

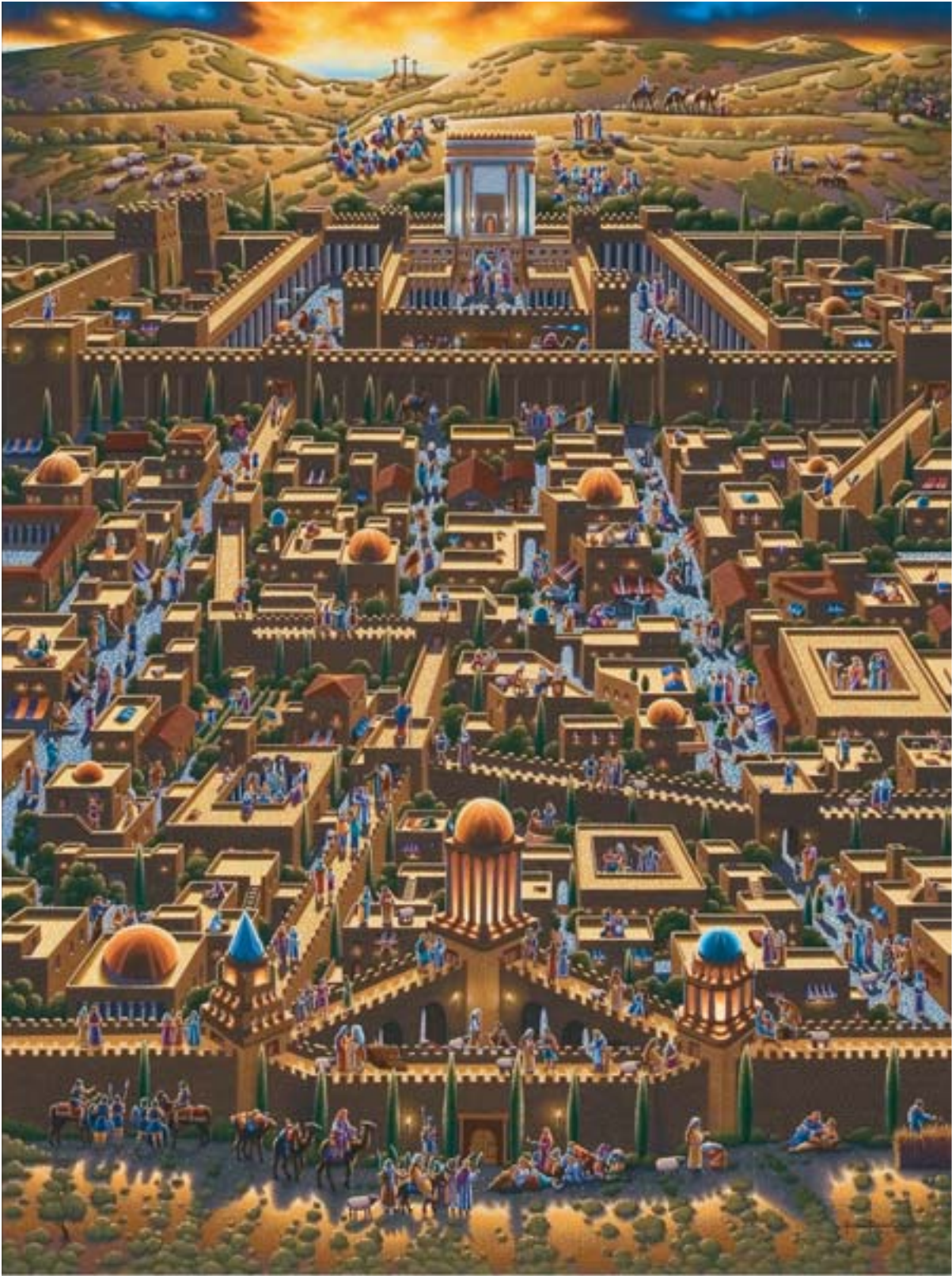
Ensign



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Competition: Our Heritage
of Faith, p. 40**

**The Gift of the
Holy Ghost, p. 46**

**Deaf Members: Hearing
with the Heart, p. 56**



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Jerusalem, by Eric Dowdle

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city” (Isaiah 52:1). From the words of David in the Old Testament to those of Christ in the New Testament, from the teachings of Lehi in the Book of Mormon to those of the Prophet Joseph Smith in the Doctrine and Covenants, Jerusalem’s sweep of influence includes the past, present, and future.

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**AN OFFICIAL MAGAZINE OF THE CHURCH
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PRINTING DIRECTOR: Craig K. Sedgwick
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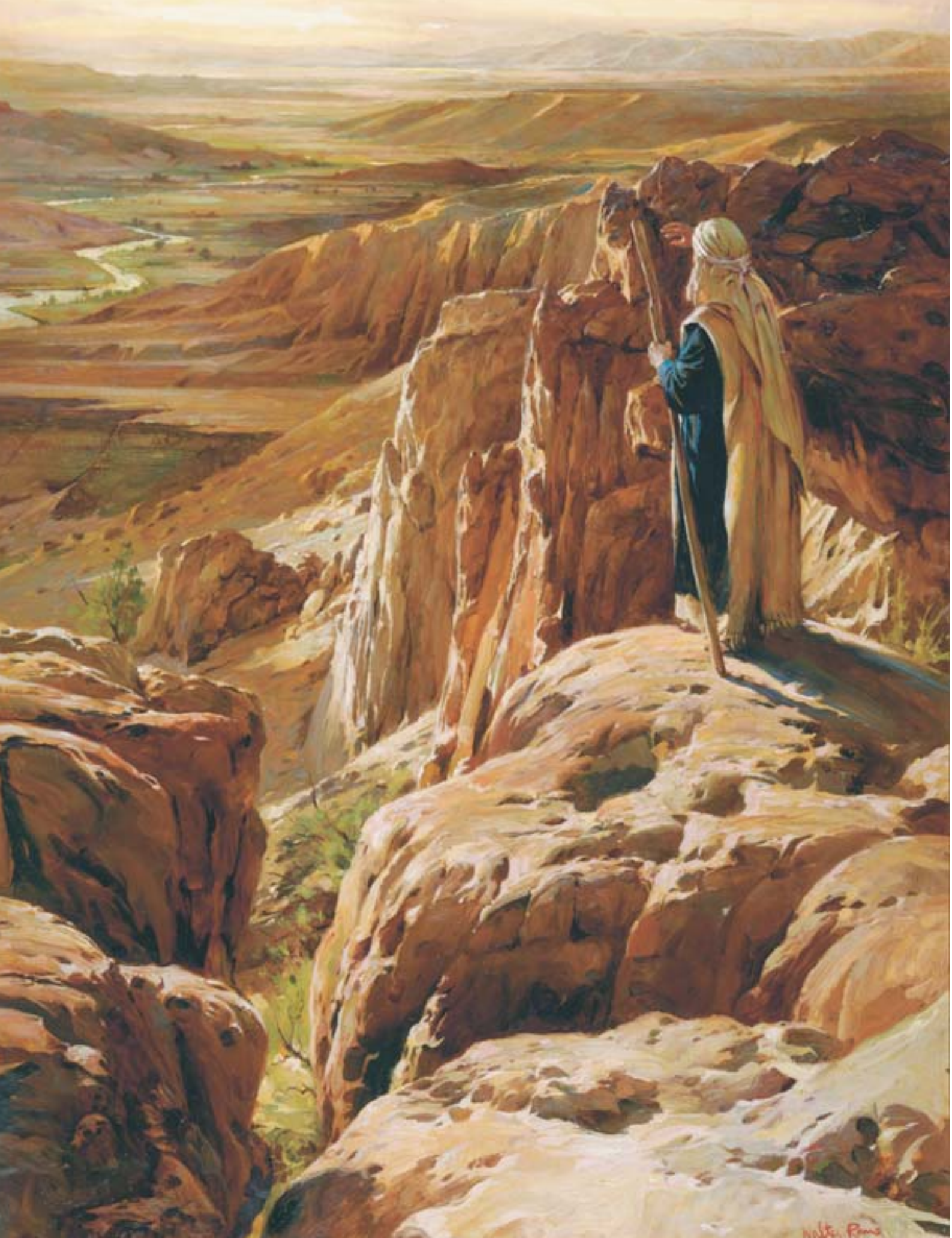
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Led by Spiritual Pioneers

BY PRESIDENT THOMAS S. MONSON
First Counselor in the First Presidency

This summer we mark 159 years since the pioneers, under the inspired leadership of Brigham Young, entered the valley of the Great Salt Lake and proclaimed: “This is the right place. Drive on.”¹

Often we honor the great leaders and followers on this historic journey, but I wish to call attention to other “pioneers” who preceded that trek. In doing so I pause and ponder the dictionary definition of the word *pioneer*: “One who goes before to prepare or open up the way for others to follow.”²

Let us turn back the clock of time and journey to other places, that we might review several who I feel meet the high standard of the word *pioneer*.

Such a one was Moses. Raised in Pharaoh’s court and learned in all the wisdom of the Egyptians, he became mighty in words and deeds. One cannot separate Moses, the great lawgiver, from the tablets of stone provided him by God and on which were written the Ten Commandments. They were binding then—they are binding now.



Moses endured constant frustration as some of his trusted followers returned to their previous ways. Though he was disappointed in their actions, yet he loved them and led them, even the children of Israel, from their Egyptian bondage. Certainly Moses qualifies as a pioneer.

Another who qualifies is Ruth, who forsook her people, her kindred, and her country in order to accompany her mother-in-law, Naomi—worshipping Jehovah in His land and adopting the ways of His people. How very important was Ruth’s obedience to Naomi and the resulting marriage to Boaz by which Ruth—the foreigner and a Moabite convert—became a great-grandmother of David and therefore an ancestress of Jesus Christ.

The book of the Holy Bible that bears her name contains language poetic in style, reflective of her spirit of determination and courage. “And Ruth said, 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:



Moses endured constant frustration as some of his trusted followers returned to their previous ways. Though he was disappointed in their actions, yet he loved them and led them from their Egyptian bondage. Certainly Moses qualifies as a pioneer.

“Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.”³

Yes, Ruth, precious Ruth, was a pioneer.

Other faithful women also qualify, such as Mary, the mother of Jesus; Mary Magdalene; Esther; and Elisabeth. Let us not overlook Abraham, Isaac, and Jacob, nor fail to include Isaiah, Jeremiah, Ezekiel, and some from a later period.

One Who Went Before

We remember John the Baptist. His clothing was simple, his life spartan, his message brief: faith, repentance, baptism by immersion, and the bestowal of the Holy Ghost by an authority greater than that possessed by himself. He declared: “I am not the Christ, but . . . I am sent before him.”⁴ “I indeed baptize you with water; but one mightier than I cometh . . . : he shall baptize you with the Holy Ghost and with fire.”⁵

The river Jordan marked the historic meeting place when Jesus came down from Galilee to be baptized of John. At first John pleaded with the Master: “I have need to be baptized of thee, and comest thou to me?”⁶ Came the response: “It becometh us to fulfil all righteousness. . . . And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”⁷

John freely declared and taught, “Behold the Lamb of God, which taketh away the sin of the world.”⁸

Of John, the Lord declared, “Among them that are born of women there hath not risen a greater than John the Baptist.”⁹

Like so many other pioneers through the annals of history, John wore the martyr’s crown.

The Savior’s Apostles

Many who were pioneers in spirit and action were called by Jesus to be His Apostles. Much could be told of each.

Peter was among the first of Jesus’s disciples. Peter the fisherman, in response to a divine call, laid aside his nets and hearkened to the Master’s declaration: Come “follow me, and I will make you [a fisher] of men.”¹⁰ I never think of Peter without admiring his testimony of the Lord: “Thou art the Christ, the Son of the living God.”¹¹



John pleaded with the Master: “I have need to be baptized of thee, and comest thou to me?” Came the response: “It becometh us to fulfil all righteousness.”

John the Beloved is the only one of the Twelve recorded as being at the Crucifixion of Christ. From the cruel cross Jesus uttered the magnificent charge to John, referring to His mother, Mary: “Behold thy mother,”¹² and to Mary, “Behold thy son.”¹³

The Apostles went before, showing others the way to follow. They were pioneers.

History records, however, that most men did not come unto Christ, nor did they follow the way He taught. Crucified was the Lord, slain were most of the Apostles, rejected was the truth. The bright sunlight of enlightenment slipped away, and the lengthening shadows of a black night enshrouded the earth.

Generations before, Isaiah had prophesied, “Darkness shall cover the earth, and gross darkness the people.”¹⁴ Amos had foretold of a famine in the land: “Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”¹⁵ The dark ages of history seemed never to end. Would no heavenly messengers make their appearance?

Looking for the Light

In due time honest men with yearning hearts, at the peril of their very lives, attempted to establish points of reference, that they might find the true way. The day of the Reformation was dawning, but the path ahead was difficult. Persecutions would be severe, personal sacrifice overwhelming, and the cost beyond calculation. The reformers

were pioneers, blazing wilderness trails in a desperate search for those lost points of reference that they felt would lead mankind back to the truth Jesus taught.

Wycliffe, Luther, Hus, Zwingli, Knox, Calvin, and Tyndale all pioneered during the period of the Reformation. Significant was the declaration of Tyndale to his critics: "I will cause a boy that driveth the plough shall know more of the scripture than thou doest."¹⁶

Such were the teachings and lives of the great reformers. Their deeds were heroic, their contributions many, their sacrifices great—but they did not restore the gospel of Jesus Christ.

Of the reformers, one could ask: "Was their sacrifice in vain? Was their struggle futile?" I answer with a reasoned no. The Holy Bible was now within the grasp of the people. Each person could better find his or her way. Oh, if only all could read and all could understand! But some could read, and others could hear, and all had access to God through prayer.

The long-awaited day of restoration did indeed come. Let us review that significant event in the history of the world by recalling the testimony of the plowboy who

Peter the fisherman, in response to a divine call, laid aside his nets and hearkened to the Master's declaration: Come "follow me, and I will make you [a fisher] of men."



Jairus came to the Master, saying, “My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.”

became a prophet, the witness who was there—even Joseph Smith.

The Morning Breaks

Describing his experience, Joseph said: “I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*”¹⁷

“At length I came to the conclusion that I must either remain in darkness and confusion, or else I must

do as James directs, that is, ask of God. . . .

“. . . I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. . . .

“. . . I kneeled down and began to offer up the desires of my heart to God. . . .

“. . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . .

“. . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*”¹⁸

The Father and the Son, Jesus Christ, had appeared to Joseph Smith. The morning of the dispensation of the fulness of times had come, dispelling the darkness of the long generations of spiritual night.



LEFT: DAUGHTER, ARISE, BY SIMON DEWEY, MAY NOT BE COPIED; RIGHT: O MY FATHER, BY SIMON DEWEY, MAY NOT BE COPIED; PAINTINGS COURTESY OF ALTUS FINE ART, AMERICAN FORK, UTAH

Volumes have been written concerning the life and accomplishments of Joseph Smith, but perhaps a high-light or two will suffice: He was visited by the angel Moroni. He translated, from the precious plates to which he was directed, the Book of Mormon, with its new witness of Christ to all the world. He was the instrument in the hands of the Lord through whom came mighty revelations pertaining to the establishment of The Church of Jesus Christ of Latter-day Saints. In the course of his ministry he was visited by John the Baptist, Moses, Elijah, Peter, James, and John, that the Restoration of all things might be accomplished. He endured persecution; he suffered grievously, as did his followers. He trusted in God. He was true to his prophetic calling. He commenced a marvelous missionary effort to the entire world, which today brings light and truth to the souls of mankind. At length Joseph Smith died the martyr's death, as did his brother Hyrum.

Joseph Smith was a pioneer indeed.

One Who Changed the World

Turning the pages of scriptural history from beginning to end, we learn of the ultimate pioneer—even Jesus Christ. His birth was foretold by the prophets of old; His entry upon the stage of life was announced by an angel. His life and His ministry have transformed the world.

With the birth of the babe in Bethlehem, there emerged a great endowment, a power stronger than weapons, a wealth more lasting than the coins of Caesar. This child was to be the King of kings and Lord of lords, the Promised Messiah, even Jesus Christ, the Son of God. Born in a stable, cradled in a manger, He came forth from heaven to live on earth as mortal man and to establish the kingdom of God. During His earthly ministry, He taught men the higher law. His glorious

gospel reshaped the thinking of the world. He blessed the sick. He caused the lame to walk, the blind to see, the deaf to hear. He even raised the dead to life.

One sentence from the book of Acts speaks volumes: Jesus "went about doing good, . . . for God was with him."¹⁹



In the garden known as Gethsemane, where His suffering was so great that blood came from His pores, He pleaded as He prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

He taught us to pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."²⁰

In the garden known as Gethsemane, where His suffering was so great that blood came from His pores, He pleaded as He prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."²¹

He taught us to serve: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."²²

He taught us to forgive: "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."²³

He taught us to love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."²⁴

Like the true pioneer He was, He invited, "Come, follow me."²⁵

Let us turn to Capernaum. There Jairus, a ruler of the synagogue, came to the Master, saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."²⁶ Then came the news from the ruler's house: "Thy daughter is dead."²⁷

Christ responded, "Be not afraid, only believe."²⁸ He came to the house, passed by the mourners, and said to them: "Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn,"²⁹ knowing that she was dead. "He . . . put them all out. . . . And he

took [her] by the hand, and said unto her, . . . Damsel, I say unto thee, arise. . . . And straightway the damsel arose, and walked; . . . and they were astonished.”³⁰

The First to Rise

It is emotionally draining for me to recount the events leading up to the Crucifixion of the Master. I cringe when I read of Pilate responding to cries of the throng: “Crucify him, crucify him.”³¹ Pilate “took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.”³² Jesus was mocked. He was spit upon and a crown of thorns placed upon His head. He was given vinegar to drink. They crucified Him.

His body was placed in a borrowed tomb, but no tomb could hold the body of the Lord. On the morning of the third day came the welcome message to Mary Magdalene, to Mary the mother of James, and to other women who were with them as they came to the tomb, saw the large entrance stone rolled away, and noted the tomb was empty. Two angels said to the weeping women: “Why seek ye the living among the dead? He is not here, but is risen.”³³

Yes, the Lord had indeed risen. He appeared to Mary; He was seen by Cephas, or Peter, then by His brethren of the Twelve. He was seen by Joseph Smith and Sidney Rigdon, who declared: “This is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God.”³⁴

Our Mediator, our Redeemer, our Brother, our Advocate with the Father died for our sins and the sins of all mankind. The Atonement of Jesus Christ is the foreordained but voluntary act of the Only Begotten Son of God. He offered His life as a redeeming ransom for us all.

His mission, His ministry among men, His teachings of truth, His acts of mercy, His unwavering love for us prompt our gratitude and warm our hearts. Jesus Christ, Savior of the world—even the Son of God—was and is the ultimate pioneer, for He has gone before, showing all others the way to follow. May we ever follow Him. ■

NOTES

1. Quoted in Wilford Woodruff, “Celebration of Pioneers’ Day,” *The Utah Pioneers* (1880), 23.
2. *Oxford English Dictionary* (1971), “Pioneer,” 2182.
3. Ruth 1:16–17.
4. John 3:28.
5. Luke 3:16.
6. Matthew 3:14.
7. Matthew 3:15–17.
8. John 1:29.
9. Matthew 11:11.
10. Matthew 4:19.
11. Matthew 16:16.
12. John 19:27.
13. John 19:26.
14. Isaiah 60:2.
15. Amos 8:11.
16. Quoted in S. Michael Wilcox, *Fire in the Bones: William Tyndale—Martyr, Father of the English Bible* (2004), 47.
17. Joseph Smith—History 1:11.
18. Joseph Smith—History 1:13–17.
19. Acts 10:38.
20. Matthew 6:9–10.
21. Luke 22:42.
22. Matthew 25:40.
23. D&C 64:10.
24. Matthew 22:37–39.
25. Luke 18:22.
26. Mark 5:23.
27. Mark 5:35.
28. Mark 5:36.
29. Mark 5:39–40.
30. Mark 5:40–42.
31. Luke 23:21.
32. Matthew 27:24.
33. Luke 24:5–6.
34. D&C 76:22–23.

IDEAS FOR HOME TEACHERS

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

1. Ask family members to define *pioneer*. Read the article’s definition of the word. Share some of President Monson’s examples to show how pioneers have prepared the way for us spiritually. Ask family members to share examples of those who have led the way for them. Discuss how we can preserve the spirit of pioneering and lead the way for others. Share an example of a “pioneer” who has been important in your life.
2. Show pictures of the pioneers listed in the article. Let family members take turns choosing a picture and explaining how the person they have chosen was a pioneer. Ask how we can show gratitude for the legacy of these spiritual pioneers. Bear testimony of the Savior as “the ultimate pioneer.”
3. Lead the family on a short walk. Stop at different points, and relate examples of pioneers described by President Monson. Read the definition of a pioneer, and invite someone to lead the way back home. Invite the family to strive to be pioneers.



Adversity, the Great Teacher

BY ELDER MONTE J. BROUGH
Of the Seventy

In 1959 while serving as missionaries in England, my companion, Elder Ronald E. Cluff, and I were working hard to find someone to teach. We had knocked on a lot of doors and talked to many people, but without much success.

I was born with birth defects in my feet and have struggled with them all my life. The cobblestones in England are hard on feet! One day one of my feet started to bother me a great deal. I noticed a shoe repair shop and decided to go in to see if there was some way I could find relief from the pain. The cobbler was very helpful and gave me a few ideas.

A day or two later, my companion and I were sitting in a park eating lunch when the

cobbler, Gordon Everett, recognized us and came by on his bicycle to say hello. We asked him if he had ever heard of the Latter-day Saints. He hadn't but agreed to learn more. The wonderful result is that we were able to teach him the gospel. He joined the Church and has been an active, strong member ever since.

There were times I thought my feet hindered my efforts as a missionary. Yet the Lord used that very challenge to lead me to someone who was searching for the truth.

What is the place for adversity in our lives? As we examine the history of the Church and accounts from the scriptures, we can see how the Lord uses adversity to bring about His purposes and to help us learn valuable lessons.



As the story of Job illustrates, the Lord uses adversity to bring about His purposes and to help us learn valuable lessons.



The pioneers could not have imagined how their trials would help prepare the way for the growth of the Church.

A Learning Process

In 1846 the persecuted Saints were driven to Winter Quarters and ultimately to the valley of the Great Salt Lake. It is clear that the Saints living in Nauvoo, Illinois, intended to make it their home. Yet this was not to be. They felt great disappointment and sorrow when they received word that they must pack their belongings and move to another place. As they crossed the bleak and dreary deserts and mountains of the pioneer trail, they did not know that the Church simply could not accomplish all it needed to while confined to the center part of the United States. The western part of the North American continent provided the economic and natural resources needed for the establishment of the Church. The pioneers could not have imagined how the adversity they faced would contribute to the vibrant growth of the Lord's kingdom on the earth.

When facing a trial, many people have asked, "Why me?" Some have become bitter and angry. Others have recognized that their adversity is a teaching experience. Learning often becomes more acute and precise and has greater depth when brought about by adversity.

Many of the most important principles of intelligence cannot be taught at universities, from books, or through other temporal learning processes. Often these great principles are learned from afflictions, tribulations, and other mortal experiences. All that we learn in this manner will

benefit us not only in this life but also in the next, for "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection" (D&C 130:18).

Some time ago a doctor told me that I was suffering from a serious illness. I recall the shock and emotion I felt as the doctor explained the condition that would alter the course of my life. It is easy to become angry and critical in these situations. I have friends who have learned they have cancer or heart disease or who have faced impairments resulting from accidents. I have watched as these people have adjusted to their situations, and I have wondered why they were given a particular challenge. Many people are locked into political systems and economic situations that cause enormous distress. I have observed many people in different lands who struggle just to have enough food to eat. Yet there must be a learning process. Even the most challenged can learn from their trials and find consolation from a loving Heavenly Father.

Examples from the Scriptures

Many have asked, "Why do bad things happen to good people? If the Lord really loves us, why does He allow adversity in our lives?" Consider the example of Job. He "was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). Shouldn't a person's righteousness bring protection from adversity and tribulation?

Even Satan asked, “Doth Job fear God for nought?” (Job 1:9). There suddenly came into Job’s life the tribulation of losing his animals, his servants, even his children. He lost his health and was so physically changed that his friends did not recognize him. Understandably, he suffered enormous grief. Still, he continued to trust in the Lord (see Job 13:15), and eventually the Lord gave him “twice as much as he had before” (Job 42:10).

The Apostle Paul was no stranger to adversity, having suffered from persecution, imprisonment, and long separation from his loved ones. Yet he declared: “We glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:3–5).

Even Christ was tutored and mentored by the tribulations He suffered:

“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:8–9).

As we experience adversity in our own lives, let us, like Job, remain steadfast in our faith. Like Paul, let us seek to develop Christlike traits through our suffering. Like the Savior, let us learn obedience and meekly submit to our Heavenly Father’s will. As we do so, our suffering can make us more humble, more compassionate, and more receptive to the promptings of the Spirit. We can then find comfort in the Lord’s great promise: “After much tribulation . . . cometh the blessing” (D&C 103:12). ■



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. Before family home evening, place a rock in one of the shoes each person is wearing. At the beginning of family home evening, ask everyone to try walking around in the shoes while you tell Elder Brough’s first story. Discuss the adversity he faced and how the Lord uses adversity to accomplish His purposes.

2. Challenge family members to find a scripture story that does not include adversity. Ask family members, “Why do bad things happen to good people?” Discuss how scriptural figures remain true even through trials. Talk about ways your family can better handle problems in life and “develop Christlike traits through our suffering.”

M*y companion and I were sitting in a park eating lunch when the cobbler, Gordon Everett, recognized us and came by on his bicycle to say hello. The wonderful result is that we were able to teach him the gospel.*

In the Service of the Lord

BY ELDER WILLIAM R. WALKER
Of the Seventy

The fifth article of faith states a fundamental Latter-day Saint belief: we “must be called of God, by prophecy, and by the laying on of hands by those who are in authority.”

Most members of the Church have had the experience of being invited to the bishop’s or branch president’s office to receive a calling. Many of us have prayed that we would have the faith and courage to accept the call, for we believe our leaders have been inspired as they have prayerfully sought the direction of our Father in Heaven.

Some find it interesting that we don’t nominate ourselves to serve in positions for which we think we would be best suited. Yet the unique manner in which Latter-day Saints are called to serve in the kingdom is a distinguishing characteristic of the Lord’s Church.

The following principles can help us understand how to serve effectively in our callings.

“It Is Not Where You Serve but How”

Our willingness to serve in our callings, whatever they may be, is a reflection of our dedication to the Lord. As President J. Reuben



Our willingness to serve in our callings, whatever they may be, is a reflection of our dedication to the Lord.

Clark Jr. (1871–1961) of the First Presidency taught: “In the service of the Lord, it is not where you serve but how. In The Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines.”¹

Brother Dai Endo of the Yokohama Japan Stake is an example of one who faithfully acted upon this principle. After serving for many years as a counselor in the stake presidency and then as president of the stake, Brother Endo was released in 2000. As he bore his testimony in stake conference at the time of his release, he expressed his love for the Saints and his gratitude for the blessing of serving them and the Lord. With a smile he said, “Next week I’ll probably be called to serve in the Primary.”

The following week Brother Endo’s bishop asked to meet with him and extended a call to him to serve as a Primary teacher. With humility the former stake president graciously accepted the call. His willingness to serve was not based on the status associated with the calling but instead on a desire to serve the Lord wherever he was called.



After serving as stake president, Brother Dai Endo faithfully accepted a call to teach Primary. His foremost desire was to serve the Lord.

Called by the Lord

Jesus sought and called the men who would be His Twelve Apostles. Those who serve in the Lord's Church are called following this same pattern.

I once had the blessing of hearing President James E. Faust, Second Counselor in the First Presidency, counsel the children of men who had been recently called to serve in the bishopric of a ward.

President Faust said to these children: "Now, I want you all to remember that your fathers did not volunteer for these assignments. They did not put their names on a list indicating a new bishopric was needed. They did not campaign for the job. They were called. They were called by the Lord through inspiration and revelation to serve as the new bishopric of this ward. They responded to the call and have indicated their willingness to serve. Now they go forward with authority from God."

As is done again and again in the Church, those involved in calling these men to the bishopric sought the will and guidance of the Lord throughout the entire process.

"You Didn't Call Them"

On several occasions President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, has described an experience he had during a leadership training meeting in which a bishop indicated he couldn't get anyone to serve as the ward Primary president. The frustrated bishop said he had talked to nine different sisters in the ward, and not one of them had agreed to accept the call.

President Packer told the bishop he knew why none of the sisters had agreed to serve: "You asked them—you didn't call them." President Packer said that if the call had been extended properly, it would not have taken nine attempts to get someone to accept the call.

In the secular world there are no direct parallels to the issuing of a calling. One who holds priesthood keys does not ask, assign, or recruit people to serve. He calls them, and the calling comes from the Lord.

The Release

Just as we are called, we are also released. Just as we don't campaign for assignments, we don't resign and we don't quit. We are released by the same authority by which we were called.

In 1947 Elder Ezra Taft Benson (1899–1994), then a member of the Quorum of the Twelve Apostles, called my grandfather, James H. Walker, to be president of the Taylor stake in Raymond, Alberta, Canada. Until that time my grandmother, Fannye Walker, had served for many years as the stake Young Women president. She loved this assignment.

When Elder Benson extended the call to President Walker, he said that President Walker's wife should not continue to serve as stake Young Women president so that she could support him in his responsibilities and so that others outside their family could have the opportunity to serve. Grandma was unhappy. She loved the young women, loved her calling, and wanted to continue to serve in that capacity.

Years later President Benson recounted the experience to me.

The man looked at his wife, and without saying a word, they knew what their response to the call would be.

He said, "Your grandmother was very disappointed when we released her. But the next time I saw her, she told me that she understood and accepted the need for her to be released."

Likewise, we need to graciously accept and acknowledge the inspiration that led to our release from a calling we loved.

Responding with Commitment

The way in which faithful Church members respond to calls is remarkable. Church history is filled with stories of how dedicated Saints responded to calls that required considerable personal sacrifice.

President Packer was present when President Henry D. Moyle (1889–1963) of the First Presidency extended a call to a man to preside over one of the missions of the Church. President Moyle said to the man, "We don't want to rush you into this decision. Would you call me in a day or two, as soon as you are able to make a determination as to your feelings concerning this call?"

President Packer relates what happened:

"The man looked at his wife and she looked at him, and without saying a word there was that silent conversation between husband and wife, and that gentle almost imperceptible nod. He turned back to President Moyle and said, 'Well, President, what is there to say. What could we tell you in a few days that we couldn't tell you now? We have been called. What answer is there? Of course we will respond to the call.'

"Then President Moyle said rather gently, 'Well, if you feel that way about it, actually there is some urgency about this matter. I wonder if you could be prepared to leave . . . on the 13th of March.'

"The man gulped, for that was just eleven days away. He glanced at his wife. There was another silent conversation, and he said, 'Yes, President, we can meet that appointment.'

"'What about your business?' said the President. 'What about your grain elevator? What about your livestock? What about your other holdings?'"



“‘I don’t know,’ said the man, ‘but we will make arrangements somehow. All of those things will be all right.’”²

Usually this kind of urgency is not necessary. Those who are called to positions like these are typically afforded adequate time to put their affairs in order. In this case there was urgency, and the couple responded with faith, devotion, and absolute commitment. What a beautiful example of how each of us should respond to a call.

Magnifying Your Calling

One of the most important references in the Book of Mormon to magnifying callings comes from the prophet Jacob, who wrote, “We did magnify our office unto the Lord” (Jacob 1:19). Doctrine and Covenants section 84, which contains the oath and covenant of the priesthood, states that those who magnify their calling will be “sanctified by the Spirit” (v. 33).

Many of us have struggled to understand what it means to magnify our callings. President Thomas S. Monson, First Counselor in the First Presidency, said:

“What does it mean to magnify a calling? It means to build it up in dignity and importance, to make it honorable and commendable in the eyes of all men, to enlarge and strengthen it to let the light of heaven shine through it to the view of other men. And how does one magnify a calling? Simply by performing the service that pertains to it.”³

Elder Henry B. Eyring of the Quorum of the Twelve Apostles taught how to receive guidance in our callings:

“With your call come great promises. One of those promises is . . . that the Lord will guide you by revelation just as He called you. You must ask in faith for revelation to know what you are to do. With your call comes the promise that answers will come. But that guidance will come only when the Lord is sure you will obey. To know His will you must be committed to do it. The words ‘Thy will be done,’ written in the heart, are the window of revelation.”⁴

The Lord Will Make It Possible

In summary, here are several important principles relative to callings in the Church:

1. Those with the authority to issue callings need to



Jesus called the men who would be His Twelve Apostles. Those who serve in His Church are called following the pattern He set.

prayerfully seek the inspiration of the Lord. When an inspired decision is made, the call needs to be extended properly in a dignified and reverent manner, with all involved realizing that the call comes from the Lord.

2. We serve willingly. We do not volunteer. We are called.

3. When we have been called to a position, we need to humbly remember that the calling is not ours and that we will be released someday by the same authority by which we were called.

4. When the release comes, we need to be accepting, gracious, and grateful for having been given the opportunity to serve. We need to trust that just as we are called by inspira-

tion, we are released by that same inspiration. We need to be supportive of the one who is called to take our place.

5. Callings and releases don’t always come to us when we would prefer. We need to trust in the Lord’s timetable.

6. When a husband or wife is called to a demanding position, it may be best for him or her and the rest of the family if the other is released from a heavy assignment.

7. We need to trust in the Lord in responding to the call (see Proverbs 3:5–6).

8. The Lord will magnify our efforts as we do our best and seek His assistance.

9. Great promises and blessings will come with our callings.

President Gordon B. Hinckley stated: “Whenever you are called upon to serve may I urge you to respond, and as you do so your faith will strengthen and increase. . . . If you accept every opportunity, if you accept every calling, the Lord will make it possible for you to perform it. The Church will not ask you to do anything which you cannot do with the help of the Lord. God bless you to do everything that you are called upon to do.”⁵

How blessed we are to be able to help the Lord build up the kingdom as we serve in our callings. ■

NOTES

1. In Conference Report, Apr. 1951, 154.
2. *Follow the Brethren*, Brigham Young University Speeches of the Year (Mar. 23, 1965), 8.
3. “Priesthood Power,” *Liabona*, Jan. 2000, 60; *Ensign*, Nov. 1999, 51.
4. “Rise to Your Call,” *Liabona* and *Ensign*, Nov. 2002, 76.
5. “Words of the Living Prophet,” *Liabona*, Apr. 1999, 18; “Inspirational Thoughts,” *Ensign*, June 1999, 2.

NOTEWORTHY SERVICE





Left: Liz Shropshire with Kosovar children in a displaced persons camp in 2004. The families of these children were not able to return to their homes because of land mines. Destroyed homes are in the background.

Far left: Liz's students perform in a Kosovo concert. Far left inset: At a summer music camp in Kosovo, Liz leads in song 400 children who lost their parents in the war. Left inset: Roma Gypsy children sing in a Kosovo music class using shakers made from soda cans.

Below: Some of the children with whom Liz shared her music when she first went to Kosovo shelters in 1999.

BY BARBARA JONES BROWN

For seven years Liz Shropshire has brought music and healing to the young people of war-damaged countries.

In the spring of 1999, Liz Shropshire, a single adult member of the Church living in California, began planning a sightseeing trip to Austria. A professional composer and music teacher, she had always wanted to visit Austria because of its rich musical heritage.

Shortly after Liz purchased her airplane ticket to Europe, she heard a heartbreaking radio account about the “ethnic cleansing” of minority groups then taking place in Kosovo. Thousands of ethnic Albanians of Kosovo were being systematically killed. Survivors, most of them women and children, were fleeing to makeshift refugee camps in neighboring Albania and Macedonia.

Liz says that as she heard of the suffering of these people, “my heart became so filled that I felt I needed to be there.” When she later saw

television reports about the plight of the people in the refugee camps, she again felt prompted to go to them. “I thought, ‘I’ll just go and help somehow, even if it’s just to help the refugee women carry water to their tents.’”

Liz decided to give up her sightseeing trip to Austria and instead use her plane ticket to help her reach Albania. She joined an international volunteer group that worked with children in the refugee camps. She planned to give a month of service.

Before Liz left, a friend suggested that she teach music to the refugee children, whose homes, schools, and even musical instruments had been methodically destroyed in the war. The idea resonated with Liz, but she had no idea where she would get the necessary musical supplies and instruments.

When her family, friends, and ward members heard about what she wanted to do, everyone pitched in. Some individuals donated funds; others held a group yard sale and donated the proceeds. The Church Music Department donated four keyboards. Other corporations donated smaller musical instruments. By the





Above: Many displaced Kosovars, including this little girl—whose parents were killed in the war—and her grandmother, were befriended by Liz.

Below: A Kosovar boy sings “Popcorn Popping on the Apricot Tree.” Liz has taught this Primary song to her music students in Kosovo and Northern Ireland, where it has become a favorite.

Right: Children in one of Liz’s music classes are thrilled to receive their pennywhistles.

time Liz was ready to leave, her bags were filled with hundreds of pennywhistles, harmonicas, drumsticks, music books, pencils, and a portable stereo system.

Liz was overwhelmed by the number of people who sacrificed to enable her to serve. “People told me they wanted to donate to the cause so that it was as if they were going with me,” she says.

By the time she was ready to leave in August 1999, the war in Kosovo had just ended. But the devastation had not. Many of the refugees who left the camps in Albania and Macedonia only entered other camps in Kosovo because their homes had been destroyed.

Because the war had ended, Liz was reassigned from Albania to work in the hard-hit city of Gjakovë, Kosovo. “As we were flying into Kosovo,” Liz says, “I saw burning homes, bombed-out bridges, and destroyed cities.”

The shelter camp in Gjakovë “was a horrible, horrible place,” says Liz. “There was one spigot of water for 360 people” and minimal sanitary facilities. In the rubble of Gjakovë’s bombed-out buildings, children were playing “executioner” with toy guns they had made, fighting and yelling at each other. Many ethnic Albanian young people loitered around their

local school, which sat damaged and empty.

Not knowing a word of Albanian, Liz was fortunate to meet two young women who spoke some English. The girls helped Liz as she organized and

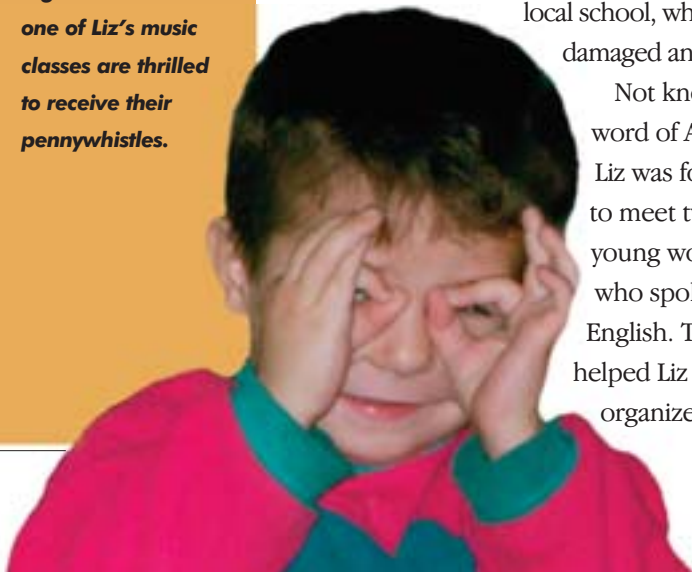
taught free music classes for children in the camp and at the school. Before long, 300 children were participating. Children who had been fighting and yelling now walked around the camp playing harmonicas and pennywhistles. As Liz walked to her living quarters each evening, she would smile as she heard the children’s happy music coming from the camp.

Liz soon became a beloved figure in Gjakovë. “Everywhere I went, children would run up to me, hold my hands, and walk with me. I always had a crowd of children following me around, wanting to kiss and hug me,” she says. “I was amazed.”

Besides sharing her music, Liz also had opportunities to share the gospel. En route to Kosovo, she had stopped in Tirana, Albania, where she met Stephen Lenker, then president of the Albania Tirana Mission. Because the Church is not yet established in Kosovo, President Lenker asked Liz to find three young sisters who had joined the Church while living in an Albanian refugee camp but who had now returned to Kosovo. He gave Liz an address and a copy of the discussions for new members and asked Liz to teach the young women.

On Sunday, her only day off, Liz and her interpreter made the three-and-a-half-hour bus ride to the girls’ town. When Liz showed up at the girls’ home, “they cried and hugged me. They invited us in and showed me their dog-eared pamphlet of Joseph Smith’s testimony.” Each Sunday she was in Kosovo, Liz made the seven-hour round-trip journey to the girls’ home, teaching the gospel to them and their friends, family, and extended family.

When it came time for her to leave, her music students said, “Liz, you can’t leave; you



just started this. How can you leave when there's so much left to do?"

Liz thought hard about that question. "I knew that what I'd been doing in Kosovo felt more right than anything else I'd done in years.

Before I came, I felt I'd just been living for myself. Looking at various experiences I'd had in my life, I felt that this was something I'd been prepared to do. I told the kids, 'Don't worry; I'm going to do everything I can to come back.'

It has been seven years since Liz first went to Kosovo for what she thought would be just a month of service. The shelter camps and the bombed-out buildings are still there. But so is Liz, as often as she can be.

Liz has started a nonprofit organization that provides free musical training and instruments for local teachers, music classes for children in Gjakovë-area schools and shelter camps, training for youth volunteers (who now run the music programs when Liz is away), and summer song-writing classes that encourage young people to compose songs about ethnic tolerance and human rights. Liz has now expanded her programs into Northern Ireland and Uganda; to date, more than 8,000 people have benefited from them.

Now Liz divides her time between the countries in which she serves and the United States. Each time she returns to one of these countries, children in her music programs squeal with delight as they run to greet her.

And Liz continues to share the gospel. She shares the Church magazines and the Book of Mormon with all her friends who are interested. Rreza Vejsa, Liz's interpreter and a volunteer in Liz's Kosovo program, joined the Church while studying abroad as a college student. "I had been praying for a year to find a church when I met Liz and



she started teaching me the gospel," says Rreza. "Liz has been an angel from heaven for me."

Liz has found guidance in one of her favorite scriptures, Doctrine and Covenants 11:8: "Even as you desire of me so it shall be done unto you; and,

if you desire, you shall be the means of doing much good in this generation." She comments: "When I read that scripture I just felt electrified because I realized that if I had the desire, Heavenly Father would show me what I could do with my life that would bring about 'much good in this generation.' Each one of us can ask that question, and He has promised to answer us."

While Liz's prayers have led her abroad, she stresses that others don't need to leave home to give service that is just as meaningful. The important thing, she says, is to prayerfully ask what the Lord would have us do with our lives and then to follow those promptings. "I think we don't realize how much we have to share," she explains. "Some are blessed with things such as feeling comfortable in social gatherings or at Church meetings, and they can seek out those who are not. Some have strong self-worth and can help build it in others. Some people are blessed materially and can give of that."

Finally, Liz emphasizes that whenever we give service, each one of us is sharing our "riches" with others. "I love what it says in Jacob 2:17–19, that we should share our riches with our brethren so that they too may be rich. I used to think that being rich simply meant having money. But I have realized that being rich means being able to share whatever it is we're blessed with. Although I have never had less of the things of the world than I have now, I have never been so rich." ■

MY HUSBAND'S ADDICTION

When my husband became ensnared by pornography, I found there were specific things I could do to help him.

NAME WITHHELD

When I discovered that my beloved eternal companion had become ensnared by pornography, I experienced the intense pain a wife in such a situation suffers. It is a deep sense of soul sickness, betrayal, and spiritual agony. It feels like the very roots of a precious eternal marriage have been yanked out of the safety and protection of gospel ground and, exposed to all the elements, begin to wilt and die. There is a sense of panic. The safety and peace of the marriage relationship evaporate. Trust, respect, honor, love, priesthood—all are deeply injured.

For some months I had known something was not right. My husband and I had always been close, and our marriage had been very happy. But now there was an emotional distance, a barrier of some kind between us.

My husband loved the gospel and had been strong and faithful, but now he seemed distant from

the Lord. He seemed to have lost his desire to participate in the sacrament and to attend the temple. I rarely saw him on his knees in personal prayer, and his heart did not seem to be in our family prayers and scripture study. There was a darkness about him, and he seemed deeply unhappy, even angry inside.

I was so frightened—for him and for us—because I suspected Internet pornography. He had been spending a lot of time on the Internet alone in his office, especially late at night, and he kept his computer password-protected. I tried to talk to him about this, though I hardly knew how to go about it. He fiercely denied having a problem, attributing his behavior to work-related stress.

On occasion I would read a quotation by the Brethren about the evils of pornography, and my

husband would agree heartily with what was said, even making perceptive comments. And he assured me that he loved me. Yet I could not shake the feeling that there was a serious problem. Although I prayed for him and kept his



PHOTOGRAPHY BY JOHN LUKE, POSED BY MODELS

name on the temple prayer roll, I could feel my precious husband slipping from the safety of the gospel.

Seeking Divine Assistance

Finally, believing the scriptures that say “ask, and ye shall receive” (see, for example, John 16:24; 3 Nephi 27:29), I went to Heavenly Father, pleading to know what was wrong. This was not easy for me, for if the problem was what I suspected, I did not know how I would deal with it. How I hoped he was not involved in pornography! But I knew that whatever the problem was, Heavenly Father would help my husband and me. I asked for humility and courage to change whatever I needed to change in myself. I told Heavenly Father how much I loved my husband and how I wanted our marriage to be joyful and eternal. I made a commitment to attend the temple weekly, fasting for my husband.

Within only a few weeks, my husband, sick with the flu, went to bed, leaving his computer on. As I started to shut it down, I suddenly felt I should check it. There was the pornography.

In the midst of the flood of feelings that nearly overwhelmed me, I knew my discovery was an answer to my prayers. I don’t know how long I was on my knees or how long my cheeks were wet with tears, but as I

poured out my heart to Heavenly Father, the comfort made possible by the Atonement of our Savior began to fill my soul. My pain and fear were lifted. Spiritual insights flowed into

my mind and heart. I saw that my husband and I and our eternal marriage were precious to Heavenly Father, and I *knew* that He would help us.

Us. I understood with great clarity that this was not my husband’s problem alone. I could not, must not, passively stand by and hope he would conquer the problem by himself. I needed to be an active participant in this battle. It would not be easy, but if I continued to be faithful and obedient, trusting in the Lord, I would not fight alone.

As I prayed, I saw my husband in a different light, a brighter light. I already knew he had overcome much adversity in his life, and now I saw that he was willing to fight for his eternal life and our eternal marriage. I saw his underlying love and faith in Heavenly Father and the Savior and his love for me, but I also saw that love, faith, and trust were not always easy for him to develop.

I saw that I should help him develop trust in Heavenly Father and the Savior. Such trust would give him the strength to face this addiction head on by going to Heavenly Father in humble prayer to plead for forgiveness,



TRUST IN GOD

“Trust in God and in His willingness to provide help when needed, no matter how challenging the circumstance. . . .

“Your peace of mind, your assurance of answers to vexing problems, your ultimate joy depend upon your trust in Heavenly Father and His Son, Jesus Christ.”

Elder Richard G. Scott of the Quorum of the Twelve Apostles, “The Sustaining Power of Faith in Times of Uncertainty and Testing,” *Liahona and Ensign*, May 2003, 76, 78.

strength, and release from the demon that plagued him.

Following the Lord's Guidance

Empowered by the Lord, I began to take steps. I discontinued our Internet service, feeling strongly impressed that if my husband was to heal, he needed to get away from the temptation. Others in this situation may receive a different answer, but for us, discontinuing our Internet service for a time was a great blessing. Once my husband was away from the temptation for a few days, he acknowledged how much this had helped him. He told me he had tried to overcome this sin alone and thought he was strong enough. Then, as he failed, he felt ashamed and tried to hide his sin from me and from God. But now he was feeling hope! We cried together. We prayed together.

We asked for a priesthood blessing from a dear friend, the man who had baptized my husband years before. In the blessing my husband was assured several times that the Lord loved him. He was counseled to trust and confide in me, and he was blessed with the ability to know right from wrong—a great help, as pornography use warps a person's moral judgment.

This blessing strengthened both of us. I continued my own increased personal spiritual efforts: frequent fasting, much prayer, temple attendance, and immersion in the scriptures, especially the Book of Mormon. Our scripture study and prayers together began to be sweet again.

Knowing that I needed to acquire knowledge by my own



Every marriage benefits from sharing positive experiences. Do things together that can refocus your lives on the good and the beautiful.

efforts as well as through prayer, I read everything I could find from General Authorities regarding pornography, and I also read material written by Latter-day Saint professionals. My husband and I counseled with our priesthood leaders, who encouraged our efforts and expressed their faith that we would win this battle.

I felt impressed to talk frankly with my husband. I never underplayed or made any excuses for his sin. I talked with him about this subject only according to what came to me in prayer and only when the time felt right. I received much guidance and inspiration.

If my hurt resurfaced—and it did on occasion, especially at first—I took it to Heavenly Father in prayer. I made extra efforts to show my husband that my love for him was deep. He needed to know we were a team and that together we would fight the enemy. His wife, his best friend, would stand by him. What a sweet experience it was for me to see his repentance process bringing light back into his life!

I loved my husband for the strong, good man I knew he was. From my reading I knew that pornography use robs a person of feelings of self-worth, so I did all I could to help him rebuild faith in himself. I also learned to acknowledge my failures and weaknesses to my husband more readily than I had before, and I asked for his advice and counsel more often. I was humbled and grateful for his insights and support. This strengthened us both.

I worked hard to share many positive, fun experiences with my husband. I wanted to let the light in so he could feel and savor the difference. We went on many walks and took peaceful drives in

the country, enjoying the beauty of God's creations. I felt this would help fortify him against temptation if it came again and would help refocus our lives on the good and the beautiful.

Suffering a Relapse

Then the company my husband worked for began struggling and edged toward bankruptcy. Many lost their jobs, including my husband. This was emotionally devastating for him, yet we were confident that with his background and skills, he would soon find another job.

We were wrong. Months went by with no job. It became harder for him to ward off discouragement. My husband was very vulnerable. I knew this but didn't know what more to do. We had resumed Internet service but with filtering. He was home while I worked, spending a lot of time on the Internet searching for jobs. One day he disabled the filter—never assume that a computer-literate person cannot bypass any filtering! I discovered the relapse quickly. At first I felt frightened. Would we have to start all over again? Then I realized my husband had made it easy for me to discover what he had done. He really wanted to overcome this! Again we cried and prayed together, and we drew even closer to one another.

As I prayed, the familiar calming assurance came. I felt we would overcome this problem. We realized this addiction was stronger than we had thought. My husband agreed to use the Internet only when we were both home. Only I would have the password until he felt stronger.

One great blessing that came to him at this time was that he found a temporary job that led to the good job he has now. My husband felt grateful for this blessing, which he saw as evidence of Heavenly Father's tender mercies in his life.

When my husband had stayed away from pornography long enough, according to the time frame set by our bishop, his temple recommendation was renewed. While he had certainly tasted the bitterness of sin, the joy he felt in his repentance was as exquisite as Alma expresses (see Alma 36:21). I still remember the bounce in his step as he came out of the bishop's office. A heavy burden had been lifted.

Gratitude for Blessings

As I write this years later, my heart still overflows with gratitude for the many blessings that came out of this experience. My husband's love for Heavenly Father and the Savior has grown immeasurably, as has his faith. He has more humility. We both have a deeper appreciation for the Savior's Atonement. With Heavenly Father and the Savior to lean on, we overcame a real and powerful Goliath. We face the future hand in hand, knowing that with trust in the Lord, we can overcome all things. ■



Like David of old, my husband and I had overcome a real and powerful Goliath. We continue to lean on Heavenly Father and the Savior for strength.

Resisting Evil

BY ELDER ROBERT F. ORTON

Of the Seventy



The Book of Mormon and the revelations of the Restoration teach how we can resist the strategies of the devil.

During nine years of full-time service for the Church in France, Belgium, Romania, Moldova, and now the Europe East Area, I have seen inspiring examples of faith, compassionate service, and endurance. But regretfully, wherever I have served I have also witnessed the devil at work among the people. Those whom Satan entices by his cunning are generally unsuspecting and well intentioned; however, once they allow themselves to be deceived and delivered into the devil's hands, they often seem less able to free themselves from his chains.

The deception frequently begins with half-truths such as these: Because God loves all people and is merciful, He will forgive all sin at the last day. A loving Father would never permit His children to be led forever out of His presence by a devil. Therefore, the deceptive reasoning continues, it is all right to eat, drink, and be merry, to cheat a little and lie a little, for by grace all will be saved. But a careful reading of 2 Nephi 28:7–8, 21–22; Ephesians 2:4–9; and other references cited herein can help us understand that these views do not represent true doctrine.

More than 545 years before the birth of Christ, the prophet Nephi was permitted to see our day. He warned that apostasy would abound because of false teachers who teach

vain and foolish doctrines, and he added that “at that day shall [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell” (2 Nephi 28:20–21).

The Book of Mormon and the revelations of the Restoration teach how we can resist the evil strategies of the devil. These teachings include the following:

1. Establish a foundation on Christ.

President Marion G. Romney (1897–1988), who served as a counselor in the First



Presidency, was once asked what advice he would give to members of the Salt Lake Bonneville Stake for the New Year. He replied, “Tell them to be a little bit better each day.” To become like Christ may seem to be an insurmountable task, but to become a little bit better each day is not so daunting, and this process can provide the power necessary to combat the forces of evil.

Helaman tells us, “It is upon the rock

of our Redeemer, who is Christ, the Son of God, that ye must build your foundation.” If we do so, Satan “shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall” (Helaman 5:12).

PHOTOGRAPH BY LONGIN LONCZINA



2. **Make and keep covenants.**

When Alma baptized Helam at the waters of Mormon, he declared, “Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a

covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you” (Mosiah 18:13).

All who are baptized similarly covenant to serve God. They renew their baptismal covenants each Sunday by partaking of the sacrament, solemnly promising “that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them” (Moroni 4:3).

The devil seeks to lead people “with a flaxen cord, until he bindeth them with his strong cords forever” (2 Nephi 26:22).

PHOTOGRAPH BY WELDEN C. ANDERSEN



3. **Heed the words of the prophet.**

On April 6, 1830, the Lord, speaking through the Prophet Joseph Smith, commanded members of the Church to give heed to all the words and commandments of the prophet. And then

came the promise to all who would do so: “For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory” (D&C 21:6). Today we are instructed to follow the counsel of President Gordon B. Hinckley, who occupies the same position of authority and trust as did the Prophet Joseph Smith in 1830.

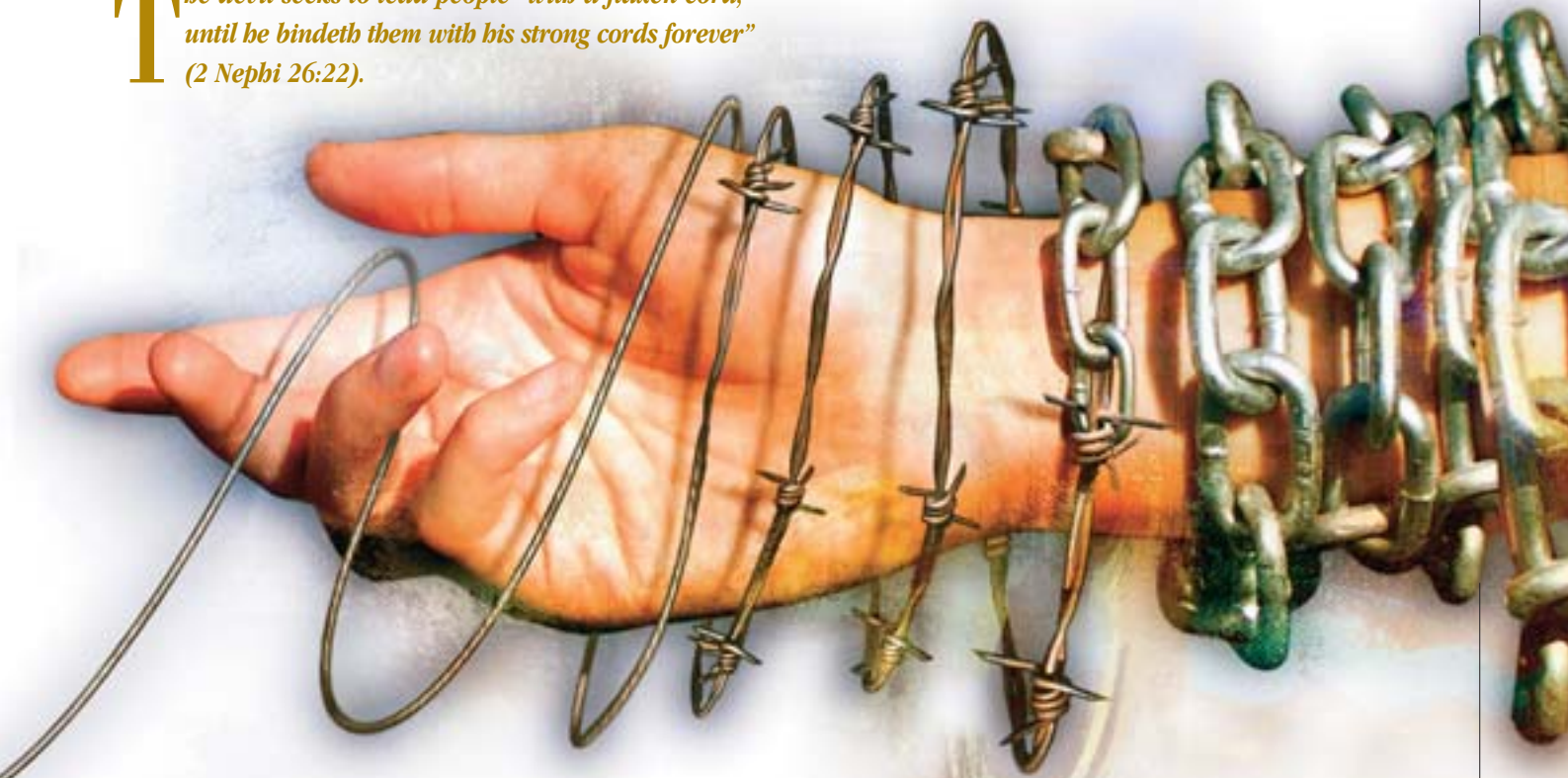
PHOTOGRAPH BY MATTHEW REIER



4. **Watch and pray always.**

After instituting the sacrament among the Nephites, Jesus taught them the purpose and manner of prayer. Said He: “Watch and pray always, lest ye be tempted by the devil, and ye be led

away captive by him. . . . For Satan desireth to have you, that he may sift you as wheat. . . . And whatsoever ye shall



ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you” (3 Nephi 18:15, 18, 20). Prayer gives us the spiritual strength and direction necessary to withstand temptation.

PHOTOGRAPH BY CRAIG DIMOND



5. Avoid contention. Contention will always drive away the Spirit of the Lord. When the resurrected Jesus personally appeared to the Nephites at the temple in Bountiful, He taught:

“He that hath the spirit of contention

is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away” (3 Nephi 11:29–30).

The Book of Mormon Can Fortify All Followers of Christ

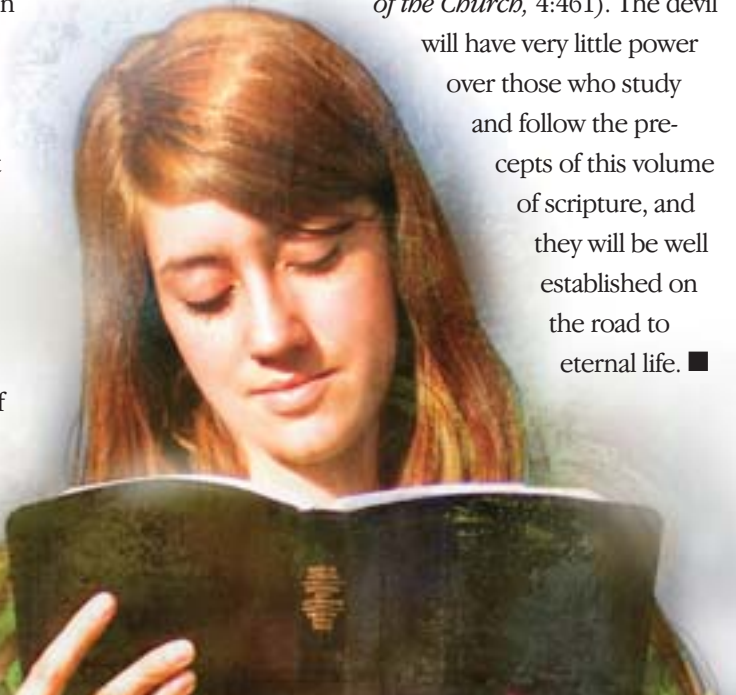
An example from the Europe East Area is illustrative of the power of the devil and how it was set at naught by the Book of Mormon. A lovely young sister from Saratov, Russia, was baptized in December 1997. She was called to teach seminary but avoided using the Book of Mormon and other Church materials. She soon began meeting with members of other churches, became confused about the doctrine of Christ, ceased partaking of the sacrament, and rarely attended Church meetings. Satan had begun to lull her away from the truth and to carefully lead her away from the Church.

At a New Year’s Eve party with Latter-day Saint friends, everyone wrote on a piece of paper a wish for the new year. All the papers were placed in a hat, and each person randomly drew one. The paper this sister drew read, “You will go to the temple.” She immediately informed everyone that she would never go to the temple. However, a friend persuaded her to read the Book of Mormon with him. She began slowly but within a month had read the book in its entirety for the first time. She knew it was true, and with that witness came a strong desire to go to the temple, which she

did one year later while serving a full-time mission in Moscow. She recently stated: “I know Heavenly Father loves me so much. He literally saved my life.”

The Book of Mormon can help fortify all followers of Christ against the evil strategies of the devil. I add my witness to that of the Prophet Joseph Smith: “The Book of Mormon [is] the most correct of any book on earth, and the keystone of our religion, and a man [will] get nearer to God by abiding by its precepts, than by any other book” (*History of the Church*, 4:461). The devil

will have very little power over those who study and follow the precepts of this volume of scripture, and they will be well established on the road to eternal life. ■



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. Wrap a piece of string around a family member’s hands five times. Relate the story of the Russian woman and discuss how Satan uses deceptions to bind us. Then slowly unwrap the string as you discuss the five teachings on how to resist evil. Conclude by giving the untied person a Book of Mormon, emphasizing its ability to free and fortify us from evil.

2. As you read the first three paragraphs of the article, ask family members to listen for some of Satan’s strategies. Before the lesson, draw the shape of a shield on paper and cut it into five pieces. Label each piece with one of Elder Orton’s teachings. Put the shield together as you discuss how to resist evil.



FINANCIAL FREEDOM ON ANY INCOME

These 10 tips for good financial management can help you find peace of mind.

BY JAN D. ANDERSEN

Assistant Professor of Family and Consumer Sciences,
California State University, Sacramento

We've all heard that money can't buy happiness, yet many of us don't believe it. Some of us may spend significant portions of our lives trying to prove that simple truth wrong.

In the Doctrine and Covenants the Lord commanded, "Set in order your own house, for there are many things that are not right in your house" (D&C 93:43).

How can we set our financial houses in order? Prophets, past and present, have taught money-management

principles that if followed will provide financial freedom and financial peace of mind. I will highlight 10 of them that apply whether we are rich or poor.

Principle 1: Put God first.

Financially, we can put God first by paying our tithes and offerings *before* all other expenditures. We also put God first by seeking His will and guidance in all of our money matters. In response to putting Him first, God promises to open "the windows of heaven" and pour out both temporal and spiritual blessings, blessings greater than we have the capacity to receive (see Malachi 3:10).



Principle 2: Work.

When Adam and Eve left the Garden of Eden, they needed to work if they wanted to eat. Further, they were promised that making a living would be hard work (see Genesis 3:19).

The world places great emphasis on leisure and retirement. Lifelong work, however, is ordained of God and is necessary for our growth and salvation. While we may retire from our financial employment, we cannot retire from God’s plan of life for His children.

Principle 3: Don’t covet the possessions of others.

The last of the Ten Commandments given to Moses was “Thou shalt not covet” (Exodus 20:17). During His mortal ministry, Christ reemphasized this commandment when he told the multitude to “take heed, and beware of covetousness” (Luke 12:15).

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles has taught that covetousness “is one of the great afflictions of these latter days. It creates greed and resentment. Often it leads to bondage, heartbreak, and crushing, grinding debt.”¹



When Adam and Eve left the Garden of Eden, they needed to work if they wanted to eat. Further, they were promised that making a living would be hard work.

President Gordon B. Hinckley described coveting as the “trap that can destroy any of us in our search for joy and happiness. It is that devious, sinister, evil influence that says, ‘What I have is not enough. I must have more.’”²

Principle 4: Increase financial knowledge.

The parable of the talents teaches us that we have a sacred obligation to be wise stewards of the financial resources with which we have been blessed, be they few or vast. We are judged not by how much we have but by what we do with what we have. The servant who increased his talents from five to ten and the servant who increased his talents from two to four received the same reward; the Lord told both: “Well done, thou good and faithful servant: thou hast been faithful over a few

things, I will make thee ruler over many things” (Matthew 25:21; see also v. 23).

Sometimes it seems we are bombarded with financial advice from many different sources, even trusted friends or loved ones. I would not suggest that all of this advice is necessarily wrong, but it may be incomplete or based on the philosophies of men, or it simply may not apply in every situation. We must learn to recognize our own



financial weaknesses and seek out the knowledge that we lack.

A helpful resource is Elder Marvin J. Ashton's pamphlet *One for the Money: Guide to Family Finance* (1992), available at www.ldscatalog.com. Another good resource is the "Provident Living" section at www.lds.org.

Principle 5: Control spending.

The key to financial success is to always spend *less* than we earn. This allows us to stay out of debt and to put some money away for a rainy day. President N. Eldon Tanner (1898–1982), First Counselor in the First Presidency, observed: "There is no way that you can ever earn *more* than you can spend. I am convinced that it is not the amount of money an individual earns that brings peace of mind as much as it is having *control* of his money. . . . Whether early in life or late, we must all eventually learn to discipline ourselves, our appetites, and our economic desires."³

As a first step in developing financial discipline, I suggest an exercise that I give each semester to my students. Obtain a small notebook that you can carry with you. Each day for a month record all—yes, every penny—of your spending in that notebook. For each expenditure include a brief



The last of the Ten Commandments given to Moses was "Thou shalt not covet." Covetousness leads to dissatisfaction with what we have. It creates greed.

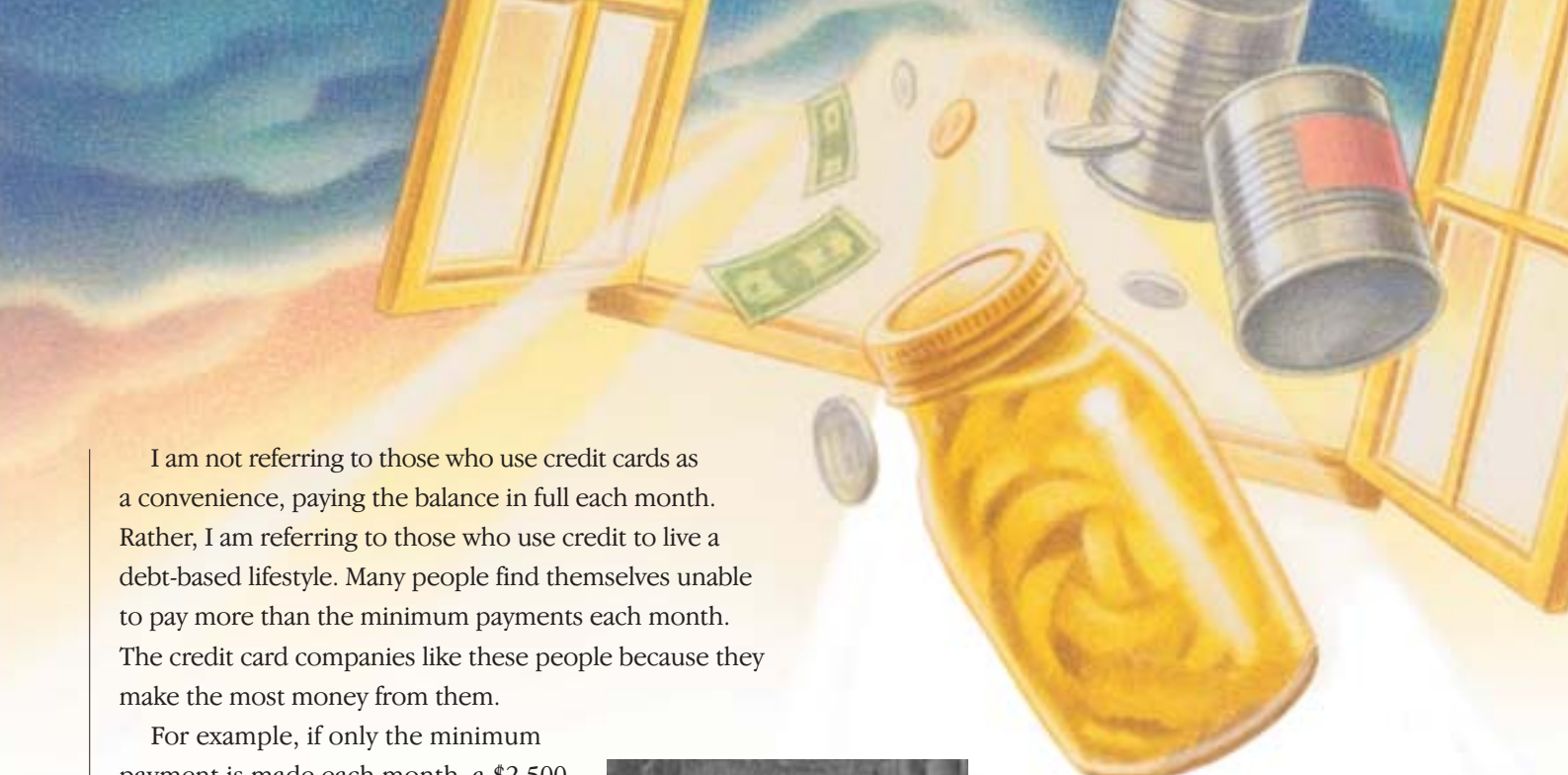
explanation along with the dollar amount. Include all of your transactions: cash, checks, credit or debit cards, electronic transfers, or IOUs. At the end of the month go back through your spending log and categorize your transactions. Total the amount spent in each category. Then ask yourself, "Did I spend my money the way I should have? What changes do I need to make in my spending behavior?"

Because many of us want more than we have, creating a budget to prioritize our spending is helpful. In this process we should keep in mind the words of Jacob: "Wherefore, do not spend money

for that which is of no worth, nor your labor for that which cannot satisfy" (2 Nephi 9:51).

Principle 6: Get out of debt.

Many people have fallen into the habit of using credit to live a lifestyle that greatly exceeds their income. When we live on credit, we are spending tomorrow's income today; we essentially rob our future selves.



I am not referring to those who use credit cards as a convenience, paying the balance in full each month. Rather, I am referring to those who use credit to live a debt-based lifestyle. Many people find themselves unable to pay more than the minimum payments each month. The credit card companies like these people because they make the most money from them.

For example, if only the minimum payment is made each month, a \$2,500 Christmas shopping spree—with a credit card that charges 18 percent interest and requires a minimum payment of interest plus 1 percent of the balance—will take 20 years and 4 months to pay off. And that’s assuming that no additional charges are made during the 20 years and 4 months. With interest, that \$2,500 shopping spree will end up costing about \$5,865.

In Proverbs we read that “the borrower is servant to the lender” (Proverbs 22:7). Consumer debt not only creates financial and emotional bondage, but it strains marriage and family relationships and prevents spiritual progression.

Principle 7: Save for the future.

The Lord counseled the early Saints, “Save all the money that ye can . . . that in time ye may be enabled to purchase land for an inheritance” (D&C 48:4). The basic concept of inheritance is providing for future needs. The Old Testament story of Joseph in Egypt illustrates the wisdom of saving for future events, for times may come when financial and material resources are scarce or beyond our ability to obtain (see Genesis 41). The Lord’s command to save still applies to each of us today.



In the story of Joseph in Egypt, he interprets the Pharaoh’s dream to mean that Egypt would have seven years of plenty followed by seven years of famine. This story illustrates the wisdom of saving for the future.

In April 2004 general conference, Elder Wirthlin reminded us: “The wise understand the importance of saving today for a rainy day tomorrow. They have adequate insurance that will provide for them in case of illness or death. Where possible, they store a year’s supply of food, water, and other basic necessities of life. They set aside money in savings and investment accounts.”⁴

Principle 8: Teach children sound money-management skills.

Elder Wirthlin also noted that “too many of our youth get into financial difficulty because they never learned proper principles of financial common sense at home. Teach your children while they are young. Teach them that they cannot have something merely because they want it. Teach them the principles of hard work, frugality, and saving.”⁵

Bishop H. David Burton, Presiding Bishop of the Church, observed that parents, especially those parents who can afford to say yes, “have a difficult time saying no to the demands of overindulged children. Their children run the risk of not learning important values like hard work, delayed gratification, honesty, and compassion.”⁶

Principle 9: Sacrifice.

“Of him unto whom much is given much is required” (D&C 82:3). The Lord *requires* us—not “expects,” as it is often misquoted—to give freely of our earthly wealth. Writer and philosopher C. S. Lewis said: “If our charities do not at all pinch or hamper us, I should say they are too small. There ought to be things we should like to do and cannot do because our charitable expenditure excludes them.”⁷

President George Q. Cannon (1827–1901), First Counselor in the First Presidency, taught that riches have “a very corrupting effect upon the human heart, and it requires a very pure people to be as honest, virtuous, humble and upright when surrounded by luxury and wealth as when they are in poor and destitute circumstances. . . . Always remember that your lives, your ability, the food you eat, the water you drink, the clothes you wear, the earth you tread, the air you breathe, are all the Lord’s. . . . Then, whether you are rich or poor will make no difference. . . . You will look upon yourselves as stewards, and if you have a hundred dollars in your hands, you will say, this is the Lord’s, and if He wants it, He can have it. If you have a million dollars, you will feel the same. And where people have this feeling, riches cannot hurt them. Latter-day Saints must have this kind of faith and feeling, or they cannot build up Zion and be the people the Lord is desirous they should be.”⁸

Principle 10: Endure joyfully to the end.

Life is not a competition that we win if we acquire the most money or possessions. Christ taught that “a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). Rather, life

is a test that requires sustained effort for as long as we live. God proclaimed to Nephi: “He that endureth to the end, the same shall be saved” (2 Nephi 31:15).

How we respond to our economic condition, especially the manner in which we acquire and manage our financial resources, is part of life’s test. Unlike earthly competitions, however, everyone can pass this test and receive the highest reward; all can be winners. And unlike man-made tests,

we are allowed—even commanded—to seek help during life’s examination. “Ask and ye shall receive; knock and it shall be opened unto you. Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded” (D&C 49:26–27). Let us rely on this wonderful promise as we seek to put our financial houses in order.

I have witnessed the heartache that financial mismanagement can bring. I have also experienced the joy and peace that come when finances are in order. Bishops and stake presidents are anxious to help us become better stewards; we can benefit by following their counsel and using the resources they offer. If we seek the guidance of the Spirit, divine help can strengthen our efforts and sanctify our sacrifices. Whether we are rich or poor, good

financial management can bring peace of mind. ■



**Christ taught that “a man’s life consisteth not in the abundance of the things which he possesseth.”
Rather, life is a test that requires sustained effort.**

NOTES

1. “Earthly Debts, Heavenly Debts,” *Ensign*, May 2004, 40.
2. “Thou Shalt Not Covet,” *Ensign*, Mar. 1990, 2.
3. “Constancy amid Change,” *Ensign*, Nov. 1979, 81.
4. *Ensign*, May 2004, 42.
5. *Ensign*, May 2004, 42–43.
6. “More Holiness Give Me,” *Ensign*, Nov. 2004, 98.
7. *Mere Christianity*, rev. and enlarged ed. (1952), 82.
8. *Gospel Truth: Discourses and Writings of George Q. Cannon*, sel. Jerreld L. Newquist (1987), 525.

The Ugliest Kite Ever!

BY RICHARD TORNEY


In the years after World War II, my parents did not have much money, but they seemed to be able to insulate their children from their difficulties. On a windy March day when I was eight or nine years old, all of my neighborhood friends were flying kites. I asked my mother for 15 cents to buy a kite, and though it was a sacrifice, she scraped the money together.

Soon I had my new kite and was on my way to the field. It was a blustery day, and I had not had my kite in the air for very long when it was blown into what we called the “kite-eating tree.” My new kite was ruined, and I came home crying and pleaded with my mother for another 15 cents. She had already sacrificed to buy the first kite, but still she dug into the bottom of her purse and managed to gather up another 15 pennies. I sped down to the West Seattle Junction on my bike to buy another kite. When I returned, there were even more kids flying kites than before. I put my kite together and got out there as quickly as I could.

This time the air space was more crowded with kites, and I was forced to fly mine closer to the kite-eating tree than I was comfortable with. It didn't take long before I was again dragging my kite, ripping and tearing it, through that menacing tree. I ran into the house crying, but this time there were no more pennies to be found. I went back outside and sat sullenly on the front steps to watch the other kids fly their kites. That was more painful than it was fun, and after a few minutes I went in the house feeling sorry for myself.

When I walked into the kitchen where my mother had been sewing, I saw a sparkle in her eye that hadn't been there before. Then I glanced at the kitchen table.





I went outside with the kite my mother had made. How could I face my friends?

There before me was the ugliest kite I had ever seen. It was made out of wrapping paper, the thick and muddy brown kind. The edges were hand cut and glued roughly together, with remnants of my old kites still stuck to them. Mom had used the sticks and pieces from the two store-bought, lightweight kites and turned them into the meanest junkyard-dog-of-a-kite I had ever seen. My first reaction through my tears was that it would never get off the ground. I told her so, and she simply replied, "Why don't you give it a try?" Reluctantly, I took it outside. I would face the ridicule from my friends just to show my mom that I was right.

Everyone watched, tittering and smiling, as I launched the thing. To my surprise it lifted up nicely, even without a tail. Soon it was steadily climbing up and up, and before long it was above all the store-bought flimsy kites that couldn't take the wind at such a height. Up and up it went until I ran out of string. Proudly and solidly it waved back and forth. One by one the other kites that day came to an untimely demise, but the ugly brown kite continued to fly.

When I began to wind up the string to bring my kite down, I was paying more attention to the ball of string in my hands than to the kite. I finally looked up, but it was too late.

My kite was headed right for the kite-eating tree, and

there was nothing I could do about it. "Not again!" I thought as it dropped right into the tree and hung in the upper branches. By now I loved that kite and didn't want to leave it in the kite-eating tree, so I began to pull it ever so slowly through the branches. Much to my surprise, it kept coming and just pushed the branches out of the way. Finally, I became more bold and pulled with less finesse, and then I heard something that no one else that day had heard—twigs and small limbs breaking and snapping as that old kite pulled right through what seemed like the middle of the tree and floated gently to the ground.

I ran into the house to report to Mom what a great kite she had made, and I asked her how she had done it. I'll never forget her answer nor the look on her face as she gave

it. She simply replied, "I didn't know how to make it but I knew someone who did, so I got on my knees and asked the Lord to help me." That kite sat in the corner of my bedroom for many years after my kite-flying days were over. I could not bring myself to throw away the kite that was the answer to my mother's prayer. ■

Blessings FOR MY ANCESTORS, Blessings FOR ME

BY KIM CRENSHAW SORENSEN

I felt overwhelmed with responsibilities, yet I felt prompted to do family history. Why now?

A few years ago, I found myself frequently in fervent prayer, pleading for blessings for myself and my family, blessings I knew we needed. I knew the blessings I sought were righteous desires, yet they did not come. Each time

I prayed, the only impressions that came were urging me to do family history and temple work for my ancestors. The great irony was that one of the things I was seeking so fervently was more time. I felt overwhelmed with my life. I was the mother of four young children, I worked at least six hours a day on a home business, I had a demanding Church calling, and my husband traveled a lot on business and served in a student ward bishopric. Now the Lord was asking me to dedicate time and energy I didn't think I had to family history work!





It had never even crossed my mind that I should be doing my family history. I had felt that it was “not my season,” that it was something I would do later in life. But in kind persistence, the answer to every prayer was the same—to seek my ancestors and do their temple work. While family history work might not be expected of everyone in my circumstances, I felt sure the Lord wanted me to become involved in it.

Deciding to Obey

I am thankful that I was also at a point in my life where I was learning to better understand and live by the guidance of the Spirit. I knew one of the fundamental laws of revelation was obedience. President David O. McKay (1873–1970) once said, “I want to tell you one thing: When the Lord tells you what to do, you’ve got to have the courage to do it or you had better not ask him again.”¹ If I didn’t obey the direction the Lord was giving me now, I knew I could not expect further direction.

One afternoon the demands of my life hit an all-time crescendo. I went to the Lord in prayer, and again the prompting came to seek out my ancestors and do their temple work. But this time I was willing to follow those promptings. As impossible as it seemed, I decided to make a promise that I would spend an average of an hour

a day doing family history work. I felt peace in my heart as I made the commitment, but logically I could not see how I was ever going to do it.

I decided I would give the Lord my best hour of each day. I set aside the precious hour when my three-year-old was at preschool and my baby was napping. At first this was a trial of my faith. It was difficult for me to shut out all the other pressing demands in my life, but each day I diligently put in my hour, trusting that the Lord would bless me. I knew nothing about family history, so my first hours were spent doing simple things like calling family members to gather records, sitting at the computer trying to learn the family history software, and entering my family data onto the computer. Even though my daily strides were small, I knew that the Lord recognized the sacrifice I was making because I began to feel His Spirit in my life more than ever before.

Blessed Are the Merciful

Still, I felt like Adam, offering sacrifices unto the Lord but not fully understanding why (see Moses 5:6). Why was I prompted to do family history? Later I was reminded of a scripture, “There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all



blessings are predicated—
And when we obtain any
blessing from God, it is by
obedience to that law upon
which it is predicated”
(D&C 130:20–21). What law
applied here? Even before
the question formed, I knew
the answer: “Blessed are
the merciful: for they shall
obtain mercy” (Matthew 5:7).
Then I realized that every
time we ask our Father for
anything in prayer we are
asking for His mercy. We are
asking Him to do something
for us that we cannot do for
ourselves. We cannot expect
to receive His mercy unless
we ourselves are being merci-
ful to others. When we reach
out and aid our own fore-
fathers and allow them
to be freed from spirit prison
(see D&C 128:22), we are being merciful; we are doing
something for them that they cannot do for themselves.

Amulek taught this important principle in his powerful



One night I had a dream of a small boy,
cold and starving. He told me his name
was Alexander Mackenzie. I promised him
I would find his family; then I awoke.

discourse on prayer. He
urged the people to pray
without ceasing for *all* their
needs, including the increase
of their flocks and the abun-
dance of their crops. But
then he gave them this cau-
tion: “Do not suppose that
this is all; for after ye have
done all these things [prayed
without ceasing], if ye turn
away the needy, and the
naked, and visit not the sick
and afflicted, and impart of
your substance, if ye have,
to those who stand in
need—I say unto you, if ye
do not any of these things,
behold, your prayer is vain,
and availeth you nothing”
(Alma 34:28).

I knew what it was like
to pray without ceasing for
righteous desires. I also

knew firsthand what it was like to feel that those prayers
were in vain. Now the Lord was showing me how I could
be merciful and in turn receive the mercy I was seeking.



BLESSED ARE THE MERCIFUL



“Let us be more merciful. . . . Let us be more compassionate, gentler, filled with forbearance and patience

and a greater measure of respect one for another. In so doing, our very example will cause others to be more merciful, and we shall have greater claim upon the mercy of God who in His love will be generous toward us.”

President Gordon B. Hinckley, “Blessed Are the Merciful,” *Ensign*, May 1990, 70.

Who Are the Needy?

In a very beautiful way I also learned that the Lord’s definition of “the needy, and the naked” was not limited to those of this world and that our “substance” is not always monetary. As I continued to do my family history, one night I awoke from a dream in which I was in my childhood home late at night. The sliding glass door opened, and a little boy walked from the dark, cold night into my home. He was lost, apparently abandoned by his family. He was cold because he was only scantily clothed. And I could see from his protruding ribs that he was starving. I asked him for his name, and he told me “Alexander Mackenzie.” With great empathy for this little soul, I promised him that I would try to help him find his family, and then I awoke. I sensed that he must be someone who needed his temple work. I wrote his name on a pad of paper I kept next to my bed. The name “Mackenzie” was not at all familiar; it was not a family name I had ever seen in my research. The next morning, however, I searched through my long index of names and, sure enough, there was one Mackenzie, and it was him! He had married into a pioneer line that I had decided not to research, thinking it was all “done.” He had lived to be almost a hundred years old but had never joined the Church, and after his death no one had completed his temple work.

Then the Spirit unfolded to me the clearer interpretation of my dream. Alexander Mackenzie came symbolically

as a child because he was still young in his spiritual growth. He was scantily clothed because he had not yet received the blessings of the temple endowment. And he was starving because he was hungering and thirsting for righteousness but could not be “filled with the Holy Ghost” (see 3 Nephi 12:6) until he was baptized and confirmed. This experience and many others that have followed helped me realize just how precious our time here on earth is and how many in the spirit world are hoping we will turn our hearts and time and energy toward them.

President Wilford Woodruff said that if “the veil were lifted off the face of the Latter-day Saints . . . [and they] could see and know the things of God as they do who are laboring for the salvation of the human family who are in the spirit world . . . , this whole people, with very few, if any, exceptions, would lose all interest in the riches of the world, and instead thereof their whole desires and labors would be directed to redeem their dead.”²²

Because of this new and growing perspective in my own life, I found that this “burden” the Lord had asked me to shoulder was indeed becoming light (see Matthew 11:30). In fact, my family history work and temple service became the highlights of each week. I felt joy knowing that I was blessing the lives of my ancestors. I also began to recognize that the blessings coming to my family were abundant and unmistakable. I experienced for myself the truthfulness of



King Benjamin's teaching, "[God] doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you" (Mosiah 2:24).

Prayers Answered

I had prayed for more time. It didn't take me long to notice that I was somehow getting more accomplished each day that I worked on family history than I ever got done on the days before

I gave this hour to the Lord. Generally, the blessings came in small, almost imperceptible ways: the children weren't getting sick, the appliances and cars didn't need repairs, for example. But one day, the divine assistance was obvious. I had a son who needed jeans and a pair of shorts for Scout camp. I purchased some for him, but when I took them home they did not fit and were not the style he had hoped for. So I decided

that on the following Saturday I would take him to the mall and try again. I figured that with the driving time, it would take at least three hours of the day. When Saturday came, I attended first to my family history and ran some errands. On my way home an impression came to my mind to go up the street, where I would find a garage sale, and there I would find some jeans for my

son. It was only an impression, but I knew it did not come from me. Knowing the importance of obedience, I followed it. Sure enough, at the top of the street, there was a small garage sale being held for a local charity. When I walked in, sitting on a table in the middle of the garage was a stack of new and slightly used jeans only in my son's size and next to it a stack of shorts also in his size. I bought every pair and still paid less than if I had

purchased one or two pairs at the mall. When I took them home my son loved them! That morning I had given the Lord one hour of my time. In return, he gave me back three hours that I could spend with my children and a strengthened testimony that He lives and is mindful of even my smallest challenges.

The Spirit prompted me to work on family history. I was able to show mercy to my ancestors and bless their lives by doing

for them something they could not do for themselves, and my family has been blessed abundantly. The Lord has promised each of us that if we are merciful we will also obtain mercy. ■

NOTES

1. Quoted in *Teachings of Presidents of the Church: Harold B. Lee* (2000), 54.
2. *The Discourses of Wilford Woodruff*, sel. G. Homer Durham (1946), 152.



On my way home I had an impression to go up the street, where I would find a garage sale with jeans for my son.

“My Name Is Paul Koelliker Too”

BY ELDER PAUL E. KOELLIKER
Of the Seventy

Several years ago my wife and I visited Switzerland hoping to learn more about our family history. When we arrived in the town of Glarus, about 30 minutes from Lake Zurich, we found that our hotel reservation had been lost. The hotel clerk felt very bad for us, and he tried to find another place for us to stay. After making several unsuccessful phone calls, he said, “Oh, wait a minute. There’s one other small hotel not too far away. The owner has been in the United States. I’ll call there and see if he’s back yet.” So he did. We learned that the owner had just returned that day, and his hotel was completely empty.

The little hotel was right at the base of the Alps, on the shore of a beautiful lake. During a pleasant dinner, the proprietor said,

“I know a Paul Koelliker. He lives in Glarus.” The next

thing I knew, our new friend was on the phone talking to Paul Koelliker in Glarus. The man on the other end asked him if I was from Salt Lake City. When I replied that I was, he said, “I’ve met that man before.”



The Lord will help us as we seek our ancestors if we listen to the promptings of the Spirit.

And then the memory came back to me. Twenty-five years earlier I was sitting at my desk at the Church Office Building in Salt Lake when my phone rang. Speaking English in a heavy German accent, the caller said, “My name is Paul Koelliker. I see in the phone book your name is Paul Koelliker. I’d like to meet you.” I went with my father and my grandfather to meet him, and we had a nice visit. He gave me some names of our ancestors, but we were unable to connect them to our family line, and we hadn’t seen each other again until my trip to Switzerland.

Early the next morning we went to his office. Not only does this Paul Koelliker live in Glarus, but he is the head of the archives for the canton of Glarus. When I told him we were trying to find our family roots, he said, “I think I can help you.” He took us into the archive and showed us books organized by family.

He said, “I can’t let you photocopy any of this; you’ll just have to write it by hand.” So for the next seven hours, we wrote as fast as we could.

We returned from our trip to Switzerland with the names of hundreds of our ancestors and later completed their temple work. We knew there were many more names waiting in the archive at Glarus. Our family feels the spiritual urging that those names are waiting for us. I know the Lord will help us find our ancestors if we will just act on the promptings of the Spirit. ■





OUR HERITAGE OF FAITH

Faith is strengthened by hearing the testimonies of others (see Romans 10:14–17).

As Latter-day Saints we have a heritage of faithful testimonies upon which we can draw to strengthen our own testimonies. From ancient times we have Adam, Abraham, and Noah, whose testimonies of faith were borne out by their actions. In modern times we have the testimonies of prophets from President Joseph Smith to President Gordon B. Hinckley. We can also find strength in the testimonies of our local leaders, our family, and our friends.

This “heritage of faith” was the theme upon which Latter-day Saint artists were asked to draw as they created works of art for the Seventh International Art Competition. More than 900 artists from 44 countries responded. Of the 235 works selected for the exhibition, 15 received Purchase Awards, and another 26 received Merit Awards of \$500 each.

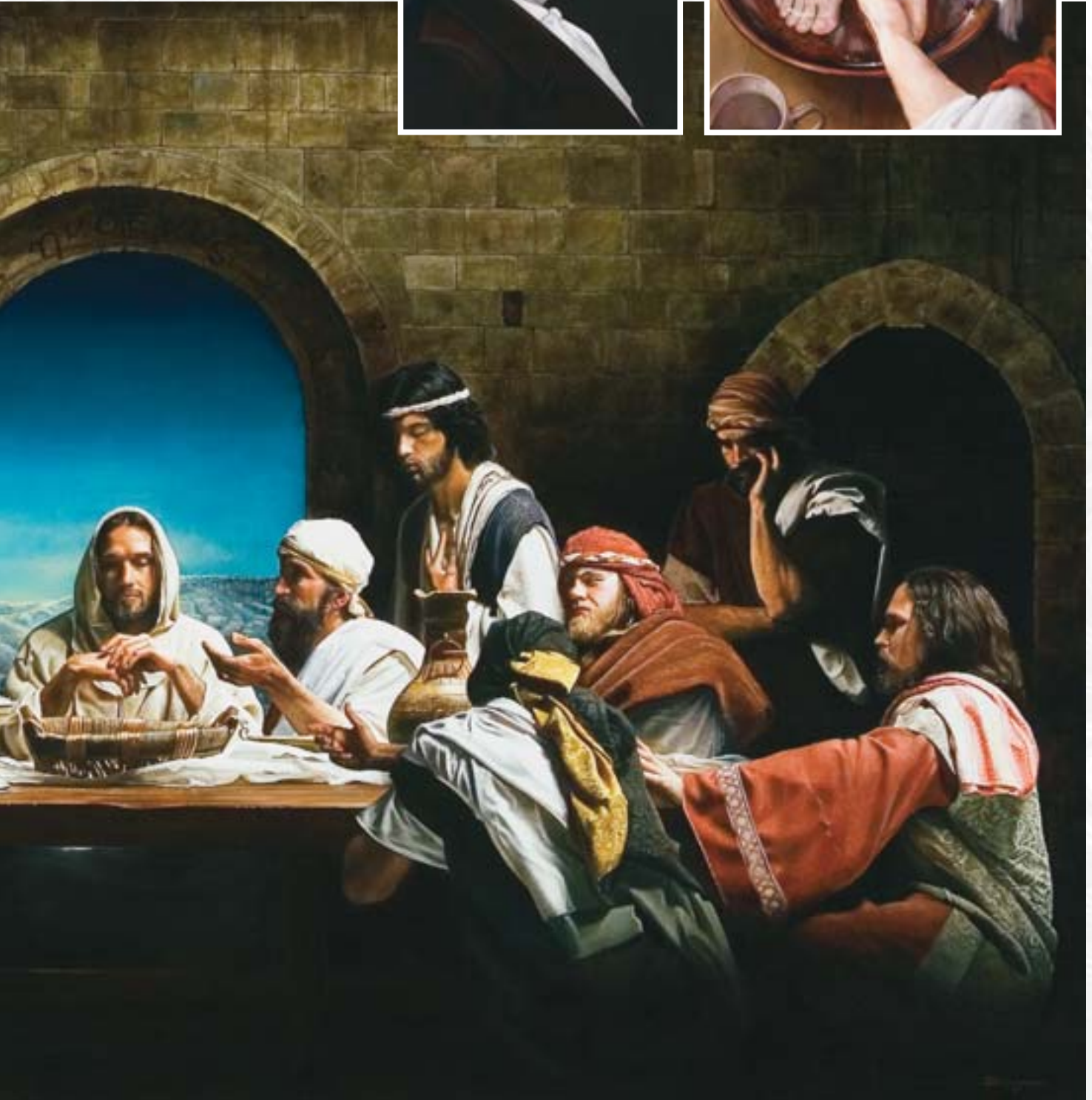
Following is a sampling from the exhibit “Our Heritage of Faith,” currently at the Museum of Church History and Art in Salt Lake City, Utah, until September 4, 2006. The complete exhibition can also be seen by visiting www.lds.org/museum. ■

And It Was Night, by Benjamin McPherson, New Mexico, oil painting, 66" x 38"



Joseph, by Scott Allred,
Utah, oil painting,
16" x 19.5"

Far right: *Jesus Washes
an Apostle's Feet*,
by Laurie Olsen
Lisonbee, California,
oil painting, 20" x 19.5"





God Speed the Right,
by Kazuko K.
Covington, Japan,
pieced and sewn
textile quilt, 60" x 55",
Merit Award



Joseph Smith Cuts
the Ice for Joseph
Heywood's Baptism,
by Patricia Chiu, Utah,
leaded stained-glass
picture, 45" x 45"



St. Ann: If There Are Any Heavens,
by Nathan Florence,
Utah, oil painting,
23.5" x 29.5"



Mother: A Precious and Chosen Vessel,
by Megan Rieker,
Maryland, oil painting,
40" x 27.5"

Top: Sabbath Morning,
by Susan Comish,
Utah, oil painting,
48" x 36"



Peace, Be Still,
by Luis Vergera,
Chile,
carved wood sculpture,
48" x 48" x 21"



*Did Not Our Hearts
Burn within Us?
(Luke 24:32),
by Michael Malm,
Utah, oil painting,
40" x 30"*



*Triplus, Number 3,
by Ron Richmond,
Colorado, oil painting,
75" x 51"*



*How Beautiful upon
the Mount: Triptych,
by David Wilson,
Hawaii, oil painting,
46" x 15"*

Heed Them Not
(1 Nephi 8:34), by Sarah
Merkley, New York, oil
painting, 25.5" x 39.5"



The Circle II,
by Clay Wagstaff,
Utah, oil painting,
60.5" x 84"

Theophany: Visible
Manifestation of God,
by Valeriano Ugolini, Italy,
oil painting, 29.5" x 52"



THE GIFT OF THE HOLY GHOST

What Every Member Should Know



There are two parts to baptism—baptism by water and baptism by fire or the Holy Ghost. If you separate the two, it is but half a baptism.

BY PRESIDENT BOYD K. PACKER

Acting President
of the Quorum of the Twelve Apostles

My purpose is to teach you through doctrine and scripture why it is that we do things as we do. I will give some direction and suggestions as to how we can do things better in order that each member of the Church will be thoroughly converted and never will fall away.

Joseph Smith said: “You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost” (*History of the Church*, 5:499).

To prepare people for baptism without teaching about the gift of the Holy Ghost is like a sacrament meeting where only the bread is blessed and passed. They would receive but half.

We will discuss linking baptism in an absolutely tight relationship to confirmation and the conferring of the gift of the Holy Ghost.

Confirmation and Conferring the Gift of the Holy Ghost

Confirmation has two parts: to confirm as a member of the Church and then to confer the gift of the Holy Ghost. The priesthood holder

performing that ordinance “bestows the gift of the Holy Ghost by saying, ‘Receive the Holy Ghost’” (*Family Guidebook* [pamphlet, 2001], 20).

There are two examples of the visible manifestation of the Holy Ghost I know of in the scriptures. The first was when the Lord was baptized:

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him” (Matthew 3:16; see also 1 Nephi 11:27; 2 Nephi 31:8; D&C 93:15).

The other example came on the day of Pentecost. The Apostles had no doubt been ordained, but the Lord had now left them. They wondered what to do. They remembered He told them to stay in Jerusalem, and so they obeyed. And then it happened. They were in a house, and there was “a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“And they were all filled with the Holy Ghost” (Acts 2:2–4). Then they were authorized; they were prepared.

Then they could move about in the ministry that the Lord had called and commissioned them to do.

In the Doctrine and Covenants that pattern was repeated when the Lord said:

“Thou didst baptize by water unto repentance, but they received not the Holy Ghost;

“But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old” (D&C 35:5–6).

When Paul went to Ephesus he found 12 men who had been baptized, but they had not yet received the Holy Ghost. They said to Paul, “We have not so much as heard whether there be any Holy Ghost” (Acts 19:2).

What happened next is significant. Paul had them baptized again. Then he conferred upon them, by the laying on of hands, the gift of the Holy Ghost (see Acts 19:2–7).

Remember the fourth article of faith: “The first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.”

When parents are teaching their children and when missionaries are teaching investigators, preparing them for baptism by water,

they must also think of the gift of the Holy Ghost—baptism by fire. Think of it as one sentence. First comes the baptism of water and then the baptism of fire.

Someone may ask the missionaries, “How are things going?” or “Are you teaching anyone?”

The missionaries automatically answer, “Yes, we have a family preparing for baptism and confirmation, *for receiving the Holy Ghost.*”

Or a father and mother might say to a child, “When you are eight years old, you will be ready to be baptized and *receive the Holy Ghost.*”

At Ephesus, Paul found 12 men who had been baptized but had not received the Holy Ghost. He had them baptized again. Then he conferred upon them the gift of the Holy Ghost.



I repeat, *to be baptized and to receive the Holy Ghost*—link those two together.

All I say is evident and outlined in section 20 of the Doctrine and Covenants (see vv. 41–43, 45, 68). There are also some other references where this message is affirmed (see Acts 8:12, 14–17; D&C 33:11, 15; 36:2; 39:23; 49:13–14; 55:1; 68:25; 76:51–52; Articles of Faith 1:4).

Joseph Smith said, “The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected” (*History of the Church*, 6:316).

Baptism of Fire

I want to talk to you about the baptism of fire and the Holy Ghost. I also want to talk to you about angels.

“When they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire” (3 Nephi 19:13).

An excerpt from another verse teaches that this will come “if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior” (Mormon 7:10).

Again, there are *two* parts to baptism—baptism by water and baptism by fire or the Holy Ghost. If you separate the two, as the Prophet Joseph Smith said, it is but half a baptism.

Communication from the Holy Ghost

How does the Holy Ghost communicate?

There is an example in 1 Nephi chapter 17 where Laman and Lemuel had been brutal to Nephi. They, in fact, had tried to take his life. In due course he said to them: “Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a *still small voice*, but ye were past *feeling*, that ye could not *feel* his words” (1 Nephi 17:45; emphasis added).

That communication seldom comes audibly. Most of the time it comes through your *feelings*, as it did in this case.

Another example: The Lord taught this principle to Joseph Smith and Oliver Cowdery: “You must study it out in your mind [work, study]; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you [the fire, burn]; therefore, you shall *feel* that it is right” (D&C 9:8; emphasis added). This applies to all of us.



“The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected.”

—Joseph Smith

Speaking with the Tongue of Angels

“Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost.” Now this important principle: “And *then can ye speak with the tongue of angels*, and shout praises unto the Holy One of Israel.

“But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire [that is the conferring] of the Holy Ghost, [ye] can speak with a new tongue, yea, even with the tongue of angels” (2 Nephi 31:13–14; emphasis added).

Nephi explains clearly what happens after baptism and confirmation and the reception of the Holy Ghost: “Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water [which is a symbolic witness of repentance]; and then

cometh [the promise of cleansing for] a remission of your sins by fire and by the Holy Ghost” (2 Nephi 31:17).

We sometimes speak of baptism for the remission of sins. The remission, if you will read the scriptures carefully, comes through the baptism of fire and of the Holy Ghost.

“And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way.” Here is someone who has been baptized and received the Holy Ghost, and they wonder what they are to do. Nephi answers: “But, behold, why do ye ponder these things in your hearts?”

“Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?”

“Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Nephi 32:1-3).

Everything that missionaries are to know and to do is to bring their investigators to understand both baptism and confirmation. Then the investigators have their agency. Consider these simple words:

“Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

“For behold, again I say unto you that if ye will enter in by the way, and *receive the Holy Ghost*, it will show unto you *all things* what ye should do.

“Behold, this is the doctrine of Christ, and

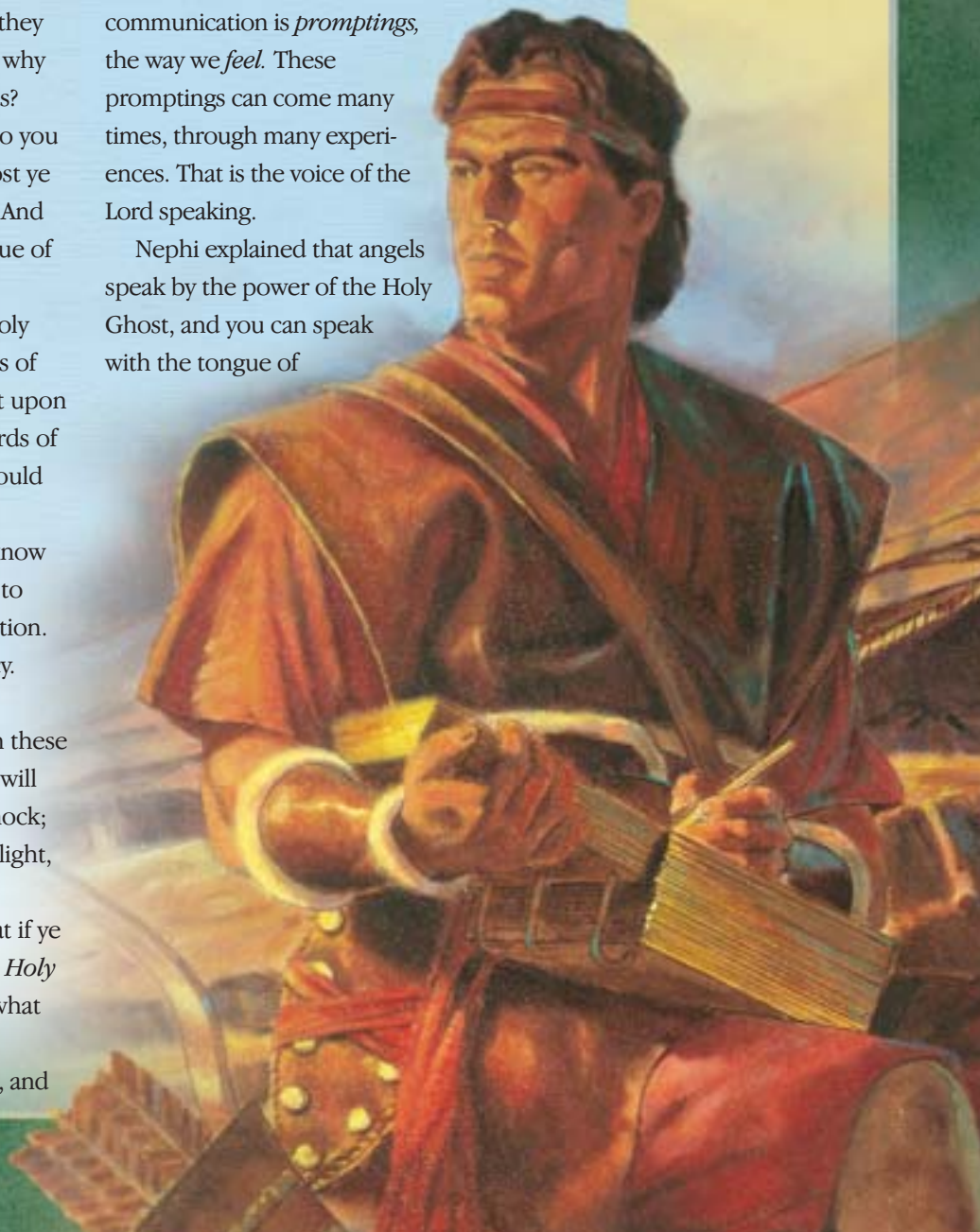
there will be no more doctrine given until after he shall manifest himself unto you in the flesh” (2 Nephi 32:4-6; emphasis added).

Now you must understand that baptism by water, as the Prophet Joseph Smith said plainly, is but half a baptism. Paul, when they had not received the Holy Ghost, started over again (see Acts 19:2-7).

You can receive this great blessing—to become familiar with the still, small voice and learn that this voice will tell you all things that you must do. The word we use to describe this communication is *promptings*, the way we *feel*. These promptings can come many times, through many experiences. That is the voice of the Lord speaking.

Nephi explained that angels speak by the power of the Holy Ghost, and you can speak with the tongue of

Nephi explains, “The gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.”



Missionaries
(and
parents
as well) are to
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angels, which simply means that you can speak with the power of the Holy Ghost. It will be quiet. It will be invisible. There will not be a dove. There will not be cloven tongues of fire. But the power will be there.

Missionaries sometimes think they are only to do half the work; they are to teach and then baptize by water, and that concludes their work. In many cases the other half, the teaching about the baptism of fire, never really gets done. Put the two together so that you almost forbid yourself to say “baptism” without saying “confirmation”—that is baptism of the water and confirmation and the conferring of the gift of the Holy Ghost. Get that idea in your mind with those two fixed together so tightly that, as one, it becomes part of you. Then we will not have the first half done, as is often the case at present, and the other half left undone.

Remember what Joseph Smith said: “You might as well baptize a bag of sand as a man, if not done in view of the remission of sins

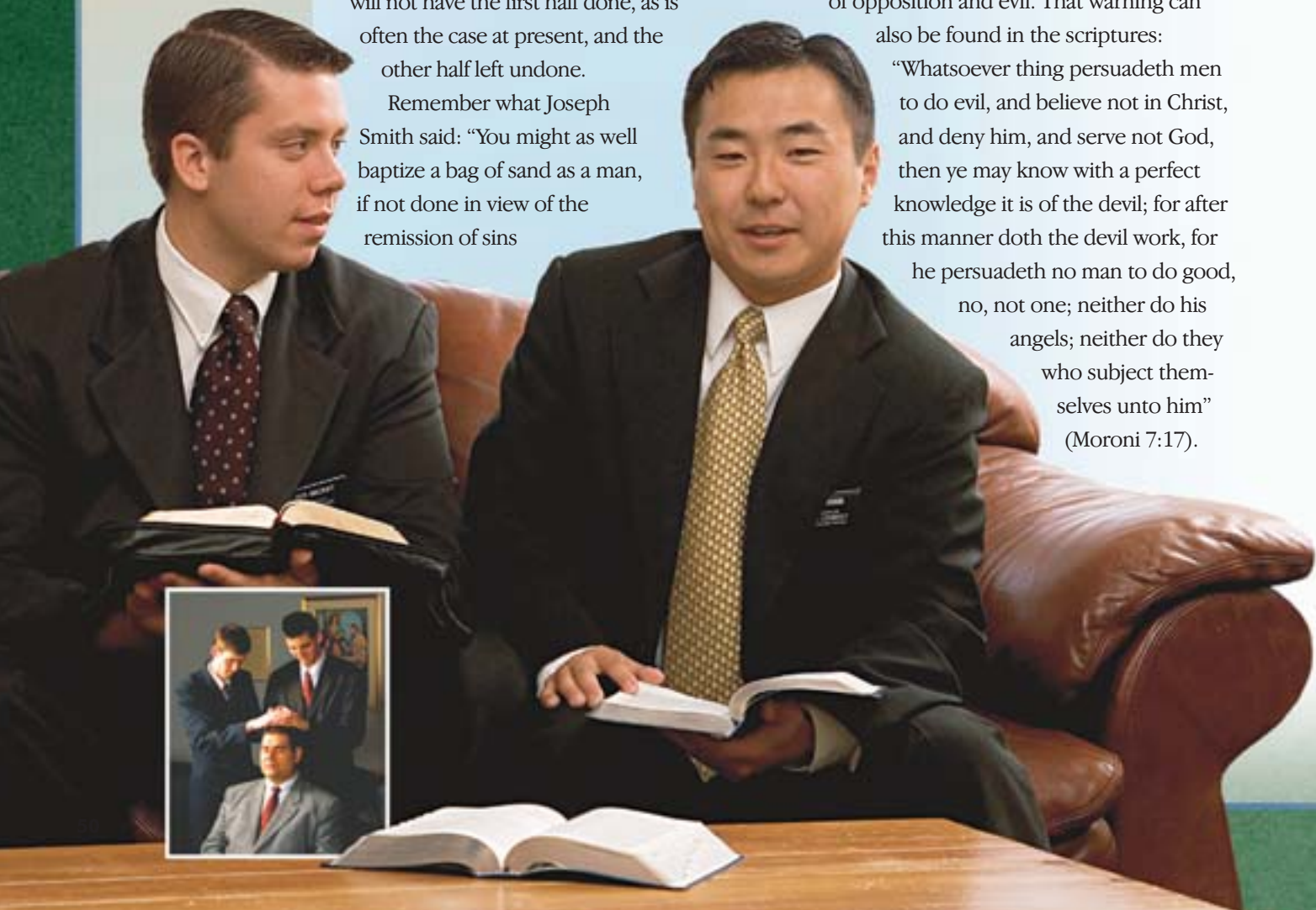
and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.”

Missionaries—and parents as well—are to teach both halves: “Baptism by immersion for the remission of sins [and the] Laying on of hands for the gift of the Holy Ghost” (Articles of Faith 1:4). Make it one sentence. Fix it in the front of your minds so that when you say one, you say the other, and when you think one, you think the other. Then you will begin to *feel* and understand, and the promptings will come.

Opposition by the Adversary

One word of warning: there is also a spirit of opposition and evil. That warning can also be found in the scriptures:

“Whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him” (Moroni 7:17).



The spiritual communications from the Holy Ghost can be interrupted by the promptings and influence of the evil one. You will learn to recognize that.

To further our understanding of this principle, Nephi taught: “If ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold, I say unto you that ye must pray” (2 Nephi 32:8–9).

So when we speak of angels communicating by the power of the Holy Ghost and we are told by the prophets that we can speak with the tongue of angels, then we must know that there is an opposing influence. We must be able to detect it.

There is one word in the book of Jacob that should alert us: “Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and *quench* the Holy Spirit, and make a mock of the great plan of redemption?” (Jacob 6:8; emphasis added).

So the Spirit can be quenched!

Discerning Spiritual Experiences

When you receive these special spiritual experiences, they are not to be chattered about. They are private, and they are personal. You will come to know with a very personal conviction that the Lord knew you were coming that way.

You may learn by trial and error and say: “I *knew* I shouldn’t have done that. I *knew* I shouldn’t have!” How did you know? Because you knew. You were being *prompted*.

Or you will say regretfully, “I knew I should have done that and didn’t.” How will you know? You are being worked upon by the Spirit.

Promptings may come as “sudden strokes of ideas” (*History of the Church*, 3:381).

“I will tell you in your mind and in your heart, by the Holy Ghost” (D&C 8:2).

“Put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

“. . . I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

“And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive” (D&C 11:12–14).

“Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?” (D&C 6:23).

Conversion

Conversion does not always happen immediately. Nevertheless, it comes as a quiet thing. It is a still, small voice. There are these very interesting verses in the book of Alma:

“Blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is *baptized without stubbornness of heart*, yea, without being brought to know the word, or even compelled to know, before they will believe.

“Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe” (Alma 32:16–17; emphasis added).

Investigators may say: “It looks right and feels right. I still don’t know about it. It just feels good.” Reason is prompting them, and they are baptized without stubbornness of heart. So the conversion comes.

Others may say: “You talk about this gift of the Holy Ghost and baptism by fire. Show me! Give me the witness, and then I will be baptized.”

For some it will take time. They may be disappointed



Mormon warned of a spirit of opposition and evil: “Whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God . . . is of the devil.”

when you say: “You will know *after* you decide! It takes an exercise of faith. You may not know at first and have that firm conviction, but it will come.”

The Word of Wisdom

Surely you can understand where the Word of Wisdom fits into this. How significant it is, “given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints” (D&C 89:3).

This principle comes with a promise: “Run and not be weary, . . . walk and not faint” (D&C 89:20). That is desirable.

But there is a more important promise: “And shall find wisdom and great treasures of knowledge, even hidden treasures” (D&C 89:19).

Can you see the necessity of the Word of Wisdom? We press our people, almost beg our people, to behave themselves, to keep their spiritual person in tune so that they can have the reception of the Holy Ghost. Your body is the instrument of your mind and spirit. You must take proper care of it.

Never Will Fall Away

If people are properly taught, they never will fall away: “And as sure as the Lord liveth [that is an oath], so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them—yea, I say unto you, as the Lord liveth [a second oath], as many of the Lamanites as believed in their preaching, and were converted unto the Lord, *never did fall away*” (Alma 23:6; emphasis added).

Those who have been taught and who receive

the gift of the Holy Ghost, the baptism of fire, will never fall away. They will be connected to the Almighty, who will guide them in their lives.

The Comforter

You never need to feel or be alone:

“I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; . . .

“I will not leave you comfortless: I will come to you” (John 14:16, 18).

“The field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

“Open your mouths and they shall be filled. . . .

“Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you” (D&C 33:7–9).

The baptismal prayer given in the Book of Mormon states:

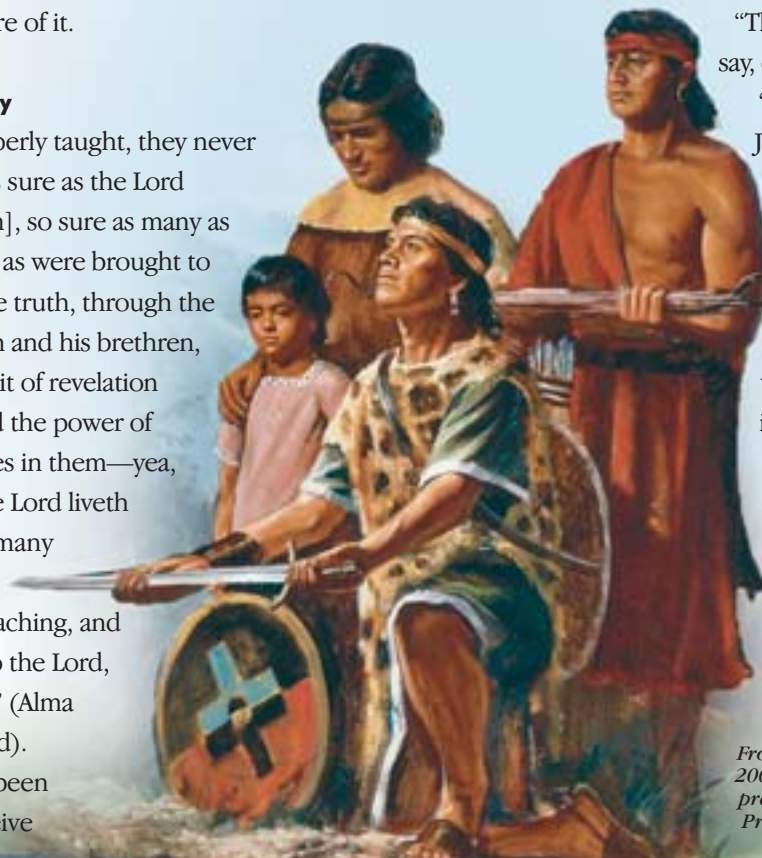
“These are the words which ye shall say, calling them by name, saying:

“Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen” (3 Nephi 11:24–25).

I bear witness of these words and of these Names. I invoke the blessings of the Lord upon you as an Apostle of the Lord Jesus Christ to the end that His Spirit will be with you, and you will understand and can move forward accompanied by that power of the Holy Ghost. ■

From an address given on June 24, 2003, at a seminar for new mission presidents, Missionary Training Center, Provo, Utah.

“As many of the Lamanites as believed . . . and were converted unto the Lord, never did fall away.”





Faith to Follow

BY LISA SOUTH

*I dream of being a Moses,
An Esther,
A Nephi—
And despair that I
Don't have that
Greatness in me.*

*But then
I remember—
God doesn't require greatness,
He requires faith;
And some of us must have
The faith to follow.*

Finding My Firm Foundation

BY STEVEN D. BROWN

As I experienced the darkest days of my life, the words of my mother sank deep into my heart: “The Lord will never forsake you.”

One week after I graduated from high school, I enlisted in the United States Air Force Reserves. I would enter basic training in San Antonio, Texas. I looked forward to leaving the small community where I had grown up and to being on my own.

During my last few months of high school, I had developed apathy toward the gospel and my testimony of it. I believed it was true, but everything in my life was going so well that I thought it didn't matter whether or not I said my prayers, read the scriptures, or attended church.

As I said good-bye to my parents to leave for basic training, my mother reminded me that the Lord would never forsake me and exhorted me to turn to Him in my hour of need.

From the first day of basic training, I experienced an intense culture shock as I underwent the transformation from civilian into Air Force airman. The environment was demanding and hostile, and I developed a deep regret for my decision to enlist. I felt alone and utterly hopeless as the days dragged on, and I developed a homesickness that made me want to admit defeat and quit.

As I experienced the darkest days of my life, the words of my mother sank deep into my heart. For the first time in my life, I cried out to my Father in Heaven in the agony of my soul to please forgive me for my earlier apathy. I told Him that I needed Him, and I begged Him to help me.

After a long and difficult two weeks, we were allowed to attend church services of our choice. For the first time in my life, I yearned to attend



church and to be in the company of other Latter-day Saints. The opening hymn that Sabbath day was number 85, “How Firm a Foundation.” I had sung this hymn many times before but had never paid close attention to the words. Now, as I sang the second verse, I realized that the hymn referred to the circumstances of my life: “. . . At home or abroad, on the land or the sea—As thy days may demand, . . . so thy succor shall be.” As I began the third verse, I felt an outpouring of the Holy Ghost overwhelm me. I felt my Father in Heaven was communicating with me through the words of the hymn. I felt as if my heart would burst from the immense love that filled my soul, and I could no longer

sing but silently read the words: “Fear not, I am with thee; oh, be not dismayed, For I am thy God and will still give thee aid. I’ll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous, . . . omnipotent hand.”

I had never felt such love, peace, and comfort before, and I knew, independent of any other person, that there is a God in heaven who knows and loves each of us as His children.

With the Lord’s help I was able to persevere and successfully complete basic training. Upon graduating, I went on to complete my training at Chanute Air Force Base near Champaign, Illinois. Once again, the first Sunday I attended church there, the opening hymn in sacrament meeting was “How Firm a Foundation.” I knew the Lord was letting me know He was still with me and would see me through this difficult and demanding period of life.

A few weeks later I received a disturbing letter from my mother. She was battling cancer and felt she could no longer endure the chemotherapy treatments and did not have the strength to struggle onward. That Sunday I wrote to her and told her about my experience in basic training. I exhorted her to read the third verse of “How Firm a Foundation,” and I explained how it had answered my prayers and given me the courage and the stamina to endure adversity, knowing that I was not alone in my trials.

The following week I received a letter from my mother, written the same evening I had written to her. She had been very sick that Sunday morning but managed to attend sacrament meeting. The opening hymn was “How Firm a Foundation,” and as she sang the third verse, she felt that the Savior was speaking directly to her and that she could endure as long as necessary, for the Lord was with her in her affliction.

With the Lord’s help, I was able to successfully complete my military training. I returned home with a fervent testimony that God lives, and I was better prepared to serve a mission the following year. I was able to enjoy another six months of my mother’s presence before she was relieved of her pain and suffering and passed away. I am thankful for a loving Father in Heaven who is mindful of His children and who gave me strength through the words of a sacred hymn during a trying time of life. ■



Hearing

with the *Heart*

*Despite communication challenges,
Church members who are deaf make many contributions
and enrich the lives of those around them.*

BY MARLENE BATEMAN SULLIVAN

It is time to sing the opening hymn during a ward sacrament meeting. Recorded music begins to play, and the congregation watches the chorister as well as the words to the hymn, which are projected onto a large screen at the front of the chapel. A black cursor moves underneath each introductory note, keeping time with the music. As the song begins, only a few voices sing out. Instead, a rippling sea of gracefully moving hands uses sign language to “sing” the hymn.

Similar scenes occur in varied locations as members of deaf wards and branches gather together to worship. Currently there are 25 deaf wards and branches in the Church.

When there are not enough deaf members to form a branch, the deaf attend a hearing ward. Despite communication challenges, Church members who are deaf make



many contributions and enrich the lives of those around them through their service in the kingdom.

Reaching Out

As sign language is usually deaf members’ native language, communication difficulties can cause them to feel alone at times. Gohar Nisar, the only deaf member of the Halifax Ward, Huddersfield England Stake, says: “The main challenge is, of course, communication and feeling involved in a hearing ward. It’s not easy being in a ward of a hundred people where only about three or four are able to talk with you.”

Deaf members do not have to feel alone if members reach out with Christlike love. Elder John K. Carmack, formerly of the Seventy, has said: “May we look for every opportunity . . . to decrease isolation [and] increase inclusion of all. . . . Let us find linkage through love and through Christ and His gospel.”¹





PHOTOGRAPH BY S. V. SUNIL

Above: Deaf Church members in India participate in a Sunday School class. There are currently 25 deaf wards and branches throughout the world.



Above: Approximately 30 to 40 sign language missionaries enter the MTC in Provo, Utah, each year. Below: Members of deaf wards are given opportunities to teach the gospel to one another.



Lawrence Prasanna David, counselor in the presidency of the Bangalore Second Branch, Bangalore India District, strives to help deaf members of the branch feel included. He says, “We try to be friendly with them always so that they may not feel separated from hearing members.” Brother Ramesh Babu, a deaf member of the Bangalore Second Branch, says that hearing members “have a good relationship with us as brothers and sisters in the gospel, and they involve us in each and every activity. They help us to grow in the gospel.”

Many hearing members overcome language barriers by learning sign language. Dominique Michael and others in the Bangalore Second Branch learned sign language so they could interpret for deaf members. Many sign language missionaries also teach sign language classes. Taylor Hartley, who helped teach classes in South Korea as a full-time missionary, says, “When hearing members developed new language abilities, deaf members were no longer ostracized, and hearing members could enjoy conversing with them. All were edified.”

Maria Salve Duplito became a blessing in the life of Joselito Cannon, a deaf member of the Bago-Bantay Ward, Quezon City Philippines Stake. After his conversion, Joselito arrived half an hour early each Sunday. He always came prepared with a copy of the sign language alphabet, giving it to anyone who was interested in learning. Even though he could not understand the words that were spoken, Joselito sat diligently through all three meetings. Then, Sister Duplito began taking her laptop computer to meetings. She typed each speaker’s message so that Joselito could read what was said, allowing him to partake of gospel teachings.

Touching Others’ Lives

Most deaf members are anxious to communicate. Heidi Odulio describes how one deaf member in the Philippines was able to

convey his feelings on fast Sunday. When this man went to the pulpit to share his testimony, many undoubtedly wondered how they would be able to understand him because he did not speak, there was no interpreter, and few in the congregation knew sign language. However, this brother clearly had a great desire to share his testimony and had come prepared. As he stood at the pulpit, he unrolled a number of large strips of paper, where, using big letters, he had



Despite communication challenges, Church members who are deaf are not hindered by their ability to communicate spiritually.

painstakingly written out his testimony. One by one, the man held up the strips of paper so that his ward family could read his testimony. The Spirit was strong, and many in the congregation were visibly touched.

Some people may think deaf people are limited in what they can do, but Richard Snow, a teacher at the Jean Massieu School

for the Deaf and the Salt Lake Community College, who is himself deaf, says, “Deaf people are capable and can do anything others can do except hear perfectly.”

Wayne Bennett is an example of such a capable person. When Wayne was three, a doctor predicted that he would never be “college material” because of his deafness. However, not only did Wayne go to college; he entered at age 14. Since then, he has completed a bachelor’s degree and two master’s degrees. He served a full-time mission working with the deaf and has served in six bishoprics, in both hearing and deaf wards and branches, and as a temple worker for seven years. Currently he is president of a deaf branch in California.

Deaf members around the world are living the gospel and are busily engaged in serving the Lord. President Bennett says that one area of interest for many deaf members is family history. “I have come up with almost 6,000 names,” he says. “Another member I know has come up with about 12,000 names.”

Temple worship is an important area of focus. Tom Wilson, coordinator for the deaf program at the Jordan River Utah Temple, says, “I am very excited to see the wonderful work the deaf do as they serve the Lord in doing temple work.” Temple attendance was made easier for deaf patrons when temple information was put on closed-captioned videos. To use this service at most temples, patrons fill out a language card at the front desk when entering. Printed cards are available for certain parts of the endowment and other ordinances. Also, interpreters and deaf ordinance workers can usually be provided if sufficient notice is given. Deaf members should check with the temple in their district to find out what services are available.

At some temples, monthly endowment sessions are conducted in sign language. In 1998 deaf members were able to receive the full beauty of all temple ordinances in sign language when Rodney W. Walker was set apart to be the first deaf sealer in the history of the Church.

Missionary Work among the Deaf

Since the first missionaries to serve the deaf were called in 1968, missionary work among the deaf has continued to grow. Each year about 30 to 40 sign language missionaries, many of them deaf themselves, enter the Missionary Training Center in Provo, Utah.

When Eric F. Spanbauer was a boy, the missionaries stopped at his door in Decatur, Illinois, but Eric says that he and his parents “never understood them because they couldn’t communicate with us in sign language.” After high school, Eric went to Gallaudet University, a world-renowned university for the deaf. When some Latter-day Saint friends introduced him to missionaries for the deaf, he listened, not because he was interested in joining a different religion but because they conversed in sign language.

Later Eric began a personal struggle to find out the purpose of life. After much pondering and prayer, “I experienced an outpouring of marvelous light that enlightened my soul. Never in my life had I experienced the love, the light, and the power that the gospel brought.” He added, “When the gospel was preached to me in American Sign Language, it changed the course of my life.” He was later baptized.

IDEAS FOR TEACHING THE DEAF



- Consider learning sign language. Ask family members of the deaf person for help. Your local college or community education program may offer sign language classes. The Church’s *Dictionary of Sign Language Terms for The Church of Jesus Christ of Latter-day Saints* may be helpful (video: 53158010, U.S. \$6.00; book:

31121000, U.S. \$8.50).

- Deaf people tend to be visual learners. Write on the blackboard and use visual aids such as pictures, maps, handouts, overhead transparencies, and PowerPoint presentations. If you pass out quotations for individuals to read aloud to the class, make an additional copy so the deaf person can see what is being read.

- If the class is small, seat everyone in a semicircle so that the deaf person can see everyone’s face. In a larger class, ask those who answer questions to stand, enabling the deaf person to see their faces and lip read. Avoid talking when facing the blackboard.

- If teaching children, explain to your class why the deaf child doesn’t respond when they speak and why he or she may not be able to talk. You might teach the class some signs so that they can talk with the deaf child.

- Do not give deaf children such special treatment that they stand out as different. Make sure to involve them in normal class activities such as praying and holding pictures.



Deaf Church members can participate in singing hymns and in class instruction through sign language.



Below: The Huddersfield England Stake hosted a deaf conference in May for members throughout the UK and Ireland, featuring a fireside, workshops, and games.



PHOTOGRAPH BY JAMES O'DONNELL

President Bart Worthington stresses the importance of sign language missionaries. “Often, deaf members need an intermediary, an interpreter to teach them gospel truths in their very own language. Many of our members believe the gospel because those who have access to the written words believe and are able to convey that knowledge in sign language that is intelligible, clear, and at their level.”

In 1998, when full-time missionaries Taylor Hartley and Lee Sang Guk discovered that the deaf in Seoul, South Korea, did not know the signs for gospel terms, they made a teaching videotape. Elder Lee signed the discussions while Elder Hartley read them in Korean. The tape became a successful missionary tool and was used in both Seoul missions.

Listening to the Spirit

To all of God’s children, God proffers this great blessing: “Incline your ear, and come unto me: hear, and your soul shall live” (Isaiah 55:3). The deaf may not be able to hear with their physical ears, but the Spirit can convey what words alone cannot.

Maria Salve Duplito declares: “I firmly believe that no barrier—even loss of hearing—is too strong for the Spirit to overcome. After all, the Holy Ghost does not work through words but through feelings. True communication has to do with heartfelt feelings.” Richard Snow agrees. As a child, he could not hear speakers at Church meetings, but, he says, “I thought about Jesus, and the Spirit taught me things I couldn’t hear. I got my testimony that way.”

Many deaf members treasure the following

INCLUDING THOSE WHO ARE DEAF



• Remember that some deaf people can hear a few sounds with hearing aids. Although most can read lips, only 25 percent of spoken language can be accurately discerned through lip reading. To facilitate lip reading, face the person directly and pronounce

your words distinctly but without overenunciating. If the person misunderstands, rephrase your statement. For example, if they don’t understand “How are you today?” ask, “Are you having a good day?”

• You can help deaf people feel welcome at church by making a sincere effort to be friendly. Give a welcoming wave, smile, or where appropriate, a hug. Help them feel that they belong by showing interest in their lives and taking time to talk with them and listen to them.

• Make an effort to communicate. Use simple gestures. Carry a pencil and paper to write notes or draw pictures. Be patient; do not give up trying to communicate because it takes too much time. Remember, they are needing to show patience with you as well. If talking through an interpreter, look at and address the deaf person directly. Do not speak to the interpreter, saying, “Tell her . . .”

• Consider learning sign language. It is best to learn from another person, but if that is not possible, use videos. As a last resort, try books.

scripture: “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness” (Isaiah 29:18). Although their world is silent, deaf members work hard every day to be able to hear the things that matter most. ■

Deaf members who know American Sign Language (ASL) can access the Web site ASL.LDS.org for translations of First Presidency and Visiting Teaching Messages, general conference addresses, and other selected broadcasts. Church materials such as the Book of Mormon stories on DVD (item no. 54100010, U.S. \$4.50) can be obtained in ASL at www.ldscatalog.com.

NOTE

1. “Unity in Diversity,” *Ensign*, Mar. 1991, 9.

Protecting Families



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.

Blessings of Belonging to Relief Society: The family is ordained of God. It is the basic unit of His kingdom on earth and in eternity. Relief Society helps sisters understand that happiness in marriage and family life is most likely to be achieved when it is founded upon the teachings of Jesus Christ.

How Do the Teachings of Jesus Christ Bring Happiness in Family Life?

Elder M. Russell Ballard of the Quorum of the Twelve Apostles: “Not everyone will find a companion and have a family in mortality, but everyone, regardless of individual circumstances, is a precious member of God’s family” (“What Matters Most Is What Lasts Longest,” *Ensign*, Nov. 2005, 41).

Elder David A. Bednar of the Quorum of the Twelve Apostles: “Can we see how the importance of eternal marriage can be understood only within the context of the Father’s plan of happiness? The doctrine of the plan leads men and women to hope and prepare for eternal marriage, and it defeats the fears and overcomes the

uncertainties that may cause some individuals to delay or avoid marriage. A correct understanding of the plan also strengthens our resolve to steadfastly honor the covenant of eternal marriage” (“Marriage Is Essential to His Eternal Plan,” *Ensign*, June 2006, 85).

How Can We Protect Our Families?

Bonnie D. Parkin, Relief Society general president: “We protect when we teach our children that they have divine worth, when we go to church as a family, when we have family home evening, when we have family prayer, when we study the scriptures together. That’s all pretty simple stuff, but I testify to you that it provides powerful protection. . . .

“The proclamation teaches that parents have a sacred duty to protect their children. . . . Parents protect their children by knowing their choice of friends. . . . We must also protect our children from the influences of the media. . . . [And] we are protected as we follow the living prophet” (“Parents Have a Sacred Duty,” *Ensign*, June 2006, 94).

Elder L. Tom Perry of the Quorum of the Twelve Apostles:

“Consider the spiritual needs of

your children. How much time is necessary to be certain you are being close to them? It is your responsibility as fathers and mothers to provide adequate time to teach them, for the most important instruction children will ever receive should come from their parents. We need to be familiar with what the Church is teaching our children so that we can be in harmony with that teaching in our instructions to each child” (“A Solemn Responsibility to Love and Care for Each Other,” *Ensign*, June 2006, 90).

President Thomas S. Monson, First Counselor in the First Presidency: “We can learn from the master architect—even the Lord. He has taught us how we must build. . . . The Master counseled, ‘Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God’ (D&C 88:119; see also 109:8)” (“Heavenly Homes, Forever Families,” *Ensign*, June 2006, 98). ■

BENDING MY WILL TO



I realized that Hannah's story wasn't about giving up her son. She knew Samuel already belonged to God. Hannah gave God the only thing any of us can give—her heart.

I've always loved the Old Testament account of Hannah and her long-awaited son, Samuel (see 1 Samuel 1–2). Hannah's courage to give up her child to the service of God seemed a touching reminder of the strength of women. When we were expecting our first child, my husband and I decided long before our baby was born to name him Samuel. But it wasn't until I almost had to give my son back to God that I realized I had Hannah's story all wrong.

More than two months before my due date, we were visiting relatives hours away from home, and I began to hemorrhage at a shopping mall. I hadn't felt Samuel move all day, and I feared the worst. On the way to the emergency room, I burst into tears. Would I be willing to give my son back to God as Hannah had done? Her story had always inspired me, but the lesson became more difficult to accept when it applied to my own life.

Less than two hours later, Samuel was born weighing three pounds and 14 ounces. He couldn't breathe or eat on his own. Looking at his tiny body that night, I was still afraid he wouldn't make it. His chest quivered from the ventilator. He couldn't even cry because tubes blocked his vocal cords.

The next few days and weeks only became more difficult for me to handle. I was recovering from the emergency delivery, and my husband had to return home to finish the semester at the university. One night, during Samuel's five-week hospital stay, I was overcome with loneliness. I prayed and

asked God for blessing after blessing: "Please let my son be OK. Please help my husband with school. Please let us all be together soon."

After I finished, I waited and wondered why I didn't feel anything. Then it hit me what I was doing. If I asked to simply be handed everything I wanted, then where was my faith? I stopped focusing on my list of desired blessings, and a comforting feeling of reassurance came over me. I realized that everything I loved—my son, my husband, my home—could be taken away from me, but Heavenly Father would still be there.

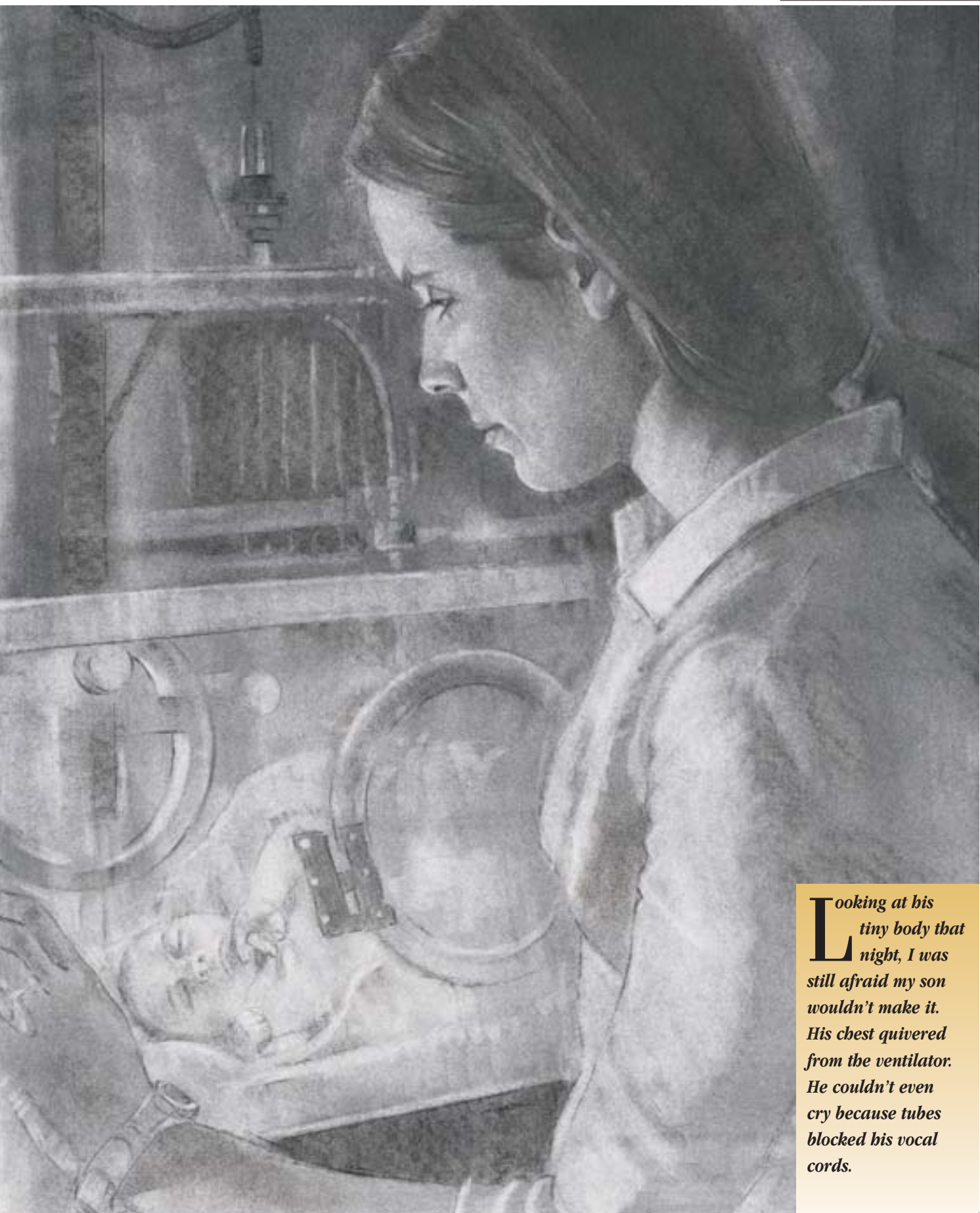
I thought about Hannah. She wanted children more than anything, and she probably asked God for them many times. Perhaps she recognized, like me, that simply asking and waiting for blessings doesn't help us grow. I realized that Hannah's story wasn't about giving up her son. She knew Samuel already belonged to God, as did my son and my husband. Hannah gave God the only thing any of us can give—her heart.

That night I vowed to give the Lord anything He asked of me. Instead of telling Him what I needed and waiting for those blessings to be fulfilled, I asked what He wanted me to do. I felt reassurance that I should be patient through my trial and trust in Him, that I should let my loneliness strengthen me.

Fortunately, we were able to keep our son. Samuel gets stronger every day and is a constant reminder of what I learned from his birth. I hope my little family will continue to grow as Hannah's did and, with my Heavenly Father's help, I'll be able to keep them forever. ■

BY ARIANNE
BAADSGAARD
COPE





Looking at his tiny body that night, I was still afraid my son wouldn't make it. His chest quivered from the ventilator. He couldn't even cry because tubes blocked his vocal cords.

The Purpose of Life



A series examining doctrines unique to The Church of Jesus Christ of Latter-day Saints.

We cannot understand the purpose of this mortal life—why we are here—unless we first understand who we are, where we came from, and what our eternal destiny is. These truths, found in the scriptures and restored through the Prophet Joseph Smith, teach us that we are literal spirit children of God, that we lived with Him in a premortal existence, and that we have within us the seeds of godhood, the potential to become like Him. This was our great desire in the premortal world, and to achieve this desire we understood that we would

need to leave His presence, obtain physical bodies, learn to walk by faith, and through the Atonement of Jesus Christ become “submissive, meek, humble, patient, [and] full of love” (Mosiah 3:19).

Physical Bodies

“Adam fell that men might be,” Lehi declared, “and men are, that they might have joy” (2 Nephi 2:25). But we cannot achieve the eternal joy our Heavenly Father experiences unless we also possess glorified, resurrected physical bodies. “The elements are eternal,” the Lord instructed, “and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy” (D&C 93:33–34).

All who come to this earth and obtain mortal bodies will be resurrected, but the glory and joy of eternal life in God's presence are reserved for those "who overcome by faith" (D&C 76:53) in the Lord Jesus Christ. "We came to this earth that we might have a body," the Prophet Joseph Smith taught, "and present it pure before God in the celestial kingdom."¹

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained further: "We believe that the purpose of mortal life is to acquire a physical body and, through the atonement of Jesus Christ and by obedience to the laws and ordinances of the gospel, to qualify for the glorified, resurrected celestial state that is called exaltation or eternal life."²

Faith, Not Sight

In our premortal life we were in God's presence. We walked by sight. But in this life, as the Apostle Paul reminds us, "we walk by faith, not by sight" (2 Corinthians 5:7). The scriptures teach us that "faith is . . . the evidence of things *not seen*" (Hebrews 11:1; emphasis added), and "if ye have faith ye hope for things which are not seen, which are true" (Alma 32:21). Walking by sight restricts our ability to develop and exercise faith.

"Without faith it is impossible to please [God]" (Hebrews 11:6). Without faith in Jesus Christ we cannot be saved. While we lived in God's presence, we were able to acquire and exercise a certain degree of faith, but we needed to leave His presence and have a veil drawn across our memory so we could develop the quality of faith necessary for us to lay claim upon eternal life.

Moroni expands upon the idea that "faith is things which are hoped for and not seen," explaining that God withholds sure knowledge from us until our faith has been tried: "Dispute not because ye see not, for ye receive no witness until after the trial of your faith" (Ether 12:6). To have our faith tried, then, is another major part of our purpose in leaving God's presence and coming to earth.



T*o pass the mortal test, we must repent of our sins, receive essential ordinances, make and keep covenants with God, and endure in righteousness to the end.*

"We Will Prove Them"

The Pearl of Great Price gives an account of Abraham's vision of the premortal existence. Speaking to the spirits "who were with him" in the premortal world, Jesus Christ said, "We will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abraham 3:24–25). This life, then, becomes a proving ground, "a probationary state" (Alma 12:24), a time to show that we can lay hold upon the powers of Christ's Atonement and become sanctified, as He is.

This test of our faith determines whether or not we will "do all things what-

soever the Lord [our] God shall command [us]." To pass the mortal test, we must repent of our sins, receive essential ordinances, make and keep covenants with God, and endure in righteousness to the end. But the Lord is concerned not only with what we do in this life; He cares deeply about what we are and become. "The Lord requireth the heart and a willing mind" (D&C 64:34). He also requires each of us to become "a saint through the atonement of Christ the Lord" and become "as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him" (Mosiah 3:19). He expects us to come unto Him and experience a "mighty change . . . in our hearts, that we have no more disposition to do evil, but to do good continually" (Mosiah 5:2).

The true test of mortality is to see if we will accept the Savior wholeheartedly, apply His atoning blood in our lives, do "all we can do" (2 Nephi 25:23) to keep His commandments, and, finally, through His grace be made perfect in Him (see Moroni 10:32). ■

NOTES

1. *History of the Church*, 6:50.
2. "Apostasy and Restoration," *Ensign*, May 1995, 86.

Until I Found the Truth

By Triny Jovel

I wanted to read the Bible from the time I was about 11 years old. But in the home where I was raised, the Bible was considered so sacred it was kept in a closet under lock and key. When I was 13 and my brother was 12, we went to live in Canada. Between the ages of 16 and 20, I attended two Christian churches. They used the Bible to teach correct principles, but as I was investigating, I learned something about the members—that they

As I walked in the freezing wind with my baby, while my ex-husband had our car, I felt a great weight in my heart.

didn't get along with each other very well. I stopped going to these churches for three years.

When I was 23, I met a young man at a discotheque. A few months later I married him, and shortly afterwards we had our first baby. Everything was going well in our home. He worked hard, always came home from work early, and helped me with the housework. I was very happy and peaceful in my home, and I completely forgot about God.

But without any warning, one day my husband started going out to discotheques with his friends. These friends also wanted to go to bars. So in just a few months my husband had become a drunk and a carouser. Eventually I resigned from my job and left him. Soon after

our separation I learned that I was expecting my second child. I felt so sad and distressed I couldn't find peace. I would go to sleep crying and wake up crying. But thanks to a woman who was a great friend to me, I started attending a Christian church again.

This time I took the things of God more seriously. I even set a goal to investigate more churches. Before I would go to church, I would kneel down and ask Heavenly Father to give me more wisdom so that I would be able to choose good and reject evil.

I began to visit other churches in addition to the Christian church I attended, but I often felt confused by their different doctrines. The



more confused I got, the more I prayed. It seemed that every time I visited a church, I felt something was missing, but I didn't realize what it was. That's why I set a goal to keep investigating other churches and not rest until I found the truth.

One day I was visiting my brother and sister-in-law, and it got dark before I left. I had quite a distance to walk to reach the bus stop. This was March 1992, and it was very cold with a strong wind. My baby was squirming as I carried him. I walked backwards many times so the wind would hit me and not my baby.

I became sad as I thought about how I was freezing, walking with my baby, while my ex-husband had our car. I started thinking about how cruel life had been to me and felt a great weight in my heart. I started to cry like a child. I looked around and saw I was alone, so I cried to God out loud, "Heavenly Father, help me find the light."

Finally I arrived at the bus stop, and when the bus came I sat in the front seat as I always did. When I looked to my left, I saw two young men in white shirts and ties. One of them came up to me and said to me in Spanish that was quite limited, "You too speak Spanish?"

"Yes, of course," I replied.

"You desire to receive the gospel of Jesus Christ?" he asked.

These words were wonderful to me. *The gospel of Jesus Christ*. I had investigated several churches, and in

none of them had I heard this beautiful turn of phrase. I had always heard *the word, the gospel, or the good news*. So I very happily gave them my address and phone number.

I started taking the discussions from the missionaries, and in June 1992 I was baptized and confirmed. I will never forget that very special day. Before entering the waters of baptism I could feel a great weight, as if I were walking with feet of lead. But when I came out of the water, I felt like I was flying in the air. And when the missionaries placed their hands on my head and gave me the gift of the Holy Ghost, a warm feeling entered my body, and I was filled with a peace I had never felt before. The tears began to roll down my cheeks. To my surprise I realized I was crying not from pain or sadness but for the great joy and peace in my heart.

Some months after my baptism I was called to serve in the nursery and then as a Primary teacher. A year later I received my endowment. I also met a great man at church. In September 1994 we were sealed in the Toronto Canada Temple. Three years later we were blessed with a beautiful son.

I continue to serve in Church callings, and I share my testimony of the gospel with all my loved ones. I know that the gospel of Jesus Christ comes from the heavens in all its glory and that through this gospel we can be transformed if we are obedient to the Lord's commandments. ■

Playing for Betsy

By Jessica Martinez

Squeezing the last box into the back of my station wagon, I slammed the door shut and checked my watch. I was on schedule. My last batch of exams was graded, and the car was packed. If I left immediately, I would have to drive only the final hour or so of my trip to Louisville, Kentucky, in the dark.

The last two weeks had been long and unbearably dull in South Bend, Indiana. My husband, Mark, a law student, had already started his summer internship in Louisville. But as a high school teacher in South Bend, I had spent two more weeks finishing the school year before I could join him.

Relieved to be on the road, I drove fast, but about an hour into my five-hour trip, I began to think about Sara and her daughter, Betsy. We had first met in Relief Society nine months earlier. Standing in the back with a baby in her arms, she had introduced herself saying, "Hi, I'm Sara. I'm from Utah. And this is Betsy. She's from heaven." I laughed, liking her immediately. Just like me she was the wife of a law student, and I was pleased when she was called to be my visiting teacher.

About a month before my departure, Betsy had suffered a seizure. Tests revealed a large brain tumor

that appeared almost inoperable, but doctors insisted that without an operation Betsy had no chance of survival.

My heart ached for Sara. Along with the rest of our ward and stake, we had fasted and prayed for a miracle. Betsy underwent brain surgery and amazed the doctors, who had not expected her to survive the operation. Still, only part of the tumor had been removed, and Betsy progressed slowly. Her parents, meanwhile, faced impossible decisions on how to treat the remaining tumor without destroying her infant body.

The operation had taken place in Indianapolis, the halfway point in my journey to Louisville. Sara was still there with Betsy, while her husband had returned to South Bend to take the final exams he had missed.

I checked my watch. I could think of plenty of reasons to drive through

without stopping, but none of them did anything to silence the voice inside telling me I needed to stop. So I pulled off the freeway and called the hospital from a pay phone. My call was directed to Betsy's room, and Sara answered. I could hear in her voice that she was happy I had called. She would be thrilled to have me stop by. I felt the peace and relief of having followed the Spirit's prompting.

As I drove toward the hospital I realized I had my violin wedged between a suitcase and a box of books in the backseat. With a measure of guilt I remembered that I had not touched it in weeks, even though I had studied violin from the age of three. Music had always been a source of happiness in my life.

The thought came that I should take my violin with me and play for Betsy. Normally I would never have considered the idea. It seemed a little arrogant to arrive unannounced with my violin and subject all those within listening range to an impromptu recital. But I quickly recognized the feeling that accompanied this thought as the same Spirit that had prompted me to make the visit.

When I arrived, Sara was weary but happy to see me. Betsy had a large tube in her head and another in her throat. As I looked at her tiny body and then into her eyes, I wondered how much



For more than an hour I played hymns, Primary songs, and classical music. As I played, Betsy stared at me wide-eyed.

pain she had suffered and how much more she would have to endure.

Sara was thrilled that I had brought my violin. For more than an hour I played hymns, Primary songs, classical music, and anything she requested that I could play by ear. As I played, Betsy stared at me, wide-eyed. Sara insisted it was the most alert Betsy had been since her surgery and was eager for me to keep playing. Several patients—children and their parents—stopped by the room and listened for a while.

Time passed quickly without my noticing. And as I stood at the foot of the bed playing “I Am a Child of God” (*Hymns*, no. 301), I was overwhelmed with the intensity of Heavenly Father’s love for this sick little girl. I knew as I played that He loved Betsy dearly and wanted her to find relief from her pain through the music.

As I left the hospital in the dark that night to complete my trip to Louisville, I remembered the words from my patriarchal blessing that I had not thought about for some time. I had been blessed with musical talent and was expected to develop it so I could bring joy to others.

Through Betsy I was reminded of the Lord’s purpose in giving us gifts. “All these gifts come from God, for the benefit of the children of God” (D&C 46:26). By listening to the Spirit I was given the opportunity to share my talent as the Lord intended and to feel the tremendous compassion He has for His children. ■



“I Was Watching You”

By Lynn Jensen

It was summertime, right in the middle of haying season. A lot of hay was down, and my neighbor Frank Rees waited eagerly for the dew to come so he could get started. It was a Saturday night when the conditions were finally right, so Frank drove to his field and started baling his hay.

As he baled he noticed the headlights of his friend and neighbor across several fields. He too was taking advantage of the favorable conditions and was baling his hay. Several years before, Frank had made the decision not to work on the Sabbath, and he knew he would stop on this night just before midnight to honor that

commitment. He wondered what his neighbor would do. It would be such a temptation to continue baling under these favorable conditions with so much hay down and ready.

As the hours passed he continued to notice his neighbor’s headlights and knew he was still baling. A few minutes before midnight Frank shut off the baler and drove the tractor to his truck. In the quiet darkness he noticed that his neighbor had also chosen to honor the Sabbath and had quit baling.

After telling this story in sacrament meeting, Frank looked over his shoulder to his neighbor, now the bishop of their ward.

“Do you remember that?” he asked.

Bishop Munns nodded and said, “I didn’t have a watch. I was watching you.” ■

Three Hours of Good, Clean Fun

We paint, clean, garden, and organize. We even do windows! How can five busy mothers accomplish all these things and have fun at the same time? We get together and take turns “hostessing” group work projects in our homes. With all of us working for three solid hours, we enjoy accomplishing a myriad of tasks for one another. One morning every other week from nine until noon, we work on whatever our hostess needs us to do. We have painted kitchen cabinets, worked in the garden, organized children’s schoolwork in binders, refinished furniture, cleaned garages and food-storage areas, redecorated, and scrubbed anything that needed it. We have also used the time to serve, painting three rooms for a family in our ward who moved into a fixer-upper home.

We often bring our children and let them enjoy a play date in the hostess’s home as we work nearby. Providing a good assortment of toys and a movie helps to ensure that they have a good time too.

Five or six committed group members seems to be the right



number to accomplish tasks effectively. And, of course, any number of groups can be formed to include those wanting to participate. It’s also a great way to involve extended family and friends who are not members of the Church.

Not only do we now have more organized, attractive homes, but we also enjoy strengthened friendships as we learn from each other and work together.

Sbarilee Penfold, California

Raising Smart Shoppers

Mom, there’s nothing to eat!” Sound familiar? One day in frustration I retorted, “Well, why don’t you buy the groceries if you don’t like what I bought?” I then realized that that might actually be a good plan. I decided to let each of my four teenagers take turns shopping for the groceries.



Family Time Wheel

To better include our two young children in our nightly family prayers and scripture study, we made a wheel-shaped chart during one family home evening. Using cardstock, we cut a circle and outlined four equal, pie-shaped sections—one for each member of our family. We then attached a spinning paper arrow to the center of the wheel with a brad. Next we labeled each section with an activity we wanted to accomplish every night: prayer, scripture study,

bedtime story, and love. Whoever spins and lands on “love” gets to tell each family member one thing he or she loves about them. This simple nightly routine has enhanced our family’s communication and unity.

Now when it’s time for nightly scripture study, my children race to our chart on the refrigerator to see what their part is during this special time of night.
Stephanie Johnson, Utah



I established guidelines but left the details to them. For instance, I gave them a set cash amount. They had to first purchase healthy foods: milk, fruits, vegetables, meat, and other essentials. They also had to add to our food storage. Only after the basics were purchased could they buy treats.

Soon they realized that the money didn’t go far, and they started scouring the grocery store ads and clipping coupons. With a planned list in hand, one by one they accompanied me to the store, ready to be in charge. As we shopped, I explained unit pricing, and they decided on the best value. I would answer any questions they had, but the actual purchase decision was left to them, based on the budget and our family’s needs. At the checkout they proudly handed over their coupons and the correct amount from their cash envelopes.

Once I let my children plan the grocery shopping, I seldom heard them complain that there was nothing to eat. Instead, they proved to be smart shoppers—a skill they were able to teach roommates when they moved away from home.

Debbie VanDerwerken Schaffer, New York

Emergency Water Storage

Do you have enough water stored for your family in the event of an emergency? If so, is it stored properly? Adults need to

drink at least two quarts of water each day. Children, nursing mothers, and ill people may need more. Additional water is needed for food preparation and hygiene—for a total of one gallon per adult per day. The Church recommends storing a two-week supply as a minimum. For an adult, that’s 14 gallons (53 liters).

According to providentliving.org, water storage containers should be thoroughly washed and should be airtight and resistant to breakage. Plastic soda bottles are commonly used. If the water has been treated with chlorine by a water utility, you do not need to add anything before storing it. If the water is not chlorinated and is clear, add eight drops of

household bleach (5 percent sodium hypochlorite) per gallon. If the water is not chlorinated and is cloudy, add 16 drops per gallon. Seal the containers tightly, date them, and store them in a cool, dark place. Since many containers are clear, and light can permeate them, you may want to cover them or store them in dark plastic bags. Replace water every six months.

Other water sources in your home include the water heater and water remaining in the pipes, but in the event of contamination, this water would need to be purified. Having ready, potable water available for immediate use is one of the most important ways to help your family be prepared for an emergency.



The Helsinki Finland Temple will be dedicated October 22.

More Temples Underway around the World

Saints will gather in Papeete, Tahiti, to celebrate the rededication of the Papeete Tahiti Temple in November 2006 following renovations that began in August 2005. The dedication, which will be held on Sunday, November 12, follows a public open house from October 14 through November 4 (except Sundays). As part of the re-opening, members will gather in a cultural celebration on Saturday, November 11.

The Papeete Tahiti Temple—the only temple in French Polynesia—will reopen for ordinances on Monday, November 13, to serve more than 21,000 Church members in the six stakes and one mission in French Polynesia.

The Tahiti temple was first dedicated on October 27, 1983, by President Gordon B.

Hinckley, then Second Counselor in the First Presidency, almost 140 years after the first missionary arrived in French Polynesia in 1844. Nearly 500 Tahitian Saints packed the temple's chapel that day for the first of six dedicatory services held from October 27 through October 29. With its 1983 dedication, the Tahiti temple brought the number of operating temples to 25 (see "News of the Church," *Ensign*, Dec. 1983, 66).

Groundbreaking

The First Presidency will break ground for the third temple in the Salt Lake Valley on August 5, 2006, in Draper, Utah. The completion of the Draper Utah Temple will bring the number of temples in Utah to 12.

President Hinckley announced the plan to build a new temple in the Salt Lake Valley in the October 2004 general conference, and the location was announced that November. The Jordan River Utah Temple and the Salt Lake Temple are the other two temples in the valley.

In a letter that was read to Church members in meetings in the Salt Lake City area on November 21, 2004, the First Presidency noted that the temple will relieve overcrowding at the Jordan River Utah Temple. Utah is home to nearly two million Latter-day Saints.

Announcement

The First Presidency has announced the construction of new temples in Vancouver, British Columbia, Canada,

and in Tegucigalpa, Honduras.

The letter stated that the temples will bless "the many faithful Saints . . . who have had to travel long distances to enjoy the blessings of the temple."

The new Vancouver temple will be the first temple in British Columbia and the seventh temple in Canada. Other temples in Canada are located in Cardston, Alberta (originally dedicated in 1923, rededicated in 1991); Toronto, Ontario (1990); Halifax, Nova Scotia (1999); Regina, Saskatchewan (1999); Edmonton, Alberta (1999); and Montreal, Quebec (2000).

The new temple will serve Church members throughout British Columbia. As of December 2005, Canada was home to more than 172,000 Latter-day Saints.

The new Tegucigalpa temple will serve more than 116,000 members in Honduras and 52,000 in Nicaragua.

Dedications

Following a month-long open house this month, the Sacramento California Temple will be dedicated on September 3, bringing the number of temples in California to 7 and the number of operating temples worldwide to 123. Of the approximately 750,000 Latter-day Saints in California, the temple will serve more than 80,000 Saints in the greater Sacramento area.

The Helsinki Finland Temple—the first temple in Finland—will be dedicated

after an open house from September 23 through October 7, 2006, and a cultural celebration on October 21. The temple will be dedicated in four sessions on October 22. The temple will serve approximately 26,000 members living in Finland, Estonia, Latvia, Lithuania, Belarus, and Russia.

Other Temples

The Twin Falls Idaho Temple is under construction after a groundbreaking ceremony on April 15, 2006. The Los Angeles California Temple closed for renovations in November 2005 and reopened on July 11. Other temples that have been announced by First Presidency letter or are under construction as of June include the Curitiba Brazil, Harrison New York, Kiev Ukraine, Panama City Panama, Rexburg Idaho, and Cebu Philippines Temples.

In the October 1985 general conference, President Gordon B. Hinckley, then Second Counselor in the First Presidency, told members of the Church: "We are living in one of the most significant and important epochs in the history of the Church and in the history of God's work among His people. We are living in the greatest era of temple building ever witnessed."

Since that 1985 general conference, 86 new temples have been dedicated.

For more information about temples across the globe, visit the Church's temples Web site (www.lds.org/temples). ■



BYU will again open its Center for Near Eastern Studies in Jerusalem this fall.

Jerusalem Center Reopens Programs to Students

After a five-year closure to its student study-abroad program, BYU's Center for Near Eastern Studies in Jerusalem will again open to students this fall.

"Over here [in Jerusalem], people are ecstatic," said Jim Kearl, BYU's assistant to the president for the Jerusalem Center. "Not just the people who work in the building but vendors in the city and good friends that have known the students for years are really excited to have the students returning."

Students, who will live at the Jerusalem Center, will travel on field trips across the Holy Land about twice a week to biblical and historical sites that are correlated directly with their curriculum.

The course curriculum covers ancient and modern Near Eastern history, modern Near Eastern languages, and

the Old and New Testaments. In addition to field trips in Israel, students are scheduled to travel to Egypt and Jordan.

One aspect of BYU's mission at the Jerusalem Center is to help students develop a deepened understanding and testimony of the scriptural record of Jehovah's dealings with the prophets in ancient times and with Christ's appearance in His time, Brother Kearl says.

"You come to see the scriptures in a whole different way when you see the land," he explains.

The other part to the Jerusalem Center's mission is to help students understand the area's culture.

"We want students to have an appreciation for Islamic culture and Palestinians," Brother Kearl says. "And we want them to have an equally well-developed appreciation

for Jewish culture and Israelis and to come to understand more of the cultures that are here and something of the tragic conflict that has these people tied to one another."

Although the U.S. State Department has issued a travel advisory for the Holy Land, BYU officials consulted with government and Church leaders before resuming the program.

The student program was closed in 2001, after violence broke out in Jerusalem during the fall 2000 semester. However, the Jerusalem Center had remained open to host concerts, workshops, tours, and visitors.

The Jerusalem Center, located on Mount Scopus overlooking the oldest part of Jerusalem, has classrooms, a library, a learning center, auditoriums, student and faculty apartments, a gymnasium, and a cafeteria for students. Instructors at the center include BYU faculty members and local part-time faculty.

"Part of the building's purpose was this education program, and so it sort of comes to life again as we bring students back," Brother Kearl says.

The fall student program is opened to a limited number of 44 BYU juniors and seniors selected from several applications submitted June 26–July 7. The fall program runs September to December with subsequent winter, spring, and summer programs planned.

For more information about the Jerusalem Center, visit <http://ce.byu.edu/jc>. ■

New Area Leadership Assignments

The First Presidency has announced changes in assignments for area leadership, effective beginning August 15, 2006. All members of Area Presidencies are members of the First or Second Quorum of the Seventy unless otherwise noted.

The First Presidency has also announced the formation of a new area, the Caribbean Area, formed from what was part of the North America Southeast Area. ■

Presidency of the Seventy



EARL C. TINGEY
1. NORTH AMERICA EAST
2. NORTH AMERICA NORTHEAST



D. TODD CHRISTOFFERSON
3. NORTH AMERICA SOUTHEAST



CHARLES DIDIER
4. NORTH AMERICA SOUTHWEST



MERRILL J. BATEMAN
5. UTAH NORTH
6. UTAH SALT LAKE CITY
7. UTAH SOUTH



ROBERT C. OAKS
8. NORTH AMERICA CENTRAL



NEIL L. ANDERSEN
9. IDAHO



RONALD A. RASBAND
10. NORTH AMERICA NORTHWEST
11. NORTH AMERICA WEST

12. Mexico North



JORGE A. ROJAS*
FIRST COUNSELOR



C. SCOTT GROW
PRESIDENT



JOSÉ L. ALONSO*
SECOND COUNSELOR

16. South America North



BENJAMIN DE HOYOS
FIRST COUNSELOR



CLAUDIO R. M. COSTA
PRESIDENT



CÉSAR A. DÁVILA*
SECOND COUNSELOR

13. Mexico South



MARCO A. CARDENAS*
FIRST COUNSELOR



CRAIG C. CHRISTENSEN
PRESIDENT



JOSÉ L. TORRES*
SECOND COUNSELOR

17. South America West



WILLY F. ZUZUNAGA*
FIRST COUNSELOR



JAMES M. DUNN
PRESIDENT



ALEXANDER A. NUÑEZ*
SECOND COUNSELOR

20. Chile



CARLOS H. AMADO
FIRST COUNSELOR



CARL B. PRATT
PRESIDENT



OSCAR W. CHAVEZ*
SECOND COUNSELOR

14. Central America



DON R. CLARKE
FIRST COUNSELOR



SPENCER V. JONES
PRESIDENT



JOSÉ E. BOZA*
SECOND COUNSELOR

18. Brazil North



STANLEY G. ELLIS
FIRST COUNSELOR



WALTER F. GONZÁLEZ
PRESIDENT



PEDRO J. PENHA*
SECOND COUNSELOR

21. South America South



SHAYNE M. BOWEN
FIRST COUNSELOR



LYNN G. ROBBINS
PRESIDENT



FERNANDO D. ORTEGA*
SECOND COUNSELOR

15. Caribbean



DANIEL L. JOHNSON
FIRST COUNSELOR



CLATE W. MASK JR.
PRESIDENT



MIGUEL A. LEE*
SECOND COUNSELOR

19. Brazil South



ULISSES SOARES
FIRST COUNSELOR



MERVYN B. ARNOLD
PRESIDENT



CARLOS A. GODOY*
SECOND COUNSELOR

22. Europe West



FRANCISCO J. VÍNAS
FIRST COUNSELOR

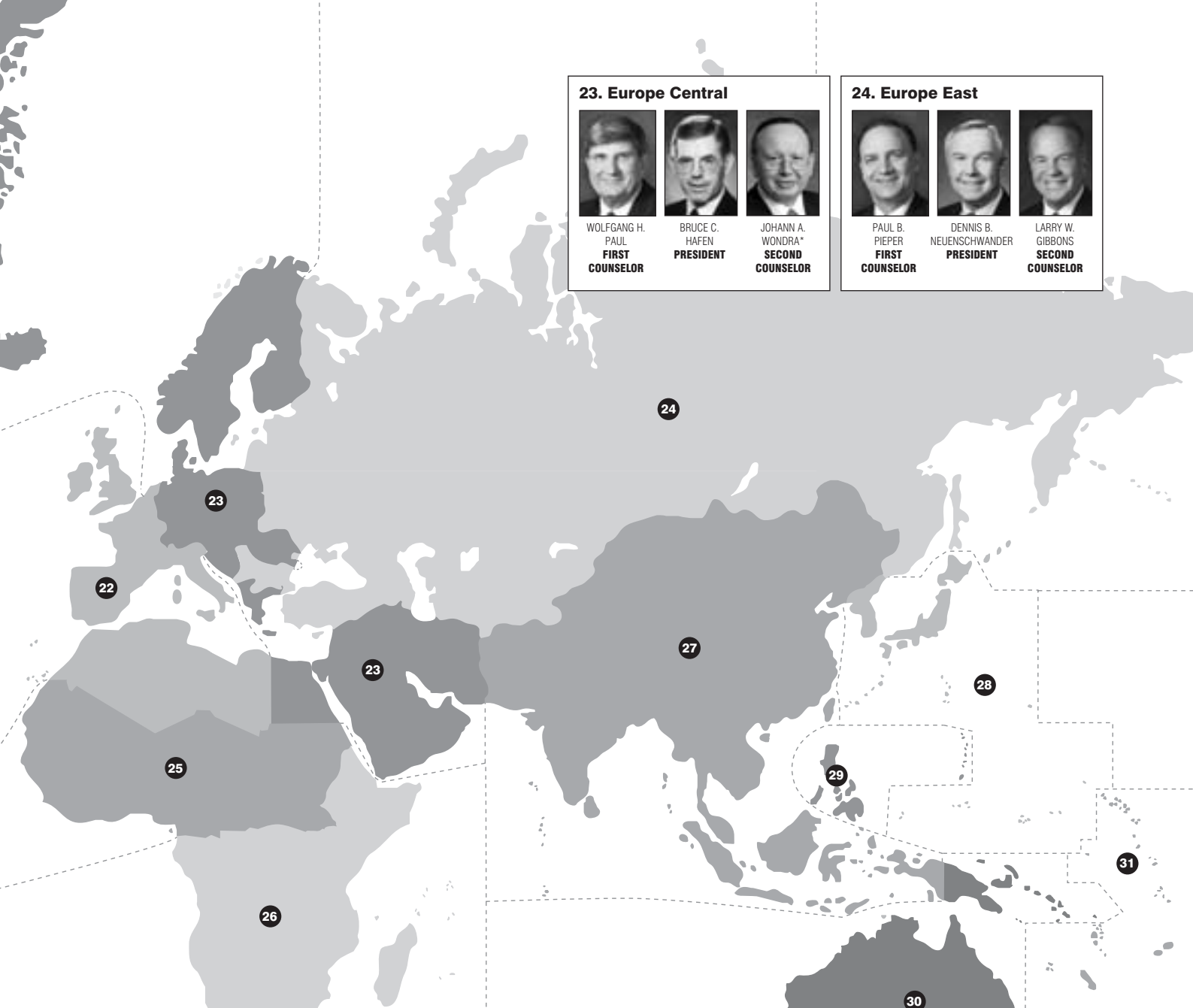


KENNETH JOHNSON
PRESIDENT



PATRICK KEARON*
SECOND COUNSELOR








23. Europe Central

		
WOLFGANG H. PAUL FIRST COUNSELOR	BRUCE C. HAFEN PRESIDENT	JOHANN A. WONDRA* SECOND COUNSELOR

24. Europe East

		
PAUL B. PIEPER FIRST COUNSELOR	DENNIS B. NEUENSCHWANDER PRESIDENT	LARRY W. GIBBONS SECOND COUNSELOR

25. Africa West

		
CRAIG A. CARDON FIRST COUNSELOR	LOWELL M. SNOW PRESIDENT	ADESINA J. OLUJANNI* SECOND COUNSELOR




27. Asia

		
DONALD L. HALLSTROM FIRST COUNSELOR	DARYL H. GARN PRESIDENT	D. ALLEN ANDERSEN* SECOND COUNSELOR




29. Philippines

		
KEITH R. EDWARDS FIRST COUNSELOR	D. REX GERRATT PRESIDENT	MICHAEL J. TEH* SECOND COUNSELOR

26. Africa Southeast

		
WILLIAM W. PARMLEY FIRST COUNSELOR	CHRISTOFFEL GOLDEN JR. PRESIDENT	ALLEN P. YOUNG* SECOND COUNSELOR

28. Asia North

		
WON YONG KO FIRST COUNSELOR	DAVID F. EVANS PRESIDENT	KAZUHIKO YAMASHITA* SECOND COUNSELOR

30. Australia

		
JOHN R. GIBSON* FIRST COUNSELOR	PAUL K. SYBROWSKY PRESIDENT	DIRK SMIBERT* SECOND COUNSELOR

31. New Zealand/Pacific Islands

		
DAVID S. BAXTER FIRST COUNSELOR	SPENCER J. CONDIE PRESIDENT	HANS T. SORENSEN* SECOND COUNSELOR

Church's FamilySearch.org Reaches Seven-Year Mark

By Abbey Olsen, Church Magazines

FamilySearch.org, the largest provider of free family history resources and genealogy records in the world, has helped millions of people find their ancestors and preserve their family history since it first launched seven years ago in May 1999.

"Seeking to understand our family history can change our lives," President Gordon B. Hinckley said during a press conference to launch the site in 1999. "It helps bring unity and cohesion to families. There is something about understanding the past that helps give our young people something to live up to, a legacy to respect. We're grateful to be able to make a

significant contribution to that" ("News of the Church," *Ensign*, Aug. 1999, 74).

FamilySearch.org allows users to search numerous databases for records of deceased ancestors, access millions of microfilmed records stored in the Granite Mountain Records Vault, download free Personal Ancestral File (PAF) family history software, learn how to get started on family history, and share their genealogy with other family members.

Steve W. Anderson, marketing manager for FamilySearch™, notes that many new databases, record collections, research guides, and other resources have been added to the Web site

since its launch.

When FamilySearch.org was first launched, nearly 400 million names were available in the site's searchable databases. At its seventh anniversary, the number is more than one billion names. The site's capacity to serve more patrons has also increased since its launch.

FamilySearch.org receives more than 100,000 visitors a day and has more than one million registered users.

"Many thousands of patrons are new, and in just minutes they are able to find information about their ancestors that they have never been able to find before," Brother Anderson says.

Paul Nauta, manager of public affairs for FamilySearch, says that "FamilySearch.org's primary objective is to improve access to the Church's genealogical holdings."

Brother Nauta says he has

heard countless success stories—and has one of his own—of using the genealogical resources available on FamilySearch.org. His paternal grandfather came from Italy to the United States. After his grandfather's death, Brother Nauta and his siblings lost contact with that side of the family. About a year after Brother Nauta posted his genealogy online, a university student in Italy e-mailed him: "Hey, I saw your genealogy . . . and we're related! Would you like to know more?"

Through this contact Brother Nauta discovered more about his ancestors and their roots in Italy. He has since had the opportunity to visit the town and his newfound relatives in Italy. He said of his Italian cousins, "It was like I had never *not* known them."

Brother Nauta, who attends family history conferences around the world and often hosts a booth at these conferences, says many people have come by the family history booth, saying, "You can't help me with my family history—it's a lost cause." But within 20 to 30 minutes of searching on FamilySearch.org, they have discovered information about their ancestors. "People just sit there and cry with joy to be connected with their ancestors," he says.

A number of new features are slated for addition to FamilySearch.org as the Church continues to help people around the world discover their heritage and unite their families. ■



Millions of people worldwide have used FamilySearch.org since it was launched seven years ago in 1999.



Web Site Provides Family History Tools for Priesthood Leaders

The Church's Web site now has new resources available to help priesthood leaders administer family history to Church members. The "Administering Family History" section of LDS.org (found at the link "Serving in the Church" and "More Callings") offers priesthood leaders two lessons that give guidance in overseeing the family history organization in stakes and wards.

"Priesthood leaders play an important role in helping members fulfill their temple and family history responsibilities," the Web site states. "Leaders teach members the doctrines of temple and

family history service. They encourage members to identify their ancestors, link them into families, and provide temple ordinances for them."

The first lesson, "Administering Family History Work," gives leaders an overview of the stake and ward organization for family history work, explaining roles and responsibilities of key priesthood leaders and members with family history callings. The other lesson, "Encouraging Members to Participate in Family History Work," gives priesthood leaders tips on getting members involved in family history work in wards and stakes.

"This lesson on encouraging members will help priesthood leaders . . . focus on the important role of family history consultants [and also learn] other ways in which they can encourage members to participate in family history work," says Fred Graham, instructional designer in the Worldwide Support Services Division of the Family and Church History Department.

This lesson includes interactive scenarios to guide leaders on calling and training ward consultants, tips on identifying members to help with family history work, and interactive scenarios for

reaching out to Church members through family history.

In addition to the Web version, the lessons can be printed as hard copy.

The Web site also offers leaders links to General Authority talks on family history work.

"In many ways each of us is the sum total of what our ancestors were," President Faust said in 2003. "The virtues they had may be our virtues, their strengths our strengths, and in a way their challenges could be our challenges. Some of their traits may be our traits. I noticed a while ago that one of my great-grandsons, a toddler, seemed to have an interesting kind of a walk. My wife said, 'He walks just like you do!' Now I wonder from whom I inherited this characteristic.

"It is a joy to become acquainted with our forebears who died long ago. Each of us has a fascinating family history" ("The Phenomenon That Is You," *Ensign*, Nov. 2003, 53).

"Why all this interest?"

Brother Graham asks.

"Because members are blessed as they participate in family history. Members are strengthened. They increase in spirituality. They achieve all of the wonderful blessings of not only family history work but going to the temple to provide ordinances for their ancestors. . . .

"As priesthood leaders help encourage members to participate, they help strengthen the members of their congregation so they individually can receive of the Spirit and be blessed." ■



Gary Fitzgerald shares stories about the Presidents of the Church as a host at the Conference Center. He and his wife, Garna, serve as supervisors of hosting as Church-service missionaries.

Opportunities to Serve Abound for Church-Service Missionaries

By Brittany Karford, Church Magazines

Catching Elder Don Ziegler on the phone is difficult.

“Don Ziegler here, wondering if we can burn up some calories here playing phone tag,” he says in a voice-mail message. Chuckling follows. But if the Church-service missionary isn’t out burning calories while climbing the stairs of the Church Office Building, he’s busy promoting fruits and vegetables, planning health fairs, or posting the nutritional value of frozen yogurt in the cafeteria.

It’s part of the calling he and his wife, Sharon, share as Church-service missionaries.

Surprised?

A wide range of part-time Church-service opportunities are available for both young and old. Church-service missionaries must be temple worthy, physically and emotionally able to perform required duties, able to support themselves financially, and at least 19 years old. There is no upper age limit.

The Church maintains listings of these needs on LDS.org. The postings, submitted by Church-service missionary coordinators worldwide, are updated regularly and published online at www.lds.org/

[csm/0,17022,1,00.html](http://www.lds.org/csm/0,17022,1,00.html).

Doctors, hosts, grounds crew—even someone to change the tires in the fleet garage—they are all enlisted to help the Church run smoothly.

More than 12,000 Church-service missionaries are currently serving worldwide, but Elder Blaine P. Jensen and Sister Clarice T. Jensen, director and administrative assistant of the entire Church-service missionary program, feel there would be more positions filled if more people knew about the opportunities available.

These missionaries live at

home while serving part-time, anywhere from 8 to 32 hours a week, and magnifying their talents in the service of the Lord.

Those who work with Church-service missionaries around the world agree that they bring a special spirit into the workplace.

Elder and Sister Jensen serve as full-time missionaries while they oversee operations of all Church-service missionaries, but they attest that part-time service missions are divinely inspired, just as full-time missions are.

“In Church-service work, as well as all missionary work, you see the Lord’s hand in calling and placing members of the Church,” Elder Jensen says.

However, the call to fulfill a Church-service mission comes a little differently than a call for a full-time mission. Worthy individuals willing to serve are encouraged to select an open position they feel they are qualified for. In addition to being interviewed by their bishop and stake president, they are often interviewed by the given department or job manager to ensure they are up to the tasks required. They are then called by their stake president—not the prophet—and set apart by their bishop.

Elder Jensen emphasizes that Church-service missions are a secondary choice to full-time proselyting missions.

“But they are an excellent alternative if full-time service is not an option,” he says. “Many who go on service missions end up serving full-time missions later. It’s excellent preparation.”



Church-service missionaries Tim Campbell and Daryl Miles prepare the grounds around Temple Square for spring.

Some opportunities are age specific, such as the annual call for 35 young (ages 19–24) performing stage and band missionaries to take part in a summer of musical productions in Nauvoo.

Elder Jensen notes what a blessing young service missionaries are, such as those serving in the Audiovisual Department who bring with them a “fresh knowledge” of computers. More than 300 young adults who could not serve full-time missions currently work as Church-service missionaries, but there are still many opportunities for others who wish to serve.

In fact, Sister Mary Alice Hansen, who is 102 years old, put in her request to serve for three years as a host in the Joseph Smith Memorial Building. She has served as a Church-service missionary for the past 20 years.

“I’ve just loved it,” Sister Hansen says. “It’s been fun meeting all the people.”

Elder Jensen says: “A Church-service mission is a

wonderful and exciting thing for members to do. This sacred service blesses not only the lives of individuals but the entire Church. The rewards of Christ-like service are felt by all involved.

The list of positions can be found online at LDS.org, and many wards and branches print the list of opportunities in their area to display in their building. ■

Comment



The Prophet of the Restoration

The article “Joseph Smith: Prophet of the Restoration” (June 2006) shows and tells the majesty of not only a great human being but a magnificent prophet chosen for this day and age. The new film has already touched and lifted many lives with increased testimony. Thanks to the *Ensign* for the previews of this stirring rendition of the Restoration and its restorer. Without Brother Joseph we are not whole and have not the truth.
Joel Marks, Oregon

Art Appreciation

I am writing to express my great satisfaction with the recent sections of art depicting LDS religious themes in the past several issues of the *Ensign*. These sections give me a chance to sate what has

become an appetite for the visual arts and to experience the gospel in so vivid a medium. My missionary labors don’t provide many opportunities to appreciate the humanities, so I am especially grateful each time a new *Ensign* arrives. I often use the small pictures to decorate my books, or I put them where I can see them often. Thank you.

*Elder Daniel Garcia,
Brazil Goiânia Mission*

A Dark and Rocky Road

As a correctional officer and a member of the Church who works in a state prison in Arizona, I can attest to you that unless one either works in a prison or is incarcerated in such a



place, one can never really know what a pressure cooker our incarcerated brothers and sisters face on what is most assuredly a very dark and rocky road to repentance. They can use all the help they can get, and the *Ensign* is an excellent lifeline for them. It always heart-warming when I deliver a copy of the *Ensign* or *Church News*. LDS inmates are among the best behaved and least troublesome of inmates. In a difficult job like mine, that’s very gratifying.
Tim Heavrin, Arizona

Call for Articles

If you have had experience with the following situation, we invite you to share your suggestions for an upcoming “Questions and Answers” feature:

I recently married, and I don’t relate to my in-laws very well. How can I develop better relationships with them?

Please send your submission (up to 500 words) by September 18, 2006, to ensign@ldschurch.org or to *Ensign* Editorial, 50 East North Temple Street, Salt Lake City, Utah 84150-3220, USA. Clearly mark your submission “In-laws,” and at the top of your submission, write your name, address, telephone number, e-mail address, and ward and stake (or branch and district).

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



MAKING THE MOST OF THIS ISSUE

AUGUST 2006

SERVING DESPITE DISABILITIES

Despite communication challenges, Church members who are deaf enrich the lives of those around them. See page 56.

SPIRITUAL BASIC TRAINING

Have you ever taken the gospel for granted? One apathetic young man learned an eternal lesson during the darkest days of his life. See page 54.

RESISTING EVIL

Satan seems to be working overtime. Need some help resisting his strategies? Elder Robert F. Orton of the Seventy discusses five key teachings from the Book of Mormon that help fortify followers of Christ against evil. See page 24.

The Holy Ghost THE BAPTISM OF FIRE

“You might as well baptize a bag of sand as a man,” said the Prophet Joseph Smith, “if not done in view of the remission of sins and getting of the Holy Ghost.” Read President Boyd K. Packer’s address to mission presidents about the “baptism of fire” on page 46.

Resisting Evil, p. 24



THE MEANEST JUNKYARD-DOG-OF-A-KITE

When a mother didn’t have money to buy her son a kite, she turned to Someone who could teach her how to make one. See page 32.

Two Ways to Serve CALLED TO SERVE

We don’t nominate ourselves to serve in positions in the Church, but a few principles can help us magnify callings when they come. See page 12.

VOLUNTEERING TO SERVE

The inspiration to volunteer and bless lives takes many shapes. Liz Shropshire found that her circumstances and talents were ideal for blessing young people in war-damaged countries. See her story on page 16.

Seventh International Art Competition

To see this sampling of gospel art from around the world, turn to page 40.

Financial Freedom

Struggling with money matters? These 10 tips for good financial management

can help you set your financial house in order and give you peace of mind. See page 27.

Family History THE GREAT IRONY

A young, overwhelmed mother prayed for blessings for her family. The answer was one she never expected. How could she find time to do family history? To read about the miracle that followed her faith, see page 34.



Blessings for My Ancestors, Blessings for Me, p. 34

THE LOST RESERVATION

A lost hotel reservation turns into a blessing for generations of waiting spirits. See page 39.

Home Teachers, Visiting Teachers

Find the monthly messages on pages 2 and 61.

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Dealing with Adversity ADVERSITY, THE GREAT TEACHER

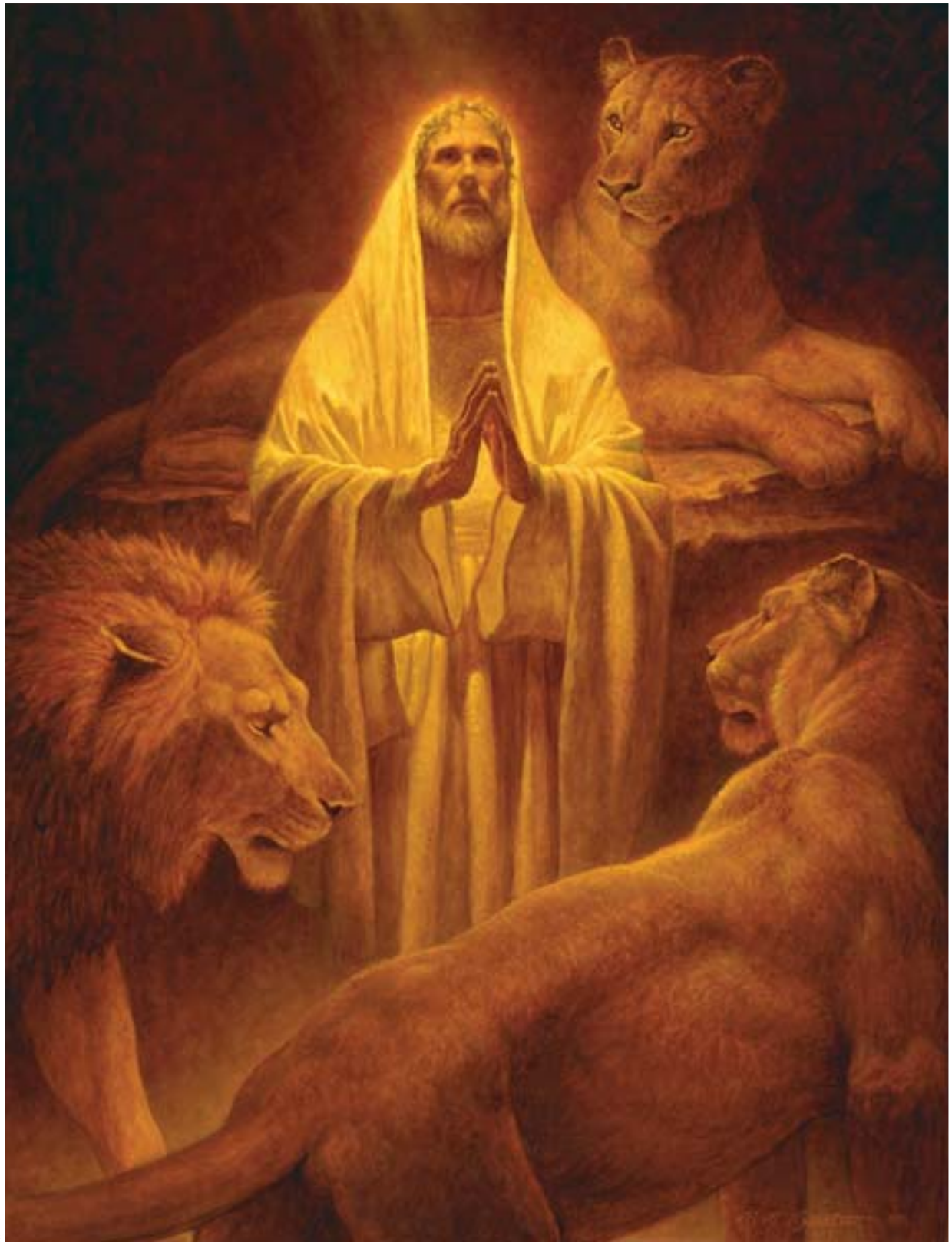
“I was born with birth defects in my feet and have struggled with them all my life,” writes Elder Monte J. Brough of the Seventy. “There were times I thought my feet hindered my efforts as a missionary. Yet the Lord used that very challenge to lead me to someone who was searching for the truth.” To read more about how adversity can be a blessing, see page 9.

ADDICTION

When the author learns that her husband is addicted to pornography, she experiences feelings of “soul sickness, betrayal, and spiritual agony,” but she also learns there are specific things she can do to help him. See page 20.

GIVING YOUR HEART TO GOD

When Samuel is born premature, his mother ponders the Old Testament lesson of another Samuel’s mother, Hannah, who gave her son to God. See page 62.



MAY NOT BE COPIED

Daniel in the Lions' Den, by Scott Gustafson

*“And when [the king] came to the den, he cried with a lamentable voice . . . ,
O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?”*

“Then said Daniel unto the king, O king, live for ever.

“My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me” (Daniel 6:20–22).



Home Teachers,
by Antonio Malate Lovendino,
Philippines, mixed media guitar, an entry
from the Seventh International Art Competition,
Museum of Church History and Art.