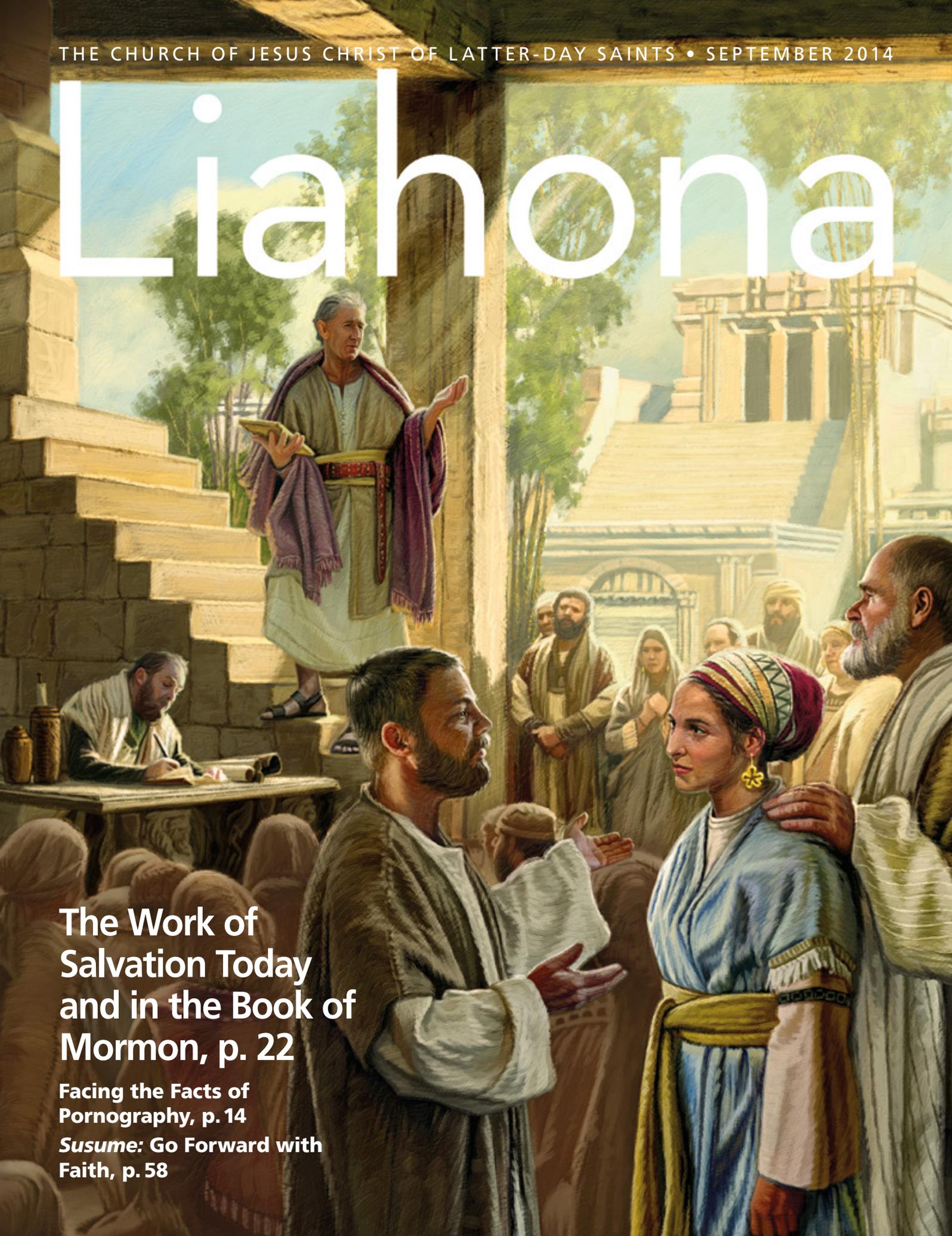


Liahona



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Salvation Today
and in the Book of
Mormon, p. 22**

**Facing the Facts of
Pornography, p. 14**

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Faith, p. 58***



“The struggle to break out of the cocoon develops the butterfly so it can fly. Without that adversity, the butterfly would never have the strength to achieve its destiny. It would never develop the strength to become something extraordinary.”

Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles, “Finding a Safe Harbor,” *Ensign*, May 2000, 60; *Liahona*, July 2000, 72.



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Family Home Evening Ideas

This issue contains articles and activities that could be used for family home evening. The following are two ideas.



“Healing Hidden Wounds,” page 14: Look at the questions on page 18 of this article and consider setting aside time to speak with each of your children individually about pornography. Since teenagers sometimes turn to pornography to cope with challenges, consider evaluating the example you set of how to cope with challenges and committing to your children to improve. For your lesson, you could decide on family computer rules and review general conference talks on virtue (such as Elaine S. Dalton, “A Return to Virtue,” *Ensign* or *Liahona*, Nov. 2008, 78). You could also use family memorabilia—such as wedding photographs and baby blessing

outfits—to share the stories of how virtue has blessed your life.

“Ten Secrets of True Popularity,” page 62: Consider using the principles in this article to teach your children about how they can make friends. You could create 10 word strips, one for each charitable attribute in the article (see also 1 Corinthians 13). Ask your children how each attribute can make them a good friend. Then identify someone in need in your ward or branch or neighborhood and come up with ways to serve that person. You might want to carry out your plan to serve immediately and begin by praying for charity as a family.

IN YOUR LANGUAGE

The *Liahona* and other Church materials are available in many languages at languages.lds.org.

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By President
Thomas S. Monson

ARE WE Prepared?

In the vicinity where I once lived and served, the Church operated a poultry project, staffed primarily by volunteers from the local wards. Most of the time it was an efficiently operated project, supplying to the bishops' storehouse thousands of fresh eggs and hundreds of pounds of dressed poultry. On a few occasions, however, being volunteer city farmers meant not only blisters on the hands but also frustration of heart and mind.

For instance, I shall ever remember the time we gathered the Aaronic Priesthood young men to give the project a spring-cleaning. Our enthusiastic and energetic throng assembled at the project and in a speedy fashion uprooted, gathered, and burned large quantities of weeds and debris. By the light of the glowing bonfires, we ate hot dogs and congratulated ourselves on a job well done.

However, there was just one disastrous problem. The noise and the fires so disturbed the fragile population of 5,000 laying hens that most of them went into a sudden molt and ceased laying. Thereafter we tolerated a few weeds so that we might produce more eggs.

No member of the Church who has helped provide for those in need ever forgets or regrets the experience. Industry, thrift, self-reliance, and sharing with others are not new to us.

We should remember that the best storehouse system would be for every family in the Church to have a supply of food, clothing, and, where possible, other necessities of life.

Of course there may be times when our members are in need of help from the Church. The Lord's storehouse includes the time, talents, skills, compassion, consecrated material, and financial means of faithful Church members. These resources are available to the bishop in assisting those in need.

We urge all Latter-day Saints to be prudent in their planning, to be conservative in their living, and to avoid excessive or unnecessary debt. Many more people could ride out the storm-tossed waves in their economic lives if they had a supply of food and clothing and were debt-free. Today we find that many have followed this counsel in reverse: they have a supply of debt and are food-free.

I repeat what the First Presidency declared a few years ago: "Latter-day Saints have been counseled for many years to prepare for adversity by having a little money set aside. Doing so adds immeasurably to security and well-being. Every family has a responsibility to provide for its own needs to the extent possible.

"We encourage you wherever you may live in the world to prepare for adversity by looking to the condition



of your finances. We urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt. Pay off debt as quickly as you can, and free yourselves from this bondage. Save a little money regularly to gradually build a financial reserve.”¹

Are we prepared for the emergencies in our lives? Are our skills perfected? Do we live providently? Do we have our reserve supply on hand? Are we obedient to the commandments of God? Are we responsive to the teachings of prophets? Are we prepared to give of our substance

to the poor, the needy? Are we square with the Lord?

We live in turbulent times. Often the future is unknown; therefore, it behooves us to prepare for

uncertainties. When the time for decision arrives, the time for preparation is past. ■

NOTE

1. The First Presidency, *All Is Safely Gathered In: Family Finances* (pamphlet, 2007).

TEACHING FROM THIS MESSAGE

Considering the needs of those you visit, think of ways you can help them become more self-reliant in employment, finances, food storage, or emergency preparedness. Think of a skill you could share with them, such as gardening or money management, that would empower them to follow President Monson’s counsel.

For ideas on teaching this message to youth and children, see page 6.



I Served Again

By Jaïne Araújo

One day, after finishing a service project, I was walking past our meetinghouse and saw two sisters who were cleaning the building. My words simply came out: "Sisters, do you need some help?" One of them smiled at me and said that I had arrived just in time because they were the only ones cleaning and they were very tired. She said that she had prayed that the Lord would send someone to help. I was very happy to be an answer to her prayer. I had just finished giving

service to someone else and was also tired, but I followed my heart and offered to serve more.

It is a commandment to work with joy (see D&C 24:7). When we have the desire to serve at all times, we can help miracles happen in other people's lives. Our lives become more meaningful when we serve. The Lord really does love us, He helps each of His children, and He will give us the strength to serve.

The author lives in Rio Grande do Norte, Brazil.

CHILDREN

Are You Prepared?

President Monson has asked each of us to be prepared for hard times and to help others during their hard times. Take this true-or-false quiz to see if you're ready!



I can always find someone to help. True False

I can be grateful for everything I already have. True False

I don't have any talents to share with anyone. True False

Saving money for later is a good idea. True False

I need new toys and clothes to be happy. True False

Answers: True, True, False, True, False

PHOTOGRAPH BY BERNARDASVISTOCK/THINKSTOCK; ILLUSTRATION BY VAL CHADWICK BAGLEY

Prayerfully study this material and seek to know what to share. How will understanding the life and roles of the Savior increase your faith in Him and bless those you watch over through visiting teaching? For more information, go to reliefsociety.lds.org.

The Divine Mission of Jesus Christ: Comforter

This is part of a series of Visiting Teaching Messages featuring aspects of the mission of the Savior.

Jesus Christ promised, “I will not leave you comfortless: I will come to you” (John 14:18). He will give us “beauty for ashes, the oil of joy for mourning” (Isaiah 61:3). Because Christ suffered the Atonement for each of us, He will not forget us. “Our Savior has taken upon Himself . . . our pains and our suffering and afflictions so that He can know what we feel and how to comfort us,” said Linda S. Reeves, second counselor in the Relief Society general presidency.¹

Knowing that Christ will comfort us can bring us peace and inspire us to follow His example by ministering to others. President Thomas S. Monson



said: “Our knowledge of the gospel and our love of our Heavenly Father and of our Savior will comfort and sustain us and bring joy to our hearts as we walk uprightly and keep the commandments. There will be nothing in this world that can defeat us.”²

From the Scriptures

John 14:18, 23; Alma 7:11–13; Doctrine and Covenants 101:14–16

NOTES

1. Linda S. Reeves, “The Lord Has Not Forgotten You,” *Ensign* or *Liahona*, Nov. 2012, 120.
2. Thomas S. Monson, “Be of Good Cheer,” *Ensign* or *Liahona*, May 2009, 92.
3. Elaine L. Jack, in *Daughters in My Kingdom: The History and Work of Relief Society* (2011), 119.
4. *Daughters in My Kingdom*, 34.



Faith, Family, Relief

From Our History

Elaine L. Jack, the 12th Relief Society general president, said: “In visiting teaching we reach out to each other. Hands often speak as voices can’t. A warm embrace conveys volumes. A laugh together unites us. A moment of sharing refreshes our souls. We cannot always lift the burden of one who is troubled, but we can lift her so she can bear it well.”³

Our pioneer Relief Society sisters “found spiritual strength in each other’s love and compassion. . . . As they suffered trials of illness and death, they prayed in faith for each other and comforted each other. ‘The love of God flowed from heart to heart,’ wrote Helen Mar Whitney, ‘till the wicked one seemed powerless in his efforts to get between us and the Lord, and his cruel darts, in some instances, were shorn of their sting.’”⁴

Consider This

How does understanding that the Lord remembers you bring you comfort?

APRIL 2014 CONFERENCE NOTEBOOK

“What I the Lord have spoken, I have spoken; . . . whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38).

As you review the April 2014 general conference, you can use these pages (and Conference Notebooks in future issues) to help you study and apply the recent teachings of the living prophets and apostles and other Church leaders.

DOCTRINAL HIGHLIGHT

The Atonement and Covenants

“Making and keeping sacred covenants yokes us to and with the Lord Jesus Christ. In essence, the Savior is beckoning us to rely upon and pull together with Him, even though our best efforts are not equal to and

cannot be compared with His. As we trust in and pull our load with Him during the journey of mortality, truly His yoke is easy and His burden is light. . . .

“. . . Covenants received and honored with integrity and ordinances performed by proper priesthood authority are necessary to receive all of the blessings made available through the Atonement of Jesus Christ. For in the ordinances of the priesthood, the power of godliness is manifest unto men and women in the flesh, including the blessings of the Atonement (see D&C 84:20–21).”

Elder David A. Bednar of the Quorum of the Twelve Apostles, “Bear Up Their Burdens with Ease,” *Ensign* or *Liahona*, May 2014, 88.

Learn more about strengthening your testimony of the Atonement of Jesus Christ at lds.org/go/testimony914. Learn more about the covenants God offers us at lds.org/go/covenants914.



PROPHETIC PROMISE

Gratitude



“We can choose to be grateful, no matter what.

“This type of gratitude transcends whatever is happening around

us. It surpasses disappointment, discouragement, and despair. It blooms just as beautifully in the icy landscape of winter as it does in the pleasant warmth of summer. . . .

“. . . In pain, we can glory in Christ’s Atonement. In the cold of bitter sorrow, we can experience the closeness and warmth of heaven’s embrace.”

President Dieter F. Uchtdorf, Second Counselor in the First Presidency, “Grateful in Any Circumstances,” *Ensign* or *Liahona*, May 2014, 75.

Find ways to improve your study of conference addresses at lds.org/go/study914.



ANSWERS FOR YOU

Each conference, prophets and apostles give inspired answers to questions Church members may have. Use your May 2014 issue or visit conference.lds.org to find answers to these questions:

- How can I defend my beliefs with courtesy and compassion? Find out at lds.org/go/holland914 or see Jeffrey R. Holland, “The Cost—and Blessings—of Discipleship,” 6.
- How can the Atonement of Jesus Christ help us become a powerful source for sharing truth? Find out at lds.org/go/scott914 or see Richard G. Scott, “I Have Given You an Example,” 32.

MAKING A COVENANT PATH CHART FOR YOUR FAMILY

“This simple exercise assisted Lesa and me in fulfilling our role to help each member of our family along the covenant path, with an action plan for each of them.” —Bishop Gary E. Stevenson, Presiding Bishop, “Your Four Minutes,” 86.

1. Make two columns on a piece of paper: “Name” and “Plan for next or needful ordinance.”
2. List each family member who needs to be baptized, ordained to the priesthood, receive the temple endowment, or be sealed.
3. Have family discussions, family home evening lessons, or make other preparations for receiving essential ordinances in your family.

Protection from Pornography



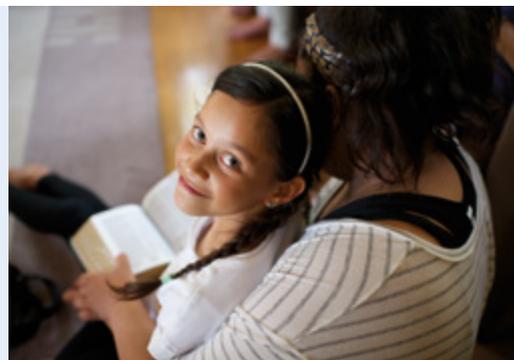
“How do we protect our children and youth? . . . The greatest filter in the world, the only one that will ultimately work,

is the personal internal filter that comes from a deep and abiding testimony of our Heavenly Father’s love and our Savior’s atoning sacrifice for each one of us. . . .

“ . . . I must testify of the blessings of daily scripture study and prayer and weekly family home evening. These are the very practices that help take away stress, give direction to our lives, and add protection to our homes.”

Linda S. Reeves, second counselor in the Relief Society general presidency, “Protection from Pornography—a Christ-Focused Home,” *Ensign* or *Liahona*, May 2014, 16–17.

Find help for individuals and families in overcoming pornography at lds.org/go/overcome914.



To read, watch, listen to, or share general conference addresses, visit conference.lds.org.

LOVE THY NEIGHBOR AS THYSELF

“As we arise each morning, let us determine to respond with love and kindness to whatever might come our way.” —President Thomas S. Monson

When a lawyer asked Jesus which of the commandments was the greatest, He could have chosen any of the many commandments from the Old Testament, from the law of Moses, or from the Ten Commandments. Instead, He summarized all of the commandments in these two:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:37–39).

As President Thomas S. Monson taught last general conference, keeping one commandment helps us keep the other: “We cannot truly love God if we do not love our fellow travelers on this mortal journey. Likewise, we cannot fully love our fellowmen if we do not love God, the Father of us all. . . . We are all spirit children of our Heavenly Father and, as such,

are brothers and sisters. As we keep this truth in mind, loving all of God’s children will become easier” (“Love—the Essence of the Gospel,” *Ensign* or *Liahona*, May 2014, 91).

Developing charity—Christlike love for others—will improve our relationships, help us serve willingly, and fit us for eternal life (see Moroni 10:21). Charity is a spiritual gift that we can pray for and live for; it is “bestowed upon all who are true followers of . . . Jesus Christ” (Moroni 7:48). It is the “more excellent way” (1 Corinthians 12:31) spoken of by the Apostle Paul and includes being kind, patient, humble, meek, hopeful, and generous (see 1 Corinthians 13).

Life is the perfect laboratory to develop charity. The Savior’s teaching called the Golden Rule can guide our actions: “All things whatsoever ye would that men should do to you, do ye even so to them” (Matthew 7:12). All of us are imperfect, yet we all desire to be treated kindly despite our shortcomings. ■

COMMUNICATE WITH LOVE



and across deep canyons of conflicting agendas. . . .

“The willingness to see through each other’s eyes will transform ‘corrupt communication’ into

‘minister[ing] grace.’ . . . It may not change or solve the problem, but the more important possibility may be whether ministering grace could change us.

“I bear humble witness that we can ‘minister grace’ through compassionate language when the cultivated gift of the Holy Ghost pierces our hearts with empathy.”

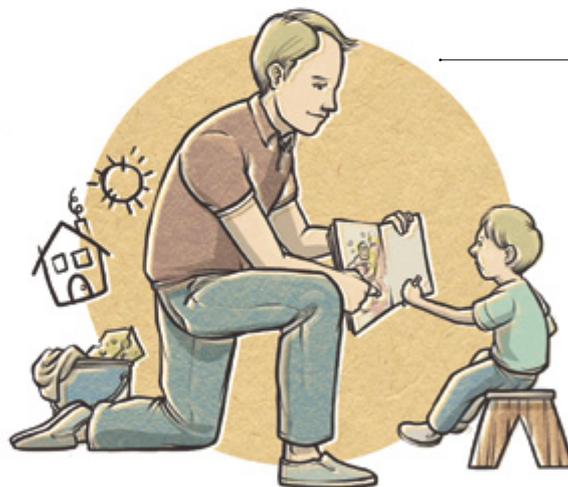
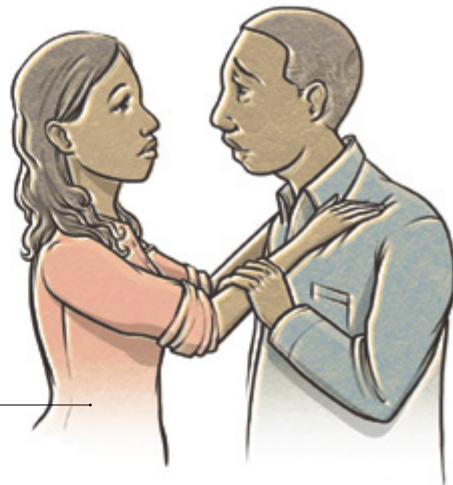
Elder W. Craig Zwick of the Seventy, “What Are You Thinking?” *Ensign* or *Liahona*, May 2014, 43.

Consider these teachings from President Monson regarding the many ways we can show love to others:



"Some of our greatest opportunities to demonstrate our love will be within the walls of our own homes."

"Forgiveness should go hand in hand with love. . . . Blame keeps wounds open. Only forgiveness heals."



"When it is necessary for us to reprove another, we afterward show forth an increase of love" (see D&C 121:43).



"Love is expressed in many recognizable ways: a smile, a wave, a kind comment, a compliment."



"Other expressions may be more subtle, such as showing interest in another's activities, teaching a principle with kindness and patience, visiting one who is ill or homebound."

ISAIAH

“Isaiah is by every standard the messianic prophet of the Old Testament and as such is the most penetrating prophetic voice in that record.”¹ —Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles

I am the son of Amoz, and my name means “the Lord is salvation.”² I labored as a prophet in Jerusalem for 40 years, from 740–701 B.C. I prophesied in Jerusalem during the reigns of four kings, and I was the chief adviser to King Hezekiah, which gave me great religious influence.³

I not only prophesied of events relevant to my own time and people but also prophesied about future events affecting the whole human family. I foretold of the Savior’s birth: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”⁴ I proclaimed that Jehovah was anointed “to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”⁵ I also prophesied that after His

Second Coming, “the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”⁶

My use of symbolism and poetry veils my teachings from those who are not prepared to understand or follow them. However, those who diligently study my teachings with the aid of the Holy Ghost can understand my prophecies.⁷

I was the last of the major prophets to teach the Israelite tribes before they began to be scattered from the Holy Land. ■

NOTES

1. Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (1997), 75.
2. Bible Dictionary, “Isaiah.”
3. See Guide to the Scriptures, “Isaiah”; scriptures.lds.org.
4. Isaiah 7:14.
5. Isaiah 61:1; see also Luke 4:16–21.
6. Isaiah 24:23.
7. See *Old Testament Student Manual*:

- 1 *Kings–Malachi*, 3rd ed. (Church Educational System manual, 2003), 131–35.
8. See *Old Testament Student Manual*, 131.
9. See Boyd K. Packer, “The Things of My Soul,” *Ensign*, May 1986, 61.
10. See *Old Testament Student Manual*, 131.
11. Joseph Smith—History 1:40.

A PROPHET’S PROPHET

In scripture, Isaiah is the most frequently quoted of all the ancient prophets.

- Thirty-two percent of the book of Isaiah is quoted in the Book of Mormon; another three percent is paraphrased.⁸
- The Savior quotes Isaiah in the New Testament at least 7 times and the Apostles quote Isaiah at least 40 times.⁹
- The Doctrine and Covenants makes at least 100 references to the writings of Isaiah;¹⁰ sections 113 and 133 offer interpretations and clarifications of some of Isaiah’s prophecies.
- Moroni appeared to Joseph Smith on September 21, 1823, and quoted Isaiah chapter 11, “saying that it was about to be fulfilled.”¹¹



CHURCH MATERIALS— IN PRINT OR DIGITAL?

The man looked down at his hands. He flexed his fingers. Those hands could do so many things. Repair a leaky faucet. Build a table. Lead his wife across the dance floor with rhythm and style.

Then he glanced at the smartphone he'd recently acquired. His hands could do so many things. But could his thumbs do . . . *that*?

His Sunday School manual and well-worn scriptures rested next to the device. How he loved those scriptures! He loved the feel of the paper in his hand. All the hand-written notes. The simple weight of them.

And yet he remembered Elder Richard G. Scott teaching that with technology you could carry the standard works and much more in your pocket.¹ He touched the faded leather scriptures. He had to admit he didn't often carry them throughout the week.

But just the other day his grandson used his phone to share a line from one of his favorite recent conference talks. At the time, they'd been out for a Friday-night stroll.

The man didn't have long chunks of time in his day to study. However, he could easily fit in 5 minutes here, 10 minutes there. He also wanted to access everything the Church had to offer digitally.



A knock sounded at the front door. “Hey, Grandpa!” his grandson said. “Ready to get started?”

The man grabbed his smartphone. His thumbs might not ever fly like those of his children and grandchildren. But maybe they didn't have to.

“You bet,” the man said. “Teach me!”

As the weeks unfolded, the man discovered more about what his grandson taught him: that the digital world is . . .

- Versatile. “There are some things, like video and audio, that you can't have in print. Digital has everything in one place. You can also take and preserve notes along the way.”

- Comprehensive. “It's like a huge library. You can carry the Church publications in one hand and study them anywhere.”
- Searchable. “Search features can help you quickly find what you're after.”
- Shareable. “If you like something, you can share it. It's an easy way to share the gospel.”
- Efficient. “You don't have to wait for shipping. And you don't have to find a place to put everything.”
- Affordable. “It costs you nothing to access digital Church materials; and the more people choose digital, the more the Church saves on printing, mailing, and inventory costs.”

So what does this story have to do with you?

Nearly all printed materials from the Church are also available on LDS.org or in the Gospel Library mobile app. Going digital doesn't mean giving up your printed materials completely—both may have their time and place in your life, but as you get ready for the coming curriculum year, consider evaluating which digital resources make sense for you.

Above all, don't be afraid to take the digital plunge. There will always be someone around to show you the way. ■

NOTE

1. See Richard G. Scott, “For Peace at Home,” *Ensign* or *Liahona*, May 2013, 30.

Nearly all of today's teenagers will come in contact with pornography by the time they turn 18. Parents, here are some actions to take.

Healing



Hidden Wounds

By Jennifer Grace Fallon

Church Magazines

In the great battle for the city of Cumeni, Helaman tells of his 2,060 stripling warriors who “fought most desperately” against their enemies (Alma 57:19). While “there was not one soul of them who did perish” in that battle, “neither was there one soul among them who had not received many wounds” (Alma 57:25). Many of these teenage soldiers were so terribly wounded that they fainted from the loss of blood.

These young warriors fought a battle that their parents could not fight for them, and they fought it because their society had been attacked. A similarly disastrous war rages among modern teenagers, for similar reasons. Today’s parents can no more fight the spiritual battles for their youth than the people of Ammon could. But they can learn to recognize the spiritual wounds this war inflicts and arm their children with the knowledge and resources they will need to survive.

Let’s Face the Facts

Some studies show that close to one hundred percent of today’s teenagers will be exposed to pornography by the time they graduate from high school, and most of those exposures occur on the Internet while the child is doing homework.¹ As of 2008, an estimated 9 out of 10 young men and nearly one-third of young women reported using pornography.² The average age of exposure and addiction are the same: 11 years old. We hope that these numbers drop with the influence of the gospel, but research shows that Latter-day Saints “are no different when it comes to prevalence or magnitude of sexual addictions.”³ Unfortunately, the question seems to be no longer *if* our



Family computer and media rules are critical, but we must first teach our children to follow their internal moral compass.



children will be exposed to pornography but *when*—and *how* they will cope. Indeed, we can expect many of our youth to be wounded in this battle. But that doesn't mean they will perish.

In an effort to protect their children, parents can get bogged down with the do's and don'ts of Internet safety. "Filters are useful tools," said Linda S. Reeves, second counselor in the Relief Society general presidency, "but the greatest filter in the world, the only one that will ultimately work, is the personal internal filter that comes from a deep and abiding testimony of our Heavenly Father's love and our Savior's atoning sacrifice for each one of us."⁴ While Internet blocks and family computer rules are critical and helpful, pornography addictions often develop outside the home at public libraries, friends' homes, or WiFi hotspots, where the Internet may not have as many obstacles.

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles has taught: "Reactions have focused on enacting more and stronger regulation. Perhaps that may dissuade some from unprincipled conduct, but others will simply get more creative in their circumvention. There could never be enough rules so finely crafted as to anticipate and cover every situation. . . . In the end, it is only an internal moral compass in each individual that can effectively deal with the root causes as well as the symptoms of societal decay."⁵ In the end, the best defense you can instill in your youth is the desire for a virtuous life.

The Signs of Addiction

We will never be able to misuse our physical body without also injuring our spirit, and that kind of injury always leaves spiritual scars.

Observant parents may be able to detect pornography addiction by watching for the following signs. A word of caution: these signs do not necessarily indicate a pornography addiction. If your teenager shows some of these behaviors, they indicate a deeper problem that could include substance abuse, pornography addiction, bullying, or something else. Regardless of the cause, you can use these signs to cue you in to initiate loving, interventional dialogue with your children.

Decreased Self-Esteem

Youth who struggle with pornography often experience debilitating shame that erodes their self-esteem. Some of the signs for loss in self-esteem include performing poorly in school, losing motivation for activities, and showing lack of discipline in good health practices or sleeping patterns.

Social Withdrawal

Addictions to pornography thrive in secret, and you may see your teenager withdrawing more from family time and social activities. This is the most common indicator of a problem with pornography. Teenagers who spend an inordinate amount of time in their room with the door locked and who isolate themselves from others

may not just be shy. Even when they are included in social situations, these teenagers often have difficulty interacting with others. Isolation becomes more pronounced as the addiction deepens, and teenagers often display anger when their personal space is invaded. Those who struggle with pornography develop distorted views of their own worth and of others' virtue, and they pull away from the people they imagine to be more virtuous because they feel unworthy, ashamed, and hypocritical.

Depression

Depression is a double-edged blade because it can serve as both a symptom of and a trigger for an addiction. Continual expressions of hopelessness, insistent negativity, and admissions of helplessness can all be signs of depression. Teenagers who joke about suicide manifest depression. Other signs of depression include eating more or less than normal, sleeplessness or oversleeping, and physical exhaustion—basically anything that could be considered extreme behaviors.

We must also communicate our testimonies of and devotion to the gospel to our youth.

Other signs of involvement with pornography include increased anger, dishonesty, pride, and discomfort or boredom in spiritual settings.

We cannot list all the signs of pornography addiction. Parents can best gauge whether or not their teens are adequately armored against pornography when they keep an open dialogue with them about sexuality and their emotional and spiritual health.

My Child Is Addicted. Now What?

Elder M. Russell Ballard of the Quorum of the Twelve Apostles said, "No matter what addictive cycle one is caught in, there is always hope" because of the Atonement of Jesus Christ.⁶

At their root, "all addictions are maladaptive coping strategies,"

says Mark Butler, professor of family life at Brigham Young University. Children who have not learned how to deal with guilt, shame, sorrow, or pain will often turn to addictive behaviors to numb their negative emotions.



Even less serious emotions such as stress, boredom, or loneliness can lead to addictive behaviors if the child doesn't understand how to cope.

Parents can help their children develop healthy coping strategies by modeling that behavior themselves. The following questions may help you evaluate your own coping strategies: When you are stressed, tired, or in despair, do you isolate yourself? Do you rely on entertainment to escape your problems instead of addressing them? Do you demonstrate that the healthiest way to solve problems is to rely on Heavenly Father, the Savior, and your relationships with others?

Children must learn to recognize the signs of spiritual wounds such as grief, guilt, and pain so they can turn their pain into learning experiences. Emotional pain is not bad. Alma the younger describes the pains of his sins as “exquisite” and “bitter” (Alma 36:21); Peter “wept bitterly” after he denied the Savior (Luke 22:62); and Zeezrom was tormented “on account of his wickedness”

ASK THE RIGHT QUESTIONS

Most teenagers will tell their bishops when they're struggling with pornography before they will tell their parents because (1) their bishops ask them direct questions about it, and (2) they often feel uncomfortable having conversations with their parents where they feel vulnerable. Bruce Carpenter, professor of psychology at Brigham Young University, recommends that parents develop the capacity to have sensitive conversations before they ask direct questions about pornography. This could include engaging your teenager in conversations on the general topic of morality and standards.



- What is the attitude among your friends about sexuality?
- What is your perspective on the Church's standard of morality?
- Do you ever struggle with pornography? Would you feel comfortable telling me if you did?
- In which situations do you find yourself most vulnerable?
- Where are you likely to view pornography?
- Which friends present the biggest problem? How do you think we can address that?

(Alma 15:3). You can help your children learn to relate to pain not as a horrible emotion to be avoided but as a teacher that can lead to incredible growth. Alma, Peter, and Zeezrom all used the pains of their sins to spur them to repentance, and they became devoted ambassadors of the gospel. Your example and guidance can help your children learn to value repentance over addiction.

President Dieter F. Uchtdorf, Second Counselor in the First Presidency, taught: “There is an important difference between the sorrow for sin that leads to repentance and the sorrow that leads to despair.

“The Apostle Paul taught that ‘*godly sorrow* worketh repentance to salvation . . . but the *sorrow of the world* worketh death’ [2 Corinthians 7:10; emphasis added]. *Godly sorrow* inspires change and hope through the Atonement of Jesus Christ. *Worldly sorrow* pulls us down, extinguishes hope, and persuades us to give in to further temptation. . . .

Although Professor Carpenter says it's more helpful to focus on building a relationship than to follow a list of questions, he suggests asking questions like those at left in your regular interviews with your teenager.

Teenagers often become extremely uncomfortable during these conversations, and it's best if parents can respond by being open, sensitive, and nonjudgmental. Youth will be less likely to confess to parents who respond in highly emotional ways or take unwarranted disciplinary action.¹

NOTE

1. Bruce Carpenter, from an interview with the author, Sept. 12, 2013.



As our youth exercise faith in the Atonement of Jesus Christ, they can be healed from their spiritual wounds.

“True repentance is about transformation, not torture or torment. Yes, heartfelt regret and true remorse for disobedience are often painful and very important steps in the sacred process of repentance. But when guilt leads to self-loathing or prevents us from rising up again, it is impeding rather than promoting our repentance.”⁷

Your children will be able to persevere through their spiritual wounds when they have the vision of and hope for a virtuous life. This vision is built through fervent prayer and sincere scripture study on a daily basis.⁸ Professor Butler advises parents: “By the power of your examples, create a compelling vision of the joy, peace, and happiness of a virtuous life. There is a long journey between the desire for a virtuous life and its achievement, but desire is the germinal seed.” It may take a while for the desire for virtue to grow. “The natural man is a highly durable creature and often takes a long time to evict,” Professor Butler says. And while the word *addiction* does

not remove responsibility for choices, it does mean that more malignant habits often need patient and persistent intervention (such as the Church’s addiction recovery program) in order to overcome.

Hope Ahead

Like Helaman’s warriors, our youth often demonstrate “great courage” when confronted with evil (Alma 56:45). Just as those Book of Mormon warriors relied on their parents’ faith, we must also communicate our testimonies of and devotion to the gospel so that our youth can say, “We do not doubt our mothers [and fathers] knew it” (Alma 56:48). The Lord has promised, “I will fight your battles” (D&C 105:14). As our youth exercise faith in the Atonement of Jesus Christ, they will become “mighty even unto the power of deliverance” (1 Nephi 1:20). ■

For more information and resources on this topic, see overcomingpornography.org.

NOTES

1. See John L. Hart, “In Your Family? Undetected, Pornography Invades Homes, Ruins Lives,” *Church News*, Mar. 3, 2007; ldschurchnews.com.
2. See Jason S. Carroll and others, “Generation XXX: Pornography Acceptance and Use among Emerging Adults,” *Journal of Adolescent Research*, 23, no. 1 (2008): 6–30.
3. John L. Hart and Sarah Jane Weaver, “Defending the Home against Pornography,” *Church News*, Apr. 21, 2007, ldschurchnews.com.
4. Linda S. Reeves, “Protection from Pornography—a Christ-Focused Home,” *Ensign or Liahona*, May 2014, 16; see also Mark H. Butler, *Spiritual Exodus: A Latter-day Saint Guide to Recovery from Behavioral Addiction*; Boyd K. Packer, “The Shield of Faith,” *Ensign*, May 1995, 7.
5. D. Todd Christofferson, “Moral Discipline,” *Ensign or Liahona*, Nov. 2009, 106.
6. M. Russell Ballard, “O That Cunning Plan of the Evil One,” *Ensign or Liahona*, Nov. 2010, 110.
7. Dieter F. Uchtdorf, “You Can Do It Now!” *Ensign or Liahona*, Nov. 2013, 56.
8. See M. Russell Ballard, “O That Cunning Plan,” 110.

STRENGTHENING YOUTH THROUGH UPLIFTING ACTIVITIES

By **Mike Madsen**
Priesthood Department

As a parent or leader of youth, you want to strengthen your children and the youth in your ward or branch. They are growing up in a time when the standards of the world are moving away from the standards of the gospel. They often feel alone in their efforts to live

the gospel. Fortunately, they can gain strength by participating in meaningful activities with other youth.

Activities Can Strengthen and Rescue Youth

Successful activities provide youth with a wholesome setting to learn and live the gospel. They help youth prepare for their future roles, develop

“This is a great tool, and it will help me in my calling as the Beehive president.”

—Mikayla H., Texas, USA

“This will be a great idea generator and organizing tool to use to ensure that all our activities have a purpose and work toward building the testimonies of our youth.”

—Joshua G., Manitoba, Canada

“The content is great. You can really see that our leaders are inspired and that they are concerned for the youth and local leaders. Seeing this site, I couldn’t help but be inspired.”

—Victor R., Mexico

Need ideas for a youth activity?
Visit **lds.org/youth/activities**
for over 160 ideas.





Skills we can use to serve

Learn new skills and then use them to serve others.

their talents and interests, learn leadership skills, and foster friendships as they interact with other young men and young women. Activities can provide opportunities for youth to perform meaningful service for others in the community. Activities can also help you build positive mentoring relationships with the youth.

Less-active members and those not



Talent show

Plan a ward or youth talent show.



Missionary open house

Plan, prepare, and publicize a missionary open house, cultural event, or another activity at the local meetinghouse.

of our faith can also enjoy the fun and casual environment of youth activities. “Activities provide one of our most effective ways to reach out and rescue others,” says David L. Beck, Young Men general president. “There are many youth who may not initially accept an invitation to come to a sacrament meeting or listen to the missionaries but would be happy to join us at a fun activity. Many converts to the Church report that their first exposure to the gospel came when a friend invited them to a youth activity.”

One of the key ingredients to successful activities is involvement from the youth. Under your guidance, youth can play a significant role in planning; nobody knows their interests, goals, desires, and questions better than they do. When quorum and class presidencies take the lead in planning and executing activities based on the needs of the youth in the ward or branch, youth are more invested and interested and will ultimately have better experiences.

A Variety of Activities

At lds.org/youth/activities, you will find over 160 activity ideas to inspire the youth as they plan. The site also suggests ways to help you determine the needs of the young men and young women, along with planning

and communication tools to help youth and adult leaders implement their ideas. You can even submit your own activity ideas to the site.

The site suggests activities for serving others, sharing the gospel, developing physical health, performing music and the arts, preparing for future roles, doing temple and family history work, and more. As the youth mature and face more responsibilities, they need a wide variety of abilities and experiences to equip them to become their best selves on the path to exaltation. “To prepare for the work Heavenly Father has for them,” says Elder Paul B. Pieper of the Seventy, “our youth need experiences that will help them grow spiritually, physically, intellectually, and socially. The variety of activity categories on the website reinforces the many opportunities we should be providing our youth.”

The site’s activities enhance gospel learning by connecting the activities to principles the youth are learning in Sunday lessons and in Duty to God and Personal Progress.

As youth, leaders, and families work together to plan and carry out activities that invite all youth to come unto Christ, the rising generation will become more prepared to fulfill the Lord’s work on the earth. ■



LEFT: PHOTO ILLUSTRATION BY WAVEBREAKMEDIA LTD/LIGHTWAVE MEDIA/THINKSTOCK



By Elder
L. Whitney Clayton
Of the Presidency
of the Seventy



THE WORK OF SALVATION Then AND Now

*The five responsibilities of the work of salvation are not new to this dispensation.
They were taught and practiced in Book of Mormon times.*

Speaking of the latter days and of the revealed truth that would then flood the world, Nephi prophesied that the people “shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved” (1 Nephi 15:14; see also Moses 7:62). In fulfillment of Nephi’s prophecy, the Church today seeks to help men and women across the earth learn about and build their lives on the Savior’s doctrine so that they may come unto Him and walk the path to salvation.

Living prophets and apostles teach us that “members of the Church of Jesus Christ are sent forth ‘to labor in his vineyard for the salvation of the souls of men’ (D&C 138:56). This work of salvation includes member missionary work, convert retention, activation of less-active members, temple and family history work, and teaching the gospel.”¹

The Book of Mormon shows that Church members in ancient times emphasized “missionary work, convert retention, activation of less-active members, temple and family history work, and teaching the gospel” as well. The fact that these essential member responsibilities remain constant across dispensations is a powerful confirming witness that God is unchanging and that He loves all of His children, wherever and whenever they have lived.

Missionary Work

The Book of Mormon clearly teaches the doctrine that is the basis of missionary work. For example, Nephi wrote that “if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost” (2 Nephi 31:13; see also 3 Nephi 11:31–40; 27:13–22).

Thus, it is no surprise that there are stirring accounts of missionary work in the Book of Mormon. For instance, each of the sons of Mosiah refused to accept the responsibilities associated with serving as the king of the Nephites, and instead they went to the land of Nephi to preach the gospel to the Lamanites, who were the bitter enemies of the Nephites. Their mission lasted some 14 years, and thousands joined the Church as converts. (See Mosiah 28; Alma 17–27.)

Following the example of missionary work in the Book of Mormon, the Church today has a missionary effort unequaled by anything in its history.

Convert Retention

Nephi also wrote about encouraging new members to remain active in the gospel so that they might receive eternal life:

“After ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

“Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life” (2 Nephi 31:19–20).

Church leaders in Book of Mormon times took specific steps to help new members stay on the strait and narrow path. Having seen our day and knowing that we would face similar challenges (see Mormon 8:35), Moroni included in his writing some of those practices for helping new members remain faithful to their covenants:

“And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

“And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls” (Moroni 6:4–5).

The modern Church follows Book of Mormon convert-retention patterns in our ward councils, priesthood quorums, and other organizations.²

Activation of Less-Active Members

Toward the end of his ministry, Alma felt great distress about the spiritual welfare of a group of dissenters from

the Church who called themselves Zoramites. The Book of Mormon relates that “his heart again began to sicken because of the iniquity of the people.

“For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly sorrowful because of the separation of the Zoramites from the Nephites” (Alma 31:1–2).

Alma organized an effort to reclaim the Zoramites. He chose faithful companions and prayed for himself and for his companions in the work, asking God to “comfort their souls in Christ,” give them strength to bear the afflictions that their labors would entail, and grant them “success in bringing [the Zoramites] again unto [the Father] in Christ” (Alma 31:32, 34). He then gave his companions priesthood blessings, and they commenced their labors (see Alma 31:36).

When the risen Lord ministered personally among the people in Bountiful, He taught His chosen disciples to seek continually to rescue those who had strayed from the strait and narrow path. He said, “Unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them” (3 Nephi 18:32).

The modern Church’s efforts to rekindle faith in the hearts of less-active members mirror the teachings of the Savior and the prophets recorded in the Book of Mormon.

Temple and Family History Work

After the Nephites separated from the Lamanites, they built a temple. Nephi recorded: “And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon’s temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine” (2 Nephi 5:16).

The Book of Mormon records that Jacob, King Benjamin, Alma, and Amulek all taught in temples (see Jacob 1:17;



YOUR ROLE IN THE WORK OF SALVATION

Every Church member can do something to “labor in [the Lord’s] vineyard for the salvation of the souls of men” (D&C 138:56). Prayerfully consider what next steps you could take in missionary work, convert retention, activation, temple and family history work, or teaching the gospel. You could write your plans in your journal or discuss them with your family or home or visiting teachers.

Mosiah 1:18; Alma 16:13). The books of Alma and Helaman make reference to multiple temples among the people (see Alma 16:13; Helaman 3:9).

The Savior chose the temple in Bountiful as the site for His appearance among the surviving Nephites and Lamanites following His Resurrection (see 3 Nephi 11:1). He also ensured that the doctrine underlying family history work was taught to the people. He quoted Malachi concerning Elijah’s latter-day appearance, saying:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (3 Nephi 25:5–6).

The Book of Mormon makes frequent reference to keeping family histories. Lehi sent his sons back to Jerusalem to obtain the brass plates, which contained the “record of the Jews and also a genealogy of [his] forefathers” (1 Nephi 3:3). The book of Ether sets forth the names of succeeding sovereigns and, as necessary, their siblings and children, showing that extensive family history records were kept among the people.

The Church’s worldwide temple and family history initiatives are consistent with Book of Mormon teachings.

Teaching the Gospel

The gospel of Jesus Christ is taught throughout the Book of Mormon. Perhaps these words of Nephi capture the spirit of that faithful teaching and its sacred purpose: “We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins” (2 Nephi 25:26).

Many of the great teachings in the Book of Mormon come from parents teaching their children. Think of Lehi teaching Jacob about “opposition in all things” (2 Nephi 2:11) or Alma teaching Corianton that “wickedness never was happiness” (Alma 41:10) or the stripling warriors being “taught by their mothers, that if they did not doubt, God would deliver them” (Alma 56:47).

The five responsibilities of the work of salvation are not new to the world in this final dispensation. They were taught and practiced in Book of Mormon times and have always been part of the “very points of [Christ’s] doctrine” (1 Nephi 15:14). ■

NOTES

1. *Handbook 2: Administering the Church* (2010), 5.0.
2. See *Handbook 2*, sections 4 and 5.



The Church in Korea—

GOSPEL LIGHT
SHINES THROUGH
HARDSHIP

Early Korean Church members laid a foundation of faith on which tens of thousands of today's members have built.

By Hee-Chul Seo

Church History Adviser, Korea

Missionary work began in Korea in the 1950s after the Korean War. But the first Church contact with Korea was in January 1910, when Alma Owen Taylor, recently released president of the Japan Mission, and Elder Frederick A. Caine, a missionary who served in Japan, spent several weeks visiting Korea and China. The First Presidency approved their trip to those countries to evaluate the possibility of missionary work. President Taylor observed that Koreans had a growing interest in Christianity while their country was collapsing under Japanese rule. However, he wondered whether Koreans were more interested in Christianity for political reasons than for accepting Christ as their eternal Savior.

Conversion of Dr. Kim Ho Jik

In the decades following President Taylor's visit, Koreans endured fiery trials, including the Japanese colonization and military occupation, the Asia-Pacific War, oppression from Russia and China, the communist takeover of North Korea, and the Korean War.

Yet, thanks to divine providence, an ember of hope for Koreans began to grow in New York, USA. Syngman Rhee, president of Korea, sent Kim Ho Jik, director of the Suwon Agricultural Experimentation Station, to the United States to learn how to improve nutrition in the Korean diet. Ho Jik chose Cornell University, which had an excellent graduate study program in nutrition. In 1949 he started to pursue a doctoral degree—as well as attend various church meetings around Ithaca, New York, to find the “true church.”¹

Ho Jik made friends with a man named Oliver Wayman. Unlike Ho Jik's other acquaintances, Oliver did not drink or smoke and never swore. He also never worked on Sundays. One day Ho Jik asked Oliver, “What makes you live that way?” In answer to that question, Oliver gave him a book titled *The Articles of Faith* by Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles.

Ho Jik read *The Articles of Faith* within a week and then read the Book of Mormon. He believed both books and told Oliver the Book of Mormon was “more complete and easier to understand than the Bible.”² Ho Jik accepted the



As an Apostle and director of the Church's servicemen's group, Elder Harold B. Lee (center, without hat) visited Korea in 1954.

THE CHURCH IN SOUTH KOREA*

Membership:

85,628

Missions: 4

Wards and

branches: 128

Temples: 1

**As of January 2014*



gospel message like dry ground receiving long-awaited rains. His faith grew day by day. He started to receive the missionary lessons and decided to be baptized.

On July 29, 1951, 46-year-old Kim Ho Jik was baptized in the Susquehanna River—he wanted to be baptized near where the Prophet Joseph Smith and Oliver Cowdery were baptized over 100 years before. When he was coming out of the water, he heard a clear voice saying, “Feed my sheep.” That impression led him to devote the rest of his life to helping the gospel take root in Korea.

By September 1951 the Korean War had reached a stalemate, so Dr. Kim returned to Korea. He had a strong desire to preach the restored gospel. He attended church in a U.S. military camp in Busan, where he taught the Gospel Doctrine class and shared his testimony with Korean visitors. U.S. soldiers taught the gospel in English to the youth, and Dr. Kim interpreted for them. This was an effective way to share the gospel, and because Koreans trusted Dr. Kim, his example influenced many.

After suffering much from the Korean War, the people eagerly welcomed the gospel of

Jesus Christ. Dr. Kim’s devotion finally bore fruit on August 3, 1952, when the first four people were baptized in Busan, Korea.

Dr. Kim later told a group of Saints, “I wouldn’t care if I had to give up my life, or my money, or my title, as long as I could be with my Savior.”³ His life evidenced this commitment to serving God.

Even without a mission in the country, the gospel spread rapidly in Korea. The growth was remarkable to the Brethren. In September 1954, upon returning to Utah after a trip to Korea, Elder Harold B. Lee (1899–1973) of the Quorum of the Twelve Apostles expressed his hope that the Church would soon begin officially preaching the gospel in Korea. He described the faith and enthusiasm of the Korean Saints.⁴ On April 7, 1955, the First Presidency and the Quorum of the Twelve Apostles split the Japanese Mission into the Northern Far East and Southern Far East Missions. Korea was included in the Northern Far East Mission. The Korean Latter-day Saints wanted missionaries to be sent to Korea, but they knew the political situation in Korea was unstable, so they waited and prayed fervently.

The Beginning of Missionary Work

On August 2, 1955, standing on the beautiful Jang-Choong Dan hill in Seoul, President Joseph Fielding Smith (1876–1972), then-President of the Quorum of the Twelve Apostles, dedicated Korea for the opening of full-time missionary work and prayed for the country to regain peace and prosperity.⁵ That evening he organized the Korea District, with Kim Ho Jik as president. Later he visited Busan to organize the Busan Branch.

In April 1956, even though the political situation in Korea was still unstable, the newly called president of the Northern Far East Mission was inspired to send Elders Richard Detton and Don Powell to Korea. American Latter-day Saint soldiers and the 64 Korean members, like Dr. Kim, had opened the way for the sunlight and the water, and the missionaries provided the nutrients. Numerous people were converted, and the Church began to grow.

The Faith of Early Members

The faith of the Korean Saints grew constantly but was often tested. Brother Chun Nak Seo, who after his baptism

Brother Chun served as a full-time missionary in Korea and later as a bishop of the Alameda Ward in Maryland, USA.

Brother Jung Dae Pan was also among those who learned the gospel from the first missionaries to serve in Korea. He had dropped out of the Seoul National University to attend a theological college. His dream was to become a pastor and to lead the Christian community in Korea.

One day a friend gave him a copy of the Book of Mormon in English because a Korean translation hadn't been published yet. He was drawn into reading the book. He even read it during a class. When his classmates asked him what it was, he said that it was a book like

1910: Japan Mission president Alma Owen Taylor visits Korea



◀ 1951: Kim Ho Jik is baptized in Pennsylvania, USA

1952: First Koreans baptized in Korea



◀ 1955: President Joseph Fielding Smith dedicates Korea and organizes the Korea District

1956: Kim Ho Jik works with the government to allow the first missionaries in Korea

joined the army to fulfill his military duty, recalled some trying times: “During the three years of military service, my faith and testimony were tested. One day the company commander was drunk and brought a lot of liquor and pressed it on the company members. Because my colleagues knew that I was LDS, they always emptied the cup for me. But on that evening, the drunken commander was watching me carefully and commanded me to drink from the cup. I said that I didn't drink alcohol, but he ordered me to do so. But I disobeyed again. He took out his pistol and aimed at me and ordered me to drink. Everyone was holding his breath and watching. I once again clearly said, ‘I do not drink alcohol, sir.’ I felt that moment was very long. He finally said, ‘I give up’ and put down the pistol. Everyone sighed with relief and came back to the barracks. The next morning, the company commander came to me and apologized for what he had done the previous night. Later he used to come to me to get advice on personal matters.”⁶

the Bible and recommended that they purchase one.

In the end Brother Jung got in trouble at the college. Administrators summoned him and said that he was succumbing to Satan's temptation to fall into heresy, and they forced him to choose either the school or the Book of Mormon. The decision was not difficult for him because he already knew the Book of Mormon was true.

However, after Brother Jung joined the Church, he suffered social and economic difficulties. The scholarship from the college and the financial support from the previous church discontinued, and all his friends left him. Dr. Kim took good care of him. Later, Brother Jung contributed greatly to the growth of the Church in Korea by translating the Doctrine and Covenants and editing the hymns. The beautiful lyrics he translated still touch the hearts of Korean members.

The number of strong members gradually increased. In July 1962, the Korean Mission was officially organized. Gail E. Carr, a returned missionary who had served in Korea,



was called as the new mission president. This new president made the translation and publication of the Book of Mormon in Korean one of his top priorities. After much pondering and prayer, he assigned the translation work to one of the full-time missionaries, Elder Han In Sang. Elder Han, after reviewing two previous translations,⁷ successfully completed a new translation, and the Book of Mormon was printed in Korean for the first time in 1967.

With the Book of Mormon in their language, many Koreans began to investigate

Korea's First Stake and Temple

In 1973, many Korean Latter-day Saints began to hope that they would soon have a stake. On March 8, 1973, President Spencer W. Kimball (1895–1985), then of the Quorum of the Twelve Apostles, organized the first stake in Korea. About 800 people attended the meeting. The historic first stake in Korea was organized with eight wards and two branches. Church members in Korea could now follow Jesus Christ under the stake leadership of Korean Church leaders

PHOTOGRAPH OF PRESIDENT SPENCER W. KIMBALL COURTESY OF CHURCH HISTORY LIBRARY

1960s: Branches organized in Seoul, Busan, Incheon, and Kwangju

1962: Korea Mission organized

► 1967: Book of Mormon published in Korean



1973: First stake in Korea—and on mainland Asia—organized in Seoul

1974: The Church's first visitors' center in Korea opened in Kwangju



◀ 1980: President Spencer W. Kimball is the first Church President to visit Korea



the Church at the invitation of their friends. Visitors were so plentiful that the missionaries did not need to seek out investigators, and some missionaries taught all day long.

The zeal of the Korean Saints for missionary work also played a great role in the growth of the Church. One great member missionary was Lee Sung Man of the Jamsil Ward, who joined the Church in his 50s. He had many ups and downs in his life; however, he always had a positive attitude in his religious life. A shoe repairman, he piled up copies of the Book of Mormon in his shop and invited customers to take one for free if they would read it. Over 50 people, including his relatives, joined the Church because of him. He read the standard works dozens of times. They were found beside him when he died.⁸



Mormon Helping Hands volunteers help make tons of kimchi, a traditional Korean dish, at a festival in Seoul. The kimchi is distributed to the poor by churches and civic organizations.

and receive blessings from an ordained Korean patriarch.

Missionary work became even more fervent. Almost 1,200 people were baptized in 1973. The total membership in Korea soon exceeded 8,000, including more than 700 Melchizedek Priesthood holders in 31 wards and branches.

Twelve years later, after constant growth, the Korean Saints were blessed with a long-awaited temple. On December 14, 1985, President Gordon B. Hinckley (1910–2008), then the First Counselor in the First Presidency, dedicated the Seoul Korea Temple. This temple was especially meaningful for President Hinckley, who had a special bond with the Korean Saints. He said, “The Korean

Friday of each month, a chartered bus picked up members in the cities of Jinhae-gu, Changwon, Jinju, Sacheon, and Geoje on its way to Seoul. The bus arrived at the temple at 2:00 or 3:00 a.m., and the members took a nap for a couple of hours before participating in initiatory ordinances at 5:00 a.m. Then they attended endowment sessions until late in the evening before returning to their homes after 10:00 p.m. The next day they attended church and visited members all day. Brother Kim Choongseok, then stake president, recalls, “They were exhausted but happy.”

Now decades old, the Church in Korea has matured. Local Church leaders strongly support family values and

► 1985: Seoul Korea Temple dedicated by President Gordon B. Hinckley



1988: Folk Dancers from Brigham Young University perform in the opening ceremonies of the Summer Olympic Games, in Seoul



◀ 1991: Elder Han In Sang is called as a General Authority; the one millionth copy of the Korean Book of Mormon is sold in Korea

2001: Elder Dallin H. Oaks meets with South Korean prime minister Lee Han-Dong

people have suffered from a war of aggression, but they love peace and they are a kind people. I shed tears in Korea more than any other place in the world.”⁹ President Hinckley offered the dedicatory prayer, and many who attended were in tears. It was a cold winter day, but the warm Spirit of the Lord dwelt in the temple that day and touched everyone’s hearts.

One of the paintings in the temple depicts Sister Ho Hee Soon, who was baptized in August 1970. She began doing temple work in her 80s. She performed endowments for at least 1,500 people. In 2007 alone, she performed vicarious ordinances for more than 600 people. One American painter, touched by her service, painted her portrait and donated it to the Seoul Temple to commemorate her unceasing efforts to help save souls.

Many other Korean Saints were dedicated to temple work. The Masan stake (now Changwon stake), for example, started regular visits to the temple in 1995. The second

other prophetic priorities. More Korean members are recognizing the importance of worshipping together as a family—holding family home evening, family prayers, and family scripture study. And more teenage Koreans are serving full-time missions than ever before. Thanks to the gospel light, Korean members are building a future that is as bright as their faith. ■

NOTES

1. See Denny Roy, “Kim Ho Jik: Korean Pioneer,” *Ensign*, July 1988, 18; *Liahona*, Feb. 1989, 8.
2. Kim Ho Jik, in Denny Roy, “Kim Ho Jik,” *Ensign*, 20; *Liahona*, 11.
3. Kim Ho Jik, in Denny Roy, “Kim Ho Jik,” *Ensign*, 22; *Liahona*, 14.
4. See Harold B. Lee, in Conference Report, Oct. 1954, 125–31.
5. See Robert H. Slover, “Korea Dedicated to Preach the Gospel,” *Church News*, Sept. 10, 1955, 4.
6. From the journal of Chun Nak Seo.
7. The Book of Mormon was first translated into Korean in 1961 by Hong Byung Shik, and a selection, the book of 3 Nephi, was published in 1962. Some considered that translation too stiff and literal, so Chung Dae Pan, who was set apart by Elder Gordon B. Hinckley, commenced and finished a new translation in 1964.
8. As related by Brother Lee’s bishop at his funeral on Apr. 8, 2011.
9. From the author’s notes at the dedication of the Seoul Korea Temple on Dec. 14, 1985.



By Elder
M. Russell Ballard
Of the Quorum of
the Twelve Apostles

MEN AND WOMEN AND PRIESTHOOD POWER



*Let us never forget
that we are the sons
and daughters of
God, equal in His
sight with differing
responsibilities and
capabilities assigned
by Him and given
access to His priest-
hood power.*

My grandfather Elder Melvin J. Ballard (1873–1939), a member of the Quorum of the Twelve Apostles, was in the hospital suffering end-stage leukemia in 1939. My father, who was sitting at Grandfather's bedside, told me that Grandfather pushed himself up in bed, looked around his hospital room as though he were addressing a congregation, and said clearly, "And above all else, brethren, let us think straight."

In what I say, please keep in mind and think straight about the basic doctrines of Christ that include the love our Father in Heaven has for His daughters, who are precious and essential to The Church of Jesus Christ of Latter-day Saints. I believe there are some truths that both women and men need to understand about the essential role women have in strengthening and building up the kingdom of God on the earth.

We are beloved spirit sons and daughters of our Heavenly Father. We lived with Him in the premortal realms. In order to fulfill the

mission of bringing "to pass the immortality and eternal life of man" (Moses 1:39), Heavenly Father designed a plan to help His children achieve their ultimate potential.

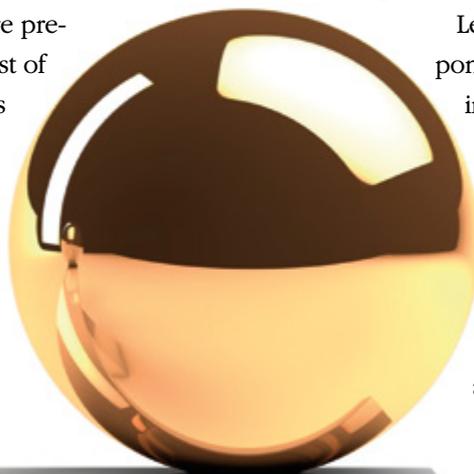
There are those who question the place of women in God's plan and in the Church. I've been interviewed by enough national and international media to know that most journalists with whom I have dealt had preconceived notions about this topic. Many have asked questions implying that women are second-class citizens in the Church.

Nothing could be further from the truth.

Let me suggest five key points to ponder and think straight about this important topic.

1. The Father and the Son desire our exaltation.

Our Heavenly Father created both women and men, who are His spirit daughters and sons. This means gender is



eternal. His plan is designed to help all who choose to follow Him and His Son, Jesus Christ, to achieve their destiny as heirs of eternal life.

Heavenly Father and His Son are perfect. They are omniscient and understand all things. Further, Their hopes for us are perfect. Their work and Their glory is to see Their children exalted.

Surely, if our eventual exaltation is Their essential goal and purpose, and if They are omniscient and perfect, then They understand best how to prepare, teach, and lead us so that we have the greatest chance to qualify for exaltation. Our Father in Heaven knows all, foresees all, and understands all. His comprehension, His wisdom, and His love for us are perfect. Surely we must agree that our Heavenly Father and His Son know which opportunities the sons and daughters of God need to best prepare the human family for eternal life.

Each of us has the privilege of choosing whether we will believe that God is our Father, that Jesus is the Christ, and

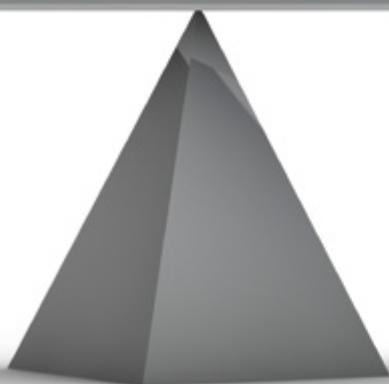
that They have a plan designed to help us return home to Them. This, of course, requires faith. Our testimonies, our peace of mind, and our well-being begin with the willingness to believe that our Father in Heaven does indeed know best.

2. The Church is governed through priesthood keys.

The Church of Jesus Christ of Latter-day Saints is the Lord's Church, and His Church is governed by and through priesthood authority and priesthood keys. "Priesthood keys are the authority God has given to priesthood leaders to direct, control, and govern the use of His priesthood on earth. The exercise of priesthood authority is governed by those who hold its keys (see D&C 65:2; 81:2; 124:123) . . . [and] who have the right to preside over and direct the Church within a jurisdiction."¹

Those who have priesthood keys make it possible for all who serve or labor faithfully under their direction to exercise priesthood authority and access priesthood power.

Just as a woman cannot conceive a child without a man, so a man cannot fully exercise the power of the priesthood to establish an eternal family without a woman. . . . In the eternal perspective, both the procreative power and the priesthood power are shared by husband and wife.



All men and all women serve in the Church under the direction of those who have keys.²

I repeat something I stated in the April 2013 general conference: “In our Heavenly Father’s great priesthood-endowed plan, men have the unique responsibility to administer the priesthood, but they are not the priesthood. Men and women have different but equally valued roles. Just as a woman cannot conceive a child without a man, so a man cannot fully exercise the power of the priesthood to establish an eternal family without a woman. . . . In the eternal perspective, both the procreative power and the priesthood power are shared by husband and wife.”³

Why are men—and not women—ordained to priesthood offices? President Gordon B. Hinckley (1910–2008) explained that “it was the Lord,” not man, “who designated that men in His Church should hold the priesthood” and who endowed women with “capabilities to round out this great and marvelous organization, which is the Church and kingdom of God.”⁴ The Lord has not revealed why He has organized His Church as He has.

This matter, like many others, comes down to our faith. Do we believe that this is the Lord’s Church? Do we believe that He has organized it according to His purposes and wisdom? Do we believe that His wisdom far exceeds ours? Do we believe that He has organized His Church in a manner that would be the greatest possible blessing to all of His children, both His sons and His daughters?

I testify that these things are true. I testify that this is the Lord’s Church. Women are integral to the governance and work of the Church through service as leaders in Relief Society, Young Women, and Primary; through service as teachers, full-time missionaries, and temple ordinance workers; and in the home, where the most important teaching in the Church occurs.

Let us not forget that approximately half of all the teaching in the Church is done by sisters. Much of the leadership provided is from our sisters. Many service opportunities and activities are planned and directed by women. The participation of women in ward and stake councils and in

general councils at Church headquarters provides needed insight, wisdom, and balance.

For more than 20 years I have been teaching the importance of councils, including the vital participation of sister leaders. I acknowledge that some men, including some priesthood leaders, have not yet seen the light and still do not include our sister leaders in full partnership in ward and stake councils. I also acknowledge that some men oppress women and in some rare circumstances are guilty of abusing women. This is abhorrent in the eyes of God. I feel certain that men who demean women in any way will answer to God for their actions. And any priesthood leader who does not involve his sister leaders with full respect and inclusion is not honoring and magnifying the keys he has been given. His power and influence will be diminished until he learns the ways of the Lord.

Now, sisters, while your input is significant and welcome in effective councils, you need to be careful not to assume a role that is not yours. The most successful ward and stake councils are those in which priesthood leaders trust their sister leaders and encourage them to contribute to the discussions and in which sister leaders fully respect and sustain the decisions of the council made under the direction of priesthood leaders who hold keys.

3. Men and women are equal in God’s eyes.

Men and women are equal in God’s eyes and in the eyes of the Church, but equal does not mean the same. The responsibilities and divine gifts of men and women differ in their nature but not in their importance or influence. God does not regard either gender as better or more important than the other. President Hinckley declared to women that “our Eternal Father . . . never intended that you should be less than the crowning glory of His creations.”⁵

Some become confused and fail to think straight when comparing the assignments of men to those of women and the assignments of women to those of men.

I have been surrounded by women my entire life. I have 3 sisters. (I was the only boy.) I have 5 daughters,

24 granddaughters, and 19 great-granddaughters. And, of course, I have been blessed through 63 years of marriage to my wife, Barbara. I learned long ago to listen to her. I learned that when she said she had been thinking about something or had strong feelings about a matter pertaining to the family, I had better pay attention because in nearly every case she was inspired. I know firsthand how young adult sisters and young mothers sometimes feel and sometimes question their self-worth and their ability to contribute. But I am a witness that when their thoughts and prayers turn toward heaven, they will be blessed by a strength and conviction that the Father and the Son understand their feelings.

Women come to earth with unique spiritual gifts and propensities. This is particularly true when it comes to children and families and the well-being and nurturing of others.

Men and women have different gifts, different strengths, and different points of view and inclinations. That is one of the fundamental reasons we need each other. It takes a man and a woman to create a family, and it takes men and women to carry out the work of the Lord. A husband and wife righteously working together complete each other. Let us be careful that we do not attempt to tamper with our Heavenly Father's plan and purposes in our lives.

4. All of God's children have access to priesthood blessings.

When men and women go to the temple, they are both endowed with the same power, which by definition is priesthood power. While the authority of the priesthood is directed through priesthood keys, and priesthood keys are held only by worthy men, access to the power and blessings of the priesthood is available to all of God's children.

As President Joseph Fielding Smith (1876–1972) explained: “The blessings of the priesthood are not confined to men alone. These blessings are also poured out upon . . . all the faithful women of the Church. . . . The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons.”⁶

Those who have entered the waters of baptism and

subsequently received their endowment in the house of the Lord are eligible for rich and wonderful blessings. The endowment is literally a gift of power. All who enter the house of the Lord officiate in the ordinances of the priesthood.

Our Father in Heaven is generous with His power. All men and all women have access to this power for help in their lives. All who have made sacred covenants with the Lord and who honor those covenants are eligible to receive personal revelation, to be blessed by the ministering of angels, to commune with God, to receive the fulness of the gospel, and, ultimately, to become heirs alongside Jesus Christ of all our Father has.

5. The Church needs the voice and faith of women.

We need more of the distinctive, influential voices and faith of women. We need them to learn the doctrine and to understand what we believe so that they can bear their testimonies about the truth of all things—whether those testimonies be given around a campfire at a Young Women camp, in a testimony meeting, in a blog, or on Facebook. Only faithful Latter-day Saint women can show the world what women of God who have made covenants look like and believe.

None of us can afford to stand by and watch the purposes of God be diminished and pushed aside. I invite particularly the sisters throughout the Church to seek the guidance of heaven in knowing what they can do to let their voice of faith and testimony be heard. The General Authorities and the sisters who are general officers cannot do it alone. The full-time missionaries cannot do it alone. Priesthood leaders and auxiliary leaders cannot do it alone. We must all defend our Father in Heaven and His plan. We must all defend our Savior and testify that He is the Christ, that His Church has been restored to the earth, and that there is such a thing as right and wrong.

If we are to have the courage to speak out and defend the Church, we must first prepare ourselves through study of the truths of the gospel. We need to solidify our own testimonies through diligent, daily study of the scriptures and by invoking Moroni's promise that we can “know the truth of all things” (Moroni 10:5) if we seek it through humble prayer and study.

Do not spend time trying to overhaul or adjust God's plan. We do not have time for that. It is a pointless exercise to try to determine how to organize the Lord's Church differently. The Lord is at the head of this Church, and we all follow His direction. Both men and women need increased faith and testimony of the life and the Atonement of our Lord Jesus Christ and increased knowledge of His teachings and doctrine. We need clear minds so that the Holy Ghost can teach us what to do and what to say. We need to think straight in this world of confusion and disregard for the things of God.

Sisters, your sphere of influence is a unique sphere—one that cannot be duplicated by men. No one can defend our Savior with any more persuasion or power than can you—the daughters of God who have such inner strength and conviction. The power of the voice of a converted woman is immeasurable, and the Church needs your voices now more than ever.

I leave you my witness and my testimony that we are in

a day and a time when we must stand in unity—men and women, young men and young women, boys and girls. We must stand for the plan of our Heavenly Father. We must defend Him. He is being pushed aside. We cannot stand idly by as members of the Church and allow that to continue to happen without being courageous enough to let our voices be heard.

May God bless us to have the courage to study the simple truths of the gospel and then to share them every chance we get. ■

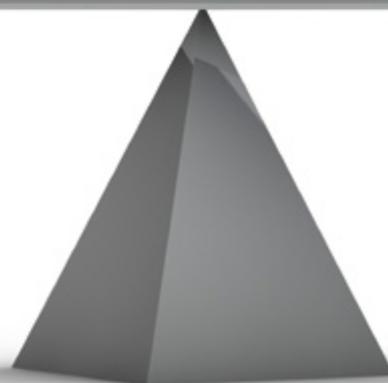
From a devotional address delivered at Brigham Young University on August 20, 2013. For the full text in English, go to speeches.byu.edu.

NOTES

1. *Handbook 2: Administering the Church* (2010), 2.1.1.
2. See *Teachings of Presidents of the Church: Joseph Smith* (2007), 104.
3. M. Russell Ballard, "This Is My Work and Glory," *Ensign* or *Liahona*, May 2013, 19.
4. Gordon B. Hinckley, "Women of the Church," *Ensign*, Nov. 1996, 70.
5. Gordon B. Hinckley, "Stand Strong against the Wiles of the World," *Ensign*, Nov. 1995, 98.
6. Joseph Fielding Smith, "Magnifying Our Callings in the Priesthood," *Improvement Era*, June 1970, 66.



While the authority of the priesthood is directed through priesthood keys, and priesthood keys are held only by worthy men, access to the power and blessings of the priesthood is available to all of God's children.



SOMETHING TOLD ME TO STOP

An overnight campout with all kinds of outdoor activities had been planned for Friday and Saturday, and I was eager to accompany my son. Carl had a part-time job and had to work Friday, so I proposed picking him up Friday evening after work. We planned to park at a bridge above the campsite and then hike down.

When we arrived at the bridge, it was dark, with only a sliver of the moon and a few stars shining in the sky. The trail to the campsite was carved out of the face of a cliff that ran

Not far down the trail our flashlight began to dim, and the trail seemed to disappear at times in the faulty light.

alongside the river. We were about 300 yards (275 m) above the river when we began our hike.

Not far down the trail our flashlight began to dim, and the trail seemed to disappear at times in the faulty light. Suddenly something told me to stop. I halted abruptly but then took two more steps forward. The feeling or voice then repeated, “Stop!”

I stopped again. Carl, close behind, almost ran into me.

“What’s going on, Dad?” he asked.

I told him about the prompting,

adding that we needed to go home and that we would return in the morning.

“Dad, I can see the campfire,” he responded. “It can’t be more than a mile (1.6 km) away.”

Recognizing that the prompting had come from the Holy Ghost, I insisted that we not take another step. The flashlight had gone dead, so we cautiously hiked back up the trail. Carl was disappointed and didn’t talk much on our way home.

Early the next morning we returned to the bridge and began hiking again. At least Carl would be able to participate in Saturday’s activities. We hurried along until, all of a sudden, the trail disappeared! Then it hit us. We had arrived at the exact spot where we had stopped the night before.

“Dad, it’s at least 100 yards (91 m) straight down to the river,” Carl said. “We would have been killed!”

The cliff stretched steeply below us down to the river. In front of us there was a gap in the trail about 12 feet (3.6 m) wide, the aftermath of a recent storm.

Carl and I hugged each other as our tears flowed. Then we climbed to another trail and made our way to the campsite. We arrived just in time for breakfast.

A warning sign was supposed to have been placed on the first trail but wasn’t. Thankfully, a warning sign came to us from the Holy Ghost. ■

Ronald D. Colby, Utah, USA



OPEN YOUR BOOK OF MORMON

Years ago, while serving as a member of the Vienna Austria Stake high council, I attended a ward in Vienna once a month. Because I live 120 miles (190 km) from Vienna, I often rode the train to get there.

One Sunday, after I had returned home from visiting the ward, I discovered to my dismay that I did not have my wallet. I was worried because I didn't know if I had lost my wallet or if it had been stolen. In my wallet I had a small amount of money, my temple recommend, a credit card, and other important cards.

The next day I had a hard time concentrating at work. Over and over again I asked myself, "When was the last time I used that wallet? Did I leave it anywhere?" I called the police, the train station, and the bishop of the ward I had attended. Nobody had found it. I prayed as well, and my prayers intensified as the day progressed. I slept poorly that night.

During my morning prayers the next day, I felt a strong spiritual impression to open my Book of Mormon in order to find the answer to my problem. I ignored the feeling instantly because no Book of Mormon scriptures had anything to do with my lost wallet.

The feeling pressed me: "Why do you doubt? Faith precedes the miracle! Just open the book. The first scripture you read will give you the answer to your problem."

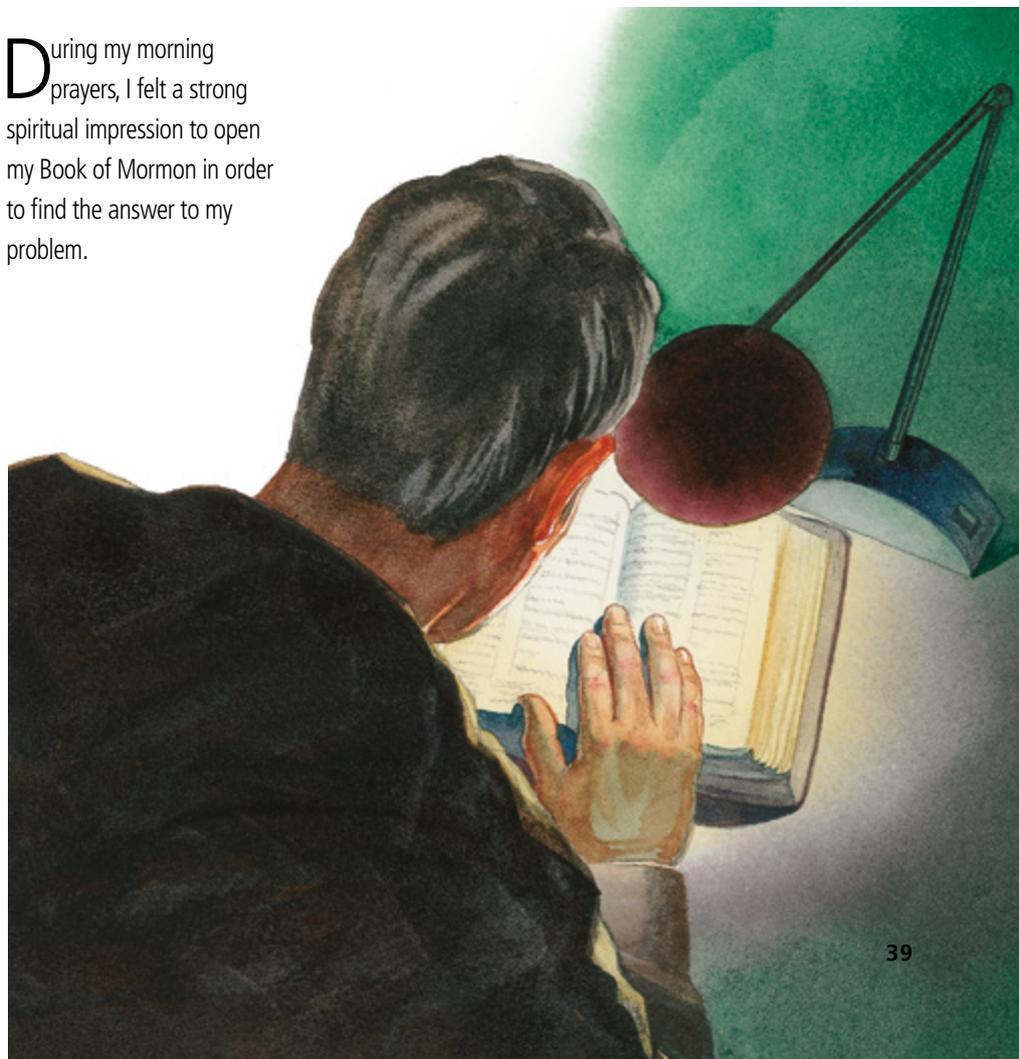
I discarded this feeling as wishful thinking. But the feeling in my heart fought a hard battle and won. I got up, went to my desk, and picked up my Book of Mormon. My heart beat rapidly in anticipation. I did not turn a page forward or backward. I simply opened the book and read Jacob 3:1: "Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause." I was overcome and couldn't read any further.

The Lord will plead my cause! I

During my morning prayers, I felt a strong spiritual impression to open my Book of Mormon in order to find the answer to my problem.

went to work relaxed and comforted. At 11:00 a.m. I received a call from the train station police informing me that my wallet had been turned in. One day later I received my wallet. Nothing had been taken.

The Lord had consoled me in my afflictions. He had pleaded my cause. Through the Book of Mormon my Heavenly Father had answered my prayers in a direct, personal way. I have always loved the Book of Mormon, and following this experience, it has become even more precious to me. ■
Eduard Mayer, Upper Austria, Austria



WHY I LOVE THE BOOK OF MORMON

Nearly 30 years ago I drove to Utah for the first time. I had been living a very unchristian life but wanted to change. I just didn't know how.

The evening of my second day in Utah, I stopped at a motel in a small town in southern Utah. As the lady in the office gave me a room key, I asked if she was a Latter-day Saint. She pleasantly replied, "Yes, I am." Beaming, she added, "Have you read our wonderful book, the Book of Mormon?" Both startled and enticed, I told her I had not.

"There's a copy in your room," she continued. "There is nothing exciting for you here in town, so you might as well get acquainted with this wonderful book."

I thanked her and took my luggage to my room. Once there I saw a maroon paperback titled the Book of Mormon on the nightstand.

I casually opened the book near

the center and read a few verses, but my mind went blank. I did not understand anything. Disappointed, I put down the book and left my room, feeling empty. I drove around until I found a bar—a dark, ugly place. I went inside and instantly felt miserable, lonely, and hopeless. I stood there for a few minutes and then turned around and strode out, determined to never again waste a moment of my life in any bar.

Inigorated, I returned to my motel room and picked up the Book of Mormon. I knelt before the Lord, whom I knew little about, and pleaded with Him to have mercy on me. I asked Him to forgive me for the mess I had made of my life and to help me to understand what I read in the Book of Mormon, to know if Joseph Smith was a true prophet, and to know if the Mormon Church was for me.

I opened the book reverently and

read the first verse I saw: "I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell" (2 Nephi 33:6). My heart burned and my tears fell. The words stood out with a wonderful light of hope—a light of Jesus Christ beckoning me to come unto Him.

Weeping, I again knelt in prayer, begging the Lord to lead on. Then I opened the book again and began reading the first chapter of 1 Nephi. I was filled with awe at the unmatched power, purity, and truth of the words and testimony of Nephi. I read until 2:00 the next morning, the Lord opening my understanding as I read.

Six months later I was baptized a member of this wonderful, true Church. I know the Lord blessed me to find and read the Book of Mormon—the book that established my faith and testimony in Jesus Christ. ■

Steve Rahawi, California, USA

In my motel room I saw a maroon paperback titled the Book of Mormon.



WAS I RAISING CHILDREN OR FLOWERS?

When our children were young, we moved into a small house with a beautiful yard. On either side of the front door were two empty flowerbeds, and though my gardening experience was limited, I was excited to plant flowers there. I bought a gardening book and ordered plant and seed catalogs and studied them carefully.

Over the next few months I planned my garden, prepared the soil, and planted more than 200 bulbs. I knew it would be a few more months before I would see any results, but still I checked the garden often for growth. In early spring my flowers started to bloom, beginning with tiny purple irises and then daffodils. By the middle of spring my flower boxes were filled with a splendid display of tulips. I loved my garden, and I often sat on the front steps just to look at the flowers.

One afternoon our four-year-old daughter, Emily, had a friend over to play. Just before her friend's mother came to pick her up, the girls struggled in through the kitchen door, their arms filled with heaps of tulips. "Look what we've brought you," they said happily. They had picked nearly every bloom.

Tulips bloom only once a year. I was heartbroken—all that work, all that waiting. We filled my vases with flowers and sent

the rest home with Emily's friend. Later, as I complained to my mother about the disaster, she said, "Well, it's a good thing you're raising children and not flowers."

I realized that I needed to change my perspective. I remembered the Primary song I had sung with my girls about gathering flowers:

*Dear mother, all flowers remind me
of you.*

*O mother, I give you my love with
each flower.¹*

I saw the ruin of my garden, but two four-year-old girls saw a gesture of love.

Planting a flower garden had required patience, and stepping back and looking at this incident through my child's eyes required even more patience. But learning patience as a mother draws me closer to the Lord. ■

Paula Schulte, Missouri, USA

NOTE

1. "I Often Go Walking," *Children's Songbook*, 202.



The girls struggled in through the kitchen door, their arms filled with heaps of tulips. "Look what we've brought you," they said happily.



SISTERS IN THE COVENANT

As disciples of Jesus Christ, we all have sisters who love and support us—no matter our family situation.

By Emmaline R. Wilson

My first Sunday as a student in Paris, France, I marveled at the diversity of my new ward. Conducting Relief Society was a lovely woman from Eastern Europe. Some sisters from West Africa graciously lent me their hymnbook. An Asian woman who had painstakingly translated her lesson into French led one of the most heartfelt lessons I had ever heard. Although I was a young American living 5,000 miles (8,045 km) from my hometown, I felt

at home among the good women of the Church. We came from France, Cambodia, Ivory Coast, Ukraine, and the United States—but differences in age and culture didn't matter. A spirit of sisterhood united us.

During my early college years, I realized for the first time what an incredible network of sisters I had belonged to my entire life. Growing up without biological sisters, I sometimes felt unable to form a clear idea of what sisterhood entailed. While I am so grateful for my wonderful parents and brothers, I longed for sisters with whom to share, laugh, and experience life. Instead, I have learned to rely on the sisters I've found within the "unity of the faith" (Ephesians 4:13). Many experiences have taught me that I can rely on these faithful women—because of the gospel of Jesus Christ, I *do* have sisters!

The world teaches us that differences in family, generation, culture, or personality push us apart. In reality,

sisters are united through love, service, and our divine heritage as children of Heavenly Father. This unity helps us fulfill our baptismal covenants. We have promised to "come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

"Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in" (Mosiah 18:8–9).

Come into the Fold of God

Sisters help one another keep those baptismal covenants in many ways. Ting Chang of Taiwan "[came] into the fold of God" while in middle school. Because her family was in a difficult financial situation, Ting would forgo lunch to save on family expenses. Jina, a classmate, noticed.



Jina's mom began to prepare extra food every day for lunch to share with Ting. Soon Jina invited her friend to attend church with her. Jina's mom had recently joined the Church, and Jina was taking lessons with the missionaries. For Ting, the example of charity these women presented was powerful, and she also began meeting with the missionaries.

Together, Ting and Jina read scriptures and kept a journal of their sacred experiences. Their bonds of sisterhood grew when both young women were baptized on the same day. Today, both are serving full-time missions to spread the joy of the gospel of Jesus Christ. Jina, her mother, and Ting have become sisters through living the Lord's standards and by bearing His name.

Bear One Another's Burdens

Loving service is another hallmark of true sisterhood. Compassionate service and visiting teaching are the Church's vehicles for that service. Jacqueline Soares Ribeiro Lima of Brazil related how two visiting teachers blessed her life and family after she was diagnosed with bipolar disorder and felt unable to attend





“We rejoice in our many different roles as women in the Church. Though in many ways

we are different and unique, we also acknowledge that we are all daughters of the same Heavenly Father, which makes us sisters. We are unified in building the kingdom of God and in the covenants which we have made.”

Bonnie L. Oscarson, Young Women General President, “Sisterhood: Oh, How We Need Each Other,” *Ensign or Liahona*, May 2014, 119.



church regularly: “My husband, Vladimir, did everything he could to help me through the worst phase of the illness. . . . He faced the worst moments alone—until two wonderful women were called as my visiting teachers.”

Those two women, Rita and Fátima, demonstrated their love by learning more about the disorder and supporting Jacqueline’s family. She constantly felt their true interest in her. Their service included hosting a small party for Jacqueline and sewing a dress for her daughter. Ultimately, the heartfelt concern of Rita and Fátima helped Jacqueline spiritually, and she resumed regular church attendance, buoyed by their strength.

Whether our sisters’ burdens are physical, emotional, or spiritual, it is marvelous when we reach out in love to the tired young mother, the shy new Beehive, the lonely elderly woman, the overtaxed Relief Society president. Women of the covenant “delight in service and good works”¹ and thus seek out and lift their sisters who are worn or weary.

Mourn with Those Who Mourn

Women of faith follow the example of the Savior when they reach out in tenderness. There is perhaps no better example in the scriptures of selfless love than Naomi of Bethlehem and her daughter-in-law Ruth of Moab. Ruth chose to serve her mother-in-law

after Naomi’s husband and sons had died. In sorrow, Naomi decided to return to her own country. Although these women came from different cultural and religious backgrounds, they became friends as they supported each other in righteous living and worked through trials together.

Ruth’s example and service were so great that Naomi’s lamentation turned to joy at her good fortune in this wonderful daughter-in-law and sister in the gospel. Their bond was so strong that other women, seeing their mutual love, remarked, “Blessed be the Lord, which hath . . . [given thee] thy daughter in law, which loveth thee, which is better to thee than seven sons” (Ruth 4:14–15).

Comfort Those Who Stand in Need of Comfort

A note from a sister in her ward comforted Raihau Gariki of Tahiti, who was called as a Relief Society teacher just one month after turning 18. She was nervous to teach “mothers and grandmothers, women who already knew so much, had faced many trials, and experienced a lot of things.” After her first lesson, she received “a note full of love” from a woman in the class. This note bolstered her confidence—she pasted it in her journal to help her through hard times.

Sisters in the gospel comfort and sustain one another through times of



Women of the covenant “delight in service and good works” and thus seek out and lift their sisters who are worn or weary.



affliction. J. Scott Featherstone, a stake president in Utah, remembers going with his wife to visit a woman in their stake whose husband had just passed away. “My wife just held her, crying with her and comforting her until she felt loved.” Sometimes sisterhood is just that simple.

Stand as Witnesses of God

There is great power when women of all ages unite to “stand for truth and righteousness.”² Sisterhood in the gospel of Jesus Christ can strengthen us, regardless of the situations we face in an increasingly wicked world. Even the very young can stand as witnesses: Jessica Vosaniyaqona of California, USA, shared how the six-year-old girls in her Primary class reminded her and testified to her of the importance of families.

Elderly sisters are important examples too. Kimm Frost from Utah recalls many women who have influenced her to stay strong in the gospel, including Ursula Squires. Kimm noted: “Sister Squires became my visiting teaching companion when she was well into her 90s. She didn’t see or hear well, but she was totally dedicated to the gospel. She never missed church and did her visiting teaching faithfully. . . . She was an inspiration to me.” Whether through example or by sharing testimony, sisters become united disciples of the Master.

Sisters in the Church of God

I have truly found sisters as I have watched women “stand as witnesses of God at all times and in all things, and in all places” (Mosiah 18:9). I had the opportunity to serve a full-time mission. When my call came to the Utah Salt Lake City Temple Square Mission—the only all-female mission in the Church—I admit to feeling nervous about being surrounded by so many women. I needn’t have worried. My testimony of sisterhood grew exponentially as I interacted with countless women who each testified of the Savior in their everyday actions.

My first holidays in the mission field, my mission president gathered all our mission together to watch an uplifting movie. At one point, the film depicted two sisters helping each other overcome daunting circumstances. I felt touched by their unity. As I watched the film and looked around at all the radiant sister missionaries, the Spirit testified strongly to me that sisterhood is an eternal bond prescribed by our Heavenly Father, and I was included. What a wonderful truth: we are never alone, for the Lord has given us all sisters. ■

The author lives in Utah, USA

NOTES

1. “The Relief Society Declaration,” *The Latter-day Saint Woman: Basic Manual for Women* (2000), xi.
2. *Young Women Personal Progress* (booklet, 2009), 2.

T Blending Cultures in Toronto

By Katherine Nelson

Located in the heart of Toronto, Canada, Kensington Market offers a slice of the world's diversity. The narrow streets are lined with stands, shops, and restaurants featuring food from any number of cultures: Salvadoran, Mexican, Peruvian, and French, for starters. On any corner, you can find baskets of brightly colored fruits and vegetables, tables of warm, flaky pastries, and the vibrant patterns of various cultures' traditional clothing.

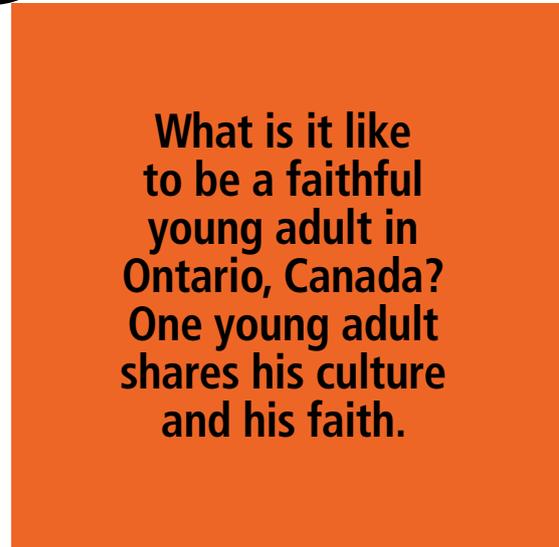
Toronto's patchwork of cultures is made of immigrants, natives, refugees, and students. Jonathan Porter, a 25-year-old young adult living in Toronto, says, "Serving beside members from so many different backgrounds in my ward helps me see the difference between the cultures around me—including my own Canadian culture—and the gospel culture. It's cool to see that each culture espouses virtues that the gospel teaches are righteous. That provides

communication based on the Holy Ghost, which helps people understand one another and transcend their own culture."

Jonathan has seen the gospel's influence in leadership roles too: "Even though leaders often have different leadership styles based on their culture, it doesn't matter. They're all called of God by revelation through priesthood authority, and they are blessed."

For Jonathan, institute offers something he treasures: "Growing up in Toronto, I didn't have many peers who were members of the Church, so I feel safe and welcome at institute. We are unified by our love of the gospel. Other people notice the way we live, see our standards, and recognize that we are unique."

Jonathan's experiences have taught him the importance of charity, "the pure love of Christ" (Moroni 7:47). "The young adults at institute are so different, it doesn't always come



What is it like to be a faithful young adult in Ontario, Canada? One young adult shares his culture and his faith.

naturally to love one another," he says. "I've learned charity means serving others, even in small ways, and loving them regardless of where they're from."

This love and diversity blesses the missionary work. "So many people here are first- or second-generation converts. Sometimes people join the Church here and return to their countries and share the gospel with their families and bring strength to their cultures. To me, that's the legacy of the Church in Toronto." ■

The author lives in Utah, USA.

What is unique about food in Toronto?

It's easy to find lots of curries, African food, and Mexican food. There's a large Jamaican community, so some of my favorite foods to eat are roti, rice and peas, and curried goat.

What do you do for fun?

I love learning languages, and I'm able to practice them with my friends. I speak five languages comfortably: English, French, Haitian Creole, Portuguese, and Tswana.

What is dating like in Toronto?

Because a lot of young people in Toronto are second-generation immigrants, when I pick up my date, I get to meet her parents, who are often still immersed in their culture and share their traditional foods with me. It's fun.

THE CHURCH IN CANADA

190,265 Latter-day Saints

327 wards

150 branches

7 missions

8 temples

CANADA BY THE NUMBERS

34,568,211 people

44 national parks and reserves

50 percent of the world's polar bears live in Canada

FACTS ABOUT CANADA

Capital: Ottawa

Languages: English and French



PREPARING *for* LIFE'S OPPORTUNITIES

Want a great future? Get educated!

When your homework starts to pile up and you wonder if all the effort is worth it, remember this counsel from the First Presidency. Their words of wisdom can help you make it through the next stack of notes with a little extra motivation.

Since education has a huge influence on your future and is “an important part of Heavenly Father’s plan to help you become more like Him” (*For the Strength of Youth* [2011], 9), you’ll discover it’s worth every effort.

President Thomas S. Monson

HEAVENLY TEACHING

“Some lessons in life are learned from your parents, while others you learn in school or in church. There are, however, certain moments when you know our Heavenly Father is doing the teaching and you are His student.”

“Who Honors God, God Honors,” *Ensign*, Nov. 1995, 48.

THE SEA OF LIFE

“Life is a sea upon which the proud are humbled, the shirker is exposed, and the leader is revealed. To sail it safely and reach your desired port, you need to keep your charts at hand and up-to-date. You need to learn by the experience of others, to stand firm for principles, to broaden your interests, to be understanding of the rights of others to sail the same sea, and to be reliable in the discharge of your duty.

“Your efforts in school will have a notable effect on your opportunities after you leave school. As you struggle for that grade point average, don’t overlook the importance of really learning to think.”

“Great Expectations” (Brigham Young University devotional, Jan. 11, 2009), 4; speeches.byu.edu.



President
Thomas S. Monson



President Henry B. Eyring
First Counselor in the
First Presidency



President Dieter F. Uchtdorf
Second Counselor in the
First Presidency

PREPARATION PRECEDES PERFORMANCE

“Preparation for life’s opportunities and responsibilities has never been more vital. We live in a changing society. Intense competition is a part of life. The role of husband, father, grandfather, provider, and protector is vastly different from what it was a generation ago. Preparation is not a matter of *perhaps* or *maybe*. It is a mandate. The old phrase ‘Ignorance is bliss’ is forever gone. Preparation precedes performance.”

“Duty Calls,” *Ensign*, May 1996, 43.

President Henry B. Eyring

AN ATTITUDE TO LEARN

“As a child of God, your destiny, if you work hard enough and are faithful, is to become like Him. That means that there is nothing that is true that you cannot learn, because He knows all truth.

“Most people stop learning out of fear. They are afraid they cannot learn. You need never have that fear if you are faithful. Your formal schooling may be interrupted for some reason, but I

want you to know with absolute certainty that you can learn whatever God would have you learn. Great learners believe that. They have the attitude that they can learn.”

“Do What They Think You Can’t Do,” *New Era*, Oct. 1989, 6.

THE LORD KNOWS YOU

“Your life is carefully watched over, as was mine. The Lord knows both what He will need you to do and what you will need to know to do it. You can with confidence expect that He has prepared opportunities for you to learn. You will not recognize those opportunities perfectly, as I did not. But when you put the spiritual things first in your life, you will be blessed to feel directed toward certain learning, and you will be motivated to work harder.”

“Real-Life Education,” *New Era*, Apr. 2009, 6.

President Dieter F. Uchtdorf

COMMANDED TO LEARN

“For members of the Church, education is not merely a good idea—it’s a commandment. We are to learn ‘of things both in heaven and in the earth,

and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad’ [see D&C 88:79–80].”

“Two Principles for Any Economy,” *Ensign* or *Liahona*, Nov. 2009, 58.

PATIENT PERSISTENCE

“When I was 10 years old, my family became refugees in a new land. I had always been a good student in school—that is, until we arrived in West Germany. . . .

“Because so much of the curriculum was new and strange to me, I fell behind. For the first time in my life, I began to wonder if I was simply not smart enough for school.

“Fortunately I had a teacher who taught me to be patient. He taught me that steady and consistent work—patient persistence—would help me to learn.

“Over time, difficult subjects became clearer—even English. Slowly I began to see that if I applied myself consistently, I could learn. It didn’t come quickly, but with patience, it did come.” ■

“Continue in Patience,” *Ensign* or *Liahona*, May 2010, 57.

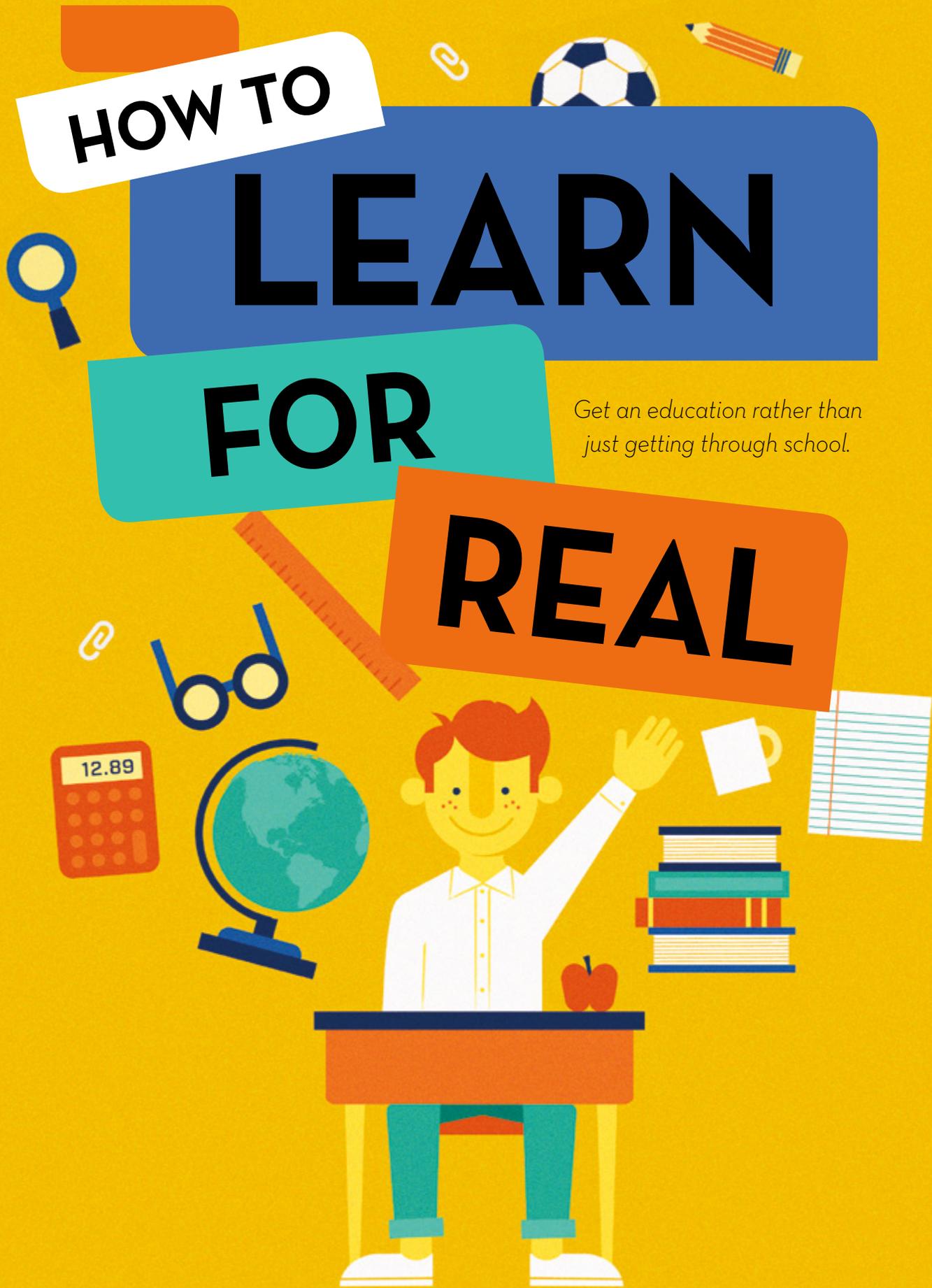
HOW TO

LEARN

FOR

REAL

*Get an education rather than
just getting through school.*



By David A. Edwards

Church Magazines

“**G**et a good education.” It may be the most widespread bit of advice there is for teens.

But even among those who heed this advice, some seem to get a lot more out of their education than others—and we’re not just talking about grades or degrees or jobs. So what’s the difference between the people who really “become educated” and the people who just “finish school”?

It has less to do with natural ability than with certain priorities, attitudes, and skills, such as the following.

Priorities

1. Seek spiritual learning. To ensure your ultimate success, follow the counsel of President Henry B. Eyring, First Counselor in the First Presidency:

“Our first priority should go to spiritual learning. . . .

“ . . . Putting spiritual learning first does not relieve us from learning secular things. On the contrary, it gives our secular learning purpose and motivates us to work harder at it.

“To keep spiritual learning in its proper place, we will have to make some hard choices of how we use our time. But there should never be a conscious choice to let the spiritual become secondary. Never. That will lead to tragedy.”¹



“Too much of anything in life can throw us off balance. At the same time, too little of the important things can do the same thing.”

—Elder M. Russell Ballard

2. Seek balance. Balance means knowing your priorities clearly. Making balance itself a priority can help you keep things straight. Elder M. Russell Ballard of the Quorum of the Twelve Apostles has said: “Remember, too much of anything in life can throw us off balance. At the same time, too little of the important things can do the same thing.”²

3. Get enough sleep. It may seem like a little thing, but getting enough sleep makes a big difference—and it sure beats having to come up with ways to stay awake in class. Study after study confirms the importance of adequate sleep for learning, but many people sacrifice it for various other things (often entertainment). Make sure it’s on your list of priorities. (But don’t overdo it; see number 2 above and Doctrine and Covenants 88:124.)

Attitudes

1. You’re responsible for your education (including your failures). Have

you known teenagers who still rely on their parents’ help with all their homework and school projects? or who explain poor grades by saying, “The teacher just hates me”? or by blaming other circumstances? Take responsibility for your education. You’ll be amazed at what you’ll actually learn and how much happier you’ll be.

2. Grades do not equal learning. Don’t confuse the symbol (a grade) with the thing it’s supposed to represent (learning and effort). Though grades are an important assessment, remember that the knowledge and skills you gain are more important than any grade, whether high or low. With this attitude, you will more often be satisfied with your grades.

3. Your self-worth should not be tied to external things such as awards, grades, and degrees. If you understand your inherent self-worth as a child of Heavenly Father, you will be able to be happy whether or not your



Read for fun. Every day, read something good: books, magazines, websites, anything informative or inspiring.

achievements come with external rewards. Strive to do well and achieve your educational goals, but don't let the rewards define you.

4. Working hard is more important than "being smart." Even if you think your natural abilities make school easier for you than for others, you should see your successes as a result of hard work rather than some gift you were born with. And if things don't come easy to you, don't give up—work will make up the difference. This attitude will serve you well in all areas of life, especially as you move beyond school into the working world. There are no shortcuts to real learning—you can't fake your way through life.

5. You know a lot already, but you don't know everything. Make connections between all the different things you're learning. But don't go into any situation thinking you already know everything—no one does. That attitude is a barrier to learning.

6. Learning is its own reward. Many

people talk about education as a means to an end—a way to get ahead in life, get a good job, and so on. While that may be true, it's also true that you'll be happier and learn more if you see learning as a goal in itself. Don't be the one who only ever asks, "Will this be on the test?" or "When are we ever going to use this again?"

7. Don't shy away from challenges just because there's a possibility of failure. The more willing you are to do hard things now, the more ready you'll be to face what comes later. For instance, people who select all of their classes based solely on whether they're easy are selling themselves short and may be burying their talents.

8. Be curious. You'll learn a lot more if you're curious and ask questions. Also, being interested in things makes you a more interesting person. Remember, learning happens all the time, everywhere, not just in school.

9. You can do it. There's a difference between *difficult* and *impossible*. Your

path to learning may be difficult, but you can do it. Learning is one of the things you're here on earth to do.

Skills

1. Learn what you love; love what you learn. Look for things that genuinely excite and interest you, and pursue them. But also learn how to see the value in everything you're taught.

2. Read for fun. Every day, read something good: books, magazines, websites, anything informative or inspiring. Those who read good material generally do better in school and lead rich lives.

3. Pay attention to how you handle stress. Being aware of your stress points and knowing the stress reduction methods that work best for you are valuable life skills.

4. Ask for help when you need it—and ask the people who can actually help. Believe it or not, asking for help is a skill. Recognizing when you're stuck and getting good help before it's too late can make all the difference.

5. Manage your time. Time management means making sure the things you *say* are your priorities actually *are* your priorities. Find a system that's comfortable for you and that helps you achieve your goals. ■

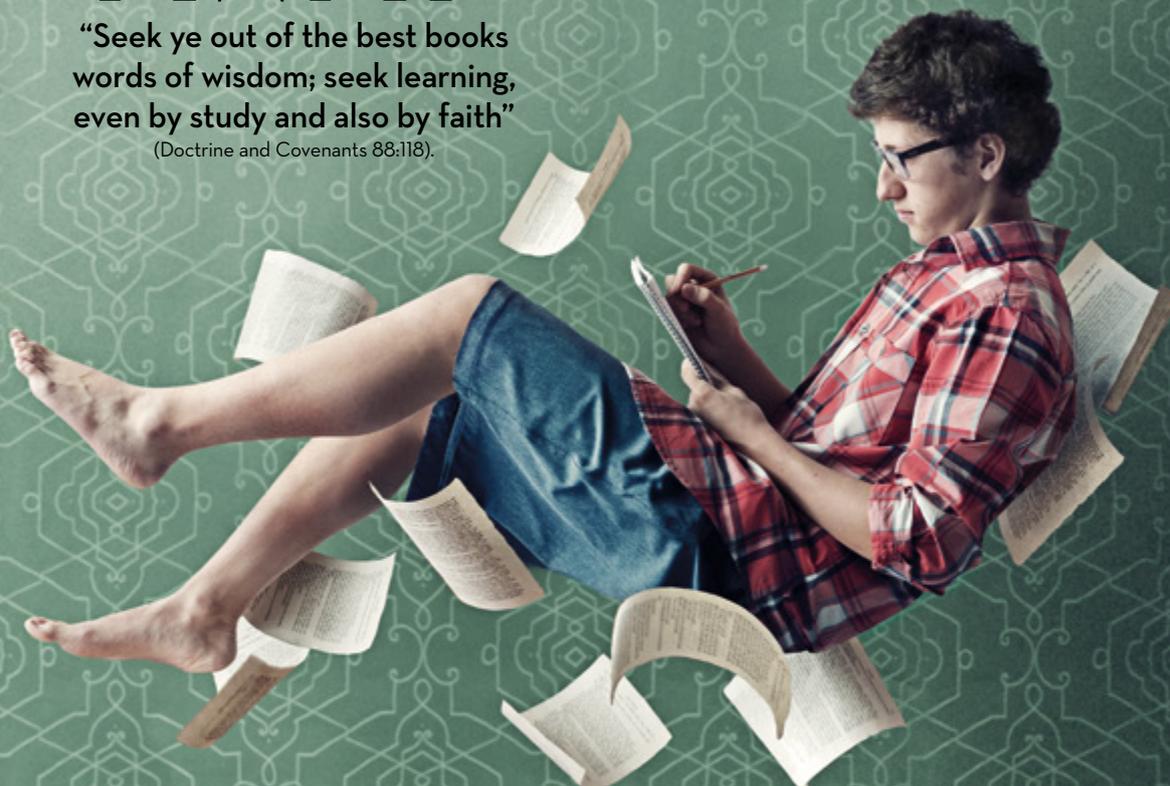
NOTES

1. Henry B. Eyring, "Real-Life Education," *New Era*, Apr. 2009, 5.
2. M. Russell Ballard, "Keeping Your Life in Balance," *New Era*, Sept. 2012, 4; *Liahona*, Sept. 2012, 50.

GET CARRIED AWAY

“Seek ye out of the best books
words of wisdom; seek learning,
even by study and also by faith”

(Doctrine and Covenants 88:118).





When Your Friends Want to KNOW WHY

The better you understand others, the better you can help them understand your standards.

By Richard M. Romney
Church Magazines

As a 17-year-old teenager in Arizona, USA, Kathy R. often had to explain to members of her extended family certain things that as a Latter-day Saint she did—or did not do.

“I remember talking with my aunt one time,” Kathy says. “She said, ‘Your church doesn’t let you smoke or drink, right?’ I told her that the Church teaches that drinking and smoking are not good but that Heavenly Father allows me the freedom to choose, and

knowing what I know, I *choose* not to smoke or drink.”

Kathy says that in her case this was a better reply than saying, “Smoking and drinking are against my standards,” although sometimes that might be a perfectly appropriate response.

“My aunt thinks churches force people to be obedient, so when I explained that we have agency, she was really interested in what I had to say,” Kathy says. “When I explained I had set personal goals for myself not to smoke or drink, she was willing to support me.”

Make Caring Part of Sharing

As Kathy’s experience demonstrates, you may have an easier time explaining Church standards to others if you start by asking yourself what you know about the people you’re talking with. What is motivating their questions? Are they just curious about what you believe? Are they asking direct questions and seeking a straightforward response, or are they tentative, hoping that you will understand their perspective before they are willing to trust your counsel? What are *they* interested in hearing?



ALL THE MORE REASON

“Some might say, ‘I don’t think I could live up to your standards.’

All the more reason

to come [join with us]! The Church is designed to nourish the imperfect, the struggling, and the exhausted. It is filled with people who desire with all their heart to keep the commandments, even if they haven’t mastered them yet.”

President Dieter F. Uchtdorf, Second Counselor in the First Presidency, “Come, Join with Us,” *Ensign* or *Liahona*, Nov. 2013, 23.

You may get a thought or feeling from the Spirit about what would be helpful to them. If so, follow the prompting. You don’t need to launch into an impromptu sacrament meeting talk or get into a doctrinal dispute. Keep it conversational. Just explain the spiritual goals you have for yourself and how you came to have them.

Remember that it’s perfectly reasonable to let them know that you may not have all the answers, but you can introduce them to others, such as the missionaries, who can help them find what they’re looking for.

Remember, it’s not about what *you* want to say; it’s about what *they* are ready to hear. Allow room for both of you to express your feelings and simply share what you believe. Include your testimony when appropriate and allow the Holy Ghost to bear witness of the truth. That’s the best way to help others understand what standards are and why you follow them. (See 1 Nephi 10:17–19.)

The Example of Gospel Living

Laurent B. of France remembers how it feels to be the one asking the questions. As a 15-year-old teenager attending Church meetings for the first time, he was impressed with the happiness of the members, especially the youth.

“I had lots of questions,” he says. “Unlike the students at my school, they didn’t smoke or drink and the young men and young women

showed great respect for each other. Everyone seemed to have a sense of direction and purpose, and that was very attractive to me.”

He made friends with Jean-Michel L., 16, and his sister, Eve, 14. “They explained that the Word of Wisdom provides principles for healthy living,” Laurent recalls. “They shared their feelings about chastity and explained that it is a commandment from Heavenly Father, who wants us to be faithful husbands and wives for eternity.

“Not only did they explain their standards to me, but I saw firsthand that they lived what they believed,” Laurent says. “When you keep the commandments it makes you happy, and your happiness will help people want to know why you live that way.”

Laurent’s experience taught him that reciting a bunch of standard answers isn’t the best way to share what you know. The best way is to live what you believe. Then as the scripture says, “be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15). ■

For more help in answering gospel questions, visit lds.org/go/55914.

NO-CUSSING CLUB

Watch how one young man, by explaining his standards, received local, national, and international attention: lds.org/go/nocussing.

JOIN THE CONVERSATION

Things You Might Do:

- Record in your journal experiences you have had living Church standards and sharing them with others.
- During fast and testimony meeting or youth meetings, share your testimony of the Lord’s standards.
- Read the general conference address “Preparation Brings Blessings,” by President Thomas S. Monson (*Ensign* or *Liahona*, May 2010, 64). He talks about dating, friendships, honesty, and other standards. Consider making a list of counsel that you would like to work on.

By Joseph Sengooba

I go to a school run by one of the churches in my country. Sometime back I was chosen by my classmates to be our class counselor. One day as I was planning what to teach, I came across a Church booklet about the law of chastity. I decided to teach my classmates about chastity and asked the full-time missionaries for booklets, which I gave out during the lesson.

After my lesson, many students wanted to know more about the Church, so I taught them and gave them more Church materials, including the Book of Mormon. I did not know that this was not approved by the head teacher.

One day she called me to her office and asked me which church I went to. When I told her, she asked why I was giving out the Church's "Bible" to the students. I told her that I gave them only to those who asked for them.

After a long talk about the Church, in which she made it clear that she believed it was not the Church of God, she told me, "I know that you have no parents, but I am very sorry—you will have to leave my school because you will convert many of my good students to that church of yours." She told

me to choose between the Church and my education.

She called an assembly and told the school that I was not allowed in school anymore because I belonged to the Mormon Church and that any other students following me would have to leave.

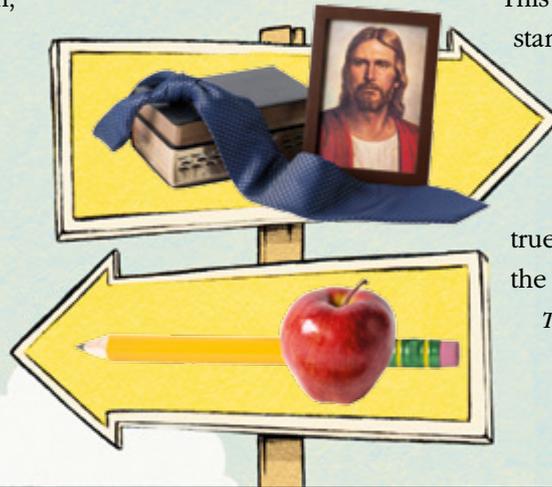
After the assembly, she asked what I had decided: my church or my education. I felt the Spirit telling me to stand for what I know: that the Lord has restored His true Church. I shared my testimony with her as I was leaving. She told me to return the following week to pick up a letter showing that I no longer went to the school.

When I came the following week, she had changed her mind! She wasn't making me leave the school anymore. I was very happy, mostly because I had stood for what I knew to be true.

This experience taught me to always stand for what we know to be true. The Lord will always be there for us.

If I had denied the Church, the students would have said that what I was teaching them was not true, but now they know that I know the truth. ■

The author lives in Central Region, Uganda.



I KNEW WHAT I HAD TO DO

If I didn't deny the Church, I would have to leave my school.

TO THE POINT

I have a friend who is always putting herself down. How can I help her feel better about herself?

How you approach your friend's problem depends on its severity. For instance, she may be criticizing herself simply to appear humble or to get compliments or reassurances from others. If so, go ahead and reassure her but also gently try to get her to focus less on herself and more on others. That's how she'll find greater satisfaction and self-worth, as well as true humility.

President Dieter F. Uchtdorf, Second Counselor in the First Presidency, has said: "We don't discover humility by thinking less of ourselves; we discover humility by thinking less about ourselves" ("Pride and the Priesthood," *Ensign or Liahona*, Nov. 2010, 58).

If the problem seems more severe—if you suspect she's suffering from major depression—encourage her to talk to her parents, a school counselor, or her bishop. Or go to them yourself and explain the situation. They can make sure she gets the help she needs, including professional help if necessary. ■

How do I show love to people who are unkind to me?

The Savior taught: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). This commandment isn't easy to follow, because it goes against our nature—that is, against the natural man (see Mosiah 3:19). So, where do we begin? Here are just a few ideas.

- Try to see all people as children of Heavenly Father. It's not just a nice idea; it's a reality. Let it sink deep into your heart, and your interactions may change.
- Recognize that the kind of love the Savior commands us to have is really a gift from God, so you must "pray unto the Father with all the energy of heart, that [you] may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ" (Moroni 7:48).
- Find small ways to serve those who are unkind. You never know when it might help them change, but even if they don't, you'll be the better for having been kind.
- Share the gospel with them, even if it's just stating a straightforward and firm testimony of a simple truth—such as, "We're all God's children." ■





By Elder
Kazuhiko
Yamashita
Of the Seventy

“Go forward with faith” is a phrase that should guide our lives.

In the Japanese translation of the hymn “Called to Serve” (*Hymns*, no. 249), the English words *onward* and *forward* are translated as *susume* (pronounced *soo-soo-may*). That word has significant meaning for me because of something that happened a few years ago when I was a stake president in Fukuoka, Japan.

The President of the Church, Gordon B. Hinckley (1910–2008), was visiting, and I was asked to accompany him. During one meeting, 300 full-time missionaries gathered to listen to the prophet. The Holy Spirit filled the chapel, and many of us shed tears of joy. We sang “Called to Serve” in Japanese, repeating over and over again *susume, susume*. President Hinckley asked the mission president, seated next to him, “What does *susume* mean?”

“It means ‘go forward,’” the mission president replied.

The meeting was wonderful. President Hinckley encouraged and motivated the missionaries. Afterward, he waved to them in farewell and left the building.

As he got into my car to go back to the hotel, he said one word to me, in Japanese: “*Susume!*”

A Wonderful Message

That word became a motto for me: “Go forward! Be positive! Face the future with faith!” It is the same message given to the youth of the Church in the concluding section of *For the Strength of Youth*. After reviewing the blessings that come from obedience to the Lord’s standards, in a section titled “Go Forward with Faith,” it says: “As you do these things, the Lord will make much more out of your life than you can by yourself. He will increase your opportunities, expand your vision, and strengthen you. He will give you the help

you need to meet your trials and challenges. You will gain a stronger testimony and find true joy as you come to know your Father in Heaven and His Son, Jesus Christ, and feel Their love for you” ([2011], 43).

The gospel teaches us to go forward in faith. “Seek, and ye shall find; knock, and it shall be opened unto you” (Matthew 7:7). For me, this means *susume*.

A Famous Story

The samurai were the military nobility of medieval and early-modern Japan. The Japanese still talk about one of them, Ryoma Sakamoto, who died in 1867. One of the reasons he is still so popular is because he always kept a positive attitude. He did not fear anyone or anything. He went anywhere he was

Susume!

佳 人



YOU CAN MAKE IT

The gospel is a message of hope. Even if you have become discouraged, you can still move forward with faith. Here are seven suggestions that will help you.

- 1. Demonstrate daily diligence.** Pray. Study the scriptures. Keep the commandments. Attend meetings and seminary. Participate in family home evenings.
 - 2. Repent.** When you make a mistake, seek forgiveness.
 - 3. Listen to the Holy Ghost.** Follow His promptings.
 - 4. Build trust.** Sustain your leaders. Accept the righteous teachings of your parents.
 - 5. Learn about the Savior.** Draw near to Him, and He will draw near to you (see D&C 88:63). The Spirit will bear witness that He lives.
 - 6. Focus outside yourself.** The best way to find yourself is to lose yourself in service to others (see Matthew 10:39; 16:25).
 - 7. Never give up.** Remember that Heavenly Father loves you. He has confidence in you, so have confidence in yourself.
-



HELP FROM THE LORD

“As we move forward, striving to live as we should, we will surely receive help from the Lord.”

President Thomas S. Monson,
“Be Strong and of a Good Courage,” *Ensign* or *Liahona*,
May 2014, 69.



needed. Inspired by the ideal that all men are created equal, he made every effort to establish a new government. But he was assassinated, and even as he was stabbed many times by another samurai's sword, he didn't give up. He tried to stand up and walk forward. This is a very famous story in Japan.

I understand that all of us have challenges and sufferings, and sometimes we may feel we are being attacked by our enemies. Satan will tempt us to become negative in our thinking and to abandon hope.

But I testify to you that the gospel gives us the strength to say *susume* and move on. The gospel does not give us negative messages. We must

stand up and walk forward with faith, for we have the Lord's promise that we will not be overcome. “And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed” (Deuteronomy 31:8).

The Source of Happiness

My dear friends, I would like you to be happy. True happiness must be founded on the knowledge that our Heavenly Father lives. He loves and knows each one of us. He knows everything about us—our weaknesses, strengths, good points, bad points, challenges, and sufferings. Because of His love for us, He sent His Son to save

us. Jesus Christ is my Savior. He is my family's Savior. He is your Savior. He guides us. He leads us. I know this Church is His Church, and I know President Thomas S. Monson is our living prophet.

I promise you that if you have a positive attitude and seek out good things, you will have the Holy Spirit to be with you. If you think of God and good things, the Holy Spirit will guide you. You will be able to encourage yourself to “go forward,” and despite your trials, with faith you will go on. ■

STRENGTH THROUGH STANDARDS

Learn more by visiting the *For the Strength of Youth* page at standards.lds.org.



Praying Like Alma

for MY FRIEND

*“And this because he prayed in faith”
(Alma 31:38).*

By Daniel Maurício dos Santos

My best friend had gone to church with me the past two weeks. But when I invited him again, he said he would not be going with me. He wanted to enjoy the rest of the weekend by sleeping in and going out to have some fun. I accepted his reply, but inwardly I was saddened because I really wanted him to come and feel the Spirit and learn from God. When I got home, I went to my room and prayed, telling Heavenly Father of my sadness and asking for His comfort and guidance.

After finishing my prayer, I went to the kitchen to wash dishes. My father asked whether my friend would be going to church with me again the next day. When I told him what my friend had said, my father could tell that I was concerned and sad. All he said was, “You did your part. People have their agency. You planted a seed.” My father’s words of faith brought peace to my heart.

In preparation for Sunday School, I read Alma 30–32. In chapter 31, Alma prays to the Lord with all his heart for his brethren the Zoramites, who were rejecting the Lord’s ways and beginning to fall into error. As I read his words, the Spirit touched me, and I was inspired to pray as well.

I knelt and offered a prayer similar to Alma’s for my best friend. Like Alma, I told Heavenly Father that “[his soul is] precious, and [he is my brother]; therefore, give unto [me], O Lord, power and wisdom that [I] may bring [him, my brother], again unto thee” (Alma 31:35).

The next day I got ready for church, knowing that my friend would not be going with me. Nevertheless, I had peace in my heart because I, like Alma, had prayed in faith. As I set out for church, I received a call from

my friend. He asked if I had already left the house and if I could stop by and pick him up. We had a wonderful meeting that Sunday, and I know that the Spirit testified of the truth to him.

I know that my friend was not the only one blessed on that day because of the Book of Mormon and the prayer of faith. My own testimony of the Lord and this book was strengthened, and that testimony led me to serve a mission and made it possible for me to testify of the truth. I know that the Book of Mormon brings us closer to God, that it teaches us to come unto Christ, and that He will save our soul. ■

The author lives in Federal District, Brazil.



TEN SECRETS of TRUE POPULARITY

Where could I find the secret to popularity? In the New Testament?

By Kersten Campbell

“We’re number one!” shouted the cheerleader at a high school football game. I admired her straight teeth and perfect smile. I watched as she laughed and talked to the girls and flirted with the boys.

“It must be glorious to be her,” I thought, reflecting on my own loneliness. My father’s job required us to move every three to five years, so it was hard for my sister and me to form lasting friendships.

The cheerleader had a reputation for dressing immodestly and going to drinking parties. Watching her, I began to ache for the popularity that I thought she represented. I wanted friends so badly that for one fleeting moment I wondered if I should lower my standards to become like her.

While my sister and I drove home, I was wallowing in self-pity, and I prayed in my heart to Heavenly Father. I asked Him to tell me the secret that would take away my

loneliness and insecurity. Although I wasn’t a Church member at this time, I had a strong faith in God.

Immediately came into my mind the idea, “Stop thinking about yourself.”

“That’s the secret?” I thought disappointedly. “How can that help me to become popular?”

Later that week, I read about charity in 1 Corinthians 13. It helped me understand that Heavenly Father was trying to teach me to have charity toward others rather than focus on how they were treating me. I took the characteristics of charity listed there and put them to work. When I did this, I found that my whole school experience changed. Here are some of the valuable things I learned.

Charity Suffereth Long

I tried to become more patient with people at school. One boy teased me during gym class, but I tried to meet his ill will with kindness and smiles. Eventually he stopped teasing me. By the end of the year, we became good friends.

Charity Envieth Not

My sister and I were jealous of the talents of a basketball player in our school, and we used to make cutting remarks about her. I decided to start rejoicing in her victories instead. I also began to develop my own talents. When I did these things, I lost my bitter burden, and I was much happier.

Charity Is Kind

I had always admired a girl in my class who was friendly to everyone, no matter how popular or unpopular they were. I began to follow her example and look for opportunities to show kindness to others.

Charity Is Not Puffed Up

I sometimes thought I was better than some people because I lived higher moral standards. When I thought about the Savior, who was meek and loved all people, I decided to change my attitude. As I tried to be humble and kind, people began to make the effort to be my friend.

Charity Doth Not Behave Itself Unseemly

I loved the Lord and had high moral standards. I decided that compromising these standards would make me unhappy.

Charity Is Not Easily Provoked

Once, a teacher made a comment that hurt my feelings. Rather than reacting, I asked her if she was having a hard day. She admitted that she was and then apologized. Those comments had come from her personal problems and had nothing to do with me.

Charity Rejoiceth in the Truth

One thing my Latter-day Saint friends taught me was that gossiping and spreading lies is evil. I tried to avoid gossip and changed the subject whenever someone started to say unkind things.

Charity Believeth All Things, Hopeth All Things

I began to see the good in people and be optimistic. When I made this attitude change, people began to feel uplifted around me. This made them want to associate with me more often.

Charity Endureth All Things

When my sister became seriously ill and lost her ability to walk normally, many of her friends abandoned her because she walked funny. I saw her heartbreak, and I realized the importance of sticking with people through tough times.

Charity Never Faileth

When I practiced charity in my relationships, I developed many true and lasting friendships. My loneliness disappeared, and I realized popularity was nothing compared to the real treasure of friendship and respect that comes from living gospel principles.

I am thankful for a Father in Heaven who took the time to teach a sophomore in high school the secret of gaining friendships that would last. ■

The author lives in Washington, USA.

CHARITY IS A SPIRITUAL GIFT

Mormon teaches us how to develop charity, the pure love of Christ. You can study Moroni 7:44-48 to learn how to "be filled with this love" (Moroni 7:48).

My Covenant Path

Words by Marvin K. Gardner
Music by Vanja Y. Watkins

With conviction ♩ = 48-62

C G m C

1. A cov - e - nant is an a - gree - ment, A prom - ise I make with the Lord. — He
(2. To) hon - or my bap - tis - mal cov - e - nant, I'll take Je - sus' name up - on me, — Re -

E m A G D7 G

lov - ing - ly of - fers to bless — me If I will be true to His word. — I
mem - ber Him, keep His com - mand - ments. His faith - ful dis - ci - ple I'll be. — I'll

G m C F F m B^b E^b G7

prom - ise to keep His com - mand - ments, And if in His light I a - bide, — He
glad - ly re - new pre - cious cov - e - nants Each Sab - bath through sac - ra - ment prayer, — And

C D m C D m G7

prom - is - es in - fi - nite bless - ings — A ful - ness of joy by His side. I will re -
some - day I'll en - ter the tem - ple And make sa - cred cov - e - nants there.

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C Gm7 C Gm7 C Am Dm G7

mem - ber my cov - e - nants. They show me the path to my Fa - ther a - bove.

Am D C D7 Dm C F C

I will be true to my cov - e - nants And stay on the path, my cov - e - nant path, Se -

1. Dm G7 C 2. Dm E Am D7

cure in my Sav - ior's love. _____ 2. To cure in my Sav - ior's love. _____ I'll

Dm C F C Dm *slower* G7 C

stay on the path, my cov - e - nant path, Se - cure in my Sav - ior's love. _____



By Elder
L. Tom Perry

Of the Quorum of
the Twelve Apostles

*The members of
the Quorum of the
Twelve Apostles are
special witnesses
of Jesus Christ.*

Why do we need to obey the commandments?

Heavenly Father's goal is
our eternal happiness.

We must not pick and
choose which commandments we think are
important.

We should obey all
of God's laws.

His commandments are
the road map to return
to Him.



*From "Obedience
to Law Is Liberty,"
Ensign or Liahona,
May 2013, 86–88.*

Conference Answers



Mia (left) and Abby

By Abby H., age 7, Nebraska, USA

When my Great-Grandma Edwards died, my sister, Mia, and I were sad. Even though my parents told us we would see our great-grandma again someday and be a family forever, we were worried.

My dad told us that we could pray to have our questions about Grandma Edwards answered at general conference. I prayed to know if Grandma Edwards was happy. Mia prayed to know if Grandma Edwards was with her husband and daughter, who had already died.

During the Sunday morning

session of conference, we listened, and we heard the prophet answer our questions! President Monson said that when people die, it's as if they go into a room filled with all the family members they love who died before them. So Mia knew that Grandma Edwards was with her husband and daughter. Then President Monson read a part from the Book

of Mormon that says the spirits of the righteous go to a state of happiness (see Alma 40:11–12).¹ Grandma Edwards had always tried to choose the right, so I knew she was happy.

Mia and I were so happy to know that the prophet speaks for God and that God answers our prayers. We aren't worried about Grandma Edwards anymore. We know that if we follow her example of choosing the right, someday we will see her again. ■

NOTE

1. See Thomas S. Monson, "The Race of Life," *Ensign* or *Liahona*, May 2012, 93.

Do you have a question you could pray about before general conference next month?

Don't forget to listen for your answer!

A large illustration of a young boy with dark, wavy hair, wearing a red and orange striped shirt. He is smiling and holding a large yellow book with both hands. The background is a light blue gradient.

The Book with the Yellow Cover

By Randol Salazar Quiroga

Based on a true story

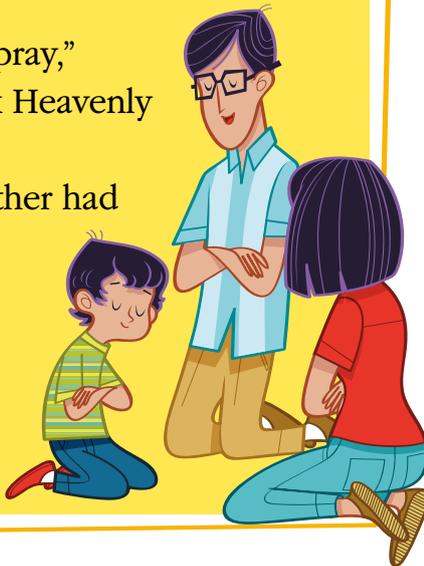
Randol lived in Bolivia. He loved going to school, and he took good care of his schoolbooks. His favorite book had a yellow cover and interesting drawings.

One day Randol could not find his yellow book. His mom and dad helped him look, but they still could not find it.



Randol was very sad. "Let's pray,"
Randol's father said. "We'll ask Heavenly
Father to help us."

After the prayer, Randol's father had
an idea.



Just then, some men
came into Uncle's store
selling books. They had the
book with a yellow cover!

Randol's father bought
the book. Randol thanked
Heavenly Father for
answering his prayer. ■

The author lives in Bolivia.



"Let's talk to your uncle," he
said. "Maybe his children used
the same book and they will
let you borrow it."

"This will be the answer to
our prayer," Randol thought.



Randol's family went to his uncle's store.
They asked him about the yellow book. Uncle
said his children had never used that book.

Now Randol was confused. Wasn't Heavenly
Father going to answer their prayer?

I PRAY IN FAITH

By Janice Kapp Perry

*I kneel to pray ev'ry day.
I speak to Heav'nly Father.
He hears and answers me
When I pray in faith.*

*I begin by saying "Dear Heavenly
Father";
I thank him for blessings he sends;
Then humbly I ask him for things
that I need,
In the name of Jesus Christ, Amen.
(Children's Songbook, 14)*



From an interview by Amie Jane Leavitt

Does your name have a special meaning? In Korea, a person's name often has an important meaning. Eight-year-old Luca's name means "light." His parents chose this name to remind him that he can have a bright future. ■

The author lives in Utah, USA.

I'M LUCA from South Korea

*I love living in South Korea.
It is a fun place to grow up!*

*Anyoung,
chingudul!**

**"Hello, friends!" in Korean*

*I am the oldest
child in our fam-
ily. My younger
sister is named
Erica.*





I like to read. I am bilingual, which means I can read, write, and speak in both Korean and English.



I go to school from 8:30 a.m. until 2:30 p.m. Then I go to an after-school academy called a hak-won for extra studies. I also take piano and art lessons.



I LOVE TO SEE THE TEMPLE!



I love football, and I play on an indoor field all year long.



I am a citizen of both the United States and South Korea, so I take part in the Boy Scouts of America program at church.



READY TO GO!

Luca's bag is packed with some of his favorite things. Which of these things would you pack in your bag?



Chuseok is one of our biggest holidays. It is a celebration of the harvest—a Korean Thanksgiving.



OUR PAGE

SHARING THE GOSPEL



At school I share the gospel with my teacher and my classmates. I show my teacher the *Liahona* and share stories from the Book of Mormon. I know that even though they are not members of the Church, they can know more about the gospel of Jesus Christ. It also helps me so that I may think of Jesus Christ.

That helps me to have a testimony of Him, His gospel, and the Book of Mormon.

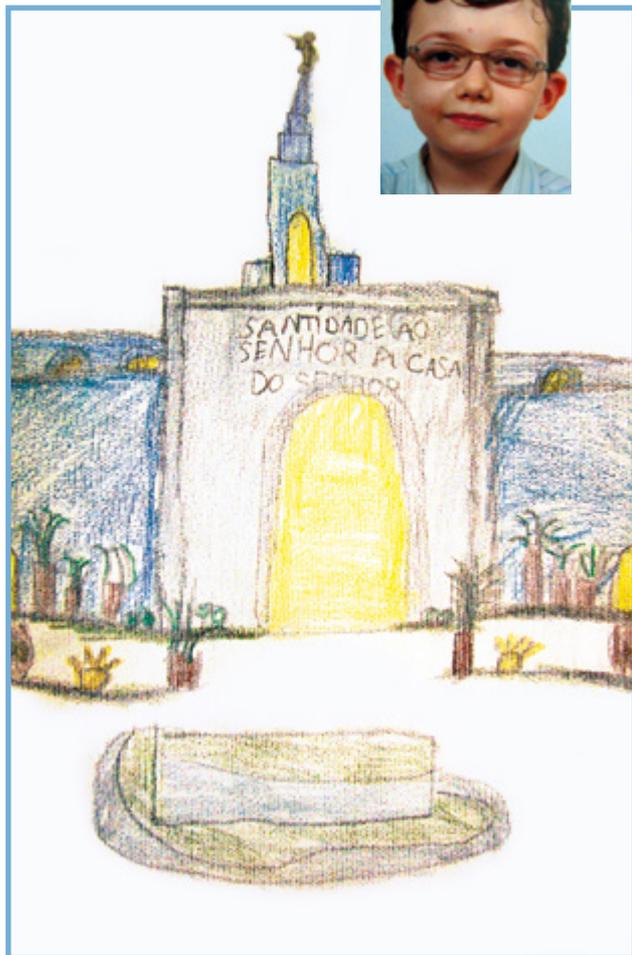
Ismael P., age 9, Argentina



I love to see the temple, by Ivy A., age 7, Georgia, USA



Enzo V., age 6, Brazil



I know God created a happy world for me and you!

Prince Humpry B., age 5, Philippines



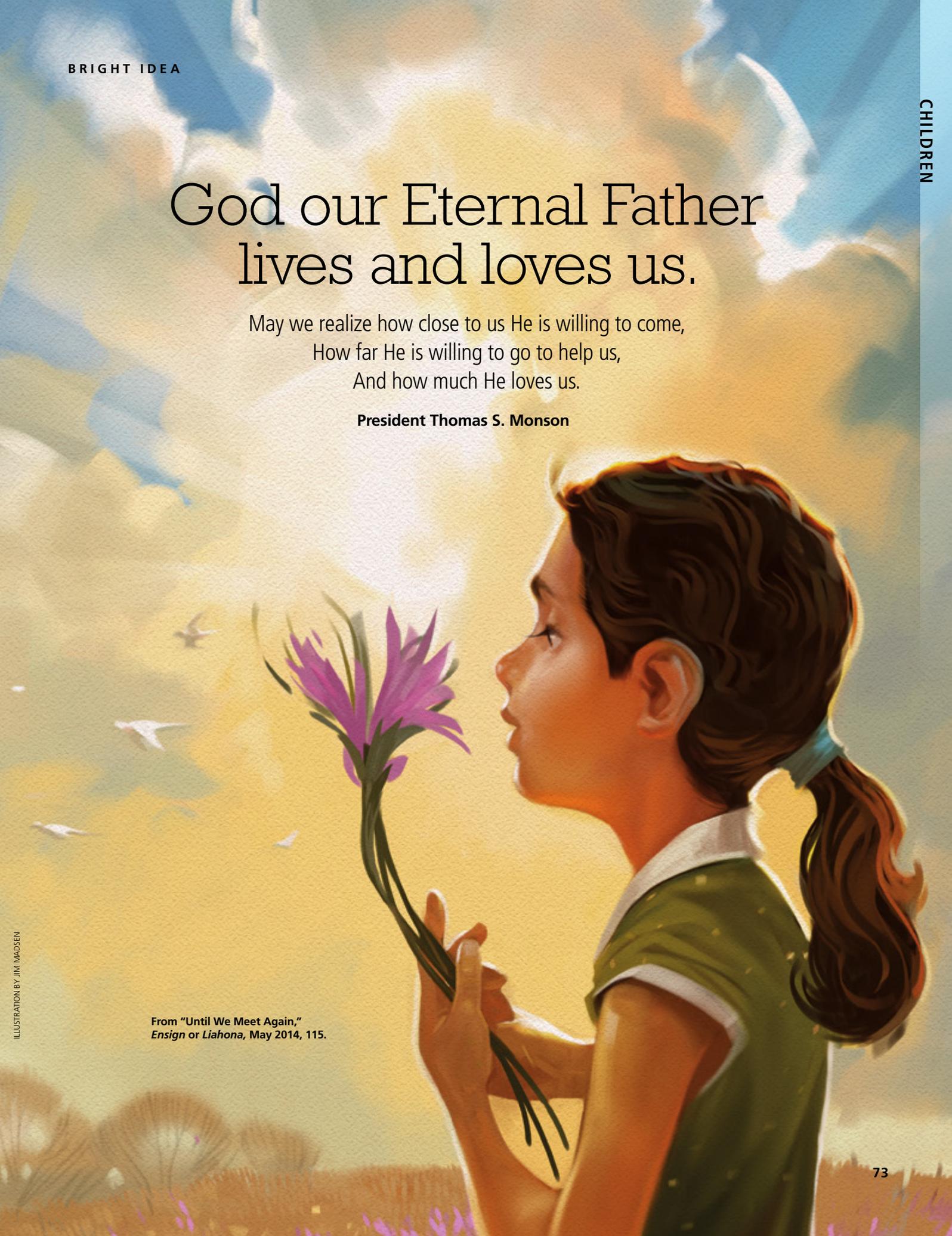
God our Eternal Father lives and loves us.

May we realize how close to us He is willing to come,
How far He is willing to go to help us,
And how much He loves us.

President Thomas S. Monson

From "Until We Meet Again,"
Ensign or Liahona, May 2014, 115.

ILLUSTRATION BY JIM MADSEN



Living the Gospel Blesses My Family

What are some of the blessings Heavenly Father has given you? Some blessings are easy to see, like the beautiful world Heavenly Father created or a new brother or sister in your family. But sometimes you need to pay attention to notice Heavenly Father's blessings. In this story about Nephi, see if you can find the blessings Nephi and his

family were given because they lived the gospel. (You can also read the story in 2 Nephi 5.)

The Lord warned Nephi to take his people into the wilderness so the Lamanites would not hurt them. Nephi was obedient. He gathered his family and all those who believed in the word of God. They traveled in the wilderness for many

days. Finally they set up camp and went to work. They planted seeds, and their crops grew well. They raised many animals. They built buildings and a temple, where they could worship God. Nephi taught the people from the scriptures, and they kept the commandments.

Nephi wrote that his people "lived after the manner of happiness" (2 Nephi 5:27). That means they lived in a way that helped them be happy. When we live the gospel, we receive blessings that can help us be happy. ■



SCRIPTURE

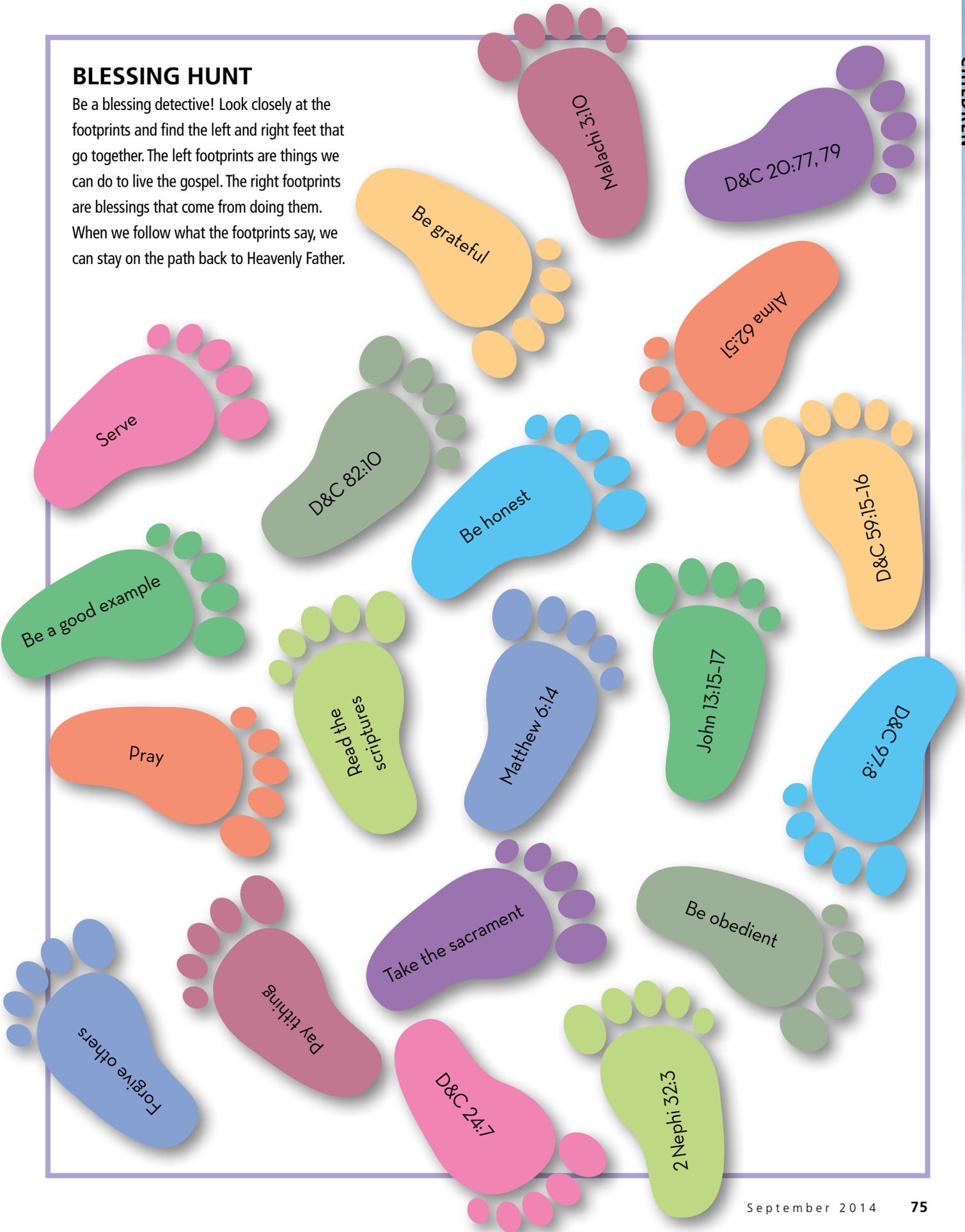
Articles of Faith 1:13

IDEAS FOR FAMILY TALK

What can your family do to "live after the manner of happiness"?

BLESSING HUNT

Be a blessing detective! Look closely at the footprints and find the left and right feet that go together. The left footprints are things we can do to live the gospel. The right footprints are blessings that come from doing them. When we follow what the footprints say, we can stay on the path back to Heavenly Father.



Humming the Hymns

By Olivia Corey Randall

Based on a true story



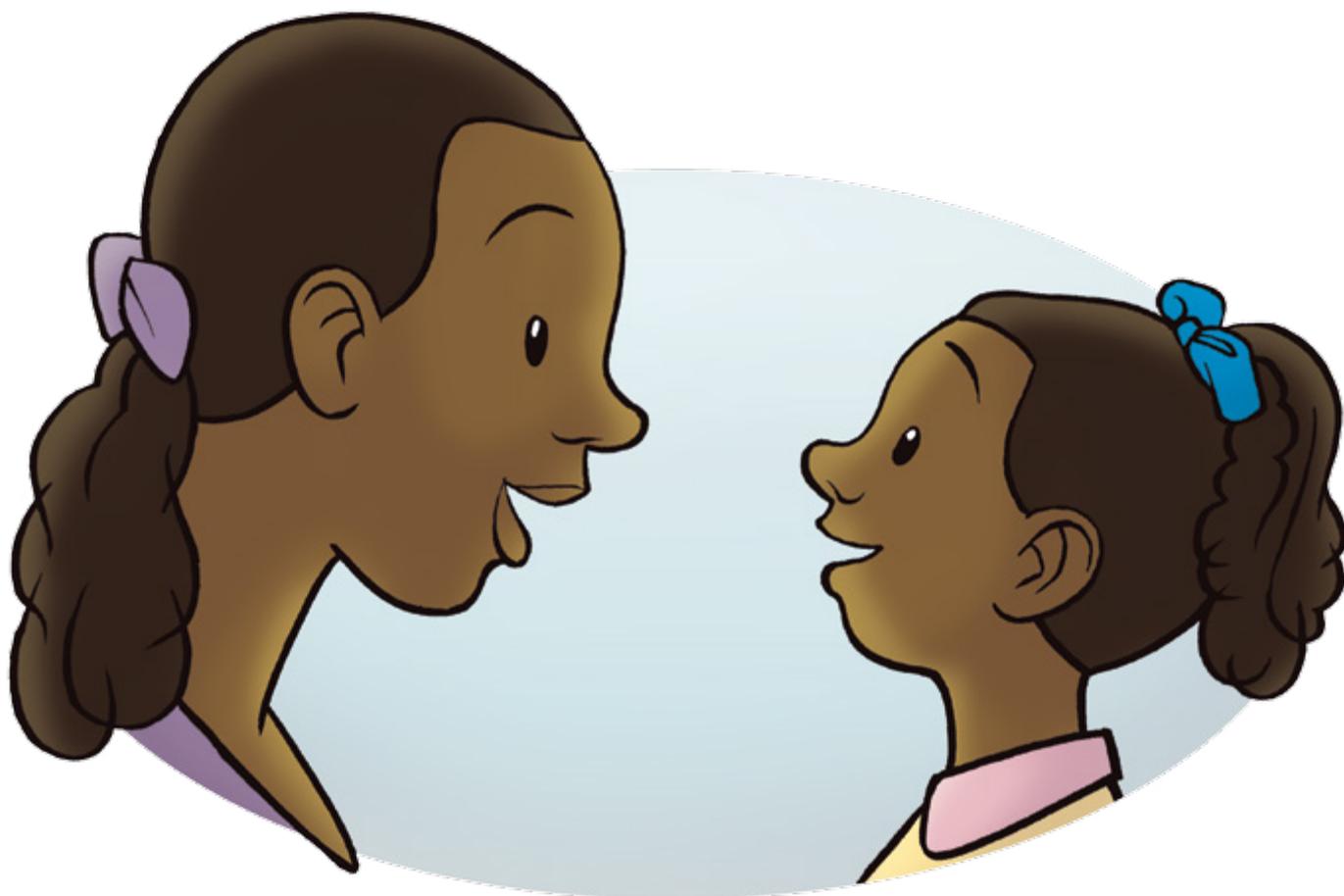
Esi liked to sing. Singing in Primary made her happy. She knew that Jesus loved to hear her sing.



One day Mama and Baba were singing a hymn in sacrament meeting. Esi wanted to sing too, but she didn't know the words.



“Why are you sad?”
Mama asked Esi.
“I don’t know the
words,” Esi said.



“I have an idea,” Mama said. “Next week when we sing, you can hum along.”
Esi felt much better. She liked to hum.



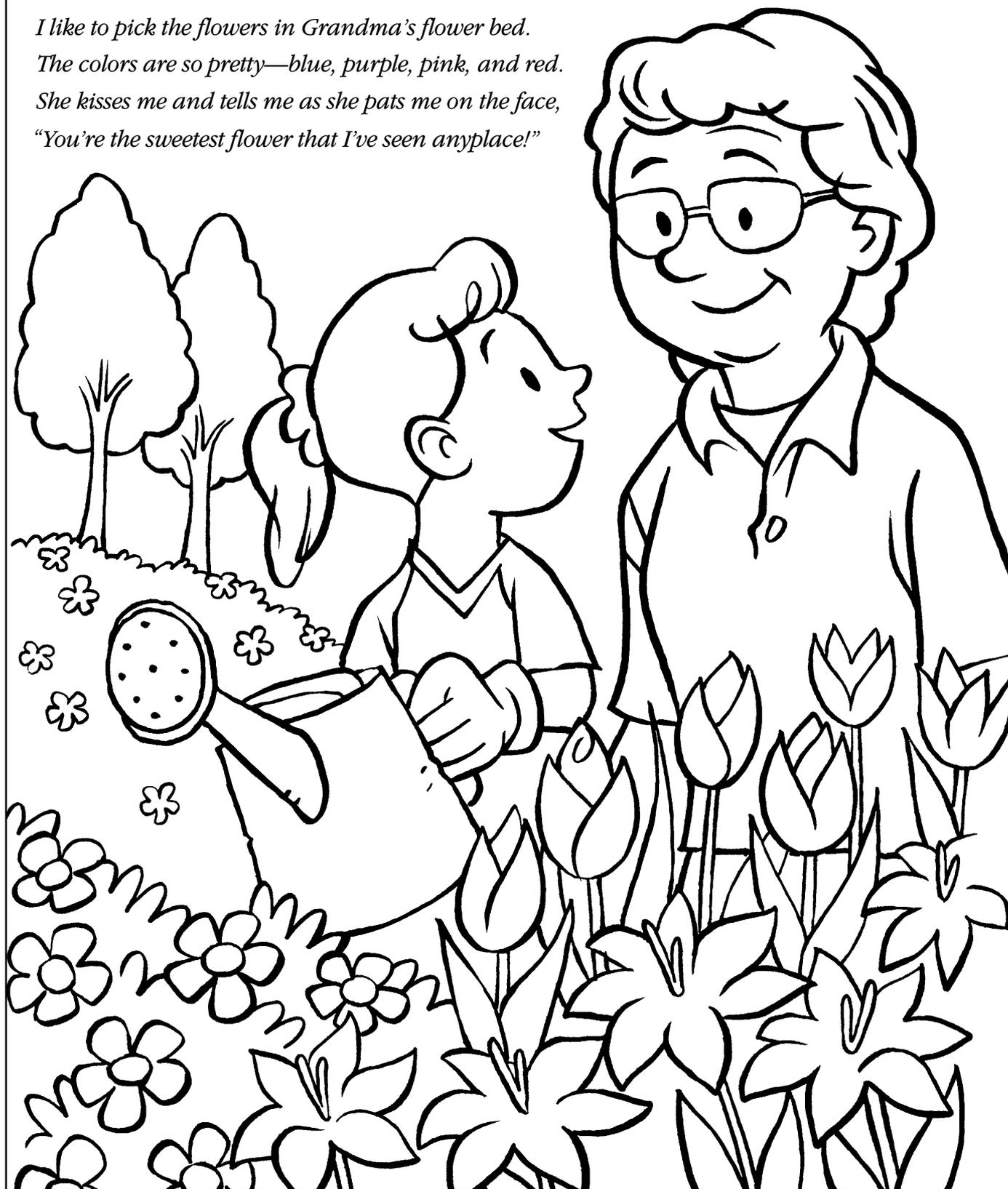
The next week Esi hummed while Baba and Mama sang the hymns. Esi felt happy. She knew that Jesus loved to hear her hum. ■

The author lives in Utah, USA.

Grandma's Favorite Flower

By Karen Nicolaysen Baxter

*I like to pick the flowers in Grandma's flower bed.
The colors are so pretty—blue, purple, pink, and red.
She kisses me and tells me as she pats me on the face,
"You're the sweetest flower that I've seen anyplace!"*



By Elder LeGrand Richards
(1886–1983)

Of the Quorum of the
Twelve Apostles



UNCOMMON BOYS

I received a letter from a missionary in California. He said that one of the women’s clubs was putting on a luncheon at the hotel. The lady in charge had an extra plate placed at the table, and she said, “When the next soldier comes along, we will invite him to occupy this place at the table.” Well, he happened to be a Mormon boy.

When they passed the coffee around, he didn’t touch the coffee. You see how easy it would have been for the boy to say, “Oh, shucks, Mother isn’t here. Father isn’t here. My bishop isn’t here. I am the only man with all of these women. A little cup of coffee won’t hurt me.”

But he had to show forth the praises of the Lord who had called him out of darkness into the marvelous light, and he wouldn’t touch it. They offered to get him tea, and he didn’t want that. Then they wanted to know all about him. That opened the door so he could tell them about how he was raised. And then when they were through eating, they lighted their cigarettes and passed them around. Of course, the young soldier refused. Well, right there one of those women decided, “If the Mormon elders ever call at my home, I will let them in. I want to know more about a people who can raise a boy like that boy who sat at our table today.”

Another Mormon boy was sent east to an officers’ training school. A new commanding officer came into the camp, and they put



“Why did you toast me with a glass of milk?”

on a banquet to honor him. There, by every plate, was a cocktail glass. When the proper time came, every one of those potential officers stood up with his cocktail glass to toast that incoming officer. All but one boy, and he raised a glass of milk.

Well, the officer saw it. He made a beeline for that boy after the entertainment was over, and he said, “Why did you toast me with a glass of milk?”

“Well, officer,” he said, “I’ve never touched liquor in my life. I don’t want to touch it; my parents wouldn’t want me to touch it; and I didn’t think you would want me to either. And I wanted to toast you, so I thought you would be satisfied if I toasted you with what I am accustomed to drinking.”

The officer said, “You report at headquarters in the morning,” and told him what time.

I suppose that boy spent a sleepless night, but when he went into the officer’s quarters the next morning, the officer assigned him a place on his staff with this explanation: “I want to surround myself with men who have the courage to do what they think is right regardless of what anybody else thinks about it.”

Isn’t that wonderful! He was an uncommon boy, wasn’t he? I hope you are all uncommon. I hope that if you are ever in a situation like that you will make the proper decision. ■

From “Stories from the General Authorities: An Uncommon People,” New Era, Feb. 1974, 28–29.

INSIGHTS



Where can I find hope?

"Every one of us has times when we need to know things will get better. . . . My declaration is that this is precisely what the gospel of Jesus Christ offers us, especially in times of need. There *is* help. There *is* happiness. . . . Don't you quit. You keep walking. You keep trying. . . . It will be all right in the end. Trust God and believe in good things to come. . . . Some blessings come soon, some come late, and some don't come until heaven; but for those who embrace the gospel of Jesus Christ, *they come.*"

Also in This Issue

FOR YOUNG ADULTS



SISTERS IN THE COVENANT

Regardless of location, age, or situation in life, all women have sisters in the gospel.

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FOR YOUTH



p. 50

HOW TO LEARN FOR REAL

Getting an education is more than receiving a good grade or finishing school.

FOR CHILDREN

Conference Answers

Was Great-Grandma happy? Dad said I could receive the answer to my question during general conference.



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