

Ensign

Welcoming Every Single One, p. 4

Feelings of Inadequacy, p. 10

Becoming Equal Partners, p. 24





Peace, by Emie Bishop

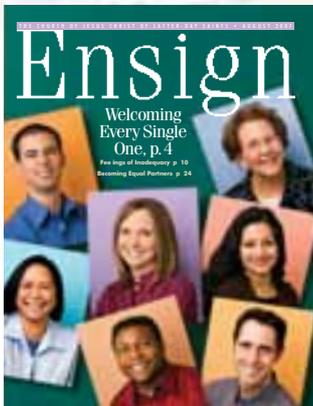
Influenced by the November 1989 collapse of the Berlin wall, Emie Bishop designed this sampler to represent peace. The neutral colors represent the quiet behind-the-scenes work that went on before November 1989. She chose more than 25 difficult, intricate types of stitches to represent the difficulties that had to be overcome to reunify Germany, the country where her husband served his mission and a land both of them love.

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

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Ensign

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USING THIS ISSUE

Loving our neighbors. Several articles in this month's issue discuss or demonstrate the principle of loving others (see pp. 4, 9, 24, and 64). You might prayerfully consider ways you can show more love to those around you, even when it doesn't seem you share common ground.

Sharing the gospel. Members everywhere are finding ways to share the gospel through their daily actions. After reading "How to Be a Great Member Missionary" (p. 50) and "United by Prayer" (p. 72), think about ways you might adopt some of these methods.

Feasting on the word. Improving scripture study blessed one couple with answers to their questions and problems (see p. 42). If you're looking to enhance your own study, consider using, for example, the Guide to the Scriptures. This online resource defines selected doctrines, principles, people, and places found in the standard works and can help you in your individual and family scripture study. The Guide to the Scriptures and other study helps are available at www.lds.org under "Gospel Library."



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Welcoming Every Single One

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

My desire in this message is to offer opportunities for development and happiness for all members, whether married or single. To be in control of your life, to be a success regardless of your marital situation, I recommend that you come to know your Father in Heaven.

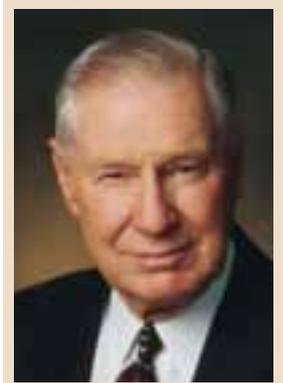
You can best do this by prayer, study, and keeping the commandments. Always remember that He loves you and will give you guidance and support if you will invite Him into your life. Include Him in your decision making. Include Him when you take inventory of your personal worth. Pray to Him when you are discouraged, because I testify that He does hear our cries for help. In his insightful discourse on prayer, the prophet Zenos observed, “And thou didst hear me because of mine afflictions and my sincerity” (Alma 33:11).

We are deeply moved and sobered as we hear a common thread running through the expressions of many of our single members. For some, loneliness and discouragement are their most constant companions. One great soul who has a good bishop, a good home teacher, a good position, and comfortable circumstances said, “I don’t need more to do;

I just need someone to do it with.” This becomes a matter of great concern when we consider that at least one-third of adult Church members are single.

Without downplaying the ache of loneliness that some singles feel, President Gordon B. Hinckley offered something of an antidote when he advised: “I believe that for most of us the best medicine for loneliness is work and service in behalf of others. I do not minimize your problems, but I do not hesitate to say that there are many others whose problems are more serious than yours. Reach out to serve them, to help them, to encourage them. There are so many boys and girls who fail in school for want of a little personal attention and encouragement. There are so many elderly people who live in misery and loneliness and fear for whom a simple conversation would bring a measure of hope and brightness.”¹

Please remember that we have all been single, are now single, or at some time may again be single; so being single in the Church is not extraordinary. Being married also carries challenges and responsibilities. Perhaps you have heard of the young bride who said, “When I get married, it will be the end of my troubles.” Her wise mother replied, “Yes, my dear, but which end?”



Heavenly Father, who knows you best of all, knows your talents and strengths as well as your weaknesses. He has placed you here on the earth at this time to develop and refine these characteristics. I promise you He will help you.

Measuring Our Progress

It does not help to become so obsessed with the desire to be married that we miss blessings and opportunities for development while we are single. I also believe it would be helpful to set goals; without goals you cannot measure your progress. But don't become frustrated because there are no obvious victories. Some things cannot be measured. If you are striving for excellence—if you are trying your best day by day with the wisest use of your time and energy to reach realistic goals—you will be a success whether you are married or single.

Speaking of single members, President Harold B. Lee (1899–1973) once said, “In your ranks are some of the noblest members of the Church—faithful, valiant, striving to live the Lord’s commandments, to help build up the kingdom on earth, and to serve your fellowmen.”² Too often we are thoughtless and insensitive to the feelings of these choice souls among us. One

well-meaning priesthood leader, concerned about one of these choice single women whose heart was aching for companionship and a more fulfilling life, asked, “Why don’t you get a husband?” She replied in good humor, “Brother, I would love to, but I can’t go pick one off a tree.”

Although many single adult members are well-adjusted to life and its problems, they still need loving attention from the Church and its members to reaffirm their usefulness and the love that God has for each of them. The proper and rightful focus of the Church on the home and the family frequently causes some single members who have no companion or children to feel left out.

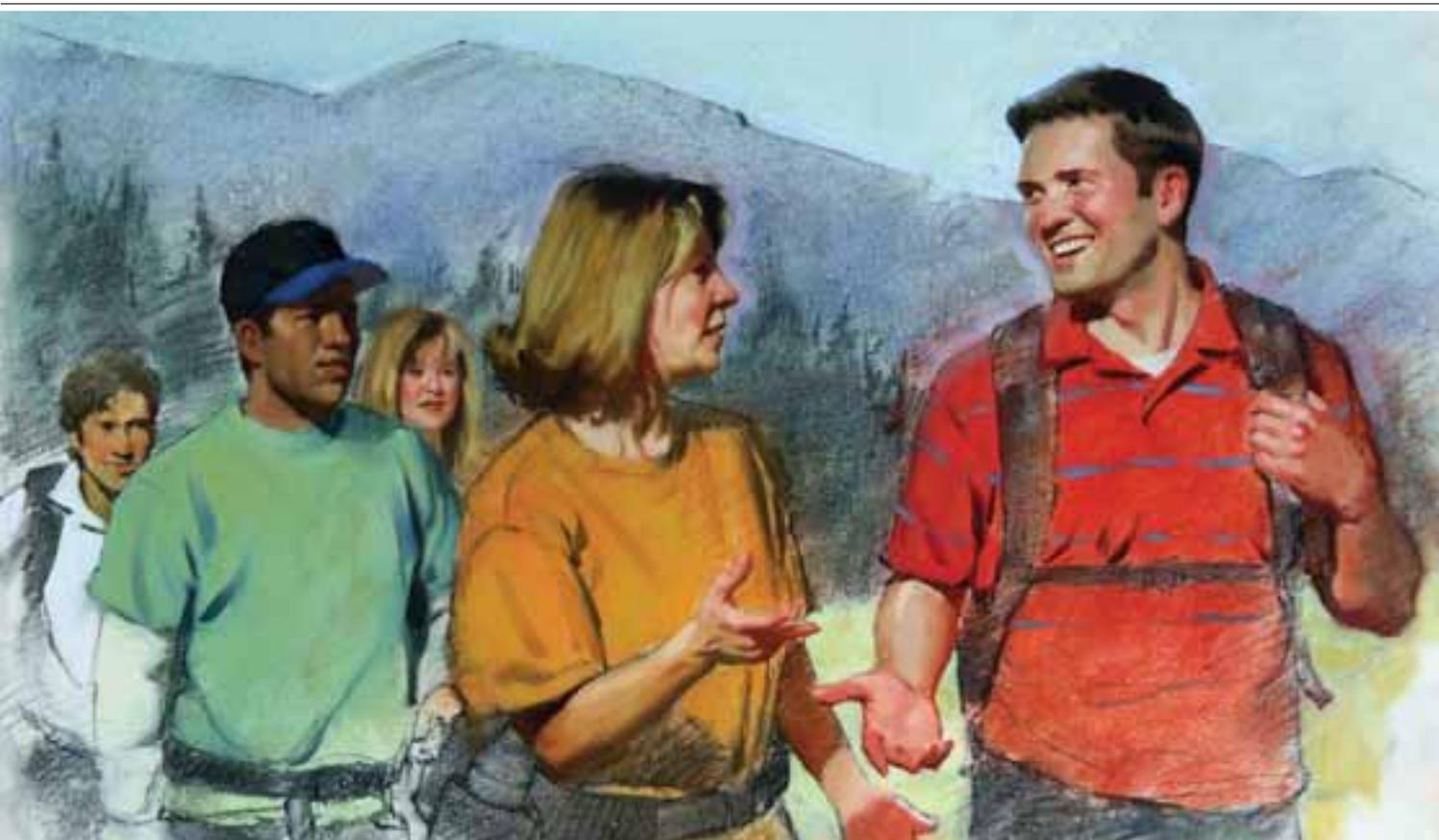
One writes: “Many members of the Church treat a divorcee as if she had leprosy. I have lived in a certain LDS ward in Salt Lake for several years, where they had a widows’ and widowers’ party every year at Christmastime. I was never invited. I have always lived a good life and believe the Savior would have invited me. I am acquainted with some who have experienced both death and divorce, and they say that divorce is worse than death.”

Still another writes: “Believe me, with the Church emphasis on families and children, we are already thoroughly aware that we are ‘oddballs.’ It has been a real pleasure to be accepted as a normal person.” No one should feel isolated because he or she is single. We want all to feel that they belong to the Church in the context of Paul’s message to the Ephesians: “Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Ephesians 2:19). We belong not only to the Lord’s Church but also to each other.

All society, including single adult members, has a vested interest in fathers and mothers and families. A few years ago, President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, said to the single members of the Church: “We talk a lot about families. Sometimes in bitterness, you will want to say ‘all this talk about families, but I don’t have a family,



President Harold B. Lee once said: *“Happiness does not depend on what happens outside of you, but on what happens inside of you. It is measured by the spirit with which you meet the problems of life.”*



and . . . stop there! Don't add that extra phrase. 'I wish they would stop talking so much about families.' You pray that we do keep talking about families; about fathers and mothers and children and family home evening, temple marriage and companionship and all of the rest, because all of that will be yours. If we stop talking about it, then you, among all others, will be the losers."³ I echo that sentiment. By and by, all of that will indeed be yours.

Seeking Those in Need

We all recall the parable of the good shepherd who left the multitude and went out in search of a single sheep who was lost (see Luke 15:3–6). Some of our members who are single may become lost unless we reach out to them. Seeking out the one who needs our help involves reaching out in many ways.

What can we do as individuals to reach out to singles? One way is to make an effort to be more inclusive. When we see someone

sitting by him or herself in a Church meeting, we can either go and sit with him or her or invite him or her to sit with us. We can all offer the hand of friendship. Indeed, it would be well for us to remember the advice of President Hinckley concerning converts and apply it to those who are alone: they need a friend, a calling, and nourishment by the good word of God. I think we could add one more to this list—a good home teacher. Diligent home teachers will gear home teaching messages to the needs of single members. They can also provide friendship, encouragement, a feeling of acceptance, and, particularly for single sisters, the opportunity for priesthood blessings.

It is easy to label someone as single and then not be able to look past the label. Singles are people and would like to be treated as such. Not all are single by choice. Let us, as the Psalmist said, “be a father of the fatherless” and remember that “God setteth

From *guidelines for Church leaders: “Single members should be offered stake and ward activities such as firesides, dances, choirs, priesthood preparation seminars, temple preparation seminars, temple visits, cultural events, and sports.”*

the solitary in families” (Psalm 68:5–6). We all belong to the family of God and someday will return to Him, to the mansions He has prepared for all His children.

How Leaders Can Help

Here are some guidelines for Church leaders: “The bishopric [or branch presidency] may organize one or more home evening groups for single members who do not have children in the home and do not live with their parents.”⁴ In addition, “single members should be offered stake and ward activities such as firesides, dances, choirs, priesthood preparation seminars, temple preparation seminars, temple visits, cultural events, and sports.”⁵

Church leaders should ponder the needs of single members regularly in leadership meetings and include them in meaningful callings, assignments, and activities. Quorum and Relief Society leaders should be sensitive to the needs of single members, particularly when lessons include topics such as marriage and children. Single members need to be remembered and nourished.

Being Happy Now

Being single does not mean you have to put off being happy. As President Harold B. Lee (1899–1973) once said: “Happiness does not depend on what happens outside of you, but on what happens inside of you. It is measured by the spirit with which you meet the problems of life.”⁶

I remind you that many who are single bring much-needed strength to family members and others, providing support, acceptance, and love to nieces and nephews, brothers and sisters, and extended family members. Thus, in a sense, singles can do much parenting in their own right. As they do so, they can have a great impact because so often they can say things parents cannot say to their own children.

Lastly, my advice to those of you who are single is to pray often because our Heavenly Father, who knows you best of all, knows your talents and strengths as well as your weaknesses. He has placed you here on the earth at this

time to develop and refine these characteristics. I promise you He will help you. He is aware of your needs, and by and by those promised blessings of companionship will come to you. ■

NOTES

1. “A Conversation with Single Adults,” *Liabona*, Nov. 1997, 20; *Ensign*, Mar. 1997, 61.
2. *Strengthening the Home* (pamphlet, 1973), 8.
3. Melchizedek Priesthood MIA Conference, June 1973; quoted in James E. Faust, “Happiness Is Having a Father Who Cares,” *Ensign*, Jan. 1974, 23.
4. *Church Handbook of Instructions, Book 1: Stake Presidencies and Bishoprics* (2006), 125–26.
5. *Church Handbook of Instructions, Book 1*, 126.
6. “A Sure Trumpet Sound: Quotations from President Lee,” *Ensign*, Feb. 1974, 78.

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. Discuss President Faust’s admonition to seek out those in need. Challenge the family to visit with a single member or non-member. Have the family suggest other ways they could help that person feel more welcomed and valued. Encourage them to spend time getting to know him or her better.
2. Start the lesson with a discussion or game. During the activity, ask an individual to leave the room for a few minutes. Call the person back before sending out another. After everyone has been out of the room, discuss how it felt to be alone. Explain that “we have all been single, are now single, or at some time may again be single.” Discuss how each of us can make our lives happy and meaningful regardless of our circumstances.
3. Bring a ruler or measuring tape. Show it as you share counsel from the section “Measuring Our Progress.” Discuss how we should be measuring our lives. Testify that if we strive for excellence, we can be successful.

A LETTER TO TOMMY

BY ANNIE AND DAVID BRAITHWAITE

Dear Tommy,

We are writing this letter to tell you how much we appreciated your kindness to Morgan at the Scouting court of honor last night. Although Morgan looks like you and the other boys, his autism creates roadblocks that most people don't take the time to understand. Morgan can't screen out noise or light, the feel of his clothes on his body, or even the sound of his own breathing. I often try to imagine what it would be like to have such a heightened sense of awareness. Without medication, he would not be able to function at all.

As Morgan's mom and dad, we find it difficult to watch him struggle when he's with others his age. His deepest desire is to have friends and to be accepted, but making friends is also his deepest struggle. Last night he was nervous about getting his lines right, but you calmly led him through each part of the program. I will always have a picture in my mind of you, a small blond boy in glasses, looking up into Morgan's face, forcing him to make eye contact, telling him that he was going to be fine and that he was doing a good job. We watched as you smiled and clapped when he received his awards. You quietly put your hand on his arm to calm him when he became overzealous, and you prompted him when he stumbled over his lines.

Most important, you recognize Morgan's presence in your Scout troop, while others often ignore him and turn away their eyes, as if that will make him disappear. We've also been aware of you during Sunday School, helping Morgan read a scripture, encouraging him to sit quietly, smiling at him, and, in turn, giving him a reason to smile. One day when you're a father, you'll appreciate what it means to parents when they see a young man treat their disabled son with respect and love. We can see that you'll be a generous, kind adult. We know that the Lord has a special reward for you and others who love His "different" children, and Morgan will be there to cheer when you receive it.

Thank you for your goodness.



Overcoming

FEELINGS OF INADEQUACY



BY ELDER DAVID S. BAXTER

Of the Seventy

Thirty-one years ago, in what I consider to be a landmark address titled “Notwithstanding My Weakness,” Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles spoke to those who feel a sense of personal inadequacy. He directed his remarks “not to the slackers in the Kingdom, but to those who carry their own load and more; not to those lulled into false security, but to those buffeted by false insecurity, who, though laboring devotedly in the Kingdom, have recurring feelings of falling forever short.”¹

Now, more than three decades later, I believe many Church members still feel deeply inadequate at times. Such feelings can come as a result of unfair comparisons with those around us. We “look at others with their lands and gold” and forget that “Christ has promised [us] His wealth untold.”²

Sometimes the unfortunate actions and unkind comments of others can diminish our feelings of self-worth. Young people are often on the receiving end of harsh criticism from peers, teachers, and even parents. Many

adults experience the emotional turmoil that follows personal rejection or fractured relationships. Some worry that they are simply “not good enough,” a feeling that may be reinforced by carping comments from unkind and unthinking spouses.

The adversary is also at work. President Ezra Taft Benson (1899–1994) taught, “As the showdown between good and evil approaches with its accompanying trials and tribulations, Satan is increasingly striving to overcome the Saints with despair, discouragement, despondency, and depression.”³ The adversary knows that if he can prevent us from recognizing our divine potential, he will have scored a major victory.

Whatever the source, such feelings of personal inadequacy can prove debilitating. If we allow them to persist, the weight of the world will press down on us, and we will be held back from achieving our potential. By extension, the lives of those we love will also be affected—lives that otherwise would have been touched for good if we had felt positively about ourselves.

How might we overcome such feelings

Recognizing our strengths and stretching ourselves in service can help us achieve our full potential.



and rise above our circumstances? Here are some ideas.

You're Better Than You Think You Are

First, if we have subjected ourselves to a constant barrage of self-criticism, let us recognize that we are better than we think we are! Elder Maxwell counseled, "Some of us stand before no more harsh a judge than ourselves,

a judge who stubbornly refuses to admit much happy evidence and who cares nothing for due process."⁴

When things go wrong in our lives, it is easy to lose all sense of perspective. We forget our divine inheritance, when we should remember that we come from heavenly parents who love us. We are impatient for instant solutions, when often it is the passage of time

Whatever their source, feelings of personal inadequacy can prove debilitating. But we can rise above our circumstances and overcome these feelings.



that will allow things to work out. We ignore or downplay our strengths and abilities, just at the time we should be recognizing and applying them. In Johnson Oatman Jr.'s hymn, written more than 100 years ago, we are advised, "Count your many blessings; name them one by one, and it will surprise you what the Lord has done."⁵

A characteristic of a depressed spirit is an overconcentration on cares and concerns—an unwise wallowing in feelings of foreboding. What a difference it would make if, instead, we took account of our strengths, raised our eyes off the ground, and gave ourselves credit for how far we have already come and how much we have already achieved.

Let us recognize and make use of our talents, abilities, skills, and capacity instead of allowing these traits to be buried through self-criticism, forgetfulness, and disuse. Let us name our blessings one by one.

Serve Others

Second, we can serve others. President Benson taught, "To press on in noble endeavours, even while surrounded by a cloud of depression, will eventually bring you out on top into the sunshine."⁶

There is something about service that brings about a marvelous change in how we think and feel about ourselves. As we stretch our souls in service, we begin to forget our own challenges, and we are blessed with good feelings—even joy.

President Spencer W. Kimball (1895–1985) taught this concept most powerfully: "The more we serve our fellowmen in appropriate ways, the more substance there is to our souls. We become more significant individuals. . . . Indeed, it is easier to 'find' ourselves because there is so much more of us to find!"⁷

The experience of Ammon and his missionary brethren is illustrative. While engaged in their missionary labors, they experienced discouragement and despondency; yet they were determined to press on. Ammon records, "Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us, and said: Go amongst thy brethren, the Lamanites, and bear with patience thine afflictions, and I will give unto you success" (Alma 26:27).

There follows an inspiring record of their devotion to the cause. They "traveled from house to house" and taught in streets, homes, temples, synagogues—everywhere they went. It was not easy service. It was arduous and beset with difficulties, and it required that they give their very best. Ammon speaks of severe persecution that must have caused them to stretch every sinew (see Alma 26: 28–30).

Despite it all, and in sharp contrast to their original feelings of despondency, Ammon concludes his witness with this ringing declaration:

"Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name.

"Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting wo" (Alma 26:35–36).

Ammon describes in the space of eight verses how they had progressed from despondency to joy. What made the difference? He and his brethren simply went to work. They devoted themselves to the great cause of preaching the gospel and testifying of the redemptive power of the Savior. As a result, they rose above their circumstances; in doing so, they found themselves. They knew the source of light and joy, and their joy was multiplied when they helped so many others to be saved "from everlasting wo."

So it can be for us as we lose ourselves in the service of others.



Ignore the Devil's Derision

Third, as Elder Maxwell counseled in his address, we can distinguish “between divine discontent and the devil’s dissonance.”⁸ The Savior invites improvement to encourage us in reaching our potential. The adversary deploys derision to discourage us with feelings of worthlessness. Satan “seeketh that all men might be miserable like unto himself”

(2 Nephi 2:27). He uses the circumstances of life to drag us down so that we think less of ourselves than we should. He would have us look at how far we have yet to travel and the challenges en route, in the desire that we might give up in a state of discouragement and hopelessness.

The Apostle Peter experienced something of this when he responded to Jesus’s

As we recognize our strengths, stretch ourselves in service, ignore the devil’s derision, and build our faith, we will overcome feelings of personal inadequacy. Ultimately, we will feel an ever-increasing sense of value and worth as we draw closer to the Savior.



HELPS FOR HOME EVENING

1. Display a puzzle with four missing pieces (or cut up a picture to create your own puzzle). As you discuss each point for overcoming feelings of inadequacy, add the missing piece to the puzzle. Testify that as we follow this counsel we can feel more complete and fulfill our divine potential.

2. Have everyone write down strengths or talents that they admire in each family member. Discuss ways to “make use of our talents, abilities, skills, and capacity.” Ask individuals what they would like to do but may be afraid to try. Talk about how the four suggestions for overcoming inadequacies can provide courage to move forward.

divine opportunities that await us as we “continue in the faith grounded and settled, . . . not moved away from the hope of the gospel” (Colossians 1:23).

Draw Near to the Savior

As we recognize our strengths, stretch ourselves in service, ignore the devil’s derision, and build our faith, we will overcome feelings of personal inadequacy.

Ultimately, we will feel an ever-increasing sense of value and worth

as we draw closer to the Savior. What we must do, through the exercise of faith and obedience, is to avail ourselves of the personal, intimate blessings of the Atonement. As we are able to receive His forgiveness, we are able to put our own feelings of inadequacy in perspective and understand how exaggerating them holds us back. We then are cleansed, refreshed, and strengthened. We feel the Savior’s love, and it is a transforming experience.

When asked how he had produced the magnificent statue of an angel, Michelangelo is reported to have simply replied, “I saw the angel in the marble and carved until I set him free.” That is what the Lord will do with each of us if we allow Him to do so. He can carry our burdens and help us overcome our self-doubts and fears. After all, it was He who said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:28–29).

I know from my own experience that this promise is sure. ■

NOTES

1. *Ensign*, Nov. 1976, 12.
2. “Count Your Blessings,” *Hymns*, no. 241.
3. “Do Not Despair,” *Ensign*, Nov. 1974, 65.
4. *Ensign*, Nov. 1976, 13.
5. *Hymns*, no. 241.
6. *Ensign*, Nov. 1974, 67.
7. “The Abundant Life,” *Ensign*, July 1978, 3.
8. *Ensign*, Nov. 1976, 14.

invitation to walk on the waters of Galilee. He began with eagerness and purpose but then noticed how far he had to go, how fierce the wind was blowing, how choppy the sea had become—and he began to sink. Caught by the Savior’s hand, he heard the gentle rebuke, “O thou of little faith, wherefore didst thou doubt?” (Matthew 14:31).

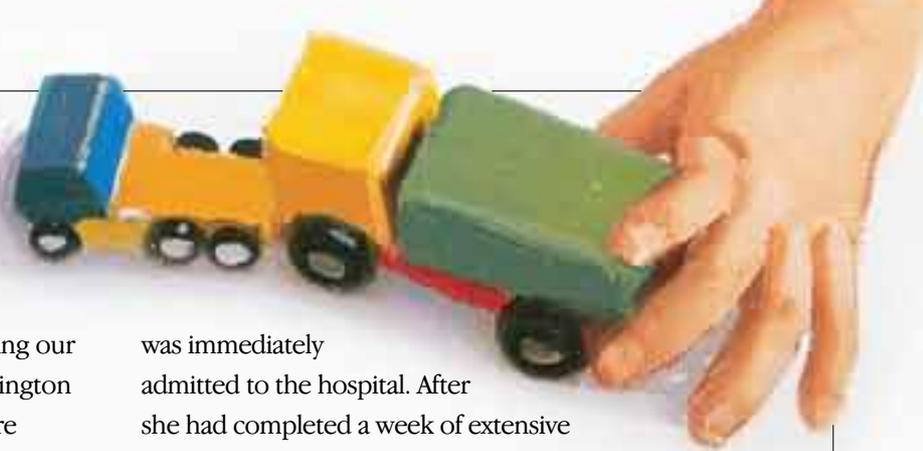
There are high expectations for Church members, but the laws, ordinances, and commandments of His gospel are invitations, not indictments.

Replenish Spiritual Reserves

Fourth, we need to regularly replenish our spiritual reserves if we are to avoid feeling empty. We accomplish this when we spend quiet moments in personal reflection and meditation, when our hearts are drawn out in humble prayer, and when we allow ourselves to be exposed to the insight, encouragement, counsel, and answers found in the scriptures and in the teachings of latter-day prophets.

We should also be strengthened as we read Church materials and participate in Sunday meetings. Our Sunday worship and instruction time should not simply leave us with an even longer checklist of things to do. While we know that “faith, if it hath not works, is dead, being alone” (James 2:17), we should also recognize that works without faith are equally sterile. Perhaps we might do less rushing around on Sundays with bulging briefcases, assignment lists, and schedules. Perhaps we could spend more time just sitting, in a sense of perfect stillness, with open scriptures and open hearts.

As we read Church magazines and manuals, as we attend Church classes, and as we sit in sacrament meetings, let us do so with a willingness to *feel* and to be strengthened. If we do this, we will be uplifted and encouraged, we will come to recognize how much we are loved, and we will gain a greater vision of the blessings that are ours and the



Steve and I were young, in love, and expecting our first child. We had been sealed in the Washington D.C. Temple the previous summer and were excited about the upcoming birth of our first baby. I had had an uneventful pregnancy, so we were surprised when I went into labor four weeks early.

Our daughter, Amie, was born only a few hours after we arrived at the hospital. Though she was small at five pounds, five ounces, she looked healthy and alert. We took her home a few days later, full of hopes and dreams, marveling at the miracle and beauty of this little baby.

All seemed well at first, but I soon began noticing things that worried me. Amie tried to pick her head up, but it seemed to be a tremendous effort for her, and as soon as she raised it up a few inches it would flop back down. I

expressed my worries to the pediatrician and he reassured me, saying that she was premature and would soon catch up. I sensed something wasn't right, though, and began having a persistent anxious feeling in the pit of my stomach. Later, Amie started making some odd, repetitive movements. We took her to a pediatrician, and she

was immediately admitted to the hospital. After she had completed a week of extensive testing, Steve and I were told that Amie had a rare seizure

disorder and there was a high probability she would never walk, talk, or be able to care for herself.

We grieved for the lost dreams, for each milestone that our baby wouldn't reach. We worried about the future and how we would manage feeding, lifting, and caring for Amie as she grew older and bigger. In my distress, the Spirit of the Lord spoke clearly to my mind, telling me to take one day at a time and not worry about the future because everything would work out all right. My heart was troubled no longer, and I felt peace.

We were soon blessed with another beautiful daughter, Ashley. We were

amazed to see her pick her head up and look around and marveled at how effortlessly she acquired new skills. Each developmental milestone seemed like a small miracle. Before long, Ashley was rolling over, sitting, crawling, and then walking—all skills her older sister had not been able to acquire.

Another Challenge

Several years later our son, Christopher, was born. He had blond hair and big blue eyes. We were excited to have a boy and delighted to watch him make "vroom, vroom" noises as he played with cars. He loved all the things little

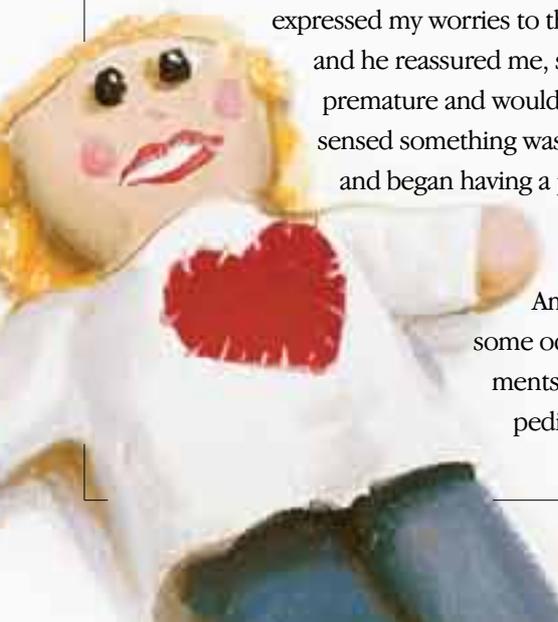
Not My Will

BY WENDY JOHNSTON

Having two children with severe disabilities, I felt overwhelmed. Could I handle the challenges?



Ashley (center) has always been helpful and tender with Christopher (left) and Amie (right). Through our experiences, I have learned great lessons about faith and prayer.





boys love: sticks, stones, and anything with wheels.

But when Christopher was four, we noticed he had some language comprehension difficulties. Testing showed a possible learning disorder, and we enrolled him in an early intervention preschool. He thrived in this environment, and everything seemed fine.

But at age five, when Christopher began kindergarten, we saw an accelerating avalanche of frightening symptoms. He began to be fearful and apprehensive. He seemed less responsive to his environment, frequently staring into space and not hearing me when I spoke to him. He nearly stopped speaking altogether. Our previously happy, social little boy was now frequently playing alone, lost in his own world. Again I felt that sick, anxious feeling I'd had when Amie was a baby.

I worked as hard as I could, consulting with physicians, researching medical journals, and working with several therapists and teachers. But at night, when all was quiet, the reality of what was happening to our small boy sank in, and I would cry until I fell asleep.

I grieved for our child, who seemed to be slowly dying inside, and I could not be comforted.

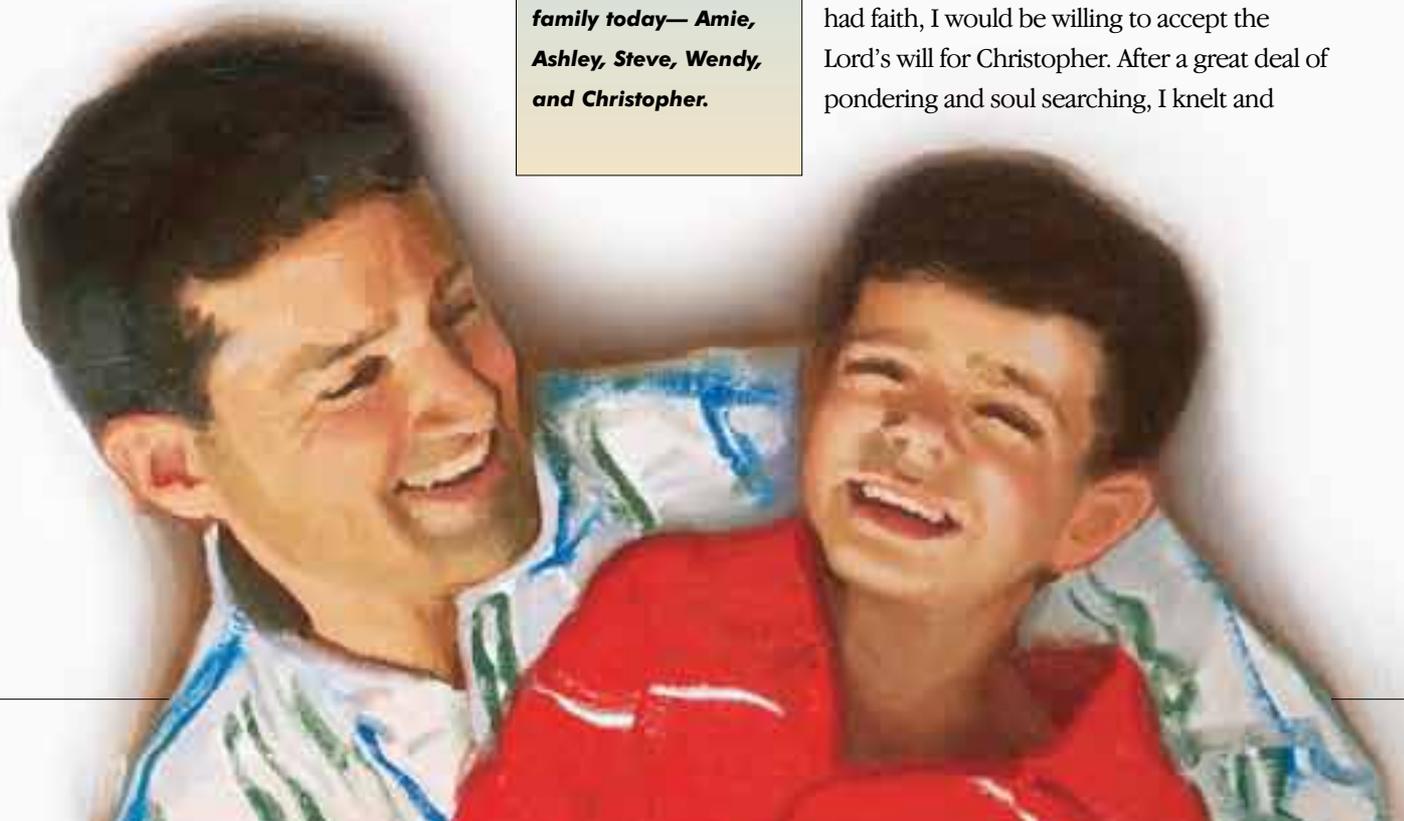
Praying for Healing

I pleaded with my Heavenly Father to heal our little boy. I thought that if I had enough faith the Lord would heal Christopher. So I decided to learn all I could about faith. As I studied the scriptures in a new and intense way, I learned that faith was confidence and trust in the Lord and a principle of action. One day as I read in the Bible Dictionary about prayer, I came to these words: "Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other. The object of prayer is *not to change the will of God*, but to secure for ourselves and for others blessings that God is already willing to grant, but that are made conditional on our asking for them" (pp. 752–53; emphasis added).

I realized I had been going about my prayers all wrong; I had been trying to force my will upon the Lord. I now understood that if I truly had faith, I would be willing to accept the Lord's will for Christopher. After a great deal of pondering and soul searching, I knelt and

Many days can be an intense challenge, but we have learned to laugh and see life from a different perspective.

Right: The Johnston family today— Amie, Ashley, Steve, Wendy, and Christopher.



prayed to the Lord. I expressed my desires that Christopher be healed. I told the Lord that, despite what I wanted so desperately, I would accept His will. After months of crying, grieving, pleading, and praying, I finally felt completely peaceful. I realized then that Christopher was not the only one who needed to be healed. With a contrite spirit and complete trust, I offered my broken heart to the Lord, and He took it and made it whole.

Christopher was later diagnosed with an extremely rare seizure disorder, one that is less severe than Amie's but difficult to diagnose and very misunderstood. Treatment began, and some of his skills slowly began to return.



We have had many ups and downs in the 12 years since Christopher's diagnosis. He regained many skills, but not all. He began having severe behavioral outbursts that at one point required extended hospitalization. He is an intense challenge on many days but also makes us laugh and see life from a different perspective.

Amie is now 22 and functions at a level between the ages of six months and three years. She does not speak or walk and cannot care for herself.

Although it is sometimes inconvenient and difficult, caring for my disabled children is not as difficult or overwhelming as I had thought as a young mother. The key to

peace is to trust in the Lord and learn to accept His will.

Because of these experiences, I have learned great lessons about faith and prayer. I have learned that I can always trust my Heavenly Father. I found that peace and healing come as I have allowed my will to be swallowed up in His. I learned that I needed healing just as much or even more than my children did. I am grateful for the scriptures and lessons learned through study and prayer. Truly, it is faith that heals. ■



The Root of Christian Doctrine

BY THOMAS B. GRIFFITH

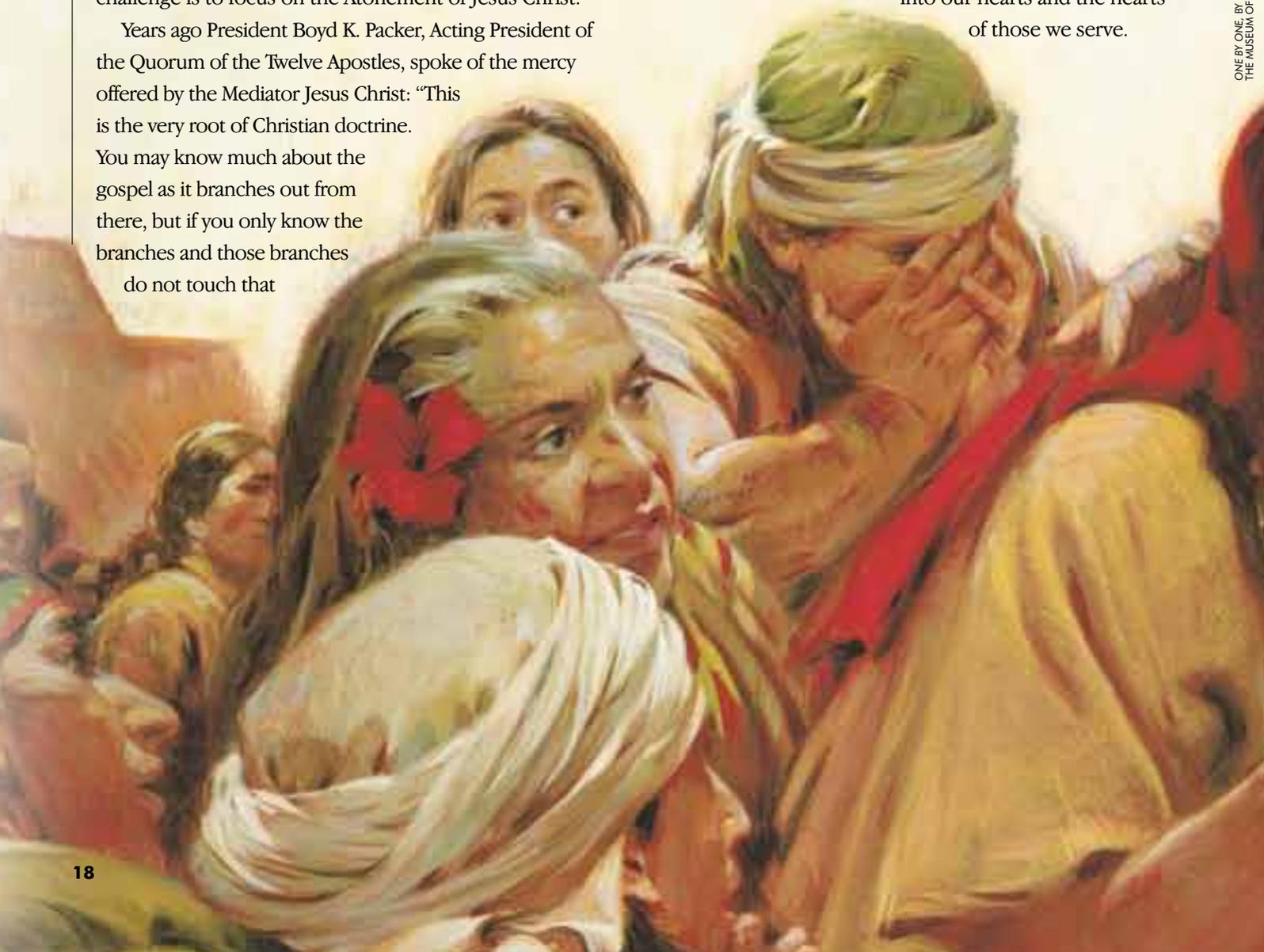
President Gordon B. Hinckley has taught that we must do better at getting the gospel down into our own hearts and the hearts of those we love and serve. I believe that one way to meet President Hinckley's challenge is to focus on the Atonement of Jesus Christ.

Years ago President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, spoke of the mercy offered by the Mediator Jesus Christ: "This is the very root of Christian doctrine.

You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that

root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them."¹

I offer three suggestions for how we can connect ourselves to that root and, in the process, get the gospel down into our hearts and the hearts of those we serve.



ONE BY ONE BY WALTER RANE. COURTESY OF THE MUSEUM OF CHURCH HISTORY AND ART

Partake of the Emblems of His Suffering

In the temple recommend interview, we are asked, “Do you have a testimony of the Atonement of Christ and of His role as Savior and Redeemer?” In my experience as a bishop and a stake president, I can happily report that I have never had anyone answer that question other than yes. Yet I have long had a concern that we don’t fully

appreciate that question. I think it significant that of the many roles of Christ, we are asked only about His roles as

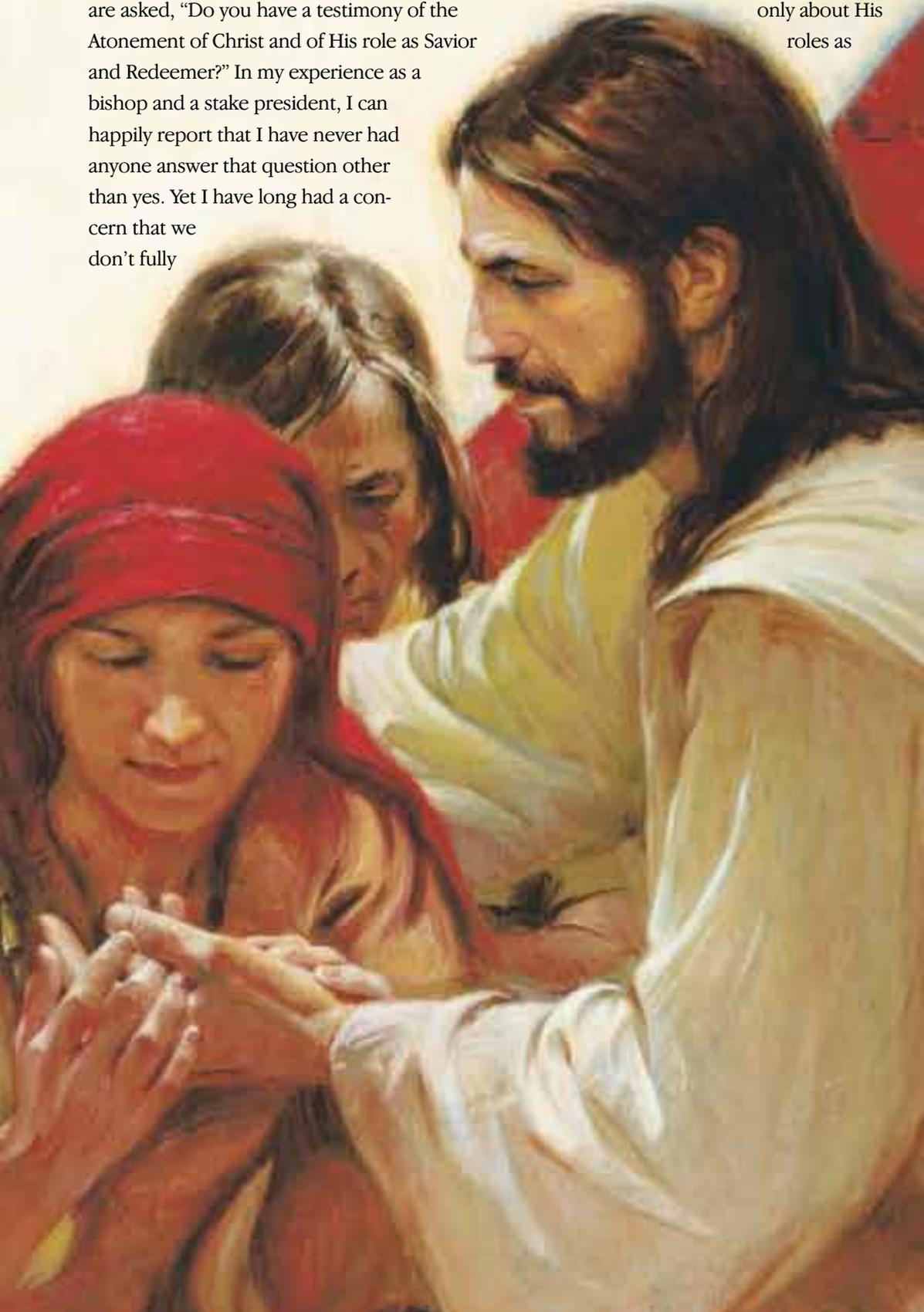


TO REMEMBER HIM ALWAYS

“It is the *wounded* Christ who is the captain of our soul—he who yet bears the scars of sacrifice, the lesions of love and humility and forgiveness.

“Those wounds are what he invites young and old, then and now, to step forward and see and feel (see 3 Ne. 11:15; 3 Ne. 18:25). Then we remember with Isaiah that it was for each of us that our Master was ‘despised and rejected . . . ; a man of sorrows, and acquainted with grief’ (Isa. 53:3). All this we could remember when we are invited by a kneeling young priest to remember Christ always.”

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, “This Do in Remembrance of Me,” *Ensign*, Nov. 1995, 69.



The bread and water of the sacrament are striking symbols intended to evoke in us a deep sense of gratitude and reverence for the Savior.

Savior and Redeemer. There must be something about these roles that is particularly important to the temple—a place where He binds us to Himself through covenants.

As a stake president, I worried whether the members of the stake had “a testimony of the Atonement of Christ and of His role as Savior and Redeemer.” I had the sense that most of them loved Christ—no small thing—but I worried that not enough of them knew Him as their Savior (One who had saved them)

or their Redeemer (One who had bought them). While thinking about this one day, I was reading 3 Nephi 11, and I noticed some things I never had before.

The people we read about in that chapter are the righteous remnant, those who had heeded the warnings of the prophets. They were prepared to meet the Lord. When the resurrected Lord appeared to them, He “stretched forth his hand,” showing His wound—the symbol and evidence of His sacrifice. Then He “spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world” (3 Nephi 11:9–10).

Next He said, “I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning” (3 Nephi 11:11).

That was His message. He is the Anointed One, of whom the prophets had testified. He is the Creator. He suffered for us.

Notice the people’s response: “When Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them” (3 Nephi 11:12).

What followed is, to me, the most sacred part of this experience. Jesus commanded them to come forward one by one and do something difficult: “Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world” (3 Nephi 11:14).



These people had physical contact with these emblems of His suffering: “The multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth” (3 Nephi 11:15)—all 2,500 of them.

Note what happened next:

“And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

“Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him” (3 Nephi 11:16–17).

The second time these people fell at Jesus’s feet, they “did worship him.” The first time, they may have fallen to the ground for any number of reasons: fear, awe, peer pressure. But the second time they fell to worship Him. Why the different reaction? The second time they cried out in unison, “Hosanna!” which means “Save us now!” Why were these people crying out to Christ for salvation now?

Let me suggest a possible answer. Although they had been obedient, perhaps they had not yet come to know Him as their Savior because they had not yet felt the need to be saved. They had led lives filled with good works. They knew Jesus as God and as Exemplar. But maybe they didn’t yet know Him as Savior. Their prayer wasn’t, “We thank Thee for having saved us in the past and reminding us of that by Thy presence today.” No, the prayer was a current plea: “Hosanna!” or “Save us now!” That suggests to me that they were coming to know Him as Savior.

What had turned them from good, obedient people to good, obedient people who now knew Jesus Christ as Savior? What had caused them to fall down at His feet to worship Him? *It was physical contact with the emblems of His suffering.*

That was what the members of our stake needed so they could come to know Christ as their Savior and Redeemer: physical contact with the emblems of His suffering. But how do we make that happen? Then it occurred to me: we have that experience every Sunday when we partake of the sacrament. We eat the broken bread, a token of His slain body. We drink the water, a symbol of His spilt blood. These

are striking symbols intended to evoke in us a deep sense of gratitude and reverence.

I believe that as we participate in the sacrament of the Lord’s Supper, we will cry out to Christ in our hearts, “Save us now!” and we will feel to fall down to worship Him.

Ponder His Sacrifice

To get the gospel down into our hearts and the hearts of those we serve, we must also come to know in detail and with insight and feeling the events that make up the Atonement of Jesus Christ. In Doctrine and Covenants 19, the Lord gives a first-person, detailed account of the suffering He endured:

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

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink” (vv. 16, 18).

What kind of a God do we worship? A God who wants us to know that His love for us is infinite and eternal. A God who wants us to know that His love for us gave Him the strength to suffer for us. Knowing this ought to be enough to move us to submit our lives to Him in obedience and gratitude.

Some time ago I overheard a spirited discussion between two people about a work of art that contained a realistic portrayal of Christ’s suffering. One of them objected to the work and said, “I don’t want to have to think about how much Christ has suffered.” I thought that was an odd thing to say because I don’t believe that any of us has the license to avoid thinking about what He suffered, even though we can’t fully understand how much He suffered.

Before Moroni closed his account in the Book of Mormon with an exhortation to “come unto Christ” (Moroni 10:30, 32), he shared with us a personal letter from his father. It must have had a great impact on him, and I suppose he hoped it would have a great impact on us: “My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death,

and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever” (Moroni 9:25).

Among the things that are to rest in our minds forever are the “sufferings and death” of Christ. We should not avoid thinking about the price He paid to win our souls. Our hymns remind us of this truth:

*I think of his hands pierced and bleeding to pay the debt!
Such mercy, such love, and devotion can I forget?²*

*Let me not forget, O Savior,
Thou didst bleed and die for me.³*

*Think of me, thou ransomed one;
Think what I for thee have done.
With my blood that dripped like rain,
Sweat in agony of pain,
With my body on the tree
I have ransomed even thee.⁴*

In a recent sacrament meeting, I followed along as the speaker read a familiar passage of scripture: “Remember the worth of souls is great in the sight of God” (D&C 18:10). Then my mind seized hold on an idea in the next verse that I had never noticed before. To prove the great worth of our souls, the Lord told us, “For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, *that all men might repent and come unto him*” (D&C 18:11; emphasis added).

His suffering proves His love, but it does more. It is the means He uses to get us to “repent and come unto him.” When we come to have some sense of what He has done for us—and, in particular, what He has suffered for us—our natural reaction as children of God is to want to show our gratitude and love by obeying Him. This verse is, in my opinion, the most succinct and profound description—from the Lord Himself—of how to get the gospel into our hearts.

The best way to persuade people to repent and come unto Christ is to get them to think about what He has done for us and especially about what He has suffered for us. That is how the Lord does it.

Remember Him

Several years ago I heard Elder Gerald N. Lund of the Seventy describe a magazine article about rock climbing. The article discussed belaying—the fail-safe system that protects climbers. One climber gets into a safe position, fastens the rope in a fixed position, then calls to his or her companion, “You’re on belay”—meaning “I’ve got you.” The director of a climbing school, Alan Czenkusch, described his experience with belaying to the author of the article:

“Belaying has brought Czenkusch his best and worst moments in climbing. Czenkusch once fell from a high precipice, yanking out three mechanical supports and pulling his belayer off a ledge. He was stopped, upside down, 10 feet [3 m] from the ground when his spread-eagled belayer arrested the fall with the strength of his outstretched arms.

“‘Don saved my life,’ says Czenkusch. ‘How do you respond to a guy like that? Give him a used climbing rope for a Christmas present? No, you remember him. You always remember him.’”⁵

President Gordon B. Hinckley told us:

“No member of this Church must ever forget the terrible price paid by our Redeemer, who gave His life that all men might live—the agony of Gethsemane, the bitter mockery of His trial, the vicious crown of thorns tearing at His flesh, the blood cry of the mob before Pilate, the lonely burden of His heavy walk along the way to Calvary, the terrifying pain as great nails pierced His hands and feet. . . .

“We cannot forget that. We must never forget it, for here our Savior, our Redeemer, the Son of God, gave Himself, a vicarious sacrifice for each of us.”⁶

May we always remember Him and the price He paid to win our souls. ■

From a Brigham Young University devotional address given on March 14, 2006.

NOTES

1. “The Mediator,” *Ensign*, May 1977, 56.
2. “I Stand All Amazed,” *Hymns*, no. 193.
3. “In Humility, Our Savior,” *Hymns*, no. 172.
4. “Reverently and Meekly Now,” *Hymns*, no. 185.
5. In Eric G. Anderson, “The Vertical Wilderness,” *Private Practice*, Nov. 1979, 21.
6. “The Symbol of Our Faith,” *Liabona and Ensign*, Apr. 2005, 4.

Turn Off Your Flashlight

As I tried to determine how to light our way out of the canyon, a thought came into my mind.

BY KEVAN CLAWSON

One summer our ward leaders took two buses full of excited youth down to the bottom of the Grand Canyon in Arizona. Our bishopric and a member of the stake presidency were with the group. On the hike down into the Grand Canyon, the weather became unbearably hot, and one of the girls began having trouble breathing. We had plenty of water, and the leaders were well prepared, but this young sister was having problems beyond our ability to help.

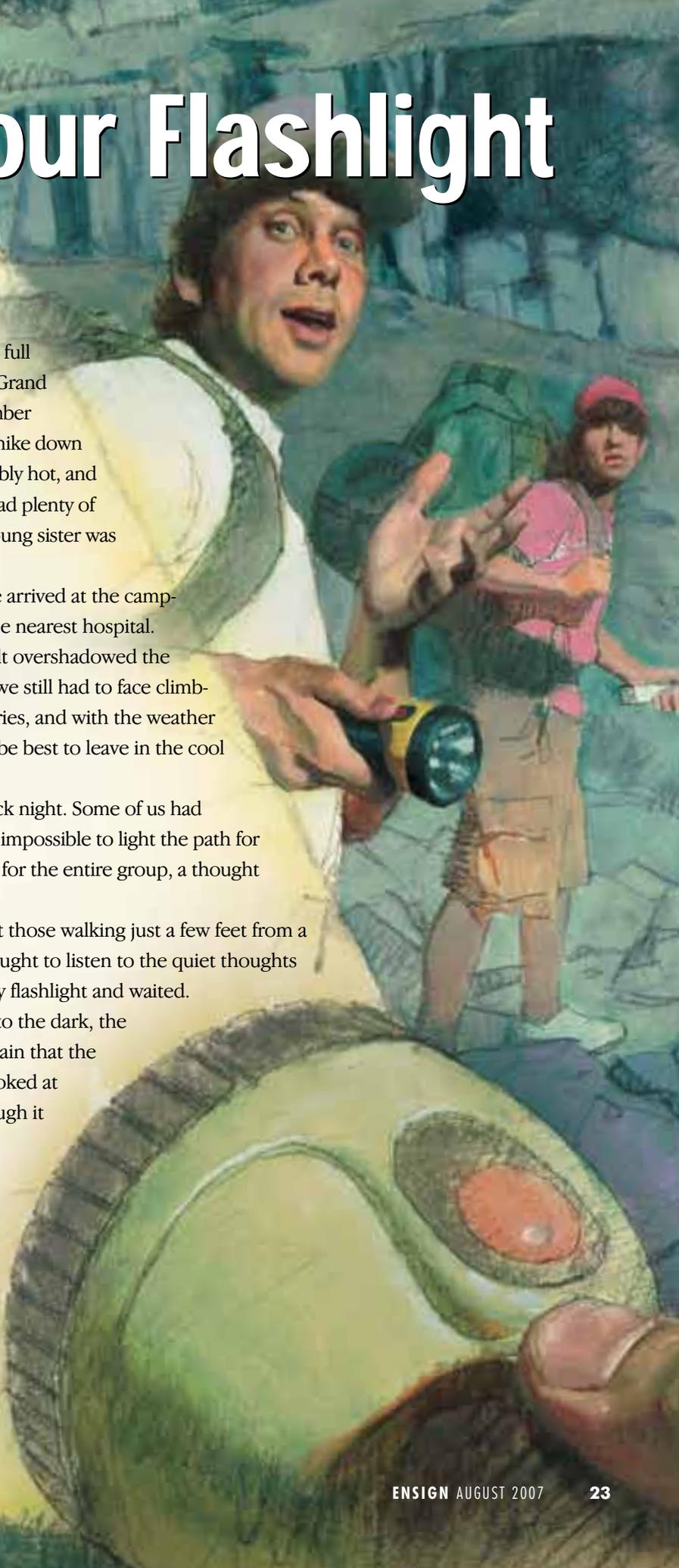
Her condition had become critical by the time we arrived at the campground, and a helicopter was called to take her to the nearest hospital. Though she quickly recovered in the hospital, we felt overshadowed the rest of the week by what had happened to her, and we still had to face climbing out of the canyon. With these thoughts and worries, and with the weather becoming even hotter, the bishop decided it would be best to leave in the cool of the night to avoid further problems.

We left around 2:00 a.m. on a moonless, pitch-black night. Some of us had brought flashlights, but there were so few that it was impossible to light the path for everyone. As I tried to think of a way to light the way for the entire group, a thought came into my mind: "Turn off your flashlight."

At first I thought this was crazy. It was so dark that those walking just a few feet from a flashlight were unable to see at all. But I had been taught to listen to the quiet thoughts that came into my mind, so I obeyed. I turned off my flashlight and waited. To my amazement, as my eyes became accustomed to the dark, the trail ahead became visible. I looked into the sky, certain that the moon must have come out. But I was wrong. As I looked at the path ahead, it had become even brighter, as though it were glowing with a soft light.

I immediately told everyone behind me to turn off their flashlights. I could sense the same skepticism I had had moments before. "Please, just try it!" I said. As lights behind me went off, one by one, I heard the excited chatter of my peers as they, too, witnessed what I had seen. We began to move forward in the dark, the trail plain to see beneath our feet.

For many of us who were there, excitement and wonder at this experience became part of an abiding faith to last a lifetime. ■





Crossing Thresholds and Becoming Equal Partners

BY ELDER BRUCE C. HAFEN
Of the Seventy
AND MARIE K. HAFEN



Temple marriage covenants do not magically bring equality to a partnership. Those covenants commit us to a developmental process of learning and growing together.

His house key is in the lock. He's home from work and about to step inside. In the kitchen, real life is scattered all around. The baby is crying. The three-year-old just poured milk—not in a glass but all over the counter. The seven-year-old needs some daddy attention. And dinner isn't ready.

With a deadline at work tomorrow, a head buzzing from rush-hour traffic, and a Church meeting tonight, he's hoping she will greet him with some *relief*.

Hearing him come in, she is glad a *relief* party has arrived! But when she sees his face fall as he looks around, she defends herself: "Look—I work all day too. I've been with these kids nonstop, and I really need a break. Will you please fix this macaroni and cheese and help with the kids?"

In the heat of her request, his hope evaporates into exasperation, and he is about to react.

At this crossroads of their busy day, these two have some choices. Will they use this moment to practice being

the kind of companion each has covenanted to become? Or will each one default to past conditioning—familial and cultural? Certain attitudes and ideas have crept into the very air they breathe, challenging them as they try to work *with* each other rather than *against* each other.

Suppose *he* grew up with a father who was a dominant husband and a mother who was a subordinate wife. The cheery husband calls out, "Honey, I'm home!" as he strides through the polished front

door. The calm wife—not a hair out of place and wearing fresh lipstick and a starched apron—greet him with, "Your dinner is ready, dear. Take off your tie and sit down." Everything is in its place.

Suppose his parents believe that a wife's first duty, as one U.S. church wrote recently in its creed, is to "submit graciously to her husband." And suppose they believe that a husband's duty is to give directions—leading out, assigning tasks, and expecting results.

Now suppose *she* grew up with parents who aligned

themselves with women's liberation. Her mother is grateful to live in a day when women no longer feel pressured to conform to a rigid, self-sacrificing role that seems to deny their sense of self.

Perhaps her mother, even her father, would say that a smart wife keeps boundaries around how much of her time and self she will give to support her husband and children because she first needs to look out for herself and her personal priorities in this new age of female freedom.

Becoming Interdependent

Correcting these two extremist attitudes, "The Family: A Proclamation to the World" teaches a husband-wife concept that clearly differs from *both* households where this hypothetical couple grew up. It states that fathers "are to preside" and "to provide the necessities of life and protection for their families," while mothers "are primarily responsible for the nurture of their children." Fathers and mothers are to "help one another" fulfill these duties as "*equal partners*."¹

Our young husband's parents believe the old idea that women are fully *dependent* on their husbands. Our young wife's parents believe the new idea that women are *independent* of their husbands. But the restored gospel teaches the eternal idea that husbands and wives are *interdependent* with each other. They are equal. They are partners.

The incorrect idea in Christian history that wives should be *dependent* began with the false premise that the Fall

of Adam and Eve was a tragic mistake and that Eve was the primary culprit. Thus women's traditional submission to men was considered a fair punishment for Eve's sin.²

Thankfully, the Restoration clarifies Eve's—and

Adam's—choice as essential to the eternal progression of God's children. We honor rather than condemn what they did, and we see Adam and Eve as equal partners.

The modern liberationist idea that married people are *independent* of each other is also incorrect. It typically claims that there are no innate differences between men and women or that, even if some differences do exist, no one has the right to define gender-based roles.

In some ways, the excessive selflessness of the *dependent* wife allowed and perhaps even

encouraged male domination. In reaction to this, the radical wing of the women's liberation movement swung to the other extreme of *independence*, moving past the possibilities of *interdependence*. This cultural motion, and emotion, pushed some women from being overly selfless to being overly selfish—causing them to miss the personal growth that can come only from self-chosen sacrifice, which makes possible a woman's ability to thrive from nurturing all within her circle (see John 17:19).

The concept of interdependent, equal partners is well-grounded in the doctrine of the restored gospel. Eve was Adam's "help meet" (Genesis 2:18). The original Hebrew for *meet* means that Eve was adequate for, or equal to,



Adam. She wasn't his servant or his subordinate. And the Hebrew for *help* in "help meet" is *ezer*, a term meaning that Eve drew on heavenly powers when she supplied their marriage with the spiritual instincts uniquely available to women as a gender gift.³

As President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, has said, men and women are by nature different, and while they share many basic human traits, the "virtues and attributes upon which perfection and exaltation depend come [more] naturally to a woman."⁴

Genesis 3:16 states that Adam is to "rule over" Eve, but this doesn't make Adam a dictator. A *ruler* can be a measuring tool that sets standards. Then Adam would live so that others may measure the rightness of their conduct by watching his. Being a ruler is not so much a privilege of power as an obligation to practice what a man preaches. Also, *over* in "rule over" uses the Hebrew *bet*, which means ruling *with*, not ruling *over*. If a man does exercise "dominion . . . in *any degree* of unrighteousness" (D&C 121:37; emphasis added), God terminates that man's authority.

Perhaps because false teachings had twisted original scriptural meanings, President Spencer W. Kimball (1895–1985) preferred "preside" rather than "rule." He said: "No woman has ever been asked by the Church authorities to follow her husband into an evil pit. She is to follow him [only] as he follows and obeys the Savior of the world, but in deciding [whether he is obeying Christ], she should always be sure she is fair."⁵ In this way, President Kimball saw marriage "as a full partnership," stating, "We do not want our LDS women to be *silent* partners or *limited* partners" but rather "a *contributing* and *full* partner."⁶

Spouses need not perform the same functions to be equal. The woman's innate spiritual instincts are like a

Genesis 3:16 states that Adam is to "rule over" Eve, but this doesn't make Adam a dictator. A ruler can be a measuring tool that sets standards. Adam would live so that others may measure the rightness of their conduct by watching his.



moral magnet, pointing toward spiritual north—except when that magnet's particles are scrambled out of order. The man's presiding gift is the priesthood—except when he is not living the principles of righteousness. If the husband and the wife are wise, their counseling will be reciprocal: he will listen to the promptings of her inner spiritual compass just as she will listen to his righteous counsel.

And in an equal-partner marriage both also bring a spiritual maturity to their partnership, without regard to gender. Both have a conscience and the Holy Ghost to guide them. Both see family life as their most important work. Each also strives to become a fully rounded disciple of Jesus Christ—a complete spiritual being.

Equal-Partner Marriage

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles said that for too long in the Church, the men have been the theologians while the women have been the Christians.⁷ To be equal partners, each should be both a theologian *and* a Christian. When Elder Maxwell learned in 1996 that he had leukemia, the diagnosis was discouraging. He had worked for years on making himself "willing to submit" (Mosiah 3:19) to the Lord's will. If it was time to face death, he didn't want to shrink from drinking his bitter cup.

But his wife, Colleen, thought he was too willing to yield. With loving directness, she said that Christ Himself earnestly pleaded first, "If it be possible, let this cup pass from me." Only then did He submit Himself, saying, "Nevertheless not as I will, but as thou wilt" (Matthew 26:39). Elder Maxwell saw his wife's doctrinal insight and agreed. As a result, they pleaded together that his life might be spared. Motivated by their determination, Elder

Maxwell's doctor found a new medical treatment that prolonged his life for several years. Elder Maxwell was grateful that he was not the only theologian in their marriage.⁸

In an equal-partner marriage, "love is not possession but participation . . . part of that co-creation which is our human calling."⁹ With true participation, husband and wife merge into the synergistic oneness of an "everlasting dominion" that "without compulsory means" will flow with spiritual life to them and their posterity "forever and ever" (D&C 121:46).

In the little kingdom of a family, each spouse freely gives something the other does not have and without which neither can be complete and return to God's presence. Spouses are not a soloist with an accompanist, nor are they two solos. They are the interdependent parts of a duet, singing together in harmony at a level where no solo can go.

Each gives abundance to the other's want. As Paul wrote,

"For I mean not that other men be eased, and ye burdened:

"But by an equality, that . . . your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality" (2 Corinthians 8:13–14).

Temple marriage covenants do not magically bring equality to a partnership. Those covenants commit us to a developmental process of learning and growing together—by practice.

That couple we saw at the kitchen threshold share a commitment to the promise of eternal family unity. But equal partnerships are not made in heaven—they are *made on earth*, one choice at a time, one conversation at a time, one threshold crossing at a time. And getting there is hard work—like patiently working through

If the husband and the wife are wise, their counseling will be reciprocal: he will listen to the promptings of her inner spiritual compass just as she will listen to his righteous counsel.



differing assumptions about who was bringing relief to whom that night or any of thousands of nights like it.

As milk drips from the counter, she holds a box of macaroni and cheese in her hand, he faces a deadline and a meeting, and both feel the pull of weariness on their faces. How would people in a covenant, balanced relationship handle such a moment, and how could the next few moments help create an equal partnership?

Young wife, do you see in him someone who has worked all day to bring sustenance to your table? Young husband, do you see in her someone who has worked all day to make nourishment of that sustenance? Can you both see beyond the *doing* of the day and remember the inestimable worth of the *being* to whom you are married?

Thresholds of Love

After a lifetime of practice and patience together, what will your last earthly threshold look like? Will it look and feel something like that of John and Therissa Clark? In 1921 John Haslem Clark of Manti, Utah, wrote what became his last journal entry:

"The folks have been here today, but have gone to their homes. The clatter of racing feet, the laughter and babble

of tongues have ceased. We are alone, *We two*. We two whom destiny has made one. Long ago, it has been sixty years since we met under the June trees. I kissed you first. How shy and afraid was your girlhood. Not any woman on earth or in heaven could be to me what you are. I would rather you were here, woman, with your gray hair, than any fresh blossom of youth. Where you are is home. Where you are not is homesickness. As I look at you I realize that there is something greater than love, although love is the greatest thing in earth. It is loyalty. For were I driven away in shame

you would follow. If I were burning in fever your cool hand would soothe me. With your hand in mine may I pass and take my place among the saved of Heaven. Being eight years the eldest—and as the years went by and I felt that the time of parting might be near—it was often the drift of our thought and speech: how could either of us be left alone. Alone, after living together for 56 years. I scarcely dared think of it and though a bit selfish comforted myself thinking [that] according to our age I would not be the one left alone.”

Another handwriting then appears later on the same page. It is Therissa’s voice, gently closing John’s journal:

“Almost two years and a half since the last writing, and its following events are so sad, so heartbreaking for this, his life’s companion that this pen has been laid down many times ere this record is made. Loss and loneliness [are] ever present and will be with me to the end. . . . Will time soften this sadness, will I be able to leave the Old Home and not feel that he is waiting for me, calling me? I am only content at home where I feel that he is watching over me, his presence always with me.

“On March 11, 1923, John Haslem Clark passed away after an illness of only one week. He seemed so like himself, talking and active. We had no thought that the end was near until he passed into unconsciousness a few hours before his death. Oh, may we all be as clean and pure, ready to go before our Maker.”¹⁰

We do not know the details of John and Therissa’s life as they crossed over the thresholds of their days. But we do know how 56 years of daily conversations finally shaped the kind of people they became, the kind of love they knew.



The daily conversations of John and Therissa Clark shaped the people they became.

If our young couple could only know that this love is what they could feel and understand at the end of their lives, what wouldn’t they give! They’d listen more and choose better, over and over, day after day, crossing after crossing. They would learn, by patient experience, that “work is love made visible.”¹¹ They would realize as the years pass that their marriage is helping them become better disciples of Jesus Christ, even becoming a little more like Him. Then they would understand as they cross the final threshold of mortality that the extent to which they have become one with Him is

the extent to which they are one with each other. ■

NOTES

1. *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102; emphasis added.
2. See Elaine Pagels, *Adam, Eve, and the Serpent* (1988), 68.
3. Donald W. Parry, Brigham Young University professor, helped with the Hebrew translations.
4. “For Time and All Eternity,” *Ensign*, Nov. 1993, 22.
5. “The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, 72.
6. “Privileges and Responsibilities of Sisters,” *Ensign*, Nov. 1978, 106.
7. See *Wherefore, Ye Must Press Forward* (1977), 127.
8. See Bruce C. Hafen, *A Disciple’s Life: The Biography of Neal A. Maxwell* (2002), 14–15, 555.
9. Madeleine L’Engle, *The Irrational Season* (1976), 98.
10. In Bruce C. Hafen, *Covenant Hearts: Marriage and the Joy of Human Love* (2005), 265–66.
11. Kahlil Gibran, *The Prophet* (1973), 28.



ARE YOU PREPARED?

At one time or another, nearly every family will face accidents, illness, unemployment, or other emergencies that will require them to depend on the resources they have stored.

When a tornado struck near our house and caused significant damage in our neighborhood,” wrote Becky E. Ludlow, of Wichita, Kansas, “I soon learned a lot about what help is needed in a disaster. . . . As my husband and I rushed to be of service, we found that some of the things people needed almost immediately were drinking water and cups, diapers, [baby] formula, shoes, blankets, changes of clothes, . . . pet carriers and leashes, . . . and a place to stay.”¹

A natural disaster is only one of many challenges that can cause us to rely on our home storage. Loss of income is another, whether it comes from the loss of the job, health, or life of the wage earner.

The Young family of Denver, Colorado, found themselves without income when Jeff Young lost his job.

“I felt sure that Jeff’s law degree meant that he would always have a good job,” wrote Joy Young of her husband’s unemployment. “But such thinking was naive. People at every educational

and economic level can lose their source of income.

“How did we survive? . . . Throughout the years of our marriage, we had tried to follow the prophets’ counsel to be prepared for the unexpected. We had built a basic food supply: wheat, rice, beans, dried milk, flour, and sugar, as well as numerous cases of canned goods and a freezer full of vegetables and meat. It was a relief to know I could continue feeding my family even if no money was coming in.”²

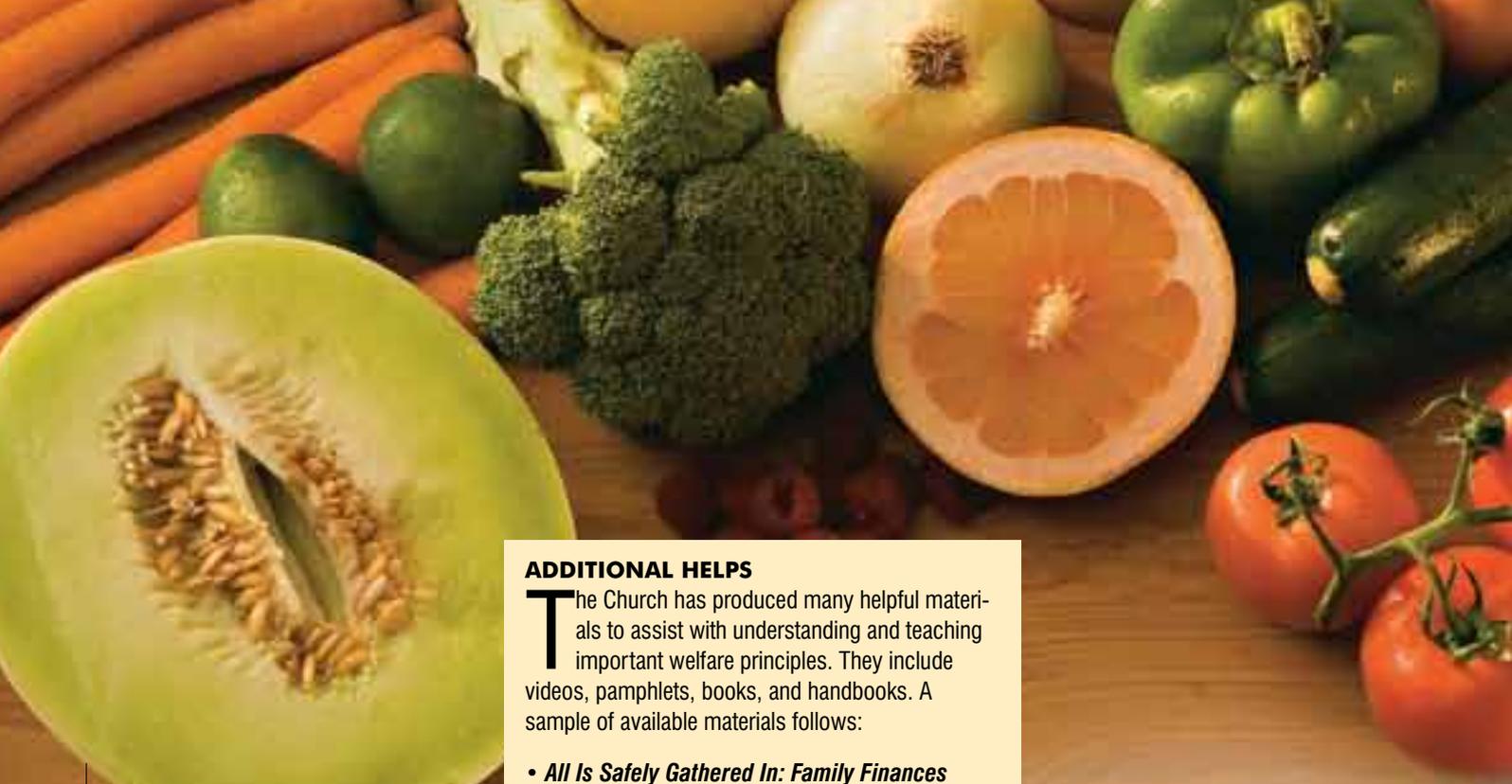
PHOTOGRAPHS BY CRAIG DIMOND



PAST RANDOM SAMPLER IDEAS

Random Sampler articles in the *Ensign* are another helpful resource. Following are a few previously published Random Sampler articles on topics from “How to Begin” to “Emergency Savings.” To read the article, go to www.lds.org and click on “Gospel Library.” Select “Magazines,” “Ensign,” and “Past Issues.” Then choose the desired year and month. Click on “Random Sampler” near the bottom of the list and locate the article.

- “**Home Storage—How to Begin**,” *Ensign*, Apr. 1986, 64–65.
- “**Emergency Water Storage**,” *Ensign*, Aug. 2006, 71.
- “**Storing Fats and Oils**,” *Ensign*, June 1999, 71–73.
- “**Food Storage: Where and How**,” *Ensign*, Aug. 1981, 54–55.
- “**Food Storage for One Year**,” *Ensign*, Mar. 2006, 70.
- “**Protecting Your Food Storage**,” *Ensign*, Jan. 2006, 70.
- “**Spicing Up Your Food Storage**,” *Ensign*, June 1990, 72.
- “**Mmmmm! This Couldn’t Be Food Storage!**” *Ensign*, Mar. 1990, 71.
- “**Prepared for Today: Medical Supplies**,” *Ensign*, July 1981, 54–55.
- “**How Will Your Garden Grow?**” *Ensign*, Mar. 1979, 66.
- “**When Disaster Strikes**,” *Ensign*, Aug. 1994, 71.
- “**What’s in the Safe?**” *Ensign*, Aug. 1988, 72–73.
- “**Tips for Becoming Self-Reliant**,” *Ensign*, Mar. 2000, 68–69.
- “**Out of a Job?**” *Ensign*, Feb. 2004, 73.
- “**Emergency Savings the ‘Centsible’ Way**,” *Ensign*, Feb. 1992, 65.



These are only two testimonies from among the many Latter-day Saints who have learned firsthand of the blessings of being prepared. Our prophets have counseled and encouraged us since the days of President Brigham Young to “lay the foundation to feed and clothe and shelter ourselves.”³ This encouragement has continued and become more explicit. It is still firmly in place.

Provident Living

One great resource that helps Latter-day Saints in their effort to become prepared is www.providentliving.org. This repository includes extensive information on employment, family home storage, education and literacy, family finances, social and emotional strength, and physical health, as well as other topics. Here you can also learn more about welfare services and employment assistance.

ADDITIONAL HELPS

The Church has produced many helpful materials to assist with understanding and teaching important welfare principles. They include videos, pamphlets, books, and handbooks. A sample of available materials follows:

- **All Is Safely Gathered In: Family Finances** (04007), pamphlet (4 pages)
- **All Is Safely Gathered In: Family Home Storage** (04008), pamphlet (4 pages)
- **Basic Self-Reliance** (32293), handbook (152 pages)
- **Essentials of Welfare** (53045), video (six segments, 93 minutes)
- **One for the Money** (33293), pamphlet (12 pages)
- **Providing in the Lord’s Way** (32296), pamphlet in 16 languages (27 pages)

A complete list of available materials is posted on the Internet at www.providentliving.org. On the home page, bottom left, select “Helps for Church Leaders,” then “Find a Tool or Resource,” and then “Books, Videos, Pamphlets, and Forms” to access the listing of available materials. Copies of most of these materials can be ordered through the Church’s online distribution center at www.ldscatalog.com.

Let Us Prepare

Though we never know when we will face a challenge that will require us to depend on the resources we have stored, we know that the Lord has said, “If ye are prepared ye shall not fear” (D&C 38:30).

President Gordon B. Hinckley reminded us in October 2005 general conference of our need to be prepared: “We can so live that we can call upon the Lord for His protection and guidance. This is a first priority. We cannot expect His help if we are unwill-

ing to keep His commandments. . . . I have faith . . . that the Lord will bless us, and watch over us, and assist us if we walk in obedience to His light, His gospel, and His commandments.”⁴

Let us do all in our power to “walk in obedience” and be prepared. ■

NOTES

1. “When Disaster Strikes,” *Ensign*, Aug. 1994, 71.
2. “Surviving Unemployment,” *Ensign*, Feb. 1991, 42.
3. *Discourses of Brigham Young*, sel. John A. Widtsoe (1954), 16.
4. “If Ye Are Prepared Ye Shall Not Fear,” *Ensign*, Nov. 2005, 62.

LATTER-DAY PROPHETS SPEAK ON PREPAREDNESS



Gordon B. Hinckley
(1910–)
Fifteenth President
of the Church

“The best place to have some food set aside is within our homes, together with a little money in sav-

ings. The best welfare program is our own welfare program. Five or six cans of wheat in the home are better than a bushel in the welfare granary. . . .

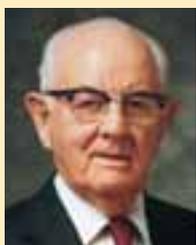
“We can begin with a one week’s food supply and gradually build it to a month, and then to three months. I am speaking now of food to cover basic needs” (“To Men of the Priesthood,” *Ensign*, Nov. 2002, 58).



Ezra Taft Benson
(1899–1994)
Thirteenth President
of the Church

“The revelation to store food may be as essential to our temporal salvation today as boarding the

ark was to the people in the days of Noah” (“Prepare Ye,” *Ensign*, Jan. 1974, 69).

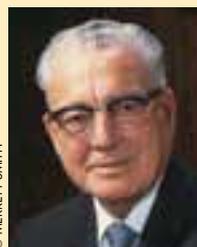


Spencer W. Kimball
(1895–1985)
Twelfth President
of the Church

“We encourage you to grow all the food that you feasibly can on your own property. Berry bushes,

grapevines, fruit trees—plant them if your climate is right for their growth. Grow vegetables and eat them from your own yard. Even those residing in apartments or

condominiums can generally grow a little food in pots and planters. . . . Make your garden as neat and attractive as well as productive. If there are children in your home, involve them in the process with assigned responsibilities” (“Family Preparedness,” *Ensign*, May 1976, 124).



Harold B. Lee
(1899–1973)
Eleventh President
of the Church

“We expect the individual to do all he can to help himself, whether it be an emergency for a single

family or for a whole community, that the relatives will do all they can to help, then the Church steps in with commodities from the storehouse, with fast offerings to meet their needs that commodities from the storehouse will not supply, and finally, the Relief Society and the priesthood quorums will assist with rehabilitation”

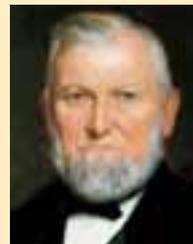
(*Teachings of Presidents of the Church: Harold B. Lee* [2000], 171).



Joseph Fielding Smith
(1876–1972)
Tenth President
of the Church

“[The pioneers] were taught by their leaders to produce, as far as possible, all

that they consumed, and to be frugal and not wasteful of their substance. This is still excellent counsel” (“The Pioneer Spirit,” *Improvement Era*, July 1970, 3).



Wilford Woodruff
(1807–98)
Fourth President
of the Church

“We feel led to caution the Latter-day Saints against forming the bad habit of incurring debt and taking upon

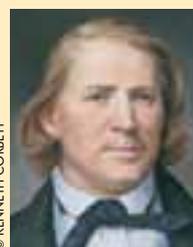
themselves obligations which frequently burden them heavier than they can bear, and lead to the loss of their homes and other possessions. . . . Our business should be done, as much as possible, on the principle of paying for that which we purchase, and our needs should be brought within the limit of our resources” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 232–33).



George Albert Smith
(1870–1951)
Eighth President
of the Church

“How on the face of the earth could a man enjoy his religion when he had been told by the Lord how

to prepare for a day of famine, when instead of doing so he had fooled away that which would have sustained him and his family” (*Deseret News*, Mar. 4, 1868, 26).



Brigham Young
(1801–77)
Second President
of the Church

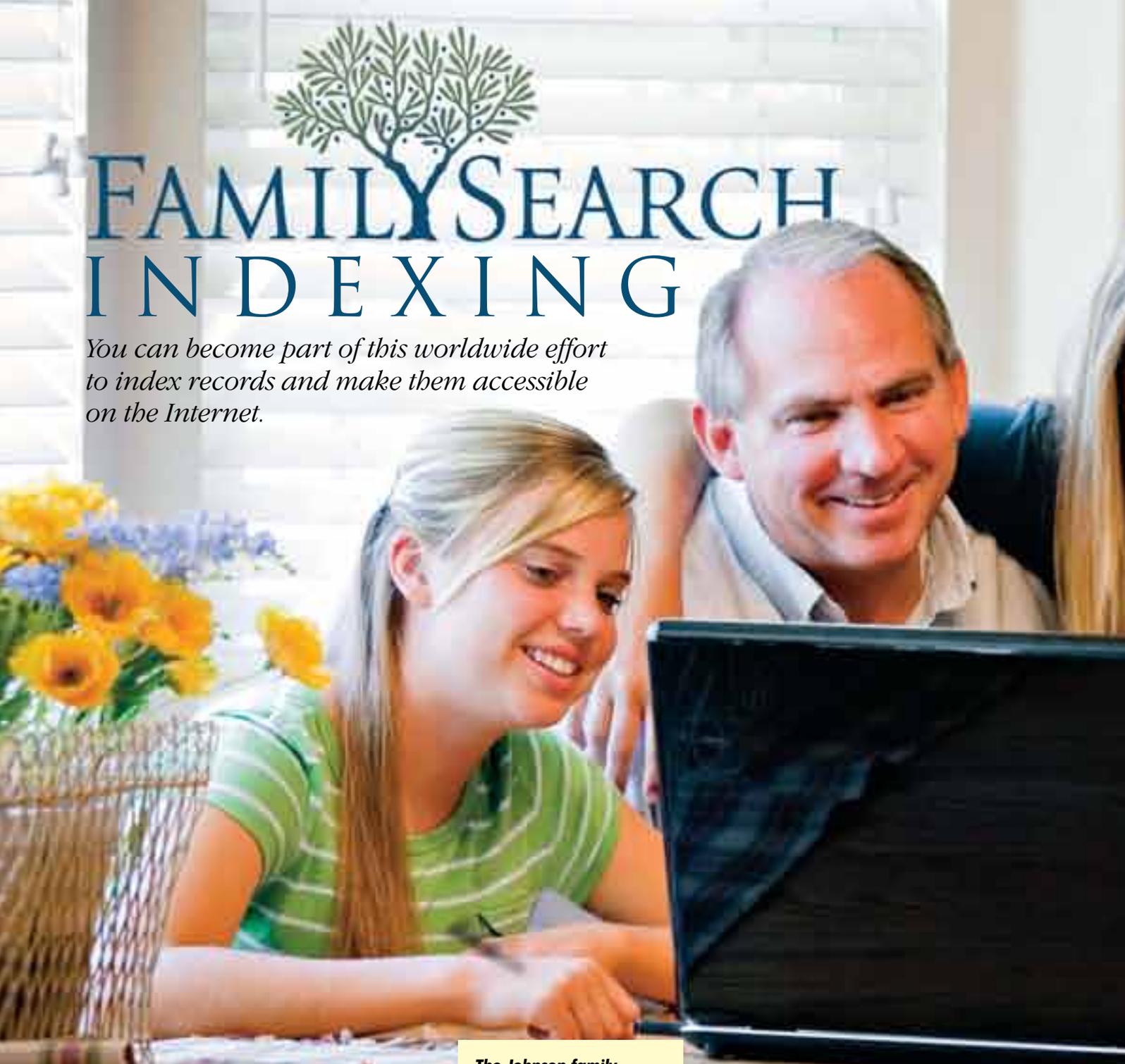
“If you are without bread, how much wisdom can you boast and of what real utility are your talents, if you

cannot procure for yourselves and save against a day of scarcity those substances designed to sustain your natural lives?” (*Deseret News*, July 18, 1860, 153).



FAMILYSEARCH INDEXING

You can become part of this worldwide effort to index records and make them accessible on the Internet.



BY CONSTANCE PALMER LEWIS

I don't have an e-mail address, and I don't intend to get one," said Susana Doty, who felt she had no need to use the Internet. Sister Doty is the stake extraction director for her southern Utah stake, and she has worked in the extraction program for nearly 20 years. In her calling she helps others to examine documents and copy names, dates, and places from them.

The Johnson family makes FamilySearch indexing a family activity. "Our family is super busy, but we all enjoy indexing. We usually index in pairs so we feel more confident. We can work on a batch for 15 minutes, save it, and then come back to it."

Her remarks about the Internet were made during a meeting held in February 2006 to introduce the new FamilySearch™ indexing program to a group of stake leaders in the area. By the close of the meeting, however, Sister Doty had changed her mind. She confided to the sister sitting next to her, "Well, it looks like I'm going to get onto the Internet."

Through FamilySearch indexing, you can



join Sister Doty and become part of a worldwide effort to index the names found on 2.4 million rolls of microfilm and make them freely accessible on the Internet.

What Records Are Being Indexed?

Since 1894, when the Genealogical Society of Utah was established, The Church of Jesus Christ of Latter-day Saints has gathered genealogical records to help members research their own family history. The Granite Mountain Records Vault in the mountainside above Salt Lake City now

contains nearly two and a half million microfilms from 110 countries and principalities. Very little of the information contained in these films is available online. FamilySearch indexing creates indexes to this information and makes it available to everyone on the Internet.

Records containing information about your own ancestors are probably included in this vast collection of unindexed microfilms. FamilySearch indexing will make it possible for you to find your ancestors' names on the Internet through easily searchable electronic databases.



To Preserve a Heritage

FamilySearch indexing was first introduced to a few stakes through their stake extraction programs. Nancy Hendrickson was surprised when she was called as extraction director for her Utah stake. “I am not a computer person; I’m not technically savvy. I don’t need to be, because the indexing program is so simple to use.” She attributes her success to the Holy Ghost and to her strong testimony and her commitment to family history work. “Indexing has been such a blessing in my life. When you’re involved with anything that has to do with redeeming the dead, the Spirit of the Lord comes into your life.”

Indexing helps to preserve the heritage of families by recording the lives of individuals who have passed on. Sister Hendrickson explains: “I’m going to sit down and do just one batch; I’ve only got time to do one batch. Then before I know it, I just keep going. It’s as if there are people standing in line saying, ‘Please do one more name, just me, just one more.’”

TWO BISHOPS CHALLENGE THEIR YOUTH

Above: Bishop David Rencher of the Riverton Utah Summerhill Stake and Bishop Derek Dobson of the Highland Utah South Stake challenged the youth in their wards to index more names than their bishops could.

The youth in Bishop Rencher’s ward indexed more than 12,000 names in one month.

“It felt almost as good as doing baptisms for the dead knowing that you are doing something good for someone else,” says Lynzie Little, 12.

“I just hope I got their names right.”

How Does It Work?

Anyone interested in helping with family history is invited to be a volunteer indexer. You can begin indexing right away. Go to the FamilySearchIndexing.org Web site and click “Volunteer.” Then follow the instructions to install the program onto your computer. You can work when you want to, at your own speed, and you can even choose which records you would like to index.

The FamilySearch indexing software was designed for busy people who have only short blocks of time to devote to family history work. Each batch consists of up to 50 records that you can download using your home computer or a computer at a family history center. Usually, a batch takes only 30 minutes to index, but you have a week to finish it. There is no paperwork to keep track of, and the program remembers what you have done so you can stop when you need to and start again where you left off. If you have felt intimidated by doing family history research, indexing is a simple way to become involved in the important work of redeeming the dead.



CONTINUING TO SERVE

Cristina Richards gets up every day wanting to see her “friends,” as she calls the people in the records she indexes. Though Cristina suffers from multiple sclerosis and has limited use of her hands, she is one of her stake’s top indexers. “Indexing helps keep my hands moving,” she says. “I can no longer work at our family history center, but the Lord has blessed me so much. Now I can serve others by indexing.”

Fitting into Different Lives

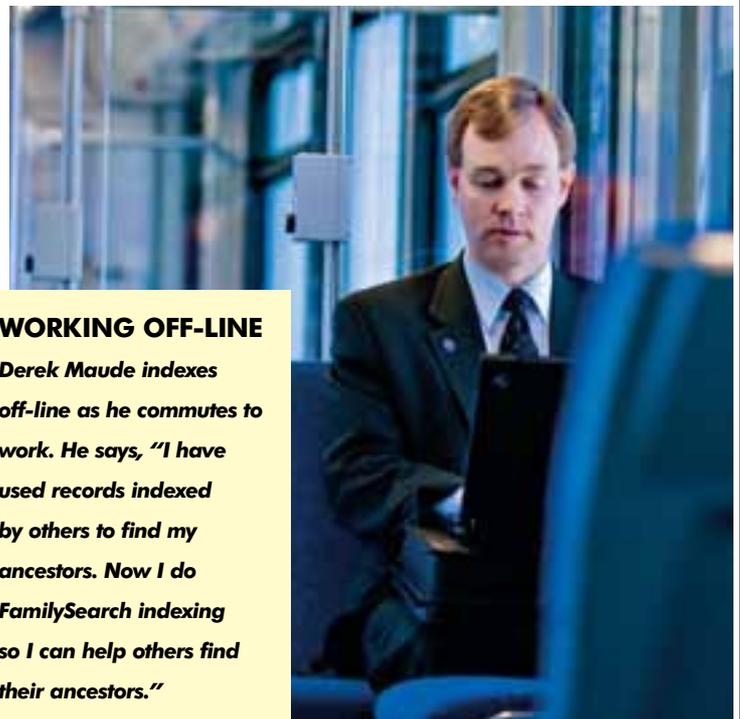
Jennifer Barkdull of Texas began indexing in 2004 when her ward extraction director invited her to try it. Jennifer is a busy mother of three young children. “When my two older children are at school and my four-year-old son, Jesse, is napping, my time is my own,” says Sister Barkdull, who indexes two or three batches per week. “Sometimes, important household tasks seem never ending. But it’s satisfying to index one batch and know that it’s done and it will stay done.” Jennifer sets her own indexing goals each month, usually 100 to 500 names. The FamilySearch indexing software makes it easy for her to track her own progress at meeting her goals.

“It’s nice for me, personally,” she says, “because for a long time we didn’t live near a temple. Living far from my family and having three small children, I wanted to be more involved in temple work. FamilySearch indexing allows me to feel that I’m doing my part and making a difference. I still do it for that reason, but I also think it’s fun. I love this new program.”

Salle Ostler of Utah has a chronic disease that keeps her homebound much of the time. It was not possible for her to hold a Church calling that would require her to attend regular meetings. She is grateful that she can serve. “Indexing has been really good for

me,” she says. “Before I began indexing, I didn’t feel very useful. Now I know I am helping others. And it’s not just that. Indexing helps me with coordination in my hands, and it keeps my brain working. It’s therapeutic for me in a lot of ways.”

John Harrison of Texas does most of his indexing in Chicago, Atlanta, or Philadelphia. He is a pilot for a major



WORKING OFF-LINE

Derek Maude indexes off-line as he commutes to work. He says, “I have used records indexed by others to find my ancestors. Now I do FamilySearch indexing so I can help others find their ancestors.”



airline, and he indexes using his laptop computer. He says: "It's a good calling for a pilot. My schedule makes it difficult to hold Church callings that require me to be in my home ward on Sundays. This is a way for me to hold a calling, put my whole heart and soul into it, and be able to get it done right."

"The nice thing about FamilySearch indexing is that you can go at your own pace. I usually do about 10 names at a time, so I save my work and come back to it later. For someone who is on the road a lot, staying in hotels, it's a lot better than just watching TV. I can actually do something that helps others. I can accomplish something and feel good about it."

A Stake Excited about Indexing

The Salem Utah West Stake has indexed more than two million records using FamilySearch indexing. Former stake president Stanley Green acknowledges the many blessings his stake has received. He remembers how they began six years ago: "As a stake presidency we realized that family history—whether it was temple work, our own family histories, or name extraction—was at a low level; we could do better."

INDEXING IS EASY TO DO

Vonda Pendleton finds that early mornings are one of the best times to do indexing. She says, "When I have a little time, I like to spend it on something useful like indexing. It only takes 30 to 45 minutes to do a batch. I'm not very good on the computer, but I have found that indexing is easy. I just type what I see."

President Green and his counselors sought to increase temple attendance in the stake. They also believed that an increased effort in any area of family history and temple work would help members feel the power of the Holy Spirit, and that once they felt the Spirit, they would have a desire to do more in the work of redeeming the dead. The stake presidency decided to focus on the extraction program as a simple way to involve members in family history work.

Steve Haderlie, a former bishop described by President Green as "tenacious, like a bulldog," was called as stake extraction director. Brother Haderlie enthusiastically began evaluating the stake's extraction program. President Green recalls: "He asked for 200 workers to do extraction instead of only 20." Soon these new

workers were extracting so many names that they temporarily exhausted the supply of available records.

The Salem west stake was chosen as a test location for the new FamilySearch indexing program. President Green and his wife, Diane, both became indexers. At his request, all the members of the stake high council and all the bishops in the stake also began indexing. "How could a bishop



bear testimony of this work or call someone if he hadn't done it?" explains President Green. The stake's family history center invited patrons to index, and as a result, dozens of less-active members and people who were not members began indexing. Most indexers hold other callings and work at indexing for less than one hour per week.

Blessings from Participation

President Green had hoped to increase family history and temple work in his stake. He soon realized that the blessings received would be far greater.

Attendance at sacrament meetings increased, and talks in sacrament meeting were more scripture based and more gospel oriented. Fast and testimony meetings became more spiritual and included more heartfelt testimonies of the Savior. The number of full-tithe payers increased, and the number of temple recommend holders increased substantially. More young people chose to serve missions. There was an increase in Church activity among the less active who had chosen to index, and also among less-active family members of indexers.

INVOLVING YOUTH

Mary-Celeste Lewis, 17, right, demonstrates FamilySearch indexing for her friend Danielle Follett, 16.

Mary-Celeste says, "I can see the small children playing on the floor while their mother talks with the census taker. I wonder what life in a new land was like for an immigrant family.

I feel sad for the mothers whose children have died. I look at the census takers' handwriting and wonder what they were like too."

Stanley Green was released as stake president in late 2004, shortly before the death of his wife, Diane. Today he is a single father and a busy radiologist. He describes himself as "an average member," and he continues to do FamilySearch indexing. As he puts it, "I go to church, I teach my Sunday school lesson, I come home, I eat my dinner, I do my family history. It's simply a part of life."

You Can Make a Difference

Susana Doty now oversees the FamilySearch indexing program in her Utah stake. She has found that indexing using the Internet has made her calling as a stake extraction director much easier. She does have an e-mail address, and she enthusiastically invites members of her stake to

participate in FamilySearch indexing. She says, "When I'm indexing, I have to actually limit myself if I expect to get any housework done. After an hour and a half, I have to make myself get up. I'm so glad I can help these people."

She is just one of thousands of volunteers who are finding they can make a difference by helping preserve our world's family history. (See pages 40 and 41 for how indexing works.)

HOW DOES INDEXING WORK?

This is an example of a current indexing project, the 1900 United States Census.

The **upper part** of the screen is an image of the census form, exactly as it was handwritten by a census taker.

The **lower part** of the screen is a table where you will type information from the image.

ACTUAL RECORD TO INDEX

FamilySearch Indexing - [...]

75% Highlight Basic Template

Enumerated by me on

RESIDENCE		NAME	RELATION.	Color or race.	
1	2			3	4
22	22	Harris William ³¹ H. 3	Head	W	M
		Martha E.	Wife	W	F
		Annice A.	G. Son	W	M
23	23	Hicks James ²⁹ J. 4	Head	W	M
		Nancy J.	Wife	W	F
		Walter H.	Son	W	M



Click here to submit your work. There is never any paperwork with FamilySearch indexing, and there is no pressure to index more than you desire. If you don't finish a batch before your week is up, don't worry. Someone else will receive the batch and can start where you left off.

INDEX ENTRY TABLE

Document Type: Census

Table Entry

Number	Name: Surname	Name: Given Name	Name: Title or Terms	Relation
01 - 01	Harris	William M		Head
02	Harris	Martha E		Wife
03	Harris	Annice A		G Son
04	Hicks	James		Head
05	Hicks	Nancy J		Wife
06				
07				
08				

Page 1 of 1 | Record 6 of 50 | * Required Field: Name: Given Name



You can stop at any time and save your work. When you are ready to index again, you can access your work from any computer that is connected to the Internet.

Two volunteer indexers separately index each batch. Later, an arbitrator will check the two versions and reconcile any differences between them.

Simply type what you see, just as you see it. As you press "Enter" to move to the next field in the table, the highlighter moves to the next field on the image. In this example, type "Walter H" here.

the 14th day of June, 1900,

PERSONAL DESCRIPTION.						NATIVITY.			
DATE OF BIRTH.		Age at last birthday.	Whether single, married, widowed, or divorced.	Number of years married.	Mother of how many children.	Number of these children living.	Place of birth of each person and parents of each person enumerated. State, give the State or Territory; if of foreign birth, give the country.		
Month.	Year.						Place of birth of this person.	Place of birth of FATHER of this person.	Place of birth of MOTHER of this person.
7	8	9	10	11	12	13	14	15	
Mar	1828	72	M	5		Illinois	North Carolina	North Carolina	
May	1842	58	M	5	0 0	Illinois	North Carolina	North Carolina	
Jan	1874	26	F			Illinois	Illinois	Illinois	
May	1861	38	M	17		Illinois	Illinois	Illinois	
May	1860	40	M	17	8 7	Illinois	Illinois	Illinois	
Aug	1858	42	F			Illinois	Illinois	Illinois	

Sex	Race	Sex	Birth Date: Month	Birth Date: Year	Marital Status	Years
W	M	M	Mar	1828	M	5
W	F	F	May	1842	M	5
W	M	M	Jan	1874	S	
W	M	M	May	1861	M	17
W	F	F	May	1860	M	17

Field Help

Name: Given Name(s)

The Given Name(s) or initials are found under the heading Name in column 3.

The given name(s) or initials follow the surname. Do not include titles or terms with the given name(s) such as: Sr, Jr, Baby, Infant, Mrs, etc.

WANT TO VOLUNTEER?

You can volunteer online at the FamilySearchIndexing.org Web site. Simply follow the instructions to register. Then log in, and you can begin indexing right away.

WHO VOLUNTEERS?

Volunteer indexers include the young and the old, Latter-day Saints and those of other faiths, men and women, busy professionals as well as the home-bound. For example, mothers like the convenience of doing FamilySearch indexing when they have the time. Melissa Knighton from Arizona, a mother of four young children, says, "Since I began indexing, I have a desire to do my own family history, and I feel the Spirit lingering in our home more strongly and regularly than before."

The Church, through FamilySearch, cooperates with a number of different genealogical or historical archives and societies. For example, Amy Johnson Crow of the Ohio Genealogical Society, in a cooperative arrangement with FamilySearch, oversees a project indexing Ohio tax records. The Ohio Genealogical Society provides volunteers, and FamilySearch provides the software. ■

This shows FamilySearch indexing as it appears using Apple OS X. FamilySearch indexing works equally well with Windows and Linux.

SAVORING

BY TERIE WIEDERHOLD

My daily scripture study became a way to “feast upon the words of Christ.”

Several years ago my husband and I were busy with our academic studies, career, family, and Church responsibilities, but we had personal scripture study each day and family scripture study each night. Then at stake conference, our stake presidency challenged everyone to study the Book of Mormon a half hour each day. They emphasized five principles for meaningful scripture study:

Ask for help during prayer.

Search the scriptures carefully as you read.

Ponder what you have read and be sensitive to promptings of the Holy Ghost.

Write about significant insights you have received while studying the scriptures.

Express gratitude in prayer for the opportunity to read the scriptures.

Our stake president knew that our faith would be strengthened if we read the Book of Mormon daily. I realized that even with my daily scripture study, I was not

“feast[ing] upon the words of Christ” (2 Nephi 32:3). I knew this was something the Lord wanted me to do, so I set a personal goal to put the five principles into practice.

Our stake president was inspired by these words from President Marion G. Romney (1897–1988), former First Counselor in the First Presidency: “As I began to practice law, members of my family were a little uneasy. They were afraid I would lose my faith. I wanted to practice law, but I had an even greater desire to keep my testimony, and so I decided upon a little procedure which I recommend to you. For thirty minutes each morning before I began the day’s work I read from the Book of Mormon. . . . I know that it kept me in harmony . . . with the Spirit of the Lord. . . . It will hold us as close to the Spirit of the Lord as anything I know.”¹

Dread Became Delight

To be honest, some days I did not want to read the scriptures, but I still felt it was important to continue. As I tried to develop this habit, I was not always able to read each day. However, as I persevered, something significant happened. Instead of dreading the time of scripture study, I looked forward to the peace I felt. I found that I needed

THE SCRIPTURES

POWER IN MEMORIZATION



"I suggest that you memorize scriptures that touch your heart and fill your soul with understanding. When

scriptures are used as the Lord has caused them to be recorded, they have intrinsic power that is not communicated when paraphrased."

Elder Richard G. Scott of the Quorum of the Twelve Apostles, "He Lives," *Ensign*, Nov. 1999, 87–88.

to read, ponder, and pray. When I began to enjoy scripture study, I also realized how many other aspects of my life were benefiting.

I began to understand what President Gordon B. Hinckley meant when he said: "I am grateful for the emphasis on reading the scriptures.

I hope that for you this will become something far more enjoyable than a duty; that, rather, it will become a love affair with the word of God. I promise you that as you read, your minds will be enlightened and your spirits will be lifted. At first it may seem tedious, but that will change into a wondrous experience with thoughts and words of things divine."²

Through seriously studying the scriptures, I felt a peace settle into my heart. President Ezra Taft Benson (1899–1994) said of the Book of Mormon, "There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book."³ In the beginning, when I was struggling with reading the Book of Mormon, I noticed that on the days I did not read, I was not at peace. I came to realize I needed the divine influence of this book in my life daily.

Becoming a Better Parent

I always felt I was a good mother, but sometimes I would become angry with my children about trivial problems. As I started studying the scriptures more diligently, I noticed a remarkable difference in my actions. I became a better parent. Life's everyday problems no longer bothered me so much. I was more loving toward my children. An abiding peace developed in our home that had not always been there before.

The scriptures have brought me an understanding of my role in Heavenly Father's kingdom. I understand that my most important role is as a wife and a mother. My education taught me many things about how to understand people, but far more important, the

scriptures taught me about the nature of humanity and our relationship to our Heavenly Father. I remember these words: "But to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:29).

Part of my spiritual growth came from pondering scriptures that did

not make sense to me. As I struggled with verses that were not immediately clear, I found myself thinking more about the scriptures during the day. Understanding came as I pondered and prayed for it. I know the Lord is willing to give us personal revelation about the scriptures and our lives as we approach Him in prayer.

Many times as I prayed about a particular problem, I was amazed when answers to my concerns came into my mind in the form of scriptures I had read or memorized. This is why scripture study is so vital in our lives.

Help with Trials

One important benefit of reading the scriptures is the strength we may receive to overcome not only difficult long-term trials but also daily dilemmas. Whenever matters became difficult, I found that as I studied the scriptures and prayerfully pleaded for help, I would receive peace and an assurance that everything would "be but a small moment" (D&C 121:7) and we would be able to "bear up [our] burdens with ease" (Mosiah 24:15).

After accepting the challenge to study the scriptures, I realized why they should be at the center of our lives. They have the answers to so many of life's questions and problems. I know that all of God's children can experience the blessings of scripture study. It takes time, faith, and sacrifice, but the rewards far outweigh the effort. This pattern of study has changed my life. ■

NOTES

1. In Conference Report, Apr. 1949, 36, 41.
2. "The Light within You," *Ensign*, May 1995, 99.
3. "The Book of Mormon—Keystone of Our Religion," *Ensign*, Nov. 1986, 7.

It Started with a Pamphlet

A young postal worker in Korea found the answers he had been seeking, but would his family listen?

BY DON L. SEARLE
Church Magazines

One day in the summer of 1969, a young missionary in Chuncheon, Republic of Korea, handed a pamphlet on the purpose of life to the man at the post office who distributed



the foreign mail. The young elder probably had no idea what a chain of conversions he had begun. Neither did the postal worker who accepted the pamphlet. Cho Joong Hyun did not know why his civil service job had taken him so far from his home in Suncheon, near the southern tip of the Korean peninsula. Only later would he come to understand that he had to be in that place at that time to receive the pamphlet.

This small incident would lead to the conversion of his entire family, as well as many others they would later influence. But those conversions would



Above: Cho Joong Hyun, first of the Cho family to join the Church, and his wife, Lee Hyun Ah. He is currently branch president in his home city, Suncheon. Opposite page: Members of the Cho family, with spouses and children, gather for a family photo in the early 1990s.



not come easily. “It took more than 20 years to get all of my family baptized,” he says. Through his efforts, his parents and his brothers and sisters and their spouses and children have come to enjoy the blessings of the gospel.

Cho Joong Hyun’s own conversion was difficult. The pamphlet given to him by the missionary was “really good,” he says, in that it provided answers about the purpose of life that he had never been able to find in the Christian church he formerly attended. Still, he did not think an unknown American church could be taken seriously, so he tossed the pamphlet into a drawer and forgot it for a time.

He forgot it until early one morning when, awakening after another evening of drinking and billiards with friends, he lay thinking that he ought to change his life. Then he remembered the pamphlet that gave him answers.

The first Sunday he attended a Latter-day Saint meeting, he was not impressed. The rented building was small, and the congregation at Sunday School, he recalls, consisted of the missionaries, their cook, a grandmother and two children, and a couple of college students.

But the answers supplied by that pamphlet, along with the humility and testimony of the young elders, kept him talking to the missionaries, even though he was wary of their church. He remembers arguing with them about religion. When they quoted scriptures from the Book of Mormon, he thought to himself, “These guys are really good at making this up. It sounds like the Bible.” They gave him a Book of Mormon with Moroni 10:3–5 printed by hand in the front of it, carrying the promise that the reader would learn of the truth of the book

through the Holy Ghost. Remembering the story of Joseph Smith, Cho Joong Hyun went to his favorite spot in the mountains to offer his personal prayer. But he received no immediate answer.

“These Are True”

Then one day as he sat in a library reading the Book of Mormon and the Doctrine and Covenants, he clearly heard a voice speak to him saying, “These are true, and they are mine.” He looked around to see if anyone else had heard the voice. Tears streamed down his face as he realized the message had been for him alone.

After his baptism and confirmation in 1969, the world changed for Joong Hyun. People and things that had seemed disagreeable before no longer did. He saw beauty around him, even though nothing was different. He spent time going door-to-door with the missionaries sharing his testimony.

He had to put his missionary work aside for a time while he served in the military during the Vietnam War. But he began trying to share the gospel again when he returned home to Suncheon in the mid-1970s.

There were no other Church members in the city. One way he tried to change that was to give copies of the Book of Mormon to people he met. “I thought I needed to share this true and precious book,” he says. Little came of that, however. His greatest impact as a



missionary would be with his own brothers and sisters.

His youngest sister, Cho Sungja (Korean women retain their birth family name after marriage), recalls that at first her brother simply held family home evenings with his brothers and sisters and taught gospel principles. But eventually he introduced them to missionaries.

His youngest sister accepted the gospel readily. She felt the Holy Ghost testify to her of the truth of Joseph Smith's First Vision. Members of another faith had shown her a scripture in the book of Revelation that they said warned against adding to the words of that book (see Revelation 22:18–19). But as she opened the Book of Mormon one day to read in 2 Nephi 29, some of the verses in that chapter told her of the need for additional revelation (see vv. 11–14), and again she felt the Spirit testify that it was true.

Her father was against her joining the Church, but finally,

in answer to her prayers, he gave his consent. She was baptized and confirmed in 1976, at age 16.

Their Trusted Guide

Like her pioneering elder brother, Joong Hyun, Sungja wanted to share the gospel she had found. She shared it freely with friends at school, and eventually five of them were also baptized and confirmed.

Sungja's next oldest brother, Cho Yong Hyun, had listened to the missionaries with his siblings. Their parents were busy running the family restaurant, and Joong Hyun, the second son, was frequently charged with caring for his younger brothers and sisters. His siblings all learned to love him and trust his judgment. "I really respected my older brother, so when he first introduced the gospel to me, I could accept it," Yong Hyun says.





Above: Cho Sungja, second in the Cho family to join the Church, after her elder brother.

Opposite page: Cho Yong Hyun, third in the family to join the Church, with his wife, Lee Eun Sook, and their oldest daughter, Hye In (seated on floor), and Cho Gil Ja with her husband, Sin Ho Pil.

But Yong Hyun's conversion was not based on his brother's testimony alone; he received his own strong witness of the truth, and once a member, he dedicated himself to serving faithfully.

That dedication led him, while he was a college student, to want to serve a mission—a choice his father opposed. But Yong Hyun won his father's consent by promising to be a better student when he returned, and he kept that promise.

Father and son would clash over the Church again some years later when Yong Hyun was offered a position with the Church Educational System. He was doing well in his job with an oil refining firm at the time, but he accepted the Church position and has served as CES coordinator in the Gwangju area of southern Korea since 1986. His father opposed the change, considering it unwise for his son to leave a good position with a prestigious firm to work for a relatively unknown church that had started in America. His father said later that he had cried bitterly over Yong Hyun's decision and had come close to disowning him. Fortunately, the rift was healed.

All of the Cho brothers and sisters will say that their father was the hardest opponent to their studying and living the gospel. He could be demanding and, in his traditional role as head of the family, expected obedience.

Service Was the Answer

But some of the siblings also had their own reservations about the Church. The second daughter, Cho Gil Ja, had doubts centered in part on why her older brother was asked to give so much service to his church without being paid, as ministers were in other churches. She dated, married, and

was raising her own young children before she finally heeded her brother's request to listen to the missionaries.

When they asked her to read the Book of Mormon, she became absorbed in the reading and finished the book in three days. She heeded Moroni's admonition to pray about its teachings and received a strong confirmation that they are true. At that point, she says, "I felt there must be something I could do for God." The impression she received in answer to this desire was that she too should attend church and serve.

Gil Ja had learned service by example. Her mother always lived by that principle, serving Church members even before she became one herself.

Her mother had come to love the members of the Church and the sister missionaries who wanted to teach her. But it was difficult to give up her traditional religion. In her closet she had a small statue of Buddha to which she prayed each day. The turning point in her conversion came after she dreamed that she was praying to her Buddha when it began to cry tears from its painted eyes and slowly turned its back on her. She understood that the dream meant it was time for her to follow a new religious path.

Three years after her baptism and confirmation, her husband—by then the lone member of the family who was still outside the Church—finally consented to listen to the gospel and was converted. After he joined the Church, he became a changed man, his children say—sweeter, kinder, more tolerant.

A Family United

Some 26 years after Cho Joong Hyun's baptism, all of his family were at last members

of the Church. It was a high point for the family when their mother and father were sealed in the Seoul Korea Temple. A touching moment for the entire family came at a later gathering when the Cho children sang to their father the lullaby he had sung to them when they were small.

Their mother served faithfully in the Church until the end of her life. Even in the hospital, suffering from stomach cancer, she was a missionary to the young woman in the next bed, introducing her to the gospel.

Her sons and daughters carry on the tradition of service. There are two President Chos in the family. Yong Hyun, the CES coordinator, has served in a variety of priesthood leadership callings through the years and is currently president of the stake in Gwangju. Cho Joong Hyun, who led the way into the Church for his family, has also served in a variety of leadership roles in Suncheon, including district president.

He is currently president of the Suncheon Branch. Cho Gil Ja has served for more than 16 years as president of the Relief Society in the ward and stake. Other brothers and sisters in the family are active in their own areas as well, and all are married to active members.

Seven of the Cho children and grandchildren have served as missionaries so far, and still others are preparing to serve. Several of the children and grandchildren have married returned missionaries. Now the fourth generation of Chos is beginning to be reared in the Church. Their days have not been free of life's difficulties, but blessings have come through their obedience.

The missionary who handed that pamphlet to a young postal worker nearly four decades ago could not have known what would grow from the small seed he planted. But the harvest has been plentiful—and it may be only beginning. ■



How to Be a Great Member Missionary

Now that missionary work centers in wards and branches, what can members do to be better missionaries? Here are some ideas from Latter-day Saints in British Columbia, Canada.

BY R. VAL JOHNSON
Church Magazines

Sister Lena Ma might be the best missionary in the world. At least that's the assessment of Anthony Middleton, president of the Canada Vancouver Mission. His opinion is a little surprising, considering that Sister Ma isn't one of his full-time missionaries and speaks Mandarin in English-speaking British Columbia. And yet each year at least two people she introduces to the gospel join the Church.

President Middleton recognizes that British Columbia has not been the most fertile ground in the world for converts for quite some time. But things are changing. Because of Sister Ma and other members like her, President Middleton says the number of investigators in that mission requesting baptism and confirmation has increased significantly. With missionary work receiving high-priority attention from their priesthood leaders, the Latter-day Saints of British Columbia are truly becoming

member missionaries. And the lessons they are learning can be used by missionary-minded members anywhere in the world.



Change

The Vancouver mission has struggled for years to increase the number of people who join the Church. Collin Van Horne, president of the Nanaimo British Columbia Stake, explains that in British Columbia “there is an unspoken understanding that religion is not a topic for discussion. In Canada, the phrase is ‘I’m all right, Jack.’” For a long time that culture left missionary work to the full-time missionaries, who spent most of their time tracting. Unfortunately, tracting is not a very productive way to find people interested in the gospel.

And so a couple of years ago, at the encouragement of General Authorities, the mission president and the stake presidents in British Columbia made some changes. Most of these changes involve helping members be better inviters.

Conduct Meetinghouse Tours

One of the changes the stake presidents made was adopting and adapting the successful way missionary work is done in nearby Tacoma, Washington.



Jean Zhao (left) on her baptism day, with her friend Lena Ma. Sister Zhao is one of many people Sister Ma has helped join the Church.

The missionaries there immediately invite interested contacts to the nearest meetinghouse for a tour. In explaining the Church's facilities and programs, the missionaries also teach about the Restoration. The tour finishes in the chapel or near a painting of the First Vision, where the missionaries bear testimony of the Prophet Joseph Smith and invite the guests to join them in prayer.

In British Columbia, meetinghouse tours are now part of a comprehensive missionary effort that encourages members—not just full-time missionaries—to invite their

acquaintances on a tour. Vancouver mission records show that if seven people are invited to a meetinghouse tour, ideally with a member at their side, one will be baptized and confirmed.

“What we are trying to achieve through the course of the tour,” President Middleton says, “is to have a nonmember think, ‘You know, I’d feel very comfortable being a member of this church. It’s got something for me.’”

Many new members in British Columbia remember their first visit to a Latter-day Saint meetinghouse and feeling the Spirit there. Malcolm Coffill of the Port Alberni Ward, Nanaimo British Columbia Stake, joined the Church in August 2005 after being introduced to the gospel by his neighbors, Tom and Marla Housholder. Brother Coffill says that what convinced him to join the Church was “the wonderful feeling I felt the first time I stepped into that beautiful building and the friendly welcome I got.”

Sister Jill Berrett, a full-time missionary in the Vancouver mission, tells of an investigator who toured

the meetinghouse at the invitation of her 18-year-old friend. “While she was on the tour she became so excited she wanted to take the lessons right away. Her friend gave her a Book of Mormon, and another friend invited her to Young Women camp. She felt so loved and so involved that she began referring to the ward as ‘her ward’ even before she was baptized.”

Of course, not everyone who comes to an LDS meetinghouse immediately feels the Spirit. But many come away wanting to know more about the Church.



and strangers about the gospel. “When we meet someone,” Shaina says, “right away, we ask, ‘Do you go to church in the area? We go to The Church of Jesus Christ of Latter-day Saints. Have you heard of it?’”

“We do try to have some fun with it. The other day, Sonny told me to go say hi to a man because he looked like a former member of our branch. When I walked up to him, I discovered that Sonny

was teasing me. The man was a stranger. There was this awkward moment, and then I just said, ‘You look like a friend I once knew. He was a member of my church. Have you ever heard of the Mormon Church?’ It turns out he used to be a member. We got into a discussion about faith, and I invited him to church. And then he said, ‘You know, I just got out of the hospital, and here you are, this angel, inviting me back to church.’ If I hadn’t opened my mouth, I wouldn’t have known he’d been in the hospital and needed to reconnect with the Church.”

“When you turn yourself over to the Lord,” Sonny says, “He’ll put people in your path.” He tells of backing up his motor home one day and ending up in a ditch. He called for a tow truck, and the Spirit prompted him to speak to the driver about the gospel. “I told

him, ‘The Lord put me in this ditch so I could meet you.’ He laughed, and we talked. It turns out his grandmother was a Mormon at one time. He wanted a copy of the Book of Mormon. We try to keep copies nearby, and I was happy to give him one.”



Learn from Successful Member Missionaries

Sister Ma has been inviting people to the Lord’s house for 10 years. More than 20 of those who have come have accepted the gospel. “I’ve never seen Sister Ma at a Church function without a nonmember in tow,” President Middleton says. And she always lets people know what to expect before their first visit.

Case in point: Ruby. Lena Ma met Ruby at the library and struck up a conversation. “I asked Ruby what she usually does on Sunday,” Sister Ma says. “I asked about her son, if there was anything in her church for him. I then explained about our Primary organization and invited her to come and see for herself. She came and then attended some more. She started the missionary lessons yesterday.”

Sonny and Shaina Sala, who recently moved from the Salt Spring Island Branch in British Columbia to the Cardston Eighth Ward in Alberta, have adopted much the same approach as Sister Ma. Sonny and Shaina have talked to hundreds, perhaps thousands, of acquaintances

Like the Orrego family (above), successful member missionaries find what works best for them and then make that part of their daily lives. The Orregos use a family mission plan to keep their attention focused on inviting others to hear about the gospel.

Develop Ward and Family Mission Plans

Sister Ma and the Salas have made missionary work a natural part of meeting people each day. Some of us, however, find the idea of talking to others about the gospel intimidating. We need a little help to get started. That's when a ward or branch mission plan comes in handy.

At a stake presidents' coordinating council soon after President Middleton became mission president, the stake presidents in British Columbia discussed their stake



Marla and Tom Housholder (above) invite the Spirit into their lodge. One who felt the Spirit's influence there, Malcolm Coffill (right), joined the Church.



mission plans and developed some guidelines for ward and branch plans, as *Preach My Gospel* recommends. The assumption is that those who author their own mission plan will be motivated to make the plan work. The stake presidents decided on four principles each ward and branch in their stakes should use to build its plan:

1. The plan should involve every member, not just the ward or branch mission leader.
2. It should have measurable goals.
3. It should invite families to create their own mission plans.
4. It should be simple.

Most wards and branches in British Columbia have now developed their own mission plans. The plans are so simple they can be placed on a small card and attached to a refrigerator. Some wards, like the Victoria Second Ward, have taken the next step. Bishop Frank Hitchmough and the ward mission leader, Michael Mulholland, have met with the families in the ward and helped them develop their own family mission plans. The plans consist of goals and approaches that each family decides work best for them.

Take Charge

Brother Mulholland makes it clear that the key to successful missionary work is not just a workable plan. "It's not so much the plan as who is taking charge," he says. "Having a stake presidency like President Keyes and his counselors committed to missionary work is what makes plans work. They give direction to the bishops, and when the bishops make missionary work a high priority, the work gets done."

President Randy Keyes of the Victoria British Columbia Stake tells how the priesthood leaders in British Columbia were asked by their Area Seventies to consider the priority they placed on missionary work. For many wards and branches, it was somewhat down the list. The priesthood leaders in British Columbia now rank it second only to taking care of the youth.

In wards where member missionary work is successful, bishops emphasize it in priesthood executive committee (PEC), ward council, and priesthood and Relief Society meetings. They delegate assignments and with the ward leadership track the progress of investigators and less-active members.

One of the more successful aspects of many ward mission plans is a member missionary class to which the bishop calls six or eight members at a time. A ward or full-time



missionary teaches the class. The text is *Preach My Gospel*, and topics include the doctrine behind missionary work, self-motivation, and practical approaches. Class members enjoy sharing personal missionary experiences and role-playing.

Ultimately, missionary work rests on the shoulders of the individual member. Every member needs to decide how he or she can best share the gospel—then do it.

Benjamin and Robin Orrego found what works for their family and then made it part of their family missionary effort even before they were asked to create a plan. They invite people to their home for “cottage meetings” at which they have inspiring, though not necessarily LDS, discussions. Games and food are part of the evening. The Orregos also hand out Church movies and literature.

They recognize, however, that being part of an organized, unified missionary effort is more effective than individual effort alone, and so they have made inviting three people to a meetinghouse tour each year part of their family plan. That goal, or a variation of it, is part of ward and family plans throughout British Columbia. The idea began with the president of the Abbotsford British Columbia Stake, Paul Christensen, and spread quickly.

Be Creative, Naturally

President Christensen has asked his stake members to consider some other ideas as well. Each month, the stake presidency suggests a different group of people members could consider for invitations, such as professionals, co-workers, or neighbors. He also wants the full-time missionaries to attend not only PEC and ward council but also auxiliary meetings. He attends missionary district meetings and zone

conferences, where he emphasizes that the missionaries’ role is to teach and the role of the members is to invite. Members support the missionaries and testify when the opportunity arises; occasionally, they may even be able to share gospel principles. But mostly, they invite others to “come and see” (John 1:39, 46).

One of his most creative ideas is to involve members of other faiths in teaching Church members skills they don’t have. “We recently had a single adult conference with a lot of seminars. The typical attitude is: Who do we know in the area who is a plumber? Who is a mechanic? I said, ‘Let’s not have any members teaching the seminars. Go get a plumber in the community. Go find a handyman. Have them come. Give them a chapel tour so they understand who we are.’ We need to be outward looking.”

The Victoria stake has taken that outward look to heart for a number of years. In 1978 Sandra Gill started a community genealogy society that first met in her basement. She still attends the society’s meetings and teaches classes, but most of her time is spent now at the family history center in the stake meetinghouse. With her are 60 other staff members, most of whom are nonmembers. The center is open about 45 hours a week, and some 70 percent of its patrons are not members of the Church.

Like Sister Gill, Tom and Marla Housholder have found creative ways to use their interests and circumstances to share the gospel. Brother and Sister Housholder own a small bed-and-breakfast lodge in Port Alberni. They make sure that the Church magazines are within easy reach in their lobby and that each

DO YOU HAVE A STORY OR APPROACH TO SHARE?

Members in British Columbia, Canada, have developed a variety of ways to invite others to learn about the gospel. If you have a way that has proved successful for you, we’d like to know about it so we can share it with other readers of the *Ensign*. Please e-mail your idea to ensign@ldschurch.org or send it to:

Missionary Ideas, *Ensign*
50 E. North Temple St., Rm. 2420
Salt Lake City, UT 84150-3220, USA

guest room has a Bible and a Book of Mormon. In the three years they've operated the lodge, they've "lost" more than 30 copies of the Book of Mormon and are hoping to lose some more. They also host a music festival and a crèche display at Christmastime. One of the choirs is from the Port Alberni Ward, where Tom Housholder serves as bishop.

Be Where the Spirit Is

President Christensen of the Abbotsford stake is a big believer in the divine power that attends the physical presence of LDS temples. That's one of the reasons he is so excited about the temple announced in June 2006 for Vancouver. "I don't think we're getting a temple because we're particularly righteous," he says. "I think we're getting a temple because we need it to share the gospel. We need the light it brings."

A surprising number of people in British Columbia have joined the Church because of feelings they had on temple grounds. "I'll never forget the feeling I had when I walked through the gates of Temple Square in Salt Lake City," Julie Keyes of the Victoria stake says. "It felt like I was walking from darkness into light." She was impressed by the whole experience—the people she met, the testimony of Joseph Smith, the focus on Jesus Christ. "I thought, 'I've got to find out more about this.'" When she returned home to British Columbia, she called the local LDS meetinghouse and asked to meet with the missionaries.

Sister Keyes, who is now married to the president of the Victoria stake, was at the temple grounds because a member of the Church invited her to come, and she was surprised by the warmth she felt from the members



there. In fact, if one common theme characterizes almost every story converts share in British Columbia, it is this: light, joy, and genuine friendliness emanate from members of the Church. Being with members and feeling the Spirit are what motivate them to learn more.

That seems to be the pattern the members of the Church in British Columbia are finding most successful. They're learning that it's not they who convert people; it's the Lord. They just need to live the gospel, love people, and invite them to be anywhere—the meetinghouse, Church activities, members' homes, temple grounds—where the Spirit is. The most experienced member missionaries don't worry if people reject their invitations. These members just keep inviting. The missionaries keep teaching. And the Lord keeps blessing His children with testimonies borne of His Spirit. ■

When the bishops make missionary work a high priority, the work gets done," says Victoria Second Ward mission leader Michael Mulholland (above), with recent converts Erma McArthur (left) and Beth Landry.



OBEYING THE WHISPERINGS OF THE HOLY GHOST



We do not know the future, but our Father in Heaven does, and He will lead and guide us if we will let Him.

BY ELDER RONALD T. HALVERSON

Served as a member of the Seventy from 1998 to 2006

I remember driving on a major freeway once with many concerns on my mind, ready to arrive at my destination. As I exited the freeway, I came to a stoplight and signaled to turn left onto another highway. Still anxious and deep in thought, I was focused only on the light and my turn to proceed. But when the light turned green, I had a strong impression not to move forward. Heeding the prompting, I looked left and saw a large semitruck and trailer barreling full speed through the intersection.

As the reality of the situation sank in, I realized that had I not obeyed, I could have been in a major accident, possibly severely injured or killed. A deep feeling of gratitude for the loving protection of my Father in Heaven came over me. I am grateful for having heeded that prompting.

Many times I have experienced that “still small voice, which whispereth through and pierceth all things” (D&C 85:6). Following

promptings has helped me to avoid disaster and temptation, guided me in directions and paths that I should go, and on many occasions, provided me with words and thoughts.

Mormon said, “And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will” (Words of Mormon 1:7).

Many of us get so involved in our day-to-day tasks and worldly pursuits that we do not notice the many small miracles that constantly occur around us. This is one reason we may lose contact with the Holy Spirit and lose awareness of His promptings.

Do What Is Required

When I am not feeling as spiritual or as close to the Lord as I desire, it is usually because I haven’t done the things necessary to receive the promptings and whisperings of the Spirit. The Lord gives us counsel when He says, “And now I give unto you a commandment to be



When the light turned green, I had a strong impression not to move forward. Heeding the prompting, I looked and saw a large semitruck and trailer barreling full speed through the intersection.

aware concerning yourselves, to give diligent heed to the words of eternal life" (D&C 84:43). This is not just a suggestion. The Lord knows that unless we keep the commandments and pray daily and read the scriptures, the world and its influences can pull us away from the strait and narrow path and dull our senses to the whisperings of the Spirit.

I have also learned that I must be spiritually in tune in order to recognize and be obedient to promptings when they come. I imagine that the Apostle Paul experienced this when he was preparing to go to Jerusalem. His friends and associates encouraged him not to go, explaining all of the



HELPS FOR HOME EVENING

1. Share the first two paragraphs of Elder Halverson's story. Discuss what the term "strong impression" means and tell the rest of the story. Have family members look up "Holy Ghost" in the Topical Guide. What other words are used to describe the Holy Ghost? Discuss ways to recognize the whisperings of the Spirit. Testify of the power of the promptings of the Holy Ghost.

2. Consider turning on several sources of noise, including one recording of soft music. Ask family members to identify the various noises around them. Turn off all but the soft music. Compare the soft music to the whisperings of the Holy Ghost. Using the section "Let the Lord Be Your Guide," discuss things you can do in your home to make it easier to listen to the Spirit.

dangers. Yet I admire Paul for saying, "I go bound in the spirit unto Jerusalem" (Acts 20:22).

Paul demonstrated a willingness to follow the Spirit regardless of what others said. We too can spiritually prepare ourselves to receive and then respond to promptings of the Spirit in every situation.

Let the Lord Be Your Guide

We do not know the future, but our Father in Heaven does, and He will lead and guide us if we let Him. When we are in tune with the Spirit, we will see many small miracles happen in our lives. I have found that having the ability to see and recognize these small miracles is based upon my spiritual worthiness, my willingness to be obedient, and my desire to not allow myself to become complacent and caught up in worldly and personal pursuits.

We all face many trials, struggles, and temptations regardless of what stage of life we are in. But we have been counseled to put our trust in the Spirit, which "leadeth to do good—yea, to do justly, to walk humbly, to judge righteously" (D&C 11:12).

When we keep the commandments, He will tell us in our minds and hearts what we should do so that we can know the direction we need to go in our lives (see D&C 8:2). By the power of the Holy Ghost, we "may know the truth of all things" (Moroni 10:5).

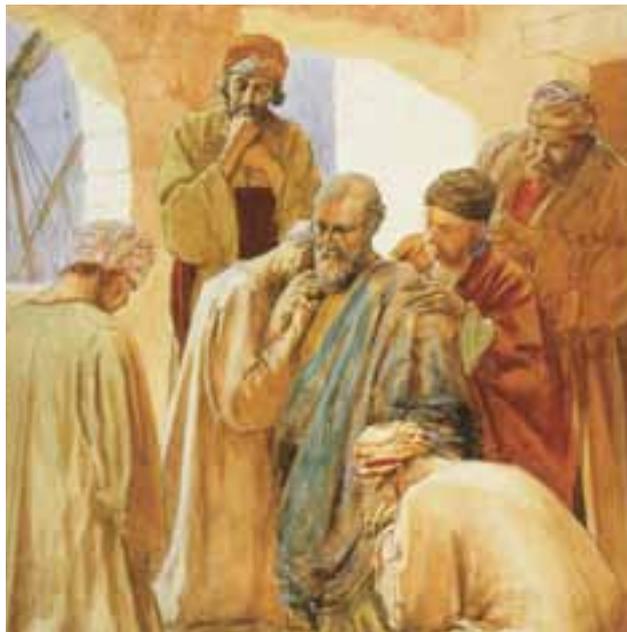
and you will know and understand this spirit and power." President Woodruff then added, "This is the key, the foundation stone of all revelation."¹

The blessings, insights, and protection we receive when we are obedient are beyond our comprehension. My near collision with a semitruck could have caused me serious injury or physical death, but the Spirit protected me. Similarly, the Spirit can help us avoid temptation and ultimately spiritual death if we listen and respond.

When we learn to be obedient and sensitive to the whisperings of the Spirit, we will recognize the fruits of the Spirit that Paul described: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22–23). As we see how the Lord guides and directs our lives, we will find deep joy. ■

NOTE

1. *The Discourses of Wilford Woodruff*, sel. G. Homer Durham (1990), 46.



Like Paul, we too can spiritually prepare ourselves to receive and then respond to promptings of the Spirit in every situation.

Become an Instrument in the Hands of God by Preparing for and Participating in Temple Worship



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.

How Can Preparing for Temple Worship Help Me Be an Instrument in the Hands of God?

D&C 95:8: “I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high.”

Elder Russell M. Nelson of the Quorum of the Twelve Apostles: “Divine covenants help us to filter out of our minds impurities that could harm us. When we choose to deny ourselves of all ungodliness, we lose nothing of value and gain the glory of eternal life. Covenants do not hold us down; they elevate us beyond the limits of our own power and perspective. . . . Ordinances of the temple relate to *personal* progress and to the redemption of departed *ancestors* as well. . . . Service in their behalf provides repeated opportunities for temple worship. . . . In this world smitten with spiritual decay, can individuals

prepared for temple blessings make a difference? Yes! Those Saints are ‘the covenant people of the Lord, . . . armed with righteousness and with the power of God in great glory’ [1 Nephi 14:14]. Their example can lift the lives of all humankind” (“Personal Preparation for Temple Blessings,” *Liabona*, July 2001, 38–39; *Ensign*, May 2001, 34).

How Can Participating in Temple Worship Help Me Be an Instrument in the Hands of God?

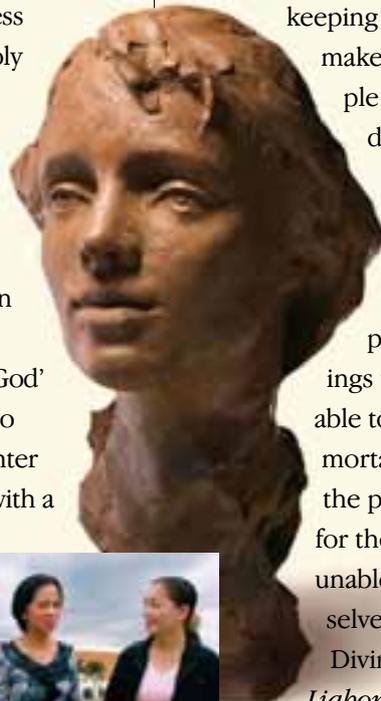
Elaine S. Dalton, first counselor in the Young Women general presidency: “Personal worthiness is essential to enter His holy temples and to ultimately become heirs to ‘all [the] Father hath’ [D&C 84:38]. The Lord has said, ‘Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God’ [D&C 121:45]. When we do this, we can confidently enter the holy temples of God with a

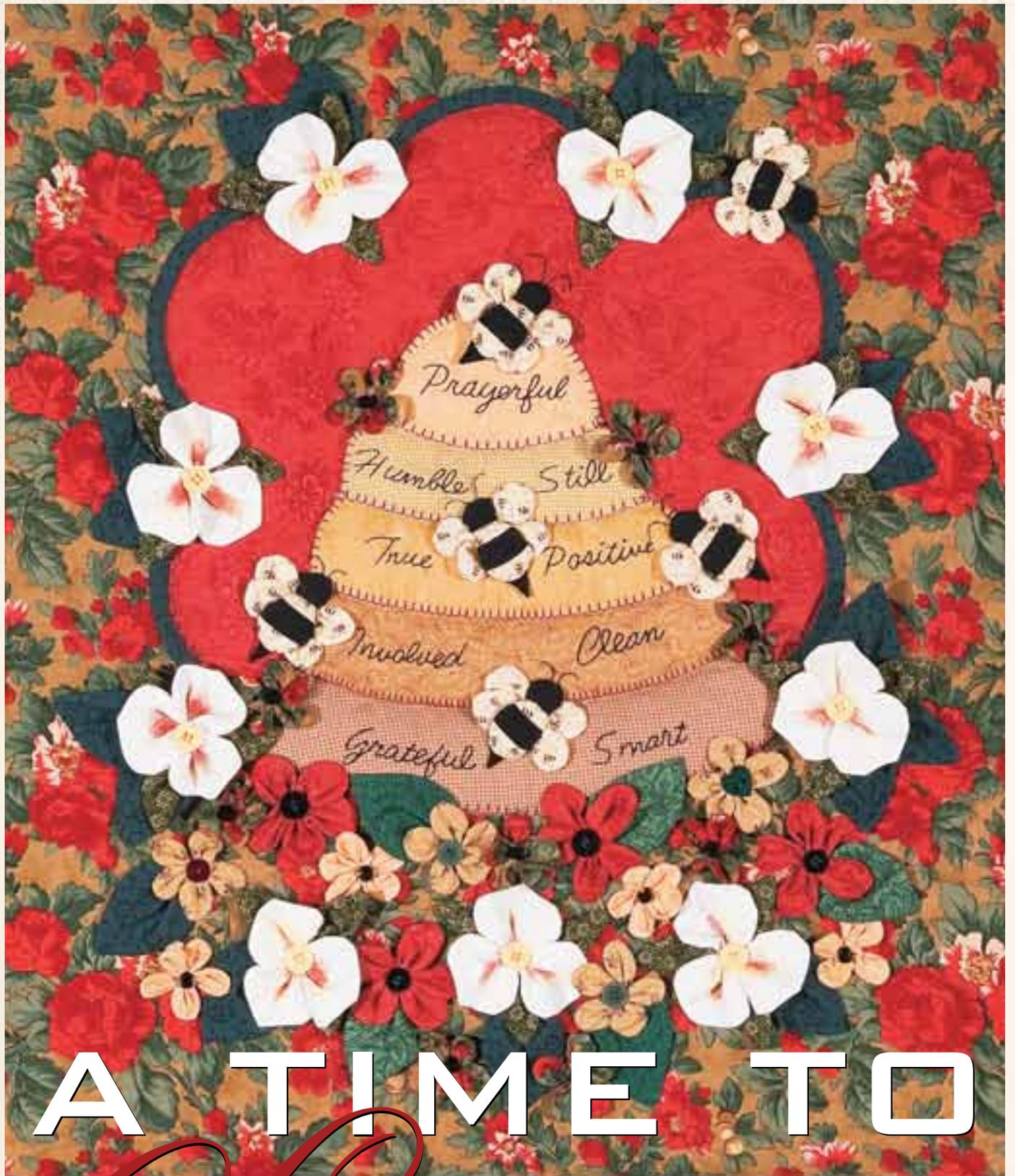
knowledge that we are worthy to go where the Lord Himself goes. When we are worthy, we can not only *enter* the temple, the temple can *enter* us. The Lord’s promises of salvation and happiness become *ours*—and our earthly mission becomes *His*” (“Look toward Eternity!” *Liabona* and *Ensign*, Nov. 2006, 32).

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:

“Receiving our own endowment in a temple and returning frequently to perform sacred ordinances for our kindred dead increases our faith, strengthens our hope, and deepens our charity. We receive our own endowment with faith and hope that we will understand the Lord’s plan for His children, will recognize the divine potential within each of us as children of our Heavenly Father, and will be faithful to the end in

keeping the covenants we make. Performing temple ordinances for the dead is a manifestation of charity, offering essential blessings to those who have preceded us, blessings that were not available to them during their mortal lives. We have the privilege of doing for them what they are unable to do for themselves” (“Cultivating Divine Attributes,” *Liabona*, Jan. 1999, 31; *Ensign*, Nov. 1998, 27). ■



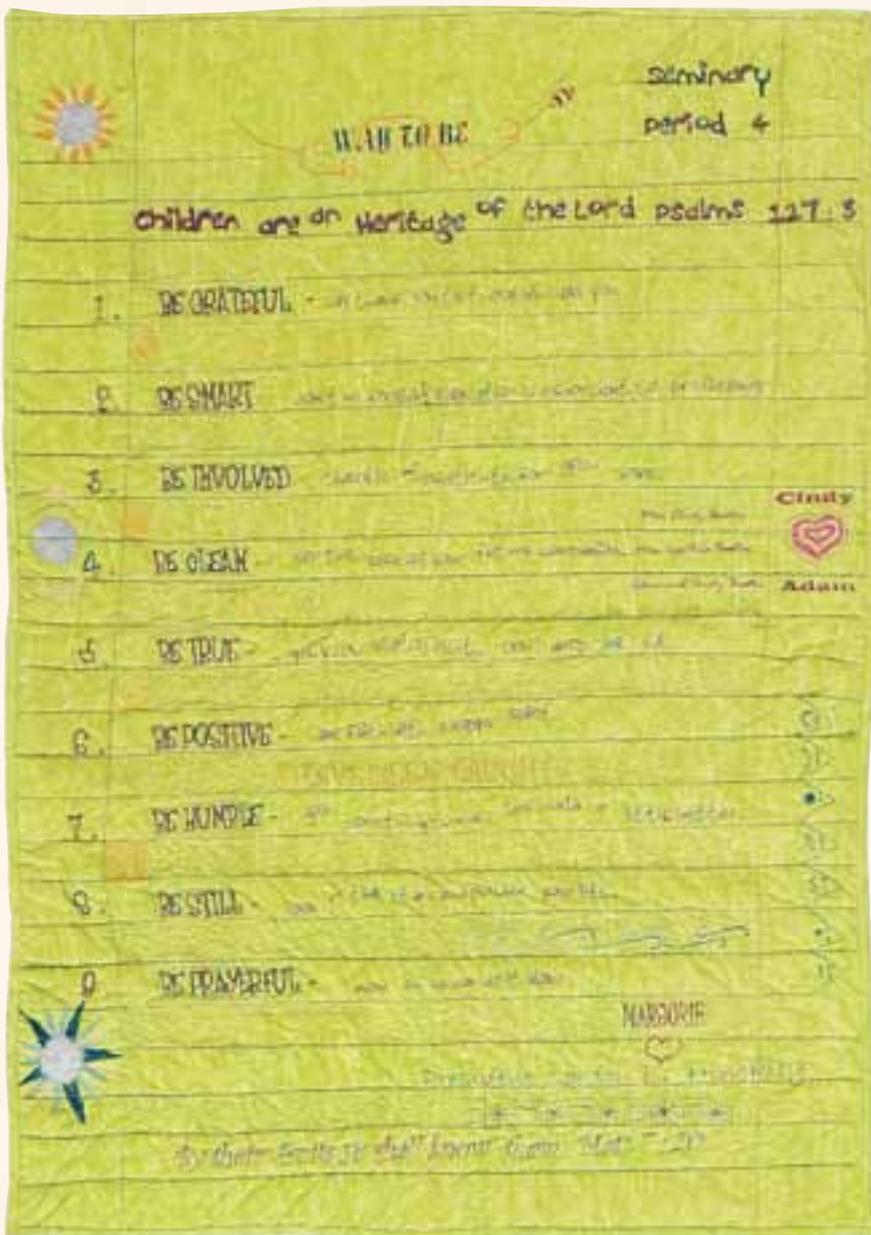


A TIME TO

Sew

Latter-day Saint artists use needle and thread to create artwork that bears testimony of the doctrines of the gospel.

Ecclesiastes 3:7



Left: Bee-come, by Ruth Jensen, Arizona, sewn fabric picture

"My artwork was created for the purpose of drawing children of any age to the message of our dear prophet." President Gordon B. Hinckley has taught us to be prayerful, be humble, be still, be true, be positive, be involved, be clean, be grateful, and be smart.

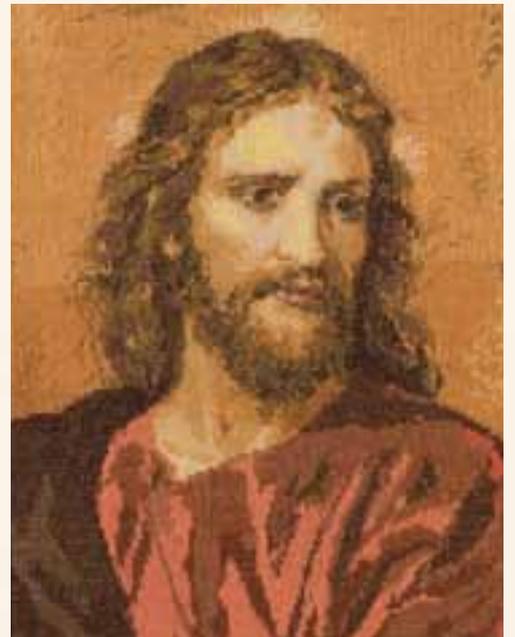
Above: Seminary Notes, by Jan Tolman, Michigan, embroidered cloth textile

This fabric art depicts a girl's notes from a seminary class with her added doodles. Her notes, such as "I HAVE BEEN TAUGHT," "look at the stars and ponder your life," reveal her growing testimony. Her doodles, such as the name of President Gordon B. Hinckley's wife, "MARJORIE," above the name of President Hinckley, reveal her love for the prophet and his wife.

Right: Come, Come, Ye Saints, by Yvette S. Ungricht, Utah, needlework fabric image, Merit Award

"I am attracted to stitchery samplers as a traditional art form combining words and pictures." Here the artist has combined the words from three verses of the hymn "Come, Come, Ye Saints" with pioneer scenes.





Top left: *The Faithful Gardener*, by Emma Allebes, Utah, sewn fabric quilt

The artist designed this quilt to honor her husband, Ted, for following President Spencer W. Kimball's direction at the April 1976 general conference to plant a garden.

Far left: *I Am a Child of God*, by Eileen Whitaker Hancey, Utah, needlework

"As women of the Church in these turbulent last days, we are abundantly blessed to be taught, literally from our infancy through our youth and on into adulthood, who we are and what our loving Heavenly Father expects of us."

Left: *Jesus Christ*, by Narda Orieta Cardenas de Castel, Bolivia, after Heinrich Hoffman, cross-stitch textile picture

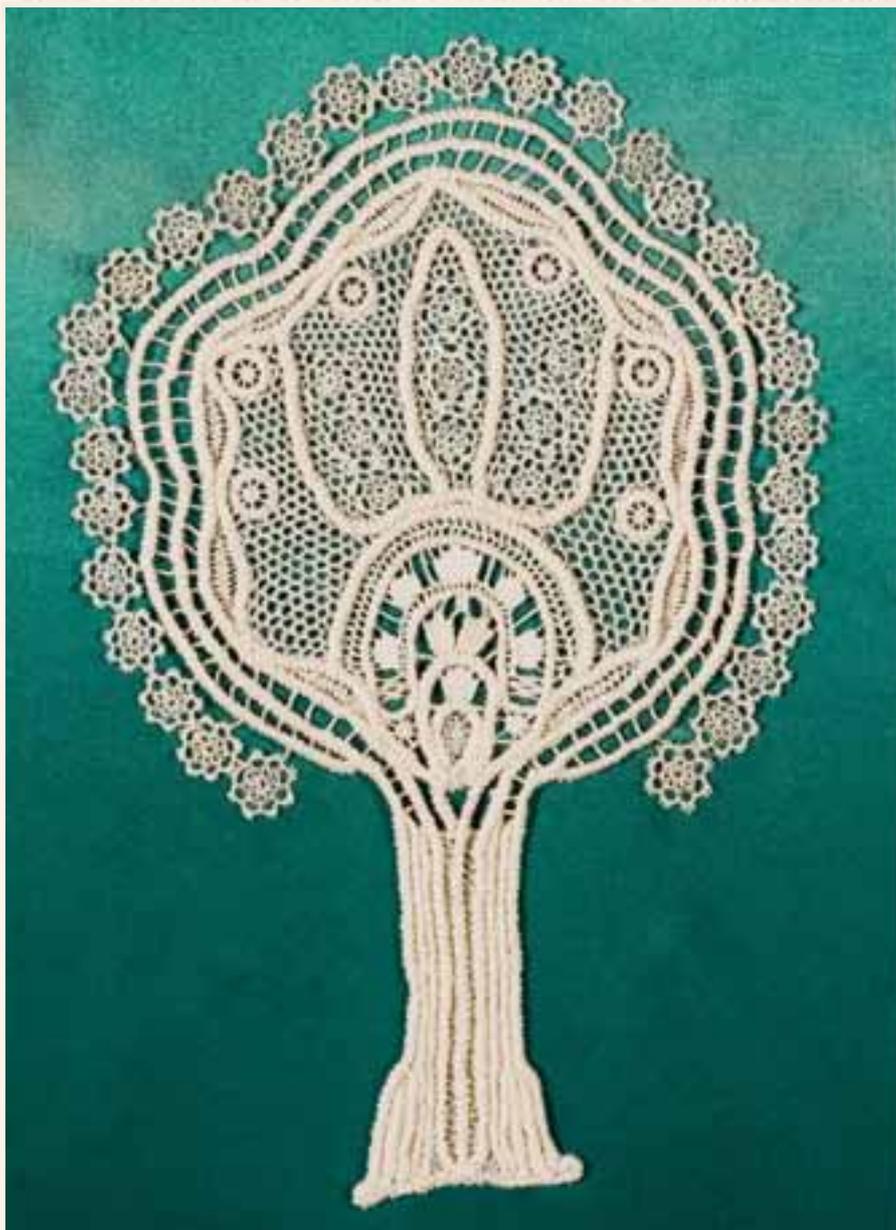
Here the artist has created a cross-stitch based on the familiar Heinrich Hoffman painting Christ and the Rich Young Ruler (see Mark 10:21–22).

Top right: *The Tree of Life*, by Melva Hindoian Emrazian, Syria, tatted lace picture, Merit Award

This piece is a tribute to the artist's grandfather Moses Hindoian, one of the first Armenians to join the Church. He was "a humble man of vision and purpose, to whom I owe my faith."

Bottom right: *Bedfordshire Lace Collar*, by Elizabeth Peterson, Utah, bobbin lace fabric collar

Out of a desire to carry on the tradition of lace making begun by her ancestors from England and Switzerland, the artist creates a lace collar in commemoration of each son serving a mission. She also taught her daughter to make lace. This is the third collar the artist has made. It took 1,000 hours to complete.



TWO GUIDING



“Love the Lord” and “love thy neighbor”—these guiding lights will shine ever in the darkness and provide guidance during the storms of life.

BY ELDER JOSEPH B. WIRTHLIN

Of the Quorum of the Twelve Apostles

In the past century mankind has taken many great journeys. We have mapped the human genome, made amazing advances in medicine, and reached into the heavens and pulled back answers to riddles that have puzzled mankind for centuries.

We are ever on the threshold of new journeys and new discoveries. Can you imagine the excitement of the Wright brothers on the morning of that first flight? The anticipation of Jonas Salk as he analyzed the data that demonstrated a way to prevent polio?

Today I look at the youth of our Church and see nearly limitless anticipation. They stand at the very threshold of life! Who is to say what their lives will hold, what discoveries they will make, what remarkable events they will witness?

Lately I have been thinking of a man who lived long ago—a man who also stood on the threshold of his own great adventure. This man lived in an ancient time—during the confounding of languages at Babel. We know him by the unusual name of the brother of Jared.

This righteous man obeyed the command of the Lord and built eight barges for the purpose of crossing a vast ocean. You will remember that the barges were watertight. They would not so much sail above the ocean as through it, “as a whale

in the midst of the sea” (Ether 2:24).

But as the boats were sealed from water, so too were they sealed from air and light. The Lord instructed the brother of Jared how to provide air for them, but as for light, he merely asked, “What will ye that I should prepare for you?” (Ether 2:25).

The brother of Jared thought about the problem and then went to work. He prepared 16 stones—2 for each of the vessels—white and clear and transparent as glass, and he carried them up to the top of a mountain and asked the Lord to touch the stones and make them shine.

The Lord touched the stones, and they produced light! Throughout the voyage to the promised land, the stones gave “light unto men, women, and children, that they might not cross the great waters in darkness” (Ether 6:3).

Like the brother of Jared, you stand at the threshold of your own exciting journey; you stand at the shores of an ocean you are about to cross. And perhaps you are wondering as did he, “How will I ever get across?”

It’s only natural to feel apprehensive about the voyage you are about to undertake. You probably know that there will be tempests along the way. Furious winds may crack and blow. Mountainous waves may crash against you. Monsters of the sea may try to destroy you. Sometimes it may seem as though you are surrounded by darkness without even a glimmer of light.

LIGHTS

Just as the brother of Jared was provided light for his journey by placing two stones in each barge, two beacons of light will provide direction during your journey.



The first light, then, that I would urge you to carry with you during your journey through life is love of the Lord.

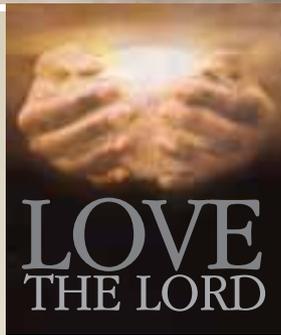
Just as the brother of Jared was provided light for his journey by placing two stones in each barge, I offer you words of counsel about two beacons of light that will provide direction during your journey.

The Two Great Commandments

The scriptures tell us that after Jesus had silenced the Sadducees, the Pharisees decided to try their hand with a question they were sure would be impossible for Him to answer: “Master,” they asked, “which is the great commandment in the law?” (Matthew 22:36).

Expecting that it would be impossible for this young man from Galilee to answer the question, the Pharisees were disappointed, for the Messiah turned and answered their question directly: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” He said. “This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:37–40).

With a few short sentences, the Savior had silenced the Pharisees and provided



mankind with two great guiding commandments—commandments that belong at the center of and provide the foundation for all we think, feel, and do.

“Love the Lord” and “love thy neighbor”—these are the two guiding lights I wish to impress upon your hearts. These lights will shine ever in the darkness and provide guidance during the storms of life.

The First Light

When we love our Heavenly Father with all our heart, might, mind, and strength, we follow Him joyfully. When we love our Heavenly Father, we leave behind the begrudging “have to” attitude and embrace the enthusiastic “can’t wait to” attitude. In thanksgiving, we joyfully walk the path of the Lord—the path of discipleship—that leads to Him.

Why must we love the Lord? Because as we do so, we become refined, pure, and holy. When we love the Lord, the benefits of the Atonement can wash away our earthly stain. Though our sins be as scarlet, they can become white as snow (see Isaiah 1:18), and we can become new creatures, filled with new life, new thoughts, and a renewed desire to do good continually.

When we love the Lord, we hunger and thirst for knowledge of Him. When we love the Lord, we cherish the scriptures. We hold the truths therein precious, as gems of great worth. In our day we eagerly wait upon the words of our prophet, President Gordon B. Hinckley. General conference becomes a time of feasting and rejoicing, a time of gratitude for the great blessing we have that in our day God once again speaks to man.

It is easy to say we love the Lord, but true devotion means more than mouthing syllables. “If ye love me, keep my commandments” (John 14:15), the Savior taught His disciples, and so He urges us today.

As members of the Church keep the commandments, they will feel the influence and guidance of the Spirit in

When we love our Heavenly Father, we leave behind the begrudging “have to” attitude and embrace the enthusiastic “can’t wait to” attitude. In thanksgiving, we joyfully walk the path of the Lord—the path of discipleship—that leads to Him.

their lives. Gradually, through a process of spiritual refinement, they will become sanctified and filled with the gift of the Holy Ghost. Their prayers will become more effectual, their faith more certain.

“Draw near unto me and I will draw near unto you,” the Lord has spoken in these latter days. “Seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you” (D&C 88:63).

The first light, then, that I would urge you to carry with you during your journey through life is *love of the Lord*.

The Second Light

The second light I urge you to take with you is *love for your fellow man*. Loving our neighbor is not just a good idea; it is the identifying characteristic of what has distin-

guished the followers of Christ in every age since the beginning of time. “By this shall all men know that ye are my disciples,” the Savior taught, “if ye have love one to another” (John 13:35).

Look at every Zion society from ancient times to present, and you find at its center love for others.

The great Book of Mormon prophet King Benjamin counseled that caring for others is linked to the power of the Atonement. “For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God,” he taught his people, “I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants” (Mosiah 4:26).

The scriptures caution us that even our power of prayer is dependent upon our compassion for others, for, “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 . . . behold, your prayer

is vain, and availeth you nothing” (Alma 34:28).

Disciples of the living Christ have always known that as we bear one another’s burdens, we “fulfil the law of Christ” (Galatians 6:2).

The irony of this is that, although we may make a difference in the lives of those we help, we who give charitable service are often the ones who benefit the most. When we sacrifice our time, talents, and resources for the sake of others, we refine our character and thereby become more fit for the kingdom. The Savior said the poor would always be with us (see John 12:8). And it is a good thing too because we cannot become exalted without them. We need the poor as much as the poor need us.

As we open our hearts to those in need—whether they be poor or discouraged or grieved or in distress—and as we give of ourselves to lift their burdens, our problems seem a little smaller. We grow in spirit. We grow in peace. We grow in joy.

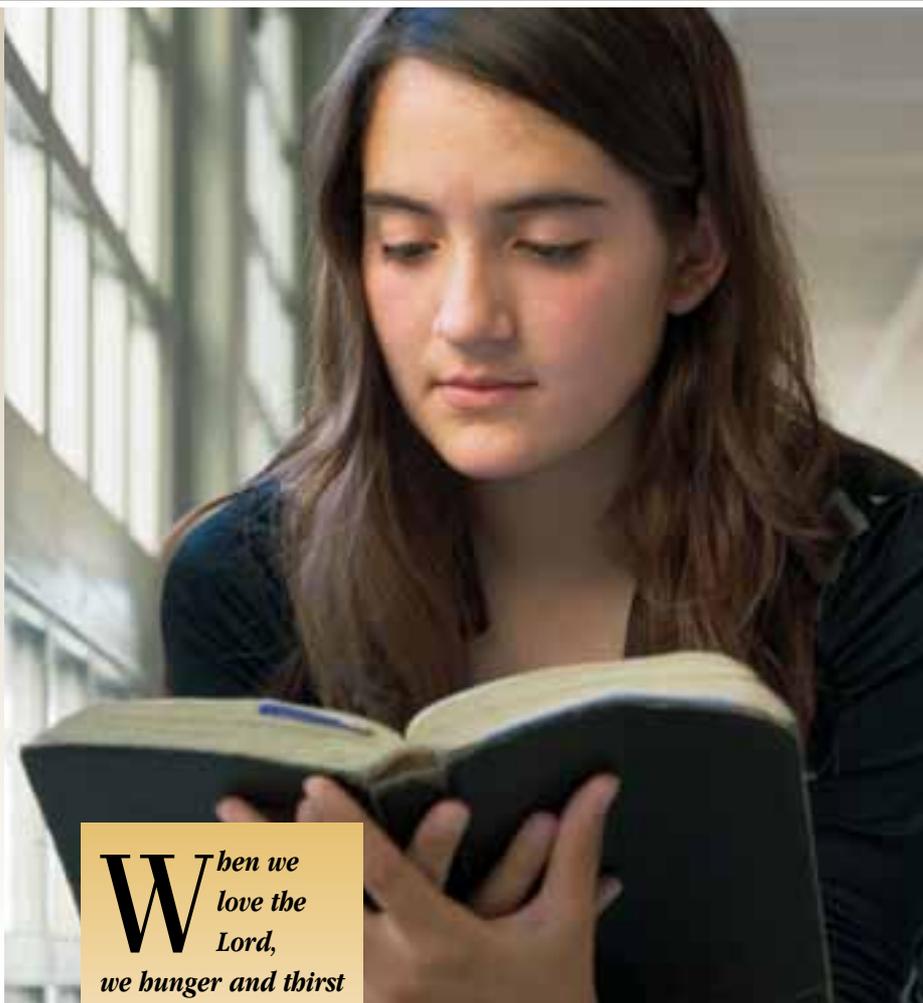
As we “lift up the hands which hang down” (D&C 81:5), the light within us grows a little brighter and illuminates the way before us.

The Prophet Joseph Smith taught that a member of the Church “is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them.”¹

In our day President Gordon B. Hinckley has said, “Where there is stark hunger, regardless of the cause, I will not let political considerations dull my sense of mercy or thwart my responsibility to the sons and daughters of God, wherever they may be or whatever their circumstances.”²

We manifest our love for others by our kindness. Like the people in Alma’s day, we too are desirous to “bear one

PHOTOGRAPH BY CRAIG DIMOND



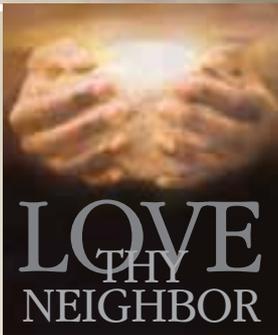
When we love the Lord, we hunger and thirst for knowledge of Him. When we love the Lord, we cherish the scriptures.

another’s burdens, that they may be light” and “mourn with those that mourn” and “comfort those that stand in need of comfort” (Mosiah 18:8–9).

We also manifest our love for others by standing “as witnesses of God at all times and in all things, and in all places” (Mosiah 18:9).

The great missionary work of the Church is a testimony to our love of our fellow man. The gospel of Jesus Christ restored to the earth in these latter days is the great hope for individuals, families, communities, and the world itself. We say to our friends: “Come unto Christ. Enter the purifying waters of baptism. Receive the Holy Ghost. And your lives will be transformed in the light and life of the Spirit.”

Because of love of our fellow man, we enter holy temples to perform vicarious ordinances for those who have departed from this mortality without the blessings of the everlasting gospel. This act of compassion is selfless. It is an act of love for those who wait upon us, praying continually for our assistance.



Love is the great commandment. “Love your enemies,” the Savior proclaimed. “Do good to them which hate you” (Luke 6:27).

Imagine for a moment how lives would be transformed if everyone in the world had as a central motivation love and compassion for all of God’s children. What do you suppose families, wards, communities, and nations would be like if their central focus were less upon themselves and more on what they could do to serve others?

To Build a House in Ecuador

The *Church News* published a story about a small ward in Ecuador that did just that. For three decades the Church had thrived in the small town of Otavalo, and many had entered the waters of baptism. However, not everyone in the village shared warm feelings toward the Church. One man in particular hated the Church and everything about it. He spoke out in opposition whenever members of the Church wanted to build a new meetinghouse.

In the summer of 2000, an earthquake struck the Otavalo area, destroying the man’s house. He asked for assistance from the city and from local churches, but few people and organizations had the resources to help. As a result, he did something he thought he would never do—call upon the Church for help.

“My house fell down,” he told Rafael Campo, high priests group leader of the ward where the man lived, “and I don’t have the money to fix it. I know we haven’t seen eye to eye in the past and that I have no right to ask anything of you, but the fact remains, I have no house for my family and I wondered if . . . your Church could help?”

Brother Campo, one of the first to be baptized in the area, had been a member of the Church for 30 years. He knew that the man had been vindictive toward the Church, but as he thought about his plea, the words of the Savior struck him with great power: “Whosoever shall smite thee on thy right cheek, turn to him the other also” (Matthew 5:39).

T*he second light I urge you to take with you is love for your fellow man. Loving our neighbor is the identifying characteristic of what has distinguished the followers of Christ in every age since the beginning of time.*

Brother Campo told himself, “We have been teaching this for 30 years. Perhaps it is time to practice what we have been taught.”

He explained the situation to the bishop. The following Sunday during a combined meeting of elders and high priests, the bishop said: “We all know this man. We all know what has happened in the past. But the man does not have a home and he has come to us seeking help.”

The bishop then passed around a list, asking those who wished to help what they could donate toward the project. Of the 23 priesthood holders who attended the meeting that day, all signed the list, offering to bring nails, framing wood,

cement blocks, and sand. Those who had nothing to donate offered their labor.

The following day, the quorum assembled at 7:00 a.m. and “built a modest but sturdy home for a man who only a few days before had been their greatest enemy.”³

The Essence of Light

Brothers and sisters, if only we could develop that same spirit of compassion, our lives would be filled with great meaning and abundant joy.

We live in an age of industry. Our lives are filled to capacity with a list of tasks we need to accomplish. If you are like many, you place on your list things such as praying, reading the scriptures, visiting the sick, and helping those in need.

These two lights I have spoken of—loving the Lord and loving our neighbor—are not merely things we should include on our list. They are the very essence of the list.

“On these two commandments hang all the law and the prophets” (Matthew 22:40). How much more meaningful would our lives be if our thoughts, hearts, and actions were guided by these two great lights? How much more vibrant and filled with love would our families, quorums, Relief Societies, wards, and stakes be if we kept



As we “lift up the hands which hang down,” the light within us grows a little brighter and illuminates the way before us.



Jesus the Christ lives today. He has told us, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

these two great lights ever at the forefront of our agendas, our discussions, our plans, and our lives?

Standing at the Threshold

My dear brothers and sisters, you stand at the threshold of an amazing and wonderful journey. As one who has gone before you, I offer these words of counsel—these two sources of light that will guide you throughout your life’s journey: love the Lord with all your heart, might, mind, and strength. Love your neighbor as yourself. This is the essence of who we are as disciples of Jesus Christ.

As a special witness of our Lord and Savior, I testify with all the love in my heart that the gospel of Jesus Christ is restored to earth. I testify that a young boy retired to a grove of trees and sought the answers to the questions of his heart. God the Father and Jesus Christ appeared to Joseph Smith, and so began the great work of Restoration that unveiled the gospel in all its fulness.

Jesus the Christ lives. He loved us so much that He paid the ultimate price to save us from our sins.

Jesus the Christ lives today. He is not aloof or uninterested in our lives. He has told us, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Revelation 3:20).

The heavens are not closed. The master of ocean, earth, and skies speaks to prophets and apostles today. All who approach Him with humility and real intent, seeking to know of Him surely shall find Him.

It is my testimony to you today that as we make our lives living monuments that proclaim our love for God and for our fellow man, we walk in the path that leads to life eternal. ■

Adapted from a fireside address given at Brigham Young University on February 1, 2004.

NOTES

1. *Times and Seasons*, Nov. 15, 1841, 732.
2. “The Victory over Death,” *Ensign*, May 1985, 54.
3. See Neil Newell, “To Build a House in Ecuador,” *Church News*, Jan. 20, 2001, 11.

Our Temple Marriage Was Worth Any Price

By Geovanny Medina

It wasn't until after my first business venture broke down and my second one burned to the ground that I wondered if I would be able to take my fiancée, Beny, to the temple. We had heard that getting there would be a trial of faith, but when we made temple marriage our goal, we had no idea how thoroughly our faith would be tested.

Beny and I met in our native Panama after serving missions. At the time, couples in Panama who wanted to start their married lives in the temple were married civilly just before traveling to the nearest temple, the Guatemala City Guatemala Temple. It would be an expensive and difficult trip, but being sealed was a blessing we did not want to live without.

The day after I proposed, I lost my job. Undaunted, I decided to earn money by giving bus tours. My bus broke down the first night. Concerned but determined, I next decided to sell T-shirts. The morning I went to pick up the shirts from the manufacturer, I found that the building had burned to the ground the night before. It seemed that my hopes had gone up in smoke too.

It was only a few months before the next scheduled temple trip, yet to this point, every effort I had made to raise money

had ended in abrupt failure. I left the smoldering rubble and went to find Beny.

"I have nothing," I told her. "Maybe you shouldn't marry me."

"If I were marrying for money, I'd be married already," she said. "But I'm not marrying for money. I'm marrying you because I love you."

That was a turning point. We felt that we had passed an important test. As we pushed ahead with faith, doors began opening. I found work making

We kept walking, sleeping in roadside shelters, until we reached the Nicaraguan border. From there we managed to take a taxi to the capital city.



furniture, though the pay wasn't enough to meet our needs. Then a kind bishop offered to help us with our bus fare. As exciting as his offer was, it didn't feel right. We were intent on being self-sufficient. But seeing that he truly desired to help, we asked him if he could give Beny a job instead. He did.

After earning enough money to travel to the temple, we married civilly and were at last on our way to Guatemala with 10 other Church members. But our test wasn't over yet.

Widespread transportation strikes stopped us at the border of Costa Rica. After waiting at the border for two days, our driver decided to turn back. But Beny and I, along with two brothers and one other couple, decided not to give up. After watching our bus turn around and leave us, we walked into Costa Rica. We kept walking, sleeping in roadside shelters, until we reached the Nicaraguan border. From there we managed to take a taxi to the capital city, where we purchased a bus ticket to the Honduran border. Two days—and two more buses—later we finally arrived at the temple. We were happy, but we were dirty and tired, and we had spent far more than we had planned.

After cleaning up, Beny and I realized that we were missing our living-ordinance recommends! What made matters worse, our bishop in Panama was scheduled to leave that same day on a business trip. We were broken-hearted. Had we passed through all

of our trials for nothing? We ironed Beny's wedding dress and trusted that if the Lord had helped us get that far, He would see us through to the end.

Though we expected our bishop to be gone, we decided to call him anyway. To our surprise, he had not taken his business trip after all. He said he felt that he should stay home instead. We were thrilled! He promised to fax the needed paperwork as soon as he could get to a fax machine.

We waited and waited, all the while praying in the temple's marriage waiting room. It was Saturday, and in two hours the temple would close until Monday. What could be taking so long? At last the fax arrived, with an apology from the bishop: the power had gone out just as he was preparing to send the fax.

Finally, after all our trials and delays, we were sealed eternally as husband and wife. Our joy—worth the working, the waiting, and the worrying—was full!

Not everyone getting married in the temple will face such challenges, but for Beny and me (and the others who went to the temple with us), these experiences were a refining process. Three of the four brethren who made it to the temple on that

trip were later called as bishops. Two are currently serving as counselors in stake presidencies. We've all been so blessed. It was one of the greatest experiences of my life.

If our goal to marry in the temple had been only for worldly love, we wouldn't have made it. But because we believed in the sealing power of the priesthood restored in our day, we didn't give up, knowing that our temple marriage—for time and all eternity—was worth whatever sacrifice we had to make. ■



My Last Chance

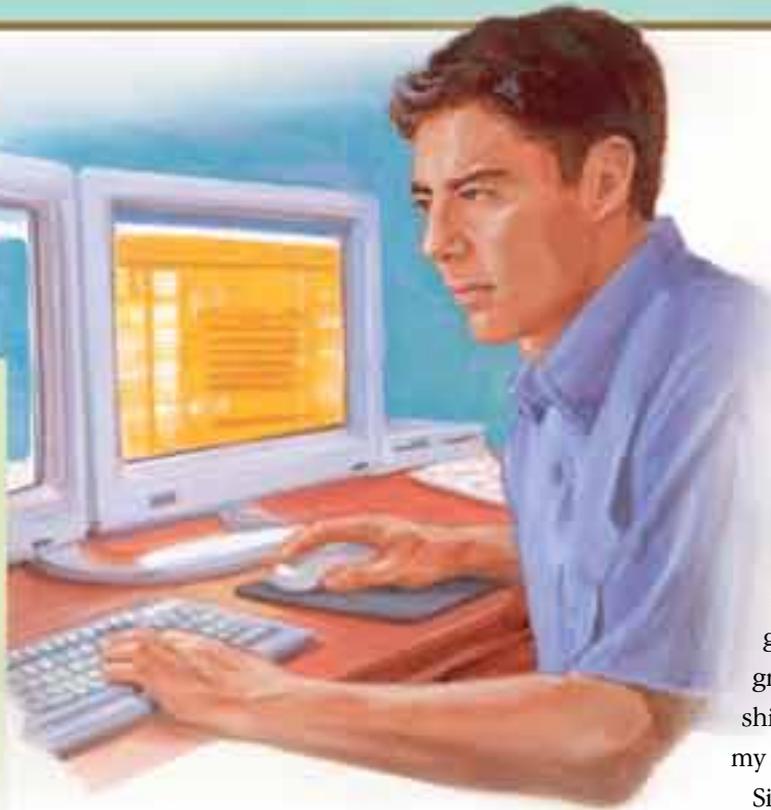
By Luis Mella

At age 18 I decided to leave the Church. For a time, leaving my Savior's side did not seem to have any repercussions in my

life. In my home country of Chile I was able to live comfortably on my salary. I felt I would always be able to finance my worldly lifestyle and could continue to ignore the promises I had made at the age of 14 in the waters of baptism.

I pursued this course for a few years, but then things stopped working out for me. Everything seemed to grow dark around me. I lost my job and had difficulty finding work. I had to do whatever kind of work I could

I feared that I would fail and once again fall short in Heavenly Father's eyes, but I overcame these thoughts and registered for a major in computer programming.



just to survive. This should have made me wake up and find the path once again, but it didn't.

Not long after this, my father passed away in 1998. Because I was the eldest son, a large part of the responsibility for taking care of my mother and younger brother fell on my shoulders. I bid farewell to my carefree lifestyle and came to realize that sometimes the Lord allows things to happen that we don't understand until we see the end result.

I believe He allowed me to be drained economically to show me that the only way out was to pay tithing, which I did after returning to church and renewing my covenants. In this manner He patiently and lovingly brought me back to the fold.

During general conference in 2001, President Gordon B. Hinckley

introduced the Perpetual Education Fund. I needed the opportunities that such a program offered so I could lift myself economically, but I wondered whether I could meet the program's requirements.

During sacrament meeting a few months later, our stake president spoke about the program. To my great surprise, I learned that I might qualify after all. I thought to myself, "This is my last chance. I can't pass it up."

I then began to consider the responsibilities the program would require of me, and I feared that I would fail and once again fall short in Heavenly Father's eyes. But I overcame these thoughts, and gathering information from the local institute director, I applied. Considering my past, I had little hope that I would be accepted. I felt that I did not deserve such a blessing even though I had repented and returned to church.

When I received a positive response from Church headquarters, my family and I rejoiced. The amount granted was not enough for the entire academic year, but I went ahead and registered for a major in computer programming. I received high grades and earned a scholarship that paid for the rest of my schooling.

Since then I have done everything in my power to show my gratitude. I work hard, I study hard, and I fulfill my responsibilities in the Church. I attend institute classes to try to make up for the years I missed and to learn what the Lord expects of me.

The most important thing I know is that I have been forgiven for all the bad things I did in the past. All of my plans for the future are based on this knowledge. I will continue to help my family, but now I will be able to do so in a better manner. ■

United by Prayer

By Daniel Openshaw

Military basic training was tough, especially spiritually. I was surrounded by foul language and bad influences. Prayer and priesthood blessings gave me

power to endure, but I longed to have more than personal prayers. Having served a mission, I knew the power and unity that can come from praying with a companion. Unity was one thing our group of about 56 airmen definitely lacked.

Three weeks into basic training, we were still struggling to get along and work as a team. Approaching the junior officers, I requested permission to hold a nightly prayer meeting for anyone who desired to come. Surprisingly, they not only agreed but also supported the idea.

Six airmen came to the first meeting. After taps and lights out, we used a flashlight to read a few verses from the New Testament that related to the challenges we were facing. We then said a prayer, asking that we could have the Spirit of God with us and that we

could be grateful for the things we had.

Gradually, more airmen began attending our meeting. Soon our numbers had increased to 15. Sometimes we read Bible verses; other times we read from the Book of Mormon. Each evening anyone who wanted to pray was given the opportunity.

One airman who ventured to our prayer meeting just listened at first. When it came time for him to pray, he asked to be passed over. But a few weeks later, he joined in, praying one evening that his family would be

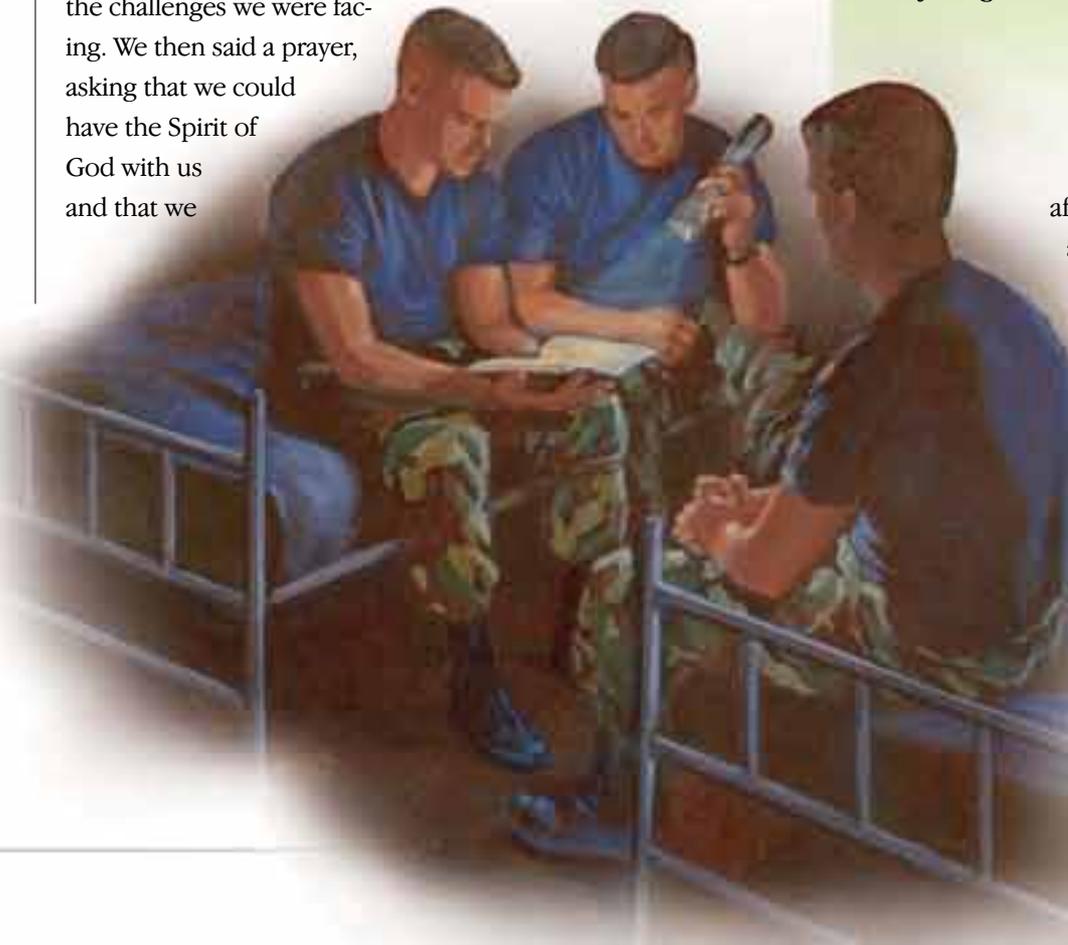
helped with problems at home and that he would be strengthened during the final weeks of training. He told us he was going to miss our meetings when the training ended and that he planned to say a personal prayer each night before going to bed.

While praying with our group soon thereafter, he expressed gratitude that his prayers for his family had been answered. In addition, he said he had been strengthened, which gave him confidence to continue with basic training.

The night before we departed to our assigned technical schools, this same airman explained that before coming to basic training, he had been taught little about God and did not believe in Him. But after reading scriptures with us and seeing the example set by the other airmen who prayed, he had started to develop faith. He confided that the first prayer he had said with the group was the first prayer he had ever said.

As I had hoped, our prayer meetings had brought unity to our group. But they did more than that: they strengthened us as individuals and helped us turn to our Heavenly Father. ■

After taps and lights out, we used a flashlight to read a few verses from the New Testament that related to the challenges we were facing.



Our Family's Song Bag

To help my children become familiar with the Primary songs, I filled a bag with items representing the songs. My children take turns pulling out an item, and together we sing the related song. I keep about 12 items in the bag and rotate them for variety. For instance, I've included yellow papers held together with three rings to represent "Book of Mormon

Stories" (*Children's Songbook*, 118) or "The Golden Plates" (p. 86). A small piece of quilter's batting represents clouds for "I Lived in Heaven" (p. 4). Another idea is to include a picture of your children or an illustration of the Savior with children to remind you to sing "I Am a Child of God" (p. 2). You can download images from the Gospel Art

Picture Kit from LDS.org. Click on "Gospel Library" and then "Image Libraries."

Janele Williams, Utah

Help for Those with Visual Impairments

In 1999 I underwent the last of a series of eye operations that, unfortunately, left me blind in both eyes. Among the many life changes I suddenly encountered, I really missed reading my scriptures and the priesthood and Sunday School lessons. I also longed to volunteer to read aloud in class again or join in singing all the words of the hymns.

Fortunately, I learned to read braille at a local center for the blind.

This skill opened up a new world for me. I soon learned that Church magazines, as well as priesthood and Relief Society lessons, are available on cassette tapes for the visually impaired. I also ordered several Church materials in braille: scriptures, a hymnbook, and a *Teachings of Presidents of the Church* manual.

Later, I was called to be an elders quorum instructor. A braille manual and lessons on tape helped me prepare for and lead class discussions. I also blessed the sacrament using a



braille copy of the sacrament prayers. Now I am working with the young men and have studied several manuals and guidebooks that have helped me understand my calling and responsibilities.

I am grateful for the Church curriculum materials that have helped me to progress despite my visual impairment. Because of them I more fully enjoy the light of the gospel.

Donald Peters, Nevada

Note: A variety of materials for the visually impaired are available at LDS distribution centers or online at www.ldscatalog.com. Click on "Materials for Those with Disabilities." U.S. and Canadian residents may also call the Salt Lake Distribution Center at 1-800-537-5971.

What's in It for You?

Maybe you're not in the habit of reading to the back of your *New Era* magazine. But you may want to start. As a leader in the Young Women program, I have found a valuable resource toward the back of the magazine titled, "What's in It for You?" In planning activities with the girls, we have implemented several of the ideas shared in that section. You can also use these ideas to instruct the young men or enhance your family home evenings. The ideas shared may also help youth fulfill Personal Progress and Duty to God requirements.

Shelley Nasb, Idaho



FAMILY HOME EVENING HELPS

For Beginning Learners

Did you know that the Church has a CD-ROM and videos that can help you teach beginning learners or intellectually challenged students? The *Beginning Course Kit* is a useful

resource for classroom or home instruction. My children have developmental delays, and we have found the "Teaching the Topics and Themes" information to be a valuable resource.

When I first bought the kit, I used its various hard-copy pictures and simple story outlines. (Now you print them from the CD.) I then organized these and other lesson resources in

a file drawer according to the kit's suggested topics. These simple, structured lessons are key to helping us teach our children the gospel in a way they can understand.

Alberta Frey, Alberta, Canada

Note: The Beginning Course Kit CD-ROM (item no. 50178000; U.S. \$5) and set of two videocassettes (53178000; U.S. \$10) are available at LDS distribution centers or online at www.ldscatalog.com. U.S. and Canadian residents may also call the Salt Lake Distribution Center at 1-800-537-5971.



Needs or Wants

During our marriage, we have managed to stick to a budget through a variety of methods. We carefully track our finances with budgeting software and have designated one person to be in charge. This doesn't mean that person has to become the "money police" and approve all purchases. It just means that person informs the family if we're going over budget in any areas.

It's also important to adequately

designate "needs" and "wants." To remedy unnecessary spending, we first ask ourselves some of the following questions:

- Am I spending this money just to impress someone else?
- Is the old item worn out or beyond repair?
- Can I do this project myself instead of paying someone to do it?
- Do I have money to pay cash for this right now, or will it require going into debt?
- Is a gift necessary, or should I just send a card?

Rebecca Swegle, Arizona

New Area Leadership Assignments

The First Presidency has announced changes in assignments for area leadership, effective beginning on August 1, 2007. All members of Area Presidencies are members of the First or Second Quorum of the Seventy unless otherwise noted.

Three new members of the Presidency of the Seventy have been called to serve. Elder Quentin L. Cook, Elder Claudio R. M. Costa, and Elder Steven E. Snow have been called to succeed Elder Charles Didier, Elder Merrill J. Bateman, and Elder Robert C. Oaks. (See accompanying story.)

The First Presidency has also announced the combining of the Mexico North and South Areas and the Brazil North and South Areas.

Presidency of the Seventy



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



D. TODD CHRISTOFFERSON
3. NORTH AMERICA NORTHWEST
4. NORTH AMERICA WEST



NEIL L. ANDERSEN
5. NORTH AMERICA SOUTHWEST



RONALD A. RASBAND
6. UTAH NORTH
7. UTAH SALT LAKE CITY
8. UTAH SOUTH



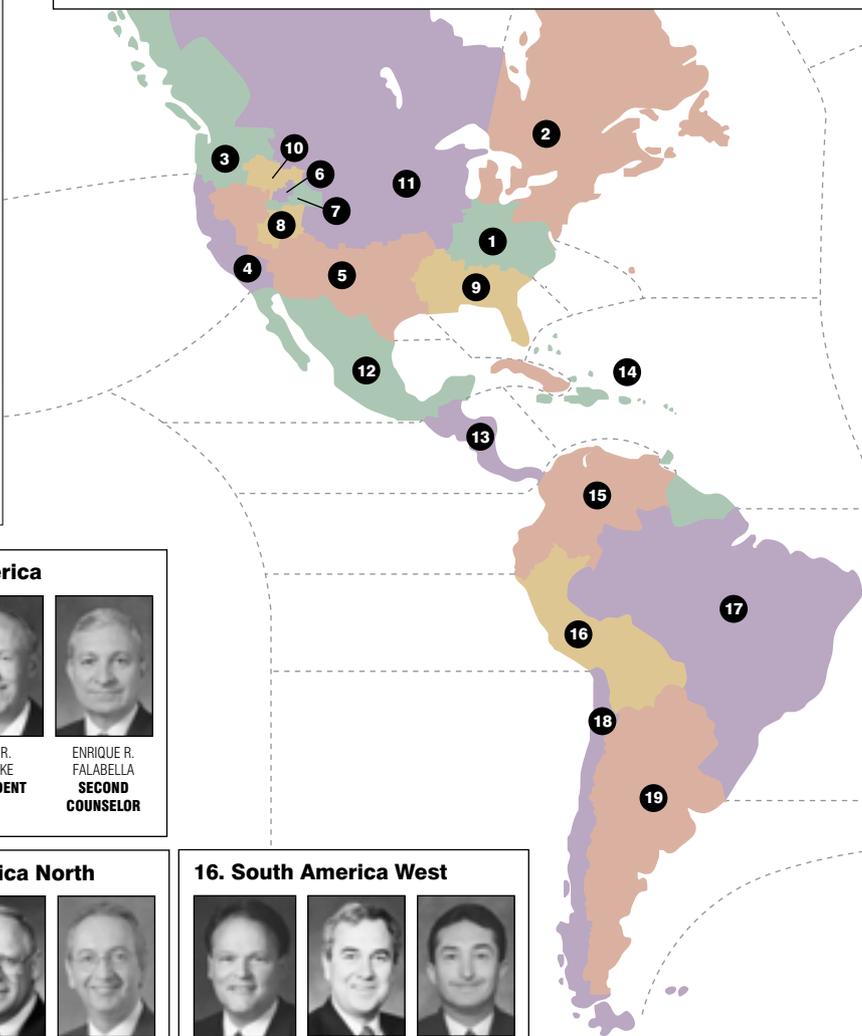
QUENTIN L. COOK
9. NORTH AMERICA SOUTHEAST



CLAUDIO R. M. COSTA
10. IDAHO



STEVEN E. SNOW
11. NORTH AMERICA CENTRAL



12. Mexico



C. SCOTT GROW
FIRST COUNSELOR



LYNN A. MICKELSEN
PRESIDENT



OCTAVIANO TENORIO
SECOND COUNSELOR

13. Central America



SHIRLEY D. CHRISTENSEN
FIRST COUNSELOR



DON R. CLARKE
PRESIDENT



ENRIQUE R. FALABELLA
SECOND COUNSELOR

14. Caribbean



DANIEL L. JOHNSON
FIRST COUNSELOR



CLATE W. MASK JR.
PRESIDENT



MIGUEL A. LEE*
SECOND COUNSELOR

15. South America North



BENJAMIN DE HOYOS
FIRST COUNSELOR



CARL B. PRATT
PRESIDENT



CÉSAR A. DÁVILA*
SECOND COUNSELOR

16. South America West



MARCUS B. NASH
FIRST COUNSELOR



WALTER F. GONZÁLEZ
PRESIDENT



ALEXANDER A. NUÑEZ*
SECOND COUNSELOR

17. Brazil



ULISSES SOARES
FIRST COUNSELOR



CHARLES DIDIER
PRESIDENT



STANLEY G. ELLIS
SECOND COUNSELOR

18. Chile



PAUL V. JOHNSON
FIRST COUNSELOR



CARLOS H. AMADO
PRESIDENT



DANIEL M. CAÑOLES*
SECOND COUNSELOR

19. South America South



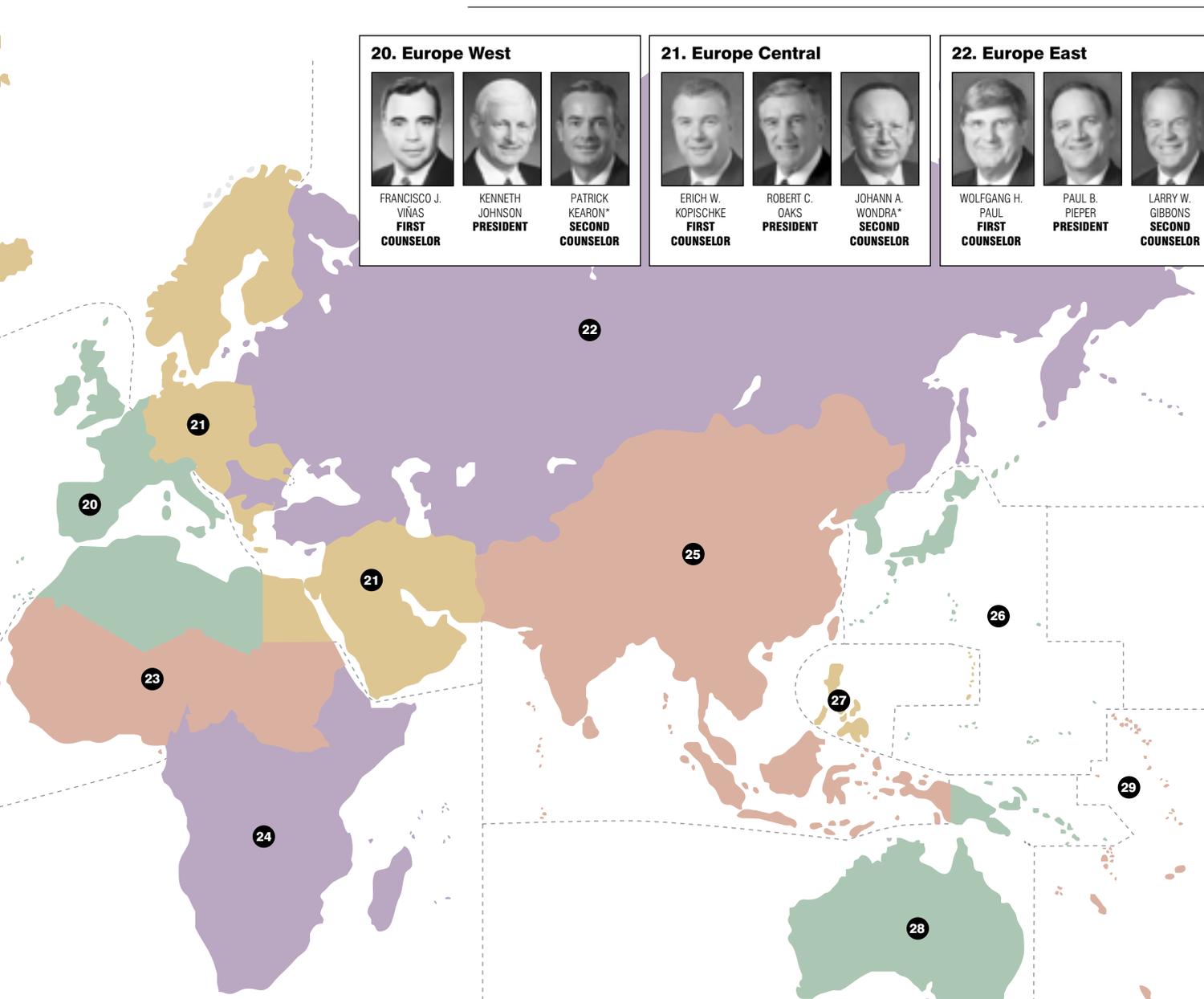
SHAYNE M. BOWEN
FIRST COUNSELOR



LYNN G. ROBBINS
PRESIDENT



CLAUDIO D. ZIVIC
SECOND COUNSELOR



20. Europe West



FRANCISCO J. VINAS
FIRST COUNSELOR

KENNETH JOHNSON
PRESIDENT

PATRICK KEARON*
SECOND COUNSELOR

21. Europe Central



ERICH W. KOPISCHKE
FIRST COUNSELOR

ROBERT C. OAKS
PRESIDENT

JOHANN A. WONDRA*
SECOND COUNSELOR

22. Europe East



WOLFGANG H. PAUL
FIRST COUNSELOR

PAUL B. PIEPER
PRESIDENT

LARRY W. GIBBONS
SECOND COUNSELOR

23. Africa West



CRAIG A. CARDON
FIRST COUNSELOR

LOWELL M. SNOW
PRESIDENT

CHRISTOFFEL GOLDEN JR.
SECOND COUNSELOR

24. Africa Southeast



PAUL E. KOELLIKER
FIRST COUNSELOR

WILLIAM W. PARMLEY
PRESIDENT

ALLEN P. YOUNG*
SECOND COUNSELOR

25. Asia



DONALD L. HALLSTROM
FIRST COUNSELOR

DARYL H. GARN
PRESIDENT

ANTHONY D. PERKINS
SECOND COUNSELOR

26. Asia North



KAZUHIKO YAMASHITA*
FIRST COUNSELOR

DAVID F. EVANS
PRESIDENT

YOON HWAN CHOI*
SECOND COUNSELOR

27. Philippines



WON YONG KO
FIRST COUNSELOR

KEITH R. EDWARDS
PRESIDENT

MICHAEL J. TEH
SECOND COUNSELOR

28. Australia



KEITH K. HILBIG
FIRST COUNSELOR

PAUL K. SYBROWSKY
PRESIDENT

DIRK SMIBERT*
SECOND COUNSELOR

29. New Zealand/Pacific Islands



DAVID S. BAXTER
FIRST COUNSELOR

SPENCER J. CONDIE
PRESIDENT

HANS T. SORENSEN*
SECOND COUNSELOR

Three Called to Serve in Presidency of the Seventy

Three members of the First Quorum of the Seventy have been called to serve in the Presidency of the Seventy, effective on August 1, 2007. Elder Quentin L. Cook, Elder Claudio R. M. Costa, and Elder Steven E. Snow have been called to succeed Elder Charles Didier, Elder Merrill J. Bateman, and Elder Robert C. Oaks.

Elder Quentin L. Cook

Elder Quentin L. Cook was sustained as a member of the First Quorum of the Seventy on April 4, 1998. He served in the Second Quorum of the Seventy from April 1996 through April 1998. As a member of the Presidency of the Seventy, he has supervisory responsibility for the North America Southeast Area.

Elder Cook has served as Executive Director of the Missionary Department and as President of the North America Northwest and Pacific Island Areas. He also served as a counselor in the Philippines/Micronesia Area



Elder Quentin L. Cook

Presidency.

He received a bachelor's degree in political science from Utah State University and a doctor of jurisprudence degree from Stanford University. At the time of his call as a General Authority, he was vice chairman of Sutter Health System. He had previously served as president and chief executive officer of California Healthcare System. Prior to that, he was a managing partner of Carr, McClellan, Ingersoll, Thompson and Horn, a San Francisco Bay area law firm.

Elder Cook also served as a full-time missionary in the British Mission and as a bishop, stake president's counselor, stake president, regional representative, and Area Seventy.

Quentin LaMar Cook was born in Logan, Utah, USA, on September 8, 1940. He married Mary Gaddie in November 1962. Elder and Sister Cook have three children and nine grandchildren.

Elder Claudio R. M. Costa

Elder Claudio R. M. Costa was sustained as a member of the First Quorum of the Seventy on March 31, 2001. He served in the Second Quorum of the Seventy from



Elder Claudio R. M. Costa

April 1994 through March 2001. As a member of the Presidency of the Seventy, he has supervisory responsibility for the Idaho Area.

He has served as President of the South America North Area and the Brazil North Area and as a counselor in the Brazil and South America South Area Presidencies.

He studied marketing in São Paulo as a young man and later served for 13 years in various positions in the Church Educational System. At the time of his calling as a General Authority, he was the director of the Church's institute of religion in São Paulo.

He has served the Church as an institute and seminary teacher, bishop's counselor, bishop, high counselor, stake president's counselor, mission president, and regional representative.

Claudio Roberto Mendes Costa was born in Santos, Brazil, on March 25, 1949. He married Margareth Fernandes Morgado in 1978. They are

the parents of four children and have one grandson and three granddaughters.

Elder Steven E. Snow

Elder Steven E. Snow was called to serve as a member of the First Quorum of the Seventy on March 31, 2001. As a member of the Presidency of the Seventy, he has supervisory responsibility for the North America Central Area.

Elder Snow has served as Executive Director of the Priesthood Department, as President of the Africa Southeast Area, and as a



Elder Steven E. Snow

counselor in the same Area Presidency.

Elder Snow earned a bachelor's degree in accounting at Utah State University and a juris doctorate degree at Brigham Young University.

Prior to his call to serve as a General Authority, Elder Snow was a senior partner in the law firm of Snow Nuffer. He has actively supported education, having served as a member and president of his

local school board, Chairman of the Utah State Board of Regents, and Chairman of the Western States Commission of Higher Education.

Elder Snow also served as a full-time missionary in the Germany North Mission and as a bishop, high counselor,

stake president, president of the California San Fernando Mission, and Area Seventy.

Steven Erastus Snow was born in St. George, Utah, USA, on November 23, 1949. He married Phyllis Squire in June 1971. They have four sons and six grandchildren. ■

New Welfare Pamphlets Focus on Preparing “Every Needful Thing”

For years, President Gordon B.

Hinckley has encouraged members of the Church to follow the counsel found in D&C 109:8 to “prepare every needful thing.” To help members keep this counsel in mind, two new pamphlets focusing on family home storage and family finances are now being made available to members of the Church.

Under the shared title *All Is Safely Gathered In*, one pamphlet, subtitled *Family Home Storage*, reviews basics such as how to acquire a three-month supply of useful food, a supply of drinking water, a financial reserve, and a longer-term supply of basic foods where permitted. The other pamphlet, subtitled *Family Finances*, offers counsel on paying tithes and offerings, avoiding debt, using a budget, building a reserve, and teaching family members the principles of financial management.



The All Is Safely Gathered In pamphlets help explain the basics of family finances and family home storage.

At the heart of the pamphlets is self-reliance, a principle President Hinckley has often stressed.

“Brethren, I wish to urge again the importance of self-reliance on the part of every individual Church member and family,” President Hinckley said in the October 2002 general conference. “None of us knows when a catastrophe might strike. Sickness, injury, unemployment may affect any of us. We have a great welfare program, with facilities for

such things as grain storage in various areas. It is important that we do this. But the best place to have some food set aside is within our homes, together with a little money in savings” (“To Men of the Priesthood,” *Liabona*

and *Ensign*, Nov. 2002, 56).

The pamphlets have been distributed to priesthood leaders worldwide. They will also be available in the August and September *Liabona* and *Ensign* and online at ProvidentLiving.org. ■

New Museum Exhibit Highlights Relief Society

By Bonnie Boyd, Church Magazines

At the organization of the Relief Society held on March 17, 1842, Emma Smith declared, “We are going to do something extraordinary” (Relief Society, Minutebook 1842 Mar.–1844 Mar., entry made March 17, 1842, 12, LDS Church Archives).

The statement inspired the women of the fledgling organization then, and it is now the inspiration for a new exhibition at the Museum of Church History and Art titled *Something Extraordinary: A Sampler of Women’s Gifts*.

The exhibition celebrates the remarkable fulfillment of Emma’s pronouncement by displaying objects representing the gifts and talents of Relief Society sisters from around the world.

The most historically significant object included in the exhibit is the 1842 minutebook used by the founders of the Relief Society to record the proceedings of its meetings.

The manuscript, titled *A Record of the Organization*



Quilting followed Church missionaries into many areas where it was not indigenous, such as Tahiti. Ninirei Katomea Tekehu Maro, the maker of this quilt, learned to make quilts from her mother, who in turn learned to make quilts from early missionaries.

and *Proceedings of the Female Relief Society of Nauvoo*, contains the minutes of Relief Society meetings held in Nauvoo from 1842 to 1844. Many of the quotes from the minutebook are well known to members everywhere, making it an important document for Latter-day Saint women.

To help tell about the



In October 2003 general conference, Ann Pingree of the Relief Society general presidency told of women she knew in Africa who walked many miles to receive their temple recommends with no expectation they would ever be able to use them. Since that time, those Saints have seen a temple dedicated in their own land.

good works of the Relief Society, nearly 60 objects are displayed, including many

historical and contemporary works of art, writing, and everyday objects. The exhibit

Comment

Quiet Stirrings of the Heart

I am writing about “Quiet Stirrings of the Heart” by Bishop H. David Burton (April 2007 *Ensign*). I was inspired by the faith of this leader and his point of view, along with the difficult questions he had pondered. He reminded me that it is not only important to consult with our Father in Heaven but to go to our scriptures as well when looking for answers, especially in difficult situations such as his. His valiant determination to always make the right choices sets a good example for us all to follow. In our deacons quorum meeting (I am 13 years old) we learned about the differences

between instant gratification and eternal rewards. Bishop Burton made the decision to strive to always choose the right and receive the most important rewards, which are the eternal rewards. I am grateful for the testimony of this man, and the example he set for me. I will always remember to think of others and do what I can to help them. This will remind me to always choose the right.

Alex K. Shope, Arizona

Never Alone

Anne Grenzebach, author of “Never Alone” (February 2007 *Ensign*) was a member in the first ward I attended when investigating the Church 4 1/2 years ago. That small young single adult

features a print of a painting of Emma Smith, wife of the Prophet Joseph and the first president of the Relief Society; music; quilts; cookbooks; and items from around the world created by Relief Society members to help beautify Church buildings.

There is even a Grammy Award in the collection, which was awarded to Gladys Knight, a Church member and successful musical artist. Sister Knight has used her great talents to lift others and expand their talents.

For information on the museum and its exhibits, visit www.lds.org/churchhistory/museum. ■

branch in Rochester, New York, truly shaped my first impressions of the Church and helped give me strength when I decided to be baptized. These young people were just like me, only with a great faith that I found I wanted to share. Anne made a stronger impact on me than she knows, and I was so happy to see her article. We share a similar story, and the article gave me a renewed hope in my continuing to share the gospel with my family.

Lyndsay Johnson, Arizona

The Tabernacle Builders

In the April 2007 *Ensign*, the article titled “The Great Tabernacle: A Building of Purpose and Spirit,” is lacking in details too important

to leave out of the history of this great structure. The article should have included information about the men who designed and supervised the building of the Tabernacle. The writer is remiss in not keeping their story alive.

Linda Dinkel, California

While the article focused on the details regarding construction of the Tabernacle and events that have taken place there, it would have been appropriate to acknowledge the builders, as did President Gordon B. Hinckley in the October 1999 conference:

*“We have no desire to outdo Brigham Young or his architects—William H. Folsom [architect], Henry Grow [a bridge builder who engineered the trusses for the dome], and Truman O. Angell [who oversaw the finish work and building of the balcony]. . . . As today we close the doors of this Tabernacle and look forward to opening the doors of the new Conference Center next April, we do so with love, with appreciation, with respect, with reverence—really with affection—for this building and for those who have gone before us, who built so well, and whose handiwork has served so long” (“Good-bye to This Wonderful Old Tabernacle,” *Ensign*, November 1999, 91).*

We also acknowledge the great contribution of Joseph Harris Ridges, who built the Tabernacle organ. ■



Tabitha, Arise, by Sandy Freckleton Gagon

“A certain disciple named Tabitha . . . was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died. . . . But Peter . . . kneeled down, and prayed; and . . . said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up.” (Acts 9:36–37, 40–41).



***W**e have all been single, are now single, or at some time may again be single; so being single in the Church is not extraordinary. . . . We want all to feel that they belong to the Church in the context of Paul's message to the Ephesians: 'Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God' (Ephesians 2:19). We belong not only to the Lord's Church but also to each other." See President James E. Faust, "Welcoming Every Single One," p. 4.*

