person deals with these feelings can make a big difference in the outcome of the situation.

It is common for those in a crisis to think in erroneous ways. They should take care not to jump to conclusions, "catastrophize" things, overgeneralize, or get stuck in all-or-nothing thinking.¹

One should avoid discussing difficult issues when tempers and emotions are at their peak. Physical, emotional, or verbal attacks will only make a painful situation worse. A bishop and a licensed therapist may

be of help when a couple begins to discuss the damage the addictive behavior has caused.

Control

It is difficult to watch someone you love and care for make choices that you know will hurt them and others. As a result, many people try to control their spouse's addiction problems by policing, monitoring, and otherwise



When spouses learn of a partner's involvement with an addiction—especially if that addiction involves pornography—they are likely to have diminished feelings of self-worth.



Bishops can provide inspired counsel when one is dealing with a spouse’s addiction. If necessary, licensed therapists with experience in treating addictions can provide suggestions that are specific to the situation.

trying to prevent recurrences of the behavior or to catch them in the act. These efforts are usually not effective and may lead to more frustration and hopelessness. We cannot control another’s behavior; only the offender can make lasting changes.

My advice to spouses is to focus their attention and efforts on what they *can* change, not on what they can’t. They can work on efforts to make their own lives better. These changes may not have any effect on their husband or wife, but this should not be the goal of the behavior.

One word of caution here is to maintain balance in life. Reading the scriptures, praying, and going to the temple can help build spiritual strength and bring peace in these situations. However, some people devote so much time and energy to these activities that they neglect other areas of their lives. They may believe that the more time they spend doing worthy activities, the more likely it is that the Lord will soften the heart of their spouse. Yet all things, even spiritual things, should be “done in wisdom and order” (Mosiah 4:27). Remember that it is up to the

addicted individual to take the steps that will lead to overcoming the addiction.

As spouses keep the following list in mind, they may be able to avoid making some common mistakes.

Factors Spouses Cannot Control	Factors Spouses Can Control
Their partner’s behavior	Their response to their partner’s behavior
Their partner’s desire to change	Their ability to care for themselves
Their partner’s repentance process	Their willingness to forgive
	Their own spiritual progression

Trust

Spouses often struggle to forgive their partners for addictive behaviors. Sometimes they mistakenly assume that extending forgiveness also means restoring trust. Yet trust and forgiveness are two separate issues. A person can repent and be forgiven long before he or she earns trust again.

Spouses should remember that just as the problem may have taken years to develop, it will take time to resolve. I counsel spouses to keep in mind that being patient and understanding does not mean condoning, accepting, or enabling their partner’s behavior. It is critical that they establish clear, healthy boundaries and that their husband or wife understands what kinds of behaviors will not be tolerated.

Effects of Addiction on Others

When spouses learn of a partner’s involvement with an addiction—especially if that addiction involves pornography—they are likely to have diminished feelings of self-worth. They may feel responsible or guilty, and they may feel a deep sense of shame. They may question their ability to meet their partner’s needs, and if the partner struggles with pornography, they may believe they are unattractive. They may ask themselves, “What is wrong with me?”

If you find yourself in this situation, keep in mind that the sins of others always have a negative effect on those they love, but you did not commit the sin. Your partner's sin is not necessarily about you; it is about your partner's inability to manage emotions effectively or to use appropriate coping skills. Even though the addiction hurts you deeply and feels personal, it is not. As a spouse, you may have a minor role to play in the overall scenario, but you did not cause the individual to become addicted. The addiction was the result of choices your spouse made.

Children are particularly vulnerable when their parents have an addiction, yet their needs are often overlooked. The nonaddicted spouse may need to set aside his or her own hurt and pain at times to help meet the needs of children in these situations. Children need love, assurance, and a sense of security. They need to know that even though their parents may be in a tense situation, things will be OK. Parents may want to ensure that their children get counsel or support from their bishop and perhaps a licensed therapist.

If a parent is violent or abusive, the spouse should get help immediately. It is important not to remain silent. If physical abuse is occurring, the spouse should call an emergency telephone number immediately and then call the bishop. Families, friends, and shelters for women and children can also be resources during a crisis.

The Lord Will Help

These suggestions are not all-inclusive. Bishops can provide inspired counsel when one is dealing with a spouse's addiction. If necessary, licensed therapists with experience in treating addictions can provide suggestions that are specific to the situation.



A GREAT SPIRITUAL POWER OF REDEMPTION

"The suffering you endure from resisting or from

leaving a life-style of addiction or perversion is not a hundredth part of that suffered by your parents, your spouse or your children, if you give up. Theirs is an innocent suffering because they love you. To keep resisting or to withdraw from such a life-style is an act of genuine unselfishness, a sacrifice you place on the altar of obedience. It will bring enormous spiritual rewards.

"Remember that agency, that freedom of choice that you demanded when you forsook your covenants? That same agency can now be drawn upon to exert a great spiritual power of redemption."

President Boyd K. Packer, President of the Quorum of the Twelve Apostles, "Covenants," Ensign, Nov. 1990, 86.

The gospel ensures us that change is possible. But hope is a prerequisite. While spouses cannot control their partner's behavior, they can hope for their partner's healing. More important, they can make the choice to place their ultimate hope in the Lord, knowing that regardless of their partner's decisions, the Lord can help them bear their burdens through the power of His Atonement. As He declares in 3 Nephi 9:14: "Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me."

The Lord can give impressions and guidance as to what paths to take, and He can assure a couple of His love for both of them. He is the Master Healer and can change the hearts of all who are sufficiently willing and humble to

follow Him. The words of Alma, speaking to the people of Zarahemla, may be applied here:

"Have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell?

"Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God" (Alma 5:6–7). ■

The Church has an Addiction Recovery Program (ARP), sponsored by LDS Family Services, to help Church members who desire to recover from addiction as well as to help family members and friends. For more information, visit www.ldsfamilyservices.org or contact the LDS Family Services office nearest you. The manual Addiction Recovery Program: A Guide to Addiction Recovery and Healing (36764) is available at Church distribution centers or at www.ldscatalog.com.

NOTE

1. For more information on thinking errors, the book *Feeling Good: The New Mood Therapy* by David D. Burns, M.D., (1980) may be helpful.



Change

AND THE VIRTUE OF THE WORD

BY ELDER KEITH R. EDWARDS
Of the Seventy

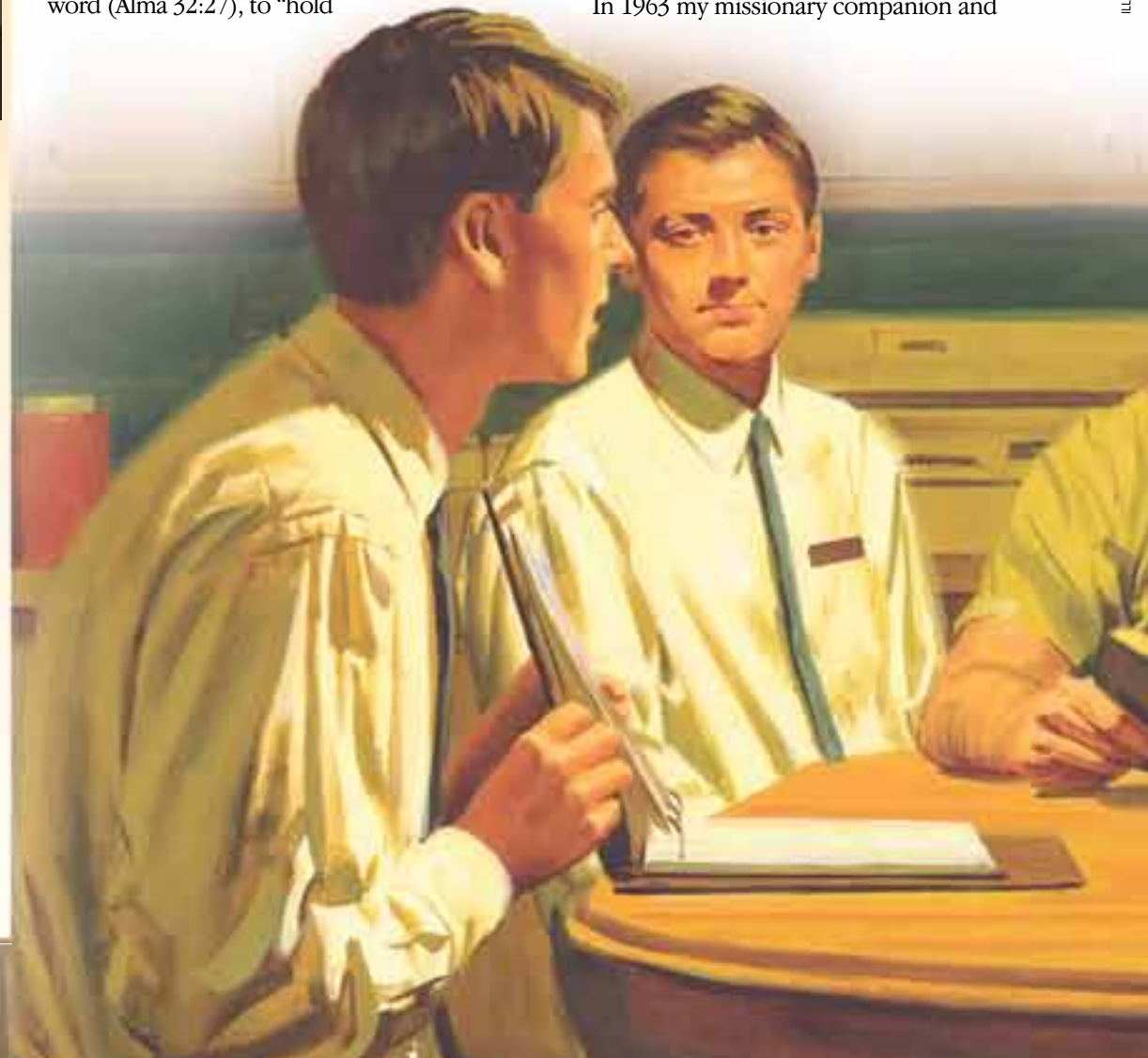
Because of “the power of the word of God” (2 Nephi 1:26), the scriptures teach us to “feast upon the words of Christ” (2 Nephi 32:3), to “experiment” on the word (Alma 32:27), to “hold

fast unto” the word (1 Nephi 15:24), and to “live by . . . every word of God” (Luke 4:4). As members of The Church of Jesus Christ of Latter-day Saints, we, like Jacob in the Book of Mormon, are to “teach . . . the word of God with all diligence” (Jacob 1:19).

In 1963 my missionary companion and



Change comes from within as we are moved upon by the Holy Ghost.



I taught a young family of five in Albany, Georgia. After the third or fourth discussion, the wife told us that since we had started teaching them, she and her husband were closer and he was treating her better than at any other time in their marriage. As we concluded the next discussion, the husband shared an experience.

“Today the people I work with wanted to know what has happened to me,” he related. “When I asked them what they meant, they said, ‘You don’t use the same language you used to use when you get angry, and you’re more patient. You seem happier.’”

The Book of Mormon helps us understand what Alma calls “the virtue of the word” and its power to help us change. When apostate practices had crept into the religious ceremonies of the Zoramites, they needed correction. “And now, as the preaching of the word had a great

tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God” (Alma 31:5).

The doctrine of the restored gospel reminds us of the same principle. President Boyd K. Packer, President of the Quorum of the Twelve Apostles, has taught: “True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior.”¹

As a bishop a number of years ago, I witnessed a dramatic change as the virtue of the word of God came into the life of a young man. Sometime during his early teens he had drifted from the Church. A friend from high school,



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-serving a mission thousands of miles away, wrote to his former classmate, bore testimony of the power and influence of the gospel in his life, shared some missionary experiences, and encouraged his friend to reclaim the peace and joy of the gospel. That testimony, reinforced by the Spirit and good memories of living the gospel when he was young, touched the young man. Another letter from his friend served as a second witness. Within a short time the young man was in his bishop's office. He was eager to develop the traits that his friend had developed and to follow him into the mission field.

The family we taught in the mission field and the young man who had strayed each experienced the virtue of the word. In individual ways they felt what the father of King Lamoni felt when he prayed, "O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee" (Alma 22:18).

Nephi explained that the word, or the message of the gospel, goes directly to the heart: "When a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men" (2 Nephi 33:1).

When Alma spoke of going to preach to the Zoramites, he mentioned the "powerful effect" of the word and concluded by saying that he and his brethren would "try the virtue of the word" (Alma 31:5). The strength and power of the word of the gospel is demonstrated by the virtues it helps us develop. In the lives of the people I've mentioned, the influence of the word was evident in their humility, submissiveness, gentleness, and willingness to act on the things they had been



taught. The virtues of change came to the father as he developed a greater love and devotion for his wife and family and as he disciplined his tongue. The young man manifested the virtues of change by his desire to repent and serve a mission.

Many years of Church service have taught me that no person has the power to change another. Change comes from within as we are moved upon by the Holy Ghost. Others may motivate us to change, but the determination to change is generated by personal desire as we yield "to the enticings of the Holy Spirit" (Mosiah 3:19).

Change does not always come dramatically. For most of us, progress comes "line upon line" (D&C 98:12) in a process that seems almost imperceptible. My mother made the following observation years ago: "You haven't always been the way you are," she told me. "I like what you have become."

The virtue and power of the word can have a profound influence on each of us as we study, pray, exercise faith, repent, and work "to do that which [is] just" (Alma 31:5). ■

NOTE

1. "Do Not Fear," *Liabona and Ensign*, May 2004, 79.

ALL HUMAN BEINGS ARE CREATED IN THE IMAGE OF GOD



Teach the scriptures and statements that meet the needs of the sisters you visit. Bear testimony of the doctrine. Invite those you teach to share what they have felt and learned.

What Do We Know about Being “Created in the Image of God”?

Moses 2:27: “I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.”

President Gordon B. Hinckley (1910–2008): “Our bodies are sacred. They were created in the image of God. They are marvelous, the crowning creation of Deity. No camera has ever matched the wonder of the human eye. No pump was ever built that could run so long and carry such heavy duty as the human heart. The ear and the brain constitute a miracle. . . . These, with others of our parts and organs, represent the divine, omnipotent genius of God” (“Be Ye Clean,” *Ensign*, May 1996, 48).

President Thomas S. Monson: “God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is



living. We are his children made in his image. We look like him and he looks like us” (“I Know That My Redeemer Lives,” *Tambuli*, Apr. 1988, 6; *Ensign*, Apr. 1990, 6).

How Does Knowing I Am Created in God’s Image Make a Difference in My Life?

Elder LeGrand Richards (1886–1983) of the Quorum of the Twelve Apostles: “There are many who think their bodies are their own and that they can do with them what they will, but Paul makes it plain that they are not their own, for they are bought with a price, and that ‘If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are’ [1 Corinthians 3:17]” (*A Marvelous Work and a Wonder*, rev. ed. [1966], 380).

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles: “We should come to ‘know . . . the only true God, and Jesus Christ, whom thou hast sent’ (John 17:3). ‘. . . To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life.’ . . . He instructed his Nephite disciples: ‘What manner of men ought ye to be? Verily I say unto you, even as I am’ (3 Ne. 27:27)” (“Our Lord and Savior,” *Ensign*, Nov. 1993, 7).

Susan W. Tanner, recently released Young Women general president:

“[Did] your mother or father ever [remind you] to ‘remember . . . that you are a child of God and must act accordingly’[?] Missionaries wear a badge as a constant reminder . . . to dress modestly and comely, to treat people with politeness, and to strive to have Christ’s image in their countenances. . . . By covenant, we too have all taken upon ourselves Christ’s name. His name should be engraven inwardly upon our hearts. Likewise, we are expected to act as worthy children of Heavenly Father, who, at least figuratively, has sent us to earth with the admonition ‘Remember who you are!’” (“Daughters of Heavenly Father,” *Liabona and Ensign*, May 2007, 107).

For additional study, see Job 7:17; D&C 110:2–3; Joseph Smith—History 1:17. ■

Sharing the Gospel Using the Internet



With new technological tools, you can further the work of the Lord by joining the ongoing conversation about the Church.

BY ELDER M. RUSSELL BALLARD
Of the Quorum of the Twelve Apostles

I am in my 80th year. By some accounts that makes me pretty old. Actually, some folks think some of the Brethren may be too old to know what's going on in your world. Let me assure you we are very much aware.

A Changing World

In the span of nearly 80 years, I've seen many changes. When I began my mission in England in 1948, the most common way for people to get news was through newspapers and radio.

How different the world is today. For many of you, if you read newspapers, the chances are you read them on the Internet. Ours is the world of cyberspace, cell phones that capture video, video and music downloads, social networks, text messaging and blogs, handhelds and podcasts.

This is the world of the future, with inventions undreamed of that will come in your lifetime as they have in mine. How will you use these marvelous inventions? More to the point, how will you use them to further the work of the Lord?

You have a great opportunity to be a powerful force for good in the Church and in the world. There is truth in the old adage that "the pen is mightier than the sword."¹ In many cases it is with words that you will accomplish the great things that you set out to do. And it's principally about ways to share those words that I want to talk to you.

From its beginnings, The Church of Jesus Christ of Latter-day Saints has used the power of the printed word to spread the message of the restored gospel throughout the world. The Lord, over the centuries, has had a hand in inspiring people to invent tools that facilitate the spreading of the gospel. The Church has



THE LIFE AND TEACHINGS
Who Is Jesus Christ?
The Resurrection of Jesus
Christ

Do not be afraid to share with others your experiences as a follower of the Lord Jesus Christ. Telling those stories can help demystify the Church.

adopted and embraced those tools, including print, broadcast media, and the Internet.

There are perhaps few inventions that have had a greater impact on the world than the printing press, invented by the inspired Johannes Gutenberg around 1436. The printing press enabled knowledge, including that contained in the Holy Bible, to be shared more widely than ever before.

The Internet: A Modern Printing Press

Today we have a modern equivalent of the printing press in the Internet. The Internet allows everyone to be a publisher, to have his or her voice heard, and it is revolutionizing society. Before the Internet there were great barriers to printing. It took money, power, influence, and a great amount of time to publish. But today, because of the emergence of what some call “new media,” made possible by the Internet, many of those barriers have been removed. New media consists of tools on the Internet that make it possible for nearly anyone to publish or broadcast to either a large or a niche audience. I have mentioned some of these tools already. The emergence of new media is facilitating a worldwide conversation on almost every subject, including religion, and nearly everyone can participate. This modern equivalent of the printing press is not reserved only for the elite.

Now some of these tools—like any tool in an unpracticed or undisciplined hand—can be dangerous. The Internet can be used to proclaim the gospel of Jesus Christ and can just as easily be used to market the filth and sleaze of pornography. Computer applications like iTunes can be used to download uplifting and stirring music or the worst kind of antisocial lyrics full of profanity. Social networks on the Web can be used to expand healthy friendships as easily as they can be used by predators trying to trap the unwary. That is no different from how people choose to use television or movies or even a library. Satan is always quick to exploit the negative power of new inventions, to spoil and degrade, and to neutralize any effect for good. Make sure that the choices you make in the use of new media are choices that expand your mind, increase your opportunities, and feed your soul.





HELPS FOR HOME EVENING

1. As a family, watch the video clip of Elder M. Russell Ballard's call for Latter-day Saints to share the message of the Restoration with others using the Internet. See www.youtube.com/LDSPublicAffairs. Discuss ways you can share your testimony of the gospel with others using the Internet.

2. Fill a large bowl or bathtub with water. Drop a bar of soap into the water, noticing the ripple effect of tiny waves generated from the soap falling into the water. Compare the waves to using the Internet to promote good, clean conversations about the Church. As a family, send an e-mail to a friend, telling something you love about the gospel.

As you know, the new media has already profoundly impacted the old world of newspapers and other traditional media. Once upon a time, as a Church leader I might give a newspaper interview, then wait a day or two for it to appear somewhere deep inside the newspaper. Then that newspaper was thrown away, and whatever impact it might have had dissipated rather quickly.

Now, as I am leaving one appointment to go to the next, the report of my visit or interview begins almost immediately to appear on the newspaper's Web site or on blogs, where it can be copied and distributed all over the Web. You can see how important the right *words* are today. Words recorded on the Internet do not disappear. Any Google or Yahoo! search is going to find one's words, probably for a very long time.

A case in point: In 2007, NBC television came to Salt Lake for an interview with me as part of a piece they were producing on the Church. Reporter Ron Allen and I spent an hour together in the chapel in the Joseph Smith Memorial Building. We discussed the Church at length. A few days later the story appeared, and in the four-minute segment that aired, there was one short quote of about six seconds from the one-hour interview. That was just enough time for me to testify of our faith in Jesus Christ as the center of all we believe. I repeat, just six seconds were used from a 60-minute interview. Those six seconds are quite typical, actually, for members of the traditional TV media, who think and air in sound bites. The big difference from the old days to today is that the reporter also ran 15 minutes of our interview on the *NBC Nightly News* Web site. And those 15 minutes are still there. What we say is no longer on and off the screen in a flash, but it remains as part of a permanent archive and can appear on other sites that reuse the content. People using Internet search engines to hunt for topics about the Church will come across that interview and many others.


These tools allow organizations and individuals to completely bypass the news media and publish or broadcast their messages in their entirety to the intended audiences. For instance, last year the Church Public Affairs Department conducted an interview with Elder Dallin H. Oaks of the Quorum of the Twelve Apostles and Elder

Lance B. Wickman of the Seventy regarding the Church's position on same-gender attraction. In the old days, to communicate our message to the public on an issue like this we would have had to rely on the news media. But this probing interview was conducted by Church Public Affairs staff and posted in its entirety on the Church's Web site, unfiltered by the news media.

Joining the Conversation

There are conversations going on about the Church constantly. Those conversations will continue whether or not we choose to participate in them. But we cannot stand on the sidelines while others, including our critics, attempt to define what the Church teaches. While some conversations have audiences in the thousands or even millions, most are much, much smaller. But all conversations have an impact on those who participate in them. Perceptions of the Church are established one conversation at a time.

The challenge is that there are too many people participating in conversations about the Church for our Church personnel to converse with and respond to individually. We cannot answer every question, satisfy every inquiry, and respond to every inaccuracy that exists. We need to remember that there is a difference between interest and mere curiosity. Sometimes people just want to know what the Church is. And some who seek answers want them to come directly from a member of the Church. They appreciate one-on-one conversation.



All of you know that members of The Church of Jesus Christ of Latter-day Saints are reminded and encouraged continually to share the gospel with others. The Church is always looking for the most effective ways to declare its message. Preaching the gospel of the Restoration has always been special to me. I loved being a missionary in England. I loved being a mission president in Canada. And I love my present calling, which allows me opportunities to share the message of the Restoration of the gospel to the world and to testify that God the Father and His Son, Jesus Christ, appeared to the Prophet Joseph Smith in 1820. Through Joseph, the gospel that Jesus established in New Testament times was brought back. It had been lost with the deaths of the Apostles of old. I can share with the world the knowledge that priesthood authority, the doctrine, and the ordinances of the New Testament Church are once again on the earth. This is the most important work that we can participate in.

Now, may I ask that you join the conversation by participating on the Internet to share the gospel and to explain in simple and clear terms the message of the Restoration. Most of you already know that if you have access to the Internet you can start a blog in minutes and begin sharing what you know to be true. You can download videos from Church and other appropriate sites, including newsroom.lds.org, and send them to your friends. You can write to media sites on the Internet that report on the Church and voice your views as to the accuracy of the reports. *This, of course, requires that you understand the basic principles of the gospel.* It is essential that you are able to offer a *clear* and *correct* witness of gospel truths. It is also important that you and the people to whom you testify understand that you do not speak for the Church as a whole. You speak as one member—but you testify of the truths you have come to know.

Far too many people have a poor understanding of the Church because most of the information they hear about us is from news media reports that are often driven by controversies. Too much attention to controversy has a negative impact on peoples' perceptions of what The Church of Jesus Christ of Latter-day Saints really is.

**You too can
share your story.
Talk honestly and
sincerely about the
impact the gospel has
had in your life.**

I know it may seem strange to believe that an angel appeared to a teenage boy and gave him golden plates. Sometimes that seems strange to me too. But I have received a witness that the Book of Mormon that was on these plates really came from God. Don't take my word for it. You can receive this same witness for yourself. Would you like me to send you a Book of Mormon so you can read it and sincerely ask God if it is true?

Recently a columnist writing in a major U.S. newspaper was irresponsibly inaccurate in his description of the Church and our beliefs and practices. Dozens, perhaps even hundreds, of Church members and others who understand our beliefs commented on the newspaper's Web site, correcting the misconceptions he was spreading and calling for accuracy.

Examples of What You Can Do

Let me give you a few other examples of how Church members are using the new media.

A Church member living in the Midwest of the United States makes a concerted effort to share the gospel every day, in person. He then writes a blog about his daily endeavors to share the teachings of the Book of Mormon and to give pass-along cards to all he meets. His effort to share the gospel so diligently is admirable, and his further effort to write about it no doubt inspires many others to do the same.

Others have recorded and posted their testimonies of the Restoration, the teachings of the Book of Mormon, and other gospel subjects on popular video-sharing sites. You too can tell your story to nonmembers in this way. Use stories and words that they will understand. Talk honestly and sincerely about the impact the gospel has had in your life, about how it has helped you overcome weaknesses or challenges and

helped define your values. The audiences for these and other new media tools may often be small, but the cumulative effect of thousands of such stories can be great. The combined effort is certainly worth the outcome if but a few are influenced by your words of faith and love of God and His Son, Jesus Christ.

The Restoration of the gospel of Jesus Christ has no doubt had a powerful impact on your life.

It has, in part, shaped who you are and what your future will be. Do not be afraid to share with others your experiences as a follower of the Lord Jesus

Christ. We all have interesting stories that have influenced our identity. Sharing those stories is a nonthreatening way to talk to others. Telling those stories can help demystify the Church. You could help overcome misperceptions through your own sphere of influence, which ought to include the Internet.

Things to Avoid

Every disciple of Christ will be most effective and do the most good by adopting a demeanor worthy of a follower of the Savior. Discussions focused on questioning, debating, and doubting gospel principles do little to build the kingdom of God. The Apostle Paul has admonished us to not be “ashamed of the gospel of Christ: for it is the power of God unto salvation” (Romans 1:16). Let us all stand firmly and speak with faith in sharing our message with the world. Many of you are returned missionaries and can carry on a meaningful conversation in the language you learned on your mission. Your outreach can be international.

As you participate in this conversation and utilize the tools of new media, remember who you are—Latter-day Saints. Remember, as the proverb states, that “a soft answer turneth away wrath: but grievous words stir up anger” (Proverbs 15:1). And remember that contention is of the devil (see 3 Nephi 11:29). There is no need to argue or contend with others regarding our beliefs. There is no need to become defensive or belligerent. Our position is solid; the Church is true. We simply need to have a conversation, as friends in the same room would have, always guided by the prompting of the Spirit and constantly remembering the Atonement of the Lord Jesus Christ, which reminds us of how precious are the children of our Father in Heaven.

May the Lord bless each of you that you will have a powerful influence on those you come in contact with. As I said in the beginning, the power of words is incredible. Let your voice be heard in this great cause of the gospel of Jesus Christ. ■

Adapted from a commencement address given at Brigham Young University–Hawaii on December 15, 2007.

NOTE

1. Edward Bulwer-Lytton, *Richelieu* (1839), act 2, scene 2; in John Bartlett, comp., *Familiar Quotations*, 14th ed. (1968), 601.

One year before the Liahona issue date: planning is completed. Articles are selected or written.

Ten months before the issue date: articles written by staff editors, auxiliary presidencies, or General Authorities are edited. Readers' submissions are edited at this time as well.

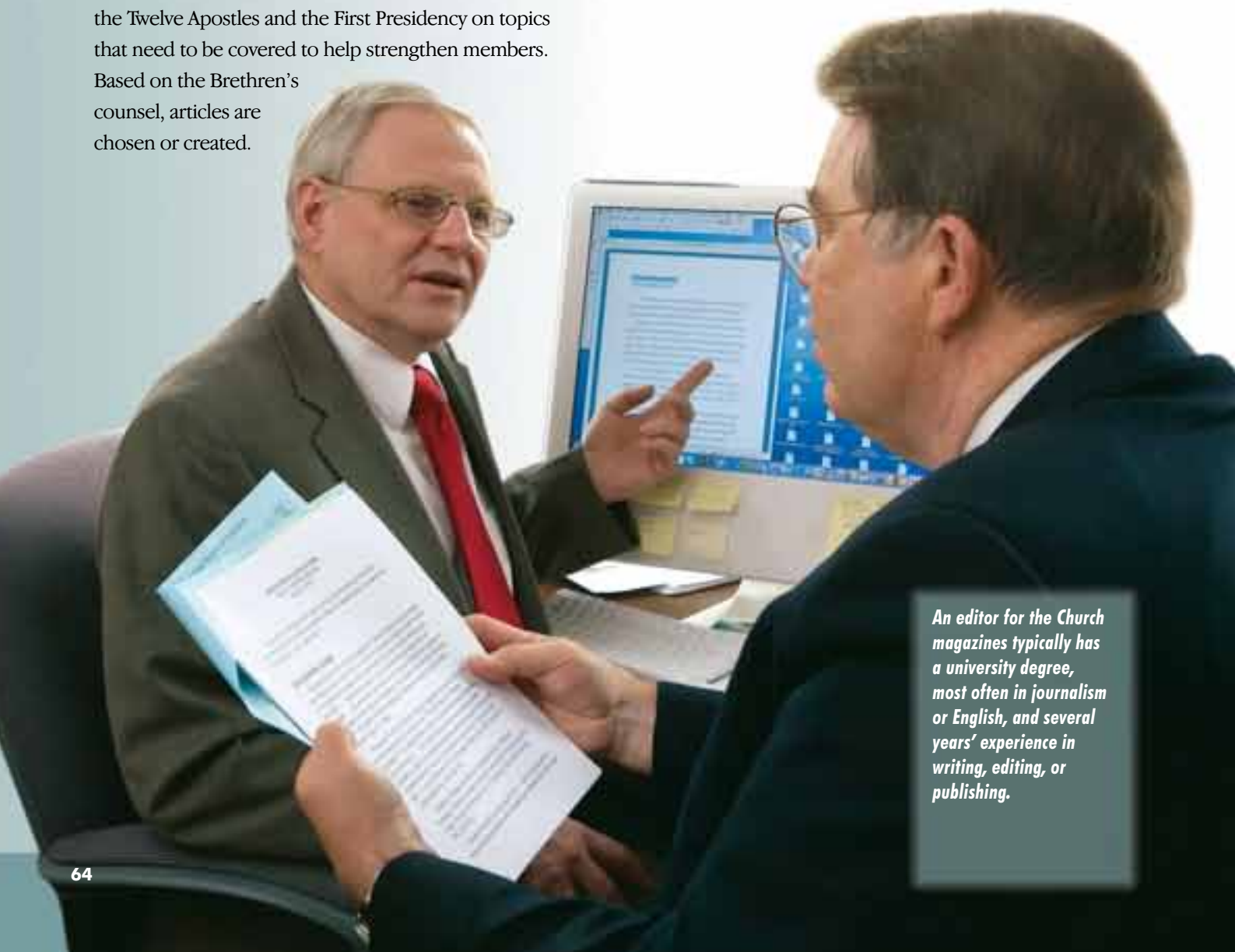
MAKING Church

Have you ever wondered how your Church magazine came to be? When you look at the magazine you are holding in your hands, do you wonder just who put it together and how it was done?

Come along for an editor's tour of the Church magazines, to show how these publications are put together.

As you read this magazine, planning has already begun for the magazine that is one year away. In preparing it, magazine editors will follow direction from several members of the Seventy, who share counsel from the Quorum of the Twelve Apostles and the First Presidency on topics that need to be covered to help strengthen members. Based on the Brethren's counsel, articles are chosen or created.

The managing editors of the Liahona and Ensign discuss an article to be used in an upcoming issue.



An editor for the Church magazines typically has a university degree, most often in journalism or English, and several years' experience in writing, editing, or publishing.

Nine months before the issue date: articles are reviewed by an assigned committee and by General Authorities.

Eight months before the issue date: articles are assigned positions in the magazine. (Similar deadlines for the *Friend*, *New Era*, and *Ensign* follow two to three months later.)

Magazines

Four Main Sources for Magazine Articles



Talks or writings of the prophet and other General Authorities or Church leaders may be turned into articles.



Members of the Seventy and auxiliary presidencies write articles in support of Church courses of study.



Church magazine editors write articles after doing research on a topic or visiting Latter-day Saints in a particular place.



You, the readers, write articles. Your submissions allow the voices of Latter-day Saints from around the world to be heard in the magazines.

Planning an Issue

Planning always begins with the *Liabona*, which is published in up to 51 languages.

It is published monthly in 21 languages. In languages with lower numbers of subscribers, readers may receive the *Liabona* four or six times a year. Those languages with the fewest subscribers receive a magazine one, two, or three times a year.

The *Liabona* includes articles for adults, youth, and children, a local section including, in part, news for members in their particular area of the Church.

Church leaders have asked that as nearly as possible the content used in the *Liabona* match the content that is printed in the Church's English-only magazines: the *Ensign*, *New Era*, and *Friend*. In planning monthly issues of the *Liabona*, editors prayerfully try to judge which articles are most needed by members worldwide. The choices of articles are reviewed by the General Authorities who are advisers to the Curriculum Department.

Seven to eight months before the issue date: graphic designers conceptualize and lay out articles; illustrators and photographers are contracted to produce assigned artwork or photography.

KNOWING OUR AUDIENCE

Staff members who write and edit the articles for adults, for youth, and for children must keep in mind the basic differences among our readers. Those who produce articles for children know that between the ages of 6 and 12, children make great changes in their intellectual ability and their emotional growth. Editors understand that this is also happening as teenage readers mature. Those who produce articles for adults try to keep in mind that readers differ in ages, stages of life, and marital status.

Add to this the complexity of addressing the needs of readers all over the world, and the task can seem daunting. While it is impossible to meet the needs of all readers in one issue, we make an effort through the issues of each year to provide useful, inspiring material for all of our readers at different stages of life or within an age group.

Graphic Design and Production



*Editors of the **Liahona** and **Ensign** discuss placement of articles within an upcoming issue.*



*Designers choose a format and art or photographs to help teach the spiritual principles covered in articles. Here, the art director of the **Liahona** shows proposed layouts to staff editors and designers.*



As graphic designers create the layouts of articles, they commission illustrations or photography, as needed, from professional artists and photographers.

Putting It All Together

On any given day of the year, magazine staff members will be preparing several different issues for coming months. These will be at different stages, from early planning to proof-reading to on-the-presses for next month's issue. (The Church's printing center in Salt Lake City, Utah, prints the English-only magazines and most editions of the *Liabona*.) Writing and editing of articles are completed about eight months before the publication date for each issue of the magazine. However, if something develops in the next three or four months that must be covered in the Church magazines, editors may pull out a scheduled article and replace it with a new one.

All of the Church magazines undergo review of their contents at more than one stage. After articles are edited, they are read by assigned reviewers, including a few members of the Seventy. Following this review

the approved text goes to staff graphic designers, who design page layouts. They may choose existing photography and art or may commission new photography and art. Because pages for the *Liabona* must accommodate expansion of the translated text in various languages, extra space is designed into each article. When the design is finished, the pages are reviewed by members of the Seventy and one or more members of the Quorum of the Twelve Apostles.

The magazine production process includes about a month for translation of *Liabona* articles. Translators are Church members who live all over the world. They exchange *Liabona* articles electronically with Church headquarters.

Six months before the issue date: several General Authorities review page layouts for Liahona articles. Articles are sent to translators.

Six months before the issue date: electronic versions of English Liahona pages begin going to prepress personnel for preparation for printing. Versions in other languages follow as they are translated and laid out.

Far right: Working via e-mail, production artists communicate with translators all over the world. Right: Magazine production in as many as 51 languages requires creating page layouts on the computer and reviewing proofs in each language.



Graphic designers create page layouts electronically for each article in English. Production artists will later reproduce those layouts with translated text.



A designer for the Church magazines typically has a university degree, several years' experience in a design studio, and skill with several computer design and production programs.

Two months before the issue date: printing begins. *The Friend*, *New Era*, and *Ensign* will follow the *Liahona* on the presses at the Church's printing center in Salt Lake City, Utah.

One to two months before the issue date: a few language editions of the *Liahona* are printed in their countries of distribution.

The web press at the Church's printing center in Salt Lake City can print from 8 to 64 pages on both sides of the paper, then cut and fold the printed pages into "signatures" (large multiple-page printed sheets that fold, forming the individual pages). The web press averages 30,000 impressions per hour. It operates 24 hours a day Monday through Saturday, with four-person crews working on rotating shifts.

The web press prints on 2,800-pound (1,270-kg) rolls of paper that contain about 80,000 feet (24,380 m), or 15 miles (24 km), of paper. Printing the June 2008 *Ensign* required 105 rolls of paper—about 1,590 miles (2,560 km). The paper shown below is running through a dryer as it exits the press. The paper appears blurred because it is moving so quickly.

This press operator has unfolded a 16-page signature and is inspecting it for proper "registration" (ensuring that the printing plates are properly aligned) and color match. The press prints all the colors seen in the magazines by combining only four colors: cyan, magenta, yellow, and black.

A press operator at the Church's printing center will have at least five years' experience and will have completed a Graphic Arts Training Foundation course that lasts from six months to a year.

Liahona Languages (2008)

Albanian	Fijian	Korean	Slovenian
Armenian	Finnish	Latvian	Spanish
Bislama	French	Lithuanian	Swedish
Bulgarian	German	Malagasy	Tagalog
Cambodian	Greek	Marshallese	Tahitian
Cebuano	Haitian	Mongolian	Tamil
Chinese	Hindi	Norwegian	Telugu
Croatian	Hungarian	Polish	Thai
Czech	Icelandic	Portuguese	Tongan
Danish	Indonesian	Romanian	Ukrainian
Dutch	Italian	Russian	Urdu
English	Japanese	Samoan	Vietnamese
Estonian	Kiribati	Sinhala	

One to two months before the issue date: magazine printing, packaging, and distribution begin. Magazines are sent first to areas farthest from Salt Lake City. In

many countries, they are delivered to subscribers through local postal systems. In other countries, they are distributed through wards and branches.

Printing and Distribution



Printed signatures pass through a machine that collates them, adds the cover, and then “saddle stitches” (staples) them together. Each magazine is then trimmed of excess paper.



Finished magazines are packaged for mailing or shipping from the Church's central distribution center in Salt Lake City.



In the warehouse where other printed Church materials are stored, an employee inspects the magazines that are packaged for shipping.

Getting Magazines to You

The final designed proofs of the magazine pages are delivered to editors for proofreading. The pages are then sent electronically to the printing center five months before the issue date for the English *Liabona*, two months for other languages of the *Liabona*, and two months for the *Ensign*, *New Era*, and *Friend*. News sections of the *Liabona* go to press about two months before the issue date and for the *Ensign* about a month before the issue date.

Printed magazines are bundled and shipped to areas outside the United States for distribution through various means, including local mail systems. Within the United States, they are mailed through the United States Postal Service. Magazines are sent to more distant areas first and mailed to readers in

Utah last. Plans call for magazines to arrive by the first Sunday of the month for which they are dated, but this can sometimes vary.

Now that you have this magazine in your hands, we hope you will find that it contributes to your spiritual growth. Articles might touch on physical health, finances, or other topics that we all have to deal with in this mortal life, but their primary purpose is to help strengthen you spiritually.

If you have anything you want to say about the articles you read here, we will be glad to hear from you (see our address at right). If you would like to suggest ways we can do better in addressing your spiritual needs, we would like to hear about that too. Anything we can learn to help us serve readers better will benefit you and us as well. ■

CONTRIBUTING YOUR ARTICLES

Members often wonder how they can contribute to the Church magazines. You can send us manuscripts on almost any topic, but you will probably notice that articles teaching the meaning of doctrine or the meaning of scriptures are usually written by General Authorities.

Your best opportunity to contribute to the magazines will be to write about your own spiritual insights or experiences. When you write about what you know and have experienced, your writing carries the weight of truth and authenticity. Please remember that what you write needs to be applicable in principle to readers in many nations and cultures.

You might want to contact us to ask whether we would be interested in an article before you write it. That way, we can tell you whether the topic fits with the magazines' editorial plans.

The postal address for the Church magazines is *Liabona* (or *Ensign* or *New Era* or *Friend*), 50 E. North Temple St., Rm. 2420, Salt Lake City, UT 84150-3220, USA. The e-mail address is the name of the magazine followed by @ldschurch.org, for example, liabona@ldschurch.org.

SAMARITAN WITH A SCREWDRIVER

By Heidi Bartle

I was busy gathering my things after teaching a Mia Maid lesson, and my husband, Garry, stood in the back of the room holding our one-year-old boy. Our three-year-old son, Zach, slipped past us into the crowded hall and followed someone toward the meetinghouse doors. Because my husband and I each thought the other had Zach, it took us a few minutes to realize he was missing.

Just as we realized he was gone, Zach appeared at the end of the hall. But something was wrong. His cheeks were red, he had tears streaming down his face, and he was clutching his right hand. Our bishop, who was ushering him toward us, looked concerned. A pit of guilt settled in my stomach. My son had gotten hurt, and I hadn't been there to help him.

The bishop had heard Zach's urgent cries and had hurried to his aid. Zach's predicament was immediately clear, but the solution was not. His fingers had become wedged between the heavy outer door and its frame. Opening or closing the door only exacerbated the injury; the swing of the door further pinched his fingers and pulled his hand, causing significant pain.



The brother explained that as he prepared for Sunday services, he experienced what seemed like an odd prompting to bring a screwdriver to church.

As the bishop and a couple in the ward frantically tried to figure out how they could release Zach's fingers, a brother from another ward that met in our building saw what was happening. He took a screwdriver from his pocket and inserted it into the space between the door and its frame. Then, using the screwdriver as a lever, he widened the gap enough to release Zach.

Amid sighs of relief, the brother explained that as he prepared for Sunday services that morning, he experienced what seemed like an odd prompting to bring a screwdriver to church. The impression was so strong and clear that he slipped the tool into the pocket of his dress pants.

This kind act of service resulting from heavenly inspiration touched me deeply and filled my heart with

gratitude. Heavenly Father was watching over my three-year-old boy and prompted a good brother to respond. ■

IN THE SHADOW OF HIS WINGS

By Paul B. Hatch

Having recently completed basic flying instruction in Phoenix, Arizona, I had certified after a few hours of solo flying to take my first solo flight across the state. This would entail a two-hour route from Phoenix to Tucson and back to Phoenix.

Excited by the anticipation of flying by myself 10,000 feet (3,000 m) above the earth and viewing the beauty of the clouds, mountains, valleys, and desert, I thought little

of my inexperience and any possible dangers that might await me.

I checked the weather, filed my flight plan, and gathered a radio, compass, and basic flight instruments. As is common at this stage of flight instruction, I still lacked training in the use of advanced instruments. But the older plane I would be flying had none of the sophisticated instruments that would allow a pilot to fly without visual cues.

I was a little nervous taking off by myself in my small yellow single-engine monoplane, but the flight from Phoenix to Tucson went well. I was thrilled with my new aerial skills.

Elated and confident and with only 120 miles (190 km) to go, I took off

from Tucson for Phoenix late in the afternoon. However, after I was barely airborne, I unexpectedly experienced strong wind currents that made it difficult to control the altitude of my plane. A dust storm suddenly engulfed me, and I could no longer see. Tossed side to side, I lost control and became frantically disoriented and afraid, realizing that I was dangerously close to the Catalina mountain range.

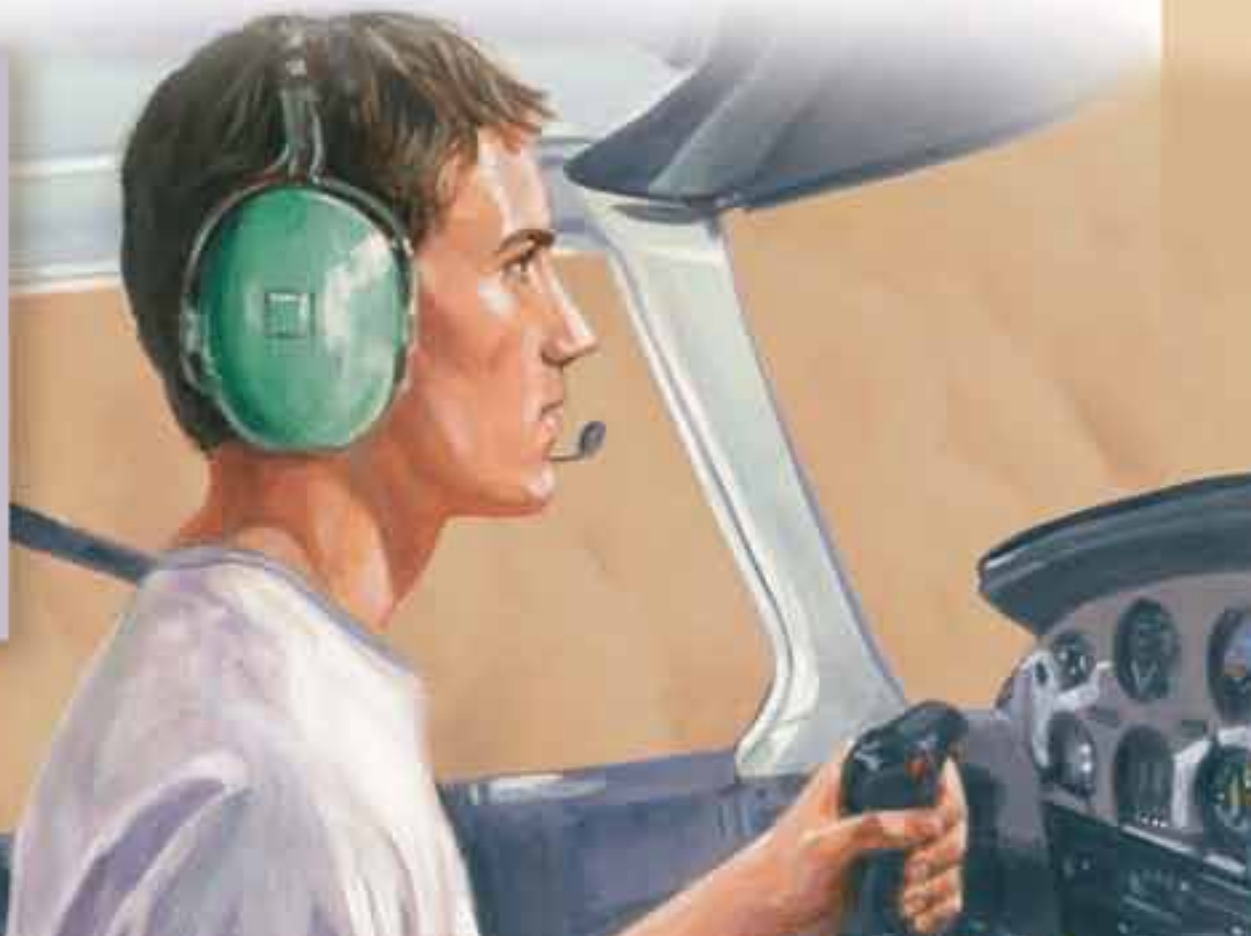
In a panic I thought of my life. I was engaged to be married the following month in the Mesa Arizona Temple. I had served an honorable full-time mission. I had always tried to obey the commandments and listen to the promptings of the Holy Ghost. If I ever needed divine

guidance, it was now. Almost despairing, I uttered a silent prayer. The Spirit immediately whispered to me, “Rely on your radio, your compass, and your instrument panel, and drop your altitude.”

I quickly descended several hundred feet. Visibility was still poor, but below me I could make out a highway and railroad tracks. By using my instruments and following visual landmarks, I was able to finally land at the airport in Phoenix after a harrowing two-hour experience.

I will always be grateful for the promptings of the Holy Ghost and the promise in Psalms: “In the shadow of thy wings will I make my refuge” (Psalm 57:1). ■

The Spirit immediately whispered to me, “Rely on your radio, your compass, and your instrument panel, and drop your altitude.”





THE MUCHACHO'S MITE

By Natalie Ross

My missionary companion and I were deciding where to tract when we spotted a woman entering a home. We were sure she was arriving home to prepare lunch because the suburbs of Buenos Aires, Argentina, were already shutting down for siesta. Before I realized it, my companion was teaching her a gospel principle, and I was testifying of its truthfulness. Narda enjoyed our message and invited us to return the following week.

When we arrived at Narda's home, her five children were sitting around the table waiting for us. Neither parent had full-time employment, and our hearts ached as we realized that they had barely enough to survive. Their humble home had

no flooring or running water, and the walls consisted of boards loosely hammered together. Their only source of heat was a small single-burner stove.

However poor the family's circumstances, they were rich in a desire to learn more about God. Narda loved and studied the Bible and wanted her children to have a similar foundation. Twelve-year-old Cristian especially enjoyed listening to the missionary lessons. After we left a copy of the Book of Mormon with the family, he eagerly read the first few books. Narda's husband was also interested, but he was shy and listened from the bedroom.

Because of their financial situation, we hesitated to teach them about fast offerings and tithing. We wanted them to have a solid testimony of Jesus Christ and the Restoration before we introduced principles that would require more faith. But because the older children had begun reading

the Book of Mormon and attending church, they had questions that we needed to answer.

"Sister," said Cristian, "at church and in the Book of Mormon, everyone talks about fasting. What does *fasting* mean?" We taught and testified of the importance of fasting and then silently prayed that the family would accept this commandment.

Cristian later shared his testimony with us: "The other day, my mom gave me some money to buy candy. While walking to the store, I remembered your lesson on fasting, and I wanted to try it. But I only had 20 centavos. I decided to fast anyway and use those 20 centavos as my offering."

Narda discouraged Cristian from contributing such a small sum, but he was determined. He wanted to live

all of God's commandments and give what he could. A few weeks later he and two of his siblings were baptized. His parents joined the Church the following year.

Now whenever I think that I can't afford to give fast offerings, I remember Cristian and his faithfulness, and I realize that I have more than enough to give.

His offering reminds me of the widow's mite (see Mark 12:42–44). It may have been small, but Cristian gave because he truly loved God and wanted to obey. ■

Whenever I think that I can't afford to give fast offerings, I remember Cristian and his faithfulness, and I realize I have more than enough to give.



DID JESUS REALLY VISIT THE AMERICAS?

By Carlos René Romero

In 1960 I met a young man at a party who told me that Jesus Christ had visited the Americas after His Resurrection. I found the idea incredible and wanted to know more, so I began searching in libraries and inquiring of the various religious denominations in my hometown of San Miguel, El Salvador.

I searched for almost three years but found nothing. When I mentioned to various religious leaders that I had heard of Christ's coming to the Americas, they told me I had been deceived. Because my search turned up no information, I eventually came to believe they were right.

One day two missionaries from The Church of Jesus Christ of Latter-day Saints came to my home and said they had an important message for my family. I immediately remembered my previous inquiries and asked them, "Do you know if Jesus Christ came to the Americas?"

One of the young men said, "We bear witness of that."

At that moment I felt a great excitement in my mind and heart, and I asked, "How do you know that?"

He took a book out of his bag and said, "We know Christ came

here because of this book, the Book of Mormon."

What the missionaries taught me during that first discussion troubled me, and I doubted the account of the Prophet Joseph Smith's vision of the Father and the Son. However, the Book of Mormon intrigued me, and the missionaries kept teaching me the lessons.

One afternoon, the elders asked me, "Have you prayed to find out if what we are teaching you is true?"

I told them I had done so but had not obtained an answer.

"You must pray with real intent," they said.

I had been reading the Book of Mormon for several nights and had read about and believed in Jesus Christ's appearance to the Nephites, but I still could not accept Joseph Smith's vision. My internal struggle was terrible.

One night I knelt alone and opened my heart to God. I told Him that I needed to know if He had really manifested Himself to Joseph Smith. If He had, I promised Him I would be baptized into the Church and serve Him all my life.

When I arose early the next morning, the answer came to me through the Holy Ghost. My mind cleared, and my heart filled with peace. From that moment on, I have had no doubts whatsoever that Joseph Smith truly was a prophet of God, that the Book of Mormon is another testament of Jesus Christ, and that Jesus Christ is our Savior and Redeemer.

I know that Christ came to the Americas after His Resurrection. My soul delights in this marvelous knowledge, taught to me with certainty by the power of the Holy Ghost. ■

DO'S FOR NURSERY LEADERS

After serving in the nursery several times, I came to realize how important that calling was. My nursery experience was challenging but also rewarding as I followed some important do's for the nursery:

- *Understand the importance of your calling.* A child's first Church experience away from parents often takes place in the nursery. How children feel about the nursery can greatly influence how they feel about going to church.

- *Be enthusiastic.* The children will sense how you feel and react accordingly. I have found that, just like some missionaries, when I anticipate a release date, I become less focused.

My happiest time in the nursery was months after I was told I would be released—and wasn't. I decided to enjoy the "now" instead of anticipating the "when."

- *Always recognize a child—in or out of the nursery.* Greet the children each by name and mention something fun about them or about what they're doing.

- *Create a reverent atmosphere.* Your purpose is to help the children develop an understanding of and love for Heavenly Father and Jesus Christ. Provide quiet toys and gentle music. If a child cries and refuses to be consoled, take him or her to a parent. While you are doing this, talk about the things you will be doing in nursery and encourage the child to come back.



FAMILY HOME EVENING HELPS



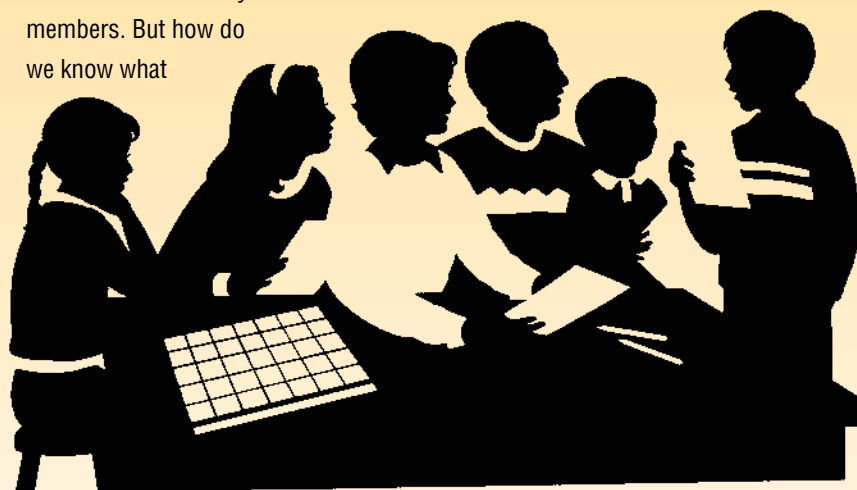
Planning Your Family Home Evening

To have purposeful family home evenings, we have learned to focus on what is important to all of our family members. But how do we know what

each member in our large family needs? We hold a family council at the dining room table to brainstorm ideas. After beginning with prayer, we each write down a list of things we think our family could improve upon. After considering everyone's ideas, we schedule topics for each Monday night for

several months. Writing them on a calendar is an easy way to organize and remind family members of what we'll be discussing and when. When that schedule is finished, we simply gather for another family council. This way we all help to plan family home evening.

Melinda Hunter, Utah



•*Keep the nursery tidy and organized.* This will help the children be more motivated to put the toys away when they are finished playing.

•*Be prepared.* Carefully and prayerfully read and re-read the lesson manual's guidelines. Prepare the lesson carefully with the children in mind. Offer a variety of activities, and keep the lesson brief. You may need to give it in short segments. For instance, we often talk about the lesson during snack time.

•*Be there.* Make every effort to be in the nursery every week. When you must be away, carefully consider your substitute, since young children have a hard time feeling comfortable with someone they don't know.

Victoria T. Draper, Idaho

EMERGENCY FOOD FOR DINNER?

Since many of the food supplies in emergency kits are common pantry items, you should use them before they expire. The "use by" dates on these items are projected for maximum vitamin and mineral potency. You may still be able to use some items for a period after the date indicated, but you may not get the maximum nutritional value.

So what are some easy ways to rotate your emergency foods?

•Use them for a quick meal at home. Better yet, have a picnic or campout.

- Include them in lunch boxes.
- Carry some in your purse, briefcase, car, or diaper bag for a quick meal or snack.

Miriam Blackham Een, Nevada

TRY TO SAY YES

In responding to children's day-to-day requests, try to say yes.

Then add a conditional clause if needed. For instance, when asked, "Mom, can

I have a cookie?" you could respond, "Yes, but let's put them on a pretty plate and serve them for dessert so it won't spoil your appetite now." Saying things in a more positive way will increase the significance of *no* when you have to say it.

Mary King, Ontario, Canada



Protecting Family Finances by Avoiding Fraud

By Karianne Salisbury, Church Magazines

Editor's note: *In February 2008 the First Presidency issued a letter warning against becoming entangled in fraudulent investments. The following article explores some of the common warning signs of fraud.*

As a young college graduate, Marshall Romney knew very little about investing when he became interested in the money market. After talking with co-workers who were making a profit through gold and silver investments, Brother Romney decided this was the investment for him. He bought a bag of coins, arranged to store the coins with the company he purchased them from, and

later used a bank loan to buy more bags.

Unfortunately, the value of the coins stopped going up and started going down. In addition to getting into debt, Brother Romney discovered the company he invested in had disappeared. They had exploited their customers by selling nonexistent bags of gold, which they conveniently offered to store in their secure warehouse. Brother Romney was a victim of fraud.

Like many profiting from investment schemes, this company had capitalized on what was a very hot market at the time. But swindlers won't stop there.

Brother Romney, now a professor at Brigham Young

University with a research specialty in fraud, said cases of fraud are becoming more common and are a concern for everyone, including Church members.

"Today investment fraud comes in all shapes and sizes, but many share similar characteristics that should raise suspicion," he said.

While any investment holds some level of risk, schemes designed to deceive will often demonstrate a sense of urgency, propose a guaranteed profit with little risk, or persuade by using well-known referrals.

Sense of Urgency

An opportunity that requires an immediate

response is typically a clear sign of fraud. Someone trying to sell an opportunity may try to persuade by saying it's the chance of a lifetime or only a certain number can participate, but the need for a quick decision means there is little or no time to think about the commitment or to check the background of the investment.

Elder M. Russell Ballard of the Quorum of the Twelve Apostles emphasized the importance of carefully evaluating financial decisions in a 1987 general conference address.

"There are no shortcuts to financial security," Elder Ballard said. "Do not trust your money to others without a thorough evaluation of any proposed investment. Our people have lost far too much money by trusting their assets to others. In my judgment, we will never have balance in our lives unless our finances are securely under control" ("Keeping Life's Demands in Balance," *Ensign*, May 1987, 13).

Fraudsters will try to create a sense of urgency to encourage investors to jump in before various concerns or anxieties can settle. It is important to take the time to carefully consider each aspect of the decision. A quality investment opportunity will be around long enough to allow the time needed to fully contemplate the options.

Guaranteed Profit, Little Risk

Who could turn down an investment opportunity with virtually no risk and



Church leaders have warned members to be wise in their investments.

guaranteed profit? It almost seems too good to be true, and according to Brian Sudweeks, an associate professor of finance at Brigham Young University, it probably is.

“No one can promise a consistently high specific rate of return, and there are no ‘get rich quick’ schemes that work on a consistent basis,” Brother Sudweeks said. “Guaranteed high returns are never guaranteed or high.” But promoters will often propose such ideas, appealing to the desire to see a fast return and immediate profit.

Brother Sudweeks encourages potential investors to apply two important principles to any investment decision.

“First, know what you invest in and whom you invest with,” he said. “Second, invest only with high-quality individuals and institutions.”

Often a scheme continues to operate simply because investors don’t know what they are investing in, only that they see a return. As new investors contribute money, those funds go to pay previous investors, creating a never-ending shuffling of money that eventually collapses.

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles explained in a general conference address in 2004 that members sometimes get caught in notions of greed or selfishness that can lead to unwise and foolish financial practices.

“Brothers and sisters, beware of covetousness,” he

said. “It is one of the great afflictions of these latter days. It creates greed and resentment. Often it leads to bondage, heartbreak, and crushing, grinding debt” (“Earthly Debts, Heavenly Debts,” *Liabona*, May 2004, 40).

Well-Known Referrals

Most individuals are more likely to participate in an investment opportunity if they know their sister, home teacher, neighbor, or co-worker is also participating. Promoters will often use these examples to appeal to and build some level of trust. While it may or may not be true that these friends and acquaintances are involved, investors cannot responsibly respond to this elevated form of peer pressure.

“A lot of people don’t understand the proper principles of investments and don’t want to take the time to research and investigate something,” Brother Romney said. “Instead they rely on the fact that someone else has investigated it. When they hear the names of people they know, they automatically assume the research has been done.”

With a countless number of fraud schemes come just as many types of fraudsters. While terms such as *swindler* or *scammer* may bring a stereotypical image to mind, there are no set characteristics of someone promoting fraudulent investments. In fact, they may be typical acquaintances from work or church, family members, or close friends, and they may

not even know the depth of what they are involved in.

“Ask yourself if you are interested solely because you know someone else involved,” Brother Romney said. “If this is the case, perhaps take a step back and really look into the background of the investment. No matter how trustworthy the source seems, potential investors should never make a decision based solely on the advice of others.”

Avoiding Fraud

As investment fraud becomes increasingly common, Church leaders have offered counsel to avoid unwise investments and stay out of debt.

“We again urge our people to avoid unnecessary debt, to be modest in the financial obligations which they undertake, to set aside some cash against an emergency,” said President Gordon B. Hinckley (1910–2008) in a general conference address in 2003. “We warn our people against ‘get rich’ schemes and other entanglements which are nearly always designed to trap the gullible” (“The Condition of the Church,” *Liabona*, May 2003, 4).

In February 2008 the First Presidency issued a letter to general and local leaders in the United States and Canada with a message to be prudent in managing financial affairs. They offered concern about individuals who may use relationships of trust to promote risky schemes and shared sound financial principles to manage risk: “First, avoid unnecessary debt, especially

consumer debt; second, before investing, seek advice from a qualified and licensed financial advisor; and third, be wise.”

Resources exploring the basics of family finances are available on the Church’s Web site, ProvidentLiving.org. The site features an online financial course, references to talks from Church leaders, lesson materials, and access to additional resource material. ■

New Mission Presidents Now in Place

Accepting assignments from the First Presidency, 124 new mission presidents began serving on or around July 1, 2008. The missions and their respective new presidents are:

Mission	New President
Alaska Anchorage	Alan Roy Dance
Albania Tirana	John Martin Neil
Argentina Buenos Aires West	Evrett Wade Benton
Argentina Mendoza	James Blaine Lindahl
Argentina Resistencia	Jorge Luis del Castillo
Argentina Rosario	Jorge Marcial Villalba
Argentina Salta	Dan Northcutt
Arizona Phoenix	Paul Sherman Beck
Arizona Tucson	Wesley Paul Walker
Arkansas Little Rock	Robert Wyman Drewes
Baltic	Douglas Leon Dance
Bolivia Cochabamba	Miguel Angel Tenorio Dominguez
Brazil Brasilia	Gelson Pizzirani
Brazil Florianopolis	Walter Guedes Queiroz Jr.

Brazil Fortaleza Alan Charles Batt
Brazil Maceió Gary Ray Beynon
Brazil Manaus David Woodward Jayme
Brazil Recife Mário Hélio Emerick
Brazil Ribeirão Preto Ricardo Vieira
Brazil Rio de Janeiro Antonio Kaulle Machado Bezerra
Brazil Rio de Janeiro North Scott Warren Pickett
Brazil Salvador Carlos Roberto Toledo
Brazil São Paulo Interlagos Christopher George Jackson
Brazil São Paulo North Jeffry Lynn Cooley
Brazil São Paulo South Stephen Darrow Richardson
California Anaheim Steven Bennett Watrous
California Arcadia Oscar Arthur Pike
California Fresno John Arthur Gonzalez
California Riverside Melvyn Kemp Reeves
California Roseville Mark James Pendelton
California Sacramento James Stuart Jardine
California San Diego Lee Leonard Donaldson
California San Jose Eric Michael Jackson
California Ventura Wayne Dale Murri
Canada Toronto East Chris Allan Eyre
Canada Vancouver Kent Kruger Nelson
Cape Verde Praia Joselito Medina Costa Neves
Chile Concepción South Joe Neil Swenson
Chile Osorno Kenneth David Lovell
Chile Santiago North Michael Edward May
Colombia Cali Edgar Nain Bolivar Forero
Colorado Colorado Springs Brian Loyal Pfile
Colorado Denver North Gary Gail Ely
Connecticut Hartford Hugh Gary Pehrson
Cote d'Ivoire Abidjan Yapo Ayekoue

Dominican Republic Santo Domingo East Guillermo Arturo Antivilo Rojas
Dominican Republic Santo Domingo West Juan Evangelista Almonte
Ecuador Guayaquil North Jose Wilson Gamboa Galvez
Ecuador Quito Timothy Quinn Sloan
El Salvador San Salvador East Alex Moroni Perez Ulin
El Salvador San Salvador West/Belize Alejandro Lopez Mota
England Manchester David John Bullock
Fiji Suva William Orval Ostler
Finland Helsinki David Blaine Brown
Florida Fort Lauderdale J. Nathan Hale
France Paris Don Hansen Staheli
France Toulouse Michel Joseph Jules Carter
Georgia Atlanta North Steven Douglas King
Georgia Macon Mark Oliver Bowman
Germany Frankfurt Kevin John Ninow
Germany Munich/Austria Robert Gideon Condie



Missionaries in 124 missions received new mission presidents.

Ghana Accra Byron Lindsey Smith
Ghana Cape Coast Melvin Burns Sabey
Guatemala Guatemala City Central Richard Allen Baldwin Jr.
Guatemala Guatemala City North David Jaime Torres Rodriguez
Guatemala Guatemala City South Herbert Edgardo Alvarado Renderos
Guatemala Quetzaltenango Ramón Darío Lorenzana Reyes
Honduras Tegucigalpa Luis Gerardo Chaverri Madrigal
Japan Hiroshima Yoshiaki Isa
Japan Kobe William Arthur McIntyre Jr.
Japan Sapporo Lee Alford Daniels
Japan Sendai Reid Tateoka
Kentucky Louisville Steven George Glende
Korea Busan Kenneth Wayne Jennings Jr.
Louisiana Baton Rouge William George Woods
México México City North Daryl Nancollas
México Oaxaca Leobardo De La Cruz Rosales
México Puebla Steven Glen Rex
México Tijuana Robert Hernan Heyn
México Torreón Bruce Richard Clark
México Tuxtla Gutiérrez Guillermo Velasco Coronado
México Veracruz Jay Peter Hansen
Michigan Lansing Marc Ducloux Jones
Minnesota Minneapolis Mark Douglas Howell
Missouri Independence George Johan William Van Komen
Nevada Las Vegas Peter Kevin Christensen
New Jersey Morristown A. Lee Bahr
New Zealand Auckland Benson Lee Porter
New Zealand Wellington Clive Richard Jolliffe
Nigeria Enugu Jerry Reid Boggess
Nigeria Lagos East Spencer Bennion Jones
Nigeria Lagos West Gary Leslie Neuder

Ohio Columbus Robert Forrest Jensen
Oregon Eugene Thomas William Macdonald
Oregon Portland Timothy John Dyches
Pennsylvania Pittsburgh Lane Alma Summerhays
Peru Lima East Juan Augusto Leyva Ponce
Philippines Angeles Rudy Burt Puzey
Philippines Cebu Darrel Parke Hansen
Philippines Davao Jairus Cinco Perez
Philippines Manila Mark James Howard
Philippines Olongapo Dave Advincula Aquino
Philippines San Pablo Richard Edwin Anderson
Philippines Tacloban Edwin Valencia Malit
România Bucharest James Scott Lundberg
Russia St Petersburg Gennady Nikolaevich Podvodov
Samoa Apia Otto Vincent Haleck Jr.
Slovenia/Croatia David Henry Hill
South Africa Cape Town Randall K Probst
South Africa Johannesburg David Edward Poulsen
South Carolina Columbia Stephen Lowell McConkie
Sweden Stockholm Larry Ernest Anderson
Tahiti Papeete Matthew Artell Smith
Tennessee Knoxville James Ermon Griffin
Tennessee Nashville Gary Lynn Hutchings
Texas Dallas Barry Morgan Smith
Texas Houston Todd Bailey Hansen
Texas Houston East Dan Edward Moldenhauer
Texas Lubbock John Lee Robison
Ukraine Donetsk Timothy Lee Fry
Ukraine Kyiv Lane Orin Steinagel
Venezuela Caracas Freddy Valentin Herrera Molina
Washington Tacoma Harvey Kent Bowen
West Virginia Charleston Michael William Thornock ■

AROUND THE CHURCH

Saints in Spain Celebrate Church History

Church members in Spain will hold an extended celebration from October 2008 through May 2009 to commemorate the official recognition of the Church in October 1968 and the dedication of Spain for the preaching of the gospel. Organizers intend to involve

the community through open houses and service projects.

On May 20, 1969, Elder Marion G. Romney dedicated Spain for the preaching of the gospel. A month later, the first missionaries in more than 30 years arrived—missionary attempts in 1932

failed because of restrictive laws. By 1975, 17 branches operated in Spain. The Madrid Spain Stake was formed in 1982, followed by eight additional stakes and the 1999 dedication of the Madrid Spain Temple. More than 41,000 members reside in the country. ■

Québec Saints Celebrate City's Birthday

Latter-day Saints in Québec City, the capital city of Canada's Québec province, will join in the celebration of the city's 400th birthday in July and plan to welcome visitors to a handful of their own commemorative events, including a performance by a dance company from Brigham Young University–Idaho.

Established as a fur-trading post in 1608, Québec City helped produce explorers influential in the exploration of North America, including parts of Utah. The journals and reports of explorers from the St. Lawrence Valley—such

as Etienne Provost (1785–1850), namesake of Provo City, and Peter Skene Ogden (1794–1854), namesake

of Ogden City—helped prepare the way for the Mormon exodus to the Rocky Mountains. ■



The hotel Château Frontenac dominates the skyline of 400-year-old Québec City.

Osmonds to Be Honored at Pioneer Day Concert

July's Pioneer Day concert in the Conference Center will feature not only "America's Choir," but also America's favorite family. The Osmond family—including the Osmond Brothers, Donny and Marie, and Jimmy—will perform with

the Mormon Tabernacle Choir and Orchestra at Temple Square.

"The members of this wonderful musical family are true pioneers, not only as Latter-day Saints in the entertainment business, but also as landmark recording and

performing artists," said Mack Wilberg, director of the choir.

The concerts on July 25 and 26, 2008, will pay tribute to the Osmonds' 50-year legacy, which includes 142 albums with more than 100 million copies sold and 51 gold and platinum recordings. The concert will also feature traditional favorites. Go to www.lds.org/events for information. ■

Church Responds to Myanmar Disaster

With death toll estimates reaching 100,000 in Myanmar's Irrawaddy Delta region, the Church responded quickly to the disaster caused by Cyclone Nargis on May 2 and 3, 2008.

Partnering with Atlanta-based CARE International, a nongovernmental organization, the Church's initial response included a large donation for purchasing clean drinking water, tarps, blankets, basic food items, and medical equipment. The items were purchased by CARE International in Myanmar or in nearby countries for distribution to victims.

A week later, the Church sent 142,000 pounds of emergency relief supplies by plane. Some 13,000 first-aid kits, along with hygiene kits, tarps, blankets, food, and medical equipment were sent to Bangkok, Thailand, where CARE made arrangements to deliver the supplies to Myanmar hospitals and clinics.

LDS Philanthropies will continue to accept donations at www.LDSPhilanthropies.org. Donations not sent to Myanmar will be held for quick distribution in the event of a new catastrophe elsewhere around the world. ■

**Genealogy Guides
Aid in Research**

FamilySearch.org has added England and Scotland to its online collection of *Finding Records of Your Ancestors* genealogy guides. The free, downloadable workbooks explain each step of the research process and include important Web sites, search tips, and information on how to find and use different records.

The series includes Denmark, Finland, France, Iceland, Italy, Mexico, Norway, and Sweden guides. The guides are currently available in English; the Mexico guide is also available in Spanish. There is also a guide for those searching for African-American ancestors. Access these and other helps at FamilySearch.org. Click the **Search** tab, then **Research Helps**.

**FamilySearch Web Site
Enhanced by FamilyLink**

A partnership with FamilyLink.com will improve navigation on FamilySearch.org, reduce research time, and allow major search engines to comb the Church's Family History Library Catalog.

The new Web elements provided by FamilyLink.com will allow users to link directly to other sources, post comments, and make contributions such as adding missing information to a source. Some of the enhancements will be implemented in 2008.

**British Soldiers, Seamen
Records on FamilySearch**

FamilySearch is teaming with a United Kingdom family

history Web site to provide online access to records of deceased British soldiers and seamen dating as far back as the eighteenth century.

Findmypast.com and FamilySearch received licenses to digitize the Chelsea Pensioners retired soldiers' records from 1760 to 1914. Another project will make available British merchant seamen's records from 1835 to 1941. Many of the twentieth-century records will include photographs of sailors and personal details of naval voyages.

**U.S. Civil War Records,
1860 Census Online**

Footnote.com has granted permission for FamilySearch to publish Civil War pension indexes and the 1860 U.S. Census, which includes some slave ownership information. The files usually include a soldier's full name, rank, and company. Though the war ended in 1865, the pension index extends to veterans who served between 1861 and 1917. Users will be able to search segments of the collections as they are uploaded to pilot.familysearch.org/recordssearch.

**Resources for Family History
Leaders Available Online**

New training resources for priesthood leaders who oversee temple and family history work are now available on LDS.org.

These resources include interactive lessons designed to help leaders direct family history efforts. Additionally, the *Administrative Guide for Family History*, which

supplements the *Church Handbook of Instructions*, is now available in 19 languages.

These resources can be found at LDS.org by following

links from **Serving in the Church**, to **Family History**, and then to **Priesthood Leadership of Family History**. ■

Comment

Inspiring Prophetic Messages

I have been traveling for a long time. As a result, many aspects of my life have not been constant. Then I arrived at a friend's home in the United States who is a member of the Church. There was a copy of the *Ensign* there. I picked it up and read the message from President Thomas S. Monson.

This message changed my heart. I have shared it with many others, and it has touched their hearts as well. It is light and inspiration to me and for our time.
Maria Hessenauer, England

Sacred Words

I just wanted to thank you for publishing the wonderful story, "Sacred Words," by Edwin Smith in the April 2008 *Ensign*. I was so touched to read it. I, too, had a micro-preemie, born at the same gestation and close to the same weight as Annie. It has not been an easy road. There are not a lot of these babies who survive, so it was heartwarming. Thank you!
Kristy Christopherson, California

First Presidency Cover

During a home teaching visit last evening we all agreed that the photograph of the First Presidency on the cover of the April 2008 *Ensign* is a

"true keeper." It is, I believe, both refreshing and important to see our leaders in such a natural situation. Thank you so much for all your efforts on behalf of the Church and the work.

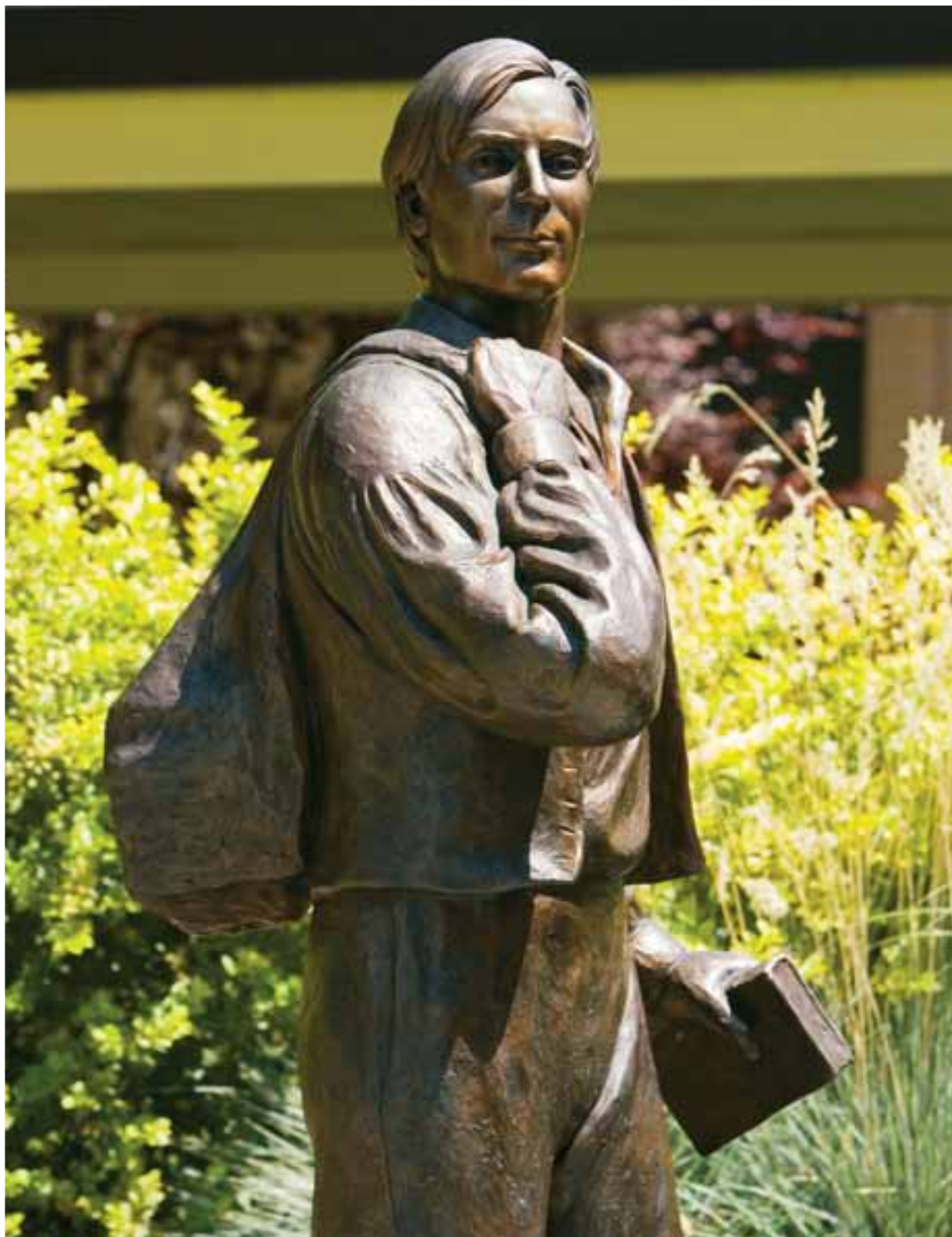
Richard L. Godfrey, Utah

Journal Keeping

I enjoyed reading the article in the April 2008 *Ensign* titled "My Journal, My Testimony," by Salli Hollenzer. I have kept a journal since I turned 12 in 1977. My very first journal was a notebook that I received at a Young Women New Beginnings night at church. At first I didn't keep up with my writing—in fact, I misplaced my journal and couldn't find it for three months. But after that I was determined to write in it as often as I could.

I don't have as many journals as Salli has, but I too have come to value deeply my journals and all that is in them. I can go back to any day of the year and see what I was thinking about and doing and saying, and what other people were doing and saying, and remember some of the important events in my life.

Thank you very much. Keep up the wonderful stories that you share with us, your readers.
Genevieve Berthiaume, Oregon



Bronze statue of Samuel H. Smith, by Dee Jay Bawden

Samuel H. Smith, faithful brother of Joseph and Hyrum Smith, was among the earliest Church missionaries. From the spring of 1830 through December 1833, Samuel walked more than 4,000 miles (6,400 km), distributing copies of the Book of Mormon from his knapsack.

March 13, 2008, marked the 200th anniversary of Samuel's birth.



“There are conversations going on about the Church constantly. Those conversations will continue whether or not we choose to participate in them. But we cannot stand on the sidelines while others, including our critics, attempt to define what the Church teaches. . . . May I ask that you join the conversation by participating on the Internet to share the gospel and to explain in simple and clear terms the message of the Restoration.” See Elder M. Russell Ballard, “Sharing the Gospel Using the Internet,” p. 58.