

Ensign



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History of the Tabernacle, p. 24

**Three Messages
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on Your Family Tree,
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Consider the Children, by Carol B. Johnson

This quilt from the Seventh International Art Competition reminds us to consider the children as we read of the mission of Elijah in Doctrine and Covenants 2:2–3: “And [Elijah] shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at [the Lord’s] coming.”



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ON THE COVER
Front: *Why Weepst Thou*, by Simon Dewey, may not be copied.
Back: Photograph by Matthew Reier.



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MESSAGES

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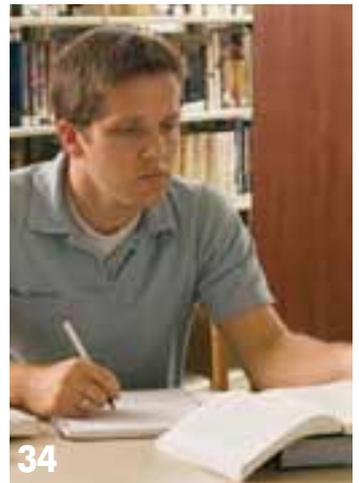
The job offer was everything I had ever hoped for—but I have learned that I am happiest when I follow the Lord's plan for my life rather than my own agenda.

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Our most valuable worship experience in the sacrament meeting is the sacred ordinance of the sacrament, for it provides the opportunity to focus our minds and hearts upon the Savior and His sacrifice.

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I struggled to find out who should serve as our secretary, and finally the answer came. There was no mistake—this was the man the Lord wanted.

DO YOU HAVE A STORY TO TELL?

The *Ensign* welcomes submissions that show the gospel of Jesus Christ at work in the lives of Latter-day Saints. This month we invite you to share what you have learned about the spiritual and physical benefits of living the Word of Wisdom. How have you been blessed by eating right, exercising, and taking care of your body?

Please label submissions "Word of Wisdom" and send them by May 15 to ensign@ldschurch.org or *Ensign* Editorial, 50 E. North Temple Street, Room 2420, Salt Lake City, UT 84150-3220, USA. Include your name, address, telephone number, e-mail address, and ward and stake (or branch and district).

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Ensign

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USING THIS ISSUE

Expanding family history research. After reading about descendency research (p. 44), visit www.familysearch.org and click on the Search tab. Resources listed in the left navigation pane of this page are useful in ancestry research; they also provide information to help find descendants in other branches of your family.

Teaching through living.

Several articles in this month's issue deal with the power of example. In the last paragraph on page 64, Elder Bruce L. Hafen pleads with members to introduce someone to the Church. Prayerfully consider ways you might share your beliefs with someone you know, keeping in mind the power of example.

Carrying others' burdens.

Read "The Letter I Didn't Receive" (p. 54), and reflect on a time you have been genuinely comforted by someone who was willing to share your pain. Consider various ways to "mourn with those that mourn" when you encounter someone who is suffering (Mosiah 18:9).



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Enriching Your Marriage

BY PRESIDENT JAMES E. FAUST
Second Counselor in the First Presidency

Many years ago when I was practicing law, I was consulted by a woman who wanted a divorce from her husband on grounds that, in my opinion, seemed justified. After the divorce was concluded, I did not see her again for many years. In a chance meeting with her on the street, I noticed that the years of loneliness and discouragement were evident in her once-beautiful face.

After we passed a few pleasantries, she was quick to say that life had not been rich and rewarding for her and that she was tired of facing the struggle alone. Then she startled me by disclosing, “Bad as it was, if I had to do it over again and had known then what I do now, I would not have sought the divorce. This is worse.”

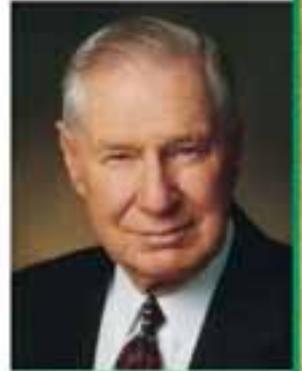
Statistically, it is difficult to avoid divorce. Experts project that about half of the women in the United States will have a marriage dissolve sometime in their lives. Divorce is also increasing in many other countries. Unless the present rate of ever-increasing divorces diminishes, even more marriages will come to a tragic end.

Divorce can be justified only in the rarest of circumstances. In my opinion, “just cause” for divorce should be nothing less serious than a prolonged and apparently irredeemable relationship that destroys a person’s dignity as a human being. Divorce often tears people’s lives apart and shears family happiness. Frequently in a divorce the parties lose much more than they gain.

The traumatic experience one goes through in divorce seems little understood and is perhaps not well enough appreciated. Certainly, much more sympathy and understanding need to be extended to those who have experienced this great tragedy and whose lives cannot be reversed. Yet for those who are divorced, there is still much to be hoped for and expected in terms of fulfillment and happiness in life, particularly in the forgetting of self and in the rendering of service to others.

Difficult Questions

Why is happiness in marriage so fragile and fleeting for so many yet so abundant for others? Why does the resulting train of heartache and suffering have to be so



Marriage is a joint quest for the good, the beautiful, and the divine.

long and have so many innocent people on board?

What are the missing enriching ingredients in so many marriages that began with such happiness and so many high hopes?

I have long pondered these difficult questions. Having spent almost a lifetime dealing with human experiences, I am somewhat familiar with the problems of unhappy marriages, of divorce, and of heartbroken families. I can also speak of great happiness because, thanks to my beloved Ruth, I have found in marriage the richest fulfillment of human existence.

Reasons for Divorce

There are no simple, easy answers to the challenging and complex questions of happiness in marriage. Among the many supposed reasons for divorce are the serious problems of selfishness, immaturity, lack of commitment, inadequate communication, and unfaithfulness.

In my experience there is another reason for failure of marriage that seems not so obvious but that precedes and laces through all of the others. It is the lack of a constant enrichment in marriage, an absence of that something extra which makes it precious, special, and wonderful, and without which it becomes drudgery or difficult or even dull.

Enriching a Marriage

You might wonder, "How can a marriage be constantly enriched?" We build our marriages with endless friendship, confidence, and integrity and also by ministering to and sustaining each other in our difficulties. Adam, speaking of Eve, said, "This is now bone of my bones, and flesh of my flesh" (Genesis 2:23). There are a few simple, relevant questions that each person, whether married or contemplating marriage, should honestly ask in an effort to become "one flesh." They are:

First, am I able to think of the interest of my marriage and spouse first before I think of my own desires?

Second, how deep is my commitment to my companion, aside from any other interests?

Third, is he or she my best friend?

Fourth, do I have respect for the dignity of my spouse as a person of worth and value?

Fifth, do we quarrel over money? Money itself seems neither to make a couple happy, nor the lack of it, necessarily, to make them unhappy. A quarrel over money is often a symbol of selfishness.

Sixth, is there a spiritually sanctifying bond between us?

Building Bridges of Enrichment

Several key practices can contribute to enriching a marriage.

Prayer. Marriage relationships can be enriched by better communication. One important way is to pray together. This will resolve many of the differences, if there are any, between the couple before going to sleep. I do not mean to overemphasize differences, but they are real and do make things interesting. I believe our differences are the little pinches of salt that can make the marriage seem more flavorful.

We communicate in a thousand ways, such as a smile, a brush of the hair, a gentle touch. We should remember each day to say, "I love you." The husband should say to his wife, "You're beautiful." Some other important words for both husband and wife to say, when appropriate, are, "I'm sorry." Listening is also an excellent form of communication.

Trust. Complete trust in each other is one of the greatest enriching factors in marriage. Nothing devastates the core of mutual trust necessary to maintain a fulfilling relationship like infidelity. There is never any justification for adultery. Despite this destructive experience, occasionally marriages are saved and families preserved. To do so



requires the aggrieved party to be capable of giving unreserved love great enough to forgive and forget. It requires the errant party to want desperately to repent and actually forsake evil.

Our loyalty to our eternal companion should not be merely physical, but mental and spiritual as well. Since there are no harmless flirtations and there is no place for jealousy after marriage, it is best to avoid the very appearance of evil by shunning any questionable contact with another to whom we are not married.

Virtue. Virtue is the strong glue that holds it all together. Said the Lord, “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else” (D&C 42:22).

Divine presence. Of all that can bless marriages, there is one special enriching ingredient that above all else will help join a man and a woman together in a very real, sacred, spiritual sense. It is the presence of the divine in marriage. Shakespeare, speaking through Queen Isabel in *King Henry the Fifth*, said, “God, the best maker of all marriages, / Combine your hearts in one” (act 5, scene 2, lines 67–68). God is also the best keeper of marriages.

There are many things that go into enriching a marriage, but some of them seem to be of the husk of the relationship. Having the companionship and enjoying the fruits of a holy and divine presence become the kernel of great happiness in marriage.

Spiritual oneness is the anchor. Slow leaks in the sanctifying dimension of marriage often cause marriages to become flat tires.

I believe that divorces are increasing because in many cases the union lacks that sanctifying benediction that flows from keeping the commandments of God. Marriages can die from a lack of spiritual nourishment.

Tithing. I learned in serving almost 20 years as bishop and as stake president that an excellent insurance against divorce is the payment of tithing. Payment of tithing seems to facilitate keeping the spiritual battery charged in order to make it through the times when the spiritual generator has been idle or is not working.

There is no great or majestic music that constantly produces the harmony of a great love. The most perfect music is a welding of two voices into one spiritual song. Marriage is the way provided by God for the fulfillment of the greatest of human needs, based upon mutual respect, maturity, selflessness,

There is one special enriching ingredient that above all else will help join a man and a woman together in a very real, sacred, spiritual sense. It is the presence of the divine in marriage.



decency, commitment, and honesty. Happiness in marriage and parenthood can exceed a thousand times any other happiness.

Parenthood. The soul of the marriage is greatly enriched and the spiritual growing process is greatly strengthened when a couple become parents. For couples who can have children, parenthood should bring the greatest of all happiness. Men grow because as fathers they must take care of their families. Women blossom because as mothers they must forget themselves. We understand best the full meaning of love when we become parents. However, if children do not come, couples who are nevertheless prepared to receive them with love will be honored and blessed by the Lord for their faithfulness. Our homes should be among the most hallowed of all earthly sanctuaries.

In the enriching of marriage, the big things are the little things. There must be constant appreciation for each other and thoughtful demonstration of gratitude. A couple must encourage and help each other grow. Marriage is a joint quest for the good, the beautiful, and the divine.

The Savior has said, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Revelation 3:20).

May the presence of God be found enriching and blessing all marriages and homes, especially those of His Saints, as part of His eternal plan. ■

IDEAS FOR HOME TEACHERS

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

1. Roll two different colors of clay into balls. Explain that each color represents a marriage partner. Roll the two balls into one ball. Ask a family member to try to separate the two colors. Discuss President Faust’s six questions one should ask when married or contemplating marriage. Testify of the importance of being unified in marriage.
2. Invite the family to stand in a circle. Have each person represent a key practice of enriching marriage. As you discuss the practice they represent, have them link arms or hold hands with the person at their side. Explain that the link would be broken if one family member was removed from the circle. Testify of the importance of keeping marriages strong.
3. Bring a saltshaker. Explain how salt enhances the flavor of food. Read the sentence where President Faust compares differences in marriage to pinches of salt, and discuss how differences can enhance marriage. If teaching a married couple, ask what they have done to increase their appreciation of one another.

BY SHAUNA BIRD DUNN

The job opportunity was everything I had trained and planned and hoped for during the past 15 years. How could I pass it up?

When I was a teenager, I decided that when I grew up I wanted to be the leader of a large corporation. I planned the rest of my education based on that decision. I took foreign language and advanced-placement classes in high school and majored in marketing and economics in college, all to strengthen my résumé and progress along the path toward corporate leadership.

I had my life mapped out. After my mission, I would graduate with a law degree and a master's degree in administration, work for several years, get married—not before age 30 at the earliest—and then, after a couple of years, I would *maybe* consider having a child.

Right in the middle of my graduate studies, the Spirit strongly told me I should marry the young man I was dating. Luckily, I listened—Brent was too good to pass up! He was worried about my attitude toward having children, but he followed the promptings he received to marry me anyway.

While waiting outside the Salt Lake Temple for Brent and me to come out, my sister asked my mother, “Do you think they’ll have any kids?” My mother responded, “I think Shauna will have one, just to say she did it.”

An Unexpected Decision

Shortly after we were married, Brent and I both felt strongly impressed that there was a child who needed to come to our family right away. I don't think I have ever seen Brent more surprised than he was when I told him, “I think Heavenly Father wants us to try to have a baby

Mother, COME HOME



soon.” His response was, “I felt the same way, but I was too afraid of your reaction to bring it up.” Less than a year later, we welcomed our son Malachi into our family.

I still dreamed of being a corporate leader. My husband was supportive and helpful. We promised each other to live by the Spirit and follow those promptings. As we talked about our life plans with each other and with our Heavenly Father, it seemed to us that my goals were acceptable to the Lord.

A Long-Sought Opportunity

Fast forward a couple of years. As I was finishing graduate school, I interviewed with a large international company for a position in their prestigious two-year training program. This program seemed to be the fast track to corporate leadership, my dream come true.

The compensation package was amazing—about four times as much as anything else I had been considering. The competition was fierce, so being offered a position would be extremely gratifying. The company had an even more enticing compensation and reward package to encourage

A DIVINE RESPONSIBILITY



“May I say to mothers collectively, in the name of the Lord, you are magnificent. You are doing terrifically well. The very fact that you have been given such a responsibility is everlasting evidence of the trust your Father in Heaven has in you. He knows that your giving birth to a child does not immediately propel you into the circle of the omniscient. If you and your husband will strive to love God and live the gospel yourselves; if you will plead for that guidance and comfort of the Holy Spirit promised to the faithful; if you will go to the temple to both make and claim the promises of the most sacred covenants a woman or man can make in this world; if you will show others, including your children, the same caring, compassionate, forgiving heart you want heaven to show you; if you try your best to be the best parent you can be, you will have done all that a human being can do and all that God expects you to do.”

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, “Because She Is a Mother,” Ensign, May 1997, 36.

Even though I knew turning down the offer was the right decision, it was really, really hard.

graduates of the program to stay with them. If I were accepted, it seemed that once I completed the program I could design my own future. I envisioned someday wearing power suits to my penthouse office, dazzling my co-workers and employees with my expertise, and cashing paychecks that truly reflected my value.

After my third fly-back interview, I received a telephone call from corporate headquarters. They were offering me the position. There were so many reasons to accept this job. The money could be used to pay off my pending student loan debt. The recruiters’ views of my university might be tainted by a refusal. And mostly, this position seemed to be everything I had trained and planned and worked for during the past 15 years.

I figured that after completing the program I could work part-time while our children were young and then return to full-time work when I was ready to more actively pursue my dream of corporate leadership. I could have it all!

But just as the elation and excitement at being offered the position began swelling within me, a different feeling emerged: the sinking feeling that this was not what Heavenly Father wanted me to do.



Brent was supportive. He prayed and counseled with me, and he promised to support me in whatever decision I reached through prayer and counsel with the Lord.

I prayed that night and told Heavenly Father the unbelievable benefits of this position. But still the Spirit let me know that I should refuse it. I called back and turned down the offer. It was one of the hardest things I have ever had to do. I felt I was giving up my chance to make something of my life—that I was giving up my well-earned reward for four grueling years of graduate study, giving up my chance to be fulfilled in this life, giving up my dreams. Even though I knew it was the right decision, it was really, really hard.

A New Direction

Brent and I prayed to know what to do next. A job fell into my lap, and I ended up working with a company I enjoyed, with flexible hours. It wasn't quite the high-powered career I had envisioned, but it paid the bills. Brent stayed home with Malachi and worked on his fledgling business on the

side while I worked full time. While this decision may not be right for everyone, we had prayed about this new direction for our lives, and it was right for us. We promised the Lord we would try to stay close to the Spirit and always make prayerful decisions about our lives. As a result of these prayerful decisions, we welcomed our daughter Sophia into our family.

After four years with this company, I felt that I was not supposed to work outside the home anymore. After another long night of counseling with my husband and with the Lord, I told the company owner I would be leaving. This decision took a leap of faith because we still had bills to pay, including student loans, and we had recently welcomed another daughter, Aerie, to our family. But I had learned that I am happiest when I follow the Lord's plan for my life rather than my own personal plans.

Three years after this difficult decision to leave my job, our daughter Aerie asked me, "Mom, if someone said you could have ten thousand million diamonds or your Aerie, what would you choose?" I told her, "I would choose my

"Mom, if someone said you could have ten thousand million diamonds or your Aerie, what would you choose?" I told her, "I would choose my Aerie." She jumped up and down, crying with glee, "I knew you would say that! I just knew you would say that!" It hit me then that I had chosen my Aerie.



PHOTOGRAPH BY MAGGI QUACKENBUSH

Aerie.” She went on, “If someone said you could have ten million hundred dollars or your Aerie, what would you choose?” Again I told her, “I would choose my Aerie.” She jumped up and down, crying with glee, “I knew you would say that! I just knew you would say that!”

It hit me then that I *had* chosen my Aerie. Had I taken the position with the large international company, I probably would not have her in my life. And she is truly a joy, as are our four other children.

“I’ll Go Where You Want Me to Go”

Just after this experience with Aerie, I had a tender moment in Relief Society. I had always sung the hymn “I’ll Go Where You Want Me to Go” with thoughts of missionary service. This time as we sang the hymn, my heart was filled as I applied the words to my own situation:

*It may not be on the mountain height
Or over the stormy sea,
It may not be at the battle’s front
My Lord will have need of me.*

*But if, by a still, small voice he calls
To paths that I do not know,
I’ll answer, dear Lord, with my hand in thine:
I’ll go where you want me to go.*

*There’s surely somewhere a lowly place
In earth’s harvest fields so wide
Where I may labor through life’s short day
For Jesus, the Crucified.*

*So trusting my all to thy tender care,
And knowing thou lovest me,
I’ll do thy will with a heart sincere:
I’ll be what you want me to be.¹*

Over the past seven years since I made the decision to be home full-time with my children, I have stayed up many nights to comfort a sick or frightened child instead of staying up preparing a presentation for the board of directors; worn clothes covered in peanut butter smears instead of power suits; cleaned my home each day instead of enjoying a penthouse view from my office; bandaged “owies” and

PHOTOGRAPH BY JOHN LUKE



encouraged piano practice instead of handing out performance reviews; and enjoyed hugs and kisses instead of stock options as my compensation plan. In doing so, I have come to realize that a mother's work is the Lord's work. As a mother, I am not just a co-creator with God when children grow within my body; I am a co-creator with Him as I help these children learn to walk their own path and become the people He wants them to be.

I find it telling that God experiences great joy in His role as a parent. He says in Moses 1:39, "This is my work and my glory—to bring to pass the immortality and eternal life of man." That is my work and my glory too—to do those things that will help my children along the path to immortality and eternal life.

Powerful Lessons

Motherhood isn't easy, but it is worth it. Many times I have looked around and said to myself, "For this I went to college?" and then I think of the promise made to mothers by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles: "Yours is the work of salvation, and

therefore you will be magnified, compensated, made more than you are and better than you have ever been."²

I'm grateful for my calling as a mother. I'm grateful for each of our five children, who teach me daily about purity, trust, and love, and about becoming more like the Savior. They help me understand how powerfully Heavenly Father loves me because I am His child.

I am grateful for my testimony of the Savior and His sacrifice for me, for it is through the Atonement of Jesus Christ that hearts can be changed—that *my* heart could be changed. I'm grateful for the guidance of the Holy Spirit, which led me to make significant changes in my attitude and desires to more fully follow the Lord's plan for my life.

I am indebted to the Lord for sending His Spirit to guide my life in the way He wants it to go, for lifting me in the difficult times, for giving me glimpses of the joy that comes from submitting to Him and seeking to assist in His work and His glory. ■

NOTES

1. *Hymns*, no. 270.
2. "Because She Is a Mother," *Ensign*, May 1997, 36.

The Dunn family (far left to right): Aerie; Sophia; Coco holding Sally; Malachi as a child; family photo; Sophia, Shauna, Coco, Brent holding Sally, Malachi, and Aerie; Malachi as a young man; Shauna holding Coco; behind: Sophia; Aerie; Malachi holding Sally.

PHOTOGRAPH BY MAGGI QUACKENBUSH







The Sacrament— and the Sacrifice

David B. Haight was born on September 2, 1906, in Oakley, Idaho, to Hector C. and Clara Tuttle Haight. He married Ruby Olson in the Salt Lake Temple on September 4, 1930. Prior to his call as a General Authority, he had a successful career in retail sales; served as mayor of Palo Alto, California; and presided over the Scottish Mission. He was ordained an Apostle on January 8, 1976. He died on July 31, 2004, at age 97.

BY ELDER DAVID B. HAIGHT (1906–2004)
Of the Quorum of the Twelve Apostles

Six months ago at the April general conference, I was excused from speaking as I was convalescing from a serious operation. My life has been spared, and I now have the pleasant opportunity of acknowledging the blessings, comfort, and ready aid of my Brethren in the First Presidency and Quorum of the Twelve and other wonderful associates and friends to whom I owe so much and who surrounded my dear wife, Ruby, and my family with their time, attention, and prayers. . . .

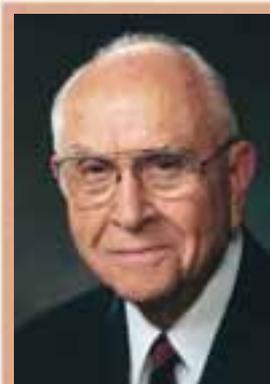
The evening of my health crisis, I knew something very serious had happened to me. Events happened so swiftly—the pain striking with such intensity, my dear Ruby phoning the doctor and our family, and I on my knees leaning over the bathtub for support and some comfort and hoped relief from the pain. I was pleading to my Heavenly Father to spare my life a while longer to give me a little more time to do His work, if it was His will.

While still praying, I began to lose consciousness. The siren of the paramedic truck was the last that I remembered before unconsciousness overtook me, which would last for the next several days.

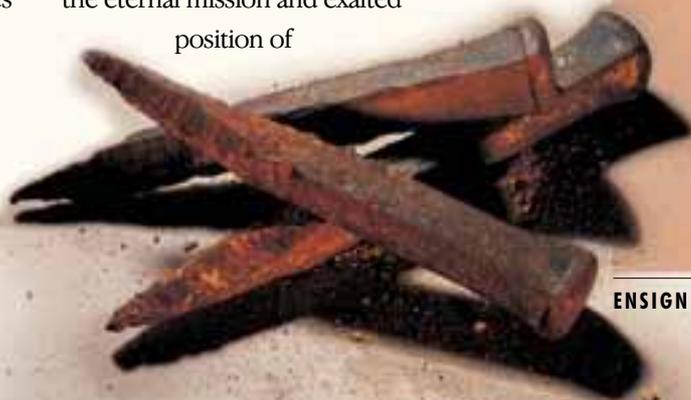
The terrible pain and commotion of people ceased. I was now in a calm, peaceful setting; all was serene and quiet. I was conscious of two persons in the distance on a hillside, one standing on a higher level than the other. Detailed features were not discernible. The person on the higher level was pointing to something I could not see.

I heard no voices but was conscious of being in a holy presence and atmosphere. During the hours and days that followed, there was impressed again and again upon my mind the eternal mission and exalted

position of



I witness to you that He is Jesus the Christ, the Son of God, Savior to all, Redeemer of all mankind, Bestower of infinite love, mercy, and forgiveness, the Light and Life of the World.





There, in the garden, in some manner beyond our comprehension, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world.

the Son of Man. I witness to you that He is Jesus the Christ; the Son of God; Savior to all; Redeemer of all mankind; Bestower of infinite love, mercy, and forgiveness; the Light and Life of the World. I knew this truth before—I had never doubted nor wondered. But now I knew, because of the impressions of the Spirit upon my heart and soul, these divine truths in a most unusual way.

I was shown a panoramic view of His earthly ministry: His baptism, His teaching, His healing the sick and lame, the mock trial, His Crucifixion, His Resurrection and Ascension. There followed scenes of His earthly ministry to my mind in impressive detail, confirming scriptural eyewitness accounts. I was being taught, and the eyes of my understanding were opened by the Holy Spirit of God so as to behold many things.

The first scene was of the Savior and His

Apostles in the upper chamber on the eve of His betrayal. Following the Passover supper, He instructed and prepared the sacrament of the Lord's Supper for His dearest friends as a remembrance of His coming sacrifice. It was so impressively portrayed to me—the overwhelming love of the Savior for each. I witnessed His thoughtful concern for significant details—the washing of the dusty feet of each Apostle, His breaking and blessing of the loaf of dark bread and blessing of the wine, then His dreadful disclosure that one would betray Him.

He explained Judas's departure and told the others of the events soon to take place.

Then followed the Savior's solemn discourse when He said to the Eleven: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Our Savior prayed to His Father and acknowledged the Father as the source of His authority and power—even to the extending of eternal life to all who are worthy.

He prayed, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Jesus then reverently added:

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:3–5).

He pled not only for the disciples called out from the world who had been true to their testimony of Him, “but for them also which shall believe on me through their word” (John 17:20).

When they had sung a hymn, Jesus and the Eleven went out to the Mount of Olives. There, in the garden, in some manner beyond our comprehension, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. His agony in the garden, Luke tells us, was so intense “his sweat was as . . . great drops of blood falling . . . to the ground” (Luke 22:44). He suffered an agony and a burden the like of which no human person would be able to bear. In that hour of anguish our Savior overcame all the power of Satan.

The glorified Lord revealed to Joseph Smith this admonition to all mankind:

“Therefore I command you to repent. . . .

“For . . . I, God, . . . suffered . . . for all, that they might not suffer if they would repent; . . .

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, . . .

“Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments” (D&C 19:15–16, 18, 20).

During those days of unconsciousness, I was given, by the gift and power of the Holy Ghost, a more perfect knowledge of His mission. I was also given a more complete understanding of what it means to exercise, in His name, the authority to unlock the mysteries of the kingdom of heaven for the salvation of all who are faithful. My soul was taught over and over again the events of the betrayal, the mock trial, the scourging of the flesh of even one of the Godhead. I witnessed His struggling up the hill in His weakened condition carrying the cross and His being stretched upon it as it lay on the ground, that the crude spikes could be driven with a mallet into His hands and wrists and feet to secure His body as it hung on the cross for public display.

Crucifixion—the horrible and painful death which He suffered—was chosen from the beginning. By that excruciating death, He descended below all things, as is recorded, that through His Resurrection He would ascend above all things (see D&C 88:6).

Jesus Christ died in the literal sense in which we will all die. His body lay in the tomb. The immortal spirit of Jesus, chosen as the Savior of mankind, went to those myriads of spirits who had departed mortal life with varying degrees of righteousness to God’s laws. He taught them the “glorious tidings of redemption from the bondage of death, and of possible salvation . . . [that was] part of [our] Savior’s foreappointed and unique service to the human family.”¹

I cannot begin to convey to you the deep impact that these scenes have confirmed upon my soul. I sense their eternal meaning and realize that “nothing in the

entire plan of salvation compares in any way in importance with that most transcendent of all events, the atoning sacrifice of our Lord. It is the most important single thing that has ever occurred in the entire history of created things; it is the rock foundation upon which the gospel and all other things rest,”² as has been declared.

Father Lehi taught his son Jacob and us today:

“Wherefore, redemption



Our most valuable worship experience in the sacrament meeting is the sacred ordinance of the sacrament, for it provides the opportunity to focus our minds and hearts upon the Savior and His sacrifice.

cometh in and through the Holy Messiah; for he is full of grace and truth.

“Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

“Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

“Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved” (2 Nephi 2:6–9).

Our most valuable worship experience in the sacrament meeting is the sacred ordinance of the sacrament, for it provides the opportunity to focus our minds and hearts upon the Savior and His sacrifice.

The Apostle Paul warned the early Saints against eating this bread and drinking this cup of the Lord

unworthily (see 1 Corinthians 11:27–30).

Our Savior Himself instructed the Nephites, “Whoso eateth and drinketh my flesh and blood unworthily [brings] damnation to his soul” (3 Nephi 18:29).

Worthy partakers of the sacrament are in harmony with the Lord and put themselves under covenant with Him to always remember His sacrifice for the sins of the world, to take upon them the name of Christ, and to always remember Him, and to keep His commandments. The Savior covenants that we who do so shall have His Spirit to be with us and that, if faithful to the end, we may inherit eternal life.

Our Lord revealed to Joseph Smith that “there is no gift greater than the gift of salvation” (D&C 6:13), which plan includes the ordinance of the sacrament as a continuous reminder of the Savior’s atoning sacrifice. He gave instructions that “it is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus” (D&C 20:75).

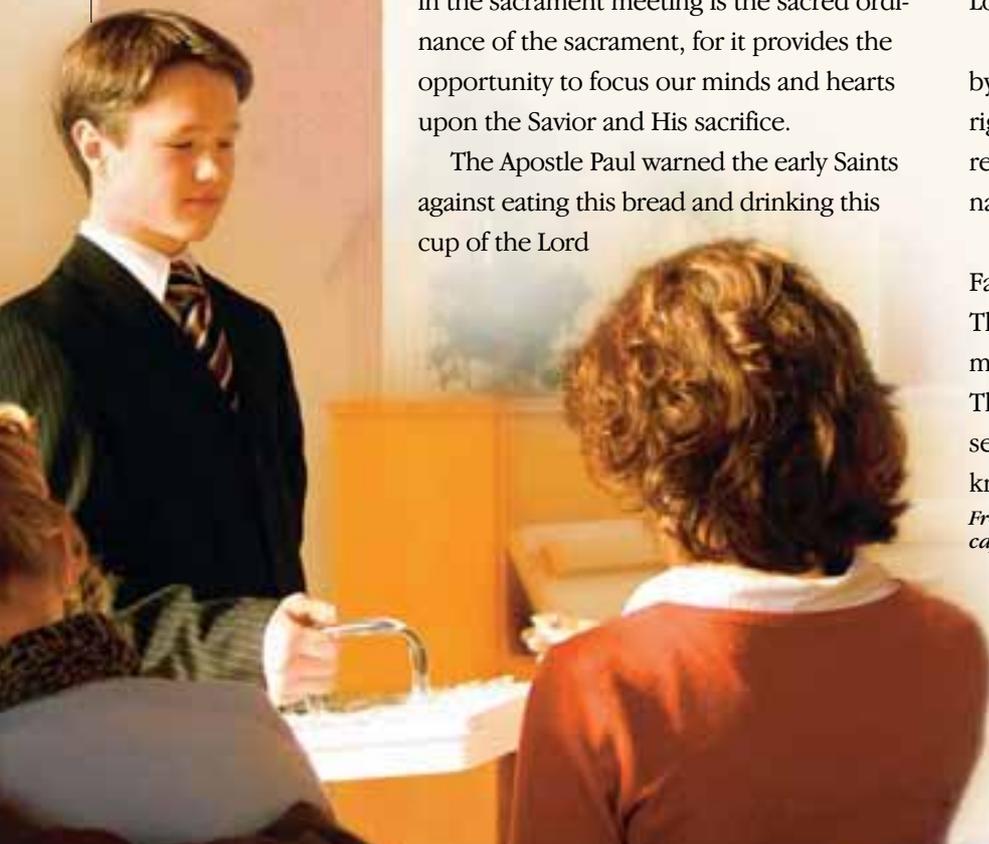
Immortality comes to us all as a free gift by the grace of God alone, without works of righteousness. Eternal life, however, is the reward for obedience to the laws and ordinances of His gospel.

I testify to all of you that our Heavenly Father does answer our righteous pleadings. The added knowledge which has come to me has made a great impact upon my life. The gift of the Holy Ghost is a priceless possession and opens the door to our ongoing knowledge of God and eternal joy. ■

From an October 1989 general conference address; capitalization and punctuation modernized.

NOTES

1. James E. Talmage, *Jesus the Christ*, 6th ed. (1922), 671.
2. Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (1966), 60.





The Joy of Repentance

BY ELDER CRAIG C. CHRISTENSEN

Of the Seventy

Throughout His mortal ministry, the Savior showed great love for each son and daughter of God—especially those who had fallen. In the parables of the lost sheep, the lost piece of silver, and the prodigal son, the Lord emphasized the importance of reaching out to those who stray or are lost and the joy that is felt when they return (see Luke 15). For example, He said, “Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance” (Luke 15:7).

I wish to focus on the great joy that comes to those who repent and the feelings of joy we receive as we help others through the repentance process.

“Men Are, That They Might Have Joy”

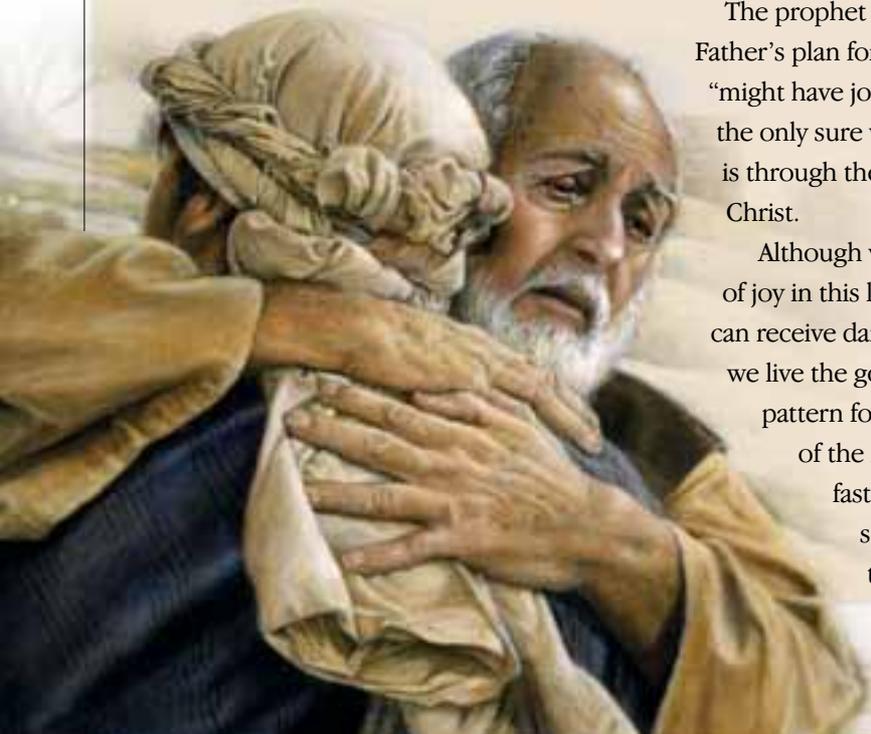
Joy is much deeper than simply passing moments of contentment or feelings of happiness. Real joy, or “everlasting joy” (2 Nephi 8:11), comes from experiencing the power of the Atonement through sincere repentance and from a spiritual confirmation that we can be redeemed from sin through the Lord Jesus Christ and inherit eternal life.

The prophet Lehi taught that Heavenly Father’s plan for each of us is that we “might have joy” (2 Nephi 2:25) and that the only sure way to find everlasting joy is through the Atonement of Jesus Christ.

Although we cannot receive a *fulness* of joy in this life (see D&C 93:33–34), we can receive daily manifestations of joy as we live the gospel. Mormon taught the pattern for finding joy when he said of the faithful Nephites, “They did fast and pray oft, and did wax stronger and stronger in their humility, and firmer



True happiness comes from repenting of our sins and living worthy of the Spirit.



As we apply the Atonement in our lives, we must reflect on the Savior and His infinite gift to us, exercise faith in Him, and seek a spiritual confirmation that He can and will redeem us from all our sins and infirmities.

and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God” (Helaman 3:35).

Filled with Joy through the Holy Ghost

In many scriptures the prophets speak of feeling joy and feeling the Holy Ghost in

similar terms. For example, in the book of Acts we learn that “the disciples were filled with joy, and with the Holy Ghost” (Acts 13:52). And the Lord promises those who follow Him, “I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy” (D&C 11:13).

When we understand that being filled with joy involves being filled with the Holy Ghost, we realize that true happiness comes from repenting of our sins and living worthy of the Spirit. In addition, when feeling the Spirit, we can find great joy in knowing that we are being sanctified before God.

The joy that comes from repentance is evident on many levels. First is the joy and comfort that come to the heart of a repentant soul as the burden of sin is lifted. Second are the deep feelings of joy and love that come to those who help others work through the repentance process. And finally there are the joyful feelings of a loving Savior as He sees us follow His admonitions and rely upon the healing power of His atoning sacrifice.

As we apply the Atonement in our lives, we must reflect on the Savior and His infinite gift to us, exercise faith in Him, and seek a spiritual confirmation that He can and will redeem us from all our sins and infirmities. Thus, we will feel the joy and peace that can be manifested to us only by His Holy Spirit. Our experience will be like that of the people of Zarahemla: “The Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come” (Mosiah 4:3).



“That I Might Bring Souls unto Repentance”

After we have felt the joy that comes through the blessings of the Atonement, we can also find great joy in inviting others to come unto Christ. While teaching his son Helaman, Alma said: “I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

“Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors” (Alma 36:24–25).

The Savior Himself taught: “If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

“And now, if your joy will be great with one soul that you have brought unto me . . . , how great will be your joy if you should bring many souls unto me!” (D&C 18:15–16).

“How Great Is His Joy in the Soul That Repenteth”

Finally, I cannot help but imagine the sense of fulfillment the Savior must feel each time we repent of our sins and apply His atoning sacrifice in our lives. Surely John echoed the Savior’s feelings when he declared, “I have no greater joy than to hear that my children walk in truth” (3 John 1:4). Christ, speaking of Himself, said, “How great is his joy in the soul that repenteth” (D&C 18:13).

After teaching the Nephites about His Atonement and what they needed to do to stand spotless before Him, Jesus expressed His feelings to them by saying: “My joy is great, even unto fulness, because of you . . . ; yea, and even the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost. . . . In them I have fulness of joy” (3 Nephi 27:30–31).

I testify that we too can find joy in this life and a fulness of joy in the life hereafter by “looking unto Jesus the author and finisher of our faith; who *for the joy that was set before him* endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:2; emphasis added). ■

THE JOY OF A REPENTANT SOUL

We can learn much about the joy that follows true repentance by studying the experiences of the Apostle Paul and Alma the Younger, although our experiences may not be as dramatic (see Acts 8:1–3; 9:1–31; Mosiah 27:8–31; Alma 36:5–24). Paul and Alma were men of influence who went about persecuting the Saints. In the midst of their destructive actions, both men received heavenly visitors. An angel



of the Lord appeared to Alma, while Jesus Himself spoke to Paul, asking, “Why persecutest thou me?” (Acts 9:4).

Both men fell to the earth as a result of what they saw and heard. Alma was struck dumb, and Paul became blind. More

important, both men recovered from their wicked and fallen state in a similar way. Paul simply asked, “Lord, what wilt thou have me to do?” (Acts 9:6). He immediately turned his life to the Savior and followed the Lord’s instructions with exactness. Alma describes his repentance:

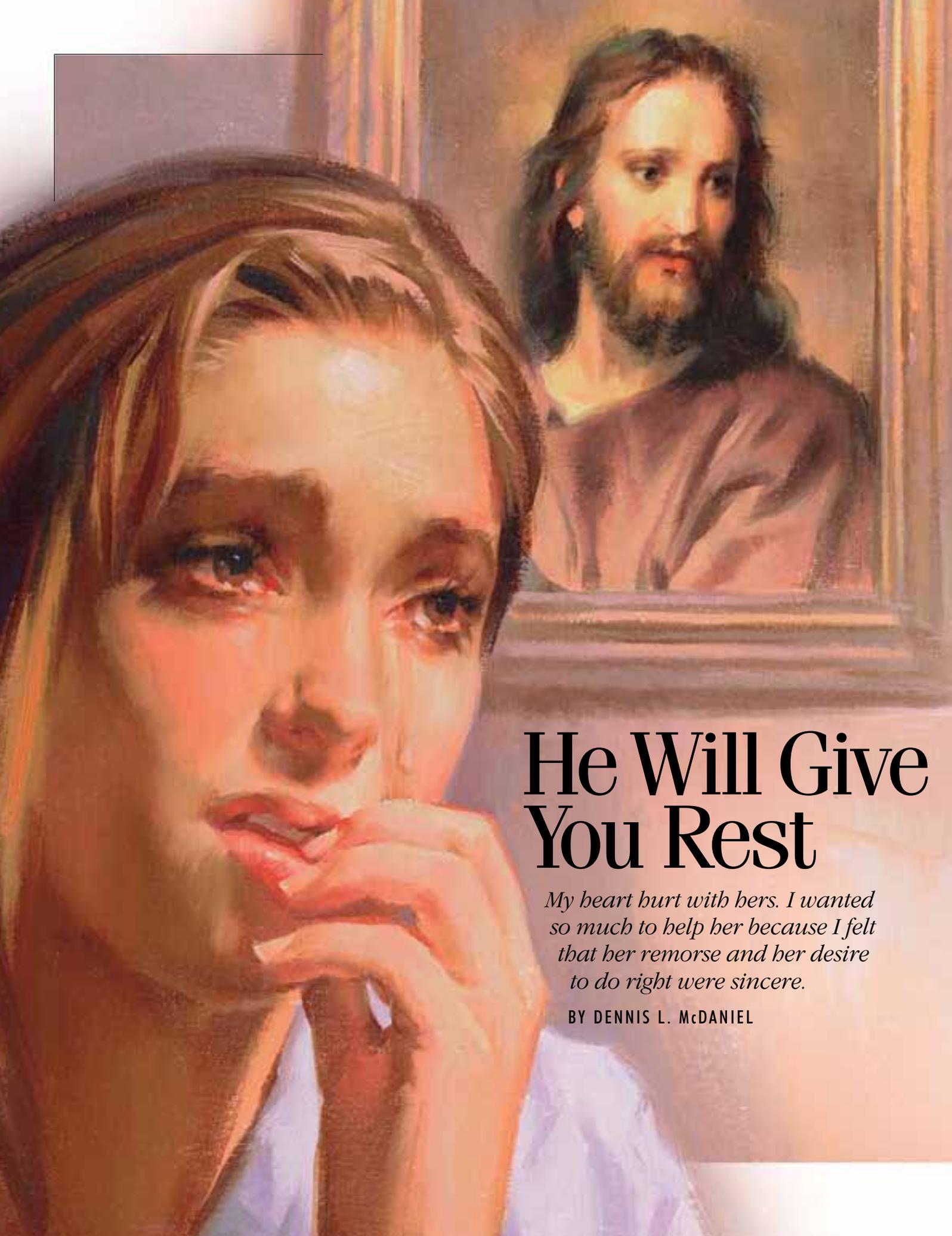
“As I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

“Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

“And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

“And oh, what *joy*, and what marvelous light I did behold; yea, my soul was filled with *joy* as exceeding as was my pain!” (Alma 36:17–20; emphasis added).

—Elder Craig C. Christensen of the Seventy



He Will Give You Rest

*My heart hurt with hers. I wanted
so much to help her because I felt
that her remorse and her desire
to do right were sincere.*

BY DENNIS L. McDANIEL

I was serving as a missionary when I met Susie (name has been changed). She and her family had been taught the gospel by two missionaries who worked in the mission office with me. They had received all the lessons and had accepted the invitation to be baptized and confirmed. It was my privilege to interview this wonderful family of four: mother, father, younger brother, and Susie.

I had completed the baptismal interviews for the other three family members and had found them wonderfully prepared and excited to be part of the Lord's kingdom. But when Susie walked in, she seemed quiet and somewhat hesitant to meet with me.

I began asking questions about what she had been taught. She knew the story of the Prophet Joseph Smith and believed it; she had read the Book of Mormon and knew it to be true; and she accepted the Church as the only true and living Church on the earth and wanted to be part of it. I asked Susie about her willingness to live the law of tithing, the Word of Wisdom, and other commandments. She said she understood these and was willing to live them for the rest of her life. Indeed, the interview was much like those I had had with the rest of her family.

Then I asked, "Can you tell me what the law of chastity is?" Her countenance immediately changed. I quickly recognized this must be why she seemed hesitant to meet with me. Before I could say anything, she covered her face with both hands, put her face and hands in her lap, and began to sob uncontrollably.

We sat without speaking for several minutes. I was unsure of what to say, and Susie could not stop sobbing. I prayed for the Lord's help and asked Susie what was wrong. She finally lifted her face and told me that several weeks before meeting the missionaries she and her boyfriend had done things the missionaries had taught her were wrong according to the Lord's law. She had already told her boyfriend what she had learned and had told him she would no longer be involved in such a relationship. She had even suggested to him that he meet with the missionaries and hear what she now knew was true. Still, the guilt for having engaged in these acts weighed down her soul.

My heart hurt with hers. I wanted so much to help her

because I felt that her remorse and her desire to do right and be baptized were sincere. At that moment, the answer to my prayer came clearly. I asked her, "Susie, would you like to be free of the guilt and pain of this sin?" Once again her hands covered her face, and her head bowed. She uttered only one word: "Yes." Her tears came even more freely, and I consoled her by talking about the Atonement and how she could apply it to her life. I explained that one purpose of baptism and confirmation is to heal the souls of those who are sincere in repentance, and without question I found her to be sincere.

We completed the interview with a prayer. The Spirit of the Lord was clearly present, more powerfully than I had ever before felt in an interview.

My companion and I arrived at the chapel shortly before the baptism. There was no time to speak to Susie or her family prior to the service. After the singing and the talks, they were baptized—first her mother, then her father, then her brother, and finally Susie. She walked down into the font, and her smile told the story—the healing balm of the Master was working in her heart. As she came out of the water, tears were in her eyes and mine. Her smile was even bigger than before, and her countenance was radiant. I understood at that moment why the Savior taught, "Come unto me, all ye that . . . are heavy laden, and I will give you rest" (Matthew 11:28).

We spoke only briefly after the service. I welcomed the family as new members of the Lord's kingdom. As I shook Susie's hand, I wanted to tell her how much this experience had meant to me. I had repented in my life and felt the power of the Atonement, but I was grateful to have felt it more powerfully than ever before because of my association with her.

Joining the Church is a challenge in and of itself. Joining under such personally strained circumstances had to be an even greater challenge for Susie, as it is for many new members. But the Atonement of Jesus Christ made the challenge surmountable and led this wonderful daughter of God to conversion and a healing of the soul. It also taught an impressionable young missionary an important lesson about applying the Atonement in his own life. ■

THE GREAT TABERNACLE: A BUILDING OF PURPOSE AND SPIRIT



THE HISTORY SURROUNDING THE TABERNACLE
ON TEMPLE SQUARE IS AN INSPIRATION TO US,
AS WELL AS AN EXAMPLE OF SACRIFICE AND THE JOY
THAT FOLLOWS AS WE HELP BUILD THE KINGDOM OF GOD.

The story of the Tabernacle on Temple Square in Salt Lake City, Utah, is much like the story of the Latter-day Saint people. The Tabernacle was built under less than favorable circumstances through great sacrifice. Understanding the Tabernacle's history can help Church members understand more of their own Church history and appreciate the marvel that is the Salt Lake Tabernacle.

Although a visit to the Tabernacle is impressive, knowing how it came to be will allow us to appreciate it in a way we could not by just walking inside.

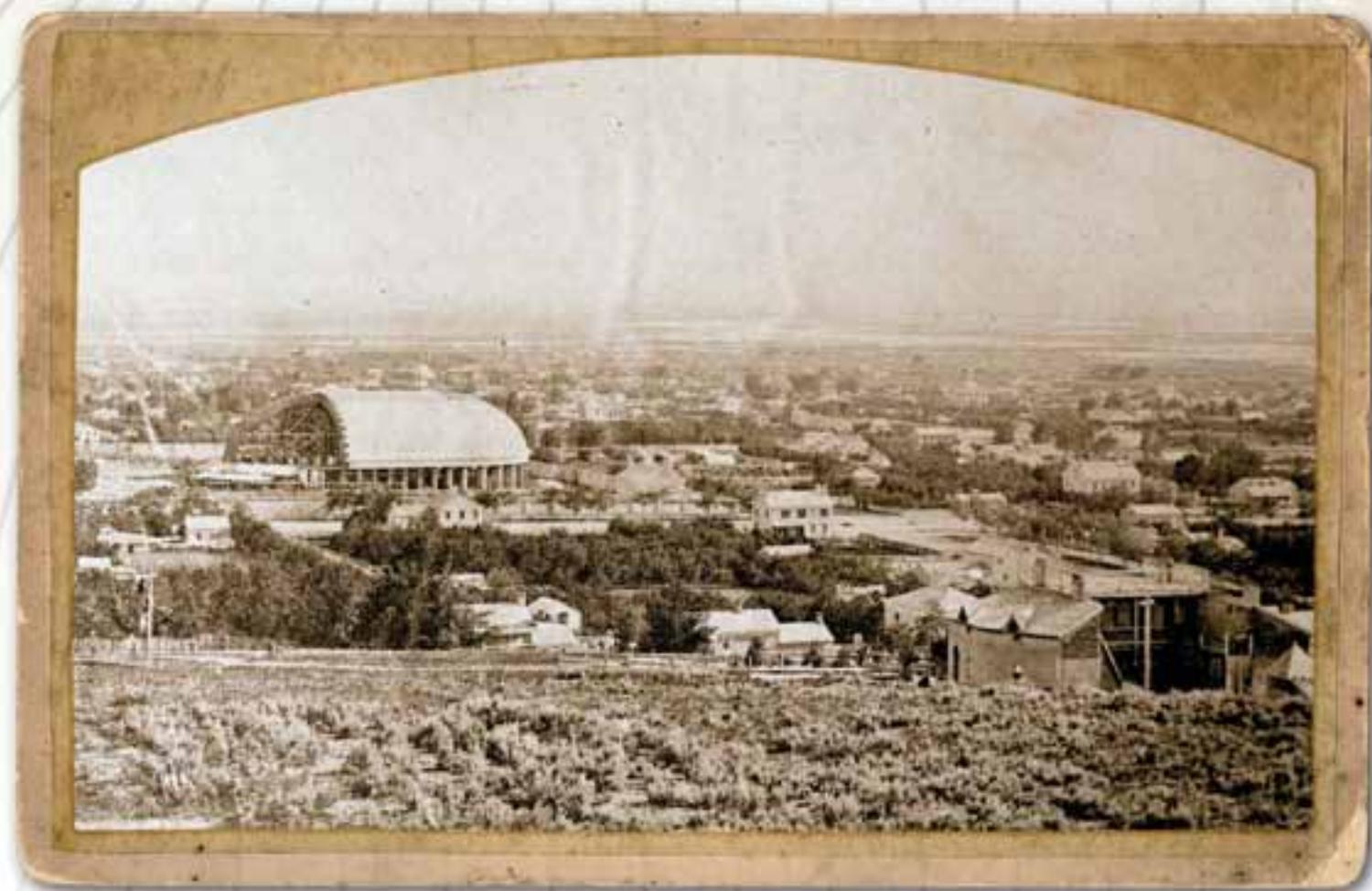
When President Brigham Young (1801–77) and the pioneers arrived in the Salt Lake Valley,



President Brigham Young

they wasted no time in beginning to make the desert blossom. The prophet chose a site for the temple and planned the rest of the city around this site. One of the Saints' foremost needs was a place to gather, and that need was fulfilled when they built a bowery on the temple site

only a week after they arrived in the valley. That first bowery was replaced by a second, and the second by an adobe tabernacle (later known as the Old Adobe Tabernacle). These earlier structures gave the pioneer builders experience and confidence when the time came to build "the Great Tabernacle," as did their previous experiences in building the Kirtland Temple in Ohio and the Nauvoo Temple in Illinois.



A Grand Design

In a press conference at the start of the Tabernacle's recent renovation, President Gordon B. Hinckley commented: "I absolutely marvel at President Young's boldness in going forward with this project. Way out here in this then-remote wilderness, without steel, with their bare hands, very little in the way of resources, they determined to construct a building to accommodate their needs for assembly and to dream of such a building as this—unique and different from

anything that I've seen anywhere in this world."¹

In both form and function the Tabernacle points to the gathering of Zion in the latter days. Its design reflects the centrality of the prophet's guidance to the Church. The Restoration of the gospel meant that living prophets were again on the earth, and for the Saints to hear the prophets, a large gathering place was necessary. It needed to have good acoustics. It needed good sight lines. And it needed to be comfortable and

Above: This early photo shows the Tabernacle under construction. The building was to be 150 feet (46m) wide, 250 feet (76m) long, and 64 feet (20m) tall. It has served as a central meeting place for Latter-day Saints for nearly 150 years. Construction began in 1863. General conference was held in the partially completed building in October 1867, and it was dedicated in October 1875.

Below left: President Heber J. Grant speaks from the pulpit in the Tabernacle, circa 1930.

Below center: President David O. McKay with then Elder Gordon B. Hinckley, the day he was called as an Apostle, September 30, 1961.

Below right: The Old Adobe Tabernacle after the construction of the Temple Square wall. Notice the decorative elements following the slope of the gable.

easily accessible so the Saints could be instructed.

The design of the Tabernacle also evidenced the Church's hierarchy. The original tiered seating and pulpits of the rostrum reflected the leadership of the Brethren who were seated there. Even the placement of the Tabernacle, directly on axis with the Salt Lake Temple, shows its importance—its joint centrality and connectedness with the temple. The Saints were not simply a religious congregation; they were a covenant people.

A Building with Purpose

For many years the main use of the Tabernacle was for weekly sacrament meetings.

The Saints renewed their covenants each week under the roof of the tabernacle until the 1890s. Over its many years of use, the Tabernacle has served not only as a place for worship but also as a venue for cultural and community events.

The Tabernacle Choir has had its home in the Tabernacle for more than 130 years. The building housed general conferences for nearly 140 years. In its lifespan, the Tabernacle has seen funerals of Church leaders, missionary calls, pageants, programs, concerts, and civic meetings.

“What a remarkable and useful building it has been,” President Hinckley said. “What great purposes it has served. I know of no other structure like it in all the world.”²

TABERNACLE TIME LINE

1847

A week after the pioneers arrived in the Salt Lake Valley, they built a bowery where they gathered to hear the prophet and take the sacrament.



All the Presidents of the Church from Brigham Young to Gordon B. Hinckley have spoken from the pulpit of the Tabernacle. The Tabernacle and its predecessor buildings have always served as a place for the Saints to gather to hear the word of the Lord.

1849

A second bowery replaced the first. It was sturdier, with walls and a shingled roof. Canvas awnings were later added to house larger audiences.



Right: Architectural drawing of the great arched wood trusses bearing on one of the 44 stone piers, which are three feet (.9m) wide and nine feet (2.7m) deep. Massive wood sleepers rest atop the 20-foot (6m) stone piers, transferring their load to the stone piers below.





The first meeting place on Temple Square was the bowery, a simple pole structure with open sides and roofed with willow branches. This 1862 photo shows a later bowery, behind the Old Adobe Tabernacle. This bowery was enlarged as needed to

accommodate the increasing number of Saints. The first conference in the Salt Lake Valley, August 22, 1847, was held in the original 40-by-28-foot (12 x 8.5m) bowery located on the southwest corner of Temple Square.

1851-52

An adobe tabernacle was constructed in the southwest corner of Temple Square. It protected audiences from the weather, unlike the previous boweries.

1854

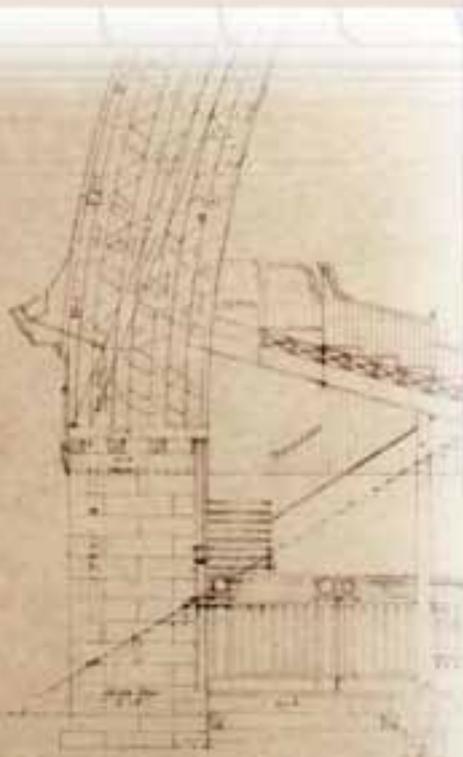
Seats were set up north of the adobe tabernacle to provide room for thousands more. The next year the seats were covered with a bowery.

Spring 1863

Construction began on "the Great Tabernacle."



Above: The trusses were framed and put together on the ground and temporarily pinned. When everything was properly fitted and marked, the timbers were taken apart and raised plank by plank and put into place over scaffolding erected for that purpose.





The completed Tabernacle, circa 1870.

A Spirit of Its Own

If you visit the Tabernacle, you will likely hear a tour guide explain its roof—how it spans 150 feet (46m) with no supports, how it consists of a latticework of timbers and plaster strengthened by horse and cow hair and occupies 10 feet (3m) of space between the ceiling and roof covering. You might also hear that it is an architectural masterpiece.

The Saints who built the Tabernacle had few resources, not even steel for the girders. All the building materials were locally acquired, including 1,500,000 board feet (457 km) of timber. Sacrifice was a less tangible raw material that aided in its construction. The Saints were not well off, so the Tabernacle was built using donations. For both the Salt Lake Temple and the Tabernacle, Latter-day Saint artisans from Europe produced hand-grained, hand-marbleized woodwork using methods that are no longer commonplace.

The many uses of the building, the people who built it, the very materials it is made of all contribute to the spirit of the Tabernacle.

October 1867

General conference was held for the first time in the Tabernacle.

1869-70

A balcony was built to provide additional seating in the Tabernacle.

July 4, 1873

The Tabernacle Choir performed inside the building for the first time.



Above: The Tabernacle during the summer of 1867. Right: The pews and interior balcony were finished in 1870. Note the star and word *Utah* on the organ pipes. Above right: The Tabernacle organ was draped in black for the August 1877 funeral of President Brigham Young. The garlands from the ceiling were still in place after the 30-year celebration of the pioneers' July 1847 entry into the valley.



“A building develops a personality of its own,” says President Hinckley. “The Spirit of the Lord has been in this structure. It is sacred unto us.”³

The Tabernacle Exhibit

What the tour guides at the Tabernacle don't tell you is how much the building has changed over its history. Though its structure remains the same, its appearance has changed markedly. You can see these changes and learn much more about the history of the Tabernacle in a current exhibit, which runs through January 2009, at the Museum of Church History and Art.

The most recent renovations to the Tabernacle are part of its ever-changing

character. It has been seismically updated, and access and seating have been improved, among other changes. “When all is said and done, it will be modern in its strength and capacity but old and beautiful and original and natural in its appearance,” President Hinckley promised at the start of the renovation.⁴

A History of Strength

Like the Tabernacle's history, the history of the Latter-day Saints is full of change and growth, of adapting to meet current and future needs. President Hinckley has said:

“In imagination I can see Brigham Young standing here and looking up at the men putting together the timbers, and saying,



BUILT IN THE WILDERNESS

“To me it is a miracle building. I think of the skill of those who designed it and know that there must have been great inspiration behind that skill. I think of faith as I reflect on the time and circumstance of its construction. It is truly a tabernacle, built in the wilderness from which the voice of the servants of the Lord should go forth to the world.”

President Gordon B. Hinckley, “Building Your Tabernacle,” *Ensign*, Nov. 1992, 51.

October 1875

Construction on the Tabernacle was completed, and it was dedicated in general conference.



Above: Detail showing the orientation of the wedges. The wedge, driven into the peg, expanded the peg to ensure a tight fit. The wedge was driven so that it expanded in the direction of the grain to avoid splitting the trusses at the end. Contrary to legend, some metal bolts were used in the construction of the Tabernacle.

July 15, 1929

The Tabernacle Choir's weekly radio program, *Music and the Spoken Word*, was broadcast from the Tabernacle for the first time.



Left: A celebration in the Tabernacle after 1884 featuring handcars and flags. Above left: Richard L. Evans speaks from the pulpit for *Music and the Spoken Word*, circa 1930.





The Tabernacle as it appeared circa 1940, with an oxidized tin roof.

‘Build it strong, boys. Build it strong!’

“Our bodies, . . . our minds, are the tabernacles of our spirits. He who is the Father of those spirits would have us build strength

and virtue into these personal tabernacles. Only in such strength is there safety and growth and happiness. If there is one great ringing message I take from the builders of this structure it is this—*Be strong!*”⁵

The Tabernacle is a building of great purpose and spirit, and, like the Saints who built it, it is strong. It has withstood the tests of time. ■

NOTES

1. Tabernacle renovation press briefing, Oct. 1, 2004, newsroom.lds.org.
2. “Good-bye to This Wonderful Old Tabernacle,” *Ensign*, Nov. 1999, 90.
3. “Good-bye to This Wonderful Old Tabernacle,” *Ensign*, Nov. 1999, 91.
4. Tabernacle renovation press briefing, Oct. 1, 2004, newsroom.lds.org.
5. “Building Your Tabernacle,” *Ensign*, Nov. 1992, 51.

Based on historical research by Richard Oman, curator for the Tabernacle exhibit at the Museum of Church History and Art.

1947

For the centennial of the arrival of the pioneers in the Salt Lake Valley, a new aluminum roof replaced the shingles of the Tabernacle.



Above: Workers atop the building completing construction of the roof on the west end of the Tabernacle. Above center: President David O. McKay at the pulpit with Elder Spencer W. Kimball in the background. Right: Exterior view of the Tabernacle dome and the spires of the Salt Lake Temple.

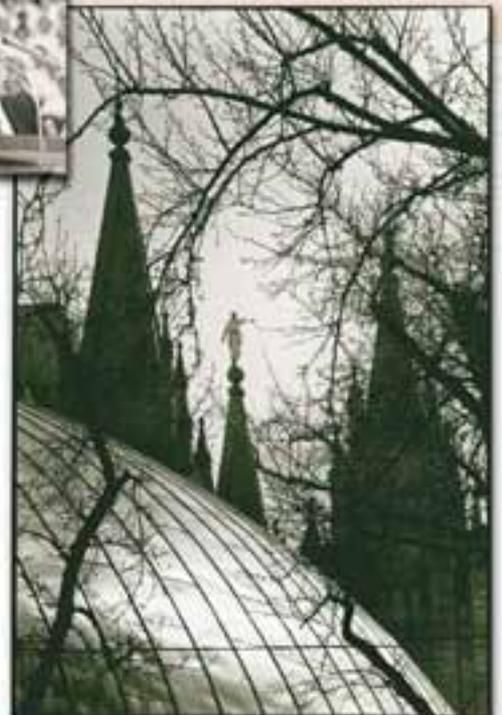
1970

The Tabernacle became a National Historic Landmark.



1971

The Tabernacle was named a National Historic Civil Engineering Landmark, an honor given to other structures like the Golden Gate Bridge and the Panama Canal.



The Tabernacle Organ

It has been run by a team of five men pumping bellows. It has been run by a water-wheel in the basement. And now it is run by electricity. No matter what its source of power, the Tabernacle organ has always been considered one of the greatest organs in the world.

Joseph Harris Ridges built the organ at the request of President Brigham Young. Timber for the wood pipes came from Pine Valley, 300 miles south of Salt Lake City. The metal pipes came from Boston, Massachusetts. Ridges's early organ looked much different than the present version. It was five times smaller and had only two keyboards.

Over its history, the organ has been added to and updated several times. It now has 11,623 pipes, 206 ranks of voices, and 5 keyboards. Daily recitals were given in the Tabernacle for nearly 100 years, until 2005, when the Tabernacle was closed for renovation. ■



Organ with 1915 extension (above) and without extensions in 1904 (right).



October 1999

General conference was held for the last time in the Tabernacle, which had a seating capacity of about 6,000. Conferences were moved to the Conference Center, which has a seating capacity of 21,000.

2005

The Tabernacle was closed for renovation.

April 2007

The Tabernacle reopened.



PHOTOGRAPH BY A. ANGLE



Left: Tabernacle interior at the 1978 general conference with the newly rebuilt rostrum area. Note the increased number of lights above the Tabernacle Choir. Center left: In 2006 new steel "sister" trusses were installed adjacent to the existing wood lattice trusses. This will preserve the historic arch while providing the level of safety desired for gravity and seismic loads. Above: An aerial view of the new aluminum roof being installed in 2006.

THEY LIVED What They Believed

BY ARIEL ARON TORAYA

I wasn't sure if true happiness was really attainable—until I met a group of young Latter-day Saints.

I was born into a Christian home with two loving parents. They were good people who taught me many virtues, including optimism, hard work, honesty, and kindness.

I grew up knowing there was a God but had little idea who He was. I knew He wanted me to be good, but I often fell prey to my weaknesses. Whenever I reflected on where my life was going, I had to admit I wasn't really happy about the results. I wasn't sure being truly happy was even possible.

Fellowshipping with the Saints

Then I moved to Utah, where I felt as if I were jumping back in time. I had come from a big city, and now I could see fields and cows from my kitchen window. Struggling to fit in with the people in my new area, I wondered why I had moved to such a quiet place. After a year or two I grew to love the beauty of the land, and

the stress of my previous nonstop life slipped from my shoulders. But inside I was still unfulfilled.

Then one of my neighbors, Daniel, began inviting me to Latter-day Saint single adult activities. I always declined, but he was persistent. Finally I felt I wasn't being a good friend in always turning him down, so I accepted his invitation to attend a dance, dinner, and campout.

I went with some trepidation, wondering how I would fit in with a large group of Latter-day Saints. I also feared they might bombard me with their ideas.

The young adults I met that night were very friendly. Not only were they fun; they were also true followers of their religion. There was no drinking, smoking, or drugs. Nor was there the contention, slandering, and coarse language I had often found in other social settings. Instead, I found singles enjoying each other's company in a spirit of love and friendship.

The following morning as Daniel and I were driving home from the campout, I felt impressed to ask him about



these wonderful people I had met. I asked if these people were representative of Latter-day Saints as a whole. He asked if I would like to see what other Latter-day Saints were like. I accepted.

A Different Lifestyle

That Sunday I attended sacrament meeting, Sunday School, and priesthood meeting with Daniel, and the friends I had made at the activity openly welcomed me. I had previously attended a few sacrament meetings but had never felt the spirit of it until that Sunday as I mingled with those young singles. Already in life I had seen so much of what the world had to offer young adults—drinking, drugs, coarse language and behavior, sexual impropriety, gambling, pornography, and other wicked practices. I had never seen and felt a testimony so moving as that of these singles, who were determined to live the standards of their faith.

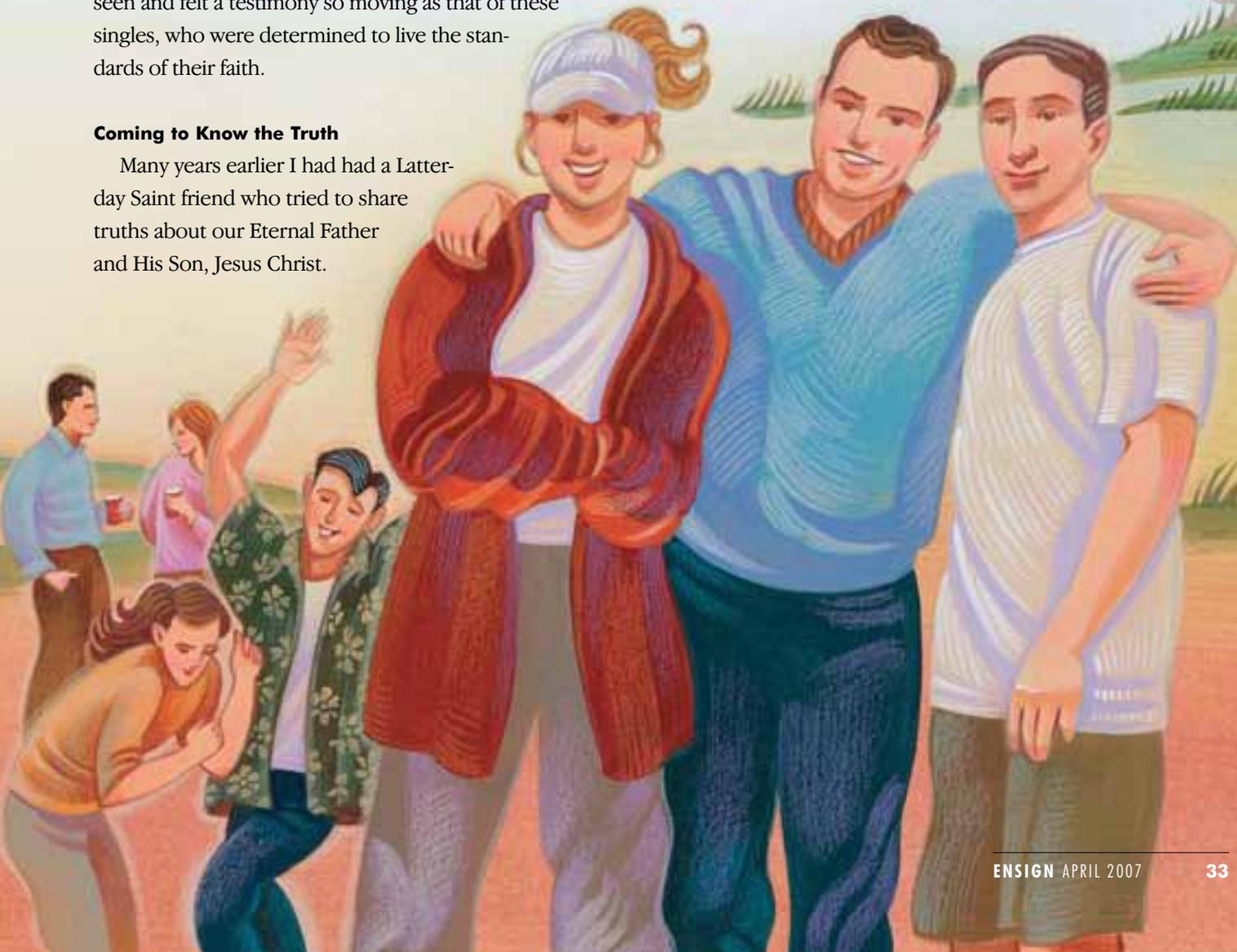
Coming to Know the Truth

Many years earlier I had had a Latter-day Saint friend who tried to share truths about our Eternal Father and His Son, Jesus Christ.

I remember how closed my heart was to the gospel then. I had doubted that anybody had the authority to speak to me for God.

Now, however, I read the Book of Mormon and prayed to know whether it was true. I placed hope and faith in my Eternal Father that He would fulfill His promise to answer my prayer. There was no angelic visitation, but my conversion was equally powerful. I cannot doubt the sure witness given by the Spirit of the Lord.

Many people feel as I once felt about the gospel. I know the key to my conversion was a testimony provided not by the words of the Lord alone but by those who had faith enough to live by those words. Their actions were a key to my conversion. ■



Three Messages to Young Adults



If you will put the things of God first, you will make good decisions. Nothing else counts if you do not qualify to return to live with Heavenly Father and His Son, Jesus Christ.

BY ELDER EARL C. TINGEY
Of the Presidency of the Seventy

My young adult friends, you live in a time of great promise. Never in the history of the world have there been so many opportunities for choice and success.

I have three messages for you as you make your way in the world: be an active member of The Church of Jesus Christ of Latter-day Saints, prepare today for life tomorrow, and be willing to accept the responsibilities of marriage.

Be Active in the Church

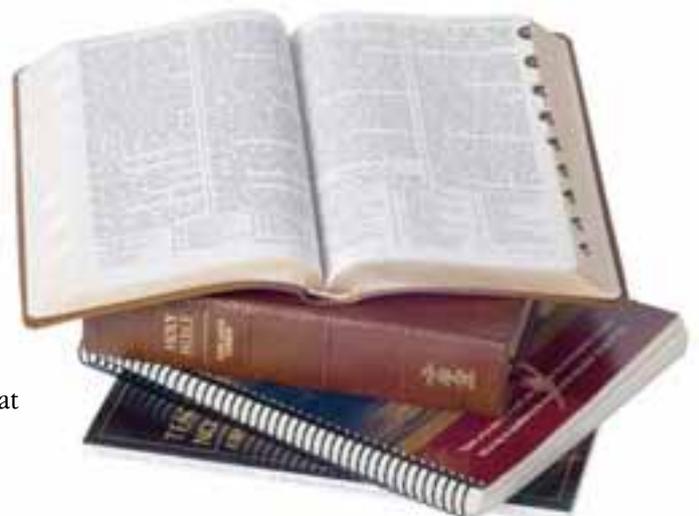
As you secure a quality education, commence employment, and look forward to marriage, you should always keep in mind your Church activity.

Young single adults are a highly mobile group. You change addresses and telephone numbers often. As Church leaders, we are saddened when we lose contact with you. When this occurs, we can't be in touch with you to invite you to accept a Church calling and to share in all the blessings of Church membership.

One of our greatest concerns is that

many of our young adults have not established themselves in a unit where they have a bishop and their bishop knows who they are. Every member of the Church should be known by and be accountable to a bishop or branch president. This relationship will provide you with an opportunity to participate in priesthood ordinances, have interviews, secure temple recommends when appropriate, and receive callings in the Church.

There should be a clear line to someone holding priesthood keys. If you have two bishops, you have no bishop. If your membership record is not in the ward where you attend and you are not in a position to accept





a calling, you may quickly find yourself becoming lost to your leaders.

A Church calling is one of the most wonderful blessings you can enjoy at your stage of life. You have so much to contribute to the ward or branch where you live. Your talents and skills are necessary to a growing Church. If you are a returned missionary, you can influence other members with your enthusiasm and your testimony. A calling is also important if you have not yet served a mission.

If you have not established yourself in a ward or branch and are not known by your bishop or branch president, will you accept my personal challenge to immediately correct that matter? Become accountable to your priesthood leaders. Sisters, get to know the members of the Relief Society in your area. Become involved in the Relief Society organization. Young men, be worthy to assume the increased responsibilities and enter into the sacred covenants that are part of progressing from the Aaronic Priesthood to the Melchizedek Priesthood. Establish yourself in your local elders quorum, and become an active participant.

If you are established in a ward or branch, I challenge you to think of friends or associates in the gospel who have become lost to their priesthood leaders. Encourage these friends to reestablish themselves in the gospel and to become participating members of the Church.



Every member of the Church should be known by and be accountable to a bishop or branch president. This relationship will provide you with opportunities to contribute to the ward or branch where you live.

Get a good education, and acquire the skills necessary to successfully obtain employment, rear a family, and be a contributing member of society.

Prepare Today for Life Tomorrow

The second message I bring you is to make wise decisions in preparation for your future.

I have associated with thousands of college-age students. I can honestly say that what you decide to do with respect to your education, employment, preparation for marriage, and Church activity at this time of your life will set the pattern for your future.

If you will put the things of God first, you will make good decisions. It is so easy to make a decision that seems attractive at the time but that, in the aggregate, will lead you away from the kingdom of God. Nothing else in eternity counts if you do not qualify today to return to live with Heavenly Father and His Son, Jesus Christ.

In the scriptures we find several statements that may be of help to you. Jesus Christ said, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

On another occasion He said, “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it” (Matthew 10:39). Do you understand that losing your life in the service of others allows you to find your true identity as a child of God? The alternative—being self-centered and not serving God or others—results in losing your life in an eternal sense.

As you prepare for your future, your service and association in the environment of the Church are most important.

Secure a Good Education

We encourage you to get a good education and to acquire the skills

necessary to successfully obtain employment, rear a family, and be a contributing member of society.

Education and vocational training can be expensive. Learn how to save money and wisely use what funds are available to you. This will help minimize the debt you may have when you complete your education.

If you are securing an education while married, it will require that you and your spouse exercise good decision-making skills as you sacrifice to care for your family. You will need to ensure that the needs of your family, your employment, and your education are not jeopardized.

Single or married, those of you who are employed should develop a good work ethic. Be productive; magnify your employment skills. Be loyal to your employer. Seek opportunities for advancement and for additional responsibility. Pay your tithes and offerings. Save some of your income, and develop the habit of thrift and self-reliance.

Know the True Value of Money

One of the great challenges at this stage of your life is to know how to make decisions with respect to spending money.

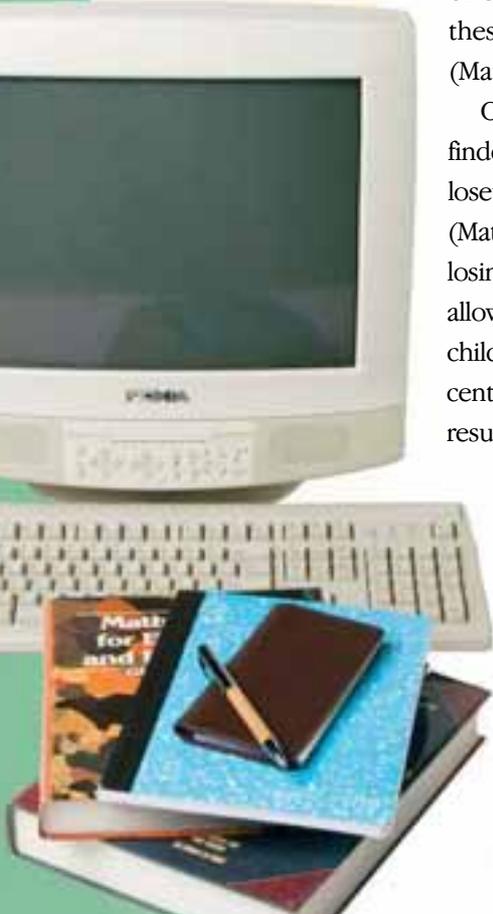
President Brigham Young taught: “If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage.”¹¹

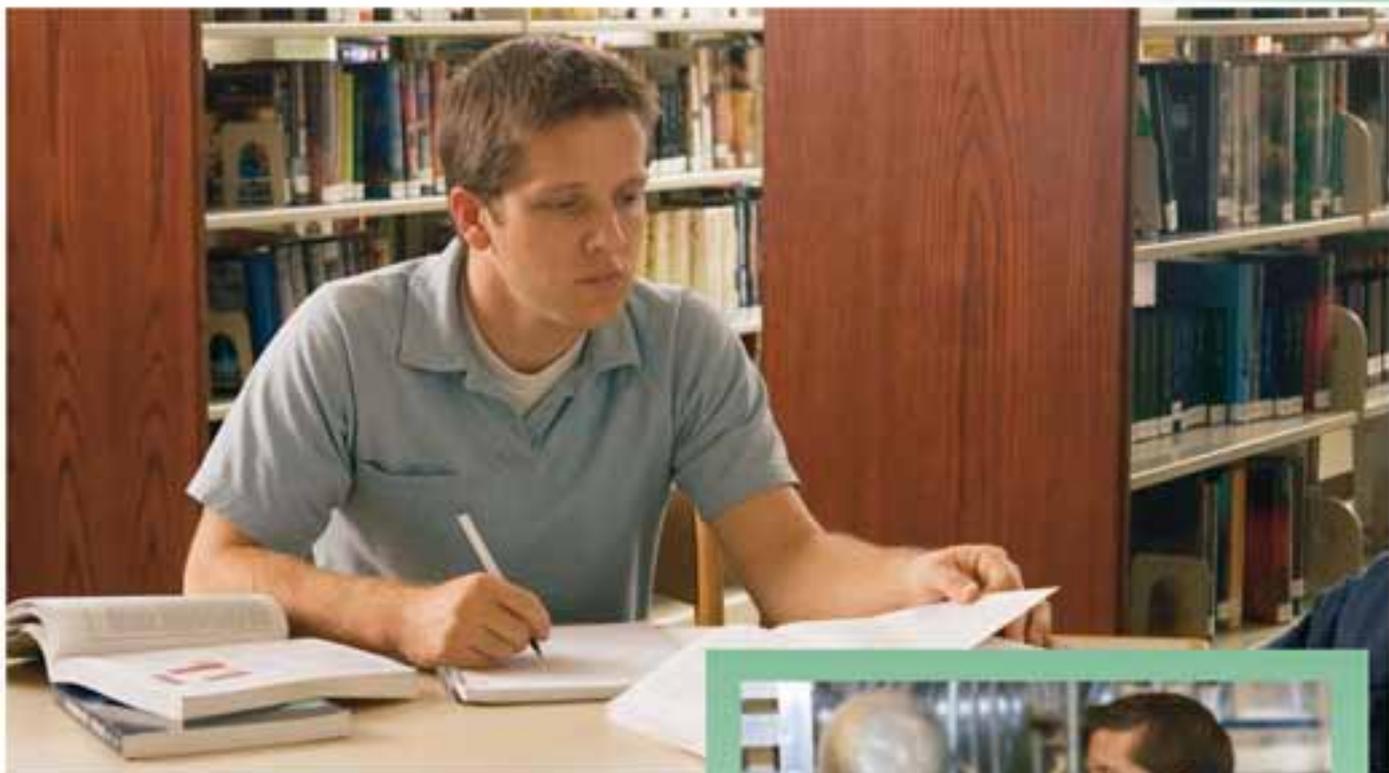
So many enticing and interesting products are available in our society. They provide pleasure and relaxation. They are intriguing, and they seem necessary.

Yet the Savior said:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

“But lay up for yourselves treasures in





heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

“For where your treasure is, there will your heart be also” (Matthew 6:19–21).

Be careful that you do not unwisely surround yourself with physical, temporal playthings that may not be necessary at this stage of your life. Do not feel that you must immediately provide for yourself what your parents had when you left their home. In most cases it took your parents decades to acquire the conveniences of a modern home, and it is simply not practical to seek to acquire them now as you begin your new family home.

I can personally testify that some of the sweetest memories my wife and I have are of when our growing family was living in a small apartment as I was completing law school. We had few of life’s luxuries. But we didn’t know we were poor because we had each other and the blessings of the gospel. These blessings completely overshadowed our lack of physical possessions.

Be Willing to Accept the Responsibilities of Marriage

The third message I would like to discuss with you—and it connects with the previous two messages—is to be willing to accept the responsibilities of marriage.

The Brethren of the Church have a deep and abiding



concern that our young single adults know the doctrine of the Church on marriage. The doctrine of the Church with respect to the eternal family is clear. Let me quote from the Doctrine and Covenants:

“Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

“Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory” (D&C 132:15–16).

In simple, plain language, marriage for time and all eternity is essential for exaltation.



Challenges That May Delay Marriage

With this scripture in mind, let me mention some of the factors that may delay marriage.

1. To some, there may seem to be less encouragement for returned missionaries to get married. If that is your understanding, it is a false assumption. All returned missionaries should be encouraged when they return home to remain active in the Church, secure an education, acquire employment skills, and move in the direction of finding an eternal companion.

2. Some young men feel they cannot meet the expectations of some young women. The phrase “high maintenance” is often used to describe those who give the impression they need more than the other can provide. Proper communication can address that uncertainty.

3. An emphasis on education or career may put marriage in a lesser role. Marriage, education, and career can go together. A career without family, where family is possible, is a tragedy.

4. Do not let your life be simply an existence that is fun or selfish. Life is more than an amusement park. Do not be hooked on obtaining possessions. Accept responsibility.

5. A negative perception of marriage as the result of media reports or the experiences of family or friends may deter one from marriage. Some say, “Why get married when there are so many divorces?” The existence of divorce does not mean you cannot have a happy and successful marriage. Don’t let the actions of others make your decisions. Determine that your marriage will not be a failure.

6. Some put off marriage for financial reasons. Postponing marriage until money is sufficient to sustain a stylish living is not wise. So much of life together—struggling, adjusting, and learning to cope with life’s challenges—is lost when that happens.

These and many other concerns may delay marriage. It is not my intent to answer each of these objections to your personal satisfaction. I simply declare the doctrine of the Church with respect to marriage, and I encourage you to have the faith sufficient to move forward in this most important decision of your life.

Fear

If I could choose one word that best describes most of the reasons for delaying marriage, it would be *fear*—fear of the future, fear of failure, and so on. It is not unusual to have fear. Fear can be overcome by preparation and faith.

When the Apostles of old feared that a great storm would sink their ship, Christ “arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

“And he said unto them, Why are ye so fearful? how is it that ye have no faith?” (Mark 4:39–40).

The Apostle Paul taught, “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7).

I can honestly say that in my generation, when the opportunity to marry the right person came, the challenges of continuing one’s education became secondary to the all-important decision to marry the right person. Many of you young adults have already made that decision and are moving forward with your lives, even though you do not have all the conveniences you might otherwise have. But you are moving forward in accordance with an

eternal plan and under a divine pattern that this Church offers all members.

Family

Some time ago, Sister Tingey and I, who have 4 children and now 21 grandchildren, had a “granddaughter sleepover.” Five of our granddaughters, ages 6 to 14, came to our home. In addition to being cousins, they are the closest of friends.

We ate a wonderful meal prepared by Sister Tingey. Then the granddaughters did some crafts, also prepared by Sister Tingey. Afterward we played their favorite games, and then they presented a little talent show for Grandma and Grandpa. In the course of the talent show, they sang several favorite Primary songs adapted to grandparents, including the following:

*I'm so glad when [Grandpa] comes home,
Glad as I can be;
Clap my hands and shout for joy,
Then climb upon his knee,
Put my arms around his neck,
Hug him tight like this,
Pat his cheeks, then give him what?
A great big kiss.²*

Five granddaughters were on my lap as they sang this song, arms around my neck, patting my cheeks and giving me great big kisses.

This is what it's all about. This is family. This is the gospel. This completely overshadows all physical possessions and things that cost money.

Unless you understand what your future can hold with respect to family, it will be difficult for you to make wise decisions affecting your future. Family is everything. It overshadows all other relationships and decisions.

Not All Will Marry

Now, I know that not all who wish to marry will do so in this life. The Lord's plan provides for that.

The wonderful story of Ruth in the Old Testament is a story of a woman who lost her husband and then chose not to pursue only her own individual goals. Ruth was single, but she remained devoted to family and to God.

When her mother-in-law, Naomi, encouraged her to move forward with her life, Ruth uttered a great faith-promoting statement: “Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth 1:16).

As you will remember, later in life Ruth met Boaz, and they were married and became a link in the chain of the ancestry of Jesus Christ. All the blessings promised to faithful followers of the Lord were hers.

The family is the heart and soul of the gospel. Through the family we progress into the eternities. An eternal marriage and family are worth any struggles.

Please ponder these thoughts I have shared with you. Pray about them. Know that your Heavenly Father will bless you and will help you replace fear with faith if you call upon Him.

I humbly bear my witness and testimony that being active in the Church, preparing well for your future, and being sealed to a spouse for time and all eternity can help you discover the joy that is the promise of the gospel of Jesus Christ. ■

From a Church Educational System fireside address given at the Ogden Utah Institute of Religion on May 2, 2004.

NOTES

1. *Teachings of Presidents of the Church: Brigham Young* (1997), 229.
2. “Daddy’s Homecoming,” *Children’s Songbook*, 210.

Family overshadows all other relationships and decisions. Unless you understand what your future can hold with respect to family, it will be difficult to make wise decisions. An eternal marriage and family are worth any struggles.

SEALED ON EARTH, SEALED IN HEAVEN

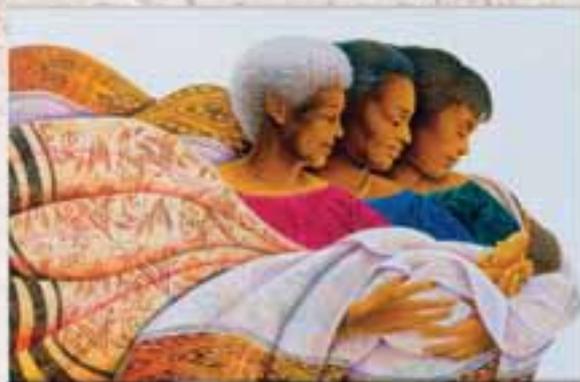
On April 3, 1836, in the newly dedicated temple in Kirtland, Ohio, the Lord Jehovah appeared to the Prophet Joseph Smith and Oliver Cowdery. Then Moses, Elias, and Elijah each appeared and committed the keys of vital and eternal works to earthly leaders once more.

Elijah's appearance was in fulfillment of the prophecy made in Malachi 4:5–6:

“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.”

The keys and power of the priesthood Elijah restored on that day in the Kirtland Temple are described in Doctrine and Covenants 132:46: “And



Circle of Life, by Keith Mallett, of California. Infant daughter, mother, grandmother, and great-grandmother make up four generations of this “circle of life.”

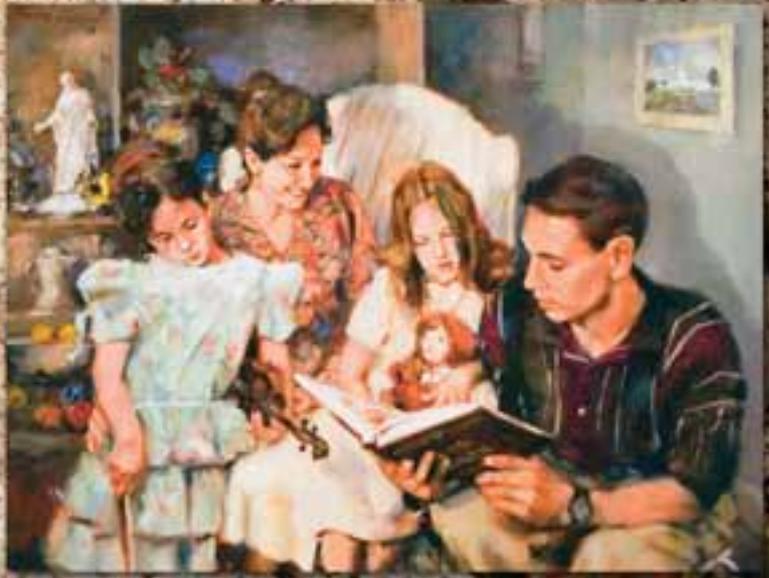
verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens.”

These sealing ordinances, which bind families together for eternity, can be performed only in holy temples by those having the proper priesthood authority.

The art on these pages celebrates the joy of family history work and temple ordinances that seal generations of families together eternally.

Right: Mountain of the Lord's House, by Don Busath, of Utah. This artistic treatment of the photograph of the Salt Lake Temple captures the temple's grandeur as a holy place where sacred ordinances are performed, including the sealing of families for “time and all eternity.”

Right: *A Family Home Evening*, by Bruce Clovis Smith, of Missouri. The love and family unity Latter-day Saints seek through the sealing ordinances of the temple begin in a Christ-centered home.





Left: *Genealogy*, by Theodore Gorke, of South Carolina. "Let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance" (D&C 128:24).

Right: *Tree of Life*, by Ada Redd Rigby, of Utah. This intricate cut-paper picture captures the beauty and joy that can come to families as they reach back through their family tree and seal generations of families together.

Far right: *Genealogy*, by Randi Helen Austenaa, of Norway. This woven fabric tapestry symbolically combines family history, represented by the pedigree chart, and temple work together. This work won a Purchase Award in the Seventh International Art Competition sponsored by the Museum of Church History and Art.

Right: *Think Temple, Think Family!* by Richard H. Olagunju, of Nigeria. This carved wood relief sculpture shows an African family going to the temple.





Branching Out on

BY GEORGE D. DURRANT

Feel like you are at a dead end searching your family tree? Then give descendanty research a try.

I remember, as a grandfather, having a picture taken of our family. Like other grandparents, I did not want a single descendant left out. What a task it was to arrange everyone's schedule so we could all be in the same place at the same time. But it was worth it.

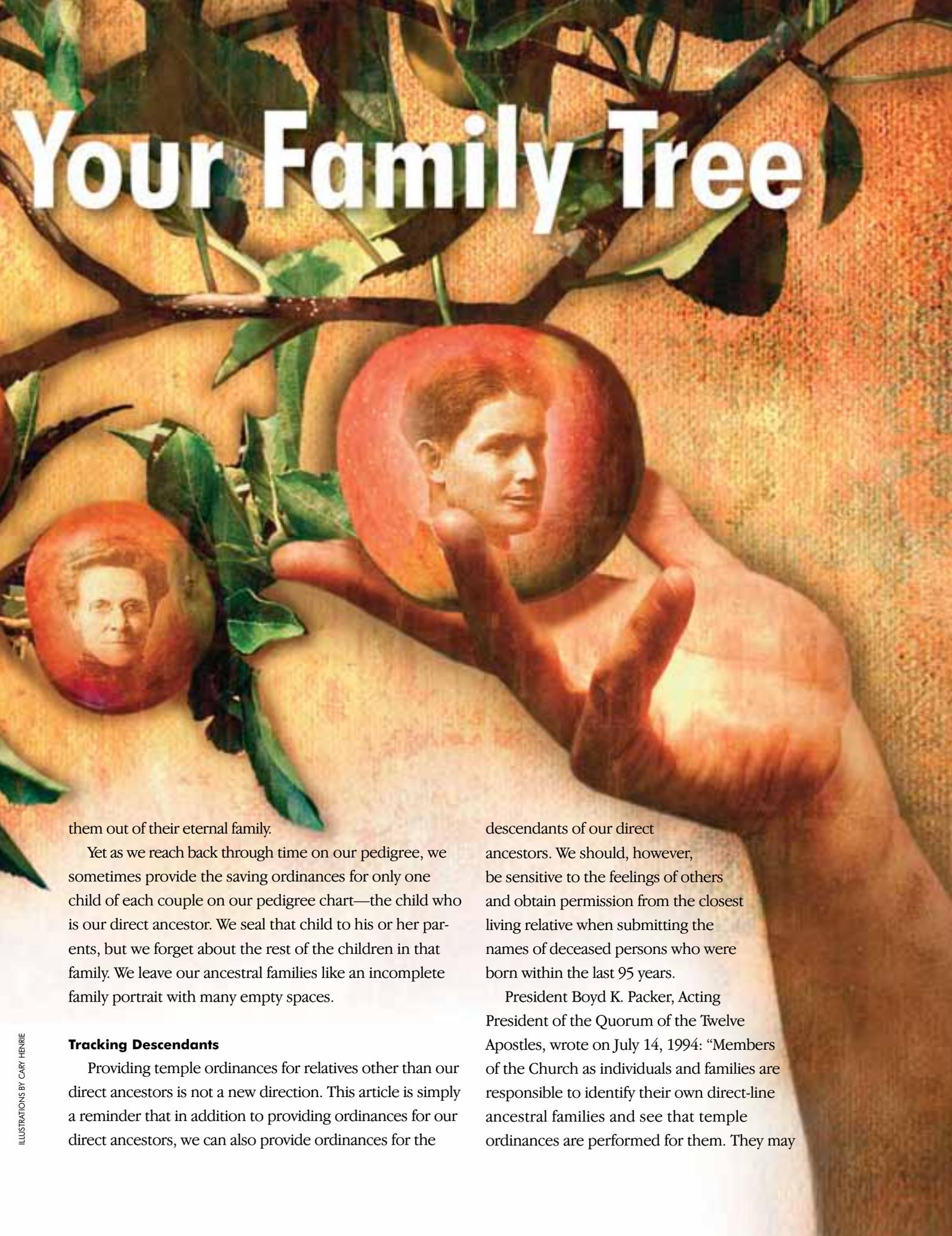
I think that is how most families feel. Grandparents love their children and grandchildren. They want to spend eternity with them. So why wouldn't our ancestors feel

the same way about their posterity?

I think they would.

As Latter-day Saints, we have the priesthood power to provide temple ordinances that can seal families together forever. So just as my grandparents didn't want to leave even one of their children or grandchildren out of the family portrait, they wouldn't want to leave even one of

Your Family Tree



them out of their eternal family.

Yet as we reach back through time on our pedigree, we sometimes provide the saving ordinances for only one child of each couple on our pedigree chart—the child who is our direct ancestor. We seal that child to his or her parents, but we forget about the rest of the children in that family. We leave our ancestral families like an incomplete family portrait with many empty spaces.

Tracking Descendants

Providing temple ordinances for relatives other than our direct ancestors is not a new direction. This article is simply a reminder that in addition to providing ordinances for our direct ancestors, we can also provide ordinances for the

descendants of our direct ancestors. We should, however, be sensitive to the feelings of others and obtain permission from the closest living relative when submitting the names of deceased persons who were born within the last 95 years.

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, wrote on July 14, 1994: “Members of the Church as individuals and families are responsible to identify their own direct-line ancestral families and see that temple ordinances are performed for them. They may

PICKING THE LOW-HANGING FRUIT

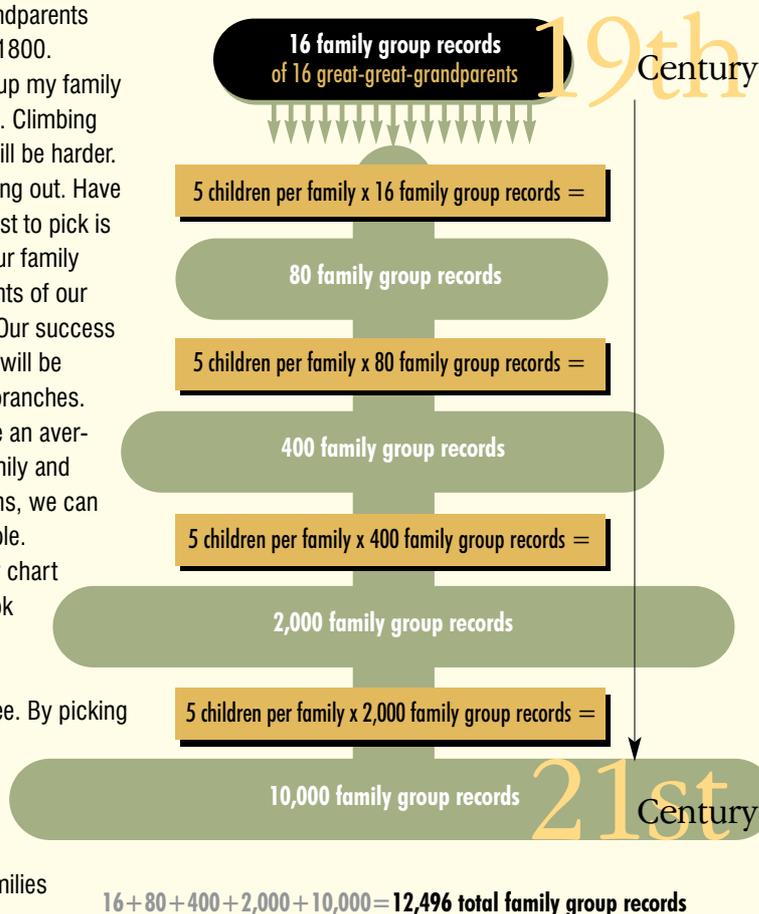
BY SAM LOWER

My great-great-grandparents were born about 1800. Climbing that far up my family tree was fairly easy for me. Climbing higher up the family tree will be harder. So I thought about branching out. Have you? The fruit that is easiest to pick is in the lower branches of our family tree, among the descendants of our great-great grandparents. Our success rate in the lower branches will be greater than in the higher branches.

For example, if we have an average of five children per family and come down five generations, we can expect to find 12,496 people.

Printing a descendency chart will show you where to look for family members on the lower, more accessible branches of your family tree. By picking the low-hanging fruit, we will be able to identify more family members, provide temple ordinances for them, and seal their families together for eternity.

Sample Descendency of Our 16 Great-Great-Grandparents



also do family history research and temple work for their deceased relatives who are collaterally related (not their direct lines).”¹

A Few Simple Steps

So how do you get started if you want to provide ordinances for an entire ancestral family?

1. Choose a name from your pedigree chart. You may want to begin by choosing someone from within the first five generations. (See “Picking the Low-Hanging Fruit,” by Sam Lower, above.) For example: John Hall.

2. Create a family group record for that ancestor. For example: John Hall with his wife, Jane, and their children, Elizabeth, William, and Sarah.

3. Then create a family group record for each child of that ancestor. For example: Elizabeth, with her husband and their children; William, with his wife and their children; and Sarah, with her husband and their children.

4. Now you have a descendency that includes a set of grandparents (John and Jane Hall) with their children (Elizabeth, William, and Sarah) and grandchildren (the children of Elizabeth, William, and Sarah).

5. As you search the records where your ancestor lived, gather any information you find on the entire ancestral family. With the technology available today, you will be able to search more effectively than ever before.

6. Broaden your search to other areas where family members lived, if needed.

7. Provide temple ordinances for individuals as they are uniquely identified.

8. You can repeat this pattern by choosing another name on your pedigree chart.

Blessings and Clues

So why would anyone want to do family history for an ancestral family?

1. Some people feel that their family history has all been done. By choosing an ancestor on our pedigree chart and identifying the ancestor’s children and grandchildren, we will have the opportunity to experience the joy of doing family history work and providing temple ordinances for more of our own family members.

2. Records become scarcer as we research ancestors who lived in the seventeenth and eighteenth centuries.

When we do research in the nineteenth and twentieth centuries, we have more records available and, as a result, have more opportunity for success.

3. Since the families of the children and grandchildren often lived in the same area as grandparents, we can find the needed information with little extra work. This is an efficient use of research time.

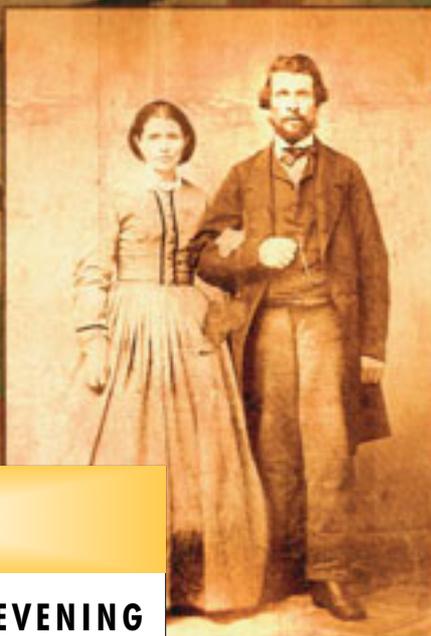
4. Clues to ancestors are found in the records of their descendants. When you gather records of the descendants of an ancestor, you will have a better chance of finding clues of that ancestor than if you just search the records of one child or grandchild.

5. Meeting living cousins can be a blessing. All of you will learn more family stories and discover other family photos. You may also find out more about your common ancestors.

Rejoicing in Posterity

Attending the temple and doing vicarious work for a person who never had these temple ordinances in life is spiritually satisfying, but when we do this work for our own family members, the satisfaction is magnified. By seeking the descendants of a direct line ancestor, all of whom have a kinship relationship to us, our time spent in doing their temple work will have deeper meaning in our lives.

Perhaps you have already been



HELPS FOR HOME EVENING

Most *Ensign* articles can be used for family home evening discussions, personal reflection, or teaching the gospel in a variety of settings.

1. Cut several long strips of paper, and write on each strip the name of a person from your immediate or extended family. Join the strips as if they were links in a chain. Read the section “Rejoicing in Posterity.” Explain that if one link is missing, the chain is incomplete. Testify of the blessings that come from uniting families through priesthood covenants.

2. See who in the family can name the most relatives. Use pictures if possible. Review the “Simple Steps” on getting started in family history. Assign family members one ancestor each for whom they can create a family group record. Complete the temple work, if needed.

3. Create a game by hanging fruit at different heights, including some that are too high to reach. Have family members try to pick the fruit. At what height is the fruit easiest to pick? Read “Picking the Low-Hanging Fruit,” and discuss how family history research can produce great success when we identify family members who lived within the last 150 years.

approaching your family history in this broader way. If so, you already know the joy of seeing things through the eyes of your ancestors. You recognize that they would want to have their children and grandchildren with them eternally, just as we do. You may have even broadened your research to include great-grandchildren and beyond. The more of the members of an ancestral family for whom you are able to do temple work, the greater the joy and rejoicing your ancestors will be able to have in their posterity. ■

NOTE

1. Letter to General Authorities; Regional Representatives [now Area Authorities]; Temple Presidents; Stake, Mission, and District Presidents; Bishops; and Branch Presidents.

Sunbeam Smiles



BY CONSTANCE PALMER LEWIS

When our ward Primary had a service activity, I wasn't sure how three-year-old Sunbeams could help.

My husband and I were blessed with a baby girl when we were in our forties and had thought that our family was complete. Many times as I dealt with the daily pressures of life with several teenagers and one little girl, I realized that her presence calmed me and helped me remember the important things in life.

When Mary-Celeste started Primary, I was called to teach her Sunbeam class. I had very little experience teaching Primary and felt unsure of myself, but I decided to give it my best effort. Looking into the children's open, smiling faces each week, I grew to love each of them and to cherish the time I spent with them. One of the first lessons in the Primary manual taught the children that they can help others be happy by being

cheerful—smiling their Sunbeam smiles. Looking at eight wonderful Sunbeam smiles every Sunday truly did brighten my day.

After several months, our ward Primary had a service activity. I was asked to think of something that my class could do to be of service. I wasn't at all sure what little Sunbeams could do to give service. The Primary president had suggested baking some cookies and taking them to someone in our ward. I thought that might be nice, but I didn't think that it would hold the children's attention throughout the activity. It seemed too complicated to bake cookies as part of the activity, but if I baked cookies myself beforehand, then the children wouldn't really be providing service.

I began thinking of what little children can actually do to serve others. Then I thought of their Sunbeam smiles. On the day of the activity, I brought paper plates, yarn, and bright washable markers for each child. I asked them to draw a picture of themselves with their very best Sunbeam smile. I fastened yarn to the plates so they each could wear their own picture as a necklace. With the help of a member of the



Primary presidency and a couple of my own teenagers, we took the children to a nearby hospital to visit an elderly sister from our ward. I had checked with her and with her nurses beforehand to make sure the visit would be all right.

As we entered Sister Fisher's hospital room, the children smiled their very brightest Sunbeam smiles. We greeted her and sang:

*If you chance to meet a frown,
Do not let it stay.*

*Quickly turn it upside down
And smile that frown away.*

No one likes a frowning face.

Change it for a smile.

Make the world a better place

By smiling all the while.

("Smiles," *Children's Songbook*, 267)

CHOOSE HAPPINESS



"The most fundamental of all human searches is for happiness. . . . Smiling brings a glow to our countenances that radiates to others.

Being friendly to our neighbors, to people at school, at church, or at work is a great way to show the Lord that we want to keep the covenant we made at baptism 'to bear one another's burdens, that they may be light' (Mosiah 18:8). I recommend friendliness because so many people are shy or lonely and need a kind word or smile. Lifting others expands our inner selves. It is also the way of the Master."

President James E. Faust, Second Counselor in the First Presidency, "Who Do You Think You Are?" *Ensign*, Mar. 2001, 6.

The children explained that they had brought their Sunbeam smiles to help her be happy. Then, to help Sister Fisher remember their smiles, they each gave her the paper plate with their brightly colored smiling picture on it. Sister Fisher was delighted! A nurse helped us hang each smiling paper-plate face on the wall of her hospital room.

On the way back to the church, the children talked about what they had done. I believe they realized what it means to serve others. And I realized how much my own life was blessed by having our little daughter and her cheerful Sunbeam smile. ■



Quiet Stirrings of the Heart



BY BISHOP H. DAVID BURTON
Presiding Bishop

As Latter-day Saints we know that we come to earth to obtain a physical body, to gain experience, and to prove ourselves. Some people have a short mortal experience, and some have a long experience; some have an experience full of trials, and some seem to be on easy street for much of their lives. But when we have faith in the Lord Jesus Christ and in our Heavenly Father's plan of happiness, we are better able to put our experiences in perspective, to grow from our trials, and to have joy.

This simple faith that helps sustain us is developed over a lifetime. I have experienced this cumulative process in my own life.

One experience that was instrumental in this faith-building process happened when I was a teenager. During one summer I worked as a "night waterman" on a golf course. Each night after play on the golf course had concluded, I would water the grounds, resetting the hoses every hour.

Late one evening while I was alone on the golf course, I heard gunshots ring out from a little grocery store across the street. A couple of men quickly exited the store. I jumped the

fence and ran into the building, where I saw that the proprietor had been shot and probably robbed.

I held the man in my arms as he took his last breath. I didn't know at the time that he was dying. The police and paramedics quickly arrived and assumed the man's care.

This experience was a turning point for me. It led me to ponder some of life's deep questions. I later found out that the perpetrators of the crime were young men with whom I had attended school, and I thought about them and about the choices they had made. I thought about my own choices and about the direction I wanted to take in life. I thought about how precious and tenuous life is and about how important it is to have faith.

The Savior's declaration became more profound to me: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). How grateful I was for my knowledge that life doesn't end when we finish our mortal journey.

An Encounter with a Prophet

Another experience that strengthened my faith occurred some years earlier, when my father was the bishop of our ward. One night

The simple faith that helps sustain us is developed over a lifetime. I have experienced this cumulative process in my own life.



I was involved in a street football game. My father had to make some visits, and he called me to leave the game and accompany him. I left my friends and changed my clothes, and off we went.

Our last visit that night was at the home of a young woman who was afflicted with cancer. As my father and I visited with the family, a car pulled up in front of the house, and out stepped President David O. McKay (1873–1970), totally unannounced. I had seen pictures of him but had never come close to shaking the hand of a President of the Church.

After President McKay spoke briefly with the family, he gave the young woman a blessing. It was a magnificent blessing. Afterward he and

my father continued to visit with the family. I thought about that street football game and wondered if my friends were still playing. In my impatience I went outside and sat on the front porch to wait for my father.

After a few minutes President McKay came outside and sat down on the top step. He chatted with me for a few minutes. He asked how old I was and all the other usual questions one would ask a young person. And then he told me a story.

When he was about my age, he said, he and his brothers always wanted to go to general conference. It seemed to him that every time the family made those plans, something would happen to prevent the trip. But on one

I held the man in my arms as he took his last breath. This experience was a turning point for me. I thought about how precious and tenuous life is and how important it is to have faith.



President McKay came outside, sat down on the top step, and chatted with me for a few minutes. All these years later I still remember how strongly I felt the Spirit and the power of his prophetic calling.

occasion they were able to come to Salt Lake City and enjoy attending conference.

During one session, he said, his father introduced him to President John Taylor (1808–87). President McKay told me, “I sat with President Taylor in the Tabernacle for a few minutes just like I’m sitting with you on the top stair of this porch.” He said President Taylor took off his coat, rolled up his shirtsleeve, and showed the evidence of the wounds he had sustained while he was with the Prophet Joseph Smith in Carthage Jail.

That was an impressive moment for me. All these years later I still remember how strongly I felt the Spirit and the power of President McKay’s prophetic calling.

Should I Serve a Mission?

Yet another experience that built my faith occurred when I was nearing my 19th birthday

and the decision whether to serve a mission was looming. In those days young men were called at age 20. I didn’t know whether I wanted to go, and my mother was concerned. One evening I came home and happened to overhear my parents talking about me. I remember my father saying to my mother, “Blanche, don’t worry about that boy; he’ll make the right decision.”

My parents never knew I overheard them. But their conversation made me think a lot about a mission and what a mission does to build faith. I was grateful my father had confidence that I would serve a mission. I did decide to go, and it was a marvelous faith-building experience.

A Lifetime of Vigilance

I have had many other experiences that have strengthened my faith. Some have been dramatic. But I have found that most often faith comes through the quiet stirrings of the heart as the Spirit speaks to our spirit. Even a simple thing like taking the sacrament each Sunday is a faith-building experience for me. Attending the temple builds my faith. Participating in the Church and in my callings builds my faith. All these experiences continue to sustain me.

Developing faith requires a lifetime of vigilance. I believe the Lord’s promise when He said, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Luke 11:9–10).

I know that as we seek to build our faith, the Lord will pour out His blessings upon us. ■

Become an Instrument in the Hands of God by Caring for the Poor and Needy



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

What Does the Lord Say about Caring for the Poor and Needy?

Elder Russell M. Nelson of the Quorum of the Twelve Apostles: “Our Heavenly Father is concerned for [the poor and needy]. They are all his children. . . . The poor—especially widows, orphans, and strangers—have long been the concern of God and the godly. . . . To those who cared for the poor, blessings were promised” (“In the Lord’s Own Way,” *Ensign*, May 1986, 25).

Matthew 25:37–40: “Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?”

“When saw we thee a stranger, and took thee in? or naked, and clothed thee?”

“Or when saw we thee sick, or in prison, and came unto thee?”

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one

of the least of these my brethren, ye have done it unto me.”

How Can I Be an Instrument to Care for Others?

Mosiah 4:26: “Ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally.”

Elder Henry B. Eyring of the Quorum of the Twelve Apostles: “I will never again see home teaching or visiting teaching as only programs.

. . . Such work is an opportunity, not a burden. . . . Every member has made a covenant to do works of kindness as the Savior would do. So any call to bear witness and to care for others is not a request for extra service; it is a blessing designed by a loving Heavenly Father and His Son, Jesus Christ. . . . Each is a chance to prove what blessings flow from being a

covenant people, and each is an opportunity for which you agreed to be accountable” (“Witnesses for God,” *Ensign*, Nov. 1996, 31).

Bishop H. David Burton, Presiding Bishop: “The Prophet Joseph Smith taught that it is our responsibility ‘to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or in any other, or in no church at all, wherever he finds them’ (*Times and Seasons*, 15 Mar. 1842, 732). May we be generous with our time and liberal in our contributions for the care of those who suffer” (“Go, and Do Thou Likewise,” *Ensign*, May 1997, 77).

Bonnie D. Parkin, Relief Society general president: “The Lord’s Storehouse—where ‘there is enough and to spare’—is [symbolically] what the Lord has placed in each of us (D&C 104:17). It is one woman making a difference for another. It is one sister offering to listen or talk with a sister who may be lonely. It is a sister developing a close friendship with the sister she visit teaches. It is you and me with our strengths, our skills, and our talents blessing the life of another” (“Welfare, the Crowning Principle of a Christian Life,” *BYU Women’s Conference*, May 1, 2003, 3). ■



The Letter I



Didn't Receive

NAME WITHHELD

My roommate's unspoken comfort helped me feel I was not carrying my burden alone.

During my freshman year at Brigham Young University, the Relief Society leaders of my singles ward decided to organize a special fireside celebrating the relationship between mothers and daughters.

At the end of the beautiful program, one of the organizers announced that they had privately contacted our mothers and asked each mother to write her daughter a letter. One by one, each young woman received a letter. Tender feelings rose to the surface, and I could hear sniffles throughout the room as the Relief Society sisters read their mothers' words. As the stack of letters yet to be handed out grew smaller, I developed a knot in the pit of my stomach. I wondered if the program organizers had been able to contact my mother, who for the past several years had lived an unstable lifestyle. At times *I* didn't even know where she was, and my efforts to contact her were often unfruitful.

After the last letter was handed out, I sat empty-handed. Then, almost apologetically, someone handed me an envelope with the bishop's handwriting on it. Although I appreciated the kind words in his letter and have kept the letter to this day, it is hard to describe the intensity of painful emotions that swept over me like a wildfire. Embarrassment, humiliation, anger at my mother's choices and the pain they had caused me, and a feeling of rejection all seared my heart. While tearful women shared unspoken, tender moments with their mothers, I felt as if I were at a feast but not allowed to eat.

I struggled to control my emotions as I stood and found the nearest exit. I increased my pace and walked as quickly as I could to my dorm, not wanting my emotions to spill out in public. Tears still trickled out, despite my efforts to hold them in.

I reached my dorm room and broke down in sobs. My heart wrenched with the pain of being the only woman in the ward whose mother hadn't written. As I sat there drowning in my pain, a sympathetic figure quietly came in and wrapped her arms around me. My roommate, Brenda, held me close and cried with me.

A visit from an angel would not have been sweeter. I still felt the pain, but I no longer felt I carried it alone. That simple yet divine act gave me insight into what it means to mourn with those who mourn and comfort those who stand in need of comfort (see Mosiah 18:9).

Since that time I often ponder the occasion when Jesus came to see Lazarus four days after Lazarus's death. Even though Jesus knew that Lazarus would soon be raised from the dead, He felt compassion for the sorrow of others and wept (see John 11:32-35).

Although I am far from perfect at putting this principle into action, I have learned that the greatest gift we can give someone who is suffering isn't advice about how things will get better, how we should be grateful it isn't worse, or how we need to have faith. Sometimes the things we say in our efforts to help actually come across as judgmental or trivialize the depth of sorrow the person is experiencing. The greatest gift I ever received in a time of pain came in the form of a sweet roommate who shared the pain with me, dividing it up between the two of us so it would be easier for me to carry. ■

The Extraordinary Life of



Parley P. Pratt

BY MATTHEW J. GROW

“I have lain months in gloomy dungeons, and been loaded with chains. I have been visited there by visions of Angels and Spirits, and been delivered by miracles.”



The extraordinary life of Parley P. Pratt began two centuries ago this month. In 1853, a boyhood friend requested from Parley, then age

46, a “history of [his] life.” Parley responded that a full account “would overload the mail” and would seem “far more strange . . . than the thousand volumes of modern fiction.”

Nevertheless, Parley obliged his friend, explaining that devotion to the gospel of Jesus Christ had taken him far from his youthful home in New York. He had “crossed the Atlantic six times” on missions to England, explored the western United States, visited gold rush California, and eaten “figs fresh from the trees” in Chile. As a minister of Christ, Parley had “been honored and received as an Apostle, and scorned as a Devil.” Indeed, his beliefs had entangled him in a wide range of difficulties: “I have lain months in gloomy dungeons, and been loaded with chains. I have been visited there by visions of Angels and Spirits, and been delivered by miracles.” During his life, he said he had been a farmer, a servant, a fisher, a digger, a preacher, an author, an editor, a traveler, a merchant, an elder, and an Apostle of Jesus Christ.¹

Parley concluded that the gospel of Jesus Christ had transformed his own life, and he invited his friend to seek out the Church.

Early Life

Born on April 12, 1807, in Burlington, New York, Parley was the third of five sons born to Jared and Charity Dickinson Pratt. Jared was a weaver and farmer who occasionally taught



*The greatest gift to man—Eternal life.
But who could ever live without a wife?
Eternal life, without the Eternal sealing
is Hell. — Or man Eternal has no feeling
P. P. Pratt!*

Left: Parley P. Pratt, about 1853. Above: Elder Pratt and his wife Belinda B. Marden.

school. In the generation following the American Revolution, new technology and expanding transportation networks revolutionized the economy, propelling many towards success but consigning others to poverty. As with Joseph Smith’s family, prosperity always seemed just out of reach for the hardworking Pratts, causing them to move several times in search of better prospects. Despite their toil, debt hounded Jared and Charity. As a consequence, in 1822 they boarded Parley, then 15, and his younger brother Orson, 11, with local farmers as hired help. Parley compensated for a limited formal education through reading. “I always loved a book,” he remembered.²

At a young age Parley faced the religious ferment that bewildered Joseph Smith at about the same time. Jared and Charity did not belong to a church, though they frequently attended various denominations and taught their sons a respect for the Bible and Christian faith. Parley became a religious seeker, beginning a serious study of the scriptures at age 12. As he grew older, he wondered at the discrepancies between biblical teachings and contemporary churches. Desiring to follow God, Parley joined a Baptist church at age 18, though he remained dissatisfied.

The following year the Pratts lost their farm, prompting Parley to move to frontier Ohio, where he envisioned conducting missionary work among Native Americans. After spending a winter in a “small hut” with only the Bible and a “few other books” for companions,³ he returned to New York the following spring to see Thankful Halsey, whom he had previously courted. Parley shared his religious views with her and asked her to marry him. Thankful, 10 years his senior, accepted, telling him, “I never can be happy without you.”⁴

The Book of Mormon

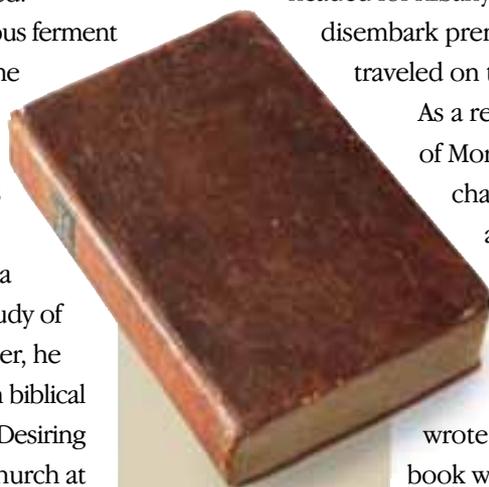
Returning to Ohio, Parley was swept up by the religious teachings of Sidney Rigdon, a minister of the Campbellite movement, which sought to restore the practices of New Testament Christianity. In Rigdon, Parley found someone who taught the “ancient gospel in due form.” Still he felt that “one great link” was missing: the “authority to minister in holy things—the apostleship.”⁵

In 1830, then 23, Parley felt a call to abandon his farm and preach the gospel, believing that God would provide financially for him and Thankful. After selling their property at “great sacrifice,” the young couple, with \$10 in their pockets, took a boat from Cleveland, Ohio, to Buffalo, New York.⁶ At Buffalo they took passage on the Erie Canal, headed for Albany. But Parley followed a prompting to disembark prematurely at Newark, while Thankful traveled on to their final destination.

As a result, Parley was introduced to the Book of Mormon, an experience that forever changed his life. He later recalled: “I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.” Feeling the confirmation of the Holy Ghost, Parley wrote: “I knew and comprehended that the book was true. . . . My joy was now full.”⁷ Determined to meet Joseph Smith, Parley traveled to Palmyra, where he instead found Hyrum Smith, who instructed him about the Restoration. In the Church of Jesus Christ, Parley recognized the authority, simplicity, and purity he had long sought. On September 1, 1830, he was baptized by Oliver Cowdery.

Missionary Labors

From the moment of his conversion, Parley became a tireless missionary. The Sunday after his baptism, Parley wrote that he preached



In September 1830 Parley P. Pratt first encountered the Book of Mormon. “I read all day; . . . I preferred reading to sleep. I knew and comprehended that the book was true. . . . My joy was now full.”



Parley P. Pratt (left) organized a School of the Prophets in Jackson County, Missouri.



Left: In 1834 Parley recruited for and served in the Zion's Camp expedition.



GO INTO THE WILDERNESS, BY ROBERT BARRETT

Parley P. Pratt, Oliver Cowdery, Peter Whitmer Jr., and Ziba Peterson walked more than 1,500 miles on their 1830 mission to the Indians in Missouri.

before “a large concourse of people. . . . The Holy Ghost came upon me mightily . . . and four heads of families came forward expressing their faith, and were baptized.”⁸ Soon after, Parley baptized his younger brother Orson; eventually, his two older brothers would follow.

In October 1830 Joseph Smith received a revelation directing Parley and three other missionaries (including Oliver Cowdery) to take the gospel to Indian tribes on the western frontier in Missouri (see D&C 32:1–2). Over the next four months, Parley and his companions traveled some 1,500 miles, mostly on foot, to Missouri, preaching to various tribes. They also stopped in Mentor, Ohio, not far from Kirtland, where Parley taught his former religious mentor, Sidney Rigdon. Kirtland quickly pulsed with religious excitement; within weeks, Rigdon and more than 100 others in the region had converted. The center of Church membership quickly shifted from New York to Ohio. The Lord, through the Prophet Joseph Smith, soon directed the entire Church to gather to the Ohio (see D&C 37).

Over the next few years, Parley served short preaching missions, organized a School of the Prophets in Jackson County (see D&C 97:3), experienced the tumult of Missouri persecution, and recruited for and marched in

Zion's Camp. In 1835, along with his brother Orson, he received a call as one of the original Twelve Apostles. The following spring, Parley—deeply in debt and with Thankful seriously ill—hesitated about serving another mission. Heber C. Kimball, a fellow Apostle, blessed Parley with specific promises: Thankful would be healed and would give birth to a son, their first after nine years of marriage, and Parley would fulfill a mission in Canada which would serve as a stepping-stone for the gospel to be taken to England.⁹ Elder Kimball's blessing proved prophetic. In Canada, Parley helped convert several individuals who became some of the first missionaries to England, including John Taylor, later the third President of the Church, and his wife Leonora. Following Parley's return, Thankful gave birth to a son in March 1837, though she died a few hours later.

When Parley returned to Kirtland from his Canadian mission, he found himself embroiled in various conflicts that threatened the Church, resulting from a combination of internal divisions, persecution, and a national financial panic. The crisis jeopardized his faith, leaving him temporarily disillusioned with the Prophet Joseph Smith. Soon, however, Parley humbled himself and begged Joseph's forgiveness.

Imprisonment

When Missourians forced the Saints from the state in late 1838, Parley was arrested with other Church leaders



Left: In 1835 Parley P. Pratt and his brother Orson were ordained members of the Quorum of the Twelve Apostles. Right: In November 1838 the Prophet rebuked the guards at the Richmond Jail. The guards ceased their blasphemous talk and begged his pardon.



and imprisoned for eight months in Richmond and Columbia, Missouri. Temporarily detained with President Smith and others in a hotel in Independence on the way to Richmond, he slipped out unnoticed one snowy morning and quickly reached the woods outside the city. However, when he realized that his escape might subject his brethren to a “storm of trouble, or even of death,” he chose to return to the hotel.¹⁰ Though homeless and imprisoned, with his family and the Saints exiled from the state, Parley felt “more firm than ever in the *faith* of Jesus.”¹¹

His love and respect for the Prophet Joseph also deepened. One night in the Richmond Jail, as guards in “dreadful blasphemies and filthy language” boasted of their participation in the Saints’ persecution, Joseph rebuked them in the name of Jesus Christ in a “voice of thunder”: “SILENCE, ye fiends of the infernal pit. . . . Cease such talk, or you or I die THIS INSTANT!” The “quailing guards . . . begged his pardon.” Parley wrote, “Dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri.”¹²

Following the transfer of Joseph and other prisoners to Liberty Jail, Parley remained in Richmond Jail. While imprisoned, he especially felt the absence of his family, writing his second wife, Mary Ann Frost, “Locks and bars, rivers and distance separate us, and still I love you, but am doomed to languish out long months and perhaps years deprived of your society while my little ones grow, and change their size and appearance without one sweet kiss or fond embrace from a father who loves them dearer than life.”¹³ Parley had a dream in which his first wife, Thankful, comforted him and promised his eventual release. His brother Orson helped him escape, fittingly, on Independence Day, July 4, 1839, from the jail in Columbia, after which they joined the Saints at Nauvoo.

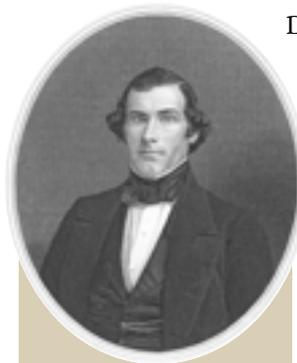
The Written Word

The month after his escape, Parley, along with most of the Twelve Apostles, left on a mission for England. Upon arrival, Parley enthusiastically wrote Mary, “Here is a boundless harvest for the next 15 to 20 years, . . . and here, if the Lord will, I expect to spend 5 or 10 years at least.”¹⁴ Soon joined by Mary, Parley remained in England until October 1842. Though he overestimated his stay, his optimism proved well-founded. During the mission of Parley and the other Apostles, missionary work in England exploded, and shiploads of emigrants were soon headed for Nauvoo. In England, Parley served as the founding editor of a newspaper, the *Latter-day Saints’ Millennial Star*, which continued in publication until 1970.

In his missionary labors throughout his life, Parley turned instinctively to writing and publishing.

During his era the availability of cheap pamphlets and newspapers rapidly increased, and opponents of the Church used the printed word to condemn the Saints and misrepresent their beliefs. Parley also understood the power of print and used publishing to advance the cause of the gospel, printing and distributing pamphlets by the thousands. He was blessed with a poetic mind, a romantic spirit, and an engaging style, and his voluminous writings ensured that the Latter-day Saint message received an eloquent defense.

Parley was comfortable with various literary genres and wrote poetry, fiction, hymns, short essays, and expansive books. Three of his hymns appeared in the first Latter-day Saint hymnal in 1835. In England he received an assignment to publish a new hymnal. Parley told Brigham Young, “As to hymns, I am writing several new ones every day, and am in hopes to contribute 100 new ones to the volume we now print.”¹⁵ While he did not reach his goal, the new hymnal contained nearly 50 of his hymns. The current hymnal contains



Inset: Elder Orson Pratt, 1853.

From the moment of his conversion, Parley P. Pratt became a tireless missionary. Just a few weeks after his own baptism, he baptized his younger brother Orson. Eventually their two older brothers, Anson and William, were also baptized.



Left: From 1839 to 1842, Elder Pratt served a mission in England with other Apostles. They baptized thousands, and shiploads of emigrants were soon headed for Nauvoo.



Left: While in England Elder Pratt founded a newspaper, the Latter-day Saints' Millennial Star. He served as its editor until his return to the United States.



COLD MISSOURI NIGHT, BY JOSEPH BRICKEY

On October 31, 1838, the Prophet, Elder Parley P. Pratt, Elder Sidney Rigdon, Lyman Wight, and George W. Robinson were taken prisoner by Missouri militiamen.

seven of Parley's hymns, including "The Morning Breaks," "An Angel from on High," "Come, O Thou King of Kings," and "Jesus, Once of Humble Birth."

Three books particularly depict the power and range of Parley's writing. In 1837 Parley penned *A Voice of Warning*—after the scriptures probably one of the most widely read works among Church members for the next half century. Instrumental in the conversion of thousands, *A Voice of Warning* clearly laid out Latter-day Saint doctrines. In 1855 Parley published his *Key to the Science of Theology*, the first comprehensive exposition of LDS theology. In a more personal vein, his lively autobiography, written soon before his death but published thereafter, captures the spirit and excitement of the early decades of the Restoration.

The Later Years

Returning from England, Parley's family shared in the hardships and the poverty of the Saints. In Nauvoo in 1843, his family—"consisting of wife and her sister, five children, hired girl, and hundreds of goers and comers"—lived in "one small room."¹⁶ Poverty, however, was preferable to separation, which he experienced often in his life as a "wandering Pilgrim."¹⁷ Aboard a ship on his way to a short English mission in 1846, Parley groaned, "I am Alone! Alone! Alone! O Horrible!"¹⁸ The joy of the ministry compensated in part for the long absences. In addition, Parley was comforted by the doctrine of eternal family, which taught him to love "with a pureness" and "an intensity of elevated, exalted feeling, which would lift my soul from the transitory things of this grovelling sphere and expand it as the ocean."¹⁹

In June 1844 Parley learned of the assassination of his beloved Prophet. Hurrying home to Nauvoo, he arrived before any other Apostle (except John Taylor and Willard



Left: Parley and his family were among those who left Nauvoo in frigid weather in February 1846. Right: Elder Pratt was murdered in May 1857 while serving a mission in the eastern states. He is buried at Fine Springs, Arkansas.



Richards, who had been with Joseph Smith in the jail at Carthage, Illinois). Parley opposed attempts by his former teacher, Sidney Rigdon, to reorganize Church leadership in the absence of the Twelve Apostles. This helped ensure that Brigham Young, not Rigdon, would become the next leader of the Church. In February 1846 Parley and his family were part of the forced exodus from Illinois. Like so many other Saints, he spent his last minutes in Nauvoo traveling down Parley Street before ferrying his family across the Mississippi River.

Parley provided crucial leadership in the trek to the Salt Lake Valley and in the early exploration of Utah. During the winter of 1849–50, he led a 50-man expedition to investigate possible settlement sites and natural resources in southern Utah. In the 1850s Parley traveled twice to California as president over a mission to “all the islands and coasts of the Pacific.”²⁰ In 1851 he sailed from gold rush San Francisco to Valparaiso, Chile, along with his wife and another missionary, making the trio the first missionaries to South America. Unfortunately, civil unrest, restrictive laws against non-Catholic religions, struggles with the language, the death of an infant son, and lack of adequate funds cut short this early effort. Parley continued to study Spanish, however, and envisioned a day when the Church would sweep Latin America.

In 1856 Brigham Young called Parley on a mission to the eastern United States. Parley had “desired, after traveling for twenty-five or twenty-six years, mostly abroad, to stay at home and minister among the people of God, and take care of my family.” Nevertheless, he accepted his call, telling the Saints, “If it is the will of God that I should spend my days in proclaiming this Gospel and bearing testimony of these things, I shall think myself highly privileged and honoured.”²¹

While on his mission, Parley sensed his

approaching death. He wrote home, “I long to do my duty while here and then go to rest in the paradise of God.” Indeed, Parley stated, “I neither dread nor fear death, but I anticipate changing worlds with joy inexhaustible.”²² In May 1857, shortly after his 50th birthday, Parley was murdered outside the small town of Van Buren, Arkansas.

As he lay dying, Parley testified to those who had come to help: “I die a firm believer in the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith. . . . I know that the Gospel is true and that Joseph Smith was a prophet of the living God, I am dying a martyr to the faith.”²³ Indeed, Parley’s testimony of Jesus Christ and the Restoration resonates down through the years and strengthens us today. ■

NOTES

1. See Parley P. Pratt to William Patterson, May 9, 1853, Archives of The Church of Jesus Christ of Latter-day Saints; hereafter cited as LDS Church Archives. Spelling standardized.
2. Parley P. Pratt, *Autobiography of Parley P. Pratt* (1985), 2. For more on the Pratt family, see R. Steven Pratt, “The Five Sons of Jared and Charity Pratt,” *Ensign*, Oct. 1979, 52.
3. Pratt, *Autobiography*, 10.
4. Pratt, *Autobiography*, 11.
5. Pratt, *Autobiography*, 13.
6. Pratt, *Autobiography*, 18.
7. Pratt, *Autobiography*, 20.
8. Pratt, *Autobiography*, 27.
9. Pratt, *Autobiography*, 110.
10. Pratt, *Autobiography*, 167.
11. Parley P. Pratt to Mrs. Rockwood, Dec. 9, 1838, A. P. Rockwood Collection, LDS Church Archives.
12. Pratt, *Autobiography*, 179–80. Italics removed.
13. Parley P. Pratt to Mary Ann Frost Pratt, LDS Church Archives. Spelling and capitalization standardized.
14. Parley P. Pratt to Mary Ann Frost Pratt, Apr. 6, 1840, LDS Church Archives. Spelling and punctuation standardized.
15. Parley P. Pratt to Brigham Young, May 4, 1840, LDS Church Archives. Spelling and capitalization standardized.
16. Parley P. Pratt to John VanCott, May 7, 1843, LDS Church Archives. Spelling standardized.
17. Parley P. Pratt to Belinda Marden Pratt, Oct. 14, 1846, LDS Church Archives.
18. Parley P. Pratt to Belinda Marden Pratt, Oct. 1, 1846, LDS Church Archives. Spelling standardized.
19. *Autobiography*, 260.
20. Pratt, *Autobiography*, 355.
21. *Journal of Discourses*, 5:196–97.
22. Parley P. Pratt to Belinda Marden Pratt, Jan. 27, 1857, LDS Church Archives. Spelling and capitalization standardized.
23. John A. Peel, as quoted in Steven Pratt, “Eleanor McLean and the Murder of Parley P. Pratt,” *Brigham Young University Studies*, winter 1975, 248.



Inset: Elder John Taylor, 1853.

While serving a mission in Canada in 1836, Elder Pratt helped convert several individuals who became some of the first missionaries to England, including John Taylor, who later became the third President of the Church.

The Example of One



One woman's example—as wife, mother, and human being—radiated the message of the gospel.

BY ELDER BRUCE C. HAFÉN

Of the Seventy

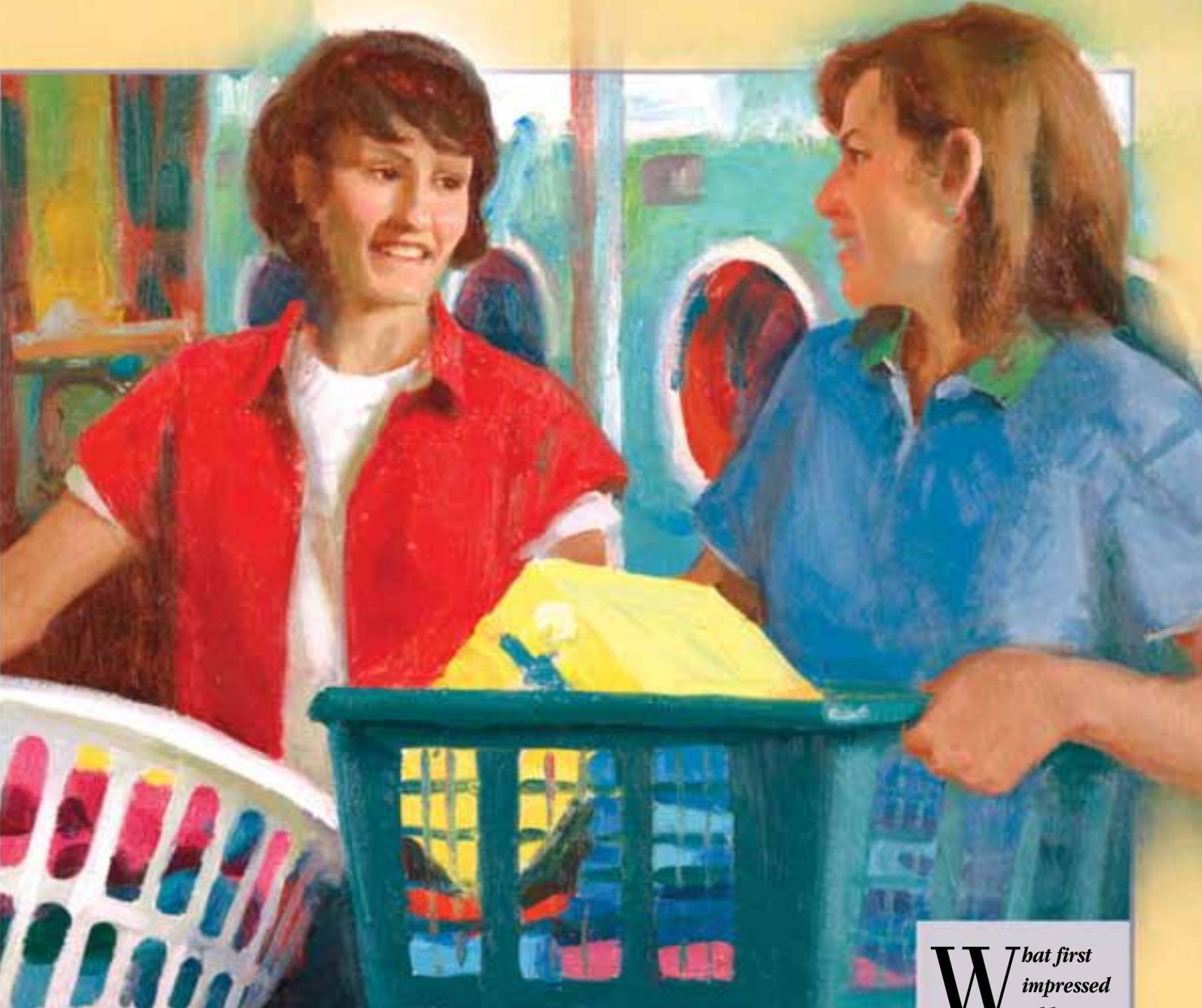
The recent e-mail subject line brought me sad news: “Funeral for Wendy Knaupp.” As I brushed away the tears, I thought of the day more than 40 years ago when my missionary companion and I met Wendy and Paul Knaupp near a flower shop inside the Frankfurt train station. A young American couple in Germany on military duty, they were far from home, expecting their first baby. Because our mission president had just urged us to be “every moment a missionary,” we struck up a conversation with them.

As we taught them the missionary discussions, I was impressed with the light in Wendy’s soul. She was cheerful and bright and spiritually very alive. She sensed the meaning of the Restoration with sure instincts. It was a privilege to be close enough to watch her testimony grow and watch that light in her face increase.

More than 30 years later, Wendy recalled her first visit with us: “I will always remember the feeling I had when I first heard the Joseph Smith story! I can picture our tiny upstairs

German apartment that was probably as big as our bedroom today, with us sitting on the edge of the bed/couch [facing the missionaries]. I remember feeling marvel and relief. I had always felt that there must be something like that out there somewhere. It didn’t make sense that God would leave us to blindly stumble around as we were so obviously doing. . . . It seemed so right and I believed it.”

Soon after deciding to be baptized, however, Wendy and Paul heard from a family member who criticized the Church’s policy about who could receive the priesthood. They became confused and discouraged. They said we shouldn’t visit them again—except once more to say good-bye. We didn’t know how to answer their questions but knew we had one last chance. As we talked I felt prompted to read with them a scripture I had recently noticed in my personal study, the story of Peter and Cornelius in Acts 10–11. That night I realized a fulfillment of the Lord’s promise to missionaries: “It shall be given you in the very hour, yea, in the very moment, what ye shall



say . . . [and] the Holy Ghost shall [bear] record unto all things whatsoever ye shall say” (D&C 100:6, 8). We all felt a spirit of peace as we prayed together.

Years later Wendy said of this same experience: “I don’t remember what they told us or what we talked about, but that light . . . the Spirit . . . was back and I knew that it was true, and that even though I didn’t understand everything completely, the message was still true and we needed to accept it, and that at some future time we would come to understand.”

Paul and Wendy were baptized. Soon they were sealed in the temple. Amid the normal trials of family life, they raised five children who eventually all became active in the Church. Some served missions. Paul was a schoolteacher. Paul and Wendy sang beautiful duets in church together. Wendy led her ward choir for years. They loved the temple and came to know for themselves “the joy of the saints” (Enos 1:3).

Once while attending church in London, my wife, Marie, and I met a woman named Libby Casas from Maine. Because the Knaupps

What first impressed Libby most about the Church was the power of Wendy’s personal example. For Libby, at least at the beginning, Wendy herself was the message of the Restoration.

Of missionary work, President Gordon B. Hinckley has said, “Everyone that you see come into the Church because of your effort will bring happiness into your lives.”

were the only people we then knew in Maine, we asked if she knew them. Her face lit up: “Know them? Wendy is my dear friend. She introduced me to the gospel!” Wendy had met Libby in a Laundromat—two mothers doing their family laundry—and shared the gospel with Libby just as we had done with Wendy in the train station. What first impressed Libby most about the Church was the power of Wendy’s personal example—as mother, wife, and human being. For Libby, at least at the beginning, Wendy herself was the message of the Restoration.

The Knaapps later lived in Oregon. Then last year, after we heard that Wendy had cancer, we were blessed to discover them visiting in Utah during general conference. Wendy’s husband, their returned missionary son, and I gave her a blessing. We shared our experiences from the past four decades. It was clear that the gospel meant absolutely everything to them. It was the center and purpose of their lives and their children’s lives. Paul and Wendy fervently wanted to be healthy so they could fulfill their dream of serving a mission together.

Not long before she died, Wendy wrote to me in a letter, “I really feel that I am in the arms of the Lord. He can do anything

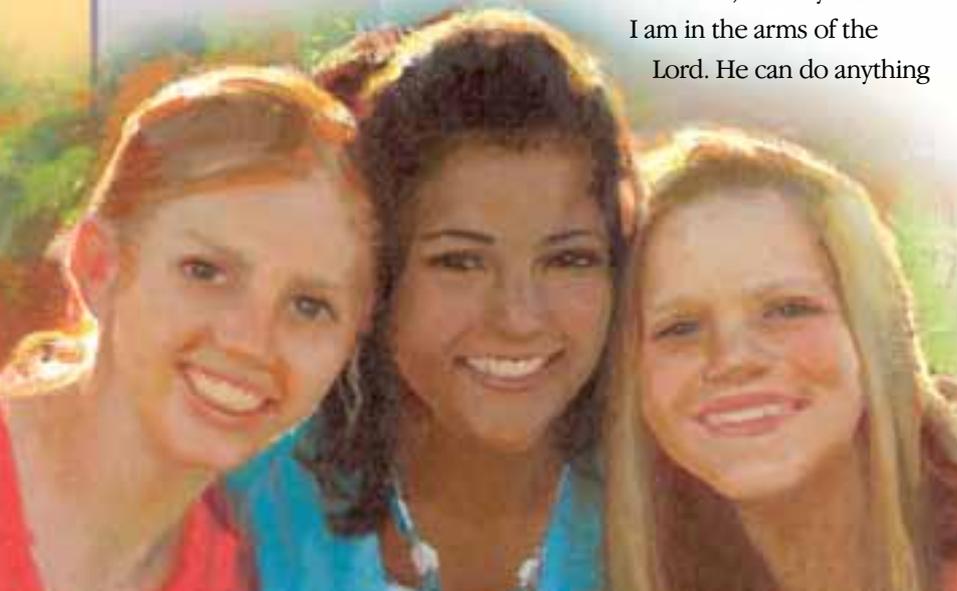
He wants, and I am in His care.” She expressed gratitude for the gospel and her family, then wrote, “Isn’t the Lord wonderful!”

Now Wendy is gone, and her family misses her terribly. When her son wrote us about her death, he said, “Thank you for bringing Mom into the light of the gospel. She has lived in obedience to the commandments.” He said his mother once wrote to him, “I love the Lord and am eternally grateful [to Him] for bringing the priceless gospel into my life. I want to prove faithful more than anything else and am really trying to do so.”

Because the gospel was everything to Wendy and her family, those of us who were her missionaries understand “how great shall be your joy” (D&C 18:15) with her in our Father’s kingdom. The gospel was *everything* to her, so my missionary experience with her means *everything* to me. No wonder the Lord said that doing missionary work is “the thing which will be of *the most worth unto you*” (D&C 15:6; emphasis added).

President Gordon B. Hinckley has said: “I want to plead with the Saints to do all that you possibly can to provide referrals [of people] whom [the missionaries] might teach. . . . Everyone that you see come into the Church because of your effort will bring happiness into your lives. I make that as a promise to each of you” (“Inspirational Thoughts,” *Liabona* and *Ensign*, Oct. 2003, 3).

I have tasted firsthand what that promise means. I too plead with you to introduce even one person to the Church this year—and not to give up when they encounter some opposition. If you make sure that opportunity does not pass you by, you will say with Wendy Knaupp, “Isn’t the Lord wonderful!” ■



BY HEIDI CAMP

*During a difficult moment,
I learned a powerful lesson
about repentance.*

It all started on a beautiful summer evening when I was least expecting it. My husband had taken our son on a trip to celebrate his high school graduation, leaving me home with our 12-year-old daughter. I was completing last-minute preparations for a birthday party for my mother, with just 15 minutes until my extended family was due to arrive. And then the sink clogged up—way up. Dirty water gurgled into the sink, bringing with it the muck from the plumbing and filling the sink to the brim with a silty, smelly mess.

So I did what any self-respecting homemaker would do—I covered the sink with a large cutting board and intentionally ignored it for the night.

Unclogging the Kitchen Sink

The next morning, I geared up to fix the sink. Our home is 80 years old with many of the charming original elements. Unfortunately, this includes the plumbing—which is far from charming. My kitchen sink clogs up about twice a year, so I had watched my husband dismantle, roter, plunge, and shake the plumbing to free up the flow of water. I thought to myself, “I am strong. I can do this. Who needs a plumber?”

I threw on my oldest sweats and a wrinkled T-shirt. I didn’t even comb my hair, but pulled it up in a tangled ponytail. Then I proceeded to dismantle the kitchen plumbing. After loosening the first fitting, I was surprised with a less-than-refreshing shower of water. But after some experimentation, I was able to successfully drain the water from the sink into a bucket with a minimal amount of sloshing onto the floor. I was now wet and smelly but quite

ILLUSTRATIONS BY BRANDON DORMAN



LESSON FROM A CLOGGED SINK

REFRESHING FORGIVENESS



"Peace is the precious fruit of a righteous life. It is possible because of the Atonement of the Savior. It is earned

through full repentance, for that leads to refreshing forgiveness. Repentance opens the doors of enlightenment and aids inspiration. Repentance brings salvation through forgiveness."

Elder Richard G. Scott of the Quorum of the Twelve Apostles, "The Path to Peace and Joy," *Ensign*, Nov. 2000, 26.

pleased with myself. I could now figure out what to do about the offending clog, which was somewhere in the labyrinth of plumbing in my basement.

Then the doorbell rang. Muttering to myself, I opened the door just a crack, lest the visitor see me in all my undignified glory. Standing there was Brother Douglas Bowers, a member of our stake. My initial response was horror because I knew what I looked like and smelled like, but this quickly dissolved into disbelief when he announced, "I understand you're having problems with a drain—I'm here to help."

It turns out my sweet 12-year-old had quietly "worked" the ward "calling tree" until she could find some help. Brother Bowers was the only poor soul unlucky enough to be home this Saturday morning. And without hesitation he had come to help.

Within 10 minutes he had dismantled the appropriate couplings and orchestrated a creative construct of a garden hose, some rags, and a grapefruit. Then he proceeded to blast out my clogged pipes. I watched in awe as he rootered and wrangled, hardly even getting his hands dirty.

Through it all, despite my relief and gratitude, I was fighting a sense of mortification—not only because of how I looked and smelled, but also because—Oh, my gosh!—he saw my basement, as well as my dirty dishes, my overflowing garbage can, and my dirty kitchen floor.

Cleaning Up the Mess

As often happens in life, my ultimate humiliation came at precisely the same moment as my enlightenment. Brother Bowers pulled the rooter cord back out of the pipe, bringing with it some of the gloppy, black goop. I was disgusted that I could have this kind of unsightly *gunk* in my pipe and embarrassed that now Brother Bowers knew it. I said something witty like, "Oh, how disgusting!" He smiled and said, "That's just life. We all have muck in our pipes."

With the cleansing power of the garden hose, he flushed out the muck and cleaned the pipes. He quickly reassembled all the parts and pieces and smiled as fresh, clean water flowed from my faucet into the sink and through the pipes.

I was struck that the pipes were a metaphor for life. We all have muck in the pipes of our souls. At one point or another, we've all been too embarrassed, or too afraid of humiliation, or too caught up in our own abilities, to ask for the help we need to clean it out. But when we humble ourselves enough to seek the Lord's help—as my daughter sought the help of Brother Bowers—His response is to love us and help us clean up the mess. Then He rejoices with us.



How often have we put off the process of personal repentance because we were just too embarrassed? How often have we been more concerned about what our neighbors will think than about the sweet joy that comes from having clean hearts and souls?

I had a friend tell me once that she was too afraid to talk with her bishop because she believed that members of her ward would always look at her differently and would never be able to forget the mess she made of her life. This sister has a beautiful flower garden in her yard. I suggested to her that after she works for hours weeding the flower garden, no one ever walks by her garden and snickers about the weeds that *used* to be there. Instead, they just smile at how beautiful the garden looks and how brilliantly the colors of the

flowers reflect the light of early evening. I reminded her that even *she* probably couldn't recall the specific weeds she had

pulled; rather, each week she focuses her efforts on the new weeds that have taken root, working to keep her garden clean and beautiful.

As I watched Brother Bowers in my kitchen that Saturday morning, I was reminded that despite our best intentions and outward show, sometimes life is just plain hard. Through the process, the pipes of our souls occasionally get clogged up with muck—with mistakes, with heartache, with bitterness, with unforgiving. We don't have to hide the "dirty basements" of our souls from Christ—He already knows what's there. The Savior has given us the cleansing power of the Atonement, a gift that is available to each of us if we but humble ourselves—and trust our Savior enough—to take advantage of it. He is anxiously waiting for us to invite Him to help. ■



HELPS FOR HOME EVENING

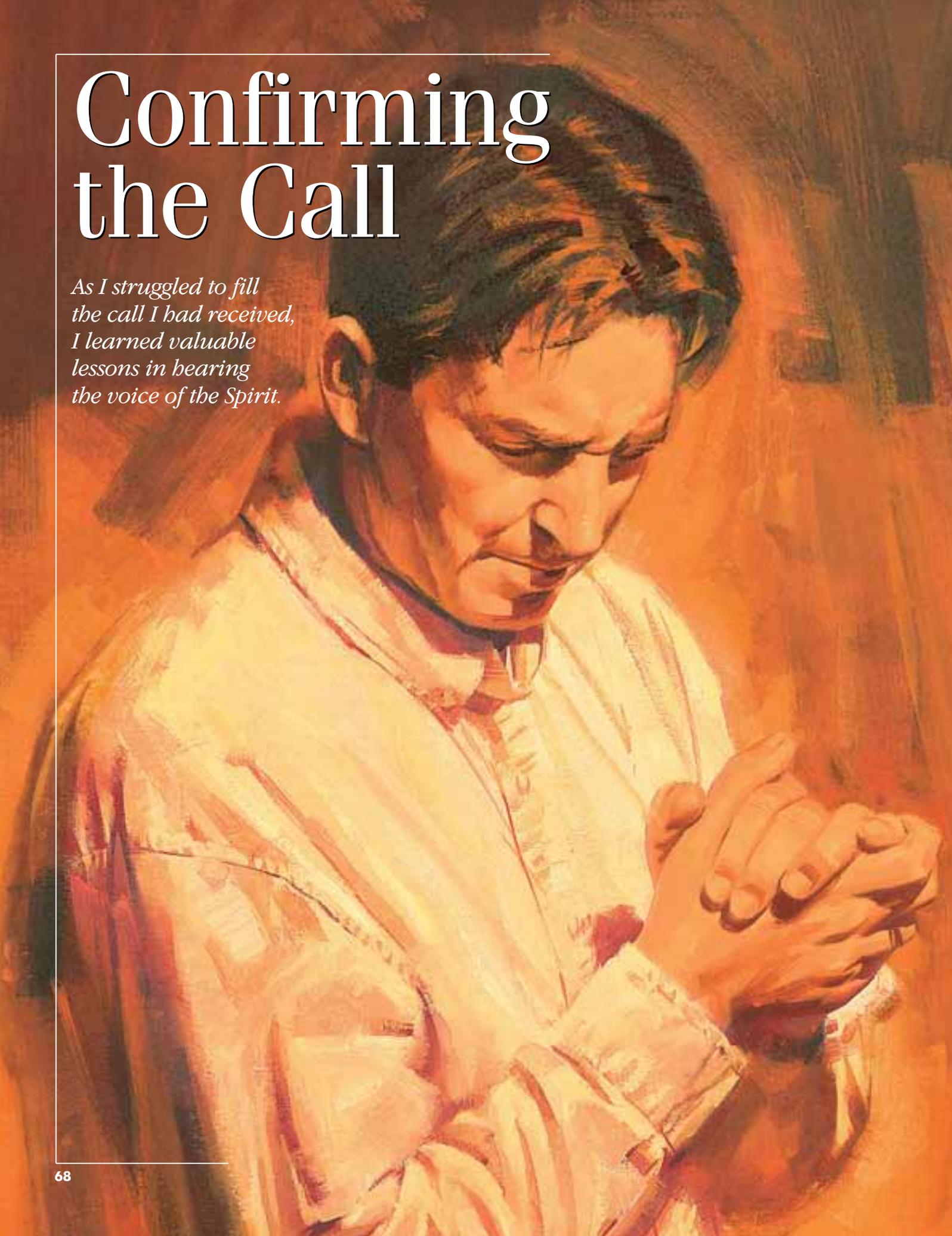
Most *Ensign* articles can be used for family home evening discussions, personal reflection, or teaching the gospel in a variety of settings.

1. Ask family members what areas of the home they would not want a visitor to see and why. Relate the story and ask your family how they would feel if this happened to them. Use the article to discuss how the Savior can help us repent and improve the unkempt areas of our lives.

2. As a family, fix or clean a problem area in the home. Discuss how it would feel to have done this project alone. Together read Ether 12:27. Identify how the Savior, priesthood leaders, family, and friends can help us overcome our weaknesses.

Confirming the Call

*As I struggled to fill
the call I had received,
I learned valuable
lessons in hearing
the voice of the Spirit.*



BY A. WAYNE BAKER

As president of a stake auxiliary, I needed a secretary. Heeding the pattern set forth in Doctrine and Covenants 9:7–9, I studied the readiness and abilities of many brethren, made a selection, and on a Sabbath afternoon placed the decision before the Lord. I thought I understood the process fairly well because I'd used it many times before. However, I felt no confirming feeling from the Spirit. After meditating, I asked again but still did not get an answer. What was wrong?

I changed my prayer and asked instead, "If this brother is not the correct selection, please cause my bosom to burn within me." Nothing happened.

Lesson one for me: The Spirit does not bear witness to that which is not correct. Neither request could be answered because both dealt with wrong decisions. Suddenly I realized that I had experienced a "stupor of thought" (D&C 9:9) in both cases and that I needed to "study it out" (v. 8) again.

Another day came, and I presented another name to the Lord. Still no confirmation came. For some time after that, I studied scriptures and prayerfully meditated upon the problem. After I had presented more than a dozen names, all without results, the selection process became more difficult: I would have to consider brethren for whom human wisdom cried out, "There is little chance the Lord will approve *him* at this time."

In the meantime, a very close friend of mine who served as secretary in a social club was making a struggle to become active in the Church. He had great ability and was a man of integrity but lacked, in my judgment, spiritual maturity. Nevertheless, I finally submitted his name to the Lord. A penetrating burning filled my bosom. There could be no mistake. He was the one the Lord wanted to serve as secretary in the organization I presided over.

Lesson two for me: Stay at it until you receive confirmation or experience a stupor of thought. Sometimes we pray for inspiration but fail to take time to determine "if it be right" (D&C 9:8). The Lord counseled Oliver Cowdery,

"You have supposed that I would give it unto you, when you took no thought save it was to ask me" (v. 7). When answers don't come immediately, I've learned to return to studying out the issues and forming new decisions until these steps bring a discernible result.

I hurried to submit the name of this friend to the stake presidency so they might issue the call. Proper procedure was followed, but there was a question about the brother's spiritual readiness to fill the calling. I was asked to consider another name.

What a dilemma! I knew my leaders to be inspired men of God, yet they had not acted upon my recommendation. Had their spiritual insight been different from my own? Perhaps I had made an error. Fasting, I approached the Lord in prayer once more. Again I received a strong confirmation that this brother was the one to call.

Wanting to sustain my stake leaders, I decided to call the counselor over my auxiliary, explain my dilemma, and ask for counsel. He listened and promised to bring the matter to the attention of the stake president. Upon hearing about my experiences, the president reconsidered his earlier decision and then said, "Issue that call right now!"

The call was issued and accepted. My friend was sustained and set apart. I said to him, "I want you to know that you were truly called of God," and I related the struggle I'd had and the sweet confirming Spirit I'd eventually received.

He replied, "I know that is true because I have been praying that I would be called to be your secretary." Tears of joy were shed. In time this good brother went on to serve as a bishop, then as a counselor in a stake presidency.

Lesson three for me: When we follow the Lord's instructions to study, ask, and receive confirmation of the Spirit before moving ahead on a decision, the Lord's will can be revealed and His purposes more readily accomplished in our lives. I'm grateful for the lessons I learned and for the abiding trust I know we can place in our Heavenly Father to lead us aright. ■



The call was issued and accepted. I said, "I want you to know that you were truly called of God."

The Poem

By Alice Faulkner

When I was a child, I found a poem on a page that had been torn from a pamphlet someone had ripped apart and strewn on the sidewalk. I grew up in public housing projects and was a loner, but I had three escapes: books, Elvis Presley movies, and poetry. I loved poetry. It spoke to a part of me I could not identify. There seemed to be no word to describe it. Curious about the poem, I picked it up and took it home.

I read that poem every day, sometimes several times a day, in the years that followed. Sitting in class, walking the halls to and from classes, sitting alone at recess, I would find parts of that poem coming to my mind. I had never memorized a poem before, but this one was different. There was something in it that spoke to me and touched me.

*Oftimes a secret something
Whispered, "You're a stranger here,"
And I felt that I had wandered
From a more exalted sphere.*

I always felt different from other children. I felt at times that there was

Curious about the poem, I picked it up and took it home. There was something in it that spoke to me and touched me.

another home somewhere, and if I really tried I could sort of remember it. The poem encouraged these feelings. From time to time I would remove it from my drawer and read it. I wondered how many people like me there were in the world and if I would ever meet any of them.

*For a wise and glorious purpose
Thou hast placed me here on earth
And withheld the recollection
Of my former friends and birth.*

Imagine my surprise many years later when, as an investigator sitting in my first sacrament meeting, I

opened the hymnbook to the page indicated and saw the poem I had found all those years ago. The arrangement was different from the one I had sung aloud to myself when I couldn't sleep or when I would awaken in the middle of the night crying, but I recognized even the notes that sounded from the piano.

*O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence
And again behold thy face?*

While everyone else sang "O My Father" (Hymns, no. 292), I could only sit and cry, knowing that God had placed that song in my path as a child.



*In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near thy side?*

As I sat in that sacrament meeting, listening to my poem being sung by the congregation, I knew I was on the right path. I knew that what the missionaries were teaching me was true. I knew that The Church of Jesus Christ of Latter-day Saints was the only true Church of God on earth. So when I knelt and asked God if it was right before Him that I be baptized and confirmed into the Church, I wasn't surprised when the answer was yes.

After three weeks of lessons by Elder Walker and Elder Whittaker, I was lowered into the waters of baptism. I was washed clean, cleaner than I had ever felt and could ever imagine being. Accompanying these elders in the circle of priesthood holders who participated in confirming me a member was my first bishop, the man who answered the phone the day I called requesting that missionaries visit me.

I could hear the words of my beloved poem like a sweet refrain floating above and weaving itself between each person I met and each act that brought me into the Church—words that had touched an

aching heart yearning to know once more its Eternal Father.

*I had learned to call thee Father,
Thru thy Spirit from on high,
But, until the key of knowledge
Was restored, I knew not why. ■*

My Son Also Lives

By Brenda Hunt

A woman in my ward taught me a priceless lesson about the sweet peace that comes from a sure faith in Jesus Christ and His Atonement.

This woman's patriarchal blessing promised her the joys of motherhood. But years passed while she and her husband prayed and waited for children. Finally, their prayers were answered. For nine months their lives were filled with joyous preparations. They painted a special room; bought furniture, clothes, and other baby supplies; and offered many prayers. The doctors said she would never be able to have another baby after this one, so her dreams were wrapped up in this child.

The day came when this sister gave birth and heard the cry of her baby.

"It's a beautiful boy," the nurse said.

F*inally, the couple's prayers were answered. They bought furniture, clothes, and other baby supplies.*



The mother closed her eyes and offered a prayer of thanksgiving. Four minutes later, the baby was dead.

I saw her in sacrament meeting two weeks afterward. As the music director, she walked to the front of the chapel and took her seat beside the organ. Under her direction we sang “I Know That My Redeemer Lives” (*Hymns*, no. 136). She stood straight and tall, her face bright, her testimony radiating. At times the words came with great difficulty for her. She swallowed and pressed her lips together. Then she stopped singing, but her arm continued to move, conducting us as we sang.

Later, with tears coursing down her cheeks, this sister bore her testimony in these simple words: “I know that my Redeemer lives. I know that He is just and that He loves us. And because He lives, my son also lives.”

In her faith I saw an assurance of the reality of our Redeemer, whose Atonement for us makes immortality and eternal life possible. Her son had been taken, but she knew that he would be restored to her someday. ■

Why Was the Spirit Telling Me?

By Roger B. Woolstenhulme

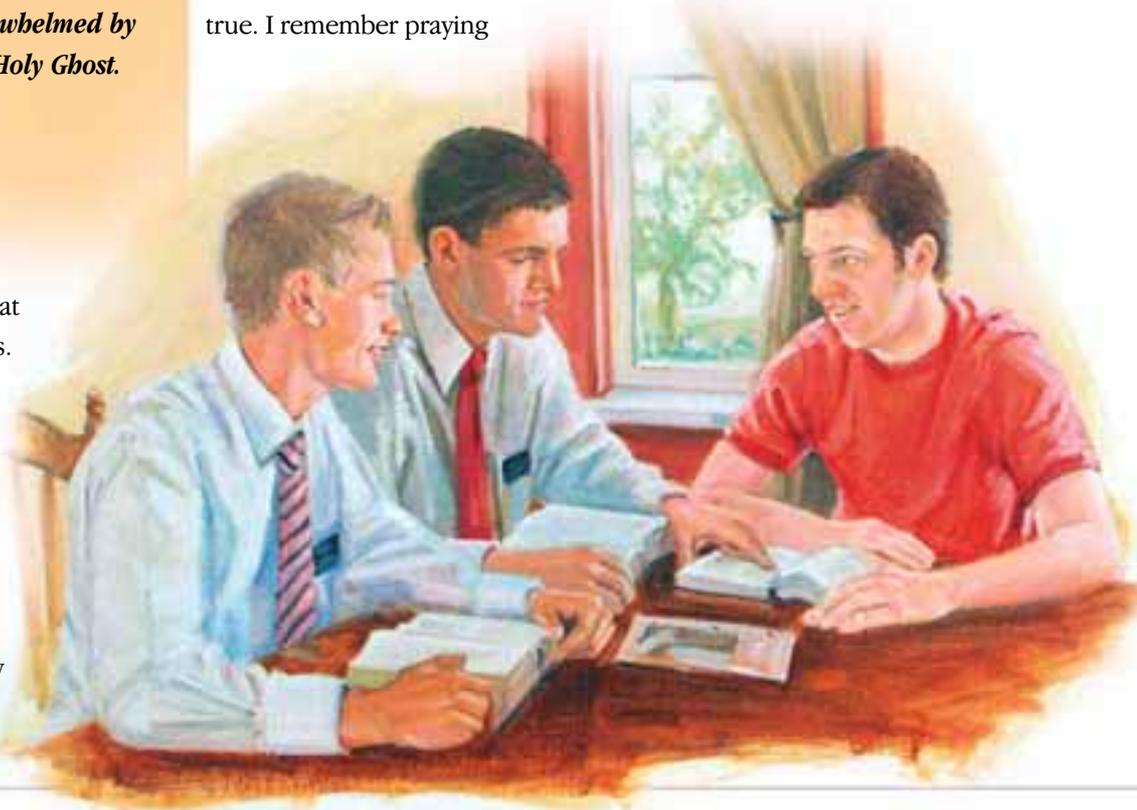
In the summer of 1980, I was nearing the end of my service in the Massachusetts Boston Mission. One evening we had an appointment to teach a promising young college student about the plan of salvation.

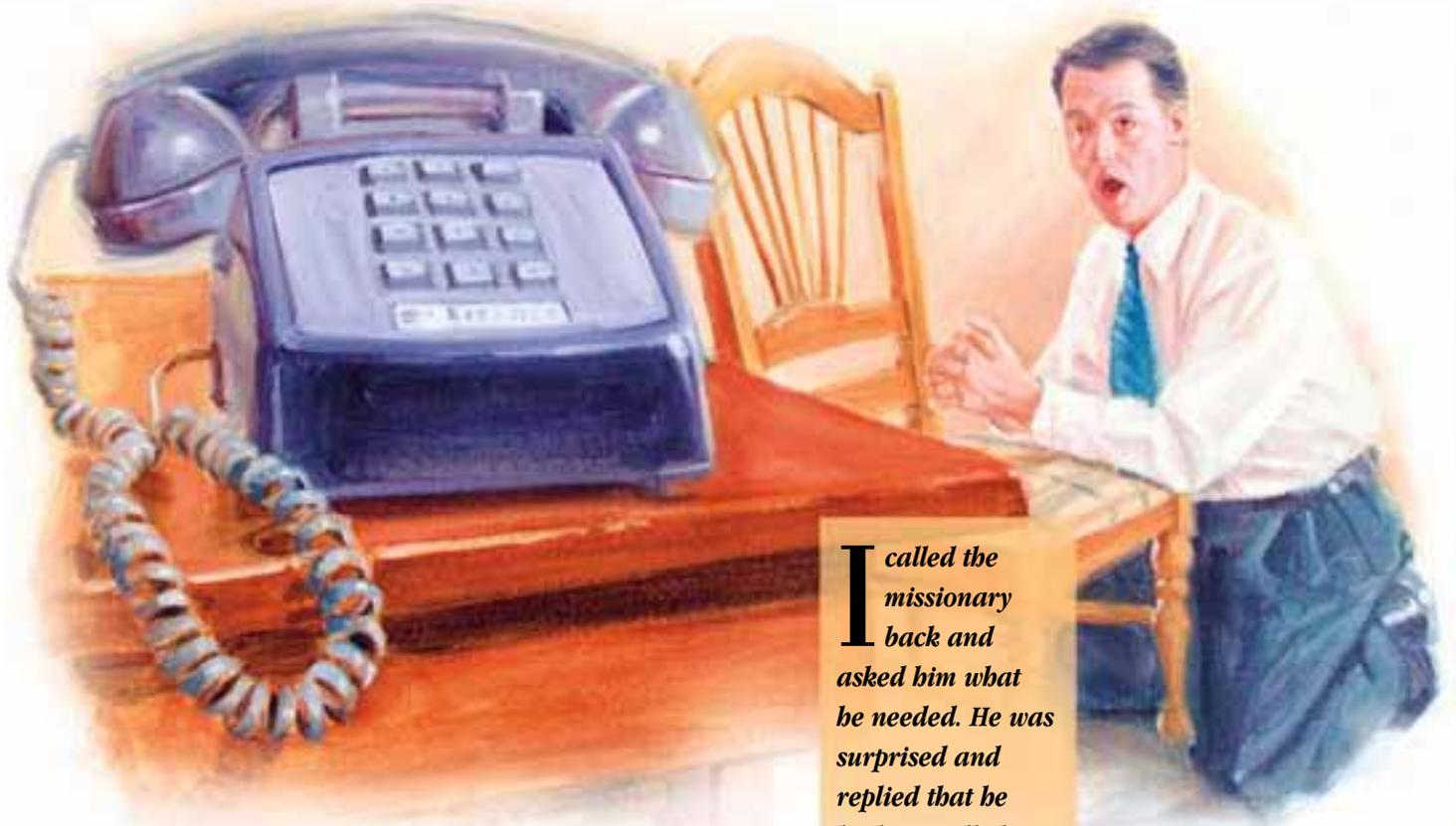
Several times during the course of the lesson, I was almost overwhelmed as the Holy Ghost repeatedly witnessed to me that the principles we were teaching were true. I remember praying

Several times during the course of the lesson, I was almost overwhelmed by the Holy Ghost.

almost out loud: “I already know this. I have taught this lesson numerous times these past two years. I am grateful to feel thy Spirit, but please witness to our investigator as well!”

A short time after this evening, I met with my mission president, and he informed me that my mother had been killed in a tragic automobile accident. Naturally, this sudden loss came as a tremendous shock to my family and our entire community. But once the emotions of the moment passed and I had occasion to reflect, I recalled with perfect clarity the powerful witness of the Spirit I’d received during that plan of salvation lesson. I knew that this was the work of a loving Heavenly Father preparing me for the loss that was to come.





I called the missionary back and asked him what he needed. He was surprised and replied that he had not called me.

A day never passes that I do not miss the teaching and companionship of my mother. But a day also never passes that I am not reminded of how a loving Heavenly Father carefully prepared me for that loss. ■

The Unexplainable Call

By Claudio Zivic

Saturday, February 7, 2004, found my wife and me in a hotel in Gijón in northern Spain, where I was serving as president of the Spain Bilbao Mission. As we finished our evening meal, I checked my cellular phone for any messages I had not heard. It did indeed indicate that a missionary had

called. I noted who it was and pushed the appropriate button to call him back.

The missionary answered the phone, and after a brief greeting, I asked him what he needed. He was surprised and replied that he had not called me. I insisted that my phone had registered a call from him, but he repeated that he had not called.

We ended our conversation, but five minutes later he called me back and said, “President, I have a problem that is really making me feel uncomfortable, and I’m beside myself over it. I prayed and asked the Lord for help to know what I should do. I didn’t feel like calling you, but while I was asking the Lord what to do, you called. I was surprised because I had not called you. I knew the Lord was telling

me I needed to talk to you immediately.”

We talked for a time, and his problem was solved.

When I spoke with him two days later, I asked the elder again if he had called me. “No, President,” he replied, “that was the work of the Lord.” He verified that his telephone showed he had not dialed my number, even by accident.

The Lord said, “Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers” (D&C 112:10). Alma, teaching his son Helaman, said, “Counsel with the Lord in all thy doings, and he will direct thee for good” (Alma 37:37). We must do what our Heavenly Father desires in order to feel the peace we constantly need. That unexplainable call was undoubtedly an answer to a young missionary’s prayer. ■

My Preparedness Reminder

Every six months at conference time, I remember to check our family's emergency preparedness kits. Between conference sessions, I pull out the kits and make sure items inside haven't expired. I also update any stored clothing that our growing family might need in an emergency evacuation. This semi-annual conference reminder could also be a signal to rotate your food storage and make a list of items needed.

Lisa Covino, Idaho

Conference Fun

Want a fun children's activity to do between conference sessions? Try one of our favorite games: "Prophets." You'll need at least a small group of people and a circle of chairs to play. Arrange the chairs with one fewer than the number of people playing. Then invite each person to choose the name of a prophet and tell the group. One person, "the caller," stands in the center of the chair circle, while everyone else takes a seat. The caller then calls out three or four prophets'

names. The individuals who chose those names then try to switch seats, competing with the caller, who also scrambles for a seat. The one left standing is the new caller. For variety, instead of calling out a few names, the caller can also say, "general conference." In this case, everyone changes seats, and the caller again scrambles for a chair. We've also played this game using names of ancestors, calling out "family file" for everyone to move.

Kristin W. Belcher, Utah





Relatively Speaking

We might think to tell our children remarkable stories about their ancestors who lived long ago. But what about sharing stories of their *living* relatives? To help our young children visualize things, for a family home evening lesson we made a simple

family tree out of construction paper and decorated it with photos of four relatives they know. With the placement of each photo, I told a memorable story about that person. Three days after this lesson, I asked my then four-year-old if he remembered any of the stories. I was surprised when he recounted them in great detail. My husband and I then

decided to take turns presenting this special lesson whenever we or one of our relatives has a story that goes along with a home evening lesson. We also write the stories down and put them with the pictures in a binder. By doing this, we are creating a memorable collection of family stories, which we hope our children will someday share with their children.

Emily Cushing, Utah



Children of Two Households

Do you teach a class or plan activities involving children who divide their time between two households? As a stepmother of two such children, I'd like to share some positive things our Church leaders have done to include us.

- **Be sensitive to the children's schedules.** When possible, try to plan important activities when the child can be in attendance. For instance, their involvement in Primary opening exercises or sharing time might be planned in advance. Though it can be difficult to accommodate everyone, we appreciate it when Church leaders make an effort to do so. Our experience has been that the children have little or no control of their visitation schedules, and it's better for our relationship with the other parent to suggest as few changes as possible.

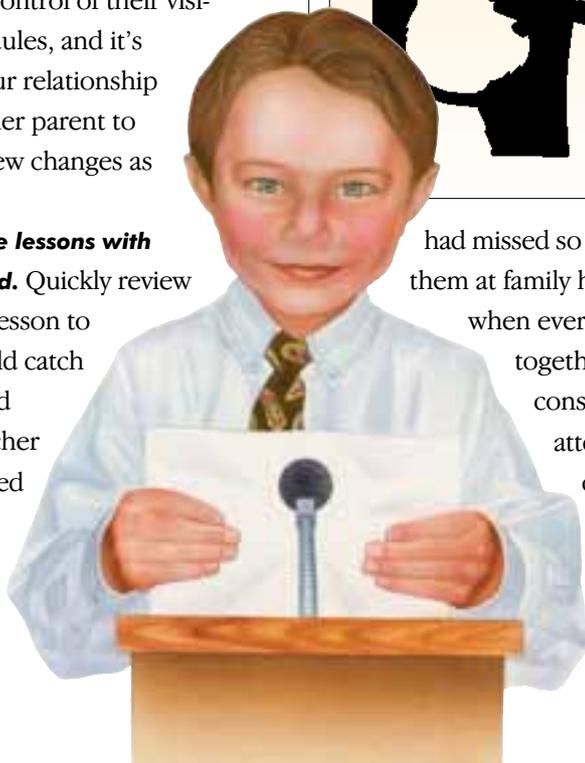
- **Prepare lessons with them in mind.** Quickly review last week's lesson to help the child catch up. One kind Primary teacher even informed us of the Sunday lessons we

had missed so we could teach them at family home evening when everyone was together. Also, consider avoiding attendance sticker charts that are meant to show everyone's

progress but instead visually single out the children who can't regularly participate.

Today's children live in a variety of circumstances. We appreciate teachers who make every effort to involve our children at church and help them gain testimonies of the Savior and His gospel.

Tricia Aagard, Wyoming



LEFT AND RIGHT: ILLUSTRATIONS BY JOE FLORES; UPPER RIGHT: ILLUSTRATION BY BETH WHITTAKER



The film *The Testaments of One Fold and One Shepherd* is being made available on DVD in 18 languages.

The Testaments of One Fold and One Shepherd Now on DVD

After its five-year exclusive run in the Joseph Smith Memorial Building in Salt Lake City, Utah, and under the direction of the First Presidency, the film *The Testaments of One Fold and One Shepherd* is being made available on DVD through Church distribution centers.

The Testaments of One Fold and One Shepherd is an epic story depicting Christ's ministry to the people in ancient Israel and His subsequent appearance in ancient America, as related in two testaments: the Bible and the Book of Mormon. It follows the fictional family of Helam as they witness the signs and

coming of the Savior to the Americas.

When the film was first introduced, Elder Neil L. Andersen of the Seventy explained, "The purpose of the film is to establish that Jesus is the Son of God, 'the light and life of the world,' and to show the miraculous effect the Savior has on the lives of those who believe in Him."

The film took more than two years to make and required extensive research into the ancient cultures of the Americas. It was filmed in Utah, California, and Hawaii on 57 sets, the largest of which was about the size of a

football stadium. The 48 principal cast members, 52 featured players, and more than 1,000 extras brought the story to life. The Orchestra at Temple Square and the Tabernacle Choir provided the music.

The 65-minute film (item no. 01607) is being made available on a multilanguage DVD in Church distribution centers worldwide in 18 languages (American Sign, Cantonese, Danish, Dutch, English, Finnish, French, German, Italian, Japanese, Korean, Mandarin, Norwegian, Portuguese, Russian, Spanish, Swedish, and Ukrainian). ■

Church Releases New LDS.org

Beginning January 30, 2007, the first thing visitors to LDS.org noticed was the new look. After several years of research and planning and more than eight months of beta testing, the new LDS.org finally went public.

But the changes to the site are far more than just cosmetic. The changes make it easier for visitors to navigate, use features, and find information.

Church instructional designers spent several months studying and testing the site's navigability. The result is a more user-friendly organization of information, beginning with six major channels headlining the home page and a more consistent navigation system throughout the site.

The redesigned Gospel Library was launched on the beta site a few weeks earlier. Consistently one of the most-visited sections of LDS.org, the Gospel Library is home to more than 100,000 pages of information, including the scriptures, Church magazines, general conference addresses, and existing curriculum materials. Making that information more useful was a top priority.

In addition to being able to read the text of talks or magazine articles, users can choose audio, video, pdf (full graphic layout), or other

Lecture Looks at Future of Family History Online

By Erin Pitcher, Church Magazines

The future of family history researching may be closer than you think,” said Rich Running at a lecture held on January 9, 2007, as part of the annual Salt Lake Institute of Genealogy sponsored by the Utah Genealogical Association.

Nearly 200 people attended the lecture, “Opening the Granite Mountain Vault,” where production management leaders of the Family and Church History Department of the Church explained technological advances in two facets of genealogical research—scanning and indexing.

As a manager of product management of the department, Brother Running describes these changes as steps in building a “digital highway” for genealogical researchers.

FamilySearch Scanning

This digital highway is being constructed through FamilySearch Scanning as the estimated five billion historic documents at the Church’s Granite Mountain Records Vault are being converted from microfilm to digital pictures that will eventually be accessible via the Internet, Brother Running said.

The Granite Mountain Records Vault, located in the Wasatch Mountains, holds the largest collection of family history records in the world. Employees use advanced

computer systems to convert the rolls of microfilm stored there into high-quality digital images.

“This scanning process began at the vault five years ago,” Derek Dobson, FamilySearch Scanning product manager, explained. “Within that short period of time technological developments have made this process at least four times faster and much higher quality than a few years ago. . . . Now, in approximately 20 minutes the information in one roll of microfilm is made into some 1,200 digital images.”

Brother Running said that this digitalization will make family history work much more convenient. Instead of traveling to one of the Church’s 4,500 family history centers and ordering rolls of microfilm, researchers will eventually be able to access those documents online in the comfort of their homes.

FamilySearch, the Church’s Internet-based family history service, has as its main objectives to acquire and preserve data of genealogical significance and to improve accessibility to those records.

“FamilySearch Scanning is an integral part of making those objectives a reality,” said Paul Nauta, manager of public affairs for the Family and Church History Department.



After years of behind-the-scenes work, the Church has released a new version of LDS.org.

versions of selected content. The search function on the site has also been greatly improved, allowing visitors to search beyond Gospel Library and to fine-tune the search.

Construction of the new site also took into consideration another kind of accessibility, says Larry Richman, director of Internet coordination. The site design will allow for adding more languages.

The changes will allow the Church to make the entire site available in nine more languages (Chinese, French, German, Italian, Japanese, Korean, Portuguese, Russian, and Spanish) with some sections of the site providing content in many additional languages.

The scope of the redesign task was enormous. Long past are the days of the original five-page LDS.org first launched in 1994. The most recent version was launched in June 2000 and over the next six years grew to tens of thousands of pages, not

including Gospel Library.

The changes made public in January are the first of several phases to be rolled out as they become available. Users will find that some links will still take them to pages from the old LDS.org until these can be rebuilt and integrated into the new design.

Over the next several months, the Church expects to make refinements and add new features. The general conference section will be updated, several more languages will be added to the scripture site, and material will be added to the Gospel Library in 40 more languages.

Users can stay up-to-date with the latest changes to LDS.org, as well as other new product releases, by clicking the “What’s New” link on the homepage or through the What’s New e-mail. Subscribe for free by clicking the “Free E-mail Subscriptions” link at the bottom of the page. ■

FamilySearch Indexing

In conjunction with FamilySearch Scanning, indexes of information are being compiled with the help of thousands of volunteers. These contributors extract family history information from digital images of historical documents that will help others search for relevant information more efficiently.

FamilySearch Indexing allows individuals to volunteer online, download historic documents, and input the necessary information using an online form that can be completed in less than an hour.

"This system allows people to accomplish a substantial amount of work in a short period of time," Brother Dobson said. "Many people may not be able to spend hours on genealogical research. However, anyone can spend half an hour to an hour indexing names in a simple, understandable system. Youth have even volunteered with FamilySearch Indexing and are finding it an enjoyable experience."

The first version of FamilySearch Indexing was released in September 2005, and by the end of 2006 more than 25,000 people within 1,200 stakes and partnering societies had registered as FamilySearch Indexing volunteers.

Church members can contact their local ward or branch leaders for additional information about how to get involved. However, volunteering with FamilySearch Indexing is not restricted to members of the LDS faith.

Brother Nauta feels the most important part of this genealogical "digital highway" is recognizing the desired destination.

"All these things the Church is doing regarding genealogical work are to make records available so

people can identify their ancestors and link themselves to their forebears," he said.

Additional information on FamilySearch Scanning and FamilySearch Indexing is available online at www.familysearch.org or www.familysearchindexing.org. ■

Museum Announces Eighth International Art Competition

The Museum of Church History and Art has announced the theme for its Eighth International Art Competition, "Remembering the Great Things of God." The museum invites Church members around the world to participate in the exhibit to be held March 20 to October 11, 2009.

The work in the exhibit

will encompass the experiences of Latter-day Saints everywhere. Entries in the competition should represent (1) Latter-day Saint doctrines, beliefs, and teachings, including stories from the scriptures and teachings of the prophets; (2) events, sites, and individuals pertinent to the history of the Church and its people; or (3) the



This stained glass entry by Patricia Chiu, Joseph Smith Cuts the Ice for Joseph L. Heywood's Baptism, was part of the Seventh International Art Competition.



J. Kirk Richards's oil painting Baptism received a Merit Award and a People's Choice Award in the most recent competition.

application of religious values in Latter-day Saint life, including Church, family, and individual activities.

The competition is open to members of the Church who will be age 18 and older by December 31, 2008. Each artist may submit one work. Works representing worldwide cultural and aesthetic traditions, styles of art, and various media are all welcome. Entries must have been completed after January 1, 2006.

Official entry forms will be mailed to artists on the museum's mailing list in April 2008. The form will also be available online at the museum's Web site. To be included in the mailing or to change contact information if you are already on the mailing list, write to the museum at Eighth International Art Competition, Museum of Church History and Art, 45 N. West Temple St., Rm. 200, Salt Lake City, UT 84150-3470, USA, or e-mail churchmuseum@ldschurch.org.

The first round of judging will be based on photographs of the artwork submitted with the entry form online or by mail before October 10, 2008. Artwork will be judged on the successful expression of the theme; artistic and technical accomplishment; and the creativity, originality, and quality of the art. Awards include a number of Purchase Awards,

in which artwork is purchased for the Church collection; up to 25 cash Merit Awards, bestowed by the jury; and 3 cash Visitors' Choice Awards.

For more information about the competition or to see artwork from former exhibitions, visit the museum's Web site at www.lds.org/churchhistory/museum/competition. ■

Documentary on Church to Air Nationwide

A two-part documentary about the Church will air nationally on PBS April 30 and May 1, 2007.

American Experience and *Frontline*, both PBS programs, have teamed up to release the four-hour documentary *The Mormons*, directed by award-winning filmmaker Helen Whitney.

The documentary, not produced by the Church, will focus on the Church, from its origins in the 1800s to the Church today. The documentary will air in two installments: the first night will

focus on the history of the Church, while the second night will focus on the Church today.

For more than three years, Whitney interviewed hundreds of people for the film and was given access to the leadership of the Church on all levels. Whitney traveled cross-country and sent a crew to Ghana to show that the Church exists throughout the world. Whitney also attended ward meetings and went on visits with home teachers.

Check PBS.org for local airing times and channels. ■

Church Pageants for 2007

Costumes, lights, music—all of these contribute to the success of the seven annual pageants sponsored by the Church. But it is not solely the actors, the sound, or the theatrical effects that draw more than 200,000 spectators year after year to these productions. The central purpose for these pageants is to strengthen testimonies and teach gospel principles

to Latter-day Saints and members of other faiths. It is the spirit that is felt at those events that has awed viewers since 1917, when the first Church-sponsored pageant began.

Between March and August these pageants are performed at various locations throughout the United States, and all are invited to attend. Below is information about each pageant. For more

details about these performances, including driving directions, log on to www.pageants.lds.org.

Arizona Easter Pageant: Jesus the Christ

Description: Reenacts the Savior's life, ministry, and Resurrection.

Location: 525 East Main Street, Mesa, Arizona.

Dates and times: March 30–31 (Spanish speaking), March 28–29 and April 3–7 (English speaking); 8:00 p.m.*

Ticket information: Admission is free, and reservations are not required.

For additional information: Call 480-964-7164.

Castle Valley Pageant

Description: Recounts the settling of a pioneer village.

Location: Spartan Boulevard, Castle Dale, Utah.

Dates and time: August 2–4, 7–11; 8:30 p.m.*

Ticket information: Admission is free, and reservations are not required.

For additional information: Contact Mark Justice at 435-687-2234.

Clarkston Pageant—Martin Harris: The Man Who Knew

Description: Depicts Martin Harris's experiences testifying of the Book of Mormon.

Location: Amphitheater adjacent to Clarkston Cemetery, Clarkston, Utah.

Dates and time: August 3–4, 7–11, and 14–17; 8:15 p.m.*

Ticket information: Admission is free. However, tickets are required and can be obtained by writing to PO

Box 151, Clarkston, Utah 84305 or by calling 435-563-0059.

For additional information: Contact Donald J. Jeppesen at 435-245-3501, or log on to www.martinharris.pageant.org

Hill Cumorah Pageant: America's Witness for Christ

Description: Portrays events of ancient America as described in the Book of Mormon.

Location: 603 State Route 21, Palmyra, New York.

Dates and time: July 13–14, 17–21; 9:15 p.m.*

Ticket information: Admission is free, and reservations are not required.

For additional information: Log on to www.hillcumorah.org; contact Donald G. Schluter via mail at 53 Falcon Trail, Pittsfort, New York 14534; call 585-248-9135; or e-mail hcp@rochester.rr.com.

Mormon Miracle Pageant

Description: Describes the Restoration of the gospel, the witness of the Book of Mormon, and the journey of the pioneer Saints.

Location: South Temple Hill, Manti, Utah.

Dates and times: June 14–16, 19–23; seating begins at 6:00 p.m., and the pageant starts at 9:30 p.m.*

Ticket information: Admission is free, and reservations are not required.

For additional information: E-mail queries to manti.pageant@mail.manti.com, or call either 888-255-8860 or 435-835-3000.



Actors portray inhabitants of the ancient Americas in the Hill Cumorah Pageant.

Nauvoo Pageant

Description: Tells of Joseph Smith's prophetic mission and the early Saints' experiences in Nauvoo.

Location: 165 North Wells Street, Nauvoo, Illinois.

Dates and times: July 6–August 3; preshow activity begins at 7:00 p.m., and the pageant starts at 8:45 p.m.*

Ticket information: Admission is free, and reservations are not required.

For additional information: Call 800-453-0022, ext. 315, or log on to www.historicnauvoo.net.

Oakland Temple Pageant

Description: Reenacts the history of the gospel, including events from the Savior's life and the latter-day Restoration.

Location: 4780 Lincoln Avenue, Oakland, California.

Dates and times: July 17–21, 24–28. Matinee performances will be held July 21 and July 28. Evening performances begin at 8:00 p.m., and matinees start at 2:00 p.m.*

Ticket information: Admission is free, but tickets are required due to limited seating.

For additional information:

Call 1-510-531-1475. Those living in California may call 877-836-7468 toll-free.

* Start times are approximate.

Arizona Easter Pageant:
Jesus the Christ March 30–31
(Spanish); March 28–29; April 3–7

Mormon Miracle Pageant
June 14–16, 19–23

Nauvoo Pageant
July 6–August 3

Hill Cumorah Pageant:
America's Witness for Christ
July 13–14, 17–21

Oakland Temple Pageant
July 17–21, 24–28

Castle Valley Pageant
August 2–4, 7–11

Clarkston Pageant—Martin Harris: The Man Who Knew
August 3–4, 7–11, 14–17

Comment

Starting a Family Tradition

My wife, Bette, and I love Christmas traditions and activities, so December's Questions and Answers section made a fun read. This year each of our children's families received a small, simple Christmas treasure

chest patterned after the picture on page 11 of the December *Ensign*. Our family members were at our house Christmas Eve. Just before everyone went home, we got out one of the chests and read from an instruction sheet we had placed inside. It explained that each person was to write his or her intended gift to the Savior in the coming year. Paper and pens were provided for all, and even the youngest children participated. Some didn't want to stop writing, but finally, we folded our papers, put them in envelopes with our names on the out-

side, and dropped them into the little Christmas chest. We decided not to read them again for one year, on next Christmas Eve.

The fun part, at least for me, was that each family received a Christmas chest (with their written letters and instructions inside) on Christmas morning.

Perhaps a new tradition will emerge that will assist our children and their families to focus on the Savior as we celebrate His birth. Thank you to Sister Yvette T. Joyner and the *Ensign* staff for the idea, picture, and article.

David H. Kotter, Utah

Breathtaking Art

Thank you for the breathtaking art by Walter Rane on the cover of the January *Ensign*. It is gratifying to see Latter-day Saint art that has absorbed the best of the

Western tradition, and it is gratifying to see the progress of an individual artist over the years under the influence of the Spirit. Study and faith seem to truly complement one another here.

Kate Horton, Indiana

Keeping a Sabbath

Kendal Hunter's article on keeping the Sabbath holy struck a chord with me. For years I worked in hospitals and nursing homes and often had to miss sacrament meetings. One way I found that really helped me to stay spiritually strong was to keep my own Sabbath by dedicating one of my days off each week to study, prayer, service, and resting from worldly cares. I believe my example of always keeping a Sabbath day, even if it wasn't on Sunday, has helped my children remain active in the Church. Thanks for an excellent article.

Donald Fallick, Dominican Republic

Family Home Evening Helps

I wanted to thank you for "A Quiz for Couples" in January's Random Sampler section. My husband's navy carrier group was recently deployed, so our family is experiencing its first military separation. We are using the "Quiz for Couples" idea to remain close even though he is thousands of miles away. We take turns e-mailing each other a question daily, and we're enjoying reading each other's responses. It has also spurred discussions that we might have missed otherwise.

Kim Blair, California



MAY NOT BE COPIED

John the Baptist Appearing to Joseph Smith and Oliver Cowdery, by Del Parson

On May 15, 1829, on the bank of the Susquehanna River, near Harmony, Pennsylvania, John the Baptist ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood. He said, "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins" (D&C 13:1).



*“Our most valuable
worship experience in the
sacrament meeting is the sacred
ordinance of the sacrament,
for it provides the opportunity to
focus our minds and hearts
upon the Savior and
His sacrifice.”*

*See Elder David B. Haight,
“The Sacrament—and the
Sacrifice,” p. 14.*

