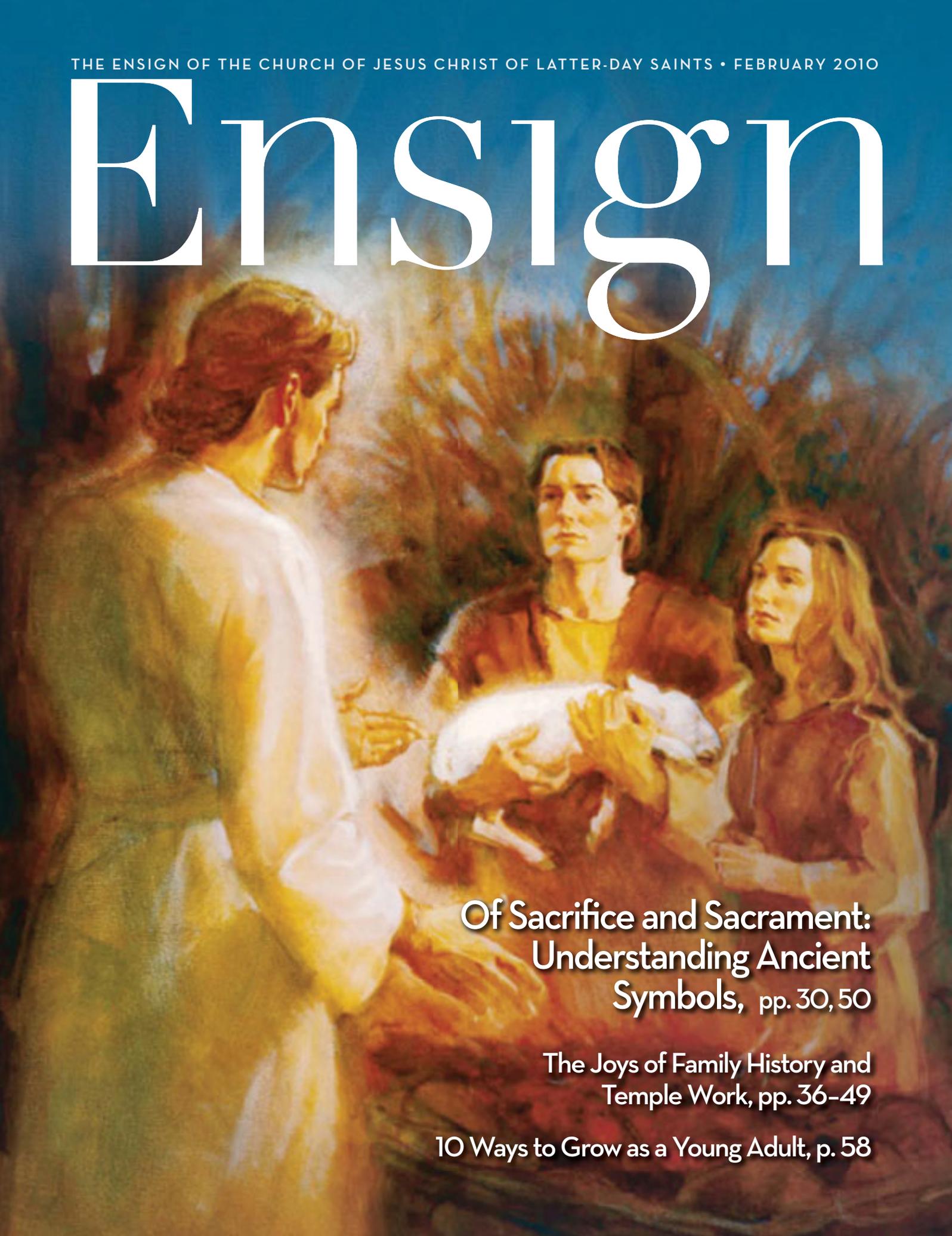


THE ENSIGN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • FEBRUARY 2010

Ensign



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Understanding Ancient
Symbols, pp. 30, 50

The Joys of Family History and
Temple Work, pp. 36–49

10 Ways to Grow as a Young Adult, p. 58



Jerusalem, by James Fairman

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . .

“Shake thyself from the dust; arise” (Isaiah 52:1–2).

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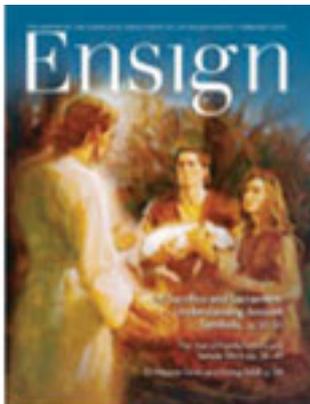
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AN OFFICIAL MAGAZINE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
FEBRUARY 2010 VOLUME 40 • NUMBER 2

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Looking for clarification about additional Relief Society meetings (formerly Home, Family, and Personal Enrichment)? Visit reliefsociety.lds.org for helpful information.



HELP FOR MEMBERS OF THE MILITARY

Are you or someone you love serving in the military? Find out what resources are available for servicemen and servicewomen at military.lds.org.



ADDITIONAL STUDY

This issue of the *Ensign* has a number of articles about temples and temple worship. You can find even more information on this topic—as well as a number of other topics—at gospeltopics.lds.org. Subjects are arranged alphabetically and may include supplemental video files, scripture references, magazine articles, and other online resources.

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DO YOU HAVE A STORY TO TELL?

Can you tell us about a time you were rescued? Maybe it was from physical danger. Perhaps it was a matter of being saved spiritually. Whatever the circumstances of your rescue, we'd like to hear about it—and about what the experience taught you. Please label your submission "Rescue" and submit it by March 19.

We also welcome submissions on other topics showing the gospel of Jesus Christ at

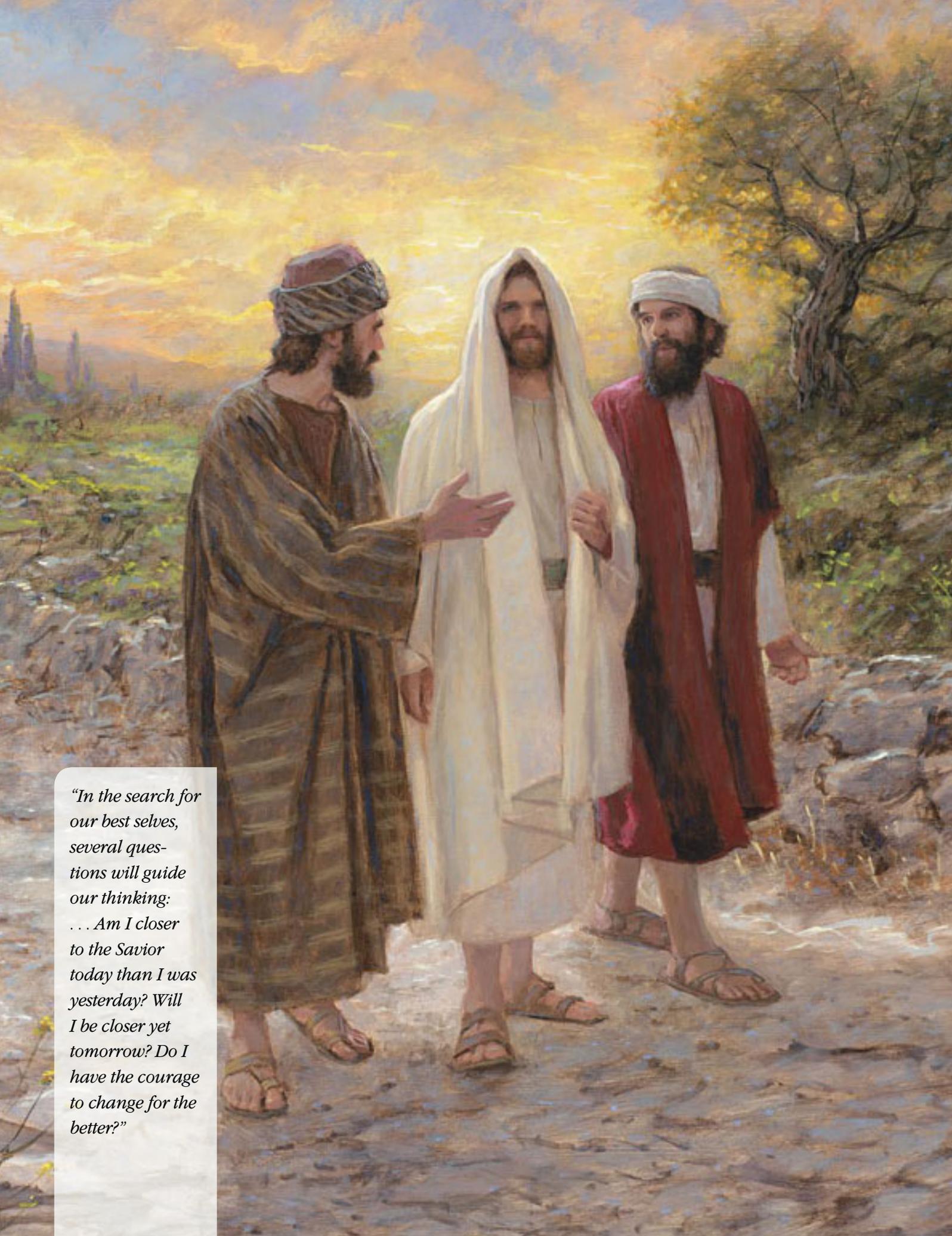
work in your life. On each submission, please include your name, address, telephone number, e-mail address, ward (or branch) and stake (or district).

Please submit articles through ensign.lds.org, or send them to Ensign Editorial, 50 E. North Temple St., Rm. 2420, Salt Lake City, UT, 84150-0024, USA. We regret that we cannot acknowledge receipt or return manuscripts. Authors whose work is selected for publication will be notified.

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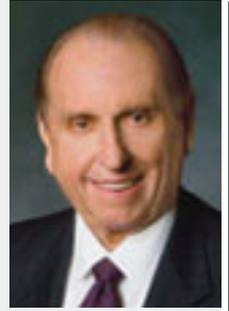
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“In the search for our best selves, several questions will guide our thinking: . . . Am I closer to the Savior today than I was yesterday? Will I be closer yet tomorrow? Do I have the courage to change for the better?”

By President
Thomas S. Monson



ON BEING

Spiritually Prepared

COUNSEL
FROM OUR PROPHET

A Foundation of Faith

If we do not have a deep foundation of faith and a solid testimony of truth, we may have difficulty withstanding the harsh storms and icy winds of adversity which inevitably come to each of us.

“Mortality is a period of testing, a time to prove ourselves worthy to return to the presence of our Heavenly Father. In order for us to be tested, we must face challenges and difficulties. These can break us, and the surface of our souls may crack and crumble—that is, if our foundations of faith, our testimonies of truth are not deeply embedded within us.”¹

Learn Lessons of the Past

“In the search for our best selves, several questions will guide our thinking: Am I what I want to be? Am I closer to the Savior today than I was yesterday? Will I be closer yet tomorrow? Do I have the courage to change for the better? . . .

“The years have come and the years have gone, but the need for a testimony of the gospel continues paramount. As we move toward the future, we must not neglect the lessons of the past.”²

Your Personal Liahona

“Your patriarchal blessing is yours and yours alone. It may be brief or lengthy, simple or profound. Length and language do not a patriarchal blessing make. It is the Spirit that conveys the true meaning. Your blessing is not to be folded neatly and tucked away. It is not to be framed or published. Rather, it is to be read. It is to be loved. It is to be followed. Your patriarchal blessing will see you through the darkest night. It will guide you through life’s dangers. . . . Your patriarchal blessing is to you a personal Liahona to chart your course and guide your way. . . .

“Patience may be required as we watch, wait, and work for a promised blessing to be fulfilled.”³

Come unto Him

“Remember that you do not walk alone. . . . As you walk through life, always walk toward the light, and the shadows of life will fall behind you. . . .

“As I [have] turned to the scriptures for inspiration, a particular word [has] stood out time and time again. The word [is] ‘come.’ The Lord said, ‘Come unto me.’ He said, ‘Come learn of me.’ He also said, ‘Come, follow me.’ I like that word, *come*. My plea is that we would come to the Lord.”⁴ ■

NOTES

1. “How Firm a Foundation,” *Liahona* and *Ensign*, Nov. 2006, 62.
2. “Becoming Our Best Selves,” *Liahona* and *Ensign*, Apr. 2006, 3, 5.
3. “Your Patriarchal Blessing: A Liahona of Light,” *Ensign*, Nov. 1986, 66.
4. 16-stake fireside, Brigham Young University, Nov. 16, 1986.

TEACHING FROM THIS MESSAGE

Teaching, *No Greater Call* states: “A skilled teacher doesn’t think, . . . ‘What will I teach today?’ but rather, ‘How will I help my students discover what they need to know?’” ([1999], 61). To help individuals learn from this article, consider providing them with paper and pencils and giving them time to read President Monson’s words and write down truths they discover about being spiritually prepared. Younger children could draw pictures about what they learn. Consider having them share what they have written or drawn.



YOUTH

Your Patriarchal Blessing

President Monson describes a patriarchal blessing as “a personal Liahona to chart your course and guide your way.” So what is this blessing, and how can it help guide your life?



What is a patriarchal blessing?

Your blessing has two main purposes. First, it will declare your lineage, or to which tribe in the house of Israel you belong. Second, it will contain information to help guide you. Your blessing will likely contain promises, admonitions, and warnings.

How old should I be to receive my blessing?

There is no set age, but you should be old enough to appreciate the sacred nature of the blessing. Many members start thinking about receiving their blessing in their early teenage years.

How do I receive the blessing?

First talk to your bishop or branch president. If you are ready and worthy, you will receive a recommend. After that, you can schedule an appointment with the patriarch in your area.

What do I do with my blessing?

Keep it in a safe place, and read it frequently. Remember, your blessing is sacred and personal. You may share it with immediate family members, but you should not share it publicly. Also, all blessings mentioned in your patriarchal blessing are based on your faithfulness and the Lord’s timing.

CHILDREN

A Solid Foundation

President Thomas S. Monson said we need to build “a solid testimony of truth.” One of the best ways to do so is to read the scriptures. Look up the verse written on each stone below. Write in the blank what you learn about in that verse that helps your testimony grow stronger.



Mormon 7:5	Moroni 10:5
D&C 11:12	Articles of Faith 1:10
Ephesians 6:11	Moroni 7:41
D&C 1:37	

PHOTO ILLUSTRATION BY CRAIG DIMOND; ILLUSTRATIONS BY STEVE KROPP

Managing Resources Wisely and Staying Out of Debt



Teach these scriptures and quotations or, if needed, another principle that will bless the sisters you visit. Bear testimony of the doctrine. Invite those you visit to share what they have felt and learned.

Managing Resources

“Provident living’ . . . implies the [conserving] of our resources, the wise planning of financial matters, full provision for personal health, and adequate preparation for education and career development, giving appropriate attention to home production and storage as well as the development of emotional resiliency. . . . If we live wisely and providently, we will be as safe as in the palm of His hand.”¹

President Spencer W. Kimball (1895–1985).

“What skills do we need to help us become self-reliant? . . . In the early days of the Church, Brigham Young pled with the sisters to learn to prevent illness in families, establish home industries, and learn accounting and bookkeeping and other practical skills. Those principles still apply today. Education continues to be vitally important. . . .

“I asked several bishops what self-reliance skills the sisters in their wards needed most, and they said budgeting.



Women need to understand the implications of buying on credit and not living within a budget. The second skill bishops listed was cooking. Meals prepared and eaten at home generally cost less, are healthier, and contribute to stronger family relationships.”²

Julie B. Beck, Relief Society general president.

Avoiding Debt

“May I suggest five key steps to financial freedom. . . .

“*First, pay your tithing.* . . .

“*Second, spend less than you earn.* . . .

“*Third, learn to save.* . . .

“*Fourth, honor your financial obligations.* . . .

“*Fifth, teach your children to follow your example.*”³

Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles.

“When we go into debt, we give away some of our precious, priceless

agency and place ourselves in self-imposed servitude. We obligate our time, energy, and means to repay what we have borrowed—resources that could have been used to help ourselves, our families, and others. . . .

“To pay our debts now and to avoid future debt require us to exercise faith in the Savior—not just to *do* better but to *be* better. It takes great faith to utter those simple words, ‘We can’t afford it.’ It takes faith to trust that life will be better as we sacrifice our wants in order to meet our own and others’ needs.”⁴ ■

Elder Robert D. Hales of the Quorum of the Twelve Apostles.

NOTES

1. “Welfare Services: The Gospel in Action,” *Ensign*, Nov. 1977, 78.
2. “The Welfare Responsibilities of the Relief Society President,” *Basic Principles of Welfare and Self-Reliance* (2009), 5.
3. “Earthly Debts, Heavenly Debts,” *Liahona and Ensign*, May 2004, 41, 42.
4. “A Gospel Vision of Welfare: Faith in Action,” *Basic Principles of Welfare and Self-Reliance* (2009), 1.

HELPS FOR VISITING TEACHERS

Counsel with your companion about how to sensitively adapt this message to each sister’s circumstances. What self-reliance skills can you share with her?

PERSONAL PREPARATION

Malachi 3:10

Matthew 6:19–21

Luke 12:15

D&C 38:30; 88:119

For more information, see *All Is Safely Gathered In: Family Finances* (item no. 04007).

JESUS CHRIST Is Central to Heavenly Father's Plan

Heavenly Father prepared a plan to help us become as He is and to receive a fullness of joy. He said, “This is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39).

As spirit children of our Father in Heaven, we lived in His presence in our premortal life. This is called our first estate. We gathered together in a great Council in Heaven in which Heavenly Father presented His plan to us: We would come to earth, our second estate, and gain a physical body. We would also “prove” that “we [would] do all things whatsoever . . . God [would] command [us]”

Jesus Christ is central to God's plan of happiness for us. “Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall be my sons and my daughters” (Ether 3:14).

(Abraham 3:25). A Savior would atone for the sins of all mankind, making it possible for us to repent and become clean again. (See Alma 42:23–26.)

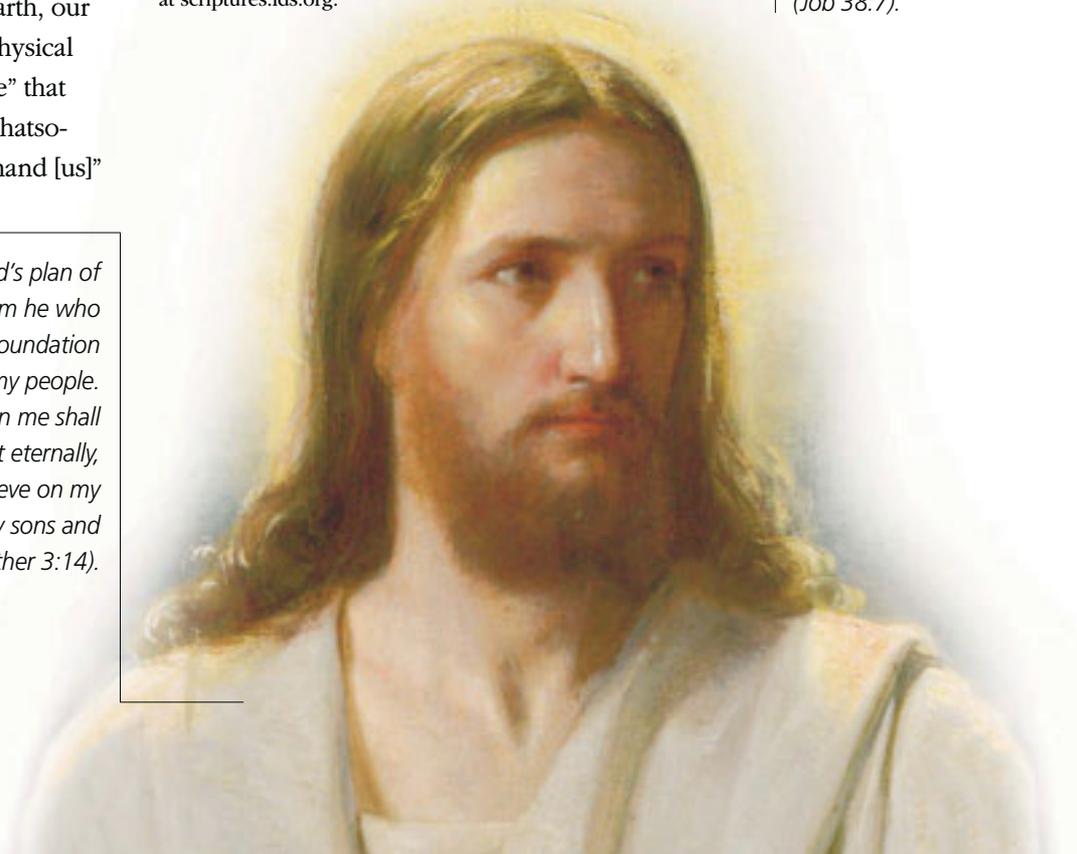
We chose to accept our Heavenly Father's plan and Jesus Christ as our Savior. Because of the Savior's Atonement and Resurrection, we can return to our Heavenly Father's presence and live the kind of life He lives.

See Gospel Principles (2009), 13–16; Preach My Gospel (2004), 48–59; “Plan of Salvation,” in True to the Faith (2004), 115–16; and “Plan of Redemption,” in Guide to the Scriptures, at scriptures.lds.org.

1. We met in a great Council in Heaven with our Heavenly Father to hear His plan.



6. We “shouted for joy” (Job 38:7).



2. God's plan required a Savior to atone for our earthly sins. God asked, "Whom shall I send?" (Abraham 3:27).



3. Jesus Christ, the Firstborn of our Heavenly Father's children, knew we must be free to choose to obey God. Jesus said, "Here am I, send me" (Abraham 3:27). "Father, thy will be done, and the glory be thine forever" (Moses 4:2).



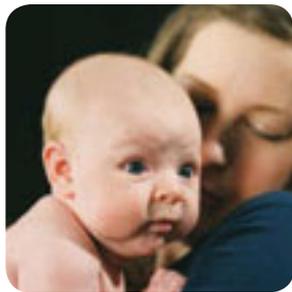
4. Lucifer, another of God's children, did not believe that we should be free to choose to obey God. He said, "Here am I, send me. . . . I will redeem all mankind, that one soul shall not be lost . . . ; wherefore give me thine honor" (Moses 4:1).



5. Our Heavenly Father said, "I will send the first"—Jesus Christ (Abraham 3:27).



7. Because Jesus Christ was to be the Savior, Lucifer became angry and rebelled. A third part of the hosts of heaven followed him. (See D&C 29:36–37.)



8. We chose to accept God's plan and follow Jesus Christ. We kept our first estate and progressed to our second estate, where we received a mortal body.



9. We receive the benefits of the Atonement of Jesus Christ by having faith in Him, repenting of our sins, being baptized by His priesthood authority, receiving the gift of the Holy Ghost, and keeping God's commandments throughout our lives (see 2 Nephi 31:16–20; Articles of Faith 1:3–4). ■

"Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18–20).

I still remember my first cross-country skiing trip with my family. My parents, siblings, and I piled the ski equipment into our station wagon and traveled to a local mountain where we would spend the day. When we arrived at the site, I realized that in the hustle of packing I had left one of my skis at home. Worse yet, I'd forgotten my ski poles altogether.

Going home to retrieve the forgotten equipment was simply not feasible. My father, ever pragmatic, told me I'd just have to do my best. Fortunately, my older sister took pity on me and lent me one of her poles.

Having never been skiing, I didn't think that having only one ski would be a big deal. I was more excited than disappointed—after all, I was finally old enough to participate in my family's favorite shared activity!

One by one, my siblings put on their gear and headed toward a meadow with a small hill that was fun to ski down. But I couldn't move an inch! The foot without a ski sank deep into the snow. The foot *with* the ski was also stuck because the snow clung to the old-fashioned wooden ski, making it extra heavy.

Why wasn't this coming more easily? The harder I tried, the more stuck I became and the more frustrated I grew. My struggle became more devastating as I saw my father and brothers in the distance. They had reached the meadow and appeared to be having a great time climbing up and skiing down the hill.

Dad came back a few times to check on me, always offering some encouraging words. "Keep going! You're getting it." But I wasn't getting it. In fact, the end of that day came before I ever made it to the meadow. My first ski trip was a huge disappointment.

As I have grown older, I have realized that all of us experience times when we feel that we're trying to get by with one ski—an awkward wooden ski. We all deal with trials and disappointments and imperfections, some of our own making and some that come simply because we live in a fallen world. Some are temporary; some we deal with our entire lives.

We quickly discover how unprepared for the terrain we actually are. We feel inadequate. Our pain only escalates when we see others who seem to have no problems at all. In such situations it's clear we cannot make it on our own.

Fortunately, our life experiences need not turn out like my first

THE Single SKI

By Kristian
Christensen



skiing experience did. I exerted my best effort yet made no progress. But in life we can make our best efforts and then turn everything else over to God. His strength and His grace enable us to do things we could not do if left to our own capacities.

I have also learned that we need not hide our struggles from our loving Heavenly Father. Our imperfections help us better understand how He feels about us and who we really are as His children. It is because He loves us that He sent His Son.

If we come unto Christ, our weaknesses will also give us a glimpse of the Savior's grace and mercy as He works with us. For instance, there have been times when I have felt like saying, metaphorically, "Look, I have only one ski. And even if I did have two skis, I'm pretty sure I'd be a lousy skier. So don't bother with me."

But in His kindness, the Savior helps me anyway. He knows that I have challenges and

Grace doesn't necessarily mean getting a sleek new pair of skis and being sent to the destination on my own. The Savior's care is more personal and more tender than that. He works with me where I am, as I am, to help me grow and become more like Him and Heavenly Father.

asks only my best efforts: "It is by grace that we are saved, after all we can do" (2 Nephi 25:23). I believe Heavenly Father and Jesus Christ are pleased with my best efforts, however meager they are. And I know They love me in a way that allows me to trust and rely on Them more fully.

I didn't give up skiing after that first disappointing experience. I went back repeatedly with my family and even took skiing classes in college. It's now one of my favorite pastimes. I'm grateful I didn't give it up.

I'm also grateful—eternally—that Heavenly Father and Jesus Christ don't give up on us. God has not left us to our own flawed efforts. Because of His infinite love for His children, He sent a Savior to provide a way back to His presence. I know that by putting our faith in Them, all of us can move forward in our lives. ■

Would you like to share your experience about how Jesus Christ has touched your life? We welcome accounts of your gospel experiences relating to the Savior's ministry and mission. Possible topics might include the Atonement, grace, healing, hope, or repentance. Please limit submissions to 500 words, label them "We Talk of Christ," and send them to ensign@ldschurch.org.





Becoming an Influential Father

By Jerry Harris
Clinical Supervisor, LDS Family Services

Not long ago, I had a conversation with a friend of mine about his recently deceased father. I told my friend how his father had frequently shared with me how much he loved his son—my friend. My friend responded, “I only wish he had told *me* how much he loved me.”

Sadly, we live in a world that increasingly challenges the sacred role fathers play in the lives of their children. Career, church, and community responsibilities, along with a multitude of personal distractions, can

Fathers who are actively engaged increase their ability to influence their children for good.

diminish the role of fathers if they are not carefully balanced.

At the same time, we live in a wonderful era, in which the marvelous light of the Restoration and the guidance of living prophets help us better understand how fathers can magnify their potential roles. By focusing on core gospel principles, as Church leaders so frequently counsel, fathers will be able to succeed. We know what many of these principles are—personal and family prayer, personal and

family scripture study, personal worthiness, temple attendance, and service.

In addition to teaching gospel principles, there are a number of things fathers can do that will influence their children for good, no matter what stage of life they are in. These include living a gospel-centered life, showing appropriate affection, disciplining with love, listening effectively, spending one-on-one time together, and seeking creative ways to participate in a child's life.

Children benefit from a father whose life is in harmony with the teachings of Jesus Christ, who strives to keep the commandments, who honors the covenants he has made with Heavenly Father, and who shows respect and love to his wife, the mother of his children.

Show Affection

Children need affection. They need the security that comes from knowing they are wanted and loved by their family. Fathers can show appropriate affection physically, verbally, and through acts of service, each of which sends a strong message of love.

Physical affection can be healing, affirmative, and reassuring. It can take many forms: a pat on the head or arm, a kiss on the cheek, a hug, or an arm around the shoulder. Appropriate physical affection is a great facilitator of bonding between fathers and children.

Other expressions of affection can include sending positive notes or letters, shining shoes, fixing a bike, providing a favorite food, or doing a chore. Positive comments can include expressions such as: "I really liked what you did," "Thanks a lot for helping," "You did a great job on that project," and "You know, you are really good at that." One young father often left notes of praise or appreciation for



Children need affection. They need the security that comes from knowing their fathers love them.

his children before he left for work in the morning. Another father had cuddle time as he read to his children at night.

Showing affection verbally means focusing on the good things more than the negative things. Sometimes, especially when disciplining, it may be easier to comment on the negatives as a way of correcting the wrong. However, even then, when fathers can find ways to

focus on what their children do well, praising rather than criticizing, it is helpful. Positive comments will build their confidence, uplift their spirits, and inspire them to be their best. Oftentimes even a negative behavior can be corrected by helping the child see and understand a positive path of action.

Discipline with Love

All children need guidance and discipline to mature in a healthy way. Setting reasonable limits and boundaries is a part of responsible fathering. This means that fathers will remind their children of the consequences of their actions, both good and bad.

As a father reinforces good behavior, he needs to remember that "reproving betimes with sharpness" means



with timeliness and clarity, not anger, and always “showing forth afterwards an increase of love” (D&C 121:43). Success in disciplining for long-term behavior and attitude change is directly related to the quality of the relationship a father has with his children.

President Joseph F. Smith (1838–1918) gave counsel on this topic: “Fathers, if you wish your children to be taught in the principles of the gospel, if you wish them to love the truth and understand it, if you wish them to be obedient to and united with you, love them! And prove to them that you do love them, by your every word or act to them. For your own sake, for the love that should exist between you and your [children]—however wayward they might be, . . . when you speak or talk to them, do it not in anger; do it not harshly, in a condemning spirit. Speak to them kindly: get down and weep with them if necessary, and get them to shed tears with you if possible. Soften their hearts; get them to feel tenderly towards you. Use no lash and no violence, but . . . approach them with reason, with persuasion and love unfeigned.”¹

Listen Effectively

One of the best ways to develop relationships with children is to take the time to listen to them. As parents listen, children will share their ideas, feelings, and problems. Parents will discover what their children’s dreams, hopes and wishes are, what their struggles are, and what their

With so many competing commitments and distractions today, fathers can ill afford to be emotionally distant or physically absent from their children.

children are doing and with whom.

Children need to know parents are truly listening. Some parents fall into the trap of trying too hard to multitask—trying to do other things at the same time they are holding a conversation. Unfortunately, when a father divides his attention between two activities, neither activity gets his best attention and effort. Children will feel the loss.

When an opportunity to talk with your children arises, a father shouldn’t just mute the TV. It should be turned off. A father will be more successful if he adjusts his schedule to listen when they want to talk; if he waits, he may lose a valuable moment. Some fathers have learned to be available when their children come home from school, from dates, or other activities so that they can catch the freshness of the activity with them. When a father is there as a positive support at the crossroads of his children’s activities, he becomes an intimate part of their lives.

It takes patience, skill, and sacrifice to listen effectively. Parents must be patient as children take the time to form thoughts and words. If your children respond slowly, you may want to be cautious not to offer answers for them. Often none are needed, and your children will eventually say what they want and need to say.

The prompts parents use to engage children in conversation can also make a big difference. Open-ended questions, rather than those that will yield a yes or no answer, are more likely to draw children into conversations. Also, fathers need to make sure not to overreact to the unexpected twists and turns their children’s stories take. Fathers who resist the temptation to judge, fix, or lecture—listening instead and gently prompting—will build children’s confidence in them and establish a trusting relationship. Listening effectively can make the difference between relationships that grow and those that flounder.

Spend One-on-One Time Together

Sometimes children will be more likely to share thoughts and feelings with their dads in a more private setting when it is just the two of them. Many fathers already have one-on-one time with a child—driving in the car, playing basketball in the driveway, working on a project, or over a chocolate milk shake. The important thing is that the two are together and that Dad is doing most of the listening. It's best not to worry much about tasks, focusing instead on thoughts and feelings. This is one of the greatest bonding experiences two people can have.

Creative Participation

As Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explains, “We [are] not surprised that when 2,000 children of all ages and backgrounds were asked what they appreciated most about their fathers, they answered universally, ‘He spends time with me.’”²

Loving relationships develop best as fathers take time to play, laugh, work, read, pray, talk, walk, and engage in other wholesome family activities with their children. Parents often must plan and schedule these activities; they likely will not happen very often by coincidence. In fact, children grow up so quickly that if parents do not look for opportunities to change and adapt, to spend time with their children, precious opportunities may be missed.

When circumstances make it impossible for parents to be at special events, they may find ways to participate indirectly. Perhaps someone could capture an audio or video recording of the event to watch or listen to later with the child. Or dad could sit down with a child and ask him or her to tell about the missed event.

There are other creative approaches to show affection. One father who traveled frequently on business recorded audio messages for his children so they would hear his voice and know he loved them. Another father in graduate



school deferred his evening studies until after his children were in bed so that he could spend time with them each day after dinner. Both examples sent strong messages of love to their children.

When a father prayerfully strives for an inspired and prudent balance among the competing priorities of work, church, home, personal time, and other commitments, the Lord will help him set boundaries on his time.

Faithful Fathers

With so many competing commitments and distractions today, fathers can ill afford to be emotionally distant or physically absent from their children. Fathers need to be wise and courageous enough to rearrange schedules and to say “I’m sorry,” and “I love you.” As fathers stop and listen, show appropriate affection, correct with patience and charity, and prioritize to spend one-on-one time with their children, they will be able to provide the warmth, nurture, and security that their children need. ■

NOTES

1. Joseph F. Smith, “The Love of Mother,” *Improvement Era*, Jan. 1910, 278. See also “Love of Mother and Father,” *Ensign*, Aug. 2004, 10.
2. Jeffrey R. Holland, “Hands of the Fathers,” *Ensign*, May 1999, 15.



FIND TIME FOR YOUR CHILDREN

Some of our most important choices concern family activities. Many breadwinners worry that their occupations leave too little time for their families. There is no easy formula for that contest of priorities. However, I have never known of a man who looked back on his working life and said, ‘I just didn’t spend enough time with my job.’”

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, “Good, Better, Best,” *Liahona and Ensign*, Nov. 2007, 105.

PUTTING Family First

I knew we couldn't keep up with our busy schedule much longer. What could we change?

By Krista Schmitz

It was a new week, and I looked at the family calendar with trepidation. How could we possibly fulfill all of the obligations we had scheduled?

I plunged in, trying my best to volunteer at the schools, get the children to their various sports and clubs, feed everyone around ever-tightening schedules, and get my early-morning seminary lesson prepared each day. My husband rushed around to get to work and to Church meetings, to visit ward members, and to coach soccer. We were trying to be anxiously engaged in good causes and to be active in the Church, but something was missing. Although many families can handle numerous activities, it wasn't working for us: the frenetic schedule was taking a toll on our family.

As I pondered this problem, I started to notice how often we had to tell our children no about things they wanted and needed from us. This bothered me, and I started to think about what could be done.

I turned to the scriptures. As I read the Book of Mormon, I came upon the sermon of King Benjamin in which he said, "And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order" (Mosiah 4:27).

The prize we wanted was a happier, more unified family. We wanted less stress and more joy, but it seemed that we clearly were not on a path that led to these prizes.

We were diligent, but we were spinning our wheels. We were preparing *everything* as opposed to every *needful* thing. I prayed about our situation, but initially no answer came.

Life went on as usual. Callings needed attention, I felt the dishes had to be washed, and everyone required rides to their activities. As I prepared to teach seminary each day, I started to find the answers I sought from the wisdom of our modern prophets and leaders. I came upon an address by President Spencer W. Kimball (1895–1985) encouraging the Saints to hold family home evening. He said: "In our time the Lord has offered his ageless program in new dress and it gives promise to return the world to sane living, to true family life, family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children away from unlimited fun and frolic."¹

I realized that one of the first casualties of our busy lifestyle was regular scheduling of family home evening. Not long after, our bishop read a letter in sacrament meeting from the First Presidency reminding us to choose our activities wisely and not let the good things we do get in the way of home evening.

As my husband and I discussed this counsel, we

realized that a lot of our activities were fun but not needful and that we could benefit from trimming the excess. We made lists of our activities and put them in categories like “needful,” “not needful,” and “needs improvement.”

As we studied our lists, we were concerned about the feelings of our children. Most of the activities we considered cutting were things they were involved in, like sports and clubs. We decided to hold a family home evening and talk this over with the children. When we discussed the problem with the children, we were astonished to find out that they would much rather spend time with us than have us coach their teams or chair their clubs.

From this realization our “Family Club” was born.

Once we fulfilled our obligations to existing activities, we did not sign up for anything new. On nights when we have no Church responsibilities, my husband will come home from work and announce, “Tonight is Family Club!” and the children will hurry to get their homework and chores done so we can spend time together.

Our children like to engage in special projects, especially with their dad. One night they built a computer out

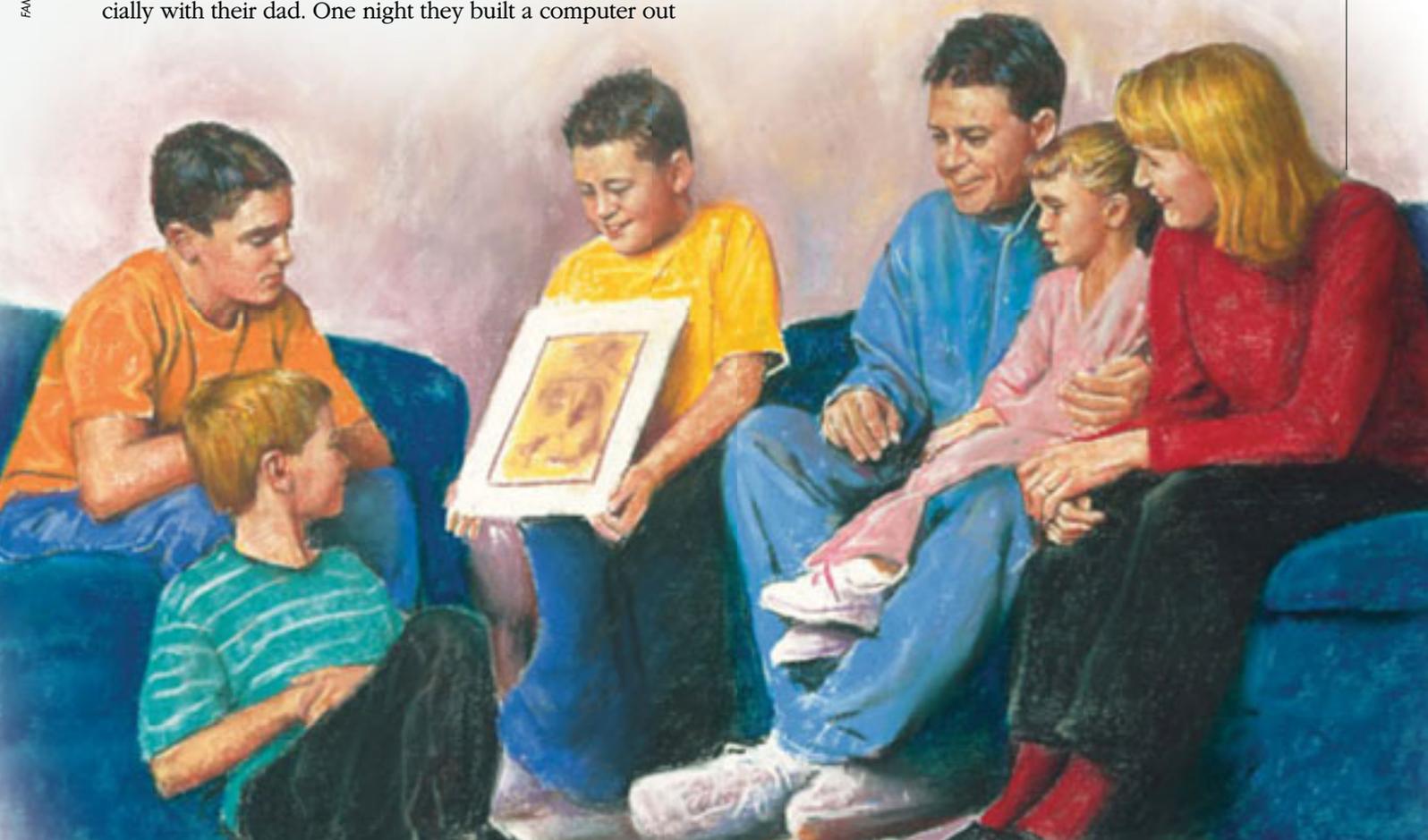
of scrap parts. Sometimes everyone will put on tool belts and fix something around the house. The point is that we have the time, energy, and desire to be together.

I also have more time to spend with the children and prepare more nutritious meals for the family. Family Club requires no running around, splitting our family among activities, or eating out. No one seems to miss our life of rushing around and fast food. We enjoy the time we spend together so much that the children no longer want to be so involved in extracurricular activities.

We have reinstated family home evening and daily family prayer. We also tidy up, do personal scripture study, and have family recreational activities. We understand that as the children get older, they will naturally have more activities. We will add them when it becomes needful, but until then, we are enjoying every minute of Family Club. ■

NOTE

1. Spencer W. Kimball, “Home: The Place to Save Society,” *Ensign*, Jan. 1975, 4.



By Kathleen H. Hughes

Served as first counselor in the Relief Society general presidency from 2002 to 2007



GROW UP UNTO THE LORD

While once again reading the Book of Mormon, I came to the chapter in Helaman where we first learn of Helaman's sons: "And it came to pass that he had two sons. He gave unto the eldest the name of Nephi, and unto the youngest, the name of Lehi. *And they began to grow up unto the Lord*" (Helaman 3:21; emphasis added).

These boys not only grew to adulthood knowing, loving, and serving the Lord, but they stayed in that same path throughout their lives. It is to this idea—this staying true and enduring—that I want to devote my words.

Even if you are the first generation in your family to have embraced the gospel, I imagine you grew up feeling spiritual yearnings. All of us, sooner or later, grow up and leave the places that have nurtured and cared for us. I lived at home while attending college, and it was only when I began

teaching school and my parents moved that I had to start being grown up and live on my own.

This transition time often is a defining experience in our commitment to the gospel. The world offers both blatant and subtle enticements. We need always to ask what we are doing to our spirit. Is the divine within us being nurtured, or do our actions prevent the Spirit from becoming the predominant force in our lives?

Living unrighteous lives doesn't take much effort or time, as we observe by what happened to the Book of Mormon people. In the early chapters of 3 Nephi, we see that the Nephites are, for the most part, corrupt; the Lamanites, who have become the more righteous group, are falling away as well. Mormon records:

"They had many children who did grow up and began to wax strong in years, *that they became for themselves,*

and were led away. . . .

"And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation" (3 Nephi 1:29–30; emphasis added).

We must be on guard so that we do not "become for ourselves." That's an interesting phrase. It implies to me that they looked to themselves first and indulged desires that prophets had warned them to avoid. They yielded to Satan's enticements and allures. At some point in our lives, each of us must make the choice to embrace our faith or to "dwindle in unbelief" or to "wilfully rebel against the gospel of Christ" (4 Nephi 1:38).

I wish I could tell you that there was a one-time fix to make sure we do not fall prey to these enticements, but there isn't. However, there is a pattern which, if followed, can ensure that once we have chosen our Father's plan, we can stay safe; we can stay true.

In 4 Nephi we learn about those who stayed true and whose testimony grew. They were "continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord" (4 Nephi 1:12). So prayer and fasting are the first parts of this pattern. For me, one of

the most comforting and assuring parts of the gospel of Jesus Christ is the opportunity and blessing to pray. Frequently, we are not in a place where we can vocalize our prayers, but as Amulek teaches in Alma 34:27, we can let our hearts be “drawn out in prayer . . . continually.”

Coupled with mighty prayer, fasting has the power to move heaven in direct and significant ways. Sometimes fasting can bring a renewal of health and strength to bodies weakened by illness; sometimes it can open up minds and hearts to give assistance to individuals who are in need; sometimes it can cause droughts and famines to be broken. And always fasting can bring us peace—the peace to know that the Lord knows us and understands our needs and hearts.

The next part of the pattern is that they met together oft “both to pray and to hear the word of the Lord.” In many places just getting to church is very difficult and requires a great sacrifice of time and resources. And yet all around the world, millions of faithful Saints do it each Sabbath.

I want to add something else to this pattern—something I believe can do much toward keeping us within the embrace of the gospel. I’m speaking of the temple. Just



As we mature and grow physically, we need to ensure that the divine within us is being nurtured. Our actions should invite the Spirit to be the predominant force in our lives.

as we partake of the sacrament each week to renew our baptismal covenants with the Lord, participating in the ordinances of the temple reminds us of the importance of our covenants and strengthens us in our power to overcome the evils of this world.

Prayer and fasting, meeting together often to pray and hear the word of God, temple attendance, and (I hope it goes without saying) studying the scriptures—these are a pattern we can and should follow if we are to remain true and steadfast and grow up unto the Lord. ■

From a devotional address given at Brigham Young University–Idaho on April 29, 2008.

For the full text of the address in English, visit <http://web.byui.edu/DevotionalsandSpeeches>



SHE TAUGHT ME TO SEE

By Evelyn Jeffries

*Though blind, my visiting teacher still had the vision
of her calling and of what I could become.*

Although born into the Church, I had been less active for several years. Nevertheless, I had continued to allow contact from home and visiting teachers, somehow not wanting to sever all ties. One evening I received a call from an elderly woman who identified herself as Jeanette, my new visiting teacher in my ward in Phoenix, Arizona, USA. Jeanette told me she was blind, and therefore would not be able to visit me personally; but if I would permit, she would contact me monthly to give me the message and visit with me.

For many months Jeanette faithfully “visited” me by telephone. I grew very fond of her and looked forward to her calls, although I still didn’t attend church. On one occasion Jeanette helped find someone who could drive my daughter to Utah to visit her father, from whom I was divorced. On other occasions she helped locate babysitters. If she could not contact me by telephone, she would dictate sweet cards with the visiting teaching message or personal “thinking of you” or holiday messages. At one point, Jeanette told me they were revising assignments and asked me if I wanted a “real” visiting teacher. I emphatically told her I wouldn’t trade her for anything, and please not to have her assignment to me changed.

I know Jeanette must have been very discouraged by my failure to attend church, and she can’t have

thought she was a successful visiting teacher as she patiently listened to my self-pitying stories. Finally, after years of inactivity, I showed up at church. As I was sitting in Relief Society the roll was passed to me. I saw Jeanette’s name and leaned over to count down the row to identify her. After class, I went and knelt down in front of that lovely woman and took her hands in mine. I said, “Jeanette, I’m Evelyn.” Her face lit up with a great smile, and she placed her hands on my cheeks and said, “Oh, Evelyn, I’m so glad to see you here.”

Jeanette was truly a faithful visiting teacher. She never judged me, never criticized. She only encouraged, helped, and loved. She was not the only reason I returned to the Church, but she was a golden strand in the cord that brought me back where I belonged.

As a Gospel Doctrine teacher, as a Relief Society counselor, and as a ward missionary, I have shared this story with many others as my testimony of the importance of our roles as visiting teachers. We can never know when a word or an action on our part might be the catalyst that would bring another sister back from the depths of sorrow, despair, or trouble. We can only know that if, like Jeanette, we are faithful and persistent in showing our love and concern, we might be the means by which the Lord touches the heart of another to bring or return that person to His fold. ■



**By Elder
Charles Didier**
Served as a Member of
the Seventy from 1975
to 2009.

Choosing Right

WHEN THE WORLD IS WRONG

As a young officer in the Belgian Air Force, I was the only member of the Church in all the armed forces of my country—army and navy included! I was soon grateful that I had been taught that righteous standards are not to be rationalized away, especially in times of increased wickedness.

My first assignment to an air force base presented me with ample opportunity to participate in behavior I knew was wrong. Shortly after my arrival, a welcome party was scheduled for the officers' mess. I knew alcoholic beverages would be served, so I decided to visit with the commanding officer about the party. I thanked him for the welcome and then mentioned that I didn't drink alcohol. He looked surprised and asked if I had a health problem. I told him that as a member of The Church of Jesus Christ of Latter-day Saints, I believed in what we call "the Word of Wisdom." I explained this law of health to him and told him that I obeyed it.

The commander asked questions about the Church and why the Word of Wisdom was revealed in modern times. The conversation became a gospel lesson and lasted much longer

*Living
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choices.*

than I had expected.

"I respect your convictions and think they are wise," he told me. "I will see that a jar of orange juice is placed next to the glasses of beer and other alcoholic beverages."

When I entered the officers' mess a few days later for the welcome party, to my happy surprise a jar of orange juice was sitting on the counter. As it turned out, several officers joined me in drinking juice.

Being righteous when we are surrounded by unrighteous influences is a challenge we all face. Given that reality, what can we do to prepare for—and pass—the test of living righteously in a wicked world?

Strength from Revelation

One way to prepare for this test is to seek strength through revelation—both personal revelation and revelation from prophets, seers, and revelators. Revelation is a Liahona, or compass, that gives us daily guidance, helping us make correct decisions by deepening our understanding of the Lord's will in our lives. Revelation gives us true knowledge of "things as they are, and as they were, and as they are to come" (D&C 93:24). The

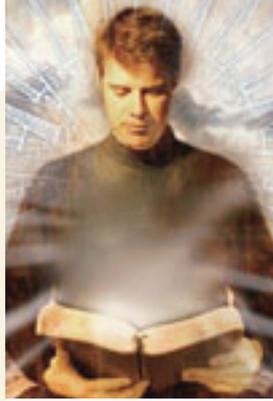


Bible Dictionary tells us that “without revelation, all would be guesswork, darkness, and confusion.”¹

Personal revelation often includes insights into specific ways we can more fully follow the Savior. These insights safeguard and guide us, help us master our thoughts and desires, and strengthen us to live in conformity with the commandments.

President Ezra Taft Benson (1899–1994) declared, “The word of God, as found in the scriptures, in the words of living prophets, and in personal revelation, has the power to fortify the Saints and arm them with the Spirit so they can resist evil, hold fast to the good, and find joy in this life.”²

Modern revelation confirms earlier revelation. I intentionally use the words *modern* and *earlier*, not the words *new* or *ancient*. For



many people, *ancient* means “does not apply to me anymore.” The Lord, however, is eternal; likewise, His word is eternal and does not change, regardless of when it is revealed.

The Old Testament, the Pearl of Great Price, and the Book of Mormon all detail God’s dealings with *earlier* prophets, but they establish a foundation of righteousness that will never change. The testaments, covenants, and lessons contained in these sacred books have application in our time and help us hold fast to the iron rod.

The Large Impact of Small Sins

Today the word *discriminate* has been co-opted by those who would have us believe that *discrimination* is a bad thing. But we all discriminate on a daily basis whenever we make a choice. Living righteously in a wicked world requires that we not be afraid to make *right* choices.

“Many of us are fearful of what our peers will say, that we will be looked upon with disdain and criticized if we stand for what is right,” said President Gordon B. Hinckley (1910–2008). “But I remind you that ‘wickedness never was happiness’ (Alma 41:10). . . . Evil never was happiness. Sin never was happiness. Happiness lies in the power and the love and the sweet simplicity of the gospel of Jesus Christ.”³

We know that the people of Sodom and Gomorrah were destroyed for grievous sexual sins, but we may be unaware that their refusal to discriminate against lesser sins also contributed to their destruction. The Old Testament warns:

“Behold, this was the iniquity of thy sister Sodom, *pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*

“And they were haughty, and committed abomination before me: therefore I took them away as I saw good” (Ezekiel 16:49–50; emphasis added).

We also can be destroyed by committing small sins. I could have accepted a drink of alcohol—a seemingly small sin—with the other air force officers. But keeping the Word of Wisdom helped me avoid larger temptations

and sins, such as when I was later invited to accompany my fellow officers to a bar located off base. Instead, I chose a better environment, and I spent my free time with true friends who helped me to be my best.

The gospel was the answer, guidance from the Spirit was the source of my strength, and obedience to the commandments was the confirmation of my faith in the Savior.

Making a Difference

Elder M. Russell Ballard of the Quorum of the Twelve Apostles has illustrated well the conditions in which we live and our responsibility as Latter-day Saints to make a difference in the world:

“In the Church, we often state the couplet: ‘Be in the world but not of the world.’ As we

observe television shows that make profanity, violence, and infidelity commonplace and even glamorous, we often wish we could lock out the world in some way and isolate our families from it all. . . .

“Perhaps we should state the couplet . . . as two separate admonitions. First, ‘*Be in the world.*’ Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, ‘*Be not of the world.*’ Do not follow wrong paths or bend to accommodate or accept what is not right.”

Elder Ballard added that as Latter-day Saints, we “need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it.”⁴

I testify that as we seek personal revelation, keep our eye on the Lord’s anointed, hold fast to righteous standards, and strive to make a difference through our example and influence, we will find joy in this life and in the next. ■

“The word of God, as found in the scriptures, in the words of living prophets, and in personal revelation, has the power to fortify the Saints and arm them with the Spirit.”

NOTES

1. Bible Dictionary, 762.
2. Ezra Taft Benson, “The Power of the Word,” *Ensign*, May 1986, 80.
3. Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (1997), 222.
4. M. Russell Ballard, “The Effect of Television,” *Ensign*, May 1989, 80.



**By Elder
Robert D. Hales**
Of the Quorum
of the Twelve Apostles



When Is the Time to SERVE?

When he recalls the rigorous years he spent at Harvard Business School, Elder Robert D. Hales of the Quorum of the Twelve Apostles says of his graduate program, “I was stretched to my capacity.”

About this time Elder Hales received a call to be elders quorum president. He was concerned about the added pressure such a call would create on his schedule. “It was one of the few times in my life I didn’t say yes on the spot,” he explains. “I went home to my wife and said, ‘I will probably fail in school if I accept this calling.’”

Sister Hales responded, “Bob, I would rather have an active priesthood holder than a man who holds a master’s degree from Harvard.” She then put her arms around him and added, “Together we will do both of them.”

They knelt in prayer and then went to work. The ensuing months were difficult, but they managed to “do both of them.”

A few years later Elder Hales was busy working as president of a company when he was asked to serve as bishop of his ward. Ten years after that, in 1975, while working as corporate vice president of a large corporation, he was called to be an assistant to the Quorum of the Twelve Apostles. He had no difficulty accepting these callings.

“It was easy,” he says. “I had made that decision when I was younger.”

Elder Hales concludes, “For every one of you the question will come in life, ‘When is the time to serve?’ The best answer I can give you is, ‘When you are asked.’” ■

From “Preparing for a Heavenly Marriage,” Liahona, Feb. 2006, 19; New Era, Feb. 2006, 5; and remarks delivered at Brigham Young University–Idaho on April 7, 2007.

ISSUING AND ACCEPTING CALLINGS



1. Those with the authority to issue callings need to prayerfully seek the inspiration of the Lord. When an

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

2. We serve willingly. We do not volunteer. We are called.
3. Callings and releases don’t always come to us when we would prefer. We need to trust in the Lord’s timetable.
4. When a husband or wife is called to a demanding position, it may be best for the family if the other spouse is released from a demanding calling.
5. The Lord will magnify our efforts as we do our best and seek His assistance.

From Elder William R. Walker of the Seventy, “In the Service of the Lord,” Liahona, Aug. 2006, 38; Ensign, Aug. 2006, 15.



Learning to LOVE LEARNING

Understanding who we are, where we came from, and why we are on the earth places upon each of us a great responsibility both to learn how to learn and to learn to love learning.



By Elder David A. Bednar

Of the Quorum of the Twelve Apostles

Learning to love learning is central to the gospel of Jesus Christ, is vital to our ongoing spiritual and personal development, and is an absolute necessity in the world in which we do now and will yet live, serve, and work. I want to briefly discuss the importance of learning to love learning in three aspects of our lives.

1. Learning to Love Learning Is Central to the Gospel of Jesus Christ

The overarching purpose of Heavenly Father's great plan of happiness is to provide His spirit children with opportunities to learn. The Atonement of Jesus Christ and the agency afforded to all of the Father's children

through the Redeemer's infinite and eternal sacrifice are divinely designed to facilitate our learning. The Savior said, "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me" (D&C 19:23).

We are assisted in learning of and listening to the words of Christ by the Holy Ghost, even the third member of the Godhead. The Holy Ghost reveals and witnesses the truth of all things and brings all things to our remembrance (see John 14:26, 16:13; Moroni 10:5; D&C 39:6). The Holy Ghost is the teacher who kindles within us an abiding love of and for learning.

We repeatedly are admonished in the

revelations to ask in faith when we lack knowledge (see James 1:5–6), to “seek learning, even by study and also by faith” (D&C 88:118), and to inquire of God that we might receive instruction from His Spirit (see D&C 6:14) and “know mysteries which are great and marvelous” (D&C 6:11). The restored Church of Jesus Christ exists today to help individuals and families learn about and receive the blessings of the Savior’s gospel.

A hierarchy of importance exists among the things you and I can learn. Indeed, all learning is not equally important. The Apostle Paul taught this truth in his second epistle to Timothy as he warned that in the latter days many people would be “ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7).

Some facts are helpful or interesting to know. Some knowledge is useful to learn and apply. But gospel truths are essential for us to understand and live if we are to become what our Heavenly Father yearns for us to become. The type of learning I am attempting to describe is not merely the accumulation of data and facts and frameworks; rather, it is acquiring and applying knowledge for righteousness.

The revelations teach us that “the glory of God is intelligence” (D&C 93:36). We typically may think the word *intelligence* in this scripture denotes innate cognitive ability or a particular gift for academic work. In this verse, however, one of the meanings of *intelligence* is the application of the knowledge we obtain for righteous purposes. As President David O. McKay (1873–1970) taught, the learning “for which the Church stands—is the application of knowledge to the development of a noble and Godlike character.”¹

You and I are here on the earth to prepare for eternity, to learn how to learn, to learn things that are temporally important and eternally essential, and to assist others in learning wisdom and truth (see D&C 97:1). Understanding who we are, where we came from, and why we are on the earth places upon each of us a great responsibility both to learn how to learn and to learn to love learning.



PHOTOGRAPH BY STEVE BUNDERSON

You and I are here on the earth . . . to learn things that are temporally important and eternally essential.

2. Learning to Love Learning Is Vital to Our Ongoing Spiritual and Personal Development

President Brigham Young (1801–1877) was a learner. Although President Young had only 11 days of formal schooling, he understood the need for learning both the wisdom of God and the things of the world.

He was a furniture maker, a missionary, a colonizer, a governor, and the Lord’s prophet.

I marvel at both the way Brigham Young learned and how much he learned. He never ceased learning from the revelations of the Lord, from the scriptures, and from good books. Perhaps President Young was such a consummate learner precisely because he was not constrained unduly by the arbitrary boundaries so often imposed through the structures and processes of formal education. He clearly learned to love learning. He clearly learned how to learn. He ultimately became a powerful disciple and teacher precisely because he first was an effective learner.

President Young repeatedly taught that “the object of [our mortal] existence is to learn.”² The following statements by President Young emphasize this truth:

- “The religion embraced by the Latter-day Saints, if only slightly understood, prompts them to search diligently after knowledge. There is no other people in existence

more eager to see, hear, learn, and understand truth.”³

- “Put forth your ability to learn as fast as you can, and gather all the strength of mind and principle of faith you possibly can, and then distribute your knowledge to the people.”⁴

- “This work is a progressive work, this doctrine that is taught the Latter-day Saints in its nature is exalting, increasing, expanding and extending broader and broader until we can know as we are known, see as we are seen.”⁵

- “We are in the school [of mortality] and keep learning, and we do not expect to cease learning while we live on earth; and when we pass through the veil, we expect still to continue to learn and increase our fund of information. That may appear a strange idea to some; but it is for the plain and simple reason that we are not capacitated to receive all knowledge at once. We must therefore receive a little here and a little there.”⁶

- “We might ask, when shall we cease to learn? I will give you my opinion about it: never, never.”⁷

Brigham Young’s acceptance of and conversion to the gospel of Jesus Christ fueled his unceasing curiosity and love of learning. The ongoing spiritual and personal development evidenced in his life is a worthy example for you and for me.

3. Learning to Love Learning Is an Absolute Necessity in the World in Which We Do Now and Will Yet Live, Serve, and Work

On the landmark sign located at the entrance to Brigham Young University, the following motto is found: “Enter to learn; go forth to serve.” This expression certainly does not imply that everything necessary for a lifetime of meaningful service can or will be obtained during a few short years of higher education. Rather, the spirit of this statement is that students come to receive foundational instruction about learning how to learn and learning to love learning. Furthermore, students’ desires and capacities



PHOTOGRAPH BY CHRISTINA SMITH

“We might ask, when shall we cease to learn? I will give you my opinion about it: never, never.”

President Brigham Young

to serve are not “put on hold” during their university years of intellectual exploration and development.

May I respectfully suggest an addition to this well-known motto that is too long to put on the sign but important for us to remember regardless of which university or college we attend: “Enter to learn to love learning and serving; go forth to continue learning and serving.”

Academic assignments, test scores, and a cumulative GPA do not produce a final and polished product. Rather, students have only started to put in place a foundation of learning upon which they can build forever. Much of the data and knowledge obtained through a specific major or program of study may rapidly become outdated and obsolete. The particular topics investigated and learned are not nearly as important as what has been learned about learning. As we press forward in life—spiritually, interpersonally, and professionally—no book of answers is readily available with guidelines and solutions to the great challenges of life. All we have is our capacity to learn and our love of and for learning.

I believe a basic test exists of our capacity to learn and of the measure of our love of learning. Here is the test: When you and I do not know what to do or how to proceed to achieve a particular outcome—when we are confronted with a problem that has no clear answer and no prescribed pattern for resolution—how do we learn what to do?

This was precisely the situation in which Nephi found himself as he was commanded to build a ship. “And it came to pass that the Lord spake unto me, saying: Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters” (1 Nephi 17:8).

Nephi was not a sailor. He had been reared in Jerusalem, an inland city, rather than along the borders of the Mediterranean Sea. It seems unlikely that he knew much about or had experience with the tools and skills necessary to build a ship. He may not have ever previously seen an oceangoing vessel. In essence, then, Nephi was commanded and instructed to build something he had never built before in order to go someplace he had never been before.

I doubt that any of us will be commanded to build a ship as was Nephi, but each of us will have our spiritual and learning capabilities tested over and over again. The ever-accelerating rate of change in our modern world will force

PHOTOGRAPH BY WELDENANDERSEN

us into uncharted territory and demanding circumstances.

For example, the U.S. Department of Labor estimates that today's college graduates will have between 10 and 14 different jobs by the time they are 38 years old. And the necessary skills to perform successfully in each job assignment will constantly change and evolve.

For much of my career as a professor, there was no Internet, no Google, no Wikipedia, no YouTube, and no telepresence. The Internet only began to be widely used by the general public in the mid-1990s. Prior to that time, no courses were taught about and no majors were offered in Internet-related subjects. I remember teaching myself HTML and experimenting with ways student learning could be enhanced through this new and emerging technology. In contrast, most students today have never known and cannot imagine a world without the Internet and its associated technologies. Can we even begin to imagine how much things will continue to change during the next 15 years?

Because vast amounts of information are so readily available and sophisticated technologies make possible widespread and even global collaboration, we may be prone to put our "trust in the arm of flesh" (2 Nephi 4:34; see also 28:31) as we grapple with complex challenges and problems. We perhaps might be inclined to rely primarily upon our individual and collective capacity to reason, to innovate, to plan, and to execute. Certainly we must use our God-given abilities to the fullest, employ our best efforts, and

exercise appropriate judgment as we encounter the opportunities of life. But our mortal best is never enough.

President Young testified that we are never left alone or on our own:

"My knowledge is, if you will follow the teachings of Jesus Christ and his Apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost. . . . They will know things that are, that will be, and that have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings and capacities."⁸

Learning to love learning equips us for an ever-changing and unpredictable future. Knowing how to learn prepares us to discern and act upon opportunities that others may not readily recognize. I am confident we will pass the test of learning what to do when we do not know

what to do or how to proceed.

I witness the living reality of God the Eternal Father; of our Savior and Redeemer, even the Lord Jesus Christ; and of the Holy Ghost. I also declare my witness that the gospel of Jesus Christ has been restored to the earth in these latter days.

I pray your love of learning will grow ever deeper, ever richer, and ever more complete, in the name of Jesus Christ, amen. ■

Knowing how to learn prepares us to discern and act upon opportunities that others may not readily recognize.

Adapted from an address delivered at Brigham Young University on April 24, 2008. For the full text, visit: speeches.byu.edu/?act=viewitem&id=1777.

NOTES

1. David O. McKay, "True Education," *Improvement Era*, March 1957, 141.
2. *Teachings of Presidents of the Church: Brigham Young* (1997), 85.
3. *Teachings: Brigham Young*, 194.
4. *Teachings: Brigham Young*, 194.
5. *Teachings: Brigham Young*, 87.
6. *Teachings: Brigham Young*, 87.
7. *Teachings: Brigham Young*, 185.
8. *Teachings: Brigham Young*, 253.





By Elder
Paul K. Sybrowsky
Of the Seventy



“This Do IN REMEMBRANCE OF ME”

*May we be filled with the Spirit of the Lord as we
partake worthily of the sacrament.*

Many years ago as a young missionary in Canada, I was impressed with a scripture that a craftsman had skillfully carved onto the front of the sacrament table of the branch in Montreal: “This do in remembrance of me” (Luke 22:19).

In that little branch, members of the Aaronic Priesthood, in both dress and demeanor, reminded the Saints of our Savior’s instructions regarding this most meaningful and sacred ordinance. Those carved words are still impressed upon my mind each Sunday as the sacrament is being passed: “This do in remembrance of me.”

As the Lord’s covenant people, we arrive at our sacrament meetings a few minutes early to show reverence and to ponder this sacred ordinance. In those moments, as we come to church prepared to partake, we follow Paul’s counsel to the Saints in the Roman province of Corinth: “But let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Corinthians 11:28).

Institution of the Sacrament

The sacrament represents the atoning sacrifice of Jesus Christ. It is a holy and sacred ordinance to be administered in a prescribed way by worthy priesthood holders and partaken of by worthy Latter-day Saints. Careful attention is given in a dignified manner to the preparation, blessing, and passing of the sacrament.

Paul reminded the Saints that the sacrament had been instituted at a pivotal point in the meridian of time as Jesus sat at the Feast of the Passover with His Twelve Apostles.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:



“Before the world was organized, God laid out a plan whereby He would offer blessings to His children based on their obedience to His commandments. He understood, however, that we would be distracted at times by the things of the world and would need to be reminded regularly of our covenants and His promises. . . .

“The purpose of partaking of the sacrament is, of course, to renew the covenants we have made with the Lord.”

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

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

“After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me” (1 Corinthians 11:23–25).

Here the old law, the Mosaic law, would be fulfilled, as the new covenant—even a higher law—would be instituted. The ordinance of the sacrament will continue at least until the Second Coming of Jesus Christ, when our Savior will partake of the sacrament with His Saints (see 1 Corinthians 11:26; D&C 27:5–14).

The sacrificial lamb prepared for the Last Supper was an essential part of the annual Passover feast. As the Twelve Apostles were eating, Jesus, the Paschal Lamb Himself, took bread, blessed it, broke it, and then gave it to His disciples (see Matthew 26:26).

In the New World, after showing the Nephites the prints of the nails in His hands and feet, the risen Lord instituted the sacrament, saying:

“And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

“And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you” (3 Nephi 18:6–7).

Of the cup He said: “And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you” (3 Nephi 18:11).

The Savior also told the Nephites, “He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul



shall never hunger nor thirst, but shall be filled.” After the multitude had partaken of the sacrament, the record tells us, “they were filled with the Spirit” (3 Nephi 20:8–9).

Partaking Worthily

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

“Before the world was organized, God laid out a plan whereby He would offer blessings to His children based on their obedience to His commandments. He understood, however, that we would be distracted at times by

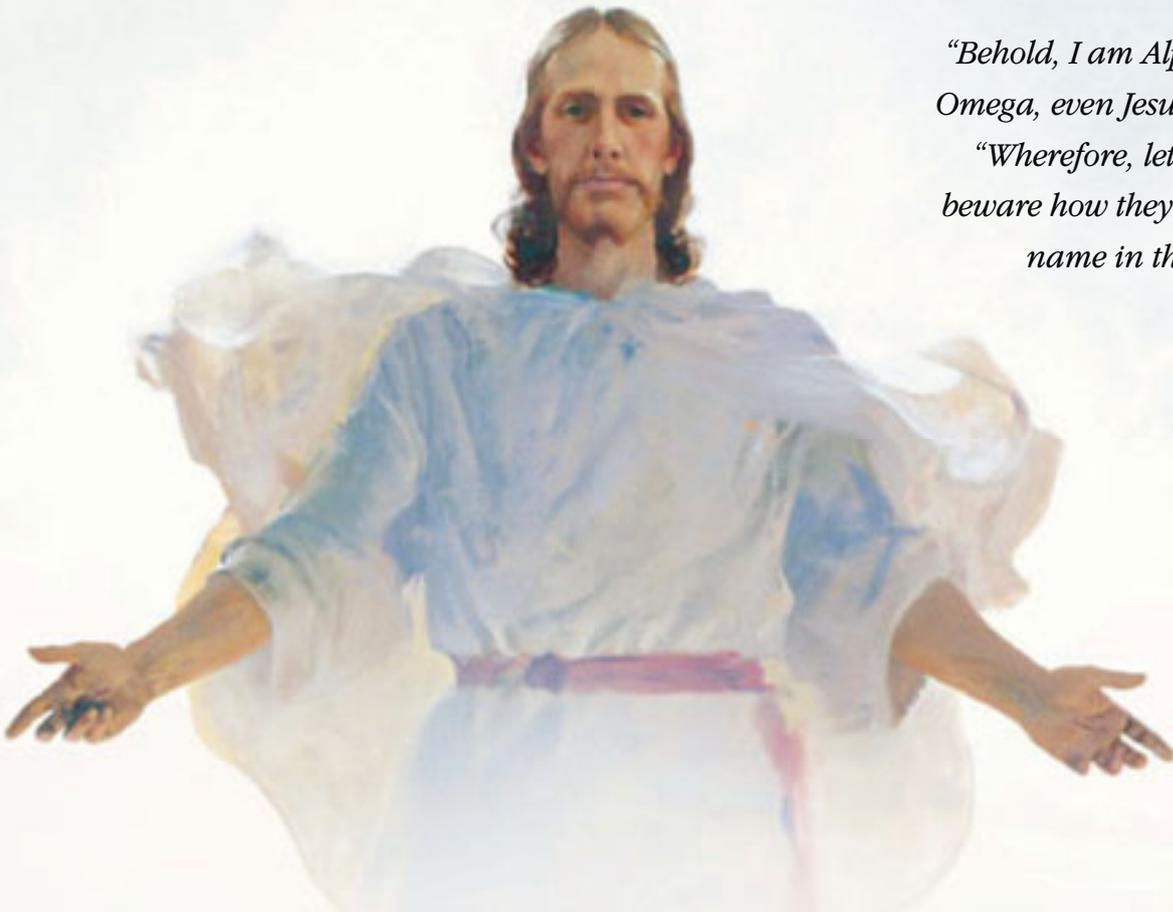
the things of the world and would need to be reminded regularly of our covenants and His promises. . . .

“The purpose of partaking of the sacrament is, of course, to renew the covenants we have made with the Lord. . . .

“. . . Partaking of the sacrament worthily gives us an opportunity for spiritual growth. . . .

“. . . If we were to become casual in partaking of the sacrament, we would lose the opportunity for spiritual growth.”¹

Paul taught the young Church at Corinth that its members might be “weak and sickly” and that



*“Behold, I am Alpha and Omega, even Jesus Christ.
Wherefore, let all men beware how they take my name in their lips.”*

“many sleep” because they partake “unworthily, . . . not discerning the Lord’s body” (1 Corinthians 11:29, 30). The Savior declared, “Whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul” (3 Nephi 18:29).

“Behold, I am Alpha and Omega, even Jesus Christ.

“Wherefore, let all men beware how they take my name in their lips” (D&C 63:60–61).

Do we eat and drink to the salvation of our souls? Do we come away from this “sacred moment in a holy place”² filled?

Partaking Often

The Lord has said, “It is expedient that the church meet together often to partake” of the sacrament (D&C 20:75). If it is expedient to the Lord, it is absolutely vital to us!

Our Savior, in cleansing our inner vessel, will not leave us empty, weak, and sickly, but He will fill us with His love and the power to resist temptation. Those who come unto Christ become *as* Christ as they exercise faith in Him and partake of “the bread of life” and of “living water” (John 4:10; 6:35).

On April 6, 1830, as the first Saints of this dispensation

met to organize the Church, they included in their first official meeting the ordinance of the sacrament, as outlined by the Lord (see D&C 20:75–79).

As members of the Church, we understand that our own personal redemption comes only through our Savior, Jesus Christ. We declare and testify to the world that He atoned for our sins by perfect obedience to the will of the Father. We can receive God’s greatest gift, eternal life, by obedience to the laws and ordinances of the restored gospel.

We also understand Father Lehi’s teaching to his son Jacob when he said, “How great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah” (2 Nephi 2:8).

May we eat and drink so that we no longer hunger and thirst spiritually. And may we be filled with the Spirit of the Lord each Sabbath day as we partake in remembrance of Him, that we might be whole and one with Him. ■

NOTES

1. L. Tom Perry, “As Now We Take the Sacrament,” *Liahona* and *Ensign*, May 2006, 39–40, 41.
2. L. Tom Perry, *Liahona* and *Ensign*, May 2006, 39.



PREPARED FOR THE SACRAMENT

- We dress properly, including wearing appropriate shoes, to show that we understand the sacred nature of the ordinance.
- We come to sacrament meeting with a broken heart and a contrite spirit.
- We are quietly seated well before the meeting begins.
- We bring a spirit of prayer, meekness, and devotion.
- We engage in prayerful meditation, reflecting on the mission of the Savior and our worthiness to partake of the sacrament.
- We join in the worship of singing the sacrament hymn.
- We ponder the importance of renewing our covenants.
- We avoid reading books or magazines during the administration of the sacrament.
- We avoid whispered conversations and cell-phone texting.
- Participating priesthood holders are well groomed, wear white shirts and ties, and prepare, bless, and pass the sacrament in a spirit of worthiness, reverence, and dignity.
- Priesthood holders speak the sacrament prayers slowly and distinctly.

From Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, "Sacrament Meeting and the Sacrament," *Liahona and Ensign*, Nov. 2008, 17–20.

Looking toward the Temple



John A. Widtsoe was born on Frøya Island, Norway, in 1872 to John A. and Anna K. Gaarden Widtsoe. He married Leah E. Dunford in the Salt Lake Temple on June 1, 1898. Before being ordained an Apostle on March 17, 1921, he enjoyed prominence as a scientist, educator, author, and academic, serving as president of

Utah Agricultural College and the University of Utah. Elder Widtsoe, a prolific author of books on Church history and doctrine, died in Salt Lake City, Utah, at age 80. This article originally appeared in the October 1962 Improvement Era; capitalization, paragraphing, and punctuation have been standardized; emphasis is in the original.

By Elder John A. Widtsoe (1872–1952)

Of the Quorum of the Twelve Apostles

The temple is a house or home of the Lord. Should the Lord visit the earth, He would come to His temple. We are of the Lord's family. We are His children begotten in our preexistent [premortal] life. Hence, as the earthly father and mother and their family gather in the family home, so the worthy members of the Lord's family

may gather as we do in the house of the Lord.

The temple is a place of instruction. Here the principles of the gospel are reviewed, and profound truths of the kingdom of God are unfolded. If we enter the temple in the right spirit and are attentive, we go out enriched in gospel knowledge and wisdom.

The temple is a place of peace.

Here we may lay aside the cares and worries of the outside, turbulent world. Here our minds should be centered upon spiritual realities, since here we are concerned only with things of the spirit.

The temple is a place of covenants, which will help us live righteously. Here we declare that we will obey the laws of God and promise to use the precious knowledge of the gospel for our own blessing and the good of man. The simple ceremonies help us to go out from the temple with the high resolve to lead lives worthy of the gifts of the gospel.

The temple is a place of blessing. Promises are made to us, conditioned only upon our faithfulness, which extend from time to eternity. They will help us to understand the nearness of our heavenly parents. The power of the priesthood is thus given us in new and large measures.

The temple is a place where ceremonies pertaining to godliness are presented. The great mysteries of life, with man's unanswered questions, are here made clear: (1) Where did I come from? (2) Why am I here? (3) Where do I go when life is over? Here the needs of the spirit from which all other things of life issue are held of paramount importance.



enjoy its privileges. It is a sacred place in which holy ordinances are given to all who have proved themselves worthy to partake of its blessings.

Whatever the gospel offers may be done in a temple. Baptisms [for the dead], ordinations to the priesthood [for the dead], marriages, and sealings for time and eternity for the living and the dead, the endowment for the living and the dead, . . . gospel instruction, councils for the work of the ministry, and all else belonging to the gospel are here performed. Indeed, in the temple the whole gospel is epitomized. . . .

It is not to be expected that the temple ceremonies can be comprehended in full detail the first time a person “goes through” the temple. Therefore, the Lord has provided means of repetition. Temple work must be done first by each person for himself or herself; then it may be done for one’s dead ancestors or friends as frequently as circumstances will allow. This service will open the doors of salvation for the dead and will also help fix upon the mind of the living the nature, meaning, and obligations of the endowment. By keeping the endowment fresh in mind, we shall be better able to perform our duties in life under the influence of eternal blessings.

The temple is a place of revelation. The Lord may here give revelation, and every person may receive revelation to assist him in life. All knowledge, all help come from the Lord, directly or indirectly. Though

The temple, with its gifts and blessings, is open to all who conform to the requirements of the gospel of Jesus Christ.

He may not be there in person, He is there by His Holy Spirit and by earthly men holding the priesthood. By that Spirit they direct the Lord’s work here on earth. Every person who enters this sacred place in faith and prayer will find help in the solution of life’s problems.

It is good to be in the temple, the house of the Lord, a place of priesthood instruction, of peace, of covenants, of blessings, and of revelation. Gratitude for this privilege and an eager desire to possess the spirit of the occasion should overflow in our hearts.

The temple, with its gifts and blessings, is open to all who conform to the requirements of the gospel of Jesus Christ. Each person who is worthy may apply to his or her bishop for a recommend to enter the temple.

The ordinances performed there are sacred; they are not mysterious. All who accept and live the gospel and keep themselves clean may partake of them. Indeed, all faithful members of the Church are invited and urged to make use of the temple and to

The ceremonies of the temples are comprehensively outlined in the revelation known as section 124, verses 39–41, of the Doctrine and Covenants:

“Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive

In the temple all are dressed alike in white. White is the symbol of purity. No unclean person has the right to enter God’s house.

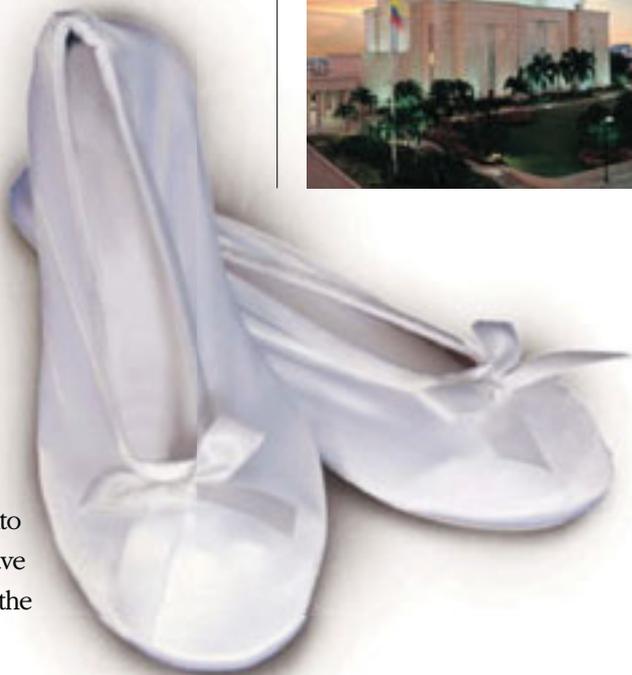
conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

“And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

“For I deign to reveal unto my church things which have been kept hid from before the

foundation of the world, things that pertain to the dispensation of the fulness of times.”

In the temple all are dressed alike in white. White is the symbol of purity. No unclean person has the right to enter God’s house. Besides, the uniform dress symbolizes that before God our Father in heaven, all men are equal. The beggar and the banker, the learned and the unlearned, the prince and the pauper sit side by side in the temple and are of equal importance if they live righteously before the Lord God, the Father of their spirits. It is spiritual fitness and understanding that one receives in the temple. All



such have an equal place before the Lord. . . .

From beginning to end, going through the temple is a glorious experience. It is uplifting, informative. It gives courage. The candidate is sent forth with increased understanding and power for his work.

The laws of the temple and the covenants of the endowment are beautiful, helpful, simple, and easily understood. To observe them is equally simple. It is marvelous, however, that the Prophet Joseph Smith, untaught in the ways of the world, could so place them in proper sequence in laying the foundation for human spiritual progress. This alone justifies our faith that Joseph Smith was guided by powers beyond those of mortal men.

For those who enter into the temple service in faith, in full surrender to the will of the Lord, the day will be a glorious experience. Light and power will come to them. . . .

Wherever one turns in the revealed gospel of the Lord Jesus Christ, and particularly in the temple, the conviction grows that the work of God is reestablished for His specific purposes in the latter days. Temple service is to aid and to help us in qualifying for this mighty work: “to bring to pass the immortality and eternal life of man” (Moses 1:39). ■

What Is This Thing That Men Call Death?

Reverently ♩ = 52-60

Text: Gordon B. Hinckley

Music: Janice Kapp Perry

mp

1. What is this thing that men call death, This qui - et
 2. O God, touch Thou my ach - ing heart And calm my
 3. There is no death, but on - ly change, With re - com -

ped. *ped.*

pass - ing in the night? 'Tis not the end but gen - e -
 trou - bled, haunt - ing fears. Let hope and faith, tran - scen - dent,
 pense for vic - t'ry won. The gift of Him who loved all

ped.

sis Of bet - ter worlds and great - er light.
 pure, Give strength and peace be - yond my tears.
 men, The Son of God, the Ho - ly One.

ped.

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Where Worlds Meet:

THE
OAKLAND
CALIFORNIA
FAMILY
HISTORY
CENTER

By LaRene Porter Gaunt, Church Magazines

Patrons here often become experts in their areas of research and help one another find ancestors from all over the world.

The Oakland California Temple sits on a prominent hill overlooking the San Francisco Bay Area, a shining beacon to all the world. The large regional family history center just across the parking lot looks out on that world too, offering facilities to help unite the human family.

Leading the way is Ralph Seversen, head of the center. "As a regional family history center, we are the hub for surrounding family history centers," he says. "Our goal is to strengthen our relationship with these centers and share resources. In addition, we have joined with the California Genealogical Society to offer research classes here. This, and our invitation to non-LDS genealogy societies to meet in our facility, is all part of our community outreach."

If Ralph Seversen is the head of the family history center, then Marge Bell is certainly the heart of it. A friendly and knowledgeable woman, Marge has been with the family history center for more than 25 years.

"I have nothing but praise for the patrons who attend the center," she says. "They are the lifeblood of our work

here. As they become expert in their areas of research, many spend time helping others. Also as a regional family history center, we have online access to a few sites that are available only to centers like ours. Patrons are able to use these sites, which greatly enhances their research efforts."

Brother Seversen adds, "I have a testimony that, when we need it, we can have unexpected help from beyond the veil. Once while I was searching through books, two records with the information I needed fell out. Another time someone stole my briefcase filled with irreplaceable Portuguese research. To my amazement, the thief returned the research to my mailbox. Powerful experiences like these often accompany family history work."

You too can enjoy the excitement of family history research. There are 4,600 family history centers in 132 countries. To find the center closest to you, go to LDS.org and click **Family History and Temples**, then **Family History Centers**. Facilities will vary, but all family history centers have consultants who can offer support to those who are searching for information about their deceased ancestors. All are welcome whether they are Latter-day Saints or not. Beginners can learn how to get started. More experienced researchers can access microfilms from among the 2.8 million available from Church headquarters in Salt Lake City, Utah, USA.

"WE MAKE A GOOD TEAM"

Bonnie McDowell Wathor, who at 18 was the only Latter-day Saint in her family, set out to gather up her four generations of family history.

"Before long, my dad was helping me," Bonnie says. "Now 12 years and five published volumes of well-documented family history later, my dad can't imagine his life without genealogy."

Chuck McDowell, Bonnie's father, is a retired physicist with the natural curiosity and skills of a scientist to seek out the who, what, when, and where of family history. His love for this work is obvious and reflected in his face as he lovingly recounts the minutia of his trips and German research.

"I'm not a Mormon," he says, "but I have experienced many things that I would call 'miracles' as I have done genealogy. I give Bonnie all the information I find so she can take care of the temple ordinances. We make a good team."



PHOTOGRAPHS BY DAVID C. GAUNT, EXCEPT AS NOTED; PHOTOGRAPH OF OAKLAND VISITORS' CENTER BY CRAIG DIMOND

"I LOVE MAPS"

As a young man, Jeremy Frankel mapped his hometown on the edge of London because he was curious about the history of the houses. His skills led him to a career as an engineer in England. He also mapped waterways in America—most notably the Erie Canal. Researching his ancestors came naturally to him, and he soon became a skilled genealogist. As president now of the San Francisco Bay Area Jewish Genealogical Society, Jeremy has helped others discover the resources at the Oakland center. "Those of us involved in Jewish genealogy have several wonderful locations in the Bay Area where we can do research," he says, "but this center has some things we can't find elsewhere. I especially like the map section."



"I SIMPLY COULDN'T FIND THEM"

Wayne Cowley of Medford, Oregon, needed a Swedish family history specialist. "I had tried for years to locate where our family lived in Sweden, but I simply couldn't find them," he says. "When we were called to serve a mission at the visitors' center in Oakland, I had no idea I would meet Beryl Van Noy, who would help me discover my Swedish roots."

Beryl had searched her Swedish ancestry for years at the family history center. She also volunteers as a Swedish specialist. "I believe I was sent here to meet Beryl," says Elder Cowley. "We have had amazing results gathering my family history."



"I LOVE HELPING OTHERS FIND THEIR ANCESTORS"

Electra Price is a volunteer African-American specialist. She has an energy and excitement that belies her 83 years. Her laughter is contagious and draws people to her.

Like many patrons at the family history center, Electra is not a Latter-day Saint. "I started coming in 1989. We learned together that family history is the same for everyone no matter what your background. You start with yourself, establish where you are from, and then search the records from there—remembering, of course, to document everything."

Electra's initiative and leadership ability had already helped with the formation of the Bay Area African-American Genealogical Society. Now she serves as a bridge between the society and the family history center.

"We now have a large group that meets monthly in a 60-person multimedia classroom at the family history center," she says. "I love watching others awaken to the excitement of finding their ancestors."





WARM AND INVITING

Though the center is downstairs in the visitors' center, it is on a hill so two of the back walls boast floor-to-ceiling windows that fill much of the center with light. With dramatic landscaping outside and large vases filled with fresh flowers throughout the room, this family history center is warm and inviting. Add to that the friendly, knowledgeable staff and patrons, who are all focused on discovering their ancestors, and it's like coming home.

Patrons come here to work, and they settle down quickly to take advantage of every minute they have. Some pull out books, others go immediately to the computers and log onto FamilySearch.org. Still others load microfilm or microfiche onto readers. As in any other family history center, large or small—patrons are focused on identifying their deceased ancestors. (See oaklandfhc.org for more information about this regional family history center.)



Left: While his wife helps patrons with their family history research, Milan McDowell spends his time repairing books, which are a part of the center's 10,000-book collection. Right: Carol Hoyt is one of 70 volunteers at the center.



"NEW FAMILYSEARCH OPENS THE WAY"

Mary Finau serves on the staff at the family history center and helps patrons learn to use new FamilySearch. She also helps those of Tongan ancestry do their family history. Up until a century ago Tongans had no written language. As a result, Tongans memorized and passed on family history by word of mouth. Dates were often approximated and locations were simply stated as "Tonga," but relationships were well-known. This pattern of oral histories exists in several other cultures besides Tonga. Meeting the goal of providing temple ordinances for deceased ancestors has been difficult for Latter-day Saints whose family history has not been written down.

"With the new FamilySearch," says Mary, "names can be submitted for temple work based on relationships. This means that Tongans and others with oral family histories can be fully involved in family history and temple work."



“MY HEART IS ROOTED IN MY NATIVE AMERICAN ANCESTRY”

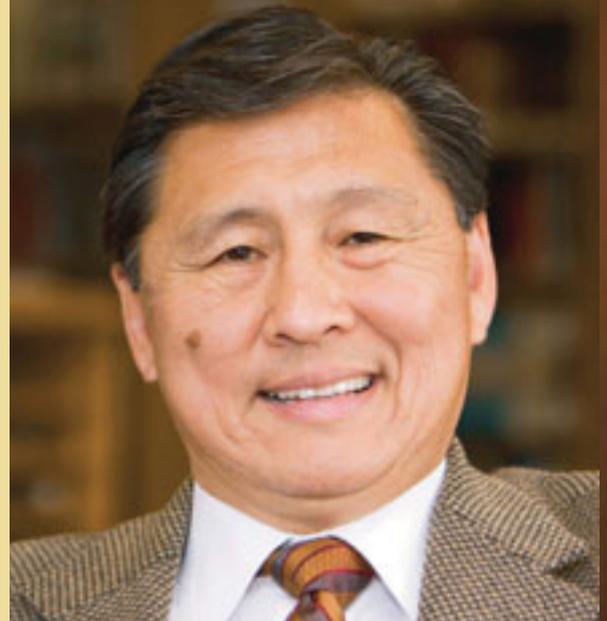
Debbie Smith is a Church service missionary and a Native American specialist at the center. Though she has the fair skin and blue eyes of her German and Irish ancestors, her heart is firmly rooted in her Sioux and Apache ancestry. Debbie’s mother, grandmother, and great-grandmother were Native Americans. Each of these women married a German or Irish man and remained on the reservation, where Debbie was born.

“I have a strong love for my Native American ancestry,” she says. “I have done much of my research through travel, but I bring what I have learned to the center to help others. As a cataloguer here, I love being a part of a group that helps make records available for everyone.”



“I DISCOVERED MY CHINESE ANCESTRY WENT BACK TO THE SEVENTH CENTURY”

Patriarch George Huang left China as a child, but longed to know of his Chinese ancestors. He visited China to seek them out and discovered his genealogy intact. “Now my family is actively involved in performing the temple ordinances for them in the Oakland temple,” he says. “It is a great blessing in our lives.”



In Your Name

By Sharon Price Anderson

*Descending
below all things,
bleeding sorrow
from every pore,
He was fully
bathed in grief
that we might be
cleansed,
rescued from
death and hell.*

*I descend marble
temple steps, enter
baptismal waters.
Completely immersed,
bearing His name
and yours,
I hold my breath,
emerging, rising.
May you inherit
everlasting life;
together may we
dwell in heaven.*



INSET: NAUVOO TEMPLE BAPTISTRY; BACKGROUND IMAGE BY MATT REIER

The Promise of the Temple

By Ellen Rowe Sigety

I was born and raised in the Church but chose inactivity in my 20s. I married a good man who was not active in his own faith either. As John and I began our family, which would eventually include five children, my heart began to yearn for the teachings of my youth. I did not pressure John, but he agreed to

worship with me and our two sons, John Rowe and Joseph. We began attending our ward every Sunday. The missionaries taught John, who embraced the gospel and was baptized three months later.

We became active members of our ward, fulfilling callings in different auxiliaries. Three

more children—Hayley, Tessa, and Jenna—came to our family, and all five thrived in Primary, Activity Days, and Scouting. Over the next decade, John and I took the temple-preparation classes three different times, but they never resulted in our going to the temple. We wanted our family to be sealed, but we didn't feel ready to live *all* of the commandments. We were attending church regularly and obeying *most* of the commandments—that was good enough, wasn't it? Besides, our children didn't really know the difference.

We soon realized that wasn't actually the case. As we tucked him into bed each night, our oldest son began asking when our family was going to the temple. That tugged at our heartstrings.

About this time our bishop invited my husband and me to his office. He wanted to know why we had not committed to making temple blessings a reality for our family. We explained that we weren't ready to live all of the commandments required for receiving a temple recommend and that we felt we were already doing our best.

As bishops had done before, Bishop Riding counseled us about the importance of these ordinances and the eternal blessings available to our family.



The Sigety family in 2006. Front row, from left: Joseph, Tessa, John Rowe, and Jenna. Back row, from left: Hayley, John, and Ellen.

But then something happened that I will never forget. Bishop Riding sat quietly for several seconds before saying softly, “I feel impressed to tell you that the time for you to go to the temple is now. The window of opportunity is closing for your family.”

We didn’t know all of the implications of the bishop’s comment, but we instantly felt the Spirit confirm its truth. We realized not only that the temple would bless us eternally but that our sealing could also help our children as they grew older and started making important decisions for their lives.

John and I left the bishop’s office that evening with a new sense of urgency. We set specific goals and a target date for our temple endowment and sealing. From then on we wholeheartedly tried to live all of the commandments—not just the ones we were comfortable with. In addition, we devoted consistent effort to prayer and scripture study and served with more fervor in our callings. As we made these sacrifices, we saw many blessings come into our lives.

When we did struggle, we encouraged each other. I remember one particular night when my husband sensed I was feeling a little bit apprehensive. He read a passage from President Boyd K. Packer’s *The Holy Temple*,¹ which we had been studying together. The words he shared broadened my vision and calmed my fears.



BLESSINGS OF THE TEMPLE

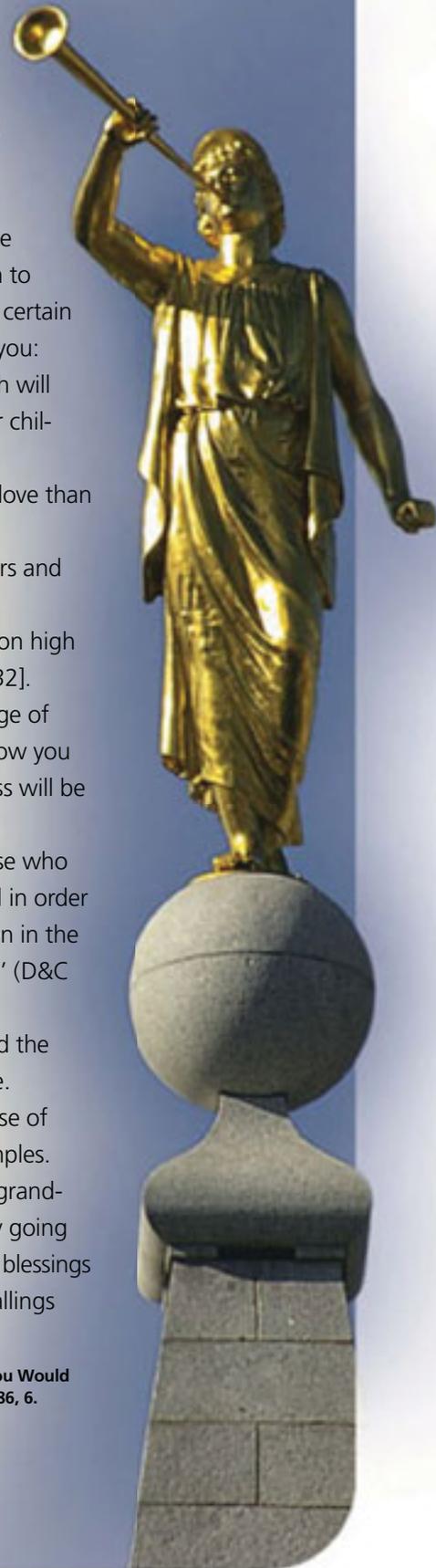
“When you attend the temple and perform the ordinances that pertain to the House of the Lord, certain blessings will come to you:

- 1 You will receive the spirit of Elijah, which will turn your hearts to your spouse, to your children, and to your forebears.
- 2 You will love your family with a deeper love than you have loved before.
- 3 Your hearts will be turned to your fathers and theirs to you.
- 4 You will be endowed with power from on high as the Lord has promised [see D&C 38:32].
- 5 You will receive the key of the knowledge of God. (See D&C 84:19.) You will learn how you can be like Him. Even the power of godliness will be manifest to you. (See D&C 84:20.)
- 6 You will be doing a great service to those who have passed to the other side of the veil in order that they might be ‘judged according to men in the flesh, but live according to God in the spirit.’ (D&C 138:34.)

“Such are the blessings of the temple and the blessings of frequently attending the temple.

“So I say: God bless Israel! God bless those of our forebears who constructed the holy temples. God bless us to teach our children and our grandchildren what great blessings await them by going to the temple. God bless us to receive all the blessings revealed by Elijah the prophet so that our callings and election will be made sure.”

President Ezra Taft Benson (1899–1994), “What I Hope You Would Teach Your Children about the Temple,” *Tambuli*, Apr. 1986, 6.



Bishop Riding continued to encourage us, as did ward members. A friend gave us a copy of the *Temples* booklet, which we pored over. The teachers of our temple-preparation class answered our questions and reached out in kindness and fellowship, and many ward members provided good examples of temple worthiness.

Each night as we tucked our children into bed, we confidently told them yes, our family *was* going to go to the temple. As the time drew closer, we were able to give them a specific date.

On April 17, 1998, about six months after that life-changing day in our bishop's office, John and I knelt at the altar of the Dallas Texas Temple with our five children. Many friends from our ward attended, and through their support I realized how eager they were for us to enjoy the blessings they knew in their own families. Without question, our sealing has been the single most important event in our life.

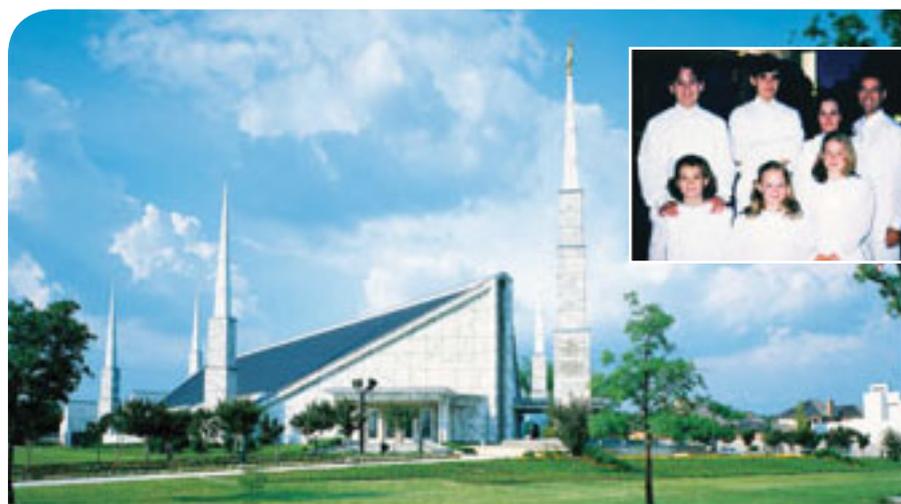
To my husband and me, the effects of our sealing seemed very tangible. For instance, we noticed a change in the atmosphere in our home, particularly in our children. They seemed more obedient, and while they weren't perfect, they did consistently strive to make good choices and follow the commandments. We experienced an increase in family unity too.

As rich as those blessings were, the reality of temple blessings became especially poignant in 2007. The

morning of October 21, our twins, then 17, were in a car accident. Tessa sustained minor injuries, but Jenna's condition was serious. She was taken to an area hospital, where she lay in a coma. When we learned she might not live, our three oldest children returned from college. As we spent

at the temple, which reminds us of our experience and the promises we know can be ours.

We are grateful for faithful priesthood leaders who counseled with us, particularly for a good bishop who followed a prompting that led to eternal blessings for our family.



We display in our home a picture of our family at the temple to remind us of our experience and of promised blessings.

the next days together in Jenna's hospital room, our family took great comfort in the ordinances that will allow us to be together after death. We spent time talking about the eternal nature of families—of *our* family. A week after the accident, Jenna passed away.

Our temple covenants have become even more important to us since her death. We miss Jenna terribly and long for the day when we can be together again, but our faith in the plan of salvation and our testimony of eternal families sustain us. We display in our home a picture of our family

We are grateful for friends and ward members who encouraged us along the way and who provided good examples for us to follow. Most of all, we are grateful to a loving Heavenly Father, who has made it possible for “family relationships to be perpetuated beyond the grave” through the gift of His Son and through temple ordinances.² ■

NOTES

1. The booklet *Preparing to Enter the Holy Temple* is based on the book by President Boyd K. Packer. The booklet is available from Distribution Services in many languages (item no. 36793).
2. “The Family: A Proclamation to the World,” *Liahona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102.

EXPLANATION CONCERNING ABBREVIATIONS

- An abbreviation found in documents and other study materials of the Hebrew people.
- An alternate translation from the Greek.
- History of the Church by Joseph Smith.
- An alternate translation from the Hebrew.
- An explanation of names and difficult constructions.
- Joseph Smith Translation. Excerpts from the First Translation of the Bible. Short excerpts are provided in the Appendix. Full excerpts are provided in the Appendix. Excerpts are provided for words not found in the King James Version.
- Typical Greek. References to the "Typical Greek" are given in the Appendix.

The word "or" signifies that alternate words follow to clarify ancient expressions.

Abbreviations for names of scripture found in the Bible are listed in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are as follows:

Book of Mormon	2 Nephi	Doctrine and Covenants
1 No.	2 Nephi	D&C
2 No.	2 Nephi	Doctrines and Covenants
3 No.	2 Nephi	DC
4 No.	2 Nephi	Doctrines and Covenants
5 No.	2 Nephi	DC
6 No.	2 Nephi	Doctrines and Covenants
7 No.	2 Nephi	DC
8 No.	2 Nephi	Doctrines and Covenants
9 No.	2 Nephi	DC
10 No.	2 Nephi	Doctrines and Covenants
11 No.	2 Nephi	DC
12 No.	2 Nephi	Doctrines and Covenants
13 No.	2 Nephi	DC
14 No.	2 Nephi	Doctrines and Covenants
15 No.	2 Nephi	DC
16 No.	2 Nephi	Doctrines and Covenants
17 No.	2 Nephi	DC
18 No.	2 Nephi	Doctrines and Covenants
19 No.	2 Nephi	DC
20 No.	2 Nephi	Doctrines and Covenants
21 No.	2 Nephi	DC
22 No.	2 Nephi	Doctrines and Covenants
23 No.	2 Nephi	DC
24 No.	2 Nephi	Doctrines and Covenants
25 No.	2 Nephi	DC
26 No.	2 Nephi	Doctrines and Covenants
27 No.	2 Nephi	DC
28 No.	2 Nephi	Doctrines and Covenants
29 No.	2 Nephi	DC
30 No.	2 Nephi	Doctrines and Covenants
31 No.	2 Nephi	DC
32 No.	2 Nephi	Doctrines and Covenants
33 No.	2 Nephi	DC
34 No.	2 Nephi	Doctrines and Covenants
35 No.	2 Nephi	DC
36 No.	2 Nephi	Doctrines and Covenants
37 No.	2 Nephi	DC
38 No.	2 Nephi	Doctrines and Covenants
39 No.	2 Nephi	DC
40 No.	2 Nephi	Doctrines and Covenants
41 No.	2 Nephi	DC
42 No.	2 Nephi	Doctrines and Covenants
43 No.	2 Nephi	DC
44 No.	2 Nephi	Doctrines and Covenants
45 No.	2 Nephi	DC
46 No.	2 Nephi	Doctrines and Covenants
47 No.	2 Nephi	DC
48 No.	2 Nephi	Doctrines and Covenants
49 No.	2 Nephi	DC
50 No.	2 Nephi	Doctrines and Covenants

THE FIRST BOOK CALLED GENESIS

CHAPTER 1

1 And in the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw that the light was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters.

7 And God made the firmament, and divided the waters which were above the firmament from the waters which were below the firmament: and God called the firmament Heaven.

8 And God said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear. And God called the place where the waters were gathered together Seas, and the dry land he called Earth.

9 And God said, Let the Earth bring forth grass, and herb seed, and fruit tree, and every thing that creepeth upon the Earth, which hath life: and it was so.

10 And God said, Let the great whales, and every living creature that creepeth, and every beast which hath life, which the Earth hath brought forth, bring forth their kind: and the Earth brought forth their kind, and every living creature which hath life, and every beast which hath life, according to their kind, and every creeping thing that creepeth upon the Earth, according to their kind.

11 And God said, Let the Earth bring forth beasts of the Earth according to their kind, and the cattle according to their kind, and every creeping thing that creepeth upon the Earth, according to their kind.

12 And God said, Let the Earth bring forth man in his own image, after his kind; and he created them in his own image, male and female he created them.

13 And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the Earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living creature that creepeth upon the Earth.



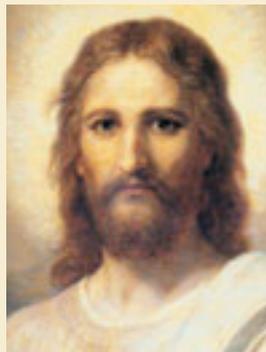
Christ Culture

IN THE OLD TESTAMENT

A careful study of this important volume of scripture will help us gain a greater appreciation of the Savior, His eternal sacrifice, and those who looked forward to His birth.

As we approach a study of the Old Testament, many of us may have to overcome conditioning that leads us to look at this rich volume of scripture through the lens of our own culture. Otherwise, imposing modern cultural understandings on a society that existed thousands of years ago will make the Old Testament seem strange or out of touch.

Cultural conditioning may make us wonder why in biblical society it was customary for the elder sister to marry before the younger sister (see Genesis 29:25–26), for women to carry water and other burdens on their shoulders (see Genesis 21:14; 24:15), for people to get off their camels or donkeys as a sign of respect when they



greeted other people (see Genesis 24:64; 1 Samuel 25:23; 2 Kings 5:21), for individuals to bow before others (see Genesis 18:2–3; 19:1; 23:7, 12; 42:6), for parents to choose their son's bride for him (see Genesis 21:21; 24:4; 38:6), or for guests to wash their feet upon arrival at the home of their hosts (see Genesis 18:4; 19:2; 43:24).

We cannot appreciate and understand the Bible if we remove it from its own context and place it in our modern culture. Rather, we have to change our mind-set to better understand the ancient way of life.

The Old Testament provides much useful and interesting information regarding the cultures of ancient prophets, peoples, and civilizations—

information about their music, language, arts, literature, religious institutions, monetary system, food, clothing, calendrical structure, marriage practices, and so forth. This information could be just an interesting cultural and historical study if the Old Testament didn't offer a much greater and more life-changing reward to students of its sometimes daunting content—that of bringing them unto Jesus Christ.

The Old Testament is the first testament of the Savior and records a great number of cultural and



religious practices that focus, typologically or prophetically, on Christ and His Atonement. Five examples from the Old Testament illustrate the prevalence of religious practices that provide deeper understanding of Jesus Christ, His Atonement, and our relationship to Him.

Like a Lamb to the Slaughter

After Jesus's suffering in Gethsemane, He was met by Judas and "a band of men and officers from the chief priests and Pharisees, [who came] with lanterns and torches and weapons" (John 18:3). Jesus submitted to an indignity when He allowed this mob to take Him and bind Him (see John 18:12).

John's testimony does not record how Jesus was bound, but Elder Bruce R. McConkie of the Quorum of the Twelve Apostles (1915–85) provided a powerful insight when he said that Jesus was then "led away with a rope around his neck, as a common criminal."¹ This detail is not found in the Gospel accounts and must therefore be ascribed to the

prophetic understanding of one sustained as a prophet, seer, and revelator.

The rope around the Savior's neck recalls the practice of fastening a common criminal. It also brings to mind a common practice today in the Holy Land in which individual sheep or goats are led to the slaughter with a rope around their necks. This practice has its roots in the Old Testament world. Old Testament writings anticipated this event in Jesus's life when Isaiah prophesied that the Messiah "was oppressed, and he was afflicted, yet he opened not his mouth: he is

brought as a lamb
to the slaughter"
(Isaiah 53:7).



The rope around the Savior's neck brings to mind a common practice in the Holy Land in which individual sheep or goats are led to the slaughter with a rope around their necks.



Youth in the Old Testament

What does the Old Testament tell us about what scriptural leaders accomplished as teenagers?

By Janet Thomas

Church Magazines

Although we remember most of the well-known people in the Old Testament because of the things they did as adults, we can sometimes discover hints about what these remarkable people were like in their teens. In fact, discovering the decisions and choices they made while growing up may help you in living your life today. Here are seven examples:

MOSES

After being discovered as a babe in the bulrushes and taken to the palace to be raised as a prince, Moses received a first-class education (see Acts 7:22). In his teens, he may have been taught to read and write Egyptian.

ISAAC

Born to his parents, Abraham and Sarah, when they were in their old age, Isaac was a child of promise and heir to his father's fortune. The scriptures say that Isaac was a "lad" when he accompanied his father and was prepared to become a sacrifice (see Genesis 22:3–19). He learned from his father to follow the Lord's guidance and show faith; then Isaac's life was preserved.

SAMUEL

Samuel was born as a gift from the Lord to his mother, Hannah. She promised to give him to the Lord to be raised by the priest Eli. Samuel grew and served, and when he was about 12 years old, he was awakened by the voice of the Lord calling to him in the night (see 1 Samuel 3:4–10). Even as a boy, Samuel learned to listen to the voice of the Lord. This began his preparation to become a prophet.

DANIEL

After his family and people were captured and taken to Babylon, Daniel and three friends were brought to serve in the palace of the king. As teenage boys, they refused to eat the meat and drink the wine that those in the palace consumed. They kept the commandments and were blessed with knowledge and skill. Daniel 1:20 says that the king found these four young men to be "ten times better than all the magicians and astrologers that were in all his realm."

Flaying the Sacrificial Victim

Leviticus refers to a religious practice that pertains to the flaying of the bullock after it was slaughtered: "He shall kill the bullock before the Lord. . . . And he shall flay the burnt offering" (Leviticus 1:5–6).

To flay here apparently means to skin the animal. After the sacrificial offering was killed, the one making the offering or a member of the priesthood would skin the animal. The Hebrew word *psht*, translated as "to flay," usually means "to strip off clothing" (see Genesis 37:23; 1 Samuel 19:24; Ezekiel 16:39; 44:19).

Flayed sacrificial animals were symbols of Jesus Christ. Jesus was unceremoniously stripped of clothing—His garments and "coat"—before His Crucifixion:

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots" (John 19:23–24).

President Spencer W. Kimball (1895–1985) wrote, "How he must have suffered when [the soldiers] violated his privacy by stripping off his clothes and then putting on him the scarlet robe!"²

The flaying of sacrificial animals also anticipated the scourging of Jesus. When He appeared before the Roman governor Pontius Pilate, Jesus was stripped of parts of His skin as He was scourged (see Matthew 27:26). Perhaps Peter referred to this scourging or the subsequent nail prints in the Savior's hands and wrists when he wrote that Jesus bore "our sins in his own body" (1 Peter 2:24). Isaiah had prophesied of the scourging more than seven centuries earlier. Of the Savior he wrote, "I gave my back to the smiters" (Isaiah 50:6).

The Pierced Bread

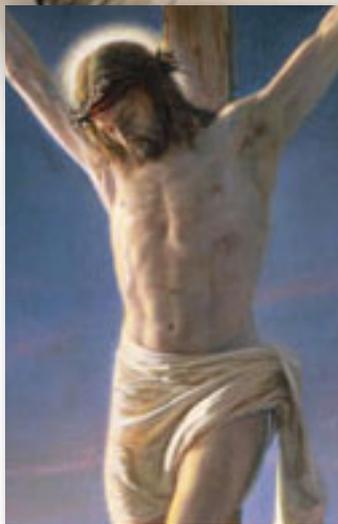
Several Old Testament passages refer to a special breadlike food that was eaten by temple worshippers or burned on the altar with sacrificial offerings (see Exodus 29:2; Leviticus 2:4; Numbers 6:15). In Hebrew this bread is called *halah* (plural, *halot*), which suggests "pierced" bread (from the Hebrew root *hll*, "to pierce"). Elsewhere in the scriptures the Hebrew root (*hll*) refers to *piercing*, specifically to one who is pierced by a sword or an arrow (see 1 Samuel 31:3; Lamentations 4:9).

We do not know why this bread was called *halah*, but perhaps the dough was pierced or perforated before it was placed in the oven. The pierced bread could very well typify Jesus Christ, who is called the "bread of life" (John 6:35) and who was pierced while on the cross (see John

19:34). Both Isaiah and the Psalmist prophesied of Jesus's piercing as part of the Atonement: "He was wounded for our transgressions" (Isaiah 53:5). "They pierced my hands and my feet" (Psalm 22:16).

Just as *pierced bread* was a significant part of the ancient sacrificial system, Saints during the early Christian era and again during our own dispensation use *broken bread* as a reminder of Christ's sacrifice. We

Just as pierced bread was a significant part of the ancient sacrificial system, Saints during the early Christian era and again during our own dispensation use broken bread as a reminder of Christ's sacrifice.



remember that Jesus Himself broke the sacramental bread in anticipation of His broken body. Matthew recorded, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matthew 26:26).

That the broken bread is an emblem of Jesus's broken body is clear from statements by modern prophets, including President John Taylor (1808–87): "I take pleasure in meeting with the Saints. I like to break bread with them in commemoration of the broken body of our Lord and Savior Jesus Christ, and also to partake of the cup in remembrance of his shed blood."³

YOUTH



JOSEPH

Joseph was about 17 when his older brothers sold him to traders who took him as a slave to Egypt. Even in such circumstances, Joseph was blessed. Joseph did a good job for Potiphar, the man who bought him, and everything Joseph worked at prospered (see Genesis 39:3–4). Despite false charges and accusations, Joseph eventually rose to become a leader in Egypt second only to Pharaoh. His success put him in a position to help his own family during a famine.

RUTH

Ruth was probably a young woman when her first husband, the son of Naomi, died. Rather than return to her family, Ruth chose to go with her mother-in-law and accept what she had been taught about the God of Israel. She said to Naomi, “Where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth 1:16). Ruth married again and became the great-grandmother to King David, the line in which Jesus Christ was eventually born.

DAVID

David was the youngest of eight sons who lived in Bethlehem. While a boy, he proved his courage by saving his father’s sheep from attack by a lion and a bear. While still a teen, David was chosen by the prophet Samuel to be a king (see 1 Samuel 16:12–13). At first, Samuel thought David’s older brother was the one whom God would choose because he was tall and well-built, but the Lord said to the prophet that it was the boy David who was to be made king. Samuel was told, “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Samuel 16:7).

When did the men and women of the Old Testament begin preparing for a lifetime of service to the Lord? From the scriptures we find that it was when they were young. When you are in your teens, you are old enough to learn about the Lord and do His will. As the prophet Alma said to his son Helaman, “O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God” (Alma 37:35).

Instead of waiting until you’re an adult, right now is the perfect time to start living a righteous life.

Information for this article came from the Bible Dictionary in the LDS version of the King James Bible and from The New Westminster Dictionary of the Bible, ed. Henry Snyder Gehman (1970).

Beaten Oil

The ancient sacrificial system included several regulations that pertained to beaten olive oil, or “oil made by beating or pounding the olives in a mortar.”⁴ For example, the daily offering at the temple included two lambs, a drink offering, and flour mixed with beaten olive oil (see Exodus 29:40; Numbers 28:5–6). These three offerings—the lambs, the drink offering, and the flour and oil mixture—were offered “day by day, for a continual burnt offering” (Numbers 28:3).

Beaten oil was also utilized in the temple lamp stand to provide light for those who worked in the temple. God commanded Moses, “Thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always” (Exodus 27:20).

In the Book of Mormon, Abinadi declared, “He is the light and the life of the world; yea, a light that is endless, that can never be darkened” (Mosiah 16:9). It is only fitting, then, that the beaten oil be used in lamps to give light in the temple, just as Christ gives light to the entire world.

The beaten oil has another connection to Jesus Christ. Beaten oil has been described as “fine and costly”⁵ and was highly prized, more so than olive oil that was prepared through other methods, such as with an olive press. Beaten oil was used because it symbolizes the Savior in two important ways: First, He is the Anointed One, or the one who has been anointed

with olive oil. He is called *Christ* and *Messiah*, which mean the *anointed one* (with olive oil) in Greek and Hebrew. Second, beaten oil anticipates the experience of Jesus Christ just hours before His death on the cross: He too was beaten. Matthew, Mark, and Luke provide these testimonies:

“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands” (Matthew 26:67).

“And some began to spit on him, and to cover his face, and to buffet him, . . . and the servants did strike him with the palms of their hands” (Mark 14:65).

“And the men that held Jesus mocked him, and smote him.

“And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?” (Luke 22:63–64).

President Kimball wrote of this incident: “In quiet, restrained, divine dignity he stood when they cast their spittle in his face. He remained composed. Not an angry word escaped his lips. They slapped his face and beat his body. Yet he stood resolute, unintimidated.”⁶

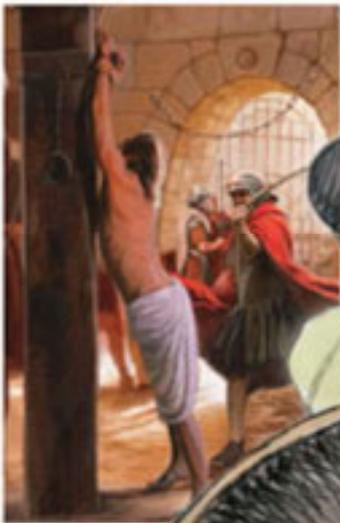
Beaten oil anticipates the experience of Jesus Christ just hours before His death on the cross: He too was beaten.

Isaiah had prophesied this evil treatment of Jesus Christ seven centuries earlier: “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isaiah 50:6).

Laying On of Hands

The laying of hands on the head of certain sacrificial animals was a significant part of the ancient sacrificial system. Various people participated in the laying on of hands, including:

- Individual Israelites: “If any man of you bring an offering unto the Lord, . . . he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him” (Leviticus 1:2, 4).
- Elders: “And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord” (Leviticus 4:15).
- Rulers: The ruler “shall lay his hand upon the head of the goat” (Leviticus 4:24).
 - Community members: “One of the common people . . . shall lay his hand upon the head of the sin offering” (Leviticus 4:27, 29).
- High priests: “Aaron shall lay both his hands upon the head of the live goat” (Leviticus 16:21).
- Levites: “And the Levites shall lay their hands upon the heads of the bullocks . . . to make an atonement for the Levites” (Numbers 8:12).





USING THE OLD TESTAMENT STUDY GUIDE

"I use my study guide every week," says Twyla Harris, whose booklet is filled with notes. "I read the listed scriptures, answer the questions, and share what I have learned with my children and grandchildren."

Sister Harris has discovered that the *Old Testament Class Member Study Guide* is a valuable tool for learning the gospel. "I have a testimony that if we follow the teachings of the gospel, we will avoid many problems, and our life will be filled with hope," she says.

You too can enhance your gospel study by using the study guide with your scriptures. The study guide includes the following helps for each Sunday School lesson:

1. Scripture-reading assignments.
2. Questions that encourage class discussion.
3. Questions that help us think about modern-day application of Old Testament scriptures.

The Old Testament consists of prophecies and teachings from at least 29 prophets and other inspired leaders. The study guide is written to help us focus on the chapters that highlight their prophecies and teachings, as well as the enlightening events from their lives.

As we study the Old Testament and the books of Abraham and Moses in the Pearl of Great Price, we can prayerfully and diligently use the study guide as the tool it is meant to be. And as we study and read this ancient scripture, may we remember the words of President Marion G. Romney (1897–1988), First Counselor in the First Presidency: "The message of the Old Testament is the message of Christ and his coming and his atonement" ("The Message of the Old Testament," *A Symposium on the Old Testament* [1979], 5).

The Lord commanded the laying on of hands for various sacrificial offerings, including burnt offerings, peace offerings, and sin offerings (see Leviticus 1:4; 3:1–2; 4:3–4; 24:10–16).

The act of laying hands on sacrificial animals teaches the law of

proxy, or the power for one to act as a substitute for another. In this case it symbolically transmits the sins of the people onto the animal's head. Or, as one biblical scholar has stated, the laying on of hands "identifies the sinner with the sacrificial victim to be

slain and symbolizes the offering of his own life."⁷ The symbolism of the laying on of hands, in the context of sacrificial offerings, is expressed in Leviticus 16:21–22, where the high priest transmitted Israel's sins and iniquities to the goat's head:

"Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. . . .

"And the goat shall bear upon him all their iniquities."

The sacrificial animals, of course, were types and shadows of Jesus Christ, who bore our sins and iniquities before His death on the cross.

Understanding Old Testament culture can help us unravel the full meaning of Old Testament scripture. This is especially true with items that point to and focus on Jesus Christ. A careful study of this important volume of scripture will help us gain a greater appreciation of Him, His eternal sacrifice, and those who looked forward to His birth. ■

NOTES

1. Bruce R. McConkie, "The Purifying Power of Gethsemane," *Ensign*, May 1985, 9.
2. Spencer W. Kimball, "Jesus of Nazareth," *Tambuli*, Apr. 1985, 1; *Ensign*, Dec. 1984, 6.
3. *Teachings of Presidents of the Church: John Taylor* (2001), 39.
4. William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, trans. Edward Robinson (1977), 510.
5. *A Hebrew and English Lexicon of the Old Testament*, 510.
6. *Tambuli*, Apr. 1985, 1; *Ensign*, Dec. 1984, 5.
7. *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and others (1995), 15 vols., 7:295.

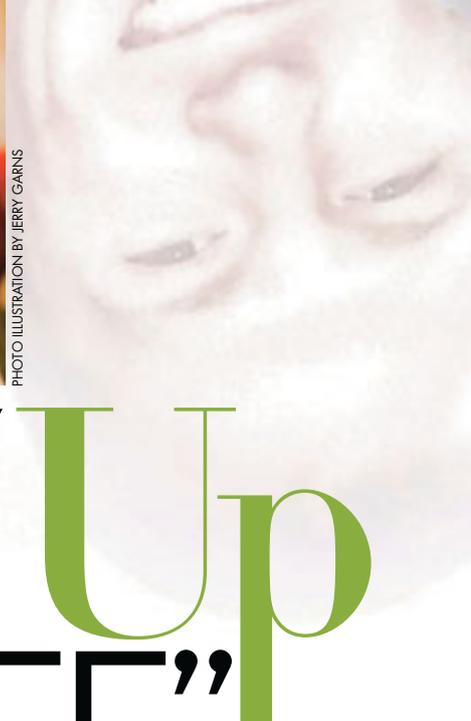


PHOTO ILLUSTRATION BY JERRY GARNIS

“THAT THEY MAY Grow Up IN THEE”

By Wendy Ulrich, Ph. D., and Christine Packard, M.C., L.P.C.*



PHOTO ILLUSTRATION BY MATT REIER

During the dedicatory prayer of the Kirtland Temple, the Prophet Joseph Smith prayed that those in attendance, “*may grow up* in thee [Heavenly Father], and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing” (D&C 109:15; emphasis added).

Latter-day Saint young adults can feel uncertain about what it takes to grow up, especially to grow up in the Lord. Because many see marriage as the primary marker of adulthood, single individuals can feel they lack the ability to graduate into full adult status. By considering what adulthood entails, all young adults—single or married—can work constructively toward maturing, or growing up, not just growing older.

Identifying the markers of adulthood and determining how to meet them is the first step. Some markers of adulthood include the following.

Acquiring an Adult Sense of Mission

In response to her father’s question about her plans for a college major, Jean (names have been changed) told him she was praying to know what Heavenly Father wanted her to study. He said, “If you asked me what you should study, what do you think I would say?” She didn’t think he would care as long as she pursued something she enjoyed that would use her strengths, bless others, and provide for her needs. He suggested, “Heavenly Father probably won’t tell you what to do any more than I would. Study your options and make the best decision you can. He will let you know if He supports your choice.”

Adults gain clarity about educational and career choices by trying multiple options, asking questions, volunteering, or working in entry-level jobs to gain experience. This provides income while helping them discover a career that best fits them.



PHOTO ILLUSTRATION BY ROBERT CASEY

Establishing Personal Goals and Routines

Learning to prioritize, find balance, and work hard toward a goal are important markers of maturity. Sean learned early the value of a good night's sleep, so the discipline of getting to bed and arising early came easily to him. Karen had to learn the hard way that she was

Arranging for our own dental and medical care, haircuts, nutritious meals, exercise, and consistent and adequate sleep can become positive ways to truly claim the gift of the body. Physical self-care allows us to be proactive about our health and well-being.

Markers of Adulthood for Young Singles

less prone to depression when she set goals and structured her time to accomplish them.

Goals and routines help people prevent depression and temptation and navigate between the opposing quicksands of boredom and excessive stress. As we learn to stick with a difficult task, we have the pleasure of getting the things we want most, not just the things we want now.

Managing Physical Self-Care

Many young adults assume everyone except them knows how to cook for a crowd, decide if a medical problem is serious, or dress for an interview. However, most adults feel inadequate regarding some aspect of adult life. Although it is tempting to hope a future spouse will know how to do what we do not, we grow in confidence and skill as we step up to the task of learning these things for ourselves.

Increasing Financial Independence

Financial independence requires forward thinking. Some single adults may find that this does not come naturally. For example, Lynn, 31, always assumed that when she got married her spouse would manage the financial obligations, such as paying bills and investing for retirement. However, as she grew older and was not yet married she realized that in order to manage her finances wisely she would have to learn about things like investment tools and online banking. Lynn read basic books on investing, talked to advisers, and carefully studied her options. Now she enjoys planning for vacations and purchases, making charitable contributions in accordance with her values, and feeling like a good financial steward.

Another single woman notes, "There is peace of mind that comes from preparing an emergency fund and saving for purchases instead of relying on loans or credit cards. Our parents worked for years to obtain what they have. We too can learn to budget and save."

As young singles come to understand that maturity and adulthood are marked by behavior and attitude rather than marital status, they will come to achieve a greater sense of satisfaction and purpose in their lives.



PHOTO ILLUSTRATION BY MATT REER



Creating a Home

One of the biggest things we can do to create a sense of independence is to establish a home that reflects our own tastes, lifestyle, and personality. The reality is, singles do not have to wait for marriage to create their own home, even if it is a small space in a home or apartment.

Jean, 28, concluded she did not need to be married to buy “real” dishes. She chose a pattern she liked and bought herself a plate or bowl when she reached an important goal. She enjoyed entertaining family and friends with confidence and pleasure.

Samuel, 23, lives with his parents, but still assumes responsibilities he would have if living on his own. He notes, “I choose to help out with household tasks because as an independent single adult I feel I need to pull my weight in the family.”

Shifting Our Sense of Family

Although nothing replaces the ideal of marriage, singles can also create a sense of family with siblings, cousins, friends, co-workers, neighbors, and ward members. A family of wholesome friends can provide a sense of belonging, uplifting friendships, and mutual care to help fill in the gaps between childhood in our parents’ home and a family of spouse and children.

Singles can find a sense of family through ward members, friends, and neighbors they eat with, vacation with, serve with, and talk to regularly. Adults learn to invest in such relationships by both initiating

and responding to opportunities to make friends rather than just waiting for others to come to them.

Carefully planning a vacation with a roommate gave Shellie, 28, something fun to look forward to. She felt less dependent on her parents for entertainment, chose for herself where she wanted to go, and appreciated her family’s encouragement and interest in her trip.

Learning Skills of Emotional Connection

Initiating friendliness, responding to others’ invitations, and enjoying people of different ages are all social skills of adulthood. Young adults may sometimes feel anxious in social interactions.

In extreme cases, some have turned to unhealthy behaviors as a distraction or defense against their fears. More commonly, some withdraw.

Learning to make conversation, deepen friendships gradually, and solve interpersonal conflict can help overcome unwarranted anxiety about closeness. Allowing others to know us more honestly can help counter the feelings of shame, embarrassment, or inadequacy we may harbor because of what we see as personal weaknesses.

THOUGHTS FROM SINGLES

“Having parents remind me of the faith I’ve already gained is such a blessing. Their encouragement stirs up memories of all the tender mercies that have solidified my faith. Their showing faith in my faith is a huge help,” says Russ, age 24.

Dani, 32, says, “I loved living in a ward where the stake and the ward recognized me as ‘Dani the individual’ and expected things from me accordingly. How important those expectations and that recognition of me as an individual were to my personal growth!”

Building a Community

Young single adults can make a real difference for good by building a community of friendships





and getting involved in appropriate service opportunities that draw on their talents and abilities, making their lives richer and more meaningful. Volunteering, taking someone to dinner, buying Christmas gifts for others, throwing a party for someone, inviting others over, doing home and visiting teaching, joining a sports team, voting, magnifying church callings—all are ways to build our communities, making our lives richer and more meaningful.

Often the Lord helps through others when young adults seek to be actively involved. When Warren, 27, decided to return to activity, he says he was “befriended by a family who had been married for many years but were without children. Their dinner invitations made me feel welcomed and helped keep me interested in church attendance while I nurtured my testimony.”

Supporting the Next Generation

A sign of maturity among adults is shifting from being taken care of to being the ones who take care of others. Young adults bless lives by passing their knowledge, experience, and care to younger people who look up to them. Appropriate activities with nieces and nephews, neighborhood children, or Primary and youth classes encourage relationships that are meaningful for both generations. We can also support the next generation by mentoring new people at work, contributing to our profession, getting to know investigators, or doing missionary work.

Growing in Spiritual Responsibility

One of the best ways to mature as a single adult is to expand spiritual responsibilities.

One bishop of a young single adult ward recommends many of his members as temple workers. On Friday nights they provide most of the staff for their small temple, giving valuable service and enjoying a spiritual feast together.

The temple emphasizes the importance of family across and between the generations. It also makes clear that God knows and loves each of us as individuals.

We learn in the temple the principles of spiritual maturity: obedience to God, willingness to sacrifice for His Kingdom, and the importance of organizing our lives to prioritize prayer, scripture study, and doing our duty in the Church. Qualifying for a temple recommend of any kind means we are welcome in God’s house, where we can continue to “grow up” in Him.

Building the Kingdom

The spiritual maturity that emerges from committing to build the kingdom is one of the ultimate markers of adulthood for all members of the Church. Regardless of our marital status, we can grow up in the Lord as we organize our lives according to His laws and constantly seek His Spirit to guide and comfort us. Then, whether or not we currently have everything we want, we become worthy heirs of Joseph Smith’s prophetic blessing—that they “may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing” (D&C 109:15). ■

*** The authors are counselors who work regularly with young single adults. They are also parents of young single adults.**

IDEAS FOR PARENTS AND LEADERS

- Celebrate milestones marking the transition into adult roles and status.
- Share strategies for making decisions, setting goals, and sticking with hard tasks.
- Acknowledge demonstrations of maturity rather than criticizing perceived shortcomings.
- Let adult children experience the consequences of their choices.
- Ask about friends and projects, not just marital prospects.





START ROWING

By Kathy Wright

*We went from
smooth sailing to
dead in the water,
becalmed by
unemployment.
Fortunately, a
conference talk
came along
just in time.*



Because my husband is highly skilled and a hard worker, unemployment was never something that I worried much about. So we were both surprised and concerned when he lost a very good job in June of 1993. We had 5 young children ages 1 to 11, and we had just purchased and remodeled a home, using all of our financial resources.

We fasted and prayed a great deal as my husband searched for new employment. But our concern grew as a few months went by without finding a new job. The little bit of severance pay my husband had received soon ran out. So it was in a very sober mood that we watched October general conference that year. When Elder John H. Groberg, now an emeritus member of the Seventy, spoke about faith and prayer, my heart was touched, and I felt his message was meant especially for us.

Elder Groberg related an experience he had as a young missionary in the South Pacific. Several Church members who were experienced sailors were taking him by sailboat to a distant island where a family was waiting to hear the gospel. Suddenly the wind died. Fervent prayers were offered, but the boat continued to drift.

Then one of the sailors, an older man, lowered the lifeboat into the ocean, attached two oars, and told young Elder Groberg that he would row him to the island so he could fulfill his assignment from the Lord. It was miles and miles

to go, under a hot sun, and the sailor was more than three times Elder Groberg's age. But the older sailor insisted, and he rowed Elder Groberg to the island to teach the gospel to the waiting family.

Elder Groberg concluded: "How often do we not do more because we pray for wind and none comes? We pray for good things and they don't seem to happen, so we sit and wait and do no more. We should always pray for help, but we should always listen for inspiration and impressions to proceed in ways different from those we may have thought of."¹

As I listened to this story my heart burned within me. I understood that my husband's previous job was like the sailboat with a nice wind blowing, but now the wind was blowing no more. We were going to have to get out of the sailboat and start rowing.

This experience prepared me for a long and difficult time of "rowing." My husband's unemployment lasted much longer than we had expected. When he did find work, it was in a very difficult environment in a department that was struggling. The company decided to shut down his department, and he was without work again. We then faced another period of underemployment and unemployment. All together, these financially and emotionally trying times spanned several years. Finally, he was hired by a stable, reputable company, and we have been greatly blessed since then.

Perhaps some of the lessons we learned will help others who are facing similar challenges.



Take advantage of every opportunity to obtain work and receive income. One stroke of the oars may not take you far, but steadily rowing will.

Start Rowing

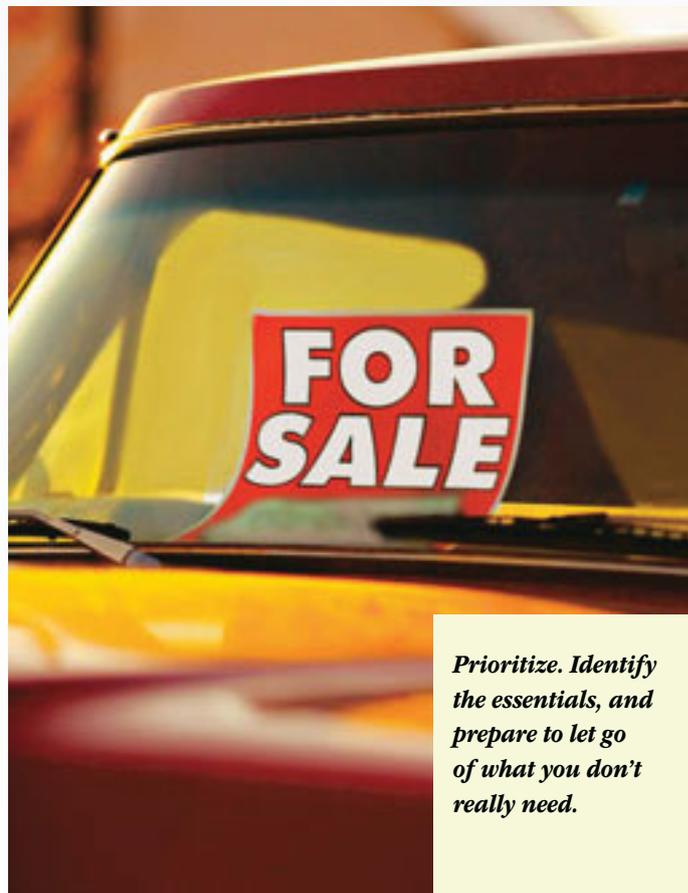
Even if the pay is not what you are accustomed to, working at temporary jobs will bring in some income and help keep your spirits up. My husband and I both did substitute teaching at various times. I found that I could spend about three hours a day cleaning other people's homes and bring in nearly enough to pay our mortgage each month. My husband found opportunities to do consulting work using his financial skills. His consulting earned much more than our other "rowing" income, but the work was not steady so the rowing continued.

Letting your extended family know of your situation enables them to help in your job search and to help you financially as they are able. Making your bishop and quorum president aware of your situation allows them to help you network to find other employment, and they can also provide financial counseling. The bishop can give you a referral to the nearest Church employment services center, if there is one in your area, where valuable help and training are available.² The bishop can also arrange for you to obtain food and other commodities, if necessary. Paying tithing on any income you receive will bring blessings and greater confidence in seeking the Lord's help.

Be Cautiously Optimistic

We found it wise to hope and pray for the best but prepare for the worst. In a time of uncertainty, it's best to be cautious. Ask yourself, "What do we need to do to survive if this lasts very long?" Identifying essential needs—like food and shelter—helps you avoid putting them at risk. If you begin to fall behind, or must delay a rent or mortgage payment, it's wise to notify your mortgage holder or your landlord. They will be much more likely to work with you if you keep them informed and they know you are making an earnest effort.

We learned to sacrifice. For example, we had a second car with a monthly payment when my husband lost his job. We held onto that car for about five months before we sold it. Those payments could have been used to make a mortgage payment. If you have nonessentials that you are making payments on, consider letting them go. Those payments could go toward true needs. You could also sell valuable nonessentials that you own. They can be replaced later. One thing is certain: Debt is not the answer. It simply makes the problem worse.



Prioritize. Identify the essentials, and prepare to let go of what you don't really need.



Pay attention to your family's emotional and spiritual needs. Communicate and reassure.

Money Isn't the Only Essential

In the midst of your hard work and concern, it can be easy to overlook your family's spiritual and emotional needs. At first we were so focused on how we were going to pay the bills that we were not fully aware of our children's needs and concerns. They also had struggles while my husband was out of work. They did not feel they had our full attention, and I must admit they didn't.

We suggest talking to your children frequently about their lives. How are they doing? What are their concerns? What needs of theirs are not being met? What opportunities are they giving up because they think you can't afford it? Try not to answer every request with "We can't afford it." If you can, help them feel empowered. If they are old enough, they might get a job to pay for some of the things that they would like.

Unemployment, like other trials, can bring blessings and spiritual growth when faith and personal effort combine.

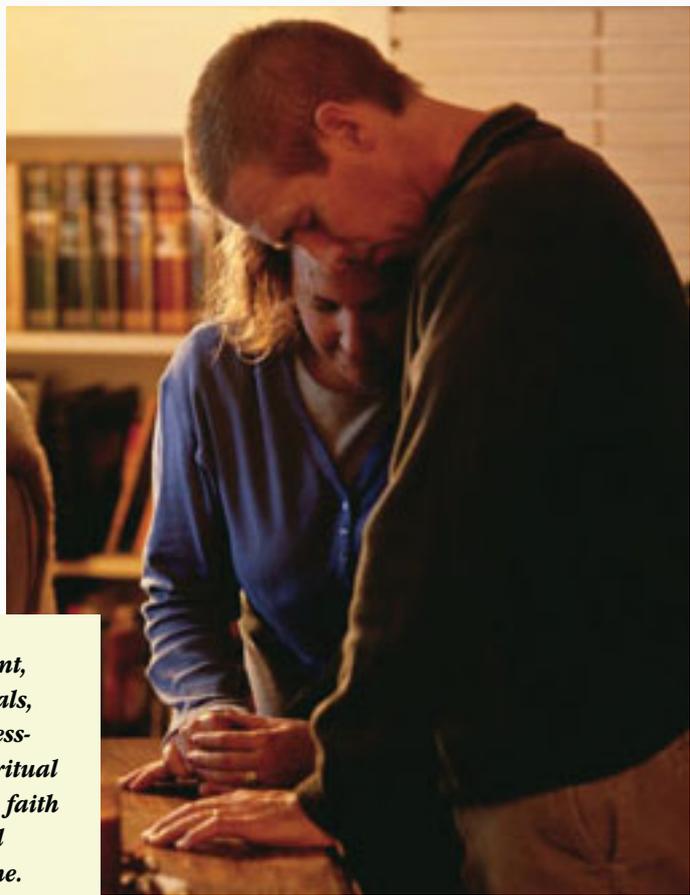
Blessings from the Trial

I am grateful that after this difficult time finally passed my husband did find a good, stable job. Although I could never imagine it at the time, I now look back at this period of unemployment as one of the greatest times in my life—not because of the hardships, but because of the spiritual growth I felt. We re-learned that God is real. He often answered prayers with kindness and generosity from our family and ward members. When we turned to Him with real faith and prayed for consulting opportunities for my husband, our prayers were answered.

It was during this time that I overcame my fear of "the last days." Since I had been a young girl I had been afraid of the hardships and trials that I have heard prophesied about the last days. But during my husband's unemployment, I learned that God is watching over us, and even when times are difficult, He will guide us and help us find safety and resources. ■

NOTES

1. John H. Groberg, "The Lord's Wind," *Ensign*, Nov. 1993, 28.
2. See Jennifer Williams, "Way Beyond the Help-Wanted Ads," *Ensign*, July 2009, 58.



CUT THE ROPE!

One cold Saturday morning when I was 12, Dad told me to start the tractor so we could take hay to some hungry horses. It was so cold that the tractor turned over only a couple of times before the battery died. When I informed my father, he told me to saddle up Blue and tie our sleigh to the saddle so we could pull a couple

bales of hay to the horses to tide them over

As Dad was losing consciousness, he yelled at me to run and get help.

until we could get the tractor started.

Blue, our thoroughbred studhorse, was in the prime of his life. He was a beautiful, powerful animal. I remember how he pranced around that morning looking for a good ride.

We put two 90-pound (41-kg) bales of hay on the sleigh, Dad mounted Blue, and we were off. I walked behind the sleigh to balance it. We soon arrived at the lane that led us to the winter pasture.

Things went well until we had gone about a third of the way down the lane. The

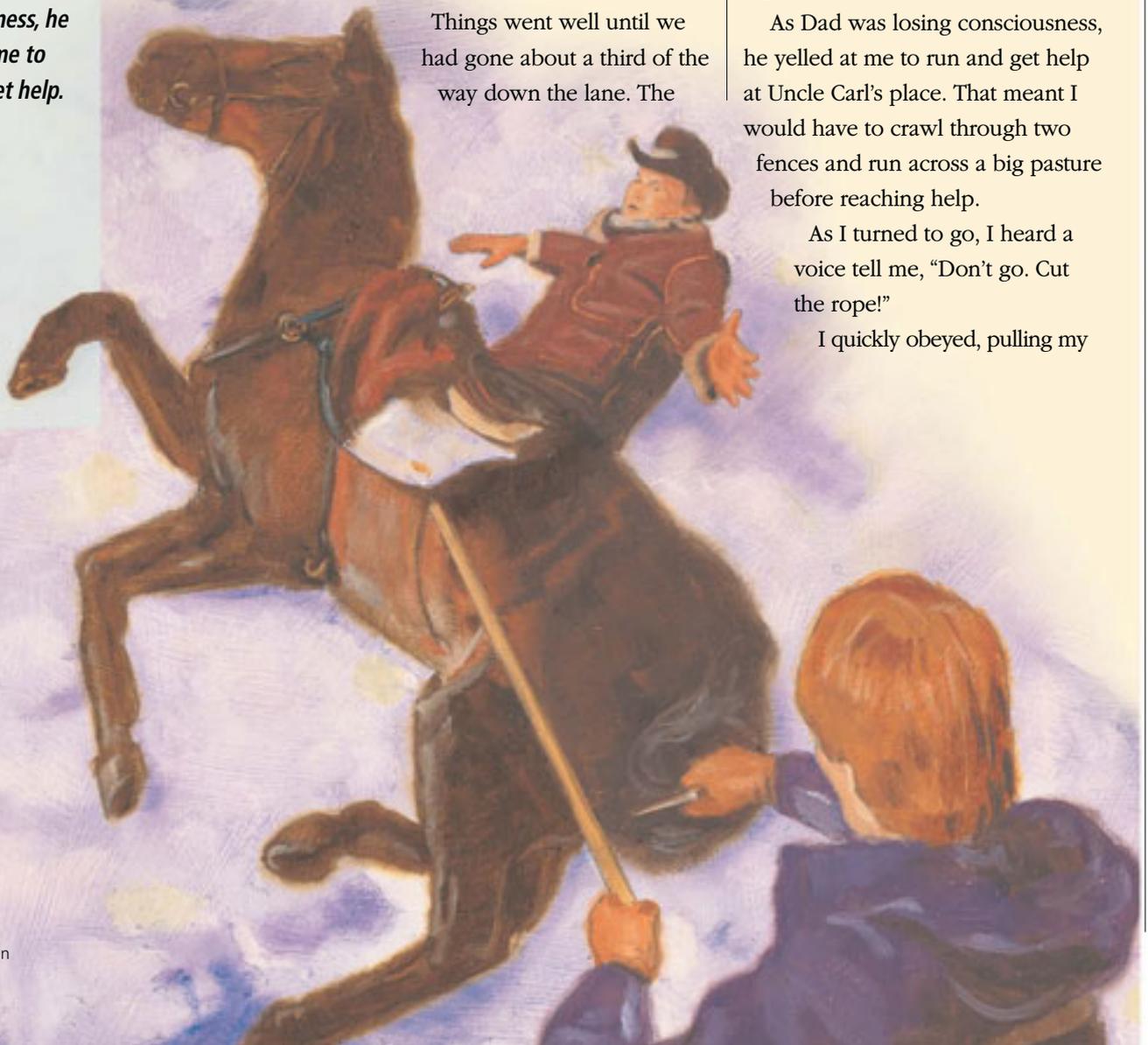
snow had drifted deep, and I could see that it was piling up in front of the sleigh. As the cinch tightened around Blue's chest, it cut off his ability to breathe. Suddenly he reacted.

Blue whirled around two or three times, trying to relieve the pressure on his chest. Dad quickly tried to dismount but was lashed to the side of the horse in the process. To make matters worse, Blue lost his footing on the ice under the snow, causing him to pitch over on his side, pinning my father beneath him.

As Dad was losing consciousness, he yelled at me to run and get help at Uncle Carl's place. That meant I would have to crawl through two fences and run across a big pasture before reaching help.

As I turned to go, I heard a voice tell me, "Don't go. Cut the rope!"

I quickly obeyed, pulling my



Boy Scout knife out of my pocket. I cut at the lariat rope for a few moments when, suddenly, Blue lurched to his feet and took off. The rope snapped, and my father rolled out of its coils rather than possibly being dragged to his death. I ran to his side.

Dad came to, got up, and assured me he was all right. We then went to find Blue, cleared the snow from in

front of the sleigh, retied the rope, and again headed for the horse pasture. We fed the horses and returned home.

I normally obeyed my father without question, and I was ready to run 10 minutes to my uncle's place for help. But his help would have come too late. That day, however, the voice of the Spirit came just in time. ■

Gerald G. Hodson, Utah, USA

MY PROMISE TO THE LORD

Several years ago my family was going through a difficult time. My parents had separated, and our family began to forget God's love.

To our great fortune, one of my mother's friends saw our need to draw closer to God and introduced us to the full-time missionaries. As they taught us the gospel, we realized that God had a plan for us, and despite our many challenges, He had not abandoned us. After we had come to understand these principles, my mother, sisters, and I decided to be baptized.

As we attended our Sunday meetings, our testimonies of the gospel grew. I soon desired to serve a full-time mission. It was not an easy decision, however, because I was the man of the house. My mother needed my help. Moreover, I began to receive many job offers and was accepted by several universities. I concluded to ask God for help and direction.

After praying, I turned to my scriptures and came upon the following verses:

"Wherefore, your family shall live.

"Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them" (D&C 31:5–6).

In that instant I strongly felt the Spirit and knew that what I had read was Heavenly Father's word to me.

Not long after that experience, I received my mission call. Before being set apart as a full-time missionary, I made a promise to my Heavenly Father that I would do His will as a missionary—that I would work diligently and sacrifice my all for Him. The only blessing I prayed for was to see my family together again someday.

My first year as a missionary was challenging, but my companions and I worked with all our hearts. About this time I received a marvelous letter from my mother telling me that my father had returned home! At that moment I remembered the promise I had made to God, and I recalled



My first year as a missionary was challenging, but my companions and I worked with all our hearts. About this time I received a marvelous letter from my mother!

His promise in the Doctrine and Covenants: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise" (D&C 82:10).

Several years have passed since my mission. Today my family and I still find joy in the gospel and through our covenants with God. I know that He lives. I know that He loves us. I know that He sent His Son to save us. I also know that when we make promises to Him and are faithful to those promises, He is faithful to us. ■

Juan Manuel Magaña Gómez, Guerrero, Mexico

HAD I ROBBED GOD?

A few weeks after my baptism at age 30, the president of our branch in Piura, Peru, asked to interview me to determine my worthiness to receive the Aaronic Priesthood. After I sat down, President Jorge García offered a prayer. Then he asked me, “Do you believe in God?”

“Yes,” I replied.

“Do you keep the Word of Wisdom?”

“Yes,” I replied again.

“Are you chaste?”

“Yes.”

To this point I had been confident in my answers, but then came the next question: “Do you pay a full tithe?”

I was speechless. In my mind I could see the illustration the missionaries had shown me when they taught the discussion on tithing. They had said that one-tenth of our income belongs to the Lord. Then I heard another question: “Didn’t the missionaries teach you the law of tithing?”

“They did teach me,” I replied, “but I just don’t pay it.”

“I’m sorry,” President García said after a moment, “but you will have to pay your tithing in order to receive the priesthood. Start now, and pay the Lord your tithing.”

I left his office in a thoughtful mood. After reviewing the law of

tithing later that day,

I entered my room, knelt on the floor, and began to pray.

“Heavenly Father, if I have robbed Thee by not paying my tithing, I ask Thee to forgive me. I promise I will never again fail to pay it.”

The following Sunday at church I asked the branch president for another interview. I told him

Heavenly Father, if I have robbed Thee by not paying my tithing, I ask Thee to forgive me.”

I felt that the Lord had forgiven me and that He had accepted my commitment to pay tithing, which I began doing that very Sunday. “Am I worthy to receive the priesthood?” I asked.

“Yes,” he replied. “Today I will confer the Aaronic Priesthood upon you and ordain you to the office of deacon.”

Today I have a powerful testimony of tithing and the abundant blessings that come from paying it. In countless interviews since that Sunday more than 35 years ago, whenever my leaders have asked me if I pay a full tithe, I have been happy to answer yes! ■

Hildo Rosillo Flores, Piura, Peru

THEY ARE ALL MINE

Are these all yours?” It’s a question I hear often, so it didn’t surprise me when I heard it from the lady behind me in line at the grocery store. I looked at my six-year-old and five-year-old daughters standing on either side of my full cart, my toddler happily swinging her legs from the seat in front, and my four-month-old baby strapped to my chest.

“Yes, they are all mine,” I said, smiling.

From the time my husband and I started our family, our choices about how many children to have and when to have them have often come into public question. The decision to have our first child was not a logical one, at

least not according to the standards of the world. We were still in our early 20s. Having just recently graduated from college, my husband was searching for a “real job.” We had a meager income and no insurance. Still, the impression was undeniable that spirits eagerly waited to come to our family, so we proceeded with faith.

We were blessed with a healthy pregnancy, a beautiful baby girl, and a stable job with a career track. I was grateful to be able to stay at home with my daughter and the three children who followed. All were brought into our family after strong divine impressions that the time was right, but that didn’t make it easy to

explain to others why we would have so many children so close together.

The many inquiries I unfailingly receive often question my judgment: “Why so many?” “Do you not realize how much it costs to raise a child to age 18?” “Can you really give each child the attention and opportunity he or she needs?” And, of course, “Are you done yet?”

I hope we’re *not* done, even though the years of parenting small children are intense and extremely challenging physically, emotionally, intellectually, and spiritually. There are days when children need to be fed, diapers need to be changed, babies need to be soothed, and noses need to be wiped—all at the same time. At such times I question my sanity and wonder if I know what I am doing. On those days the voice of the world seems to

laugh in derision, as if to say, “Told you so!”

But how grateful I am during those moments for the teachings of the gospel of Jesus Christ and the value it places on families. Every day I rely on gospel principles taught by prophets past and present to know that my work as a mother—and it *is* work—is the most important thing I could be doing in my life and is worth every effort.

In answer to fervent prayer, I receive divine assistance daily to do what I am asked to do in my home. Through His tender mercies, a loving Father in Heaven allows those days of absolute exhaustion to come punctuated with moments of incandescent joy.

So to the woman at the grocery store and to others who wonder why I would devote my heart and soul to raising children, I proudly reply, “Yes, they are all mine—gratefully, whole-heartedly, and without hesitation!” ■

Karsen H. Cranney,
California, USA

The many inquiries I receive about having so many children so close together often question my judgment.



Small & Simple Things

“By small and simple things are great things brought to pass” (Alma 37:6).

GREAT LIVES REMEMBERED

Elder John A. Widtsoe

John Andreas Widtsoe was born on January 31, 1872, on the remote, windswept Norwegian island of Frøya. John was six when his father died, and John’s mother, Anna, took him and his younger brother to live in Trondheim.

There Anna was introduced to the restored gospel by a shoemaker who left Latter-day Saint pamphlets in the shoes he repaired for the young widow. It was a bold move by the craftsman, who was considered to be of a lower class than the widow of an educator. But Anna’s curiosity was piqued, and she responded to the gospel message.

In 1883 the Widtsoe family immigrated to Logan, Utah, where young John later enrolled in Brigham Young College. A hard worker and bright student, he graduated in 1891, studied chemistry at Harvard University, and graduated with highest honors in 1894. While at Harvard, he met Leah Eudora Dunford. They married in the Salt Lake Temple in 1898 and became the parents of seven children, only



Elder Widtsoe served as a member of the Quorum of the Twelve Apostles from 1921 until his death in 1952.



Elder Widtsoe was associate editor of the Improvement Era magazine from 1935 until 1952. Below: Elder Widtsoe studying the scriptures with members of his family.



three of whom lived to adulthood.

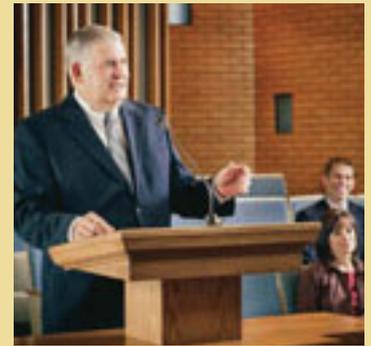
John began his professional career as professor of chemistry and as chemist at the experiment station at Utah Agricultural College (now Utah State University) in Logan. He later studied physiological chemistry (biochemistry) in Göttingen, Germany, received a Ph.D., and became an international authority on agricultural chemistry in harsh climates. He was also a recognized authority on irrigation and dry farming.

John A. Widtsoe served as president of the Utah Agricultural College from 1907 to 1916, when he was named president of the University of Utah. He served in that capacity until 1921, when he was called to the Quorum of the Twelve Apostles.

Elder Widtsoe was associate editor of the *Improvement Era* (a predecessor to the *Ensign* magazine) from 1935 to 1952. He also wrote a number of books that were widely used in the Church, including *Priesthood and Church Government*. He was president of the European Mission from 1926 to 1932, during which time he dedicated Czechoslovakia for the preaching of the gospel.

Elder Widtsoe died in Salt Lake City, Utah, on November 29, 1952, at age 80.

See his *Gospel Classics* article, “Looking toward the Temple,” on page 16.



GIVING TALKS IN CHURCH

- Ask for help with your talk in your daily prayers.
- Think about your topic for a few days as you go about your usual tasks. Carry a pencil and paper, and write down any ideas that come to you.
- Brainstorm ways you can convey your topic. Some of them might be with scriptures, hymns, personal experiences, or quotations from General Authority messages.
- Practice giving your talk in front of a family member or a mirror. Become familiar enough with your message that you can look at the congregation as you speak.
- Be prepared to follow promptings from the Spirit as you give your talk.

CHURCH HISTORY AROUND THE WORLD



A view of Santiago, Chile's capital city.

Chile

In May 1955 the Argentine Mission received First Presidency approval to send missionaries to Chile. The next year elders arrived in the capital, Santiago. Elder Henry D. Moyle (1889–1963) of the Quorum of the Twelve Apostles joined them in July 1956 to establish the first Chilean branch. Just a few months later, the first Chileans were baptized.

As membership grew, so did the

Church organization. In October 1961 the Chilean Mission was organized, and in 1983, Chileans were blessed with their own temple, dedicated in Santiago by President Gordon B. Hinckley (1910–2008). Following extensive renovations to the temple, President Hinckley rededicated it in 2006.

Here are a few facts about the Church in Chile today:



In 1956 Elder Henry D. Moyle of the Quorum of the Twelve Apostles organized the first branch in Chile.

Membership	548,628
Missions	9
Stakes	75
Districts	24
Wards and Branches	612
Temples in Operation	1

Peace in the Temple

I prepared spiritually to go to the temple, but even so, I didn't feel worthy. Then the bishop told me that because I was trying to keep the commandments, I was worthy. I didn't have to be perfect.

Since entering a holy temple, I realize that I am blessed for performing sacred ordinances. I feel safe and protected.

Luis Medina Chávez, Chile

The celestial room in the Santiago Chile Temple.



TEMPLE SPOTLIGHT

Bern Switzerland Temple

In 1906 only four temples were in operation, all of them in Utah. In that year President Joseph F. Smith (1838–1918) prophesied at Bern, Switzerland, that “the time will come . . . when temples of God . . . will be erected in the divers countries of the earth, for the gospel must spread over all the world.”¹ Nearly half a century later, on September 11, 1955, President David O. McKay (1873–1970) dedicated the first temple in Europe, just outside of Bern.

The temple is located in a beautiful alpine setting at Zollikofen. Its tower pierces the sky at a height of 140 feet (43 m), with an angel Moroni figure added in 2005.

President McKay had evidently seen the temple in vision and described it in such detail to Church architect Edward O. Anderson that he was able to reproduce it on paper. As the design process proceeded, the initial drawing was modified. Upon seeing the latest drawings, President McKay said, “Brother Anderson, that is not the temple that you and I saw together.” The final drawings, needless to say, reflected President McKay's original description.



President David O. McKay (center) and other Church leaders at the dedication of the Bern Switzerland Temple in 1955.

NOTE

1. In “Latter-day Temples,” *Ensign*, Jan. 1972, 30.



IN THE WORDS OF THE PROPHETS

Tithing

My widowed mother supported her three young children on a schoolteacher's salary that was meager. When I became conscious that we went without some desirable things . . . , I asked my mother why she paid so much of her salary as tithing. I have never forgotten her explanation: "Dallin, there might be some people who can get along without paying tithing, but we can't. The Lord has chosen to take your father and leave me to raise you children. I cannot do that without the blessings of the Lord, and I obtain those blessings by paying an honest tithing. When I pay my tithing, I have the Lord's promise that he will bless us, and we must have those blessings if we are to get along."

Years later I read President

Joseph F. Smith's memory of a similar testimony and teaching by his widowed mother. In the April 1900 conference, President Smith shared this memory from his childhood:

"My mother was a widow, with a large family to provide for. One spring when we opened our potato pits she had her boys get a load of the best potatoes, and she took them to the tithing office; potatoes were scarce that season. I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office, ready to unload the potatoes, one of the clerks came out and said to my mother, 'Widow Smith, it's a shame that you should have to pay tithing.' . . . He chided my mother for paying her tithing, called her anything but wise or prudent; and

said there were others who were strong and able to work that were supported from the tithing office.

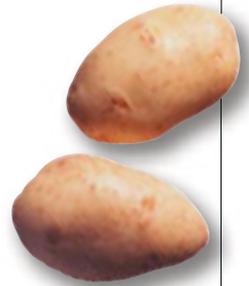
My mother turned upon him and said: 'William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family'" (in Conference Report, Apr. 1900, 48).

Some people say, "I can't afford to pay tithing." Those who place their faith in the Lord's promises say, "I can't afford not to pay tithing."

From "Tithing," Ensign, May 1994, 33–34.



By Elder Dallin H. Oaks
Of the Quorum of the Twelve Apostles



LEFT: PHOTOGRAPH OF MONEY BY CHRISTINA SMITH; PHOTOGRAPH OF POTATOES © GETTY IMAGES; PHOTOGRAPH OF COSTA RICAN MEMBERS BY MYRNA NELSON ROBERTSON

THE CHURCH IN COSTA RICA

With the Caribbean Sea on the east and the Pacific Ocean hugging it on the west, Costa Rica is a country where the gospel flourishes from sea to sea. Test your knowledge of Costa Rica with the following quiz.



Members and missionaries in Costa Rica in 1956.

- About how many Church members live in Costa Rica?
 - 3,800
 - 7,100
 - 25,000
 - 35,000
- When was the first Latter-day Saint sacrament meeting held in Costa Rica?
 - 1908
 - 1944
 - 1950
 - 1969
- What was the first mission to include Costa Rica?
 - Brazil
 - Mexico
 - Chile
 - Jamaica
- What countries border Costa Rica?
 - Nicaragua and Panama
 - Guatemala and Dominican Republic
 - Colombia and Panama
 - Brazil and Nicaragua
- How many temples are in Costa Rica?
 - 0
 - 1
 - 2
 - 3

Answers: 1. d; 2. b; 3. b; 4. a; 5. b



Gospel Principles

Holding regular family home evenings is important to us. Trying to create a new lesson each time made our goal unnecessarily harder to achieve. Through Church curriculum materials, we already have lesson manuals we can use. One that we've found helpful is *Gospel Principles* (item no. 31110000; U.S. \$3.00). The new manual contains 47 chapters of easy-to-understand text, scripture references, and quotes from prophets and other Church

leaders. Discussion questions facilitate the teaching of each principle. There's also a visual aid section to

further enhance learning. Through studying *Gospel Principles*, we have gained a greater understanding

of scriptural teachings, the "plain and most precious" truths of the gospel (see 1 Nephi 13:40).

Janice H. Johnson, Utah, USA

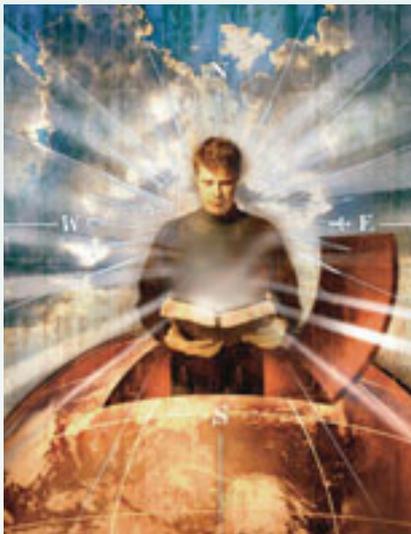
NOTE: If you do not live near an LDS distribution center, you can place orders online at ldscatalog.com. U.S. and Canada residents may also telephone the Salt Lake Distribution Center at 1-800-537-5971.



ILLUSTRATION BY BETH WHITTAKER

HELPS FOR HOME EVENING

"Becoming an Influential Father," on page 12. As part of the lesson, consider having an open discussion with your family about which points from this article would help create greater love and unity in the family.



"Start Rowing," on page 62.

If possible, you may want to reenact Elder Groberg's experience. This demonstration could lead to a discussion about the importance of praying and "rowing."

"Choosing Right When the World is Wrong," on page 22.

This article allows for personal reflection and analysis. After reading Elder Didier's experience in the military, ask family members to ponder and share how they can: "Be in the world but not of the world."



"Learning to Love Learning," on page 26. Decide as a family something you want to learn about that can fuel your "unceasing curiosity and love of learning." Consider ways to continue "learning to love learning" as a family.

News of the Church

Perpetual Education Fund Thriving Nine Years Later

Tyson Kemege, stricken with polio and orphaned as an infant, grew up in Nairobi, Kenya, where he never slept on a mattress and rarely had two meals a day. He got around only with the aid of a pair of hand crutches.

He made up his mind to attend Kenya's Augustana College to study information technology, but with no family and no money, his prospects seemed bleak.

Brother Kemege, who had joined the Church a few years earlier after completing his secondary education, contacted a senior missionary couple and told them of his desires. The missionaries put him in touch with the Perpetual Education Fund (PEF) committee. A PEF loan helped him gain admission to the school.

"I'm the luckiest man on earth," Brother Kemege often told the missionaries.

Today, Brother Kemege serves as student body president of Augustana University and holds two callings in his ward.

Nine years after President Gordon B. Hinckley (1910–2008) first announced the PEF, the program has more than 38,000 participants in 42 countries. Despite worldwide economic difficulties, the Perpetual Education Fund is healthy and helping people like Tyson Kemege get an education, escape poverty, and contribute to their communities.

More than 87 percent of PEF participants who have completed their schooling are currently employed.

Overcoming Challenges

While the program has not been threatened by the economic downturn, those who oversee the program say it has had to overcome some challenges.

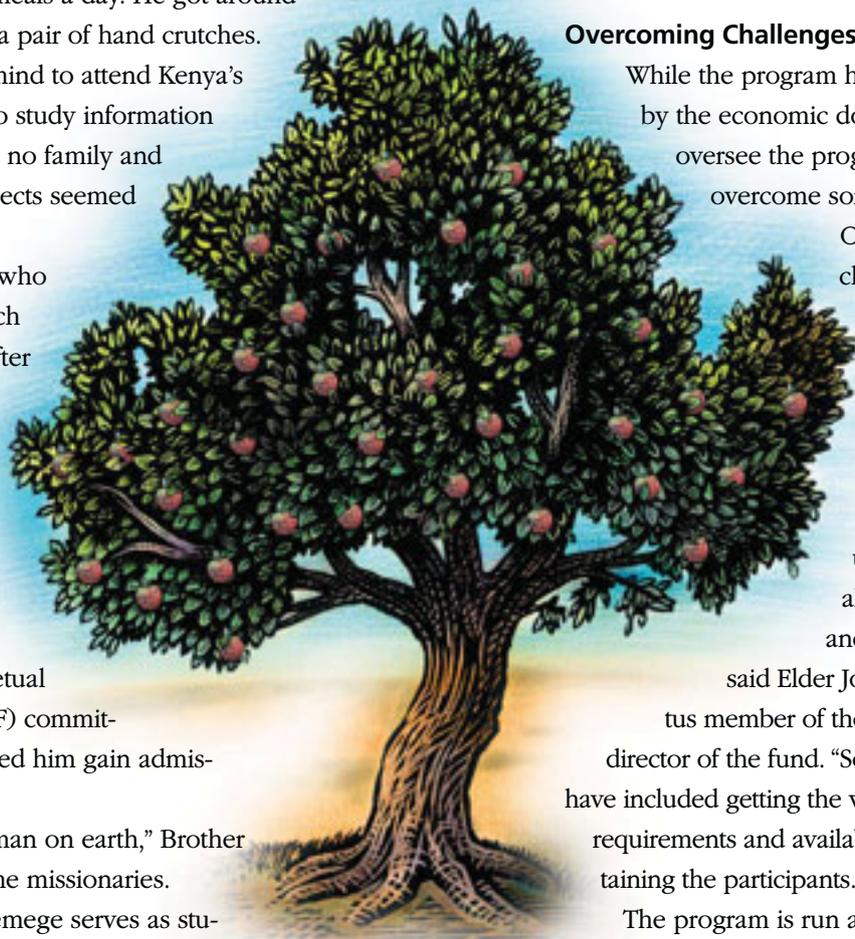
One of the greatest challenges faced by the program is the growing number of participants.

"The obstacles that we have had to face and overcome are the usual obstacles that go along with rapid growth and an international effort,"

said Elder John K. Carmack, emeritus member of the Seventy and executive director of the fund. "Some of the obstacles have included getting the word out, making the requirements and availability known, and sustaining the participants."

The program is run at Church headquarters by a relatively small administrative group, including a few employees, missionary couples, and local volunteers. It is overseen by two emeritus General Authorities, Elder Carmack and Elder Richard E. Cook.

In order to administer the widespread program, PEF personnel and missionaries work with Area Presidencies to train area leaders, who in turn work with local leaders to train and support



*Eligible members
can be blessed . . .*

local teachers, staff, volunteers, and participants.

“It was and is such an innovative initiative,” said Rex Allen, director of training and communications for the program. “It’s new at every level, so communication and training have been essential.”

How It Works

The program is made possible by hundreds of thousands of individuals who donate money to the fund. All of the money donated goes to support participants.

For participants, the process begins with a preparation phase coordinated through the institute of religion program in which the member is enrolled. With help from LDS employment resource centers, participants take “Planning for Success” courses and career workshops before completing the online loan application.

Once loans are approved, participants pursue their educations with the understanding that they will repay their debt so that others may benefit from the fund as well. Participants repay more than US \$2.5 million toward their loans every year.

Elder Carmack said the program is succeeding not only because of members’ great financial support but also because of great leadership. “The father of the Perpetual Education Fund is Gordon B. Hinckley,” he said, “but President [Thomas S.] Monson’s support and interest is just as great as President Hinckley’s was. [President Monson] has been in on the process from the beginning and directs it today with prophetic insight.”



by partaking of the fruits of the Perpetual Education Fund . . .



and by giving back so others can benefit as well.

The Results

When announcing the program in the April 2001 general conference, President Hinckley said: “With good employment skills, these young men and women can rise out of the poverty they and generations before them have known.

They will better provide for their families. They will serve in the Church and grow in leadership and responsibility.

They will repay their loans to make it possible for others to be blessed as they have been blessed” (“The Perpetual Education Fund,” *Liahona*, July 2001, 60; *Ensign*, May 2001, 51).

The program’s leaders continue to see the fulfillment of President Hinckley’s words. As many as 10 to 15 percent of current Church leaders in some PEF-approved countries are previous beneficiaries of the fund.

“This is not an idle dream,” President Hinckley continued. “We have the resources through the goodness and kindness of wonderful and generous friends. We have the organization. We have the manpower and dedicated servants of the Lord to make it succeed. It is an all-volunteer effort that will cost the Church practically nothing. We pray humbly and gratefully that God will prosper this effort and that it will bring blessings, rich and wonderful, upon the heads of thousands just as its predecessor organization, the Perpetual Emigration Fund, brought untold blessings upon the lives of those who partook of its opportunities.”

Nine years later, the program continues to grow, made possible, according to Brother Allen, “through great goodwill and tremendous faith.” ■

Survivors Helping Survivors

By Ryan Kunz

Church Magazines

Even after Tropical Storm Ketsana flooded the Philippines' capital, Manila, and the surrounding areas in late September 2009, the devastation wasn't over. It wasn't over after Typhoon Parma streaked through the northern regions of the Philippines just eight days later, either. The destruction wasn't over even after Parma reversed course and made landfall again just days later as a tropical storm, wreaking further damage.

However, Saints around the Philippines, even those struggling to recover from earlier storms, didn't wait for Parma's third and final destructive pass to begin helping those in need.

Donating What Was Saved

Parañaque City, near Manila, was hit by Tropical Storm Ketsana in late September. At the height

Vehicles lie toppled or half-buried where typhoon-caused flooding left them in Pangasinan, Philippines. Members of the Church reached out to help those in need, even when they themselves had been affected.

of the storm, the bishop of one of the four local wards floated across neck-deep floodwaters on a Styrofoam cooler lid to help evacuate three families. The next day sacrament meeting was canceled; however, many members of the affected ward, though dealing with the effects of the storm themselves, met at the meetinghouse in pajamas, shorts, and jackets, carrying food and clothes to be given to those in need. In about two hours, all the families in the ward were visited, checked on, and helped.

Then, only two nights after many of them had been wading through the wreckage of their own villages, members from the Parañaque area gathered at their local meetinghouse and assembled 26 bags of clothing, which they had donated, all sorted and individually packaged.

"It was one of the most memorable home evenings for many families in our ward," said Bishop Franco Advincula.

A sister from a poor family called the bishop to ask when they could give their contributions. "I was stunned, and I couldn't find the right words," said Bishop Advincula. "However, I was inspired that I should not deny this good sister the opportunity to help."

Helping Again and Again

When Ketsana hit Metro Manila, the Alaminos Philippines District president, Porferio Balute Jr., said he was impressed to ask the members in his district to help their neighbors to the south. However, many members in the Alaminos district were still recovering from Typhoon Emong, which hit four months earlier in May 2009. It was the costliest typhoon to ever hit that western Philippines city. Many of the members made their living as fishermen or farmers, and their livelihoods had been destroyed by the ensuing floods.

Though he was afraid to ask too much of those



PHOTOGRAPH BY NATE LESHMAN

who were still struggling to get back on their feet, President Balute asked anyway.

That afternoon the members arrived at the meetinghouse with 21 sacks of clothing, a bag of food, and Philippines \$1,500.

When Parma struck a week later, this time to the north, the members from the Alaminos district responded again and gathered more clothing, food, and money. Some of them even volunteered their time to go and distribute the goods directly.

“We just wanted to help,” said President Balute. “We never realized that we would gain so much. Our faith increased, our love for our fellowmen increased, our testimonies were strengthened, and our understanding of the Savior’s love and His Atonement was deepened.”

Selflessness and Optimism

Elder Kendall Ayres, who serves with his wife in the Perpetual Education Fund program, was called to oversee and organize the distribution of supplies. He described the union of the Filipino Saints in the relief effort.

“It has been a wonder to watch as those who have lost the most are finding much of their relief in turning out and providing help to others who have been equally hard hit,” said Elder Ayres. “I comprehend the mechanics of ‘losing your life to find it’ in a way that I never have before. For me it is no longer theology—it is actuality. There are far more requests to participate than we have needs to fill. The outpouring of goods and efforts is almost beyond comprehension—it has been a revelation.”

“Filipinos generally are very resilient,” said Elder Benson Misalucha, an Area Seventy in the Philippines Area. Rather than looking at the glass as being half-full or half-empty, “we have been looking at the glass and saying, ‘Well, it’s a great glass, even if there’s no water.’” ■

Faith Rewarded in Galapagos

Though few in number, Saints in the Galapagos Islands, located off the coast of Ecuador in the Pacific Ocean, are strong in faith. In September 2009 the members saw the completion of the islands’ first meetinghouse.

Emma Bastidas remembers when she and her family had to travel to the mainland of Ecuador to be baptized in 1985. She and her family watched the Galapagos Islands Branch form, and she cried when the first missionaries arrived in the islands.

“Now they have built a chapel close enough I can walk to it,” Sister Bastidas said.

The Church is relatively new in the islands. Before the formal organization of the branch, four families began meeting in the town of Puerto Ayora on the island of Santa Cruz. In 1998, Church leaders organized the branch within the Guayaquil Ecuador South Mission, and the members began meeting on the island of San Cristobal.

Now, about 120 members attend every week in the new meetinghouse on the island of Santa Cruz.

The rented building where the branch previously held services wasn’t large enough.

Aside from providing a

meeting place for the little group of Saints, the new chapel has brought other blessings. Leonor Machua heard of the new meetinghouse and asked someone about the new building and the religion it represented. The stranger answered her questions and suggested she meet with the missionaries. A few days later she saw the missionaries on a street corner and accepted the invitation to be taught. In October 2009 Sister Machua was the first person to be baptized in the new meetinghouse’s baptismal font.

Though the branch is small and far from the mainland, the Saints in the Galapagos Islands have been blessed, said Daniel Calapucha, branch president.

“I truly don’t feel isolated because we have the guidance of our Father in Heaven,” he said. ■

Liberian Young Women Learn About Personal Progress

Young women in Liberia, Africa, learned about their divine nature and the Young Women Personal Progress program with the help of young women on the other side of the world during a special district Young Women conference in August 2009.

Training and preparation began three months in advance for the young women, who live in the Bushrod Island District of the Sierra Leone Freetown Mission. The theme for the conference was “Princess for a Day, Queen for Eternity.” Each branch in the district was responsible to present a workshop on a value and create a short skit teaching another value, emphasizing how a daughter of God would treat others and herself.

“These young women are the future of Africa, the pioneers of their country in this glorious gospel,” said Sister Belinda Wire, a full-time missionary who participated in the conference with her husband, Elder Bill Wire.

After the workshops, skits, and other activities, organizers presented each young woman with a letter sent by a young woman from a different country, sharing her testimony of the gospel and Personal Progress.

“Hearts were united all across the world,” Sister Wire said. “As these young sisters held the letters, they knew that those young women believe as they do, read the same books, follow the same programs, are guided by the same prophet, and are loved by the same God.” ■

BOY SCOUTS OF AMERICA Turns 100

February 2010 is the 100th birthday of the Boy Scouts of America.

An American named W. D. Boyce was in London, England, when an unknown British Scout helped him cross a street. Mr. Boyce offered him a tip, but the Scout refused, saying he was only doing his duty, and gave Mr. Boyce the address for Scout headquarters.

Upon his return to the United States he incorporated the Boy Scouts of America program on February 8, 1910.

The Church became the organization’s first institutional sponsor in 1913. While the Church maintains strong affiliations with Scouting all over the world, the vast majority of Latter-day Saint Scouts live in the United States and Canada.

Scouting is a part of the Aaronic Priesthood activity program. “I am pleased to stand firm for an organization that teaches duty to God and country [and] that embraces the Scout Law,” said President Thomas S. Monson. “Scouting helps our boys to walk uprightly the priesthood path to exaltation” (“The Upward Reach,” *Ensign*, November 1993, 47). ■

WORLD BRIEFS

Two Area Presidencies Changed

The First Presidency announced changes in the Pacific and Europe East Area Presidencies at the end of 2009. Elder Tad R. Callister will serve as President of the Pacific Area, with Elder James J. Hamula as First Counselor and Elder Brent H. Nielson as Second Counselor. Elder Wolfgang H. Paul will continue as President of the Europe East Area, with Elder Gregory A. Schwitzer as First Counselor and Elder Alexandr N. Manzhos, Area Seventy, as Second Counselor.

Vancouver Temple Dates Announced

The Vancouver British Columbia Temple open house will be held from April 9 through April 24, 2010, except Sundays, and a cultural celebration will be held on May 1. The dedication will take place in three sessions on Sunday, May 2, at 9:00 a.m., 12:00 p.m., and 3:00 p.m. The three sessions will be broadcast to all Church units within the temple district. The temple will open for ordinances the next day.

Philadelphia Pennsylvania Temple Site Selected

In November 2009 the First Presidency announced that the Philadelphia Pennsylvania Temple will be located at 1739 Vine Street in downtown Philadelphia. The site is adjacent to the Vine Street Expressway near Logan Square, a prominent Philadelphia landmark. The temple was announced in October 2008. Currently there are 130 operating temples in the world, with another 21 announced or under construction. ■

In Other Church Magazines

THE NEW ERA

Listen to the Spirit

How does the Spirit speak to us? That's a question of supreme importance to teens and has some interesting answers. In the first article in the February issue, President Boyd K. Packer discusses the subject of listening to and seeing answers to our prayers. See page 2.



Celebrate Scouting

It's Scouting's 100th birthday in the USA! The program has been an important part of the lives of young men. Read the report on how important the values taught in Scouting are to teens. See page 26.

THE FRIEND

A Bulletin Board

If you have children that are nearing the end of Primary but are not quite old enough for Young Men or Young Women, tell them about the "Bulletin Board" in the *Friend*. This section, new in 2010, was created to help the *Friend* connect more with older readers. Readers can find experiences from children their age, recipes, journal suggestions, inspiring thoughts, craft ideas and more.



I Know That My Savior Loves Me

On pages 24 and 25 you will find the complete text of "The Living Christ: The Testimony of the Apostles" which was released 10 years ago last month. We encourage you to review the

text with your children and share your own testimony of Christ with them.

SINGING A NEW HYMN

By Debra Randall

A familiar hymn set to an unfamiliar tune taught me that I could keep doing and learning what I always had or I could grow in ways only the Lord could imagine.

As the bishop read the names of the ward members being released from their callings that Sunday, I sighed, looking down at my idle hands. I was being released as first counselor in the Relief Society presidency. It was hard to think of leaving this calling that I had really enjoyed and of losing the close relationship with the other sisters in the presidency.

When I heard the names of the new presidency read, I felt a confirmation of the Spirit, letting me know all was as it should be. These new sisters had been chosen by the Lord to do this work. As I raised my hand to sustain them, I knew they would do a wonderful job and there would be other ways for me to serve. Gratefully, I was at peace.

Then it was time to sing the sacrament hymn. The bishop announced an alternate version of an old favorite, “While of These Emblems We Partake” (*Hymns*, nos. 173 and 174). Listening to the organist play the introduction, I felt my peace wane. “Why can’t we just sing the familiar version?” I wondered silently. “I like it so much better.” But as I began to sing, the beauty of the unfamiliar melody touched my soul, and I realized that this tune was a wonderful setting for

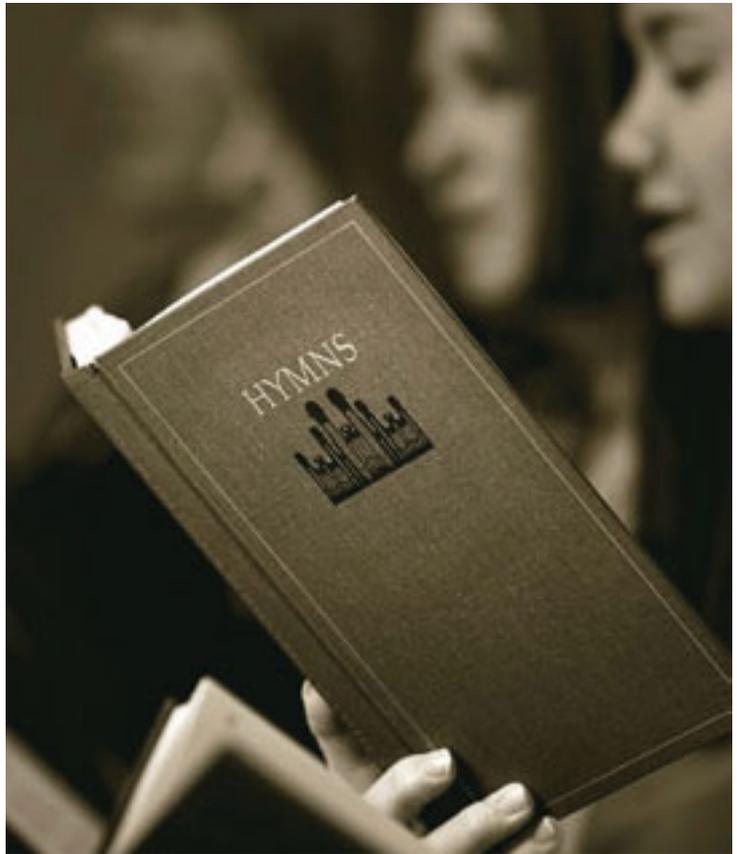


PHOTO ILLUSTRATION BY JOHN LUKE

these lyrics. The music caused me to consider the hymn’s meaning in a new way.

Suddenly this hymn and being released came together in my mind through a powerful impression of the Spirit. The new presidency would be doing the same work I had done but with different hands and a fresh perspective—just as the hymn had the same message but different music. And I would be given a new calling to fit with my melody. This change would help me grow in ways I could not have imagined if I had stayed in the same old place.

I had always known that the gospel and the organization of the Church bless every member in many, many ways. We learn how to lead as well as to support, and the process of this learning repeats throughout our lives. But I realized in that sacrament meeting that as long as we listen to the Spirit, we will recognize in each change the miraculous constancy of our Heavenly Father’s plan for us. ■



WORDS OF CHRIST

Peace I Leave with You, by Walter Rane

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

“And now I have told you before it come to pass, that, when it is come to pass, ye might believe. . . .

“. . . That the world may know that I love the Father; and as the Father gave me commandment, even so I do” (John 14:27–29, 31).



The sacrificial lamb prepared for the Last Supper was an essential part of the annual Passover feast,” writes Elder Paul K. Sybrowsky. “As the Twelve Apostles were eating, Jesus, the Paschal Lamb Himself, took bread, blessed it, broke it, and then gave it to His disciples.”

To learn how these symbols of the Savior touch our lives today, see “Christ and Culture in the Old Testament,” page 50, and “This Do in Remembrance of Me,” page 30.