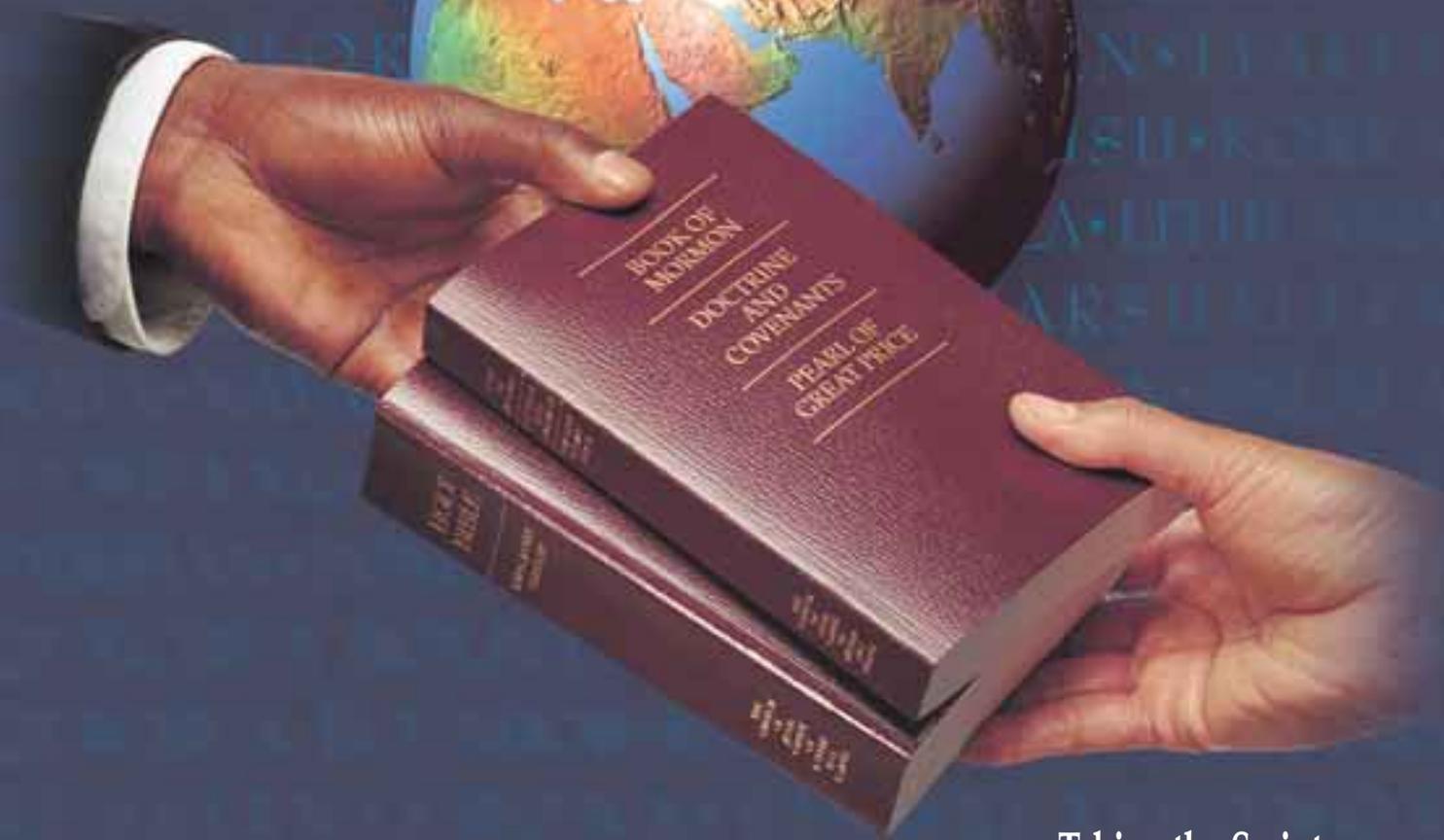
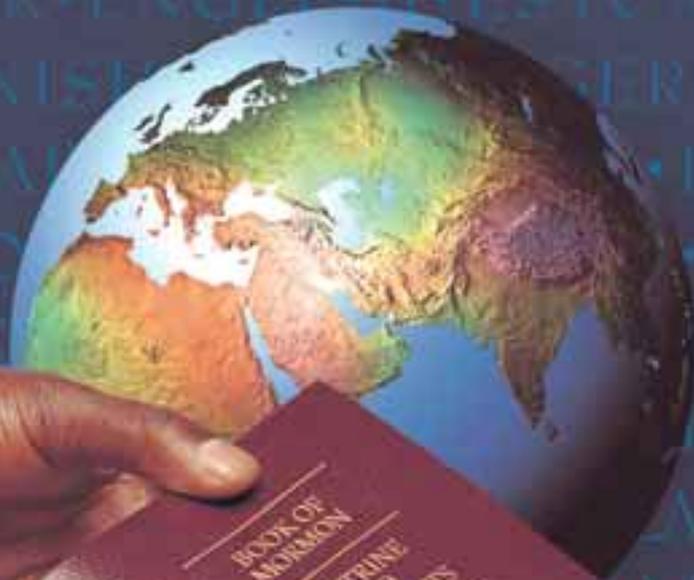


ENSIGN



Taking the Scriptures
to the World, p. 24

One-on-One
with Dad, p. 32

The Chosen Seer and the "Well-Beloved Brother," by Robert T. Barrett



The Prophet Joseph Smith and President Brigham Young each drew strength from their association. The Prophet came to rely on the man called in revelation "Dear and well-beloved brother, Brigham Young" (D&C 126:1). President Young testified that his leader "was all that any man could believe him to be, as a true Prophet" (Manuscript History of Brigham Young, 1801–1844, ed. Elden J. Watson [1968], 4).

ENSIGN

VOLUME 31 NUMBER 7

ON THE COVERS: *Front:* Photo of scriptures by Matt Reier. Image composed electronically. *Back:* Detail from *The Second Coming*, by Harry Anderson. *Inside front:* *The Chosen Seer and the "Well-Beloved Brother,"* by Robert T. Barrett, oil on canvas, 15" x 21", 1999. *Inside back:* *Carry On*, by Glen S. Hopkinson, oil on canvas, 30" x 40", 1997. Courtesy of M. Anthony and Joyce Burns.

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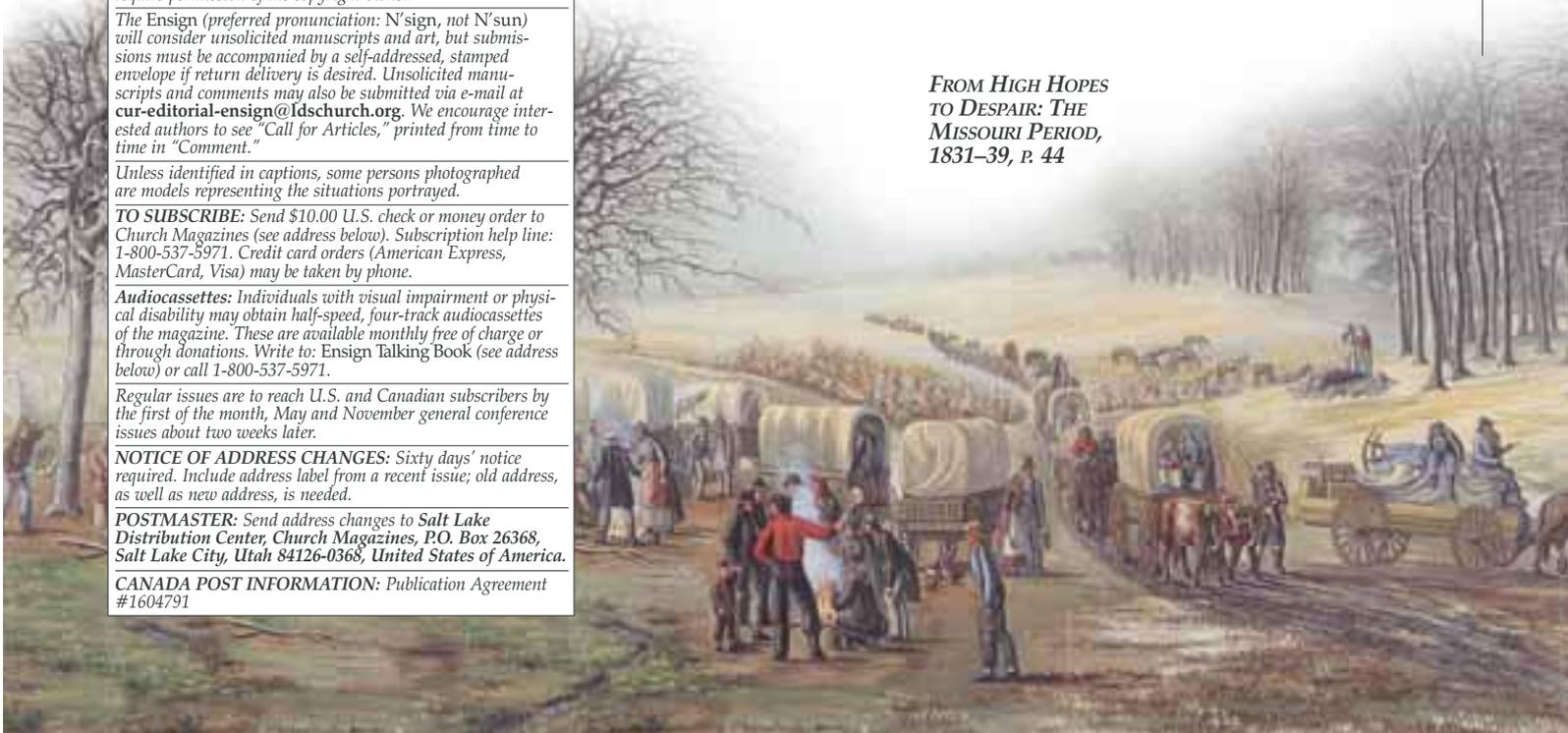
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Pornography, THE Deadly Carrier



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

I remember reading about woodcutters laying their massive axes and power saws to the stately and once mighty elm trees that graced the countryside surrounding England's Heathrow Airport.

It was said some of the majestic monarchs were over 100 years old. One wondered how many persons had admired their beauty, how many picnics had been enjoyed in their welcome shade, how many generations of songbirds had filled the air with music while capering among the outstretched and luxuriant branches.

Yet the patriarchal elms were dead. Their demise was not the result of old age, recurring drought, or the strong winds which occasionally lash the area. Their destroyer was much more harmless in appearance yet deadly in result. We know the culprit as the bark beetle, carrier of the fatal Dutch elm disease. This malady has destroyed vast elm forests throughout Europe and America. Its march of death continues. Many efforts at control have failed.

Dutch elm disease usually begins with a wilting of the younger leaves in the upper part of the tree. Later the lower branches become infected. In about mid-summer most of the leaves turn yellow, curl, and drop off. Life ebbs. Death approaches. A forest is consumed. The bark beetle has taken its terrible toll.

How like the elm is man. From a minute seed and in accordance with a divine plan, we grow, are nurtured, and mature. The bright sunlight of heaven, the rich blessings of earth are ours. In our private forest of family and friends, life is richly rewarding and abundantly beautiful. Then

suddenly, there appears before us in this generation a sinister and diabolical enemy—pornography. Like the bark beetle, it too is the carrier of a deadly disease. I shall name it “pernicious permissiveness.”

At first we scarcely realize we have been infected. We laugh and make lighthearted comment concerning the off-color story or the clever cartoon. With evangelical zeal we protect the so-called rights of those who would contaminate with smut and destroy all that is precious and sacred. The beetle of pornography is doing his deadly task—undercutting our will, destroying our immunity, and stifling that upward reach within each of us.

Can this actually be true? Surely this matter of pernicious permissiveness is not so serious. What are the facts? Let's look! Let's listen! Then let's act!

PORNOGRAPHY AND CRIME

Pornography, the carrier, is big business. It is evil. It is contagious. It is addicting. It is estimated that in



ILLUSTRATED BY CARY HENRIE

recent years Americans alone spent \$8–10 billion per year on hard-core pornography¹—a fortune siphoned away from noble use and diverted to a devilish purpose!

Apathy toward pornography stems mostly from a widespread public attitude that it is a victimless crime and that police resources are better used in other areas. Many state and local ordinances are ineffective, sentences are light, and the huge financial rewards far outweigh the risks.

One study points out that pornography may have a direct relationship to sex crimes. In the study, 87 percent of convicted molesters of girls and 77 percent of convicted molesters of boys admit to the use of pornography, most often in commission of their crimes.²

Some publishers and printers prostitute their presses by printing millions of pieces of pornography each day. No expense is spared. The finest of paper,

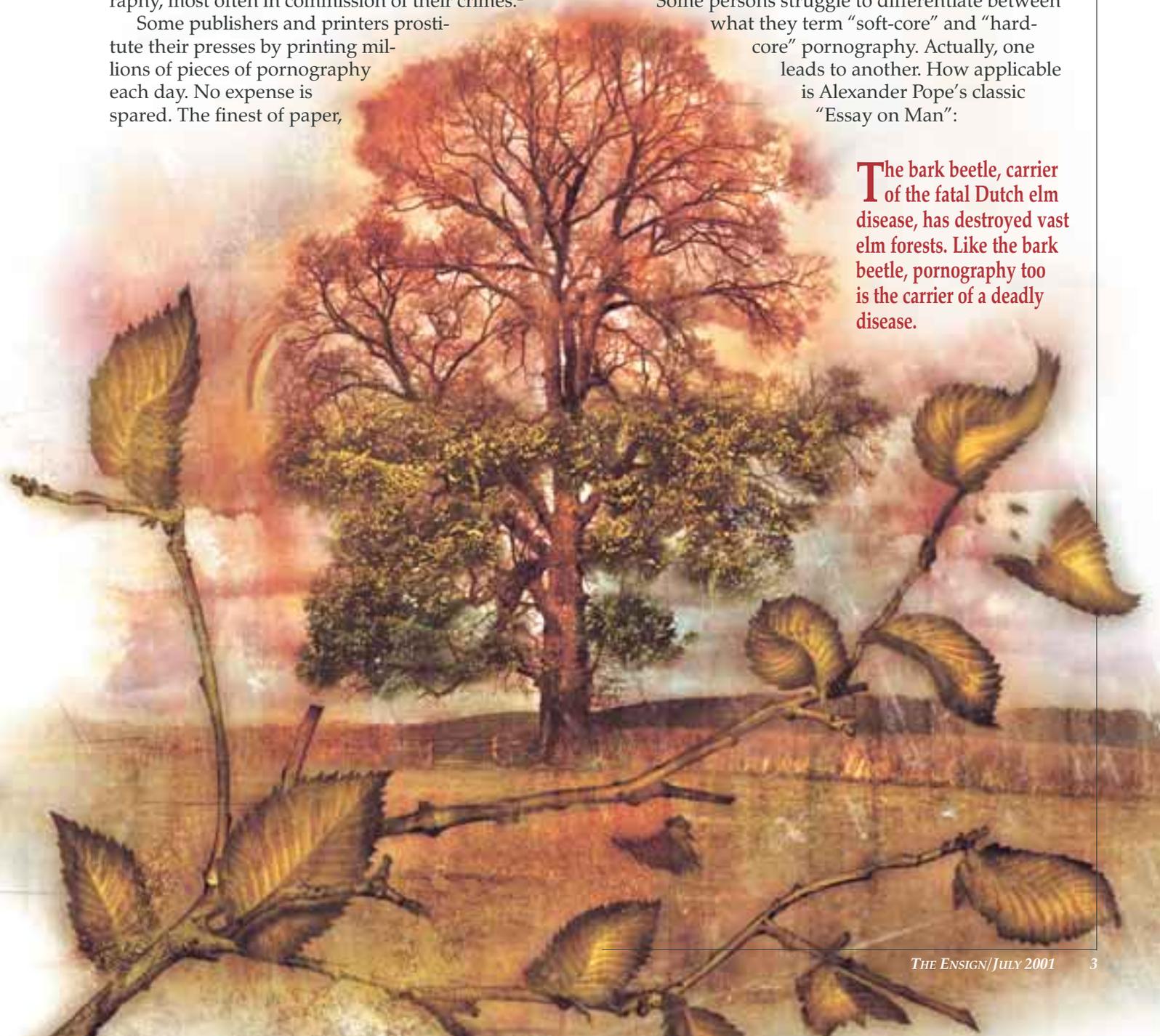
the spectrum of full color combine to produce a product certain to be read, then read again. Nor are the movie or Web site producer, the television programmer, or the entertainer free from taint. Gone are the restraints of yesteryear. So-called realism is the quest.

One leading box office star lamented: “The boundaries of permissiveness have been extended to the limit. The last film I did was filthy. I thought it was filthy when I read the script, and I still think it’s filthy; but the studio tried it out at a Friday night sneak preview and the audience screamed its approval.”

Another star declared, “Movie makers, like publishers, are in the business to make money, and they make money by giving the public what it wants.”

Some persons struggle to differentiate between what they term “soft-core” and “hard-core” pornography. Actually, one leads to another. How applicable is Alexander Pope’s classic “Essay on Man”:

The bark beetle, carrier of the fatal Dutch elm disease, has destroyed vast elm forests. Like the bark beetle, pornography too is the carrier of a deadly disease.



*Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*³

The constant, consuming march of the pornography beetle blights neighborhoods just as it contaminates human lives. It has just about destroyed some areas. It moves relentlessly closer to your city, your neighborhood, and your family. Pornography is now more available than ever. At the click of a button, evil can be viewed in our homes on televisions and computer screens, in our hotels and movie theaters, or even in our places of employment, where access to the Internet is often provided.

WARNING

An ominous warning was voiced by Laurence M. Gould, former president of Carleton College: "I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that 19 of 21 civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware."⁴

I remember reading a review of a new movie. The leading actress told the reporter that she objected initially to the script and the part she was to play. The role portrayed her as the sexual companion of a 14-year-old boy. She commented: "At first I said, 'No way will I agree to such a scene.' Then I was given the assurance that the boy's mother would be present during all intimate scenes, so I agreed."

I ask: Would a mother stand by watching were her son embraced by a cobra? Would she subject him to the taste of arsenic or strychnine? Mothers, would you? Fathers, would we?

From the past of long ago we hear the echo so relevant today:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

"Behold, your house is left unto you desolate."⁵

Today we have a rebirth of ancient Sodom and Gomorrah. From seldom-read pages in dusty Bibles they come forth as real cities in a real world, depicting a real malady—pernicious permissiveness.

OUR BATTLE PLAN

We have the capacity and the responsibility to stand as a bulwark between all we hold dear and

the fatal contamination of the pornography beetle. May I suggest three specific steps in our battle plan:

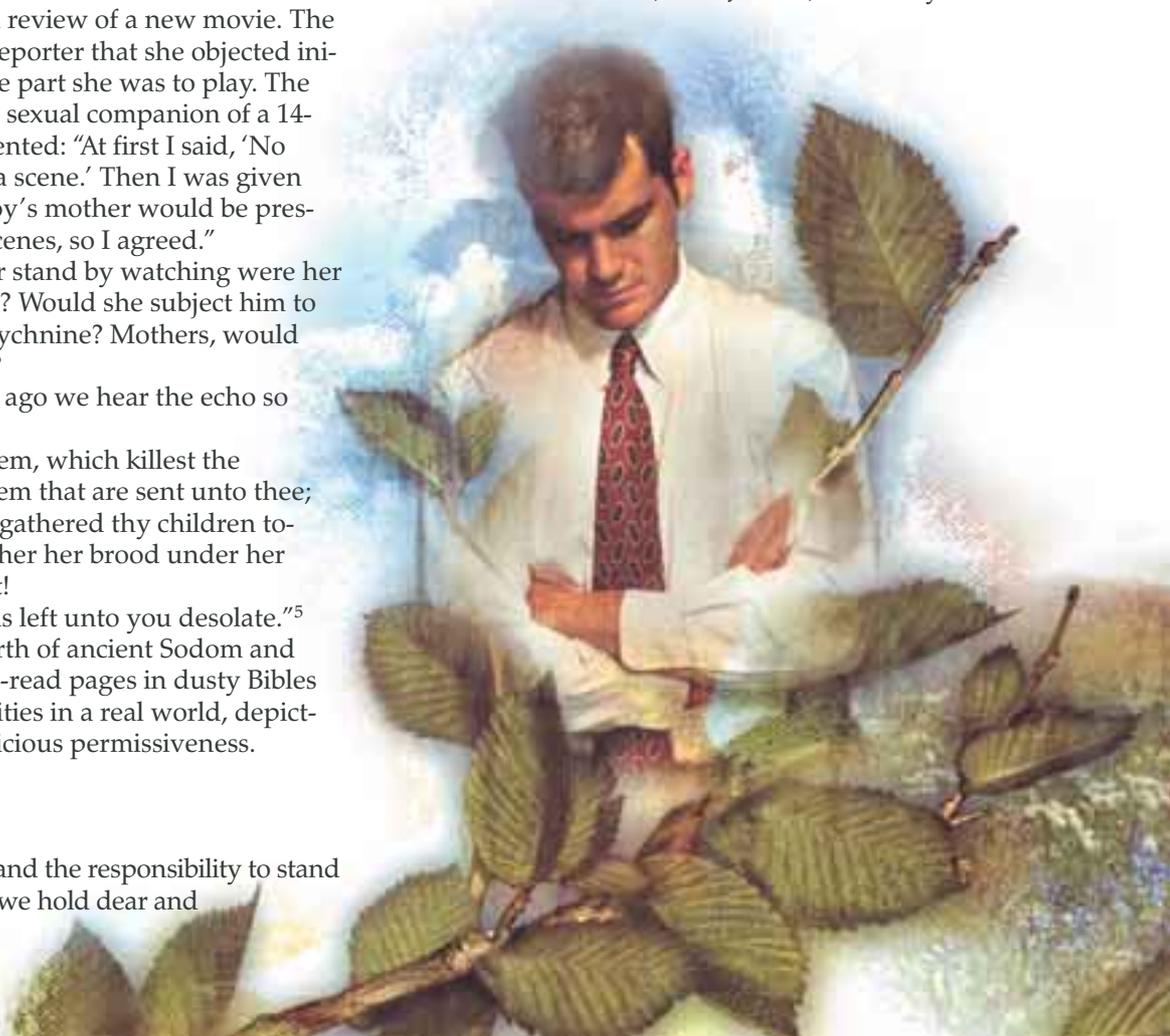
First, a return to righteousness. An understanding of who we are and what God expects us to become will prompt us to pray—as individuals and as families. Such a return reveals the constant truth: "Wickedness never was happiness."⁶ Let not the evil one dissuade. We can yet be guided by that still, small voice—unerring in its direction and all-powerful in its influence.

Second, a quest for the good life. I speak not of the fun life, the sophisticated life, the popular life. Rather, I urge each to seek eternal life—life everlasting with mother, father, brothers, sisters, husband, wife, sons, and daughters, forever and forever together.

Third, a pledge to wage and win the war against pernicious permissiveness. As we encounter that evil carrier, the pornography beetle, let our battle standard and that of our communities be taken from that famous ensign of early America, "Don't tread on me."⁷

Let us join in the fervent declaration of Joshua: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."⁸ Let our hearts be pure. Let our lives be clean. Let our voices be heard. Let our actions be felt.

Then the beetle of pornography will be halted in its deadly course. Pernicious permissiveness will have met its match. And we, with Joshua, will safely cross



over Jordan into the promised land—even to eternal life in the celestial kingdom of our God. □

Gospel topics: pornography, evil, morality, purity

NOTES

1. See *U.S. News and World Report*, 10 Feb. 1997, 43.
2. William Marshall, "A Report of the Use of Pornography by Sexual Offenders," 1983, Ottawa, Canada.
3. In John Bartlett, *Familiar Quotations*, 16th ed. (1992), 301.
4. Institute of Life Insurance advertisement in *Scientific American*, May 1968, 56.
5. Luke 13:34–35.
6. Alma 41:10.
7. In *Familiar Quotations*, 779.
8. Josh. 24:15.

IDEAS FOR HOME TEACHERS

Some Points of Emphasis

You may wish to make these points in your discussions:

1. *Pornography is a sinister enemy.*

2. *We have the capacity and responsibility to stand against the fatal contamination of pornography.*

3. *Our battle plan includes:*

- a. *An understanding of who we are and what God expects us to become.*
- b. *Seeking for eternal life—life everlasting with family members forever and forever together.*
- c. *A purity of heart. Let our lives be clean. Let our voices be heard. Let our actions be felt.*

Discussion Helps

1. *Relate your feelings about the evil influence of pornography.*
2. *Are there some scriptures or quotations in this article that the family might read aloud and discuss?*
3. *Would this discussion be better after a previsit chat with the head of the house? Is there a message from the bishop or quorum leader?*

We have the capacity and the responsibility to stand as a bulwark between all we hold dear and the fatal contamination of the pornography beetle.

A LIFE FOUNDED IN *Light & Truth*

*I promise you that as you obey
the commandments, you will know the truth and be
strengthened and warmed by light and love,
which will come from God.*



BY ELDER HENRY B. EYRING
Of the Quorum of the Twelve Apostles

One glance at the newspaper or at the television tells us that we live in stormy times. One thought of our families grips our hearts with concern for the forces of error that beat upon them. All of us know that we must build our lives on a solid foundation of truth to be safe. And we are under covenant to be witnesses of truth to others as long as we live. It won't protect them just to have our witness of truth unless they build their lives on it. So there are few questions as important as this one: How does a person build a life founded on truth? It won't surprise you that the answer is simple enough for a child to understand but that applying it is easy only to a person who has the heart of a child.

Jesus Christ answered the question of how to build on a foundation of truth with a story. You not only can remember it, but you can visualize it, especially if you've ever lived on a floodplain or in tornado country.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

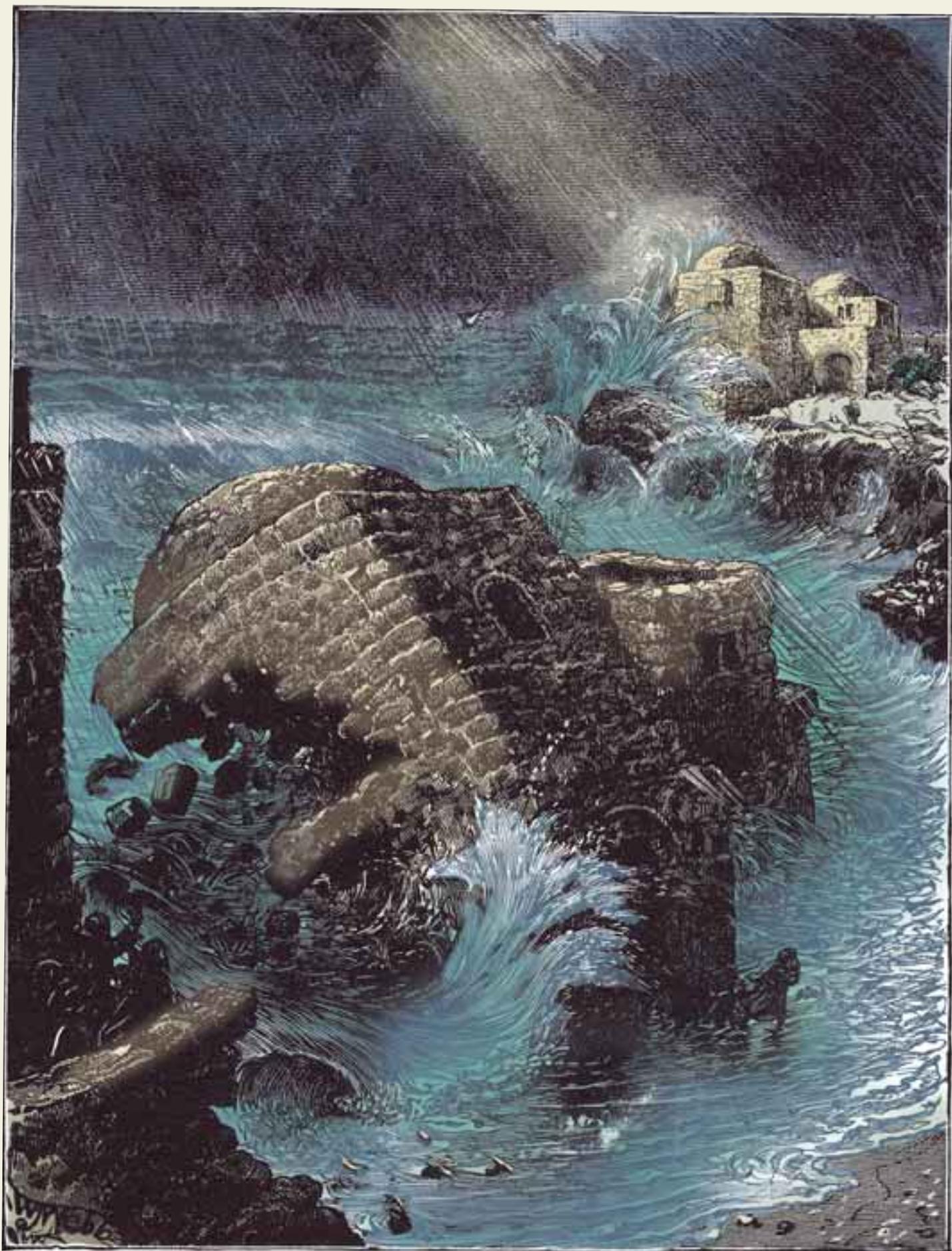
"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27).

LINE UPON LINE

Obedience to commandments is the way we build a foundation of truth. Here is the way that works, in words so simple that a child could understand: The truth of most worth is to know God our Heavenly Father, His Son Jesus Christ, and Their plan for us to have eternal life with Them in families. When God communicates that priceless truth to us, He does it by the Spirit of Truth. We have to ask for it in prayer. Then He sends us a small part of that truth by the Spirit. It comes to our hearts and minds. It feels good, like the light from the sun shining through the clouds on a dark day. He sends truth line upon line, like the lines on the page of a book. Each time a line of truth comes to us, we get to choose what we will do about it. If we try hard to do what that truth requires of us, God will send more light and more

The Savior said that the man who obeyed His commandments built on a rock so solid that no storm or flood could hurt his house.



truth. It will go on, line after line, as long as we choose to obey the truth. That is why the Savior said that the man who obeyed His commandments built on a rock so solid that no storm or flood could hurt his house.

In another place in the scriptures, the Lord described in a beautiful way how that foundation could be built so that we could finally come to know all He knows and become like Him and our Heavenly Father:

“I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

“For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace” (D&C 93:19–20).

And then a few verses later the Lord says:

“And truth is knowledge of things as they are, and as they were, and as they are to come;

“And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

“The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

“And no man receiveth a fulness unless he keepeth his commandments.

“He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things” (D&C 93:24–28).

Here is President Joseph F. Smith’s description of the work it takes to build an imperishable foundation of truth:

“The men and the women who are honest before God, who humbly plod along, doing their duty, paying their tithing, and exercising that pure religion and undefiled before God and the Father, which is



BASED ON PHOTO BY STEVE BUNDERSON

to visit the fatherless and the widows in their afflictions and to keep oneself unspotted from the world, and who help look after the poor, and who honor the holy Priesthood, who do not run into excesses, who are prayerful in their families, and who acknowledge the Lord in their hearts, they will build up a foundation that the gates of hell cannot prevail against; and if the floods come and the storms beat upon their house, it shall not fall, for it will be built upon the rock of eternal truth" (*Gospel Doctrine*, 5th ed. [1939], 7–8).

President Smith made building on a foundation of truth sound like a long list of things to do. He seems to be describing work. I remember President Ezra Taft Benson saying with a smile about his service, "I love this work. And it is work."

Yet you will notice that the work is simple obedience. It is not complicated things; it is not fancy things or getting great spiritual manifestations. This is work within the abilities of the most humble and the least educated.

IT TAKES HUMILITY

It sounds so simple to build upon a foundation of truth that you may wonder why everyone doesn't succeed. For one thing, it takes great humility. It's hard to repent, to admit you are wrong on faith alone, before the evidence of a feeling of being forgiven and light comes. But that is the way it has to be. First comes obedience and then come the confirming assurances, the revelation of truth, and the blessing of light.

That is so because God gave us agency, not just as a right but as a necessity. We must choose with our agency to obey in faith that the promised blessing will come, that the promise is true because it comes from God. You remember the words of the scripture in Ether, the 12th chapter, which tell us both why that is hard and why it is necessary:

"Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

"And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not.

"And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith" (Ether 12:4–6).

There is another reason why it is not easy for the proud to build on a foundation of truth. It is because the enemy of righteousness also works in little steps, so small that they are hard to notice if you are thinking only about yourself and how great you are. Just as truth is given to us line upon line and the light brightens slowly as we obey, even so, as we disobey, our testimony of truth lessens almost imperceptibly, little by little, and darkness descends so slowly that the proud may easily deny that anything is changing.

I have heard the boast of a man who walked away from the Church slowly, at first just ceasing to teach his Sunday School class and then staying away from Church and then forgetting tithing now and then. Along the way he would say to me: "I feel just as spiritual as I did before I stopped

those things and just as much at peace. Besides, I enjoy Sundays more than I did; it's more a day of rest." Or, "I think I've been blessed temporally as much or more as I was when I was paying tithing." He could not sense the difference, but I could. The light in his eyes and even the shine in his countenance were dimming. He could not tell, since one of the effects of disobeying God seems to be the creation of just enough spiritual anesthetic to block any sensation as the ties to God are being cut. Not only did the testimony of truth slowly erode, but even the memories of what it was like to be in the light began to seem to him like a delusion.

HELPING YOUNG MEN AND YOUNG WOMEN

More than a few of those slides down the path of disobedience come in the years of transition from childhood to maturity. How often have you heard a parent describe a child's tragic journey into years of sin and sorrow by saying, "It began when he was 16," or "It began when she was 14." And yet in those same years the young man or the young woman who chooses obedience can build a foundation of truth to last in the years ahead, and many do. It is

If we can see teenagers as faithful warriors from the premortal existence, we may also see their claims of independence as a sign of their potential, a sign that they are testing the power of agency which will bring them happiness. That is hard, because we know the risk should they choose sin.



not by accident that seminary across the world is offered to young Latter-day Saints in those years. They are at risk in that time of transition; yet the very source of that risk creates an opportunity for them and for us who serve them.

Agency is the source of that risk. It is so priceless a gift from our Heavenly Father that a war in heaven was fought to defend it. Lucifer sought to take it from us and to take for himself the honor and glory of our Father. The teenager you love may well have been one of the valiant warriors on the side of agency and truth. Satan seems to feel he can win a double victory by drawing teenagers into sin. He can destroy one of his antagonists and in the process try to prove the Father wrong, prove that the risk of agency was too great.

We can help by seeing clearly the opportunity. The teenager who begins to say, "It's my life to live, my choices to make," is speaking the truth, a wonderful truth. The choice to do good is the only way to build a life on the foundation of truth and light. Yet these words can strike fear into a parent or a bishop or a Young Women leader who loves the teenager. That outburst of independence usually comes when a rule is announced or something is

forbidden. It may come with the mere appearance of authority, of anyone telling them what they must do.

Our opportunity and theirs lies in their seeing a simple truth. It is their life to live, and yet they live it with two powerful opposing forces pulling on them. One is from God, who loves and will not compel and who offers eternal life through the plan of salvation. That plan depends on the Atonement made by the Savior, Jesus Christ, and the teenager's choice to follow Him. The other, a terrible power, will use deception, force, and hatred to bring them into bondage and misery. And the teenager is free to choose.

The opportunity is in their seeing that reality, but that is also the problem. It takes the revelation of truth from God for the teenager to see those opposing forces as real. Once seen, the choice will be obvious. But many young people have little experience with persisting in obedience, when the truth must be taken on faith alone until truth is revealed to them. The opportunity lies in their sensing what they once knew, that the power to choose is a gift from God to bring them happiness in this life and in the life to come with Him.

We can help by the way we react to their determination to choose for themselves. They will sense whether we see them as if they could well have been one of the faithful warriors from the premortal existence, committed still to the defense of moral agency and aware of its great value to bring them happiness. If we can see them as faithful warriors from the premortal existence, we may also see their claims of independence as a sign of their potential, a sign that they are testing the power of agency which will bring them happiness. That is hard, because we know the risk should they choose sin. But when fear for them comes, as it does, it helps for us to remember and take comfort that there are opposing pulls. There is an influence of evil in the world, but there is also in the world and across all creation the powerful light of Christ.

A SCRIPTURAL TEST ONE CAN APPLY

Our young people were born with access to the Light of Christ. Because of that, they have in them the power to apply for themselves this test given in the book of Moroni, if they believe they can and if they choose to do it:

“Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

“But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

“Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil” (Moro. 7:12–14).

And then a few verses later:

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

“And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for

with that same judgment which ye judge ye shall also be judged” (Moro. 7:17–18).

The warning not to judge what is of God to be evil nor what is from the devil to be good is a helpful caution to those of us who would help the young learn to choose the right. They will see some choices as good, or at least neutral, which we may see at first as evil. Before we begin to force a choice with what authority we may have, it will be wise to apply the test found in Moroni ourselves. More than once I have been restrained and more than once I have been energized to action by those practical rules. What I at first thought was evil became clear to me as being neutral. And what I had thought was neutral was revealed to me as inviting to do evil. And when the teenager knew I would apply the test myself in humility, it was more likely that they would try the test for themselves.

Our best hope is that they will follow our example of humbly seeking to know if the choice they are considering will draw them nearer to God or away from Him. If they do what we have done—pray in faith—light and truth will come to them. And if they obey, not only will more truth come but they will have learned how to build their lives on a foundation of truth.

OBEDIENCE

The teenager most likely to have that happy experience will have been given earlier, in childhood, the chance to gain self-discipline enough to persist in obedience, even when at first no good result seems to come. I know now why my mother had me weeding on my knees for what seemed like hours in a wet garden with rows that seemed to stretch to forever, while the weeds broke off in my hand with roots still in the ground. I know now why she smiled so happily when she saw me trying to dig those roots out with my fingers in tearful frustration. She knew something about the teenage years that were coming and what it would take in dogged persistence to build a foundation of light and truth. I don't necessarily recommend weeding or hard labor for little children, but I offer thanks to my mother now, which I was not wise enough to do when I was in the garden.

I know now why my mother smiled so happily when she saw me trying to dig those roots out with my fingers in tearful frustration. She knew something about the teenage years that were coming and what it would take in dogged persistence to build a foundation of light and truth.

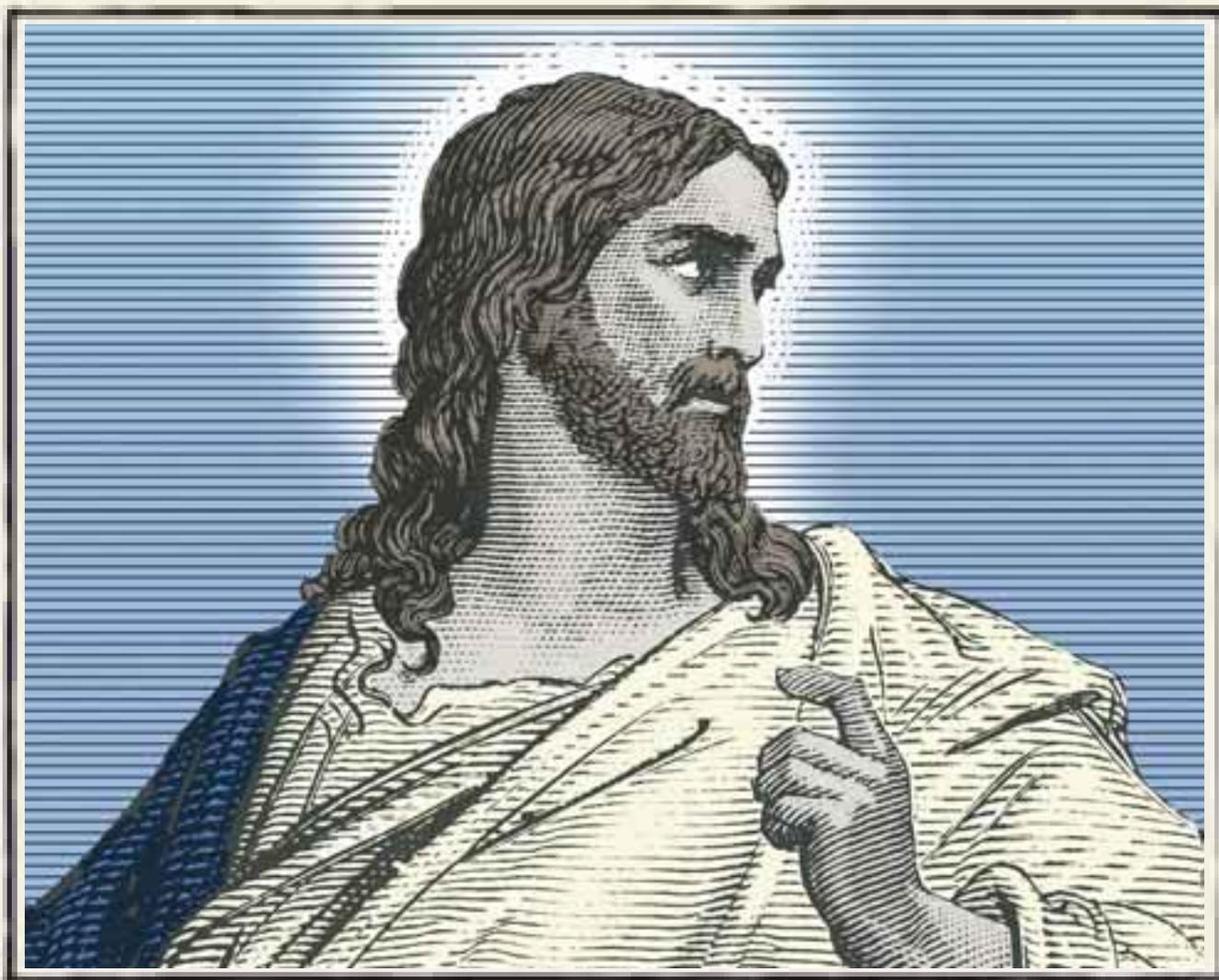
It would be wrong to suggest that it is easy to help young people obey long enough to qualify for the revelation of truth. Nor can I possibly suggest all that you may be led by the Spirit to do to help them. But I can give this counsel: Above all, you can love them. You can believe and follow the truth in the encouraging view of President Gordon B. Hinckley:

“I love the youth of the Church. I have said again and again that I think we have never had a better generation than this. How grateful I am for your integrity, for your ambition to train your minds and your hands to do good work, for your love for the word of the Lord.”

President Hinckley went on to say that he had “tremendous respect for fathers and mothers who are nurturing their children in light and truth, . . . who spare the rod and govern with love, who look upon their little ones as their most valued assets to be protected, trained, and blessed” (“This Is the Work of the Master,” *Ensign*, May 1995, 70).

There is a connection between nurturing people in light and truth and the way we teach obedience. Wise mission presidents learn that early. In a mission, obedience is essential for the safety of the missionaries, if for no other reason. There are rules for staying with a companion. There are rules about where a missionary can go. There are rules about driving cars. There are rules about when a missionary should be out of the place he or she lives and when to be back at night and when to go to bed.

The great opportunity in teaching obedience to missionaries is to help them see the connection between the Savior, the companionship of the Spirit, and love. It is to teach them that obedience to the commands of the Father and His Son out of love for Them brings the Spirit. The companionship of the Spirit will bring light and truth, the foundation of successful missionary work and of a happy life. It can be taught in simple matters. Missionaries can put on their seat belts because they remember the



BASED ON DETAIL FROM THE DISCIPLES PLUCKING CORN ON THE SABBATH, BY GUSTAVE DORÉ

safety video from the last zone conference. Or they can do it because they love the mission president and he told them to do it. It is a completely different experience to do it because they think of the Savior's love and that He cares so much for their service and that He loves them so much that He wants them to be safe. The truth is that He needs us. He loves us. When missionaries feel that love of the Savior as they buckle up, they are more than safe in the car. They will be safe against the power of evil in the ministry, and they will be safe against more dangers than traffic accidents. They will have learned obedience to the Lord. They will encounter other rules and there will be other presidents, but the loving Savior will not change, and He will always be there.

OBEDY SPIRITUAL PROMPTINGS

You can test what I am saying. When the Spirit is invited into a meeting, truth is communicated beyond what is said aloud. In your Church meetings, write down impressions or thoughts that you feel came from God. And, remembering what we have said about building a foundation, think carefully about whether the truth you received requires action. It is by obedience to commandments that we qualify for further revelation of truth and light. In a recent meeting you may have committed to act on something you felt was true. Then more truth came to you. That process may slow or stop if, as you go out into daily life, you fail to keep the silent commitments you made with God. God not only loves the obedient, He enlightens them. I fear that more people make promises to God than keep them, so you will please Him when you are the exception and you keep your promise to obey. You should test those impressions of what you should do against a simple standard: Is it what the Master has commanded in the accepted revelations, and is it clearly within my calling in His kingdom?

Keeping some commandments has greater power to build your foundation on truth and light. You could think of those as enabling commandments, because they build your power to keep other commandments. Whatever invites the Holy Ghost to be your companion will bring you greater wisdom and greater ability to obey God. For instance, you are promised that if you always remember the Savior,

you will have His Spirit to be with you. You are commanded to pray that you may have the Holy Ghost. You are commanded to pray that you might not be overcome by temptation and so be clean and worthy of the Holy Spirit. You are commanded to study the word of God that you may have His Spirit. I would not set one commandment above another, but I might put some earlier in my efforts if they carry with them the promise of the companionship of the Holy Ghost. The Comforter will lead us to truth and light and will help us obey our Father in Heaven and His Beloved Son. We will come to love Them and

those around us as we serve Them, and thus we will keep the great commandments.

Life will have its storms. We can and must have confidence. God our Heavenly Father has given us the right to know the truth. He has shown that the way to receive that truth is simple, so simple that a child can follow it. Once it is followed, more light comes from God to enlighten the understanding of His faithful spirit child. That light will become brighter even as the world darkens. The light that comes to us with truth will be brighter

than the darkness that comes from sin and error around us. A foundation built on truth and illuminated by the light of God will free us from the fear that we might be overcome.

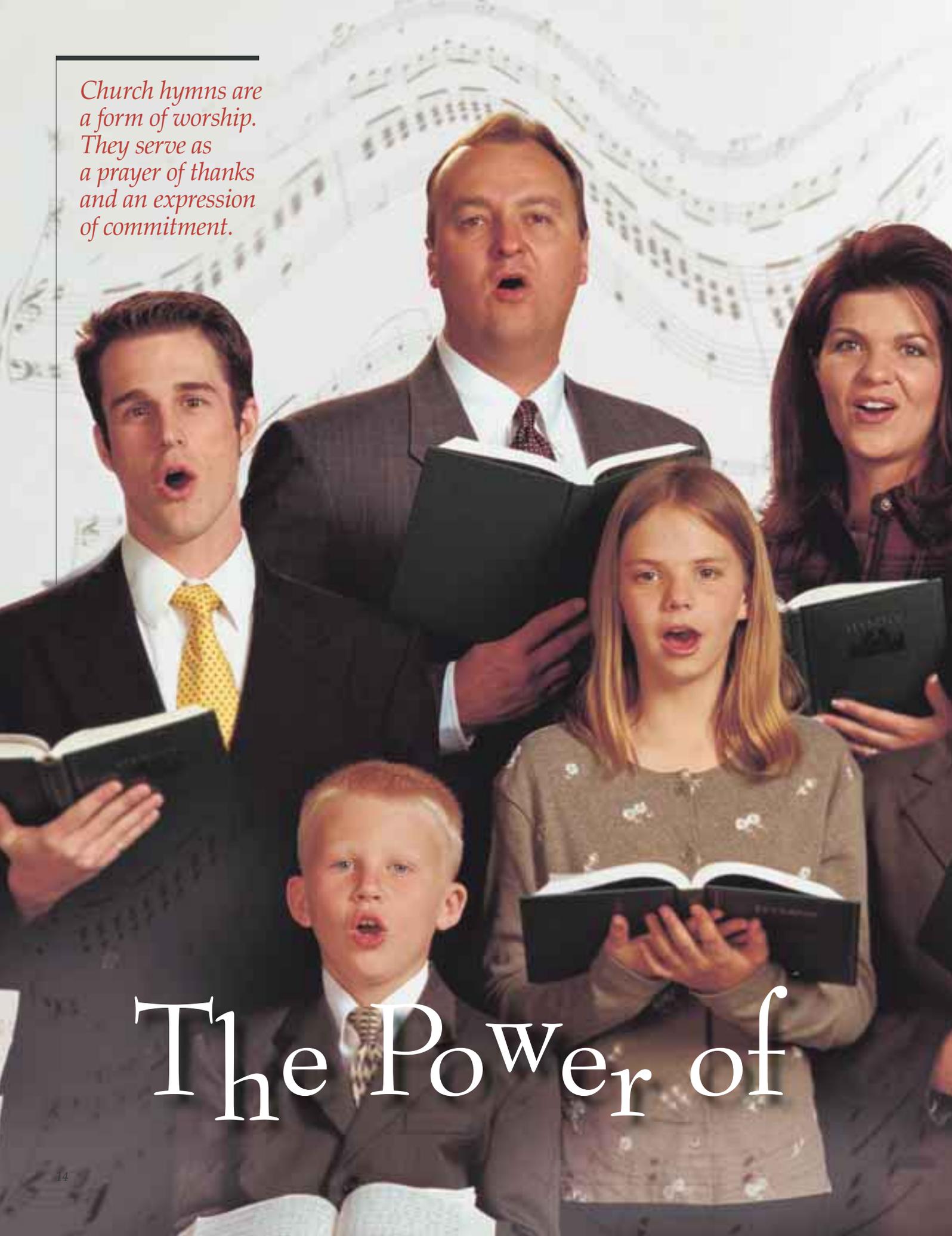
I testify that God the Father lives. He knows us. We are His beloved children. His Son, Jesus Christ, is the Savior of the world. He came down into mortality, where we would have been forever lost without Him, to give us the incomprehensible gift of the Atonement. He went below all things so that we might be exalted if we choose to follow Him. I testify that He lives. I know that we will all be resurrected to stand before Him. I know that we can be washed clean if we repent and do what we are commanded, to claim the precious gift of forgiveness. I know that the keys of the holy priesthood are on the earth, that Gordon B. Hinckley is the Lord's prophet and exercises those keys. Joseph Smith was and is a true prophet. I promise you that as you obey the commandments, you will know the truth and be strengthened and warmed by light and love, which will come from God. □

From a talk given at a Brigham Young University devotional on 15 August 2000.

Gospel topics: truth, agency, obedience, spiritual promptings

Jesus Christ is the Savior of the world. He came down into mortality, where we would have been forever lost without Him, to give us the incomprehensible gift of the Atonement. He went below all things so that we might be exalted if we choose to follow Him.

*Church hymns are
a form of worship.
They serve as
a prayer of thanks
and an expression
of commitment.*



The Power of



BY ELDER MERRILL J. BATEMAN
Of the Seventy

Some time ago I attended a concert featuring classical music with a religious theme. As the end of the concert approached, a friend nearby leaned over and said: "The last number will be a well-known hymn. You will feel the Spirit enter the room." As the orchestra played the hymn, the words associated with the music were on the minds and lips of everyone. A special spirit entered the room, and a feeling of reverence encompassed the audience as they quietly contemplated the message. My spirit resonated with the music and the words as I softly hummed the melody.

I enjoy classical music. I appreciate listening to a great orchestra playing Beethoven, Mozart, or Tchaikovsky. But the

classical experience is qualitatively different than listening to one of my favorite hymns. The difference may be due partially to familiarity, it may be the poetic message of the hymn, it may be that the music and words open the door for Spirit to speak to spirit. Whatever it is, most hymns touch my inner being, bringing peace, feelings of gratitude, and a sense of awe for the goodness of the Lord. I cherish the sacred feelings that accompany Church music.

The experience with the hymn at the concert reminds me of an earlier experience. Many years ago, while living in the East, I attended a stake conference that left an indelible impression with regard to the sacred role played by music in a Church setting. Elder Boyd K. Packer of the Quorum of the Twelve Apostles was the visiting authority. Fifteen minutes before the general session began, Elder Packer took his place on the stand along with the stake presidency. Many in the congregation had traveled 75 to 100 miles to attend and were engaged in conversation with friends from other wards and branches. Some were seated, while others were visiting with friends as they entered the chapel. The organist had chosen various Bach selections for the prelude and was absorbed in presenting a Bach concert. As the music crescendoed it forced the members visiting with each other to raise their voices. The louder the din, the more determined the organist, and the volume of voices and music rose higher and higher.

Five minutes before the session was to begin, Elder Packer suddenly stood up and approached the podium. He asked the organist to stop. He asked the congregation to cease speaking and find their seats. He spoke clearly and firmly to the congregation, reminding them of their need to be reverent and prepare for the general session. He then turned toward the organ and told the organist that he had a special responsibility to bring the Spirit into the building and prepare the members for the meeting. Elder Packer continued, "This can be accomplished best by playing hymns." He then suggested that hymns be a central part of the prelude for subsequent conferences in that stake.

In the intervening years, that experience has returned often in memory and caused me to reflect on the various sacred and important roles performed by hymns both in Church settings and in our personal lives. Church hymns are a form of worship; they serve as a prayer of thanks and an expression of commitment. Many hymns build unity among the Saints as well as build

Hymns



PHOTO BY CRAIG DIMOND

a community of Saints. They invite the Spirit into meetings and into our lives. They teach doctrine. Hymns often express testimony and may even be a form of protection or a source of comfort and healing.

I wish to comment on some of these roles and bear witness of the power of Church music. I begin with music as a form of worship.

MUSIC AS A FORM OF WORSHIP

Each time I hear “How Great Thou Art,” something happens inside. I think my spirit becomes taut like a string on a violin and begins vibrating with the beauty of the music and the hope expressed in Stuart Hine’s words. In particular, the third and fourth verses, combined with the lyrical nature of the chorus, cause my spirit to swell with deep appreciation for the Lord’s Atonement and mercy:

*And when I think that God, his Son not sparing,
Sent him to die, I scarce can take it in,
That on the cross my burden gladly bearing
He bled and died to take away my sin, . . .
When Christ shall come, with shout of acclamation,
And take me home, what joy shall fill my heart!
Then I shall bow in humble adoration
And there proclaim, “My God, how great thou art!”¹*

Music is one of the most effective forms of worship. In our hymns, we praise God, give thanks for His love and mercy. I am impressed with this statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles: “Sacramental hymns are . . . like prayers, . . . and everyone can give voice to a prayer!”² Although I had thought of some hymns as prayers, I had not thought of each sacramental hymn in that form. And yet it is! Like the chiasmatic writing structure of old, the sacrament, the central feature of our key weekly meeting, occurs near the center. In an important way, it is the climactic feature of the service. As the priests break the bread, the entire congregation is given the opportunity to voice their prayerful thanks through music. Sacramental hymns focus our attention on the Lord, His atoning sacrifice, and the gospel plan.

MUSIC BUILDS UNITY AND A COMMUNITY OF SAINTS

In the process of singing together, a spirit of unity builds within the Saints. This occurs not only within a ward and stake but across the world. We can travel the earth from Sunday to Sunday, and wherever we are the music of the hymns will be familiar. Elder Dallin H. Oaks of the Quorum of the

Twelve Apostles spoke of his first trip to Brazil to attend a regional conference. He states: “Over three thousand Saints gathered for a regional conference. The printed program listed the musical numbers, but the Portuguese words meant nothing to me. But when their beautiful choir began to sing, the music crossed all barriers of language and spoke to my soul:

*The morning breaks, the shadows flee;
Lo, Zion’s standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world.³*

Another hymn which binds both Saints and missionaries together is “Called to Serve.”⁴ A few years ago when Elder Packer was assigned to the Missionary Department, he felt the need for a missionary anthem. As he and Sister Packer discussed what a special hymn could accomplish, she reminded him of “Called to Serve.” He knew immediately that it was the appropriate song. I remember being in the BYU stadium in 1997 for the pioneer sesquicentennial celebration. After various vignettes depicting the pioneer beginnings and subsequent Church history, the last number included all of the missionaries from the Missionary Training Center marching into the stadium carrying flags of the various nations and singing “Called to Serve.” Instantaneously 60,000 people in the stands stood on their feet and began cheering the missionaries. This was followed by the audience joining in singing the hymn with them.

Each time that hymn is sung, my chest becomes heavy and a lump enters my throat as I see in my mind’s eye 50,000 or more missionaries scattered across the earth teaching the gospel. I see mothers waiting for the weekly letter and dads embracing sons and daughters as they leave the airport and when they return. I see missionaries knocking on doors and stopping people in the street. I see men and women clothed in white standing in baptismal fonts, near the beach, or at the river’s edge. I envision happy people of every race, color, and nation new to the gospel but embraced by other Saints who, like them, are also converts.





Matthew indicates that the Lord and His Apostles concluded the Last Supper with a hymn.

IN REMEMBRANCE OF ME, BY WALTER RANE

CHURCH MUSIC TEACHES DOCTRINE

Church music is powerful. It not only builds unity among the Saints but also contributes to a community of Saints. The scriptures teach that the Lord expects us to become a “peculiar treasure” and a “holy nation” (Ex. 19:5–6; 1 Pet. 2:9). We are a people bound together by covenant with special attributes, attitudes, and a sensitivity to the Holy Spirit.

Hymns aid in this process by teaching doctrine under the influence of the Spirit. My faith in and commitment to Christ deepen when I sing “I Believe in Christ.”⁵ My belief in eternal families grows as I sing “Families Can Be Together Forever.”⁶ The hymn “I Stand All Amazed”⁷ produces a sense of amazement within me as I contemplate the “love Jesus offers me” and am “confused at the grace that so fully he proffers me,” in that I do not fully understand it.

Hymns teach doctrine not only by word but also via the setting. The message inherent in “We Thank Thee, O God, for a Prophet”⁸ is enhanced by the presence of the prophet. It is a wonderful experience to be at general conference just prior to the opening of a session and see the congregation rise and thank God for a living prophet as the Lord’s anointed climbs the steps to the podium, or to be in the Marriott Center at Brigham Young University and feel the Holy Spirit as President Gordon B. Hinckley walks from the tunnel to the stand as 22,000 students, faculty, and staff bear

witness through music of their gratitude to be guided “in these latter days.” Sacramental hymns take on more meaning when sung in the presence of priests breaking bread in remembrance of the broken flesh.

The Topics guide in the hymnbook illustrates the wide variety of doctrines taught. Doctrinal topics from “Aaronic Priesthood” to “Zion” are covered in the hymnbook. There is an appropriate hymn for every occasion. For instance, if you had been invited to the Last Supper, what hymns from our hymnbook might have been appropriate? What about “How Great the Wisdom and the Love” or “Though Deepening Trials” or “Be Still, My Soul.”⁹ It is an interesting exercise to review our hymns and find those appropriate for that setting.

It is likely that many hymns were sung that evening. Matthew indicates that the Lord and His Apostles concluded the Last Supper with a hymn before leaving for the Mount of Olives (see Matt. 26:30). What did they sing? Although we have no way of knowing the concluding hymn, we do know one song. It is called the *Hallel*, which consists of Psalms 113–18. From before the time of Christ down to the present day, it is traditional for Jewish families to sing Psalms 113–14 before the Passover meal and Psalms 115–18 after. Why are these hymns important to the celebration? What is their message?

Psalms 113–14 praise God for delivering Israel from the Egyptians. They indicate that He rules both

Hymns invite the Spirit into meetings and into our lives.



water and land in that He parted the Red Sea for Israel to pass through and brought forth water when Moses struck the rock at Meribah (see Ex. 14:21–22; 17:6–7). At the Passover meal, one would expect Israel to be singing about deliverance from the angel of death, preservation in the desert, the parting of the Red Sea, and the greatness of the God of Jacob.

In fact, the angel of death's Passover in Egypt was a messianic type. After the meal, the hymns turn to the ultimate deliverance of the soul (Ps. 116:4), the breaking of the bonds of death, both physical (Ps. 116:8, 16) and spiritual (Ps. 118:22, 29). The Atonement, represented by the cup of salvation, is the centerpiece of the festivities following the meal. All who celebrated the Passover that evening in A.D. 33 would have sung about "the stone which the builders refused," which became "the head stone of the corner" (Ps. 118:22). The stone or rock, which is Christ, was refused or crucified by the builders, the Jewish leaders. As a result, Christ became the chief cornerstone or name by which salvation comes.

Imagine, if you will, the Savior of the world singing these hymns with His disciples, which foreshadowed the events that followed later that evening and the next day. All members of the Jewish faith participated in these events. They committed to memory these Psalms. They understood the meaning of them.

A few months after the Passover feast, Peter used Psalm 118 to defend himself before the Jewish leaders. When Peter and John healed a lame man at the temple, they were brought before the leaders of the Sanhedrin and asked to give an accounting of the power and authority by which the miracle was performed. Peter was clear and direct in his answer:

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Then Peter referred to Psalm 118, verse 22, which these Jewish leaders knew well, having sung the verse in the context of the Passover a few months earlier:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:9–12).

By the use of a hymn, Peter bore testimony not only of the power by which he had healed the lame

man at the temple but also of the Jewish leaders' rejection of Christ. Of greatest importance is Peter's testimony that salvation comes only through Him who is the chief cornerstone.

HYMNS FACILITATE THE BEARING OF TESTIMONY

Just as Peter was able to bear testimony through the use of a hymn, so our hymns allow us to bear testimony. May I close with one of my favorite stories, which illustrates the power of hymns in testimony bearing.

This story concerns a young girl, the fourth child in a family of six children. Her name is Heather. Three of the children, including Heather, suffered from a rare disease called glutaric acidemia. In each case, the onset of the disease occurred during the first year of life when an enzyme attacked the brain, causing paralysis. The disease results in acid forming in the muscles similar to that which occurs following a period of intense physical activity. The problem faced by the children was that the acid never leaves and causes great pain. Cindy, the first child with the disease, died at the age of 23. She was one of the oldest living persons known with the disease. At death she weighed about 40 pounds.

Soon after Heather's birth, the parents realized that she would be physically handicapped and that her spirit would be housed in a body with great restrictions. As she grew, she was confined to a wheelchair, was unable to speak, and could send messages only with her eyes. A direct gaze and

a smile meant *yes*. A blink meant *no*. Despite the handicaps, one could feel her vibrant spirit.

As Heather progressed, it became obvious to her parents that she was extraordinarily bright. She would play guessing games with the family using her limited means to communicate. When she was old enough, the parents enrolled Heather in a special school to see if she could learn to speak. The teacher was a gifted therapist. One morning as Heather and the teacher visited about the prior weekend, the teacher learned that Heather had attended Primary. The teacher then sang for Heather "When He Comes Again."¹⁰

The expression on Heather's face revealed the delight within her. When the teacher asked Heather if she had a favorite song, the young girl's wide eyes and engaging smile left little doubt. But what was the song? Through a series of questions, the teacher learned that Heather's song was one she had heard in Primary. She wasn't sure which songbook it was in, but it was about Jesus. The teacher sang all the songs she could think of,



Although unable to speak, Heather was able to express her testimony through a hymn.

but to no avail. However, Heather was not about to quit; she wanted to share her favorite song. At the end of the day, the two were still searching. The teacher agreed to bring her songbooks to school the next day.

On the following morning, Heather and her teacher continued the quest. From the first hymn to the last, the little girl blinked her eyes, indicating *no*. They were still unsuccessful. Finally, the teacher told Heather that her mother would have to help her find the song and then they would sing it.

The next day Heather arrived with the green Church hymnal tucked in her chair, but there was no marker. So they began with the first hymn. The teacher would sing the first part of each song, and Heather would give her answer. After the first 100 hymns, there were 100 *no*'s. After 200 hymns there had been 200 *no*'s. Finally, the teacher began to sing, "There is sunshine in my soul today."¹¹ Heather's body jumped, and a big smile crossed her face. Her eyes gazed directly into the teacher's, indicating success after three days of searching. Both teacher and student rejoiced.

As the teacher sang the first verse and began the chorus, Heather mustered all her strength and joined in with a few sounds. After finishing the first verse and chorus, the teacher asked if she wanted to hear the rest of the verses, and Heather's eyes opened wide with a firm *yes*. The teacher began to sing:

*There is music in my soul today,
A carol to my King,
And Jesus listening can hear
The songs I cannot sing.*

Heather's reaction to these lines was so strong that the teacher stopped. As the reality and significance of the words pressed on the teacher's mind, she asked: "Heather, is that what you like about the song? Is that what you want me to know? Does Jesus listen? Does He hear the songs you cannot sing?"

The direct, penetrating gaze indicated *yes*.

Feeling guided by the Spirit, the teacher asked, "Heather, does Jesus talk to you in your mind and in your heart?"

Again, the child's look was penetrating.

The teacher then asked, "Heather, what does He say?"

The teacher's heart pounded as she saw the clear look in Heather's eyes as the little girl awaited the questions that would allow her to share her insights.

"Does Jesus say, 'Heather, I love you'?"

Heather's radiant eyes widened, and she smiled.

After a pause, the teacher asked next, "Does He say,

'Heather, you're special'?"

The answer again was *yes*.

Finally the teacher asked, "Does He say, 'Heather, be patient; I have great things in store for you'?"

Heather summoned all her strength, and her head became erect and her eyes penetrated the teacher's soul. She knew she was loved, she was special, and she needed only to be patient.¹²

Two years later, Heather died because of the ravages of the disease. Her younger brother Mark also suffers from the disease but not to the extent of his older sisters. He can talk, although it is not easy. As the parents discussed Heather's passing and the funeral that would take place, Mark exclaimed, "No go Heather's funeral!"

Heather was his best friend. As the parents tried to explain death to him, he would not be consoled. He was crushed and did not want to attend the service. For two days he could not be persuaded.

On the morning of the funeral, the father went to Mark's room to get him up. As he entered the room, Mark was sitting up in bed with a big smile on his face. His first words were, "Dad, go Heather's funeral!"

The father responded, "Mark, what has changed your mind?"
"Dad, had dream."
"What did you dream about, Mark?"
"Dad, dreamed about Heather."
"Mark, what was Heather doing?"
"Oh, Dad, Heather running and jumping and singing, 'There is sunshine in my soul today.' Dad, go Heather's funeral."¹³

May we rejoice in the power of sacred hymns to lift our souls and to bear testimony. Truly "the song of the righteous is a prayer unto [God], and it shall be answered with a blessing upon [our] heads" (D&C 25:12). □

Gospel topics: hymns, music, worship

From a talk at the Workshop on Church Music at Brigham Young University on 4 August 1998.

NOTES

1. *Hymns*, no. 86.
2. "'This Do in Remembrance of Me,'" *Ensign*, Nov. 1995, 68.
3. "Worship through Music," *Ensign*, Nov. 1994, 9; see also *Hymns*, no. 1.
4. *Hymns*, no. 249.
5. *Hymns*, no. 134.
6. *Hymns*, no. 300.
7. *Hymns*, no. 193.
8. *Hymns*, no. 19.
9. *Hymns*, no. 195, 122, 124.
10. *Children's Songbook*, 82.
11. *Hymns*, no. 227.
12. Adapted from Jean Ernstrom, "Jesus, Listening, Can Hear," *Ensign*, June 1988, 46.
13. Mark's part of the story was obtained through conversations with the parents and also from a book written by the parents: Bruce and Joyce Erickson, *When Life Doesn't Seem Fair* (1995), 65–66.

LET'S TALK ABOUT IT

Most Ensign articles can be used for family home evening discussion. The following questions are for that purpose or for personal reflection:

1. *How does the playing and singing of sacred music affect the mood in our weekly worship services?*
2. *How can we personally feel and benefit from the messages of the hymns?*
3. *What memories do you have of music uplifting or strengthening you in times of trial?*

Blessed by a Hymn

Three members share experiences in which hearts have been touched by sacred hymns.

SONG OF A SOLDIER

In June 1945, during World War II, I was with a group of 13 Marines attached to the infantry. It was our job to do the demolition and mine disposal work. Tired, hungry, and dirty, we had been at the front lines of the fighting in Okinawa and were now falling back and being replaced with other infantrymen.

We had marched most of the night in the rain on our way to the northern end of Okinawa, away from the fighting. Finally we came to a large open field that had once been a rice paddy. We flopped to the ground, pulled our ponchos over ourselves, and slept.

The sun was shining brightly the next day when I was awakened by the sound of someone singing. I looked out over the 2,000 men who lay sleeping, steam rising from their wet bodies, and saw a dirty, tired Marine with blond whiskers singing:

*Come, come, ye Saints, no toil nor labor fear;
But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your day. . . .*

One by one, soldiers began singing the hymn along with the Marine.

I could not believe my ears! I had not heard that hymn since I left my home. I got up, staggered over to where the Marine was, and joined him in singing the hymn. Soon another soldier joined us, and another, and another, until finally about 20 of us were singing together:

*And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow, too;
With the just we shall dwell!
But if our lives are spared again
To see the Saints their rest obtain,
Oh, how we'll make this chorus swell—
All is well! All is well!
(Hymns, no. 30)*

When we finished the hymn, we stood in the steaming sunshine and joined with one another in a humble, churchlike meeting. We sought the Lord with an opening prayer, told each other our names and where we were from, and bore our testimonies to each other. Then we remembered it was Sunday morning. The men nearby began to grumble because we had awakened them, but in that former rice paddy, thousands of miles away from home, we had the most moving testimony meeting I have ever been to in all my life.

We then went about our business, and I never saw

any of those Latter-day Saints again. But the memory of that impromptu meeting, which began with a simple but powerful hymn, will remain with me forever.—**Blaine Hill, Taylorsville 12th Ward, Taylorsville Utah West Stake**

A HYMN FOR MY MOTHER

One day when I was about 10 years old, I heard my mother crying. Peeking at her from another room, I could see she was alone. I stood there for a moment, wanting to comfort her but not knowing what to do.

As I turned away and walked near the piano, I had a strong feeling that I should play a hymn. I had been taking piano lessons for several years and could play most of the hymns in the hymnbook. I thought it unusual that I was prompted exactly which hymn to play, but I obeyed the feeling and enthusiastically played all three verses. When I finished, I quietly put the bench back under the piano and went on to other things.

A few hours later, my mother, smiling now, questioned me as to why I had played that hymn at that particular time. I told her I had had the feeling that I should. The answer seemed to please her, and she beamed. She told me she had been praying about a problem that had made her cry and that Heavenly Father had communicated His love to her through a

I obeyed the prompting to play a particular hymn.

piece of sacred music. She was comforted, and I learned how the Spirit of the Lord can quietly touch a heart through a hymn.—**Barbara Blackburn, Pioneer First Ward, Provo Utah Central Stake**

“SING MORE!”

Several years ago I worked as an aide in a program for youth with developmental difficulties. One of the students, David,* was autistic and had limited verbal skills. He was a daily challenge for all the aides to handle because instead of sitting still to work, he often would run around the room, turn off the lights, stand on the table, and yell and laugh. It was not uncommon for us to have to call in one of his disheartened parents to try to calm him down.

One afternoon my session with David was even more frustrating than usual. I finally decided to take him to an area away from the other children so that he could no longer take their things and disrupt their sessions. He followed somewhat reluctantly as I led him to the top of a stairwell.

“Let’s say our numbers,” I said when I had gotten myself situated.

“No!” He threw his arms upward. “You go out. Now!” He pointed down the stairs. I repeated the same request several times, but he became even more agitated.

“How about looking at your picture book?” I suggested.

“I said no!”

“Tell you what. If you do your work, I’ll give you one of these.” I held up a bag of his favorite crackers.

“NO!” he yelled.

I sighed, not knowing what to try next. After a few moments I found myself singing to him softly, “I Am a Child of God” (*Hymns*, no. 301). A calm came over this young Latter-day Saint boy, and he listened intently. I finished the first verse and waited for his reaction.

He reached over and hit me lightly on the arm. “More!”

I sang some more. Smiling, he reached over and hit me on the arm again. “Thank you!” he said. He settled down and did his work, carried my books down the stairwell at the end of the session, and behaved himself for the rest of the afternoon—even as he worked with other aides and students.

The next morning David began causing problems again, as usual. At the end of his first session, the aide working with him dropped into a chair, exhausted. Yet when it came time for David to work with me, he sat down and went to work. He did so well that I gave him a cracker. He ate it and continued with his assignment.

* Name has been changed.

I was amazed at the effect a simple Primary song had on my young student.



After a time he poked me with a puzzle piece to get my attention. “More, please.” I offered him another cracker.

“No,” he said, shaking his head and pointing to my mouth. “More. Sing more!”

I began singing “I Am a Child of God.” He was delighted. I sang another Primary song. “More, please,” he said. I repeated “I Am a Child of God,” and that seemed to gratify him the most. When I finished, he happily finished his puzzle and we completed our session.

I have long known the soothing effects of sacred music in my own life, but I never would have thought it could be so effective in this situation. The experience reaffirmed to me that Heavenly Father loves His special children and that sacred music can bring peace of mind to all of us.—**Karen T. Sheets, Nampa 16th Ward, Nampa Idaho Stake**

Gospel topics: hymns, adversity, testimony, Holy Ghost, disabilities

LET’S TALK ABOUT IT

Most Ensign articles can be used for family home evening discussions. The following questions are for that purpose or for personal reflection:

1. How can hymns help us during times of trial?
2. In what ways is appropriate music an important part of our worship?
3. How can hymns affect the atmosphere in our homes?

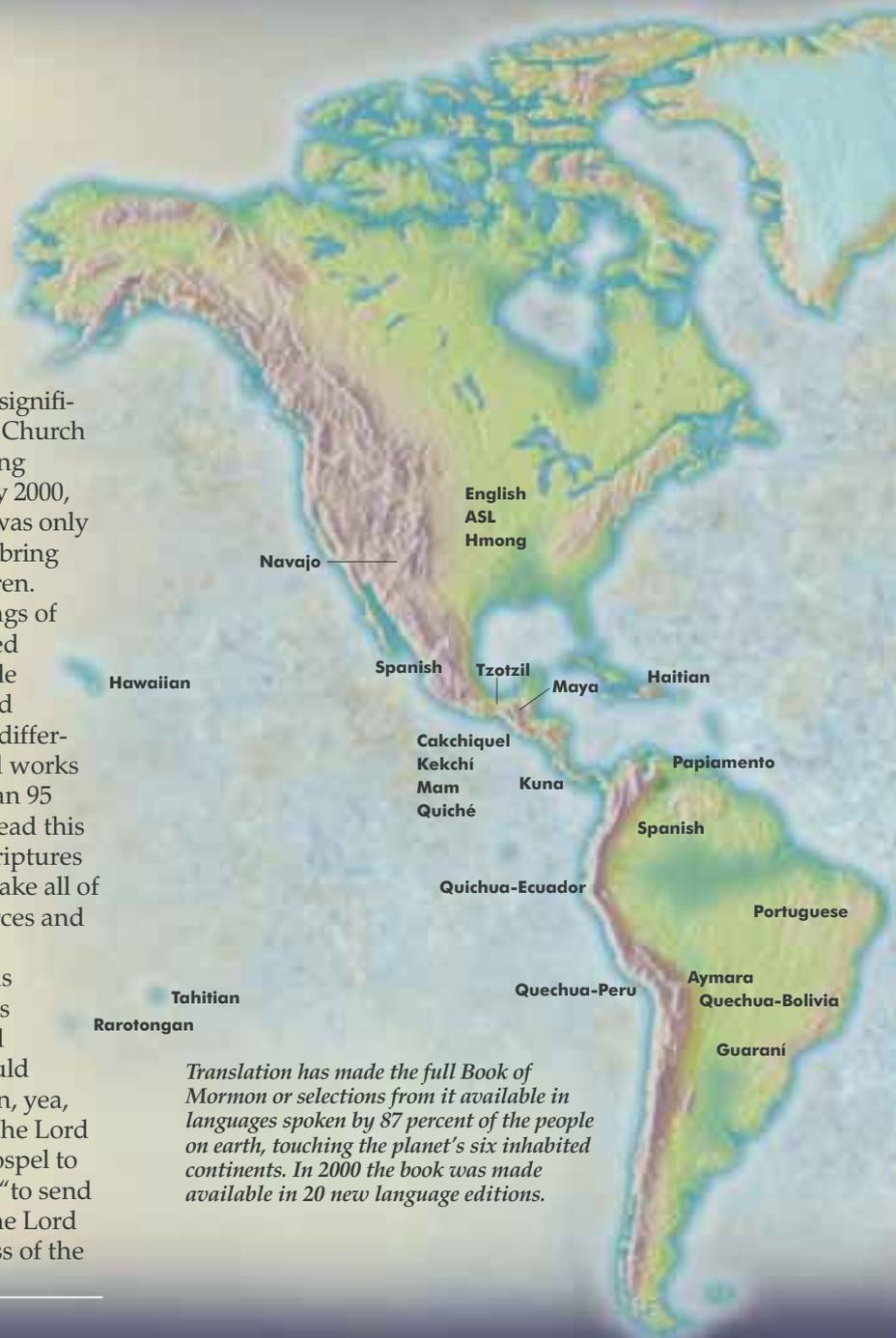
TAKING THE SCRIPTURE to the WORLD

Month by month, year by year, the list of milestones grows in making the four standard scriptural works of the Church available to all of Heavenly Father's children.

Many members felt a sense of awe at a significant achievement last year when the Church passed the 100 million mark in printing copies of the Book of Mormon (see *Ensign*, May 2000, 112). But they may not have realized that this was only one of a growing list of milestones in efforts to bring the scriptures to all of Heavenly Father's children.

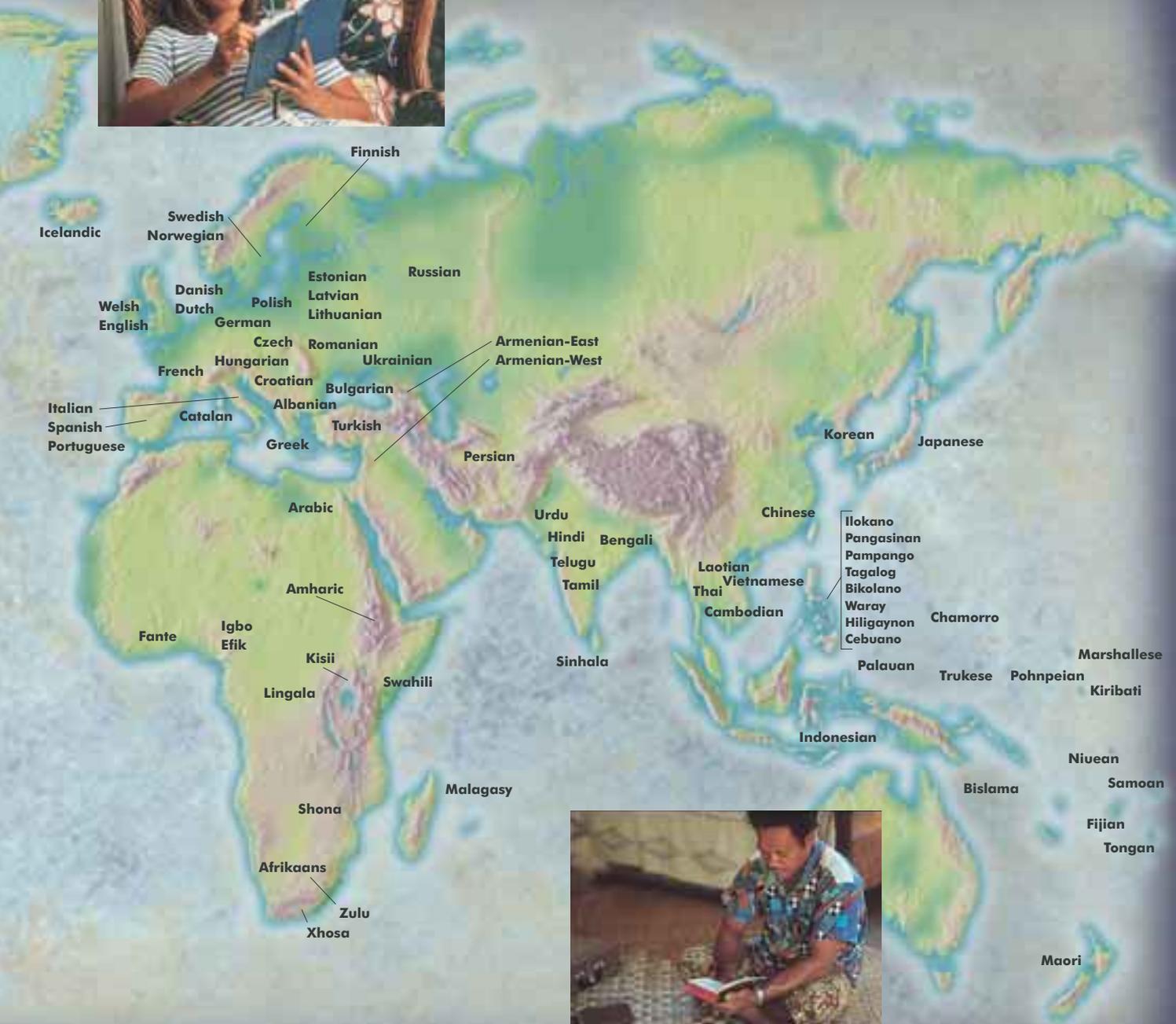
Thanks to those continuing efforts, teachings of the Book of Mormon have now been translated into 100 languages, making its words accessible to several billion people on earth. Despite rapid Church growth in many countries and many different ethnic groups, the complete four standard works are available in languages spoken by more than 95 percent of Church membership. And as you read this article, more than 50 projects related to the scriptures are being moved forward by the Church to make all of these scriptures with their full range of resources and learning aids available to even more people.

Long before His mortal birth, the Lord Jesus Christ assured Nephi that "my words shall hiss forth unto the ends of the earth, for a standard unto my people" (2 Ne. 29:2), and that He would "bring forth my word unto the children of men, yea, even upon all the nations of the earth" (v. 7). The Lord has given His Apostles authority to take the gospel to "the four corners of the earth" and the charge "to send my word to every creature" (D&C 124:128). The Lord also said "that every man shall hear the fulness of the



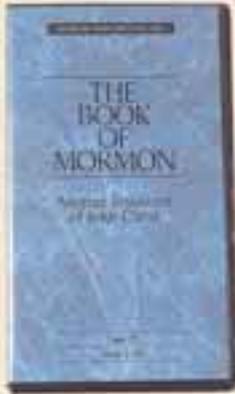
Translation has made the full Book of Mormon or selections from it available in languages spoken by 87 percent of the people on earth, touching the planet's six inhabited continents. In 2000 the book was made available in 20 new language editions.

TURES



LEFT PHOTO BY ERIC W. WHITE; ABOVE LEFT PHOTO BY STEVE BUNDERSON

OPENING UP A WHOLE NEW WORLD



Besides being available in 100 languages, the Book of Mormon is accessible in a variety of formats—it can be read on paper or on a computer screen, heard on CD or cassette tape, felt through Braille, and now, watched on video by signers of American Sign Language (ASL).

After more than 10 years of translation effort, the final videotape of the ASL Book of Mormon was released on 9 January 2001.

The 60 hours of ASL translation is recorded on a series of 15 videotapes.

Those not familiar with ASL may wonder why a video translation of the Book of Mormon is necessary if deaf people are able to read. But for the estimated 500,000 native signers of ASL in the United States and Canada, English is a second language. English and ASL are different languages structurally, and the level of understanding of English as a second language varies from person to person.

Because ASL is not a written language, Book of Mormon translator Minnie Mae Wilding-Diaz developed a writing system that represents the signs and facial expressions used in ASL. She then read the transcription of her translation from a teleprompter as she signed for the video taping. The transcript and video were reviewed by translation committee members who, like Sister Wilding-Diaz, are also deaf and fluent in ASL and English.

The ASL Book of Mormon is making a difference in the lives of deaf people. Tom Wilson of Salt Lake City, whose wife, Tedi Ann, is deaf, says that before the videos were released, he and Tedi Ann could not study the Book of Mormon as a couple. “We tried for years to read it together, and I’d try to explain it to her, but it never fully registered,” he says. Now, the Wilsons talk of how wonderful it is to sit next to each other as she watches the Book of Mormon on video and he reads the corresponding chapters in his book to himself.

Says Tedi Ann, “I’ll be watching the video and be astonished as I finally comprehend the meaning of a scripture I’ve been trying to understand all my life in English. It’s opened up a whole new world to me.” □

gospel in his own tongue, and in his own language, through those who are ordained unto this power” (D&C 90:11). Thus the Church’s continuing work to make the scriptures more accessible to members of the Church throughout the world can be seen as the fulfillment of both prophecy and divine mandate to the Church.

“We go forward with this work in fulfillment of the will of the Master,” said Elder M. Russell Ballard of the Quorum of the Twelve Apostles, chairman of the Church’s Scriptures Committee. “All that we do is meant to help bring our Father’s children to Jesus Christ. The projects we undertake are chosen and planned after prayerful consideration in the highest priesthood councils of the Church. Under this priesthood direction, much has been accomplished, but there is more yet to do, and the work will go on.”

MILESTONES

In terms of making Church scriptures more widely available, here are some of the significant milestones that were recorded in the two most recent calendar years (1999–2000).

Book of Mormon growth. Some 87 percent of the world’s people can now read the book or selections from it in their own language. The full book is available in 61 languages, doctrinal selections from it in 38, and one edition is out of print. In 2000, the Book of Mormon was made available in 18 new language editions, the highest for any year since it was first published. Among Church members, more than 99 percent can now read the book or selections or listen to it on audiotapes in their own language.

New editions of scriptures. Thirty-one new editions of the standard works (Book of Mormon, triple combination, Doctrine and Covenants/Pearl of Great Price, or Bible) were made available in print, audio, or video during these two years. Their languages range from tongues of Eastern Europe to central Africa, from Asia to the West Indies. The four standard works are available in 38 languages. New or revised translations and editions are constantly under way, with the Guide to the Scriptures as part of their volumes (this combines Topical Guide references with material from the Bible Dictionary), footnotes, and so forth.



Recordings. Videos of the Book of Mormon have been completed in American Sign Language. New audio recordings of the Book of Mormon have been made available in a number of languages, including English, Spanish, Navajo, and several Mesoamerican Indian languages.

Study aids. New Church-produced maps, color pictures, and their descriptions have been added to the scriptures.

Production. Printing of the scriptures at the Church's Salt Lake Printing Center has been made possible through skillful development and innovation in typesetting by Church employees and through installation of new, advanced printing and binding equipment.

Internet access. The Church placed the scriptures in English with their full range of study aids, including some 250,000 internal links, on the Internet.

Economy editions. New economy editions of the scriptures—inexpensive softcover copies of the Bible and triple combination—have been made available to fit more comfortably into personal and family budgets.

"Media" gift Bible. This new Church edition of the Bible is given away as a gift to those who respond to Church ads in the media offering a free copy.

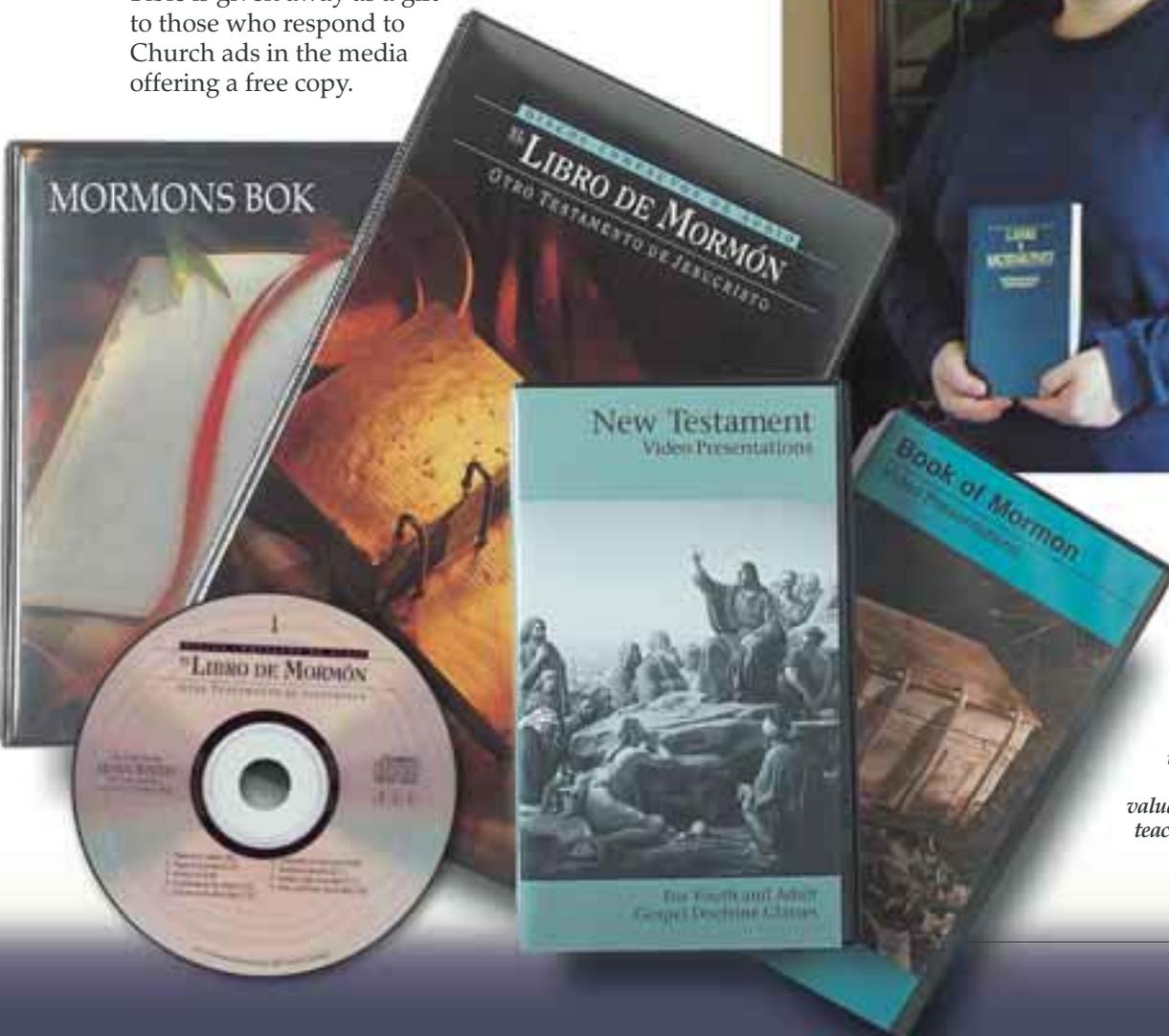
Book of Mormon Stories. A new edition of this picture book designed for children has been released. With its illustrations of stories from the Book of Mormon, it is helpful for parents and teachers too. It is available on audio cassettes and now also on CD-ROM.

Teaching videos. A series of videos supporting the Church's scripture-based curriculum has been completed. The videos are for use in the home, in Church youth and adult Sunday School classes, and in seminary and institute instruction. Each video carries segments of varying length. These include dramatizations of scripture stories and events from Church history; excerpts from talks by Church leaders; and, on the Book of Mormon video, testimonies from youth in several different countries. Because so



The opportunity to read the Book of Mormon in their own language is a great blessing in the lives of members like Suzana Hasanaj of Albania.

Audio and video recordings, available in a number of languages, are valuable aids to learning and teaching from the scriptures.



much of the organized study in the Church is based on the scriptures, the support offered by materials such as this series of videos can be invaluable in teaching. Primary courses 8 through 11, youth and adult Sunday School classes, and seminary and institute classes all center on the four standard works. Materials supporting these courses, along with scriptures and other materials supporting teaching in the home, are available from Church distribution centers or through the Church's official Web site, www.lds.org. These materials are designed to help members gain or strengthen testimonies through individual experiences that lead them to seek, recognize, and accept the Holy Ghost's witness of truth.

CHANGING LIVES

The witness of the truth changes lives. Many members testify of how their hearts were touched as the scriptures came into their hands for the first time or as

they were moved to turn to verses they had read before and saw the words through newly opened spiritual eyes.

- Zoltán Horváth of the Dunaújváros Branch, Budapest Hungary District, recalls a "thirst for knowledge" when he first read the Book of Mormon. "The introduction mentions Moroni 10:3–5. I looked those verses up. The quotation penetrated my heart as if these sentences were written to me personally. I prayed and knew through the Holy Spirit that the Book of Mormon was true. It is the word, will, and truth of God." Zoltán and his wife were baptized by their 17-year-old son, a priest. Since then, the family has been sealed in the temple, and their son has served a mission preaching the gospel to his people. "The regular reading of the Book of Mormon has helped us to draw close to God and His Son, Jesus Christ."

- In Taiwan, Hsu Hwei Chi of the Taipei Second Ward, Taipei Central Stake, recalls that "before joining the Church, I thought life was like drifting in the

Study aids such as pictures and maps of scriptural sites, along with scripture volumes to fit any budget, are designed to spread knowledge of the Savior, His life, and His gospel as widely as possible.

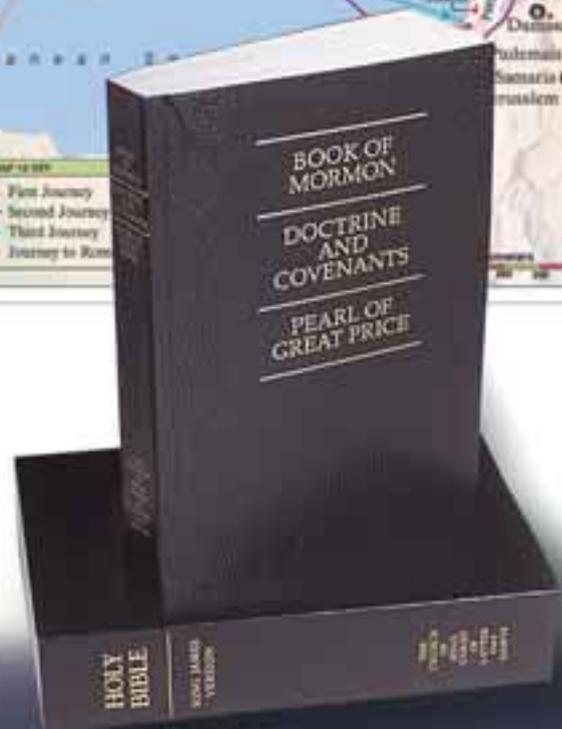
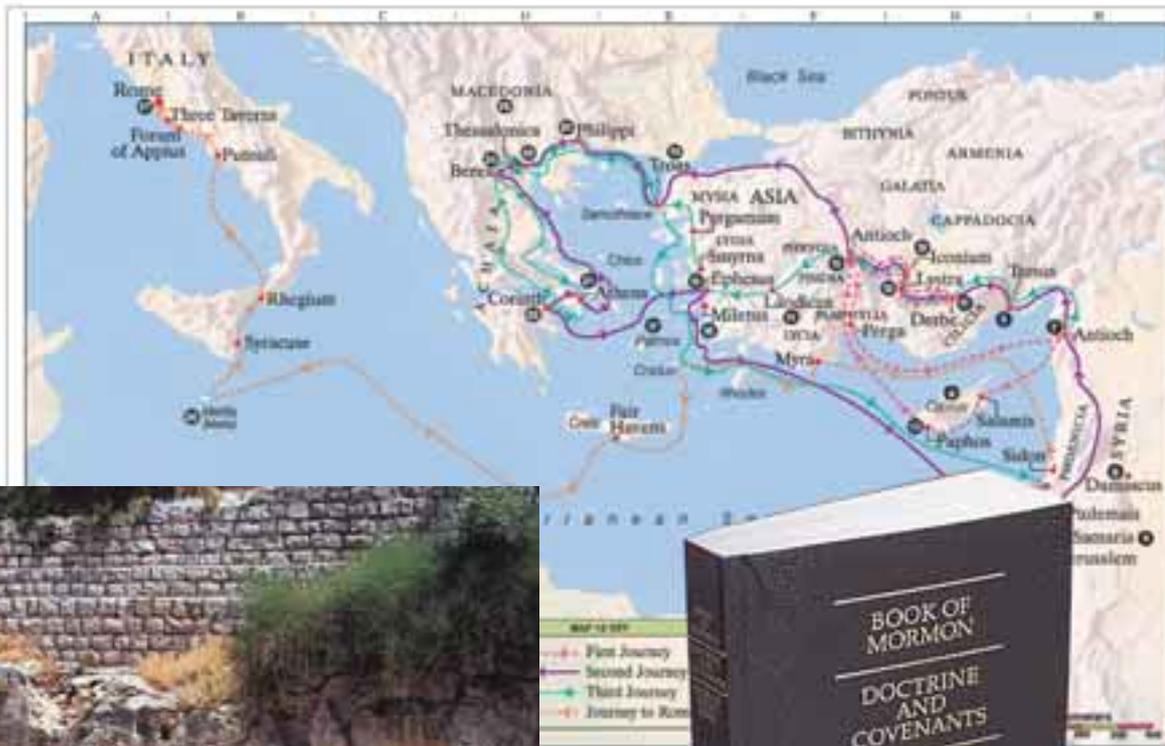


PHOTO BY J. SCOTT KNUDSEN

TO KNOW FOR OURSELVES



"For us, the scriptures are not the ultimate source of knowledge, but what precedes the ultimate source. The ultimate knowledge comes by revelation. . . .

. . . We encourage everyone to make careful study of the scriptures and of the prophetic teachings concerning them and to prayerfully seek personal revelation to know their meaning for themselves."

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, "Scripture Reading and Revelation," *Ensign*, Jan. 1995, 7.

sea, so I equipped myself with some buoys to prevent myself from drowning. They were things I supposed would be the most important for living in this world—house, power, position, wealth, cars, husband, and child." Then suddenly some of those temporal buoys failed her. As fragile as bubbles, "they burst into nothing almost within a week. In that crisis, our loving Heavenly Father threw a lifeline to save me: He sent missionaries who shared with me the teachings in the Book of Mormon. This latter-day scripture was like dawning light in my dimming life, bringing me precious peace and comfort I needed." Now, as a member, Sister Hsu knows that if she holds onto the iron rod found in the scriptures, "I shall never drift on the sea of life again. I thank God for giving us living prophets and scriptures in this dispensation."

• "As a longtime member of the Church, I had not given much thought to the 'change of heart' spoken of in Alma 5:26," says Dorothy B. Potter of the Holladay 10th Ward, Salt Lake Holladay Stake. "I thought it applied more to the marvelous changes people sometimes experience when they accept the gospel and are baptized. I considered myself already converted." But, she recalls, "I had begun to notice what seemed to be a lack of depth in my testimony, and the joy I wanted to feel in reading the scriptures was lacking." Then during general conference, "I listened to the prophet, President Ezra Taft Benson, give his strong, appealing testimony of the importance of the Book of Mormon and our responsibility to read it.¹ In this frame of mind, with a determination to ponder and pray, I opened the Book of Mormon one more time and began to read."

It was the beginning of new discovery of the book. As she read, she was deeply touched by the Savior's teachings to His people. "I felt as if I were with the Nephites and receiving the same loving ministrations." Yet, soon forgetting this powerful spiritual experience, she was driven to her knees in prayer, tearfully sorrowing over an offense she had caused. "From the depths of my soul, I cried out, 'My heart is changed!'" She recalls feeling no more desire for contention or selfishness in her heart; in their place came a deep desire "to learn and practice the ways of the Lord."

Even so, daily life and old habits make it easy to forget new resolve, so there is constant need of guidance by the Holy Spirit. "I receive this spiritual nourishment through more purposeful prayer and reading of the scriptures. My opening of the Book of Mormon one more time has now become a joyful and rewarding succession of many more times, my life blessed by its precious truths as I seek to be taught and uplifted by the Spirit."

"SEARCH THE SCRIPTURES"

The need for members to strengthen their testimonies of Jesus Christ and to learn better the lessons offered through the standard works motivated Church efforts in the 1970s and early 1980s to produce new editions of the scriptures. With their notes and cross-references,

study aids, and reference material (including excerpts from the Joseph Smith Translation of the Bible), these editions tie together the testimonies of the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. The significance of the new editions of the scriptures in the progress of the Lord's work on earth was underscored. "With the passing of years, these scriptures will produce successive generations of faithful Christians who know the Lord Jesus Christ and are disposed to obey His will," said President Boyd K. Packer, serving as a member of the Quorum of the



The availability of scriptural materials in many languages helps families make gospel study an integral part of life.



PHOTOGRAPHY BY KELLY A. LAUSEN

NEW PRINTING PRESS HELPS KEEP SCRIPTURES ACCESSIBLE

The new press at the Church Printing Center is designed to handle huge “webs”—54-inch-wide, 3,000-pound rolls of thin white paper that wind in and out of the machinery. Roll a web all the way to its end and you could nearly run a marathon along its 24.5-mile length. While each web spins through the 140-foot length of the Timson Web Press, the thread of paper appears to take on streaks of gray as black type is captured on its whirring movement. Finally, the paper is cut, folded, and bundled by the press. Bundles are forklifted to the nearby bindery area, where the folds of paper are bound in dark blue covers embossed with gold lettering.

These invaluable copies of the Book of Mormon can be purchased for only \$2.50 U.S.—just cents more than the first copies sold for in 1830. Coincidentally, each web produces about 5,000 copies, the same number of copies produced in the first printing of the Book of Mormon. Today, 5 to 5.5 million copies are produced yearly, depending on demand.

The recent purchase of the state-of-the-art press and a separate book binder has helped keep the cost of scriptures down and their quality and volume up, says Kay Briggs, director of Church printing. The new press is also used to print in various sizes the King James Bible, the triple combination, and other noncolor curriculum items.

Until the new press was acquired, the printing center had just one web press to print both color items, such as Church magazines, and black-and-white items, such as scriptures. Before the new press was acquired, it took days to shift from

color to black-and-white printing functions. Now most of this shifting has been eliminated since the majority of black-and-white items are done on the new press. Because both presses can now continually run simultaneously, a greater volume of materials is produced in-house.

“We can also respond more quickly to a need,” Brother Briggs says. “Church leaders have asked that we never be out of the scriptures, and today we can fulfill that mandate more efficiently.” □



Twelve Apostles. "Into their hands now are placed the sticks of Joseph and of Judah. They will develop a gospel scholarship beyond that which their forebears could achieve. They will have the testimony that Jesus is the Christ and be competent to proclaim Him and to defend Him" ("Scriptures," *Ensign*, Nov. 1982, 53).

From the beginning of the Church, members have been called upon to find an anchor for their faith in the word of God. The Prophet Joseph Smith taught: "Search the scriptures—search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another" (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 11).

It is a call that the prophets after him have repeated. Among the many exhortations from President Gordon B. Hinckley about making the word of God part of our lives is this: "Live the gospel. Love the gospel. Read the scriptures. You will not get a testimony of the Book of Mormon unless you read the Book of Mormon. You will not get a testimony

of the Doctrine and Covenants unless you read the Doctrine and Covenants. Faith comes of drinking at the fountain of eternal truth" (*Ensign*, Jan. 1998, 72).

The Church's continuing progress in publishing the scriptures worldwide is bringing these life-giving waters to more and more people. □

Gospel topics: scripture study, inspiration, Church history

More on this topic: See Dallin H. Oaks, "Scripture Reading and Revelation," *Ensign*, Jan. 1995, 6–9; Jeffrey S. McClellan, "Christmas Gift for Hungary," *Ensign*, Dec. 1996, 7; "Was Our Family Scripture Study a Failure?" *Ensign*, Aug. 1993, 27; "Developing a Personal Plan for Studying the Gospel," in *Teaching, No Greater Call* (1999), 16.

Visit www.lds.org or see Church magazines on CD.

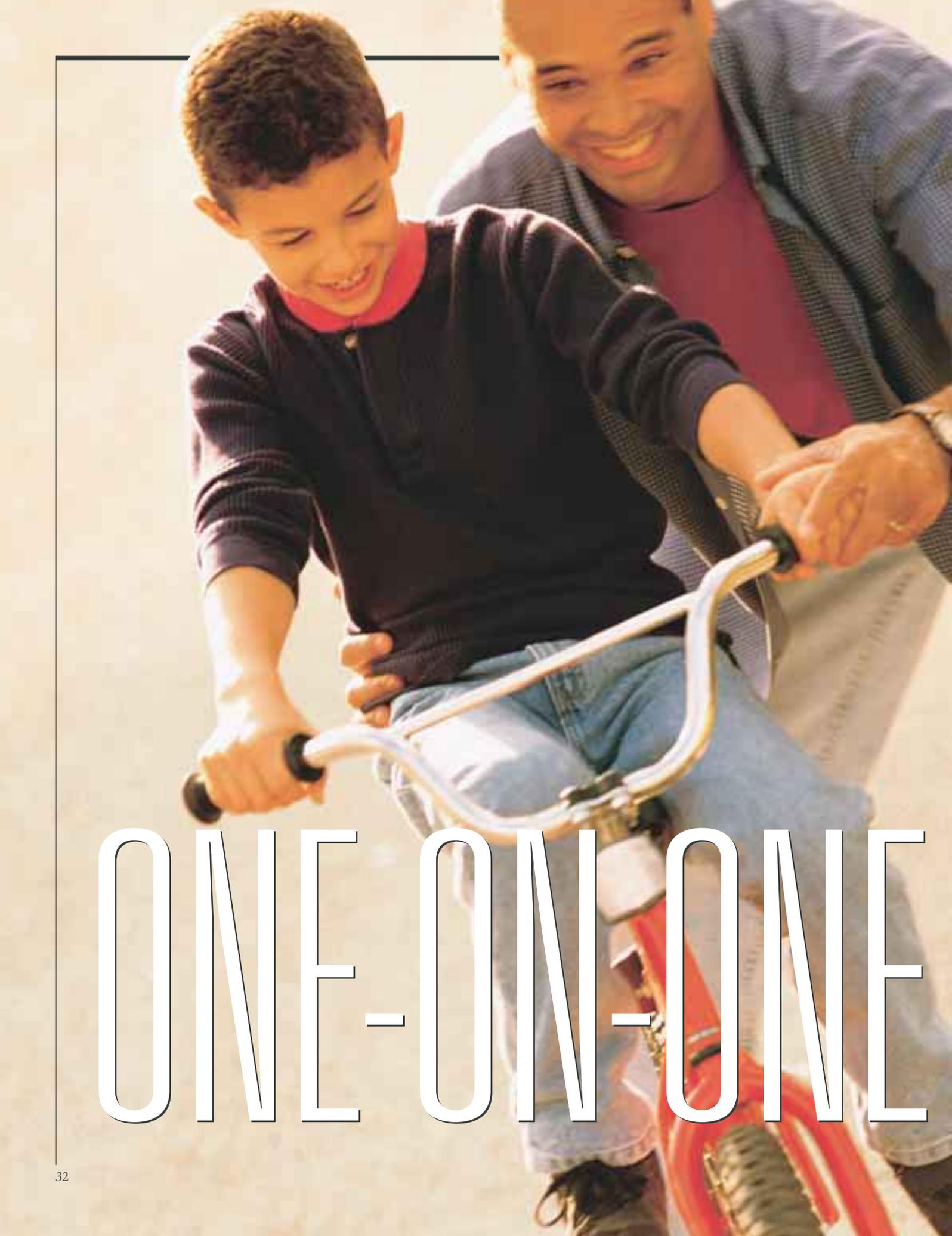
NOTE

1. "There is a power in [the Book of Mormon] which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path. The scriptures are called 'the words of life' (see D&C 84:85), and nowhere is that more true than it is of the Book of Mormon. When you begin to hunger and thirst after those words, you will find life in greater and greater abundance" ("The Book of Mormon—Keystone of Our Religion," *Ensign*, Nov. 1986, 7).

One of the blessings of technological development is instant access to Latter-day Saint scriptures and other gospel materials online from anywhere in the world.



PHOTO BY KELLY A. LARSEN



ONE-ON-ONE

“Among the principal social issues of our time is the flight of fathers from their children’s lives,” declared Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles in April 1999 general conference (“The Hands of the Fathers,” *Ensign*, May 1999, 15).

In my work as a family life educator, I have seen problems and challenges in people’s lives that confirm Elder Holland’s statement. Children desire their fathers’ attention and interest, and my experience and research have made it clear to me that they need individual time and interaction with their fathers—or, where that is not possible, with a caring adult male. For instance, some of my work has been with father-absent children and finding adult volunteers to spend several hours of one-on-one time each week. I found that children who were seen regularly by an adult friend often made dramatic improvements in their school performance, family relationships, and behavior in the community.

I have also come to know that a father’s psychological or emotional absence can be just as hurtful to a child as his physical absence. Being aware of these things, and seeing the size and complexity of my own family growing, I felt I needed to schedule regular time with each of my children. Therefore, for several years while my children were growing up I made it a practice to take a different child each Saturday for a couple of hours and do something with him or her. Among other things, we went swimming, shopped at the hardware store, or visited the library.

The rewards of these times

together were numerous. I learned through these experiences to see each of my children as individuals with unique strengths and weaknesses. Also, we discussed problems and concerns that might not have surfaced in other settings. But most of all, I learned to *like* each child as a friend, a quality of the father-child relationship that can be difficult to foster in the normal routine of life in a large family. Spending time alone with a child presents a great opportunity for a father to develop or cement a close, personal friendship.

So how can fathers go about setting up their own special times—they don’t necessarily have to be on Saturday—with their children? Here are a few suggestions:

1. *Spend time with your child.* I once read a study of 9- to 13-year-old children and their parents which showed that while 80 percent of the children wanted to spend more time with their parents, less than half of the parents enjoyed doing entertainment-type things with their children. This was especially true of the fathers.

I remember an occasion when an acquaintance of mine was complaining about his busy schedule. Between business activities and Church callings he had little time for his family.

When I suggested some ways he could spend more time with his wife and children, he made a revealing comment. In effect he said he did not know what to say to his kids when he was with them and felt uncomfortable being with them for any extended period. He admitted this was one reason he *allowed*



*Fathers can strengthen relationships with their children
by consistently spending time with each child.*

WITH DAD

BY THOMAS B. HOLMAN

“YOU ARE NOT AROUND MUCH ANYWAY”



“My children taught me a great lesson one day. We had moved from California to New York where I had accepted an employment opportunity and we were in the process of finding a new home. We started close to the city, but each day that passed we would move further out

to find a home more suited to our needs. In Connecticut we found just the one. It was a beautiful home nestled in New England’s radiant forests. We were all pleased with the selection. The final test before making an offer for purchase was to ride the train into New York to check out the commuting time. I made the trip and was very discouraged. The trip required an hour and a half each way. I returned to the motel where my family was waiting for me and gave them the choice of having a father or this new home. Much to my surprise, they said, ‘We will take the home. You are not around much anyway.’

“The shock of that statement was overwhelming to me. If that statement was true, I needed to repent fast. My children deserved a father. Is it not our obligation as fathers to spend as much time as possible with our children, to teach them honesty, industry, and morality?”

Elder L. Tom Perry of the Quorum of the Twelve Apostles, “Father—Your Role, Your Responsibility,” *Ensign*, Nov. 1977, 63.

business and Church affairs to fill almost every evening.

How can this obstacle be overcome? If you want to enjoy doing things with your children, begin with the attitude that you *will* enjoy yourself. Then as you make the effort to regularly spend time with each child, before long you will likely find that the experience is enjoyable and that you have plenty to talk about.

2. *Plan.* In our family I tried to have a father’s interview with each child every fast Sunday afternoon. Among the issues we discussed was what to do on our Saturdays together that month. We would usually discuss two or three possible activities. The younger children enjoyed making a drawing of what we planned to

do. Planning our time together in this way got us excited about the upcoming activities, which also helped make our interviews positive, relationship-strengthening experiences.

3. *Do what both of you want to do.* When choosing an activity, it is best to choose something both you and your child will enjoy. The types of activities can vary considerably. They seldom need to cost much. One of my children’s favorite Saturday activities was to go to my office, sit at my desk, write on scratch paper, and just look at everything. Other things that cost nothing or very little are biking, hiking, swimming, and going to a museum. The idea is to have fun together, to enjoy each other’s company, and to learn about each other.

Sometimes your child may want to do something you are not interested in, and at such times it is a good idea to go along with the choice (within reason, of course).

The important consideration here is that you *happily* do what your children select because you care about them. If you do it grudgingly and consider it wasted time, you will defeat the whole purpose of the activity. Sometimes it may be appropriate to agree to do something your child wants but ask that next time you do something you want. This may not only help you enjoy yourself more but also teach your child about taking turns.

4. *Follow through.* Several years ago I was called to work with a Mutual-age group of boys. I found that one of my biggest obstacles to establishing rapport with those boys was their perception that adults do not follow through with plans. Unfortunately they had had a couple of leaders in a row who



had promised activities and then not followed through. It took me several months of having activities to convince them I would not cancel at the last minute.

Children are resilient, but they can be let down or disappointed only so many times before they will no longer trust an unreliable adult. Many things—often very legitimate things—come up that could interfere with the time you have arranged to spend with your child. The best general rule is not to allow anything to interfere. As with a lot of general guidelines, however, exceptions will likely arise. When they do, we need to ask ourselves which activity is more important, both right now and in the long run. And, of course, we need to seek the guidance of the Spirit in the decision and be willing to be flexible about our schedules where possible.

5. *Give your children your full attention.* I remember that when my daughter was a teenager she seemed to really enjoy getting me alone and just talking. Occasionally I caught myself listening to the song on the car radio more than to her, and I had to remind myself why I was with her. If she wanted to talk to me, I needed to turn down the radio and listen—really listen.

One time a teenager I taught in church came to me with a personal problem. He had good parents, and I asked him why he did not go to them. His answer was that he had tried, but before he could explain how he felt they had given him three answers to his problem. He needed understanding more than he needed advice.

6. *Show you care.* During time alone with your child, you can show you care not only by listening but also by telling the child, “I love you.” Men in our society often have trouble doing this. Some fathers are afraid they will get emotional (and possibly tearful) when expressing love to their children and will thereby lose their children’s respect. This fear is unfounded. During His visit to ancient America, Jesus Himself wept after blessing the little children (see 3 Ne. 17:21–22). The sharing of genuine feelings can strengthen relationships.

Showing you care is also demonstrated nonverbally by such things as maintaining eye contact, smiling, and showing affection, such as giving a hug or a pat on the shoulder. These nonverbal cues confirm to the child the truth of the verbal message “I love you.”

The efforts we make to give our children individual attention can bring immediate as well as long-term blessings. I remember one occasion several years ago when my children were telling me what they would miss if they did not have a mother. I decided to take the opportunity to see what they might miss

During time alone with his child, a father can show he cares not only by listening but also by telling the child, “I love you.” The sharing of genuine feelings can strengthen relationships.



PHOTO BY STEVE BUNDERSON

about me. “If you didn’t have a dad, what would you miss?” I asked. I expected them to mention things like money, clothes, or perhaps the presents I brought them after a business trip. Instead, without hesitation eight-year-old Nicholle said, “We’d miss our

Saturdays!” The others agreed.

What a pleasant shock! Of all the things they might have mentioned, the one they thought of first was the few hours each Saturday I spent alone with each of them. If ever I had needed a testimony of the fact that a child needs individual time with his or her dad, I had it now.

In his April 1999 conference address, Elder Holland reflected, “As a father, I wonder if I and all other fathers could do more to build a sweeter, stronger relationship with our sons and daughters” (*Ensign*, May 1999, 15). Spending individual time with our sons and daughters is one thing we can do to help build a relationship that will last into the eternities. □

Thomas B. Holman is a member of the Aspen Second Ward, Orem Utah Aspen Stake.

Gospel topics: fatherhood, children

CHOOSING ETERNITY

In the future my parents envisioned for me, the gospel was incidental. How could I achieve my eternal goals without hurting my parents?

BY SHERYLE WICKMAN

Many of us have felt tangled in our circumstances at times, unsure of our values, priorities, and alternatives. And sometimes our attempts to solve our problems seem only to tangle matters worse.

As a teenager I found myself in such a situation. I was unsure how to achieve my goal of a temple marriage and still maintain the love and respect of my parents, one of whom was less active and the other not a member of the Church. They did not understand the potential of such a marriage and had other goals for me.

My frustration with this dilemma reached its peak one night when I attended a Young Women presentation on temple marriage. The teacher talked about the differences between civil and temple marriage, explaining that temple marriage has everlasting possibilities when husband and wife are faithful to their covenants. She emphasized that bonds

formed without the Lord's sealing power will become null and void at death. The lesson continued with her encouragement that we set goals for temple marriage; that we prepare for the roles of wife, mother, and homemaker; and that we keep the standards of the Church.

I was convinced that what the teacher said was true, but I felt trapped by my circumstances. My parents, especially my father, encouraged me to develop my intellectual abilities in an Ivy League school; to magnify my talents primarily in the professional world rather than in the home, church, and community; and to not worry so much about Church standards.

I respected my parents and did not want to disappoint them. We had a good relationship, and I knew that what they wanted most was for me to be

I was becoming convinced that Heavenly Father's plan for my happiness included temple marriage.

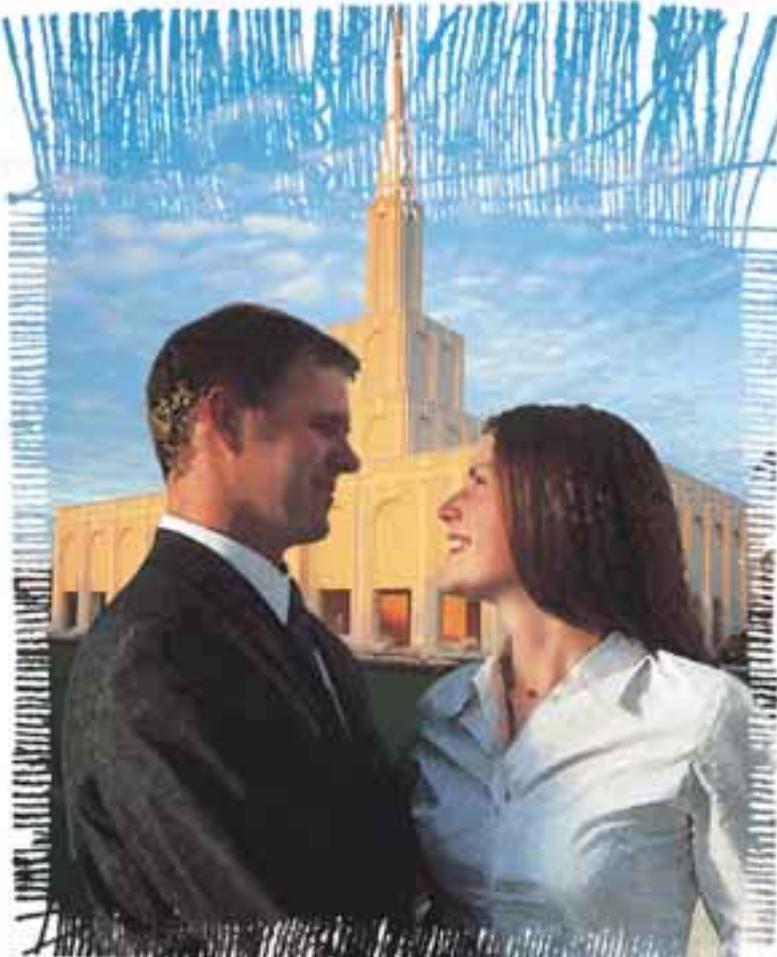


PHOTO POSED BY MODELS

happy—but I was becoming convinced that Heavenly Father’s plan for my happiness was different from theirs.

As the presentation on marriage drew to a close, I was anxious to get away before anyone noticed my agitation. As soon as the chorus of “amens” to the closing prayer sounded, I rushed for the door—only to have my progress hindered by the presence of a six-foot, five-inch counselor in the bishopric. He kindly asked me what was troubling me and if I wanted to talk about it.

Unable to restrain my confused feelings any longer, I followed him into the bishop’s office, where he listened as I tearfully poured out my problem. I explained that although I believed in the promises of temple marriage, I was troubled that my parents did not understand and would not be able to attend a temple wedding.

I explained further that I was unsure how to establish the values and priorities that would help me live a meaningful, fulfilling life. I had spent much time and many tears trying to figure out what I should do and how I could keep from hurting my parents, but all my efforts seemed to end in frustration and despair.

Upon a few moments of reflection, the bishop’s counselor gently explained that he had confronted similar dilemmas in his younger years. His parents were not active members of the Church, and they had not been able to attend his temple wedding. And he too had considered professional options that might have seriously impaired his ability to serve his family and the Church.

He described how confused he had been and how much he needed wisdom and strength from the Lord to know what was right. He testified to me that because he had committed himself to the Lord’s will, he had been able to sort through the many alternatives life offered and to decide what path was right for him. He challenged me to commit to obey Heavenly Father’s commandments, thereby becoming worthy of His blessings and inspiration so that I would know what to do.

As the bishop’s counselor spoke to me, something marvelous happened: I felt the beginning of a hope that if I would do as he suggested, all would work out well. I felt assured that Heavenly Father knew and loved me and that He would help make my life fulfilling and happy.

I fasted and prayed as I sought to know what was right for me. Answers came through scripture study, Church lessons and talks, my patriarchal blessing, and conversations with others—including my parents.

PERSONAL REVELATION



“We each have the privilege to carefully and prayerfully seek the Lord’s

will for us regarding our individual challenges and dilemmas. Personal revelation is personal, indeed. It is not based on gender or position but on worthiness. It comes in response to sincere inquiry.”

Elder M. Russell Ballard of the Quorum of the Twelve Apostles, “Equality through Diversity,” *Ensign*, Nov. 1993, 91; emphasis in original.

These revelatory experiences were among the most precious moments of my life, for during these times my seeking turned to listening, and I felt the assurance of Heavenly Father’s love.

For example, when I was confused about where to attend college, Heavenly Father confirmed my decision to go to an Ivy League school. When a young man I had been dating proposed that we be married in the temple, Heavenly Father helped me to know that this man was right for me and that it was the right time for us to marry.

Eventually the tangled threads of my life came to look like a tapestry. As I made decisions based on the principles of the gospel, rich

blessings began to ornament the picture of my life. A beautiful design of love and faith was woven into the strong fabric of my testimony. Many colorful threads of challenge and opportunity were developed into rich patterns of talents and blessings. Now I truly “stand all amazed” (*Hymns*, no. 193) when I look at the grand design of our Heavenly Father’s plan, and I am pleased to be a participant in it.

And things have worked out well with my parents too. Although they have sometimes had difficulty understanding my values, they have respected my right to make my own choices. Contrary to my fears, they have supported me in living the gospel and have rejoiced with me in my blessings and accomplishments.

The Lord knows and loves each one of us. It is “[His] work and [His] glory” to guide us to eternal life and help us find joy (Moses 1:39; see also 2 Ne. 2:25). If we will seek Him, listen to His counsel, and obey His will, He will help us untangle our circumstances and weave them into the beautiful tapestry of a blessed life. □

Sheryle Wickman is a member of the Cromwell Ward, Hartford Connecticut Stake.

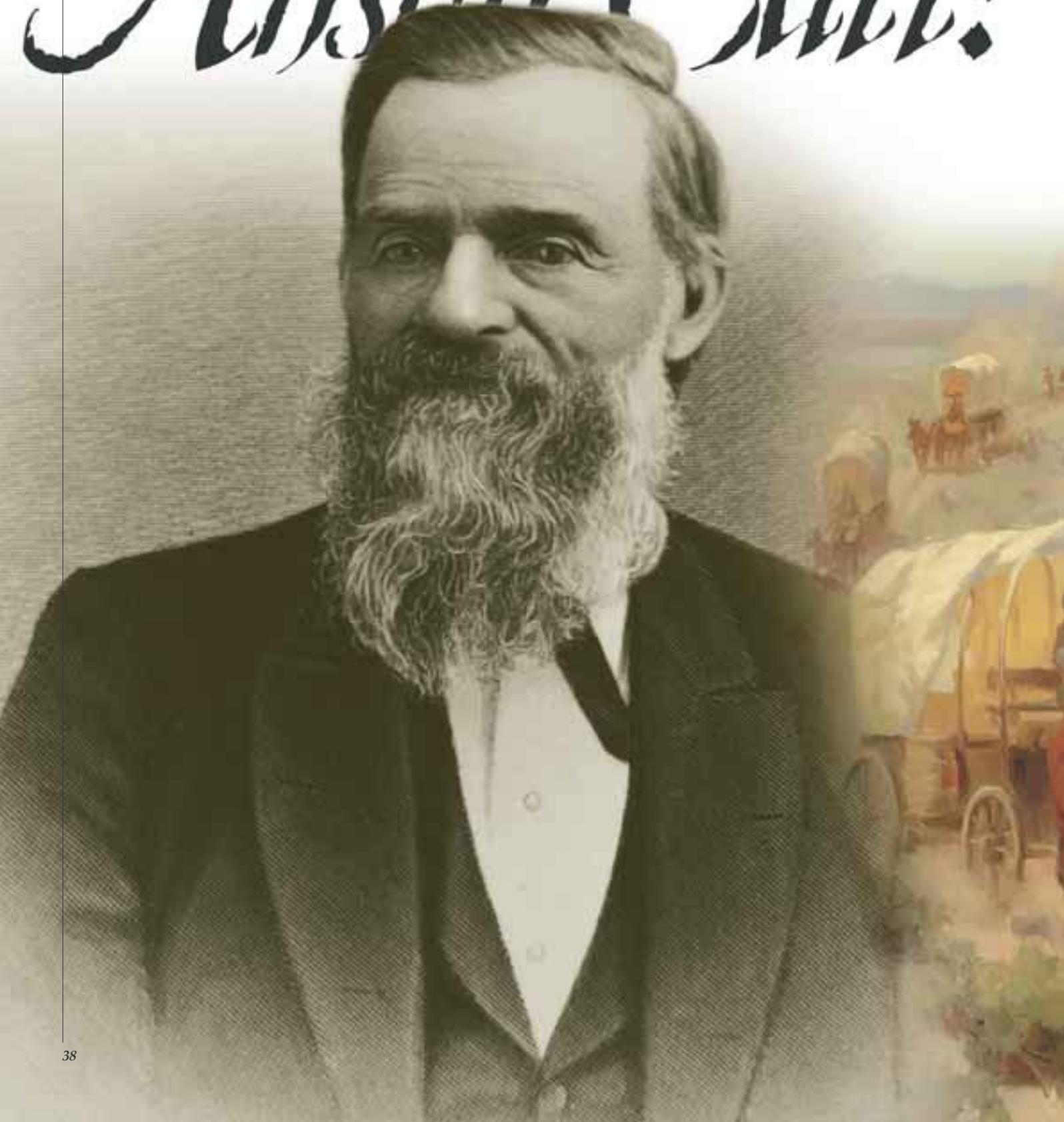
Gospel topics: temple marriage, inspiration, decisions

LET’S TALK ABOUT IT

Most Ensign articles can be used for family home evening discussions. The following questions are for that purpose or for personal reflection:

- 1. How can we obtain Heavenly Father’s help as we make important decisions?*
- 2. When making such decisions, how should we involve members of our family who are not Latter-day Saints?*
- 3. How can we best make ourselves receptive to inspiration from Heavenly Father?*

Anson Call:



Man of Action



BY THAYA EGGLESTON GILMORE

This pioneer's story represents the experiences of thousands of early Latter-day Saints who helped the Church take root in the American West.

On a summer day in 1842, Anson Call and about 50 brethren accompanied the Prophet Joseph Smith from Nauvoo, Illinois, to Montrose, Iowa, across the Mississippi River. At one point, the Prophet spoke of Anson's future in the Church, indicating that Anson would go to the West and assist in building cities from one end of the area to the other. The Prophet said that Anson and others would perform a great work in the West, adding that before that

day came they would pass through scenes little understood by them.¹

These prophetic words, spoken on the threshold of the tribulations that would occur in Illinois and only a few years after the persecutions in Kirtland and Missouri, pointed toward a brighter future for Anson Call and for all faithful believers. Nevertheless they acknowledged that suffering still lay ahead.

Anson Call's journal bears testimony to the truthfulness of the Prophet's words that day. Indeed he helped settle several areas in what is now central and southern Utah and Nevada. But as the Prophet

said, Anson and other Latter-day Saints also passed through scenes little understood by them. For Anson, who had already passed through a number of trials as a Church member, these scenes included the Martyrdom of the Prophet and the deaths of two children on the trek west to the Salt Lake Valley.

FROM VERMONT TO OHIO TO KIRTLAND

Anson was born on 13 May 1810 in Fletcher, Franklin County, Vermont, to Cyril and Sally Tiffany Call. Cyril Call had been born in Windsor County about 15 miles from the Prophet Joseph Smith's birthplace. Cyril took his family to Madison, Ohio, where they joined with the Methodists. By the time Anson was in his early 20s he had become dissatisfied with all denominations, and he considered the preaching of Latter-day Saint missionaries an annoyance. His father, however, believed the missionaries and was baptized.

The missionaries returned often to Madison to preach the gospel, and they frequently stopped at Anson's house to talk to him. Among those who stopped were missionaries Brigham Young, John P. Greene, and Almon Babbitt. Anson wrote of their visits in his record: "In discussing with them upon the principles of the gospel . . . I came to the conclusion . . . I did not understand the Bible and the Book of Mormon. I resolved to prepare myself . . . by investigating the two books."²

So Anson engaged in a thorough study of the Book of Mormon, comparing it with the Bible to better prove to the missionaries that the Church was wrong. After six months of diligent praying and searching, he finished the two books. He found, however, that the more he had studied, the more he became convinced that the missionaries were right. Instead of disproving the Book of Mormon, Anson became a firm believer in it. He wrote: "I was then taught by the Spirit to obey the principles of the gospel."³

During his conversion, Anson struggled intensely over what it would be like to be classified as a "Mormon." He thought at times that he would become "insane" with the inner wrestling of his soul. "My feelings were not known by any but my wife," he wrote. "I was proud and haughty, and to obey the gospel was worse than death.

. . . To be called a Mormon, I thought, was more than I could endure. . . . I at last covenanted before the Lord that if He would give me confidence to face the world in Mormonism I would be baptized."⁴

After Anson covenanted with the Lord, his mind was cleared, and the fears of what his friends would say if he joined the Church left him. The next day, he went to a Methodist meeting and "declared unto them the truth of Mormonism."⁵ He soon traveled to Kirtland, Ohio, where he was baptized on 21 May 1836, at the age of 26, by William Smith, the Prophet Joseph's brother. He was confirmed in the Kirtland Temple by David Whitmer. Upon his return to Madison, Anson was desirous to teach the gospel to his family and his Methodist friends. Before long, a branch of 20 members was established in Madison. Later in 1836, Anson sold part of his farm, and the family moved to Kirtland.

PERSECUTION IN MISSOURI

In 1838 Anson and his family moved to Three Forks of the Grand River near Far West, Missouri. On

one occasion not long after this, the Prophet Joseph visited Anson and some other brethren in Three Forks, telling them that there would be difficulties in the days ahead and that they should leave and go to Far West or Adam-ondi-Ahman.

The next day the brethren of Three Forks counseled together and decided that Anson should make a trip through Ray, Daviess, and Caldwell Counties to see if any trouble was brewing. When he returned and reported no apparent sign of trouble, they decided they had sufficient time before they left not only to secure the crops but also to go on a bee hunt. Arriving home after seven days with wagonloads of

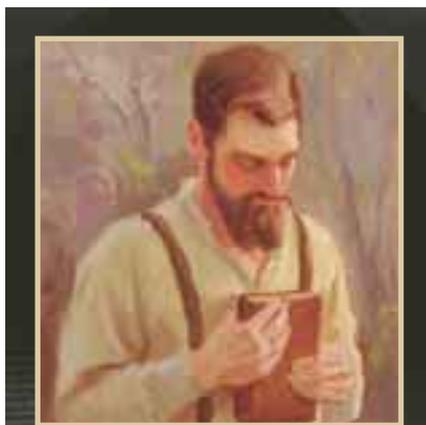
honey, they found all quiet and decided to go out again to gather more honey. Upon their return, they decided to take their families to Adam-ondi-Ahman, about 30 miles away. However, the weather turned stormy, and when they returned home, they found that mobbers had been put into position to prevent the Latter-day Saints from going to and from Far West and Adam-ondi-Ahman.

Intent on getting to Adam-ondi-Ahman, Anson Call's family and some others slipped past the mobbers under cover of night. They arrived safely in Adam-ondi-Ahman, and eventually Anson and his family made their way to Far West, despite the terribly cold weather. Anson's children nearly

died because of the extreme cold. His three-year-old son, Moroni, lost part of his fingernails when his fingers froze.

Lacking sufficient means to remove his family from the state, Anson decided to return to Three Forks to reclaim some property, though Joseph Smith Sr. and Brigham Young advised him against it. When Anson arrived in Three Forks, he discovered that a man by the name of George Washington O'Neil had taken possession of his farm and property.

Anson went to Mrs. Day, a neighbor, who told him that O'Neil and a man named Culp said they would shoot Anson if they ever saw him again. While Anson was conversing with Mrs. Day, O'Neil and Culp showed up and said they supposed Anson had come to get his property but that there was none for him. Seeing that it was useless to retrieve his property, Anson left the house and walked toward his horse. O'Neil and Culp followed him, and O'Neil picked up the end of a hoop pole from pieces of a barrel lying nearby and struck Anson on the head.



Anson struggled to gain a testimony and at last covenanted that if the Lord would give him confidence he would be baptized.

Anson wrote of the event: "He [O'Neil] repeated the blows, and my having on my head a thick woolen cloth cap saved my skull. Mrs. Day threw the door open. . . . I started for the door. He then hit me in the face and repeated the blows two or three times before I reached it. . . . I clenched the door post, when he gave me a blow over the eye, the scar of which I carry to this day."⁶

Once Anson got inside the house, Mrs. Day shut the door and, seeing the men run past the window, said they had gone to get their guns. Anson opened the door, quickly mounted his horse, and escaped.

Describing what happened upon his return to Far West, he wrote: "I . . . made up my mind that I would not let anybody know what had happened to me from the fact that Father Smith and Brigham had told me not to go. . . . In the morning I sprung out of bed, and I instantly found myself lying on the floor. . . . I then returned to bed and found myself under the necessity of telling [my wife] what had happened but sought to keep it from my family. Father Smith soon found it out and came to see me, telling me it would do me good but he was glad they didn't kill me."⁷

This beating was only one of several that Anson suffered at the hands of mobbers in Missouri.

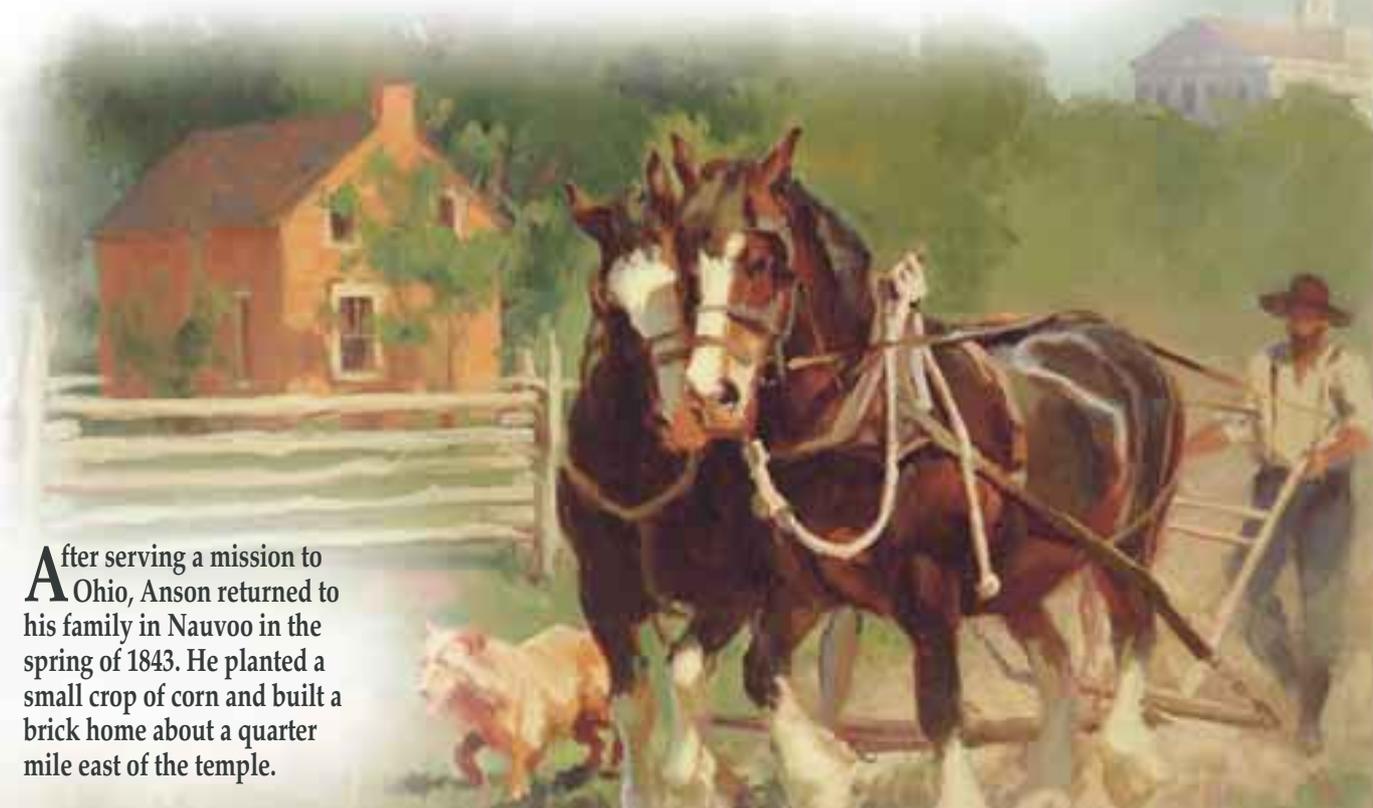
GATHERING TO ILLINOIS

Anson and his family eventually managed to leave Missouri in February 1839 and made their way to Illinois to gather with the Saints. After living for a time near Warsaw and then in Ramus, in the spring of 1842

the family moved to Nauvoo. In September of that year Anson was called on a mission to Ohio. He and his companion, Benjamin F. Cummings, traveled on foot, preaching through Illinois and Indiana and baptizing 40 persons. He returned to Nauvoo in the spring of 1843 and found his family very poor but healthy. He planted a small crop of corn and built a brick home on Young Street about a quarter mile east of the Nauvoo Temple. He spent a portion of his time quarrying stone for the temple. Life became quite pleasant. Nauvoo was flourishing, and work on the temple progressed rapidly.

Anson spent the winter in Nauvoo and preached in the surrounding area. When mob dissension grew, the Prophet Joseph Smith and Hyrum, his brother, were martyred on 27 June 1844 in nearby Carthage, Illinois. The last time Anson saw the Prophet alive was when the latter rode up to tell the Nauvoo Legion good-bye. Anson wrote of the event: "He [Joseph] turned himself upon the saddle, waved his hand, and said, ' . . . Be faithful and true, and you shall have your reward. Farewell!' He then started for Carthage. I little thought it was the last time I should see him alive."⁸

The bodies of Joseph and Hyrum were brought back from Carthage and placed at the Mansion House in Nauvoo. Much distraught, Anson took his family to view the bodies. He recorded: "Sleep and the desire of food had left my body. I shall not attempt to describe my feelings. What was to be done I knew not. I cried mightily unto the Lord that I might know what to do."⁹



After serving a mission to Ohio, Anson returned to his family in Nauvoo in the spring of 1843. He planted a small crop of corn and built a brick home about a quarter mile east of the temple.

After the Martyrdom, the mob burned many homes of the Saints, including those of Anson's father, his brother Harvey, and his brother-in-law Chester Loveland. All stayed temporarily with Anson's family in Nauvoo.

TREKKING TO THE SALT LAKE VALLEY

In late 1845 the Saints and those opposing them worked out a compromise in which the Saints agreed to leave Illinois in the coming spring. With only about six months to prepare, they organized themselves into wagon companies. Anson was appointed superintendent of the Shumway Company, a group formed to construct wagons for the upcoming migration.

Amidst this preparation to leave, the Saints increased their efforts to finish the Nauvoo Temple. From December 1845 to February 1846, nearly 6,000 Latter-day Saints received their temple ordinances before leaving Nauvoo. Anson received his on 10 December 1845. His wife, Mary Flint, having just delivered a baby, was not able to go to the temple with him. However, in February, though still weak, Mary was able to receive her endowment. Anson wrote: "She was not able to stand upon her feet and was carried from one department to another in my arms."¹⁰

Anson sold his farm for \$240, although he said it was worth \$800. On 15 May 1846, Anson and his family left Nauvoo and headed west. After one month on the trail, Mary and Anson were heartsick when they found their youngest son, six-month-old Hyrum, dead in his bed. The cause of death was unknown. They buried him at Cedar Creek near Wesley Cain's sawmill and wrote his name on the side of a nearby oak tree. The family continued on their way grief stricken. A month later, on 7 July 1846, they crossed the Missouri River, and on 9 July their six-year-old son, Moroni, died. Anson and his father peeled off the bark of a hickory tree and made a coffin for the boy.

Upon arriving in the area of Winter Quarters, Anson engaged in various activities in the surrounding region over the next two years, including farming, hauling hay, and coal mining.

In the late spring of 1848, Anson and his family left

LIKE THE PIONEERS, WE HAVE DEMANDING CHALLENGES



"Although our journeys today are less demanding physically than the trek of our pioneers 150 years ago, they are no less challenging. Certainly it was hard to walk across a continent to establish a new home in a dry western desert. But who can say if that was any more difficult than is the task of living faithful, righteous lives in today's confusingly sinful world. . . . But our reward will be the same as that which awaits worthy pioneers of all ages who live faithfully the teachings of the Lord Jesus Christ, make right choices, and give their all to build the kingdom of God on earth."

Elder M. Russell Ballard of the Quorum of the Twelve Apostles, "You Have Nothing to Fear from the Journey," *Ensign*, May 1997, 61.

Winter Quarters as part of the group of over 2,000 Saints who made the journey west with the newly sustained First Presidency (Brigham Young, Heber C. Kimball, and Willard Richards). In September 1848, the family arrived in the Salt Lake Valley. After staying for three days "with many of the brethren in the big camp near the adobe yard,"¹¹ Anson moved his family 10 miles north of the city and rigged up a home in the shape of an Indian wickiup.

His struggles to coax crops out of the desert land were the same as others'. He wrote of the onslaught of crickets in 1849: "They [the crickets] damaged my corn continually and probably would have used up every vestige of grain that there was growing in the valley had not the gulls assisted us. They came when nearly every ray of hope was gone. They would eat until they filled their craw and throw them up and fill it again. Thus they labored almost incessantly from day to day. Men, women, and children were [also] industrious. Many suffered much from the want of food till harvest, but by roots and vegetation that was [known to] the Indians we were sustained."¹²

"BUILDING CITIES"

In October 1850 Anson was called to go on a mission to help build a settlement in Parowan Valley, about 230 miles south of Salt Lake City. After helping with various labors there, including the building of a fort, he returned north in the spring of 1851 to gather families willing to settle in Parowan. He completed this task that same spring.

Anson's next calling was to help colonize newly designated Millard County, of which he was appointed probate judge. In the fall of 1851 he led a company of settlers from Salt Lake City to the new county. There he found President Brigham Young and several others,

As the Prophet Joseph Smith had prophesied, Anson Call did assist in building Latter-day communities in the West. Among areas he helped settle were Parowan Valley, Fillmore, and Box Elder County in Utah; Call's Landing, Callville, and St. Thomas in Nevada.

who had arrived earlier to lay out the city of Fillmore. Anson and others set to work building a corral, a schoolhouse, a fort, and a sawmill. Besides being appointed to preside, Anson was elected Millard County's representative to the territorial legislature. He was also instrumental in keeping peace with the Indians, who came to him to help them solve their problems with the settlers because they knew him to be an honest man.

When Anson's Millard County mission was fulfilled in 1854, he returned to his farm north of Salt Lake City in Davis County and planted 50 acres. Anson's ability as a settler was now well established, and President Brigham Young called upon him again and again. Among the settlements he helped establish was Call's Fort (modern-day Harper) in Box Elder County, Utah, the settlement's original name coming from the fort Anson built there in 1855.

Anson's activities were not limited to colonizing. Particularly noteworthy was his participation in the rescue of the Martin and Willie handcart pioneers in 1856.

In 1864 Anson was called to go south beyond St. George and help establish a settlement on the Colorado River. Both Call's Landing and its accompanying town of Callville, laid out "on the banks of the Colorado in a nook in the mountains in the shape of a horseshoe,"¹³ were named after Anson Call. (Located about 30 miles east of Las Vegas, the site is now covered by Lake Mead.) Anson and his party laid out another town near the Virgin River and named it St. Thomas.

In 1872 Anson left for another mission, this time to the Holy Land with Elders George A. Smith

and Lorenzo Snow. However, Anson was sick most of the way, so he stopped in Liverpool, went on to London to conduct a conference, and then returned to Utah.

Throughout his life, Anson continued loyal to the Church and played an important role in the settlement of Utah. He served as a bishop, stake president, judge, and representative in the territorial legislature. On 31 August 1890 he died at his home in Bountiful, Utah, at the age of 80. As the Prophet Joseph Smith had prophesied, Anson had assisted in building cities from one end of the area to the other and, in company with many other Latter-day Saints, performed as great a work as has ever been done by man.¹⁴ □

Thaya Eggleston Gilmore, a third great-granddaughter of Anson Call, is a member of the Savannah Third Ward, Savannah Georgia Stake.

Gospel topics: courage, obedience, pioneering

NOTES

1. See *The Journal of Anson Call* (1986), 22. In quotations from this source, spelling, capitalization, and punctuation have been standardized. See also *History of the Church*, 5:85–86.
2. *Journal*, 6.
3. *Journal*, 6.
4. *Journal*, 6–7.

5. *Journal*, 7.
6. *Journal*, 17–18.
7. *Journal*, 18.
8. *Journal*, 28.
9. *Journal*, 29.
10. *Journal*, 35.
11. *Journal*, 39.
12. *Journal*, 40.
13. *Journal*, 92.
14. See *Journal*, 22.



1855 Mission
Call's Fort
 (Modern-day Harper)
 Box Elder County

September 1848
Davis County

1851 Mission
Fillmore, Millard County

1850 Mission
Parowan Valley

1864 Mission
St. Thomas

1864 Mission
Call's Landing and Callville

FROM HIGH HOPES TO DESPAIR

The MISSOURI PERIOD 1831-39

BY ALEXANDER L. BAUGH



*An overview of a decade
of tensions and trials.*

The Missouri period is considered one of the darkest eras in the story of the latter-day Church. During 1831–39, the Latter-day Saints’ hopes of a Zion community in Jackson County were dashed by misunderstandings, animosity, and mob action, culminating in the confiscation and destruction of property, and expulsion of some 8,000 to 10,000 Latter-day Saints by order of the state’s chief executive. In the pages of many history books, discussion of the Missouri “Mormon episode” consists of only a few pages and footnotes. But to Latter-day Saints, the scenes that transpired on Missouri soil—principally in Jackson, Clay, Ray, Carroll, Caldwell, Daviess, and Livingston Counties—continue to be a significant part of the Church’s spiritual heritage. As we study the Doctrine and Covenants and Church history this year, it is beneficial to have a perspective on those early years.

EARLY BEGINNINGS IN MISSOURI

In September 1830, less than six months after the organization of the Church, the Lord called Oliver Cowdery and Peter Whitmer Jr. to travel from New York to what was then the western frontier border of the United States to preach the gospel to the

Lamanites. In the same revelation the Lord further revealed that “no man knoweth where the city Zion shall be built, but . . . I say unto you that it shall be on the borders by the Lamanites” (D&C 28:9). At the time, the idea of a “Zion” as es-

tablished by the prophet Enoch had only just begun to be made known to the Prophet Joseph Smith. However, by December 1830, the Prophet learned that the kind of society described in Moses 6–7 was a society of true believers who “were of one heart and one mind, and dwelt in righteousness” (Moses 7:18). Through these and other revelations, it was clear to the Prophet that a permanent settlement would need to be established in the western borders of Missouri.

Shortly before Oliver Cowdery and Peter Whitmer Jr. left for Missouri and their mission to the Lamanites, Parley P. Pratt and Ziba Peterson were called to accompany them (see D&C 32). Taking leave of the Saints in mid-October from Fayette, New York, the four elders traveled to northeastern Ohio, where they preached the restored gospel to Sidney Rigdon, a former Baptist and Campbellite minister, and many of his followers. In a few weeks the missionaries baptized approximately 130 converts. Among them was Frederick G. Williams, who joined the elders in their trek west. Following an arduous winter journey, the



Left: As an anti-Mormon militia lay siege to Far West, the Prophet Joseph Smith and others agreed to meet with state officials, whereupon they were arrested and threatened with execution. Above: A map of the nine counties in central western Missouri where Church history events took place. Far left: 1850 drawing of Independence Square, the central business area of Independence, Missouri.



Left: Aerial view of western outskirts of present-day Kansas City, Kansas, where Highway 32 runs along the north side of the Kansas River. The area of trees at top center was the location of the Delaware tribe at the time missionaries preached the restored gospel to them. Below: Oliver Cowdery, Parley P. Pratt, and Frederick G. Williams (left to right), three of those five missionaries.

five missionaries arrived in Independence in January 1831. This marked the beginning of a Latter-day Saint presence in Missouri.

The mission to the Lamanites living just over the western Missouri border in today's Kansas was short lived. Unaware of some legal restrictions, the elders had failed to receive necessary permission from government authorities to preach. Upon learning of their activities among the Shawnee and Delaware tribes, Robert W. Cummins, the government agent for the region, ordered them out of the territory. After counseling together, they decided that Parley P. Pratt should return to report their activities to the Prophet Joseph Smith, while the others would remain in Independence. When Elder Pratt arrived in Kirtland in March 1831, he found that the Prophet Joseph Smith had moved there according to the Lord's commandment (see D&C 37:3).

By mid-May 1831, New York Saints from the Colesville, Fayette, and Manchester branches had assembled in Ohio. A conference was called, and on the day following its close a revelation was received calling Joseph Smith, Sidney Rigdon, and more than a dozen pairs of missionaries to travel to Missouri. The Lord also said He would reveal to them the location of the land of their inheritance (see D&C 52:2-5). The Prophet arrived in Jackson County, Missouri, in mid-July 1831 and received a revelation on 20 July. "This is the land of promise, and the place for the city of Zion," the Lord declared. "Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (D&C 57:2-3). On 2 August, Sidney Rigdon dedicated this area for the Latter-day Saints. The following day the Prophet led a group of Church members to a grassy knoll on the



outskirts west of Independence and there designated and dedicated the spot for a temple that would be part of the New Jerusalem.

JACKSON COUNTY, 1831-33

With this newly acquired understanding of the location for Zion, Church members were called and appointed under the direction of the Prophet Joseph Smith and Bishops Edward Partridge and Newel K. Whitney to journey to Missouri and take up residence there (see D&C 57:15-16; 63:41; 72:15-17, 24-26). In addition, Latter-day

Saints in Ohio were expected to consecrate their property and money so that lands in Jackson County could be purchased (see D&C 42:34-35; 57:4-8; 58:51; 63:25-31). However, everyone was not yet expected to gather to Zion. Even the Prophet Joseph Smith continued to live in the Kirtland area, which remained the headquarters of the Church until 1838. However, by mid-1833 Latter-day Saints in Jackson County numbered 1,000 to 1,200, with four branches of the Church in Kaw Township and another branch in Blue Township, Jackson County.

Their growing presence and the cultural, social, political, religious, and economic differences between the local settlers and the Latter-day Saints fostered tension until conflict became the natural outgrowth. The tensions reached a climax on 20 July 1833, when a group of local citizens confronted Church leaders in Independence and demanded that the Latter-day Saints leave the county, pledging that no one would be harmed or molested and that they would be given sufficient time to dispose of their property and businesses if they complied.

When their demands were rejected, a mob ransacked the printing office of the Church-operated newspaper, the *Evening and Morning Star*, which was also the home of William W. Phelps, the Church printer. Press and type were thrown into the street, printed materials destroyed, and the building all but demolished. The nearby Church-owned store was spared a similar fate when store clerk A. Sidney Gilbert agreed to cease its operation. Two men, Bishop Edward Partridge and Charles Allen, were publicly tarred and feathered at the county courthouse.



Above: (1) Latter-day Saint visitors' center; (2) Independence Missouri Stake Center; (3) area for special events that includes stage and sloped hill; (4) Missouri Independence Mission office; (5) headquarters buildings of the Community of Christ Church, formerly known as the Reorganized Church, temple on the left and auditorium on the right; (6) site of 1833 Gilbert and Whitney Store; (7) site of 1833 Church printing office. Right: Drawing of the 1833 ransacking of the Church printing office in Independence. Below: The Church's Independence Visitors' Center, where people can learn about Church history and beliefs.



MOBBERS RAIDING PRINTING PROPERTY AND STORE AT INDEPENDENCE, MISSOURI, BY C. A. CHRISTENSEN

With little recourse, three days later Church leaders signed a memorandum promising that at least half of the Latter-day Saints would leave the county by January 1834 and that the other half would be gone by April



1834. With this agreement in place, much of the agitation ceased. However, in October 1833, when Jackson County citizens learned that the Prophet Joseph Smith had advised the Saints to remain on their property and seek to resolve the problem through legal channels, violence erupted again. From 31 October to 5 November, mob vigilantes attacked the Latter-day Saint settlements, destroying homes and property. Men were whipped, women and children threatened, and shots exchanged, resulting in the deaths of one Latter-day Saint and two Missourians. To avoid further conflict and bloodshed, Jackson County officials and Church leaders negotiated a peace settlement, and the Latter-day Saints agreed to leave. Within a few weeks, nearly every Church member had left the county.

Members wondered why the Lord, who had designated

this land for Zion and had given promises regarding it, would allow the Missouri members to be driven from it. For the faithful, there was understanding to be had in the Lord's prophetic words given in August 1831 that "after much tribulation come the blessings" (D&C 58:4) and that, further, they had been sent to Zion, "that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand" (D&C 58:7). The Lord later testified that "Zion shall not be moved out of her place, notwithstanding her children are scattered" (D&C 101:17).

CLAY COUNTY (1833-36)

Following their expulsion from Jackson County, a handful of the Latter-day Saints relocated in neighboring Van Buren and Lafayette Counties, but most sought refuge to the north across the Missouri River in Clay County. Here, they found the local citizenry more open than Jackson County's old-time settlers. Meanwhile, Church leaders petitioned Missouri governor Daniel Dunklin and U.S. president Andrew Jackson for redress, outlining their grievances against the Jackson County residents (see D&C 101:86-88). They employed the services of Alexander W. Doniphan, a young attorney residing in Liberty, Missouri, to assist them in their petitions.

Governor Dunklin responded by promising state assistance in restoring them to their lands, and the Lord gave Joseph Smith a revelation calling for the organization of Zion's Camp (see D&C 103). In June 1834 this company, more than 200 strong, arrived in Missouri, ready to assist the governor. However, Governor Dunklin changed his mind and refused to intervene. Without the authority of the governor to back up their demands, Church leaders realized that reinstatement in Jackson County would be difficult. After efforts failed to peacefully resolve matters, Zion's Camp was disbanded, and the Lord informed the Prophet that the redemption of Zion's center place would be in the Lord's own due time (see D&C 105:19, 31-32). Thinking that this redemption would occur in their lifetimes, Latter-day Saints continued to move to Missouri and settle primarily in Clay County. Yet by the summer of 1836, continued immigration there caused many of Clay County's local residents to ask Church members to leave their county also. This time, however, Latter-day Saints were permitted to search out new lands and relocate more peacefully.

CALDWELL COUNTY (1836-39)

As early as 1834, Latter-day Saint families began to settle north and east of Clay County

in the more sparsely populated Ray County. By March 1836, Missouri Church leaders began searching for a permanent site for settlement in the even less inhabited regions north of Ray County. After extensive explorations, the Church purchased a one-mile square plot situated near Shoal Creek on 8 August 1836. The site was subsequently named Far West.

As Latter-day Saint numbers began to increase in this new region, some believed that the Mormon problem might be solved if a county was created exclusively for them. Alexander Doniphan, Clay County's representative to the state legislature and a friend to the Latter-day Saints, spearheaded a bill to create the new county, Caldwell County. Passage of Doniphan's bill came on 29 December 1836 and actually called for the establishment of two counties. The first, 18 by 24 miles, was created in behalf of the Latter-day Saints and was named in honor of Matthew Caldwell of Kentucky, a friend, Indian scout,



Above: Far West temple site. The Prophet Joseph Smith designated this plot for a temple in fulfillment of the Lord's command (see D&C 115:7-12). Below: Alexander Doniphan Monument, Richmond, Missouri. An attorney and state legislator in the 1830s, he was a defender of the Prophet Joseph Smith and the Saints.



and fellow soldier of Joseph Doniphan, father of Alexander Doniphan. Far West was designated as the county seat. The second,

Daviess County, situated to the north of Caldwell was nearly 24 miles square and named after Colonel Joseph H. Daviess, another friend of Doniphan's father and a commander killed at the battle of Tippecanoe in Indiana in 1811. Gallatin was selected as the county seat, and anyone was allowed to settle there, although Church members were expected to confine themselves to Caldwell County.

While Far West was the largest community in Caldwell County, additional settlements were established on or near Shoal, Log, Bush, Mill, Panther, Mud, and Plum



Above: Spring Hill meadow at Adam-ondi-Ahman. Right: Aerial view of Adam-ondi-Ahman area of Daviess County: (1) Spring Hill; (2) Tower Hill.



Creeks, and Crooked River. Many of these settlements were named after their founders or other prominent inhabitants, including the Allred settlement (William, William M., and Wiley Allred); the Curtis settlement (Jeremiah Curtis); the Carter settlement (Simeon and Orlando Carter); the Durfey settlement (James and Perry Durfey); the Free settlement (Absalom and Joseph Free), the Lyon settlement, also called Salem (Aaron C. Lyon); the Myers settlement (Jacob Myers); the Plumb settlement (Merlin Plumb); the Stevens settlement (Roswell Stevens); and the Haun's Mill settlement (Jacob Haun). These sites were all later abandoned when Latter-day Saints were expelled from the state in 1839.

The Prophet Joseph Smith visited Far West for the first time for only a few days in late October and early November 1837 before returning to Kirtland, Ohio. But in January 1838, the Prophet was forced to flee

Kirtland. He arrived in Far West on 14 March 1838, thus making Far West the headquarters of the Church. Little is known about the precise location of the Prophet's home in Far West. He and his family lived here for less than eight months, during which seven revelations were received, including the Lord's instructions on the official name of the Church (see D&C 115:3–4), the construction of the Far West temple (see D&C 115:7–12), the mission of the Apostles "over the great waters" to Great Britain (see D&C 118:3–5), and the law of tithing (see D&C 119).

By late 1838 the Latter-day Saint population in and around Far West numbered 4,000 to 5,000 inhabitants, making it the largest community in northwestern Missouri. Conservative figures put the Caldwell County total population at about 8,000, although it may have been as high as 10,000. Following the 27 October 1838 issuance of the governor's extermination order, most Latter-day Saints sold their lands and homes at substantially reduced prices or simply abandoned their property.

DAVISS COUNTY (1837–38)

In 1837 a few Latter-day Saints began settling in Daviess County, north of Caldwell, but most came in 1838. One of the most prominent settlers in the county was Lyman Wight. In February 1838 he purchased a farm and established a ferry on the Grand River in an area known as Spring Hill. On 19 May 1838, while visiting Elder Wight, the Prophet Joseph Smith received a revelation disclosing that Spring Hill "is named by the Lord Adam-ondi-Ahman, because . . . it is the place where Adam shall come to visit his people" (D&C 116:1).

Consequently, during the summer of 1838 a major settlement was established at Adam-ondi-Ahman (called "Diahman" for short), and it became the most populated community in the county. On 28 June 1838, the Prophet Joseph Smith organized a stake

in Adam-ondi-Ahman, with John Smith, brother of Joseph Smith Sr. and uncle to the Prophet, as president, and Reynolds Cahoon and Lyman Wight as counselors. Vinson Knight was called as acting bishop. A temple site at Adam-ondi-Ahman was also dedicated by Brigham Young. Besides Diahman, Latter-day Saint settlers had gathered in the Marrowbone (also called Ambrosia), Honeycreek, Lickfork, and Grindstone Forks settlements. Hostilities erupted in mid-October 1838, forcing many in these outlying areas to move to Diahman for safety and protection, swelling its population to as many as 1,500. When Church leaders agreed to surrender and leave the state in November 1838, Latter-day Saints evacuated Daviess County and relocated temporarily in Caldwell County before making their way out of the state in early 1839. After the Latter-day Saints left, Adam-ondi-Ahman became known as Cravensville, after John Cravens. By the early 1870s, most of the remaining settlers, who were not Church members, had abandoned the community.

CIVIL CONFLICT AND EXODUS

From August through November 1838, a number of civil disturbances broke out between the Missourians and the Latter-day Saints living in northern Missouri. The entire conflict, known as the Mormon War, grew

LOCATION OF ANCIENT EVENTS

The Prophet Joseph Smith and President Brigham Young have given us additional understanding concerning the area.

The Prophet Joseph Smith

"In the afternoon [19 May 1838] I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, . . . which the brethren called 'Spring Hill,' but by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet" (*History of the Church*, 3:35).

Doctrine and Covenants 107:53–56

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

"And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation."

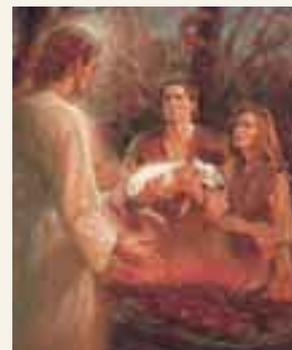
President Brigham Young

"I have never been in Jackson County, now it is a pleasant thing to think of and to know where the garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County was the garden of Eden. Joseph has declared this and I am as much bound to believe that as to believe that Joseph was a prophet of God" (*Journal History of The Church of Jesus Christ of Latter-day Saints*, 15 Mar. 1857, 1).

President Brigham Young

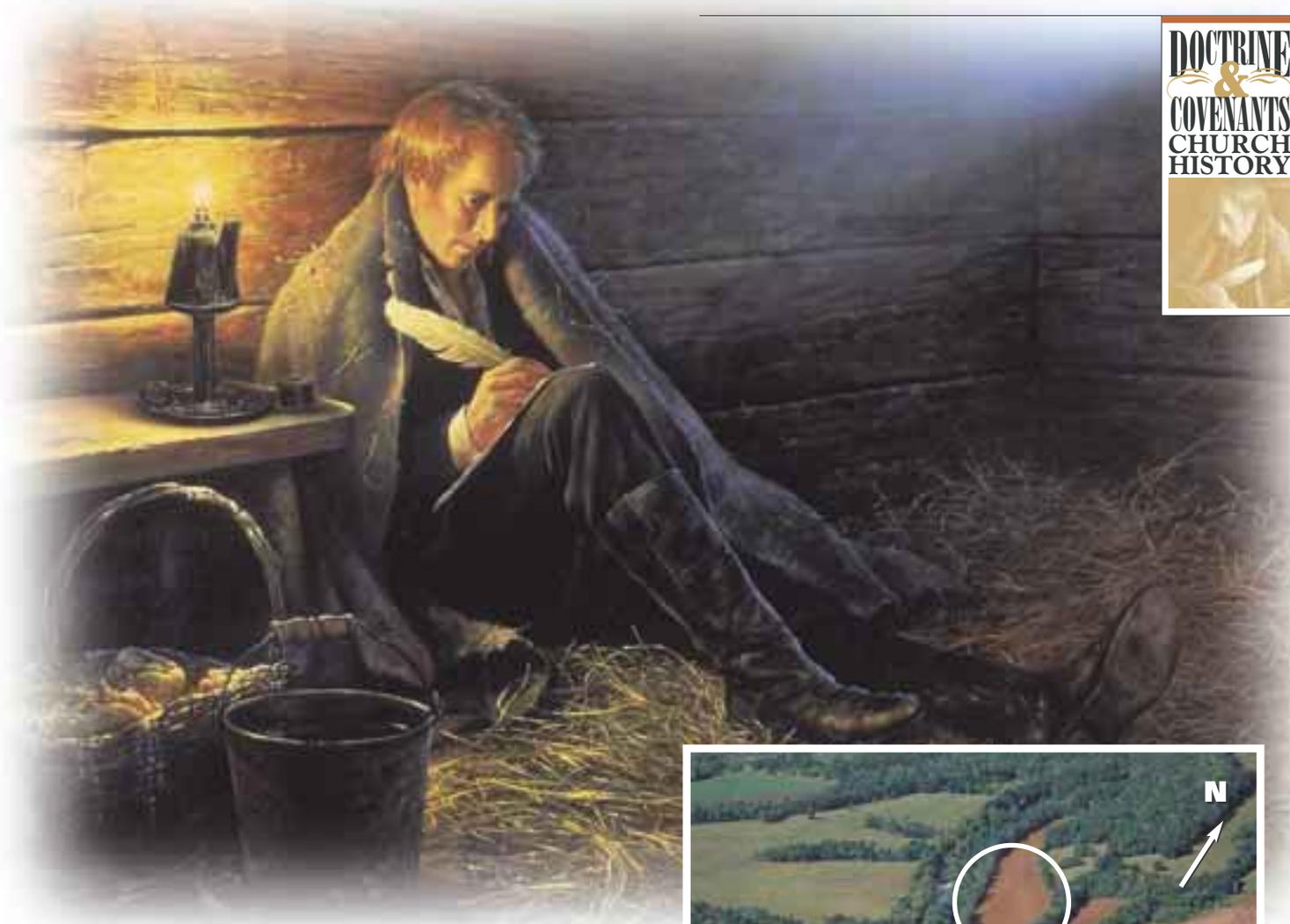
"Joseph the Prophet, told me that the Garden of Eden

was in Jackson County, Missouri. When Adam was driven out he went to the place we now call Adam-ondi-Ahman, Daviess County, Missouri. There he built an altar and offered sacrifices" (notes from a meeting, as quoted in Matthias F. Cowley, *Wilford Woodruff: History of His Life and Labors* [1909], 481).



An angel of the Lord appeared to Adam and Eve and gave them instructions concerning Jesus Christ.

PAINTING BY KEITH LARSON



Above: The Prophet Joseph Smith in Liberty Jail. During his four-month incarceration, the Prophet wrote letters to his family, friends, and the Church. Right: Crooked River, Ray County. In October 1838 in the outlined area, Elder David W. Patten, a member of the Quorum of the Twelve Apostles, was killed along with three other men in an attempt to rescue some members held prisoner by the Ray County militia.



primarily out of religious intolerance by a significant portion of the local population residing in the northern counties, but a number of Latter-day Saints were also to blame for their involvement in hostilities against their neighbors. The most tragic scene associated with these hostilities was a skirmish between Caldwell County militia (LDS) and the Ray County militia (non-LDS) at Crooked River. It resulted in the deaths of four men: one Missourian and three members of the Caldwell company, including Elder David W. Patten of the Quorum of the Twelve Apostles.

The most brutal event was the attack at Haun's Mill in eastern Caldwell County on 30 October. In a community unprepared for an attack, 17 Latter-day Saint men and boys were killed and another 14 wounded. The Mormon War quickly came to

an end in late October and early November when Missouri governor Lilburn W. Boggs called out 2,500 state troops to march on Far West and issued the "Extermination Order," which called for the removal of all Mormons living in the state. At first Church members gathered at Far West to defend themselves. As anti-Mormon militia lay siege to Far West, Church leaders recognized the gravity of the situation and agreed to meet with state officials outside the city to negotiate a settlement. Once outside, the Prophet Joseph Smith and others were arrested and forced to capitulate to the governor's demands.

Following the surrender, more than 60 men were taken into state custody. A preliminary hearing was held between 12 and 29 November in Richmond in the 5th Judicial Circuit Court of Judge Austin A. King.

At the conclusion of the hearing, Judge King ordered that the Prophet Joseph Smith, President Sidney Rigdon, and President Hyrum Smith (the First Presidency), Caleb Baldwin, Alexander McRae, and Lyman Wight be held in jail in Liberty, Missouri, to stand trial the following spring on the charge of treason against the state. In addition, Elder Parley P. Pratt of the Quorum of the Twelve and four others were ordered to remain in the jail at Richmond, Missouri. Elder Pratt and three others were subsequently ordered to Boone County Jail in Columbia, Missouri, to await a hearing.

With some Church leaders languishing in prison, Elder Brigham Young, President of the Quorum of

the Twelve, supervised the removal of Church members from Missouri. Adams County, Illinois, including the city of Quincy some 170 miles eastward, became the temporary gathering place for the exiles. During the winter and early spring of 1839, hundreds of homeless families made their way across northern Missouri to the Mississippi River and crossed over

Below: Scene of Church members being driven from their homes in Independence, Jackson County, in 1833. Right: Members made their exodus from the state of Missouri in the winter of 1838–39. Led by Elder Brigham Young, President of the Quorum of the Twelve, they journeyed across northern Missouri and crossed the Mississippi River into Quincy, Illinois.

LESSONS FROM THE EXPERIENCE



BY MAX H PARKIN

In 1831, Latter-day Saints began to gather to Jackson County, Missouri, hoping to build the New Jerusalem, or the city of Zion, which the Lord had informed them would be built in that place (see D&C 57:2–3).

There they hoped to prosper in peace and await the glorious advent of the Son of God. Two years later their neighbors expelled them. The Zion's Camp efforts to return the Saints to Jackson County crumbled in 1834, followed four years later by their expulsion from the entire state.

WHY DID THIS ATTEMPT TO ESTABLISH THE CITY OF ZION FAIL?

This perplexing question led to frustration for many early members and to apostasy for

others. But those who possessed faith in the Lord and His promises gradually acquired a deeper understanding of Zion and discovered that before the city of Zion could be completely established, there were many lessons to be learned and gospel principles to be more diligently lived.

As Latter-day Saints prepared in 1831 to gather to Missouri, the Lord warned them of Satan's efforts to incite others against them: "Satan putteth it into their hearts to anger against you" (D&C 63:28). A year later, the Prophet Joseph Smith, observing hostile conditions in Jackson County, received a revelation for the members there on the same point (see D&C 82:5). Yet Satan's influence could have been reduced and perhaps much violence avoided if Latter-day Saints there had done what the Lord requested: "to be a light unto the

Gentiles" (D&C 86:11; 103:9).

David Whitmer, the leader of a settlement eight miles west of Independence and one who suffered through the Jackson County troubles, said that some of the Latter-day Saints "were continually making boasts to the Jackson county people that they intended to possess the entire county, erect a temple, etc. This of course occasioned hard feelings and excited the bitter jealousy" of their neighbors.¹ In December 1833 Brother William W. Phelps, a Church leader in Missouri, wrote to the Prophet in Kirtland, lamenting the "gloomy" prospects of the exiled people, whom he thought were victims largely of their own imprudence. "I know it was right that we should be driven out of the land of Zion," he confided, "that the rebellious might be sent away."² He noted that even amidst their suffering, when the members "are discreet, little or no persecution is felt."³

When the Missouri Saints inquired of the Prophet Joseph Smith to know why such great persecution had come upon them, the Lord said, "They have been afflicted in consequence of their transgression" (D&C 101:2). He reproached them for the "jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them" (D&C 101:6). The Lord also said that "many, but not all, . . . were found transgressors, therefore they must needs be chastened" (D&C 101:41). They further learned from this revelation that their failure to

promptly build a temple in Jackson County, as had been commanded by the Lord (see D&C 57:3; 58:57; 84:3–5), was an additional cause for receiving the Lord's chastisement (see also D&C 101:75; 105:9–13). The Lord later reiterated that the Missouri Saints "did not hearken altogether unto the precepts and commandments which I gave unto them" (D&C 103:4) and that "Zion cannot be built up unless it is by the principles of the celestial kingdom" (D&C 105:5). When Latter-day Saints gathered to Clay County later, the Lord instructed them to "talk not of judgments, neither boast of faith nor of mighty works" but to be sensitive to "the feelings of the people" and find "favor and grace in their eyes" (D&C 105:24–25).

What other factors contributed to the Saints' situation in Jackson County? The noted author Washington Irving traveled to Jackson County in 1832 and wrote that the "fertility of all this Western country is truly astonishing." He also noted the unrefined character of many of its settlers. From Independence he wrote, "We have gradually been advancing . . . toward rougher and rougher life."⁴ Independence was a frontier village and had a robust and sometimes lawless quality.

John C. McCoy, a county resident, wrote that the incoming Latter-day Saints and their neighbors were acutely dissimilar: "I will only say now that since the world began no two classes of people were ever before thrown together who were so thoroughly



and completely unfitted to live together in peace and friendship." In some ways, he said, "they were as wide apart as the poles."⁵

IN WHAT SPECIFIC WAYS DID CHURCH MEMBERS AND THEIR NEIGHBORS DIFFER?

1. Latter-day Saint religious beliefs were seen by many Missourians as peculiar. Beliefs in spiritual gifts and revelation, in being an elect people, in following a prophet, in claiming a commission from God, and in angelic visitations aroused ridicule from many.

2. The enthusiasm of some members for establishing the city of Zion generated tension. Sometimes this inordinate zeal to possess the valuable lands of their neighbors and to spread the gospel message greatly annoyed early settlers, who feared that members might even use violence to acquire the land.

3. Economic patterns separated them. Church members were seen as clannish. They did not purchase goods from the local merchants, as they had no money, but traded among themselves at the Church storehouse. This and the economic system the Church followed there—the law of consecration, wherein Bishop Edward Partridge distributed Church lands to the Saints—added to the unrest.⁶

4. Most local settlers had come from the plantation culture of the South. Their mannerisms of speech, dress, and other social conventions differed greatly from Latter-day Saints coming from the industrial and small farm society of the North.

Brother W. W. Phelps observed in a July 1831 letter from Independence that "the inhabitants are emigrants from Tennessee, Kentucky, Virginia, the Carolinas, &c. with customs, manners, modes of living and a climate entirely different from northerners, and they hate yankees worse than snakes."⁷ Though seemingly innocent, these differences fostered suspicion and distrust.

that the day is not far distant," stated a mob complaint, "when the Civil government of the county will be in their hands."⁸

Yet despite their cultural differences and the weaknesses and misjudgments of the Missouri members, the cruel and illegal atrocities perpetrated against Latter-day Saints by mobs and others cannot be justified.

Many of the expelled members in

Missouri were faithful individuals whom the Lord called His "friends" (D&C 103:1; 105:26). To them the Lord said, "He that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven" (D&C 58:2) and "Zion shall not be moved out of her place, notwithstanding her children are scattered" (D&C 101:17).

The Lord did not reveal all the reasons why this attempt failed, though He disclosed some. In His infinite wisdom, He knew what would occur in Missouri and also knows when the city of Zion will be established there. In a revelation just a few days after the Prophet Joseph Smith's first arrival there, the Lord told His faithful Saints, "Ye cannot behold with your natural eyes, for the present time, the design of your God. . . . For after much tribulation come the blessings. . . . [And] for this cause I have sent you . . . that you might be honored in laying the foundation [of Zion]" (D&C 58:3–4, 6–7). Thus, the early Saints had the

privilege of performing an important foundation-laying work for the future establishment of the city of Zion.

The early Missouri experience teaches vital lessons: (1) the omniscience and far-seeing nature of God, (2) the central requirement for each member to live all the teachings of the Lord, (3) the urgency of building temples when commanded by the Lord, (4) the need to be nonthreatening, personally and culturally, to others, (5) the unnecessary sad fruits of engaging in zealous statements about doctrines and prophecies of the kingdom of God. The leaders of the Church continue to teach that followers of the Lord worldwide are to be people of goodness, meekness, and wisdom. Wherever they live, they are called both to love the Lord with all their heart, mind, and strength and also to love their neighbors as themselves. For the Lord has said, "This is Zion—THE PURE IN HEART" (D&C 97:21). □

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Gospel topics: Church history, Zion, obedience, persecution

NOTES

1. *Kansas City Journal*, 5 June 1881, 1.
2. *History of the Church*, 1:457.
3. *History of the Church*, 1:458.
4. In Pierre M. Irving, ed., *The Works of Washington Irving: Life and Letters*, 28 vols. (n.d.), 2:248–49.
5. "The Other Side," *Kansas City Journal*, 24 Apr. 1881, 9.
6. John C. McCoy, "A Famous Town," *Kansas City Journal*, 18 Jan. 1885, 8.
7. *Ontario Phoenix*, 7 Sept. 1831.
8. *History of the Church*, 1:397.

LEARNING FROM THE PAST

"Lessons from the past can quicken our memories, touch our lives, and direct our actions. We are prompted to pause and remember."



President Thomas S. Monson of the First Presidency, "Your Eternal Voyage," *Ensign*, May 2000, 47.

5. Slavery, a practice that separated the two peoples culturally, became a source of excited anxiety and a pretext, or at least an excuse, for hostility. When Brother Phelps published an article in the July 1833 *Evening and Morning Star* titled "Free People of Color," many settlers protested to this and other items printed in the newspaper by tearing down the Church printing house.

6. All of the above suggested potential loss of political control in the county and aroused enmity among the leading class of residents who wanted control for themselves. "It requires no gift of prophecy to tell



Quincy, Illinois, from the Missouri side of the Mississippi River. Citizens of Quincy opened their hearts and homes to the hundreds of families of homeless and suffering Latter-day Saints.

into Quincy. There, citizens opened their hearts and homes to the suffering Saints, providing them with food and temporary employment.

Final hearings for the Latter-day Saint prisoners in Liberty and Columbia Jails were never held. On 25 January 1839, President Sidney Rigdon was to be released from Liberty Jail by order of the court. However, it was 5 February before he was finally set free. The Prophet Joseph, President Hyrum Smith, Caleb Baldwin, Alexander McRae, and Lyman Wight remained confined until they were transported during the first week in April to Gallatin in Daviess County for another hearing. Shortly after their arrival, Judge Thomas Burch decided to change the location of the trial to Columbia. While en route, on the evening of 16 April, William Morgan, the Daviess County sheriff, permitted the prisoners to escape. On 22 April these brethren arrived in Quincy to the great rejoicing of their families and friends.

Meanwhile, the Latter-day Saint prisoners in Columbia Jail remained confined for several more months. With little hope that their case would ever come to trial, Elder Parley P. Pratt and one other successfully escaped. The other two were eventually released.

The Prophet Joseph Smith continued to ponder whether the Latter-day Saints should try to return to Missouri and build a temple at the “center place.” The

Lord revealed, “When I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings . . . to build up a city and a house unto my name, in Jackson county, Missouri” (D&C 124:49, 51).

THE CHURCH IN MISSOURI TODAY

For much of the 19th century, Latter-day Saint teamsters, emigrants, and missionaries crisscrossed Missouri. It was not until the beginning of the 20th century that the Church began to make progress toward reestablishing a presence there. In 1904 the Central States Mission was created with headquarters in Independence, and a Church publishing house there began operations, publishing the *Liahona: The Elders’ Journal* and missionary tracts. The Church has erected several buildings over the years on the Independence property, including a chapel (1914), mission home (1920), new mission office (1955), visitors’ center (1971), and stake center (1980).

The purchase of land and the development of historical sites have also taken place in Caldwell, Ray, Clay, and Daviess Counties. In 1909 the Church purchased the original temple site, which has been landscaped and includes several historical markers. In Richmond, Ray County, Missouri, the Church has erected and dedicated an 11-foot, 18-ton granite monument to the Three Witnesses, and more particularly to



Three Witnesses Monument in Pioneer Cemetery, Richmond, Missouri. Oliver Cowdery and Jacob Whitmer, witnesses to the Book of Mormon, are buried here.

honor the work of Oliver Cowdery. The monument, erected in 1911, stands in the Richmond Pioneer Cemetery at the location of Brother Cowdery’s grave.

One of the most frequently visited Missouri Church history sites is the Liberty Jail Visitors’ Center in Clay County. The property was purchased in 1939, and the Center was completed in 1963. The Visitors’ Center is located on the site of the original jail and includes a cut-away replica of the original building, where the Prophet penned a letter during



Above: The St. Louis Missouri Temple. Dedicated in June 1997, this temple serves the Saints in Missouri, Kansas, and Illinois. Right: Liberty Jail Visitors' Center. The domed building on the right houses the main exhibit. Below: The reconstructed, cut-away replica of the two-story jail inside the visitors' center at Liberty. The prisoners spent the majority of their time in the lower room.



his four-month incarceration, portions of which can be found in three sections of scripture (see D&C 121–23).

However, the most visible presence of the Church is not in western or northern Missouri, but in the eastern part of the state. In 1997 the St. Louis Missouri Temple was dedicated as the 50th operating temple and can be seen by thousands of passing motorists each day along Interstate 64.

The number of Church members in Missouri has continued to grow during the past 50 years.



Seventeen stakes currently cover the state. Today, several thousand Latter-day Saints live and worship peacefully in the regions formerly inhabited by the early Saints, rejoicing in the improved conditions that now prevail after more than 160 years. Zion, or the New Jerusalem, will someday be established under the direction of the Lord prior to His millennial reign (see A of F 1:10). □

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Gospel topics: Church history, Missouri, New Jerusalem, Zion

My Mentor

By Joaquín Fenollar Bataller

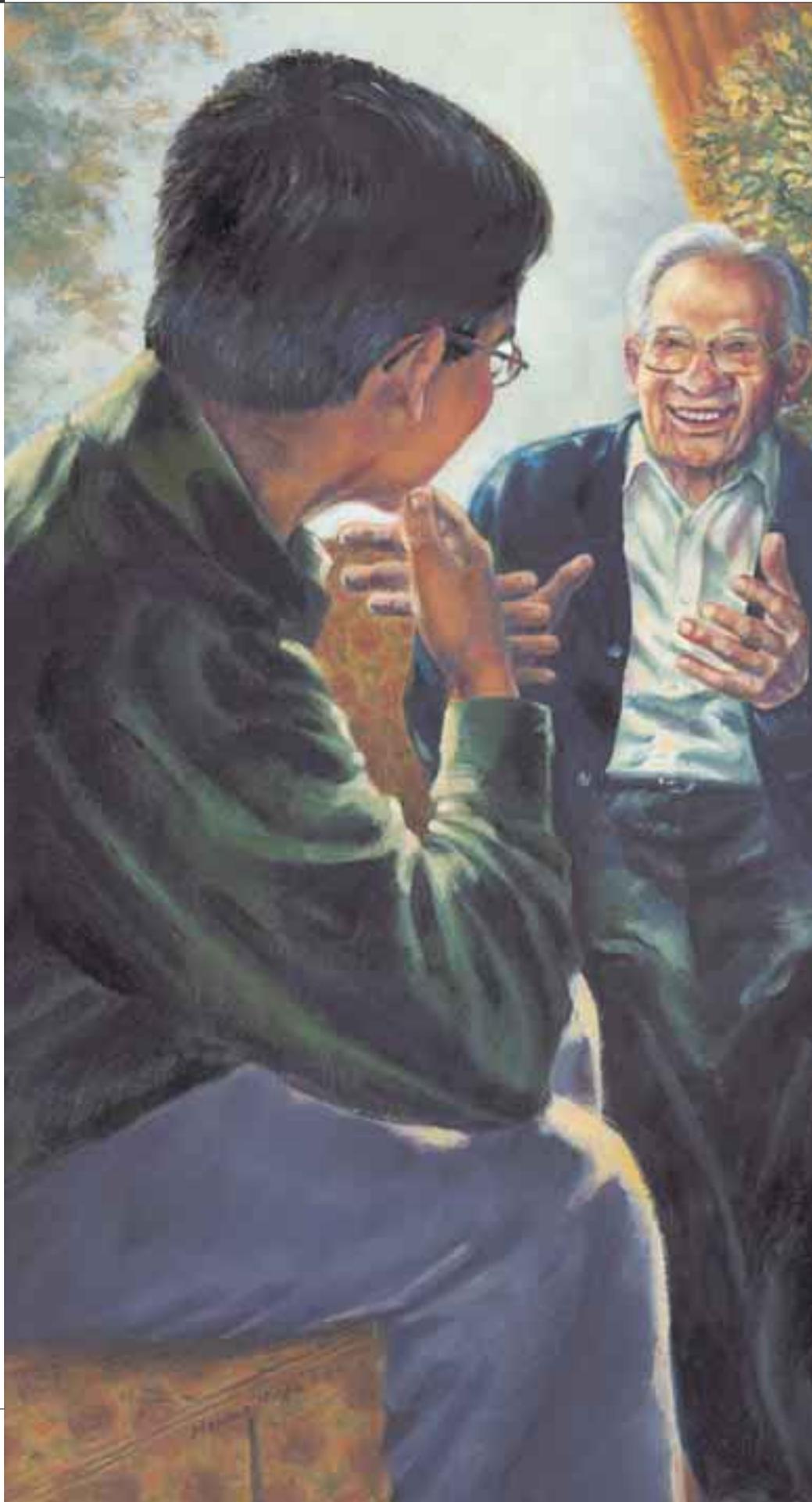
I was 24 years old when I first met Julio Martínez. At the time, I had great interest in meeting someone who could explain the purpose of life to me and help me understand why I felt such a void in my soul. Julio, age 87, was just such a person. He enjoyed extraordinary physical and mental health. He loved nature and was always in a wonderfully good humor. We spent many summer afternoons talking, and I came to admire him and his ideas. A philosopher who practiced what he taught, he became my mentor.

One day, two and a half years after we met, Julio told me he had been baptized into The Church of Jesus Christ of Latter-day Saints. I was dismayed. How could a man as wise and experienced as he was make such a decision? I respected him, however, so I respected his choice. We continued to visit frequently, but I would turn the conversation to other matters whenever he began to talk about the Church.

In time I began to notice some changes in Julio. His eyes had a new glow, and he became kinder, less critical, and more humble. I didn't understand what was prompting the changes, and I was afraid of losing the good friendship we already had. But still I remained unresponsive to his invitations to learn more about his church.

And so I ignored the Lord as He called to me. I believe He calls to each of us, often through other people, but we hear only if we have ears to hear—and only if we open our hearts. The Lord called to me several times, but my heart was closed.

Then on 20 August 1998, at Julio's urging, I met with some of





After my friend Julio, age 87, joined the Church, I noticed that his eyes had a new glow, and he became kinder, less critical, and more humble.

the Lord's missionaries: Elder Martinez, Elder Boyle, and Elder Winward. For the first time, I recognized the voice that had been calling to me. The Spirit bore such witness that my heart was softened and I was humbled. With tears flowing down my cheeks, I asked myself over and over, *How is it possible for the Savior to love us so deeply? How did He come to do what He did for us, for me?*

Nine days later I was baptized. Thanks to Julio, my friend, I now know the love Jesus Christ has for us and the fellowship that is found in His Church. Julio became like a grandfather to me, and I rejoice to know that because of our Lord's grace I found His eternal truth. □

Joaquín Fenollar Bataller is a member of the Gandía Branch, Valencia Spain District.

Gospel topics: conversion, missionary work, friendship, love, Jesus Christ

A Friend to Ease Our Burden

By Janeen Aggen

When I first learned from my doctor that I was going to have triplets, I broke into a cold sweat and then into tears. We already had three young children, ages one, three, and six, and I wondered how I could possibly care for them and three new babies at the same time.

Our family had just moved into a new home that summer in Illinois, and we were making the adjustment to a new community and ward. Now came the challenge of preparing for triplets, which was difficult to do when my doctor insisted that I have complete bed rest.

When the babies came they

were 14 weeks premature. The identical girls were under two pounds each and struggled to live. Taylor Manning, a friend from our previous community of Wheaton, Illinois, helped my husband give a name and blessing to all three girls. By the end of the second day, two of the three babies had died. All of our hopes centered on the firstborn and smallest, Hillary.

At two weeks Hillary required open-heart surgery to close a valve. The surgery was successful, but she did not regain consciousness after the anesthesia. Two days later she was still comatose. Our friend Taylor, whose job brought him regularly to the facility where Hillary was receiving care, felt prompted to cancel his round of appointments that day and was waiting outside Hillary's room when I arrived. As we looked at her gray, motionless body, Taylor asked if he could give Hillary a blessing, since it would be some time before my husband could arrive from his work in Chicago. I agreed, and he went to find another person to assist him. Following a simple but beautiful blessing, I met with Hillary's doctors and was told there was no hope. They said she would live a few hours or a day at most.

I returned to her side and with tear-filled eyes began praying. Within minutes I saw her chest rise and fall with a jerky attempt to breathe (she had taken no breaths of her own for three days). A minute later I saw another breath, then another. I rushed over to a nurse and cried, "My baby's breathing! Come see!"

Hillary did continue to breathe, and after four months recovered completely. She was released from the hospital a healthy, smiling four-pound baby girl. The victory was short-lived,

however. Within a week of coming home, she developed pneumonia and was subjected to another prolonged hospital stay. Again we were told of her imminent death, and yet she lived and continued to fight to recover.

During all this time, Taylor and his family supported us by cooking meals, watching our children, and calling to inquire about Hillary's progress. Taylor made sure her name was on the prayer roll at the Chicago temple, where he served weekly. I would often arrive at the hospital and find little encouraging notes from Taylor taped to Hillary's isolette. Once, when my husband and I were showing obvious signs of distress, Taylor presented us with a gift certificate for dinner at a lovely restaurant so that we could have an evening to ourselves. I would often remark to my husband, "Why is Taylor so concerned about Hillary and our family? Why does he care so much?" We felt lucky to be the recipients of such kindness and love.

The second time Hillary was released from the hospital she was not a normal baby. The repeated and sustained lack of oxygen had severely damaged her brain. She did not have normal sight, speech, or movement. I was trained by nurses to help care for her delicate needs. Later, I began taking her to speech, occupational, and physical therapists. Nevertheless, her condition suddenly worsened, and she passed away.

As my husband and I planned Hillary's funeral, we asked Taylor to be the main speaker. In his remarks he related how he had felt guided to become a special support to us through our trials and that he had determined to do all he could to ease our burdens and heartaches. He said he believed that Hillary had stayed with our

family only as long as she needed that we might learn all we could from her existence. He described how the day before Hillary's death, as he went to add her name to the temple prayer roll, a prompting came that it was no longer necessary.

Taylor's words brought me comfort, and I felt an assurance that Hillary had finished her time with us here and was meant to be with her sisters and Heavenly Father.

I know the Lord can prompt others to help comfort us as we face challenges in this life. Taylor's service and example taught me to look for opportunities to serve others and helped me better appreciate the love Heavenly Father has for all His children. □

Janeen Aggen is a member of the Lenexa Ward, Lenexa Kansas Stake.

Gospel topics: service, example, compassion, children

The Hidden Book

By Ruth Dorsett

In the summer of 1973, I succumbed to an unexplainable urge to go to Europe in search of family history records. That is how my two granddaughters and I ended up copying records inside a large old building in Kappeln, Germany.

I had felt impressed to concentrate my limited time on searching out my Grandfather Thomsen's people, who had lived in this region, and the building we were in housed the civil and religious records of Kappeln back to 1764. We were unacquainted with the German language, but fortunately the English-speaking curator explained to us enough terms to understand the well-kept records.

My granddaughters and I

worked as fast as we could to get the information I needed until they left for England in keeping with our itinerary. I felt I could not leave yet; my urge to search the records of my grandfather's family line now seemed like true inspiration.

It didn't take long for the staff at the Kappeln archives to learn how important their records were to me. I was waiting at the door each morning when they opened, and I did not stop for lunch. They responded generously: not only did they allow me to stay when they closed for lunch, but they offered to open their doors an hour earlier each morning. Given my limited time, I was grateful beyond expression.

When I had searched through the births, marriages, and burials back to 1764, I asked myself, *Where do I go from here?* I knew the records before 1764 had to be somewhere, but where? At that moment I had the impression, "You haven't looked." Somewhat astonished, I went to the building's vault where the records were kept and muttered, "Where haven't I looked?"

Some books up on the top shelf caught my eye. The spines on the huge volumes were four inches wide. I mused to myself, *I'll bet the records are in those big books that no one has looked at for ages.* To reach them I had to step up on the bottom shelf. As I reached with my right hand to remove one of the large volumes, I placed my left hand in a recessed corner to brace myself and felt something there. After retrieving and setting down the massive book from the top shelf, I looked to see what I had felt with my left hand. It turned out to be a much smaller book, about one inch thick, over 14 inches in length, and about six inches wide. Its cover was the same color as the shelves, a nondescript and unobtrusive tan. I



Thinking the books on the top shelf might contain the family records I was looking for, I reached for one of them.

opened it. Old Gothic script spread across the page. What was it? Understanding it was hopeless for me.

I flipped to the back where the writing was more modern and found the name of a child born to parents whose records I had already assembled going back as far as I could, to 1765. What I was looking at now was the record of an older child born to those same parents in 1763.

I was afraid to hope, but as soon as the staff returned from lunch I took the record book to the archivist. After some discussion and a long wait, he returned to tell me that the book was, in fact, just what I had thought—a record of the christenings of Kappeln going back to the mid-1600s. “You are right,” he said. “This is the Kappeln record, but we have never seen this record here,” he said.

Having only a day and a half left to cover the entire record, I made arrangements with the staff to have a copy made. The 101 sheets I received covered the christenings in Kappeln from 1656 to 1764 and produced many names my family and I would later submit for temple work. Paper copies and a film of the book are now available in the Church Family History Library.

I gratefully acknowledge the help that the Lord gives to those who sincerely seek the records of their ancestors. This experience confirmed to me the wisdom of the scripture: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:5–6). □

Ruth Dorsett is a member of the Bloomington Hills Second Ward, St. George Utah Bloomington Hills Stake.

Gospel topics: family history, faith, personal revelation

Trusting the Rest to the Lord

By Rondie S. Rudolph

"Mom!" The high-pitched wail made me wince. *What now?* I wondered. The children had recently gone to bed, and I was going about my evening activities. My husband was gone to a late meeting. I went upstairs, bracing myself for what I thought was probably another argument between siblings, and found my youngest child, Michaella, standing in her nightgown and looking at me with red-rimmed eyes.

"My ear hurts, Mom."

Oh, no, I thought. *Why does this always happen at night?* "You'll just have to wait until morning, honey," I told her. I couldn't justify the expense of an emergency-room visit for an ear infection. I used all the home remedies I knew and tucked her in. "Try to sleep now," I said. "I'll call the doctor as soon as her office opens in the morning."

Downstairs again, I tried to clean up and read, but I felt anxious and could not concentrate. I went to the kitchen and half-heartedly began to wipe the counters. Then with a sudden motion I threw down the cloth. I headed back upstairs to check on Michaella, moving softly in case she was asleep. I stopped

halfway up. Through the open door at the top of the stairs, I could hear whimpering sobs.

I could not take it. I couldn't just stand by, helpless, while my child suffered. I sank down on the stairs, tears running down my face. I prayed. I pleaded. My hands trembled as I told the Lord that I would do everything I could to help my daughter but that I would leave the rest up to Him. After taking a few deep breaths, I climbed the rest of the stairs, approached my daughter's bedside, and smoothed the damp hair away from her forehead.

"It hurts bad, Mom." The usual dimple in her cheek wasn't there. Her face was waxy. Fatigue and pain had made dark blue smudges under her eyes.

Approaching my daughter's bedside, I smoothed the damp hair away from her forehead. "It hurts bad, Mom," she said.



I decided I wouldn't wait until my husband returned from his meeting; I would risk looking like an overanxious, overprotective, and overreacting mother. "I'm going to call our home teacher, OK?"

Michaella nodded.

I made the phone call, feeling somewhat awkward. When I asked our home teacher if he could come over to give Michaella a blessing, the answer was, "Of course." A short while later he arrived, smiling, as if driving out late at night was his favorite thing to do.

While he performed the blessing I felt hope lighten my heavy heart. I thanked him as he left, then put Michaella to bed again. She was asleep within minutes.

The next morning she seemed so much better, I was tempted to skip calling the pediatrician. But I had promised the Lord I would do everything I could. So I called the doctor.

Later that morning, as I sat on the hard wooden office chair, I watched the doctor closely. She peered through her otoscope into Michaella's ear and pursed her lips, blowing a silent whistle of dismay. "You didn't get much sleep last night, did you?" It was more of a statement than a question.

"Oh yes," I said brightly. "She slept straight through the night."

I took a mental photograph of the doctor's astonished face.

I knew then that we had had our own private little miracle. Nothing spectacular had happened. No seas were parted, no lepers cleansed, no dead raised. It had simply been a night of peace, without pain, for a little girl.

For me, it was enough. □

Rondie S. Rudolph is a member of the Louisville First Ward, Boulder Colorado Stake.

Gospel topics: prayer, priesthood blessings, home teachers

I Saw Beyond the Prison Bars

By Pat Anderson

As my daughter and I traveled with our group through the gates of the prison, my uneasiness stayed in check because we would be participating in sacrament meeting at the youth facility and not with the regular inmates. I thought about the passage in Matthew where the Savior said, "I was in prison, and ye came unto me" (Matt. 25:36), and I felt it would be a good experience to worship with these young brothers and sisters.

When we arrived, however, we learned that plans had changed and that we would instead be meeting with the male inmates in the main prison facility. This upsetting news caught me totally unprepared, and I was frightened as we were escorted through metal detectors, security doors, and gray hallways into the prison chapel.

The chapel was similar to many others I had seen except for the windows. Although letting in sunlight, they were heavily barred. Also, on one side of the chapel was a Family History Library for use by the inmates. Since the prisoners were still eating their evening meals, I had a chance to talk with our escort. I shared with him my fear about the change in plans. He tried to reassure me, but I was still afraid.

When the guards finally escorted the inmates into the chapel, I actually felt sick to my stomach. I wondered what unspeakable things these men had done to be here in this awful place. I couldn't wait to go home.

I had come to play the piano

while my daughter sang. When our turn on the program came, I nervously took my place at the piano. I have heard my daughter sing many times, but this time was special. There she stood, filling the prison walls with her beautiful voice and sharing her testimony through music. Even the inmates in the Family History Library stopped their work to stand in the doorways and listen. I could tell their hearts had been touched.

Returning to my seat, I looked into the faces of those in the congregation with a different attitude. As they listened to the words spoken from the pulpit, many had tears in their eyes. I was no longer afraid, but sorrowful. Somehow, it didn't matter now what they had done; I knew only that I cared for them. My heart ached for the circumstances they had brought upon themselves, and I was close to tears.

At the end of the meeting we were invited to sit with the congregation for a gospel lesson. As I sat among these men, I felt no fear but a feeling of oneness. Was I really so different from them? Certainly, I had not made unwise choices that would cause me to be imprisoned, but I was still in need of repentance. Were we not all children of our Father in Heaven?

After the closing prayer, the men gathered around us, shook our hands, and thanked us for coming. Some stayed to visit, telling us about their lives and their families. I enjoyed being with them. I even found myself praying for an opportunity to return. Three hours before, I had not wanted to stay, and now I did not want to leave. I loved these brothers in prison, and I knew God loved them too. □

Pat Anderson is a member of the Crescent Ninth Ward, Sandy Utah Crescent South Stake.

Gospel topics: acceptance, judgment, love

Need a Family Discussion?

Try a Church Magazine

It's not hard to turn an article into a successful family home evening, and you can tailor it to your family's needs.

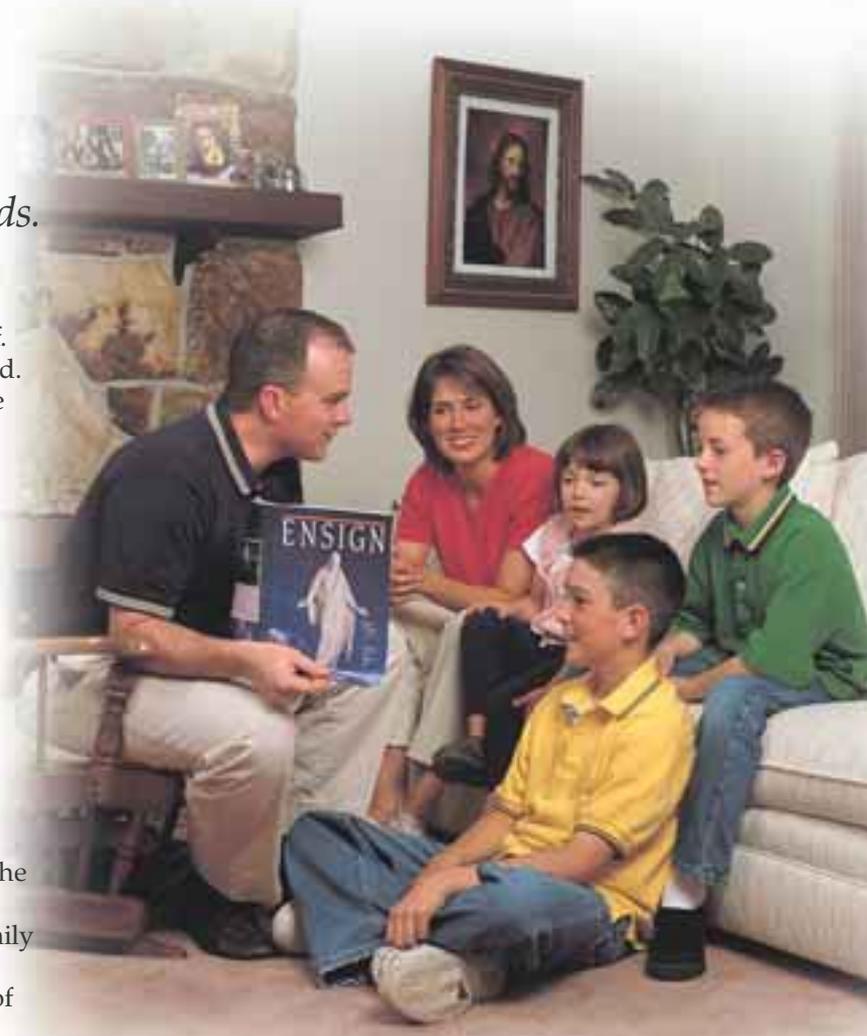
BY G. G. VANDAGRIFF

My 16-year-old son looked at me in disbelief. "It can't be my turn already," he protested. "It seems like I just gave the family home evening lesson."

I replied: "You've won trophies for extemporaneous speaking, Morgan. It shouldn't be too hard for you to put together a lesson."

He did, and it turned out to be one of the best lessons he had ever given. He used a *New Era* article on a subject that was important to him at that time in his life, one he was eager to share with the family. We had an excellent discussion, and his presentation impressed me so much that I later used the article as a basis for a Relief Society leadership lesson.

It has been years since my son planned that family home evening discussion. But something that happened a few weeks afterward reinforced the lesson I learned from his experience: that Church magazines are excellent sources of material for family home evening discussions. I read in the *Ensign* a "Speaking Today" article by Elder Dallin H. Oaks of



the Quorum of the Twelve Apostles, titled “Another Testament of Jesus Christ” (Mar. 1994, 60). He referred to President Ezra Taft Benson’s urging that Church members read and study the Book of Mormon to avoid the kind of condemnation of which early Church members were warned if they took the book lightly. Elder Oaks wrote of how this ancient scripture bears witness of the Atonement of Jesus Christ in a way that none of the other standard works do. His article so enlightened my mind that I had to share it with my family at the next family home evening. Afterward, we rededicated ourselves to study the Book of Mormon as a family.

The words of our prophets and related material approved by the Church can be found in each of the Church magazines—*Ensign*, *New Era*, *Friend*, and *Liahona* (the Church’s international magazine). But how do we develop a home evening discussion from a magazine article or conference talk?

It helps to start with the principle or theme, the major truth you wish to teach your family. Once, for example, I constructed a lesson from “To Be Healed,” a conference address by Elder Richard G. Scott of the Quorum of the Twelve Apostles (*Ensign*, May 1994, 7–9). As a principle, I took the quote printed directly under the title: “The surest, most effective, and shortest path to healing comes through application of the teachings of Jesus Christ in your life.” As I read the talk, I saw that for me two ideas stood out to support its theme: help from the Lord always follows His eternal laws, and healing help comes through Jesus Christ when we have a broken heart and a contrite spirit.

To support that first main idea, I chose a picture of Jesus Christ praying in Gethsemane, and I explained to the children that even our Savior had to submit to the will of Heavenly Father. It is usually not difficult to find pictures that help make your points in Church magazines or among other materials you already have at home.

Other ways of emphasizing main ideas might include a Primary song for the young children (for example, “Keep the Commandments,” *Children’s Songbook*, 146), hymns for older family members, scriptural references, or word strips.

The best illustration—and often the best way to start a family discussion—is usually a story, especially when teaching children. The best story is one that happened to you or to someone else your children know. Once you capture their attention with a narrative, it is easy to share your thoughts on the particular principle involved. They will know that you know what you are talking about.

Every family home evening discussion benefits from a conclusion that helps family members retain

what they have heard. Most Church magazine articles or talks offer excellent conclusions. Elder Scott summarized his topic with these points: “Do what you *can* do, a step at a time. Seek to understand the principles of healing from the scriptures and through prayer. Help others. Forgive. ‘Submit cheerfully and with patience to all the will of the Lord’ [Mosiah 24:15]. Above all, *exercise faith in Jesus Christ.*”

Knowing your family helps you personalize your discussions. I like the approach my daughter used to reinforce her points after one discussion. Propped on my mirror is a card with this admonition printed in her hand: “Always *give* love. Don’t sit around and *wait* for it.” Simple. Direct. Effective! It is something tangible that will remind me always of the words she taught, like hearing her testimony again.

With a little thought on your part—and remember, thinking can be guided by the Holy Ghost when you prayerfully seek our Father’s help—you can find a wealth of material in Church magazines for vital, topical family home evening discussions.

In a modern society whose cultural climate often seems parched by worldly ideas—amoral, immoral, and profane—our souls and the souls of our families quickly become spiritually thirsty, in need of the refreshment provided by righteous ideals and words of faith. Next time your family home evening well seems to run dry, try turning to one of the Church magazines for water. □

G. G. Vandagriff is a member of the Sherwood Hills Ward, Provo Utah Edgemont North Stake.

Gospel topics: teaching, Church magazines, family home evening, parenthood

A FEW HELPS FOR TEACHING FROM CHURCH MAGAZINES

Each magazine has a guide on the last page that suggests ways to use the articles at home, church, and in our personal lives.

The magazines also have an annual index in the December issue. This can help you find articles on specific topics. In addition, the *Ensign* prints an index in each general conference issue—May and November—listing both the subjects and speakers from that conference.

The *Ensign* places “Let’s Talk about It” questions at the end of some articles, suggesting ideas for discussion. All articles have a list of gospel topics at the end, suggesting principal topics for which the article might be useful in teaching.

Each magazine offers short accounts ideal for illustrating principles. In the *Ensign* and *Liahona*, look for Latter-day Saint Voices. Stories can often be found in longer articles also. The *New Era* offers both true and fictional stories. The *Friend* offers story texts of interest to older children and illustrated scriptural stories and activities to catch the interest of younger children. □

ARE YOU GOING TO FOLLOW THE PROPHETS?

“Because of the Restoration of the gospel, we live in a time when so many of the teachings of God have been made known—when the gifts and blessings of the priesthood and the doctrines of all previous dispensations have been given to us. There never has been a greater time than this to be living on the earth. But we also must never forget that Satan knows our Heavenly Father’s plan. He and his fallen followers are active and doing all they can to thwart God’s plan and destroy the faith of His children. I need to caution you about some important ways that Satan is carrying on his destructive crusade.

“Please be very careful in your choice of entertainment. Far too much that is being shown in theaters, on television, on videos, and over the Internet is insidious, sleazy, and dangerous. Do not ever watch the filth of pornography, which is a powerful tool of the devil designed to destroy spiritual sensitivity and kill the desire to know the will and the teachings of the Lord. Strive always for those things that are ‘virtuous, lovely, or of good report or praiseworthy’ (A of F 1:13). The prophet Mormon taught that ‘whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God . . . is of the devil’ (Moro. 7:17).

“Now, I’m aware there may be a few of you who think that you know better than the leaders of the Church about this subject. You may even argue that there is artistic merit or that ‘everyone is doing it.’ You may believe that you are not one of those people who will be influenced by on-screen sex or violence. To you I

have only one question: are you going to follow the true and living prophets or not? It really isn’t any more complicated than that. The standard of the Church with regard to morality is clear. If you choose to read anything that contains material that is contrary to the moral standards of the Church, then you are placing yourself and your own wisdom above the counsel of God and His prophets—a course of action that would indeed be very unwise. As soon as you begin to think that you know better than the leaders of the Church, that our counsel doesn’t apply to you, you are stepping onto a slippery slope that has claimed far too many victims already. It takes real desire and unequivocal, unreserved faith to accept and to live prophetic counsel even when you may not completely understand it. Such sincere desire and simple faith has the power to guide you safely through every challenge you may face in your life.”

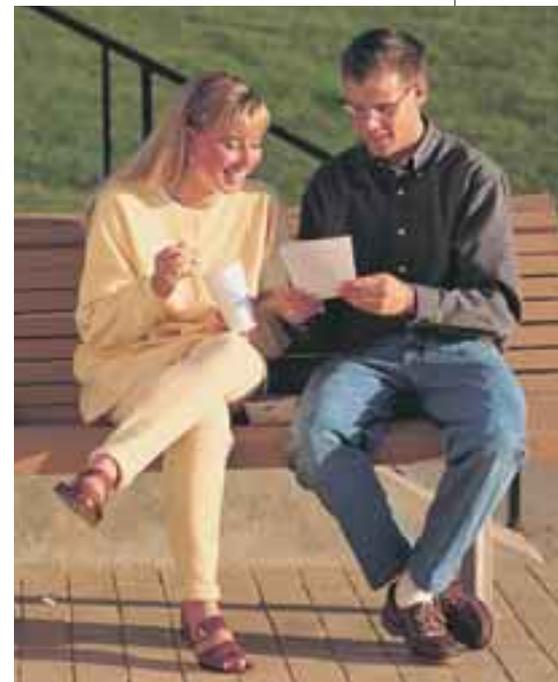
Elder M. Russell Ballard of the Quorum of the Twelve Apostles, “That We Might Know,” devotional address, BYU—Hawaii, 25 Jan. 2001.

DATING AND DISCIPLESHIP

“There are many qualities you will want to look for in a friend or a serious date, to say nothing of a spouse and eternal companion, but surely among the very first and most basic of those qualities will be those of care and sensitivity toward others, a minimum of self-centeredness, evidence of genuine compassion and courtesy. ‘That best portion of a good man’s life [is] his . . . kindness,’ said Mr. Wordsworth (“Lines Composed a Few Miles above Tintern Abbey,” lines 33–35). There are lots of limitations in all of us which we hope our sweethearts will overlook. I

suppose no one is as handsome or as beautiful as he or she wishes, or as brilliant in school, or as witty in speech, or as wealthy as he or she would like, but in a world of such varied talents and fortunes which we can’t always command, I think that makes even more attractive the qualities we can command—such qualities as thoughtfulness, patience, a kind word, true delight in the accomplishment of others. These cost us nothing, and they can mean everything to the one who receives them. . . .

“In a dating and courtship relationship, I would not have you spend five minutes with someone who belittles you, who is constantly critical of you, who is cruel at your expense and may even call it humor. Life is tough enough without having the person who is supposed to love you lead the assault on your self-esteem, your sense of dignity, your confidence, and your joy. In this person’s care you deserve to feel physically safe and emotionally secure.



"Members of the First Presidency have taught that 'any form of physical or mental abuse to any woman is not worthy of any priesthood holder' (James E. Faust, "The Highest Place of Honor," *Ensign*, May 1988, 37) and that '[no] man who holds the priesthood of God [should] abuse his wife in any way, [or] demean or injure or take undue advantage of [any] woman' (Gordon B. Hinckley, "Reach Out in Love and Kindness," *Ensign*, Nov. 1982, 77). And that includes friends and dates, sweethearts and fiancés. . . .

" . . . In Mormon's and Paul's final witness they declare that 'charity [pure love] never faileth' (Moro. 7:46; 1 Cor. 13:8). It is there through thick and thin. It endures through sunshine and shadow, through darkest sorrow and on into the light. It never fails. So Christ loved us, and that is how He hoped we would love each other. In a final injunction to us He said, 'A new commandment I give unto you, That ye love one another; as I have loved you' (John 13:34). Of course, such Christlike staying power in romance and marriage requires more than we naturally have. It requires an endowment from heaven. Remember Mormon's promise—that such love, the love we each yearn for and cling to, is bestowed upon true followers of Christ (see Moro. 7:48). You want capability and safety in dating and romance, in married life and eternity? Be a true disciple of Jesus. Be a genuine, committed, word-and-deed Latter-day Saint. Believe that your faith has everything to do with your romance, because it does. You separate dating from discipleship at your peril. Or to phrase that more positively, Jesus Christ, the Light of the World, is the only lamp by which you can successfully see

the true path of love and happiness for you and your sweetheart."

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, "How Do I Love Thee?" devotional address, Brigham Young University, 15 Feb. 2000.

COMING TO KNOW CHRIST

"We know our loving Father in Heaven and our Savior, Jesus Christ, most often minister to our needs through the efforts of typical, garden-variety people like you and me. We too often look for dramatic, divine intervention in our lives and lose sight of Jesus in the crowd of marvelous, kind, thoughtful, and generous people who live the principles of the gospel of Him who is our Savior and Redeemer. . . .

"Over the centuries people have been introduced to the Savior in many different ways. For the Apostle Paul it was during the miracle that occurred on the road to Damascus. Many have come to know Christ as they have been exposed to the written testaments of Book of Mormon prophets. Still others are extended introductions by the legions of missionaries who labor with devotion. Neighbors feel the Savior's presence as their souls are softened by the kindly deeds of others. Caregivers come to feel the warm glow of the gospel of Jesus as they unselfishly minister, often for extended periods, to the needs of family members and friends. For some, crises and disasters encourage them to reach for the security blanket offered by Him who offers perfect consolation. For most people, the discovery of Jesus comes by the method He authored Himself: 'If any man will do his will, he shall know of the doctrine' (John 7:17), and 'Seek me diligently and ye shall find me' (D&C 88:63). . . .

" . . . As His disciples, we are the primary distribution system for delivering the living water from its

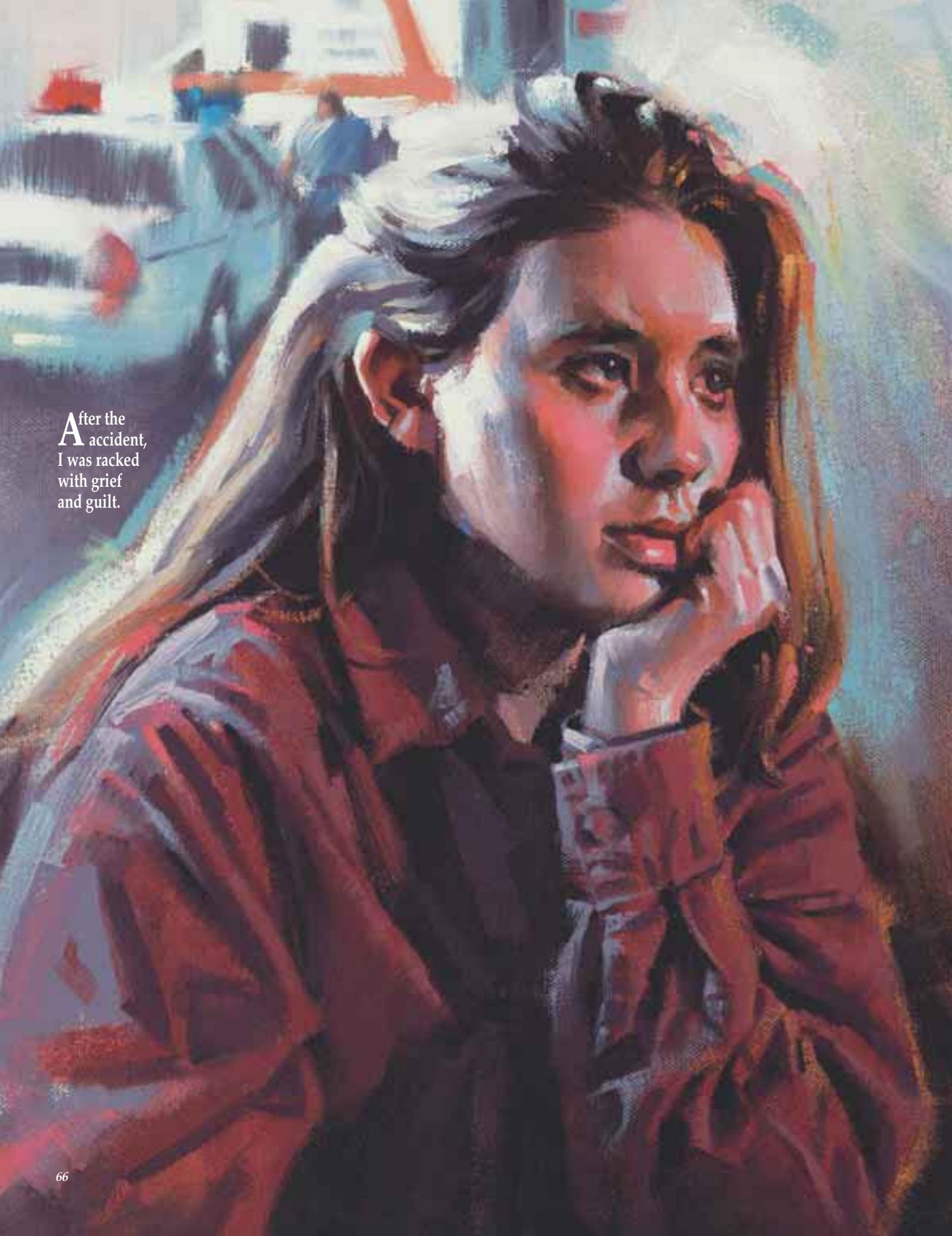


CHRIST AND THE SAMARITAN WOMAN, BY CARL HEINRICH BLOCH, DET. NATIONALHISTORISKE MUSEUM PA FREDERIKSBORG, HILLERÖD

everlasting source to His cherished children in need. We largely determine who will receive the water as we, by our service, control the irrigation system headgates. We preserve the purity of the water as we reflect to the world the value of the living water in our own lives. If we irrigate when the living water is required, rather than when it is convenient for us, we determine its vitality. It is only the living water of Jesus Christ that can and will bring a happy, successful, and everlasting life to the children of men. . . .

"So many of our Father's children are burdened with earthly cares or with the stain of sin, poverty, pain, disability, loneliness, bereavement, or rejection. The living water of Jesus is sure and certain to those who find Him and trust Him. He who stilled the winds and waves can bring peace to the repentant sinner and to the suffering saint. We as His agents are not only to declare His word but also to deliver the living water unto the least of His brethren, just as He Himself would do if He were here."

Bishop H. David Burton, Presiding Bishop, "The Living Water of Jesus Christ," fireside, Brigham Young University, 9 Jan. 2000. □



After the
accident,
I was racked
with grief
and guilt.

COULD I LEARN TO FORGIVE?

My world was turned upside down when my mother was killed. Would I ever feel peace again?

BY RENEÉ ROY HARDING

When I was 21 years old, my mother was killed by a drunk driver. I thought there would be no end to my grief. But as more details emerged about the drunk driver, Mr. Olsen,* my grief turned to anger. Mr. Olsen had been involved in two other alcohol-related accidents previous to the one involving my mother. His driver's license had been revoked, but he continued to drink and drive anyway. In fact, when he ran over my mother, he was so intoxicated he didn't even realize he had hit and killed someone. I wondered, Was he also unaware that she was a single parent and that losing her was like having both our mother and father taken away from my two brothers and me all at once? And did Mr. Olsen have any idea how devastated the children in my mother's kindergarten class were when they were told that Ms. Roy would never be coming back? I allowed my hostility to grow inside me, and I vowed I would never forgive this man for what he had done.

In addition to the bitterness I felt toward Mr. Olsen, I also harbored potent feelings of anger at myself. The last time I had seen Mom, less than an hour before the accident, I had behaved badly toward her. I was about to leave for work when Mom begged me to sit for just a minute to talk. I rolled my eyes and begrudgingly plopped into a chair at the kitchen table. She reached over to take my hand, but I snatched it away and folded my arms in defiance.

Mom began, as usual, by saying how much she loved me and how worried she was about me. I wasn't eating right; I wasn't sleeping enough; I was taking too many classes at school and working too many hours at my job.

Deep down I knew Mom was right; I just wasn't ready to admit what a wrong turn my life had taken. Among other things, in the years following high school graduation I had quit going to church and started partying.

After listening to Mom for a few minutes, I stood up and began yelling that I was tired of her worrying and nagging and sick to death of her "talks." I was fine! I could take care of myself! I stomped out of the house toward my car. Mom followed, pleading with me to "Please, just listen!" I jumped into my car and hurriedly backed out of the driveway. She just stood there with a pained look on her face that I tried to ignore. As I drove away, she forced a smile, waved, then began blowing kisses the way she always did when my brothers and I left the house.

That is the last memory I have of my mom alive. My younger brother, Joe, who was home that day, said that not long after I had stormed out of the house, Mom came in and asked if he wanted to go to the store with her to buy a gallon of milk. He said no. She left, and less than an hour later, there was a knock at the front door. Joe opened it to find a man standing there, asking for a picture of Mom to see if she was the woman who had just been killed in a car accident down the street from our house.

After Mom's death, as hard as I tried, I could find no peace, no solace, no answers in a world that had suddenly been turned upside down. Eventually I realized that even though I had turned my back on all that I knew to be true, I couldn't erase the memory of the strength, guidance, and comfort the gospel can provide. I wanted and needed that back in my life.

But was it too late? I had been deliberately rebellious. Racked with shame and guilt, in anguish I prayed, begging for forgiveness. Soon I realized that Heavenly Father was the same kind of parent my mother had been: full of love and quick to hear my cries, even though I felt undeserving of both. I knew I could sob to my Heavenly Father the way I used to cry on my mom's shoulder, secure in the knowledge that she would somehow make it all better.

I met with my bishop many times in the months that followed. One night as I left the bishop's office, so happy to finally feel the heavy weight of my sins

* Name has been changed.

FORGIVENESS BRINGS PEACE



"It can be done. Man can conquer self. Man can overcome.

Man can forgive all who have trespassed against him and go on to receive peace in this life and eternal life in the world to come."

President Spencer W. Kimball (1895–1985), *The Miracle of Forgiveness* (1969), 300; emphasis in original.

beginning to lift, I had a startling realization: Did I wish that the man who killed my mother would suffer and be punished forever for his sins while I was forgiven for mine? And could I really expect to be forgiven if I was unwilling to forgive him? Mr. Olsen hadn't meant to kill Mom. The more the truth of these things haunted me, the more I realized that the Spirit of the Lord was directing me to do something.

I made some telephone calls and found out when Mr. Olsen's day of sentencing was scheduled. On the appointed day, nervous and shaking, I drove to the courthouse. As I prayed for strength, I wondered what Mom would feel if she were to see him in the courtroom. As I tried to picture this, I could only visualize Mom as radiant and happy, completely free of anger. It was clear to me that malice can slow or stop our eternal progression and separate us from the love of our Father in Heaven and the Savior. I knew more than ever that forgiveness was the key to the peace I so desperately craved.

I was shaking so badly by the time I reached the courthouse that I could hardly walk. As I approached Mr. Olsen and his lawyer outside the courtroom, I was caught off guard by Mr. Olsen's appearance. In my mind I had made him into a monster. But standing before me was no monster, only an aged, frail man wearing a tired, beaten-down expression. As deep as my despair had been after Mom's death, I realized Mr. Olsen's was every bit as deep. His watery eyes were bloodshot; his shoulders drooped. While I had a testimony of the Savior and a sure knowledge that I was deeply loved by Him who has the power to right all wrongs, Mr. Olsen looked utterly alone in his suffering. How tragic that this child of God probably had no idea of his divine worth or Heavenly Father's wondrous plan. I was suddenly able to feel compassion for him as it occurred to me how much we had in common. Mr. Olsen and I were both so in need of mercy, forgiveness, and the peace of mind that comes from knowing we can be forgiven. Our very lives depended upon it.

As I introduced myself to Mr. Olsen, his attorney's eyes grew wide and he looked afraid of what I may say or do to his client. Not wanting him to worry, I quickly reached over and took Mr. Olsen's hand. With strength and clarity I said, "Mr. Olsen, for what it's worth, I want you to know I forgive you." The words caught in my throat for a second as I realized how much I really meant what I was saying.

Mr. Olsen's mouth fell open and he looked at me, stunned. He did not say anything in response, but as I released his hand and turned away, I felt an overwhelming sense of peace and relief. I knew my

Father in Heaven was pleased with what I had done.

I later had the privilege of serving in the Tokyo North Japan Mission. I felt the joy of teaching the wonderful people of Japan about a Savior who was human and knows all the challenges we will experience in mortality. He and Heavenly Father are always ready to catch us when we feel ourselves falling, ready to help us down a road that will lead us to new levels of understanding. We're here on earth to learn difficult lessons, and our Heavenly Father and Savior will never abandon us. Their desire is to help us come unto Them and become more like Them.

After my mission, I married a wonderful young man in the Salt Lake Temple. We have been blessed with two lovely daughters. I know that the blessing of forgiveness and the Savior's suffering on my behalf have enabled me to experience this joy.

I think often not only about Mom but also about Mr. Olsen. My heart still hurts for the man I regretfully once vowed never to forgive.

Now I hope missionaries will find him and teach him about all the miraculous, joyous blessings that await us through the love and sacrifice of our Savior, Jesus Christ. □

Reneé Roy Harding is a member of the Sugar Land First Ward, Houston South Texas Stake.

Gospel topics: forgiveness, repentance

Nervous and trembling,
I approached Mr. Olsen.



Blessing Our Lives and Homes with Sacred Music

The First Presidency has identified the value of sacred music. “Hymns,” they wrote, “invite the Spirit of the Lord.” On a personal level, “hymns can lift our spirits, give us courage, and move us to righteous action. They can fill our souls with heavenly thoughts and bring us a spirit of peace.” When taught and sung at home, they “can bring families a spirit of beauty and peace and can inspire love and unity among family members” (“First Presidency Preface,” *Hymns*, ix–x).

A SOURCE OF PERSONAL STRENGTH

Sacred music opens our hearts to the influence of the Holy Ghost, and it is one of the means by which our Father in Heaven blesses and strengthens us. A sister who had struggled with serious health problems for many years was in constant pain. A few years ago, she underwent some prolonged and painful medical tests. Afterward, she was asked how she was able to withstand the tests. “I sang in my head every Primary song I could remember,” she replied. “The pain did not go away, but I was given strength to endure.”

Elder Boyd K. Packer of the Quorum of the Twelve Apostles observed that worthy music can also help us withstand the temptation to think unworthy thoughts: “What do you do . . . when the stage of your mind is commandeered by theimps of unclean thinking? . . . Use [a favorite] hymn as the place for your thoughts to go. . . . As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away” (“Inspiring Music—Worthy Thoughts,” *Ensign*, Jan. 1974, 28).

“Teach your children to love the hymns. Sing them on the Sabbath, in home evening, during scripture study, at prayer time.”

SACRED MUSIC IN THE HOME

Sacred music has tremendous power to help us learn and live gospel principles. A sister was asked to talk to some youth in a seminary class about Church music. Her first question to the youth was, “What were some of the lessons you were taught in Primary?” There was no response. Then she asked the students if they could remember any Primary songs. Many hands were raised, and the youth shared countless song titles. The sister wrote gospel principles on the chalkboard, and Primary songs and hymns were listed under each principle. Those young people quickly understood that music teaches principles of the gospel, and songs and hymns—and the messages they teach—are remembered for years.

A home in which sacred music is used to teach gospel principles is a home open to the influence of the Holy Ghost. That is one reason the First Presidency has counseled parents: “Teach your children to love the hymns. Sing them on the Sabbath, in home evening, during scripture study, at prayer time. Sing as you work, as you play, and as you travel together. Sing hymns as lullabies to build faith and testimony in your young ones” (*Hymns*, x).

As we fill our lives and our homes with the songs of Zion, we will “serve the Lord with gladness,” and we will “come before his presence with singing” (Ps. 100:2). □

Gospel topics: music, hymns, Primary songs



ILLUSTRATED BY SHERI LYNN BOYER DOTY

Happy Birthday, Dear Ancestor

Once a month, as a special Sabbath activity, I bake a cake and honor our direct-line ancestors whose birthdays fall during that month. I place each ancestor's name and birthday on a yearly calendar so I know at a glance who we will honor that month.

Usually, after our family has enjoyed cake and ice cream, I read the biographies of our ancestors or share an interesting fact or story about them. If I have any of their heirlooms, I show those and explain their significance as well. This activity helps to acquaint our children with their heritage and does not require a great deal of preparation.

—Marlene Cameron

Thomas,
Pellissippi Ward,
Knoxville
Tennessee
Stake

Finances and Family Fun

One year when we could not afford an elaborate family vacation, we came up with an alternative plan that resulted in one of the best vacations we ever had. This plan was not only entertaining but also helpful in teaching our children financial responsibility.

During family home evening, my husband and I divided the money we had saved for our family vacation into equal amounts for each of the five vacation days. Then we grouped everyone into teams of two. Each team was given money (cash in an envelope) and assigned to plan activities for one day and one night. The activities could include one night where we stayed in a hotel, but it

had to be within the budget. The only restraint was the driving distance. The activity had to be something we could do in a day's drive from home, and all activities had to meet Church standards for entertainment. Each team made their plans, then presented them to the rest of the family to make sure we didn't have duplications and to help everyone know what to expect.

We were delighted with the varied ideas that sprang up as the teams tried to find something really fun to do within the budget. We discovered our family members had great imaginations. The activities varied from attending a basketball game, which included a three-hour drive from home, to watching rented videos while snacking on popcorn and candy and later sleeping on the family room floor. We had many different activities, and the children developed skills in planning, budgeting, and leadership.

Recently, I received a letter from my college sophomore son, Brad, in which he said, "Today I was reflecting on how nice it was on that family vacation when you let us each choose the activity for a day and gave us each a budget. So many families never get to do something so cool."

Not only was it a great learning experience for the children, but they are able to look back on it many years later with positive, happy feelings.—Sharlene T.

Barber, Farragut Ward,
Knoxville Tennessee
Stake





Using Children's Art

Wards that use preprinted sacrament meeting covers can save money by photocopying the artwork of the Primary children. In our ward, this idea has also increased the children's excitement about sacrament meeting.

To accomplish this, our Primary has one sharing time early in the year in which the children illustrate a favorite scripture story or gospel topic in pencil. The ward librarians darken the art and photocopy the program information on the blank side. Other covers are sometimes used, but the ward members anticipate each delightful contribution from the children. The response of our ward members has been wonderful, and the children are happy to play a small part in sacrament meeting.—*Patsy Shipley, Idaho Falls 26th Ward, Idaho Falls Idaho Central Stake*



Primarily for Family

We have had success in our family home evenings by basing our lessons on the Primary theme for the month. Our children, ages three to nine, grasp the concepts more quickly because of the uniformity between lessons taught in family home evening, Primary, and in the Church magazines. Some articles in the *Friend* correspond to these monthly themes.

We also choose songs from the *Children's Songbook* to match the lesson topics. Often, we find that these same songs are being practiced in Primary singing time. By singing these songs with our children during family home evening, they become more familiar with them and enjoy singing them in Primary and Church musical programs.

By focusing on the monthly Primary theme, we have found that our children are more

familiar with the topics and scriptures being presented and are more involved in family home evening. Memorizing the monthly scriptures is also easier because of the charts printed in the *Friend*. We have found that even our three-year-old has been able to memorize several short scriptures.

Other helpful resources for planning a successful family home evening are the *Family Home Evening Resource Book* (item no. 31106, U.S., \$5.00) and Family Home Evening video supplements (53276, 53277, \$5.00 each). These resources may also be checked out from ward or branch libraries.

By applying these practices in our lives, our children receive valuable instruction during family home evening that allows their testimonies and ours to grow.—*Gib and Kimberly Condie, Powell Third Ward, Cody Wyoming Stake*



A Better Mother, with

The Savior's example in dealing with others helps me overcome stress and discouragement and find joy with my children.

BY CHERYL COLE BURR

As a mother of five children, I constantly turn to the Lord for help and support. I have learned that the key to any success I experience as a mother is to live the way the Lord would have me live.

Early on as a mother, I struggled with myriad emotions. I spent much of the time feeling exhausted, discouraged, and overwhelmed. Well-meaning friends gave me advice, and I spent hours reading articles and books on how to adjust to and cope with the demands of motherhood. However, I became even more discouraged when the general solutions seemed to include having few children, focusing more on myself, and engaging in activities outside the home.

Then I decided that instead of looking for the answers in magazines and books, I would start reading the scriptures with a focus on finding the answers I was seeking. The most helpful ideas came from studying the examples of mothers recorded in the scriptures as well as the perfect example of Jesus Christ.

I pondered the stories of women who had been barren, such as Rachel, Elizabeth, and Sarah. I pictured the joy these women must have felt as they were blessed with children. With gratitude, I realized that children are a blessing to be cherished.

These accounts of mothers in the scriptures increased my desire to enjoy my time at home with my children rather than leave them in a quest for personal fulfillment outside the home.

As I studied the Savior's example, I



Iask myself what the Lord might do in a similar situation, and then I follow what I think His example would be.



the Lord's Help

realized that He did exactly opposite of what the world advises mothers to do today. As He labored to preach the gospel, He must have reached points of exhaustion and discouragement. At one point, the Savior's disciples tried to make things easier for Him by discouraging people from bringing young children to Him.

"But when Jesus saw it, he was much displeased, and said unto [His disciples], Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

After studying the life of Jesus Christ, my goal as a mother became to have my children come to the Lord and also to me—to give them the time and attention they deserve, even when I'm not quite feeling up to it. As I have worked toward developing this kind of atmosphere in our home, I have discovered several ways to encourage my children to come to me—that is, to feel a stronger sense of understanding, peace, and comfort in my presence. Moreover, the following points have helped me to more successfully respond to the demands of motherhood.

- The first thing I do is make a conscious effort to change the way I look at motherhood, especially during stressful moments when a child is crying or covered in dirt or refuses to obey. I try to think eternally, remembering my role as a mother in the eternal scheme of things. I've found that my children somehow sense when I am seeing things with an eternal perspective, and our interactions are more peaceful and patient.

- When I feel tense or pushed to the breaking point, I ask myself what the Lord might do in a similar situation, and then I follow what I think His example would be. Usually this requires adjusting my goals or priorities to match those of the Savior. Switching gears is hard, but having my children come to me in moments of upset has enriched the love I feel for them and for motherhood.

I've learned that in tense moments, sitting down with my children gathered around me can be calming and peaceful. Sometimes I hold each child and tell them one at a time how grateful I am that Heavenly Father sent them to my husband and me. Together we read books and scriptures or sing Primary songs.

- Often I bear my testimony that Heavenly Father wants me to be their mother, and I promise them I will always try my hardest to do a good job. I remind us all that we can be with Heavenly Father again, as a family, and we talk about how glad we are to be together.

As I bear my testimony to my children, the Spirit often softens my heart and I feel a stronger love for my children. I feel my burdens slowly lift as I look at life and my children with an eternal perspective in mind.

- I try to include my children in whatever I'm doing. If I'm cooking dinner, I may give everyone a job in the kitchen. My children love to sweep, vacuum, put away clean dishes, wrap potatoes in aluminum foil, and help out in a number of ways. Sometimes when I'm preparing a lesson for Primary Sharing Time, the children will engage in a similar activity, such as cutting figures out of their coloring books. We enjoy the feeling of working together, side by side.

- I have found that prayer has greatly increased my ability to cope with the demands of motherhood and to enhance my relationship with my children. There are times when I want to lock myself alone in my bedroom for a good cry. When I feel this low, I pray for an increase of patience, understanding, and love toward my children. I pray for guidance and specific ideas that will help my children come to me and all of us to come to Christ. Sometimes when I pray, I am blessed to feel confident and capable; other times I have a particular idea come to mind. I always feel strength from my Savior, buoying me up and comforting me.

Reading scriptures, studying the Savior's life, trying to do as He would do, and praying for guidance have helped me be a better mother. And not only have these actions improved my mothering skills, but I've experienced a greater joy in being a mother as well. I look forward to spending time with my children, and I've found that the key to any success I experience as a mother—or in any other capacity—is to live the way the Lord would have me live. □

Cheryl Cole Burr is a member of the North Field Eighth Ward, Pleasant Grove Utah North Field Stake.

Gospel topics: motherhood, love, service



PHOTOGRAPHY BY MARK ROMESSER

Some 61,000 people attended the open house for the Winter Quarters Temple.

Winter Quarters, Guadalajara Temples Dedicated

President Gordon B. Hinckley dedicated the Winter Quarters Nebraska Temple in four sessions on 22 April 2001.

Located in what is now a suburb of Omaha, Nebraska, Winter Quarters was once a refuge for thousands of Latter-day Saint pioneers en route to the Salt Lake Valley. Between June 1846 and October 1848 alone, some 2,000 Church members died at Winter Quarters due to heavy storms, inadequate provisions and shelter, scurvy, malaria, and the Saints' weakened condition after being driven from Nauvoo or crossing the seas from Europe. Winter Quarters became a place that tested the faith of thousands who struggled through sickness and wilderness to reach their eventual destination in the Salt Lake Valley.

Recognizing the spiritual and historical significance that Winter Quarters represents, President Hinckley said in the temple's dedicatory prayer, "The ground on which this sacred structure stands was hallowed a century and a half ago by the suffering of Thy Saints. Here they stopped temporarily, hundreds and thousands of them on both sides of the Missouri River, while moving westward from their homes in Nauvoo, or from the British Isles and Europe to the valley of the Great Salt Lake. Many of them died here and are buried in the cemetery adjacent to this holy house. Great were their trials, tremendous their sacrifice. . . .

"Now the generations have come and gone. Our people left here. Then for reasons of employment

they slowly returned. Today we have stakes and wards with large congregations. Songs of thanksgiving fill our hearts. Crowning all is the presence of a temple on this hallowed ground. . . . We dedicate the ground on which it stands, ground which has already been

made holy by those who long ago were buried here. We make the cemetery a part of these grounds."

President Hinckley was accompanied by Elder L. Tom Perry of the Quorum of the Twelve Apostles and by Elder Donald L. Staheli, Elder Monte J. Brough, and Elder Bruce C. Hafen of the Seventy, who comprise the North America Central Area Presidency.

Because of the special significance of Winter Quarters in Church history, the first session of the temple's dedication was broadcast to meetinghouses throughout the United States and Canada, where temple-worthy members were able to watch the proceedings.

The only previous temple dedication that was similarly broadcast was the Palmyra New York Temple dedication on 6 April 2000.

The local community of Florence, Nebraska, has been very receptive to the new temple. Church members and the community worked



President Gordon B. Hinckley, left, directed the cornerstone ceremony. Standing to his left are Elder L. Tom Perry; members of the North America Central Area Presidency (Elder Donald L. Staheli, President, Elder Monte J. Brough, and Elder Bruce C. Hafen); Sister Marie Hafen; and Sister Doris Butler, temple matron.

together to beautify the area before the temple's open house. Local children handcrafted flowers for store fronts and decorated historic sites and markers with balloons. Over 61,000 people attended the open house. One visitor commented, "I am grateful for your generosity, that we who are not Latter-day Saints can rest for a while in your temple and feel the presence of Jesus Christ."

Members of the Winter Quarters temple district, which includes the Des Moines Iowa, Independence Missouri, Omaha Nebraska, and Rapid City South Dakota Missions, are especially struck by the significance of a temple now existing at Winter Quarters. "This area, once a staging ground for pioneers going west, once a point of departure, has now become a *destination* for modern Latter-day Saint pioneers as they come to the house of the Lord," said E. Louis Butler, Winter Quarters temple president.

GUADALAJARA MEXICO TEMPLE

President Hinckley dedicated the Guadalajara Mexico Temple in four sessions on 29 April. In his dedicatory prayer he said, "We thank Thee for the progress of Thy work in this great nation of Mexico. Move it forward, dear Father. Touch the lives and hearts of great numbers of people who will hearken to the message of truth and come into the fold of Christ. Bring about the miracle of conversion among the great and good



PHOTO BY JASON SWENSON, CHURCH NEWS

The Guadalajara Mexico Temple will serve more than 60,000 members in 16 stakes and 8 districts in southwestern Mexico.

people of this land. May those who govern look upon Thy people with respect and with a desire to be helpful. Wilt Thou bless them and the nation for their friendliness to Thy work. . . .

"May all who enter [the temple] do so worthily. Wilt Thou seal upon them an

endowment of righteousness that will become the guardian of their culture and the lives they live."

Assisting President Hinckley in the dedicatory services were Elder Henry B. Eyring of the Quorum of the Twelve Apostles and members of the Mexico North Area Presidency:

Elder Lynn A. Mickelsen and Elder Gary J. Coleman of the Seventy, and Elder Adrián Ochoa, Area Authority Seventy.

The Guadalajara temple is the Church's 105th operating temple and Mexico's 11th. It will serve more than 60,000 members in 16 stakes and 8 districts in southwestern Mexico. Some 13,000 people attended the temple's open house, and 6,520 members attended the

dedication.

Local Church members said the temple's dedication filled them with joy. "I can't describe the emotion that filled us as . . . our beloved prophet blessed our homes, our country and its leaders, and our land," said Graciela Garcia of the Moctezuma Ward, Guadalajara Mexico Moctezuma Stake. □

President and Sister Hinckley, Elder Wirthlin Receive Honorary Doctorates

President Gordon B. Hinckley and Sister Marjorie Hinckley each received honorary doctorates from Utah Valley State College on 27 April, just two days before their 64th wedding anniversary. President Hinckley received a doctorate of religion and humanity, and Sister Hinckley received a doctorate of humane letters.

Speaking at the commencement exercises,

President Hinckley urged graduates to be kind, loving, decent, and honest. "These things are so simple that they scarcely seem worthy of mention," he said. "And yet they are the very fabric of life. When all is said and done, when you have lived your life and grown as old as I am, you recognize that it is the simple virtues that count, that make the great difference in our lives."

Elder Joseph B. Wirthlin

of the Quorum of the Twelve Apostles received an honorary doctorate of Christian service from Brigham Young University on 26 April. Elder Wirthlin advised graduates to work hard, serve others willingly, and remain faithful to the teachings of the gospel. "Whatever your honorable work may be, give it the best that is in you," he said. "Let your name always be associated with diligent effort and uncompromising quality—even when there appears to be no reward, even when it appears no one is watching. If you give the best of yourself to your labors, you will be rewarded tenfold." □



Three Temples Announced for California

New temples will soon be built in Sacramento, Redlands, and Newport Beach, California. The three temples, announced on 20 April, will bring the total number of temples in the state to seven. Nearly 750,000 Latter-day Saints live in California.

The three new temples will serve a total of about 188,000 members in the Sacramento area (in northern California), in the inland area east of Los Angeles, and in Orange County (located just south of Los Angeles County).

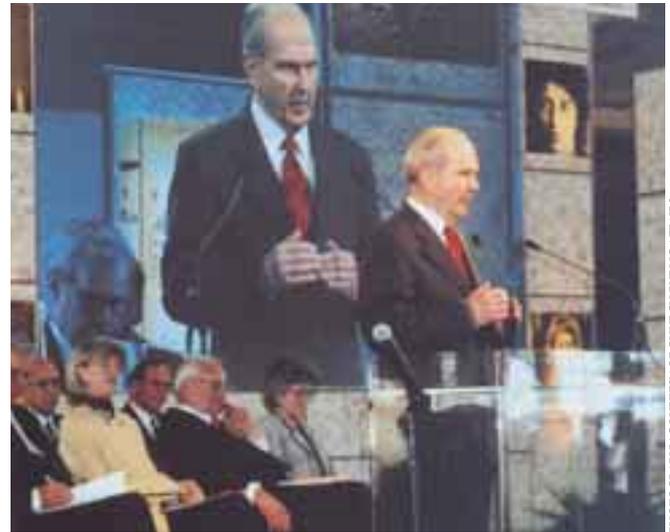
The announcement generated high-profile articles in many California newspapers and brought much enthusiasm among local members. "It's one of the most joyful days of my life," said Richard Porterfield, a member of the Harbor Hills Ward, Newport Beach California Stake. □

New York's Ellis Island Genealogy Records Released

On 17 April Elder Russell M. Nelson of the Quorum of the Twelve Apostles spoke at the dedication of the American Family Immigration History Center, a state-of-the-art historical and genealogical facility on New York City's Ellis Island. Elder Nelson was joined by U.S. Secretary of the Interior Gale Norton and Ellis Island Foundation founding chairman Lee Iacocca.

Years after Ellis Island was abandoned, concern over decay of the landmark led to the inclusion of the island as part of the Statue of Liberty National Monument in 1965. Private citizens then formed the Ellis Island Foundation, which, with the U.S. National Park Service, is dedicated to preserving the island's unique buildings and history.

In 1985 the foundation asked the Church for assistance in making the immigrant records of Ellis Island more accessible to the



PHOTOGRAPHY COURTESY OF CHURCH PUBLIC AFFAIRS

Elder Russell M. Nelson addresses dignitaries and others gathered at the genealogical center's dedication.

public. More than 12,000 volunteers from 2,700 Church units in the U.S. and Canada, and a group of 100 family history missionaries at the Church's Family History Library, logged more than five million hours during seven years, extracting the records from ship passenger manifests and entering them into the database.

The result is the new history and genealogy

center, which houses a 22-million-record database of every immigrant who legally entered the United States through Ellis Island and other New York ports between 1892 and 1924, peak immigration years. In the center, users can search for their ancestors and create Web-based genealogical scrapbooks.

Also on 17 April, the database of immigrant records was made available on the Internet at www.EllisIslandRecords.org. The site was extremely popular immediately upon opening, registering some 26 million successful hits in its first week alone, equaling 27,000 hits per second.

The collection, which includes at least one ancestor of an estimated 40 percent of all Americans, was released on 17 April because it is the anniversary of the day Ellis Island processed the most immigrants ever—11,747 on 17 April 1907. □



Some 12,000 Church volunteers extracted 22 million records from ship passenger lists and entered them into the Ellis Island database.

Elder Loren C. Dunn Dies at 70

Elder Loren C. Dunn, 70, an emeritus member of the First Quorum of the Seventy, died on 16 May of complications incident to surgery. At the time of his death he was serving as president of the Boston Massachusetts Temple.

Elder Dunn was sustained as a General Authority on 6 April 1968. He served as President of six of the Church's geographical areas around the world and, in addition, was an executive administrator or counselor in other Area Presidencies.

He served as executive director or assistant executive director in the Church's Correlation, Curriculum, Family History, Historical, and Missionary Departments. He also served as president of the Australia Sydney Mission and of Nauvoo Restoration, Inc.

Loren Charles Dunn was born on 12 June 1930 in Tooele, Utah. He graduated

from Brigham Young University in 1953 with degrees in journalism and economics. He served a Church mission to Australia, then a tour of duty with the U.S. Army in Germany. He later received a master's degree in public relations from Boston University and worked as a newspaper editor.

He married Sharon Longden on 15 December 1959 in the Salt Lake Temple. They are the parents of five children.

During general conference in October 2000, Elder Dunn bore a powerful testimony of the restored gospel: "I know that Jesus Christ is our Savior and our Redeemer and that He has purchased us by the shedding of His blood and by the anguish which He suffered on Gethsemane. This, my brothers and sisters, is the gospel of Jesus Christ. This work is true" ("Testimony," *Ensign*, Nov. 2000, 14). □

George Hill, Former Seventy, Dies

George Richard Hill III, formerly a member of the Seventy, died on 22 April at age 79.

Elder Hill was called to the First Quorum of the Seventy on 4 April 1987 and was sustained to the Second Quorum of the Seventy when it was organized in 1989. He was released on 3 October 1992. Prior to his call as a General Authority, he had served in two general Young Men's Mutual

Improvement Association superintendencies and as a regional representative.

Born 24 November 1921 in Ogden, Utah, he was a scientist who had served as dean of the College of Mines and Mineral Industry at the University of Utah and as director of the Office of Coal Research for the Department of the Interior.

He is survived by his wife, Melba, and their seven children. □

In the Spotlight

MEMBERS HELP PROTECT COMMUNITY FROM FLOODING

When the Mississippi River and the Minnesota River reached record levels in April, members from five stakes in the St. Paul-Minneapolis Minnesota area helped protect their community. Over a period of two weeks, some 500 Church volunteers logged thousands of hours sandbagging, repairing, and monitoring dikes and levees to keep the rivers in their banks. "State emergency services quickly learned they could call on the Church for hundreds of volunteers," said David Durfey, second counselor in the Burnville Minnesota Stake presidency.

Even on Easter Sunday, when flooding threatened to destroy a large Army National Guard headquarters and hangar at a local airport, many Latter-day Saints joined with members of a Jewish volunteer group to sandbag. "We

received a request from the state at 1:00 P.M., and within a few hours over 150 members had shown up at the site, many of them staying until 10:00 P.M. to fill about 20,000 sandbags," said President Durfey. "It was so touching that these families and individuals would spend Easter Sunday serving in this way."

Air Guard captain Jeff Merricks was grateful for the help. "I would not have been able to save this building without the support of the volunteers," he said.

SALVATION ARMY AND CHURCH SEND AID TO UKRAINE

The Salvation Army and the Church teamed up in April to send more than \$100,000 worth of aid to Ukrainian orphanages and senior citizens. The Salvation Army provided 209 boxes filled with new clothing, medical supplies, and laundry and hand soap, and the Church contributed flour, beans, dry milk, hygiene kits, quilts, and blankets. □

Appointments

Following are temple presidents and matrons recently called to temples in areas served by the *Ensign* (United States, Canada, United Kingdom, Australia, and New Zealand):

E. Luis Butler and **Doris Book Butler**, Ralston-LaVista Ward,

Omaha Nebraska Papillion Stake, have been called to serve at the Winter Quarters Nebraska Temple.

Marty McCoy and **Suzanne Web McCoy**, Centerville Ward, Fremont California Stake, have been called to serve at the Oakland California Temple. □



In a television ad sponsored by LDS Family Services, actors portray prospective adoptive parents meeting with a single expectant mother. The ad is part of a campaign to promote adoption as a positive choice for unwed parents.

LDS Family Services: Adopting a Noble Cause

By REBECCA M. TAYLOR
Assistant Editor

Last summer as Melissa* was watching television, a public service announcement caught her attention. In the ad, a young boy expressed his appreciation for his birth mother, who had placed him for adoption.

"I just broke down and cried," says Melissa. Single and pregnant, she had been wrestling with the decision of what to do for her unborn child. The television spot—sponsored by LDS Family Services—was one of many factors that influenced her ultimately to choose to place her baby for adoption.

Fred Riley, commissioner of LDS Family Services, hopes other unwed mothers-to-be are similarly touched by the commercials. The ad campaign was initiated last year, and a new campaign

*Name has been changed.

was launched in April this year. The ads constitute a major part of efforts throughout the United States and Canada by LDS Family Services to promote adoption as a positive choice. Other efforts include the staging of a conference at Brigham Young University to promote adoption; this year the third annual conference takes place on 27–28 July.

"We hope to help



When Catherine and Glen adopted their son, Jackson, four years ago, they were able to realize their dream of becoming parents.

parents make decisions based on what's in the best interest of the child," says Brother Riley. "Typically birth mothers are told by others, 'You can single-parent; here's the government aid you can get.' Many are told they should consider abortion. Hardly anyone says, 'Have you thought about adoption?'" Brother Riley says the ads support the First Presidency's position that adoption is a positive solution when marriage is not feasible (see "Policies and Announcements," *Ensign*, Apr. 1999, 80).

The ads were created by Bonneville Communications and the Church's Audiovisual Department. Curt Dahl of Bonneville Communications hopes the ads help dismantle the idea that birth mothers who choose adoption are taking the easy way out. "If anything, they are doing the most noble thing," says Brother Dahl, who with his wife adopted a baby girl seven years ago. "They are doing something that in many instances is a lot more difficult than keeping the child. They're

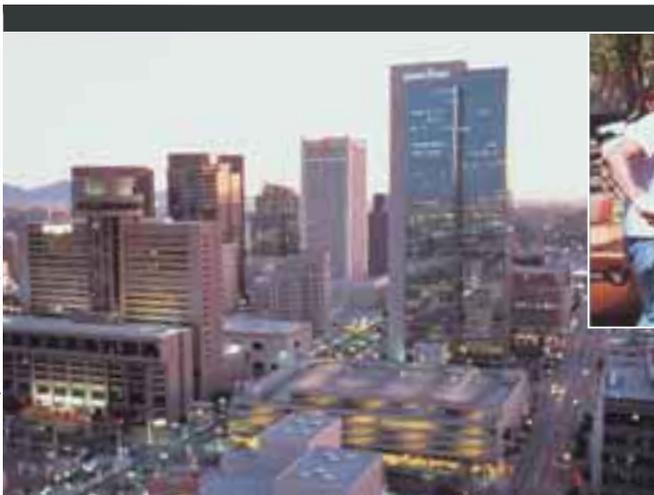
providing a wonderful blessing both for the child and for the child's adoptive family."

Another purpose of the ad campaign is to heighten awareness of the adoption services provided by LDS Family Services. Among other services, the organization provides free counseling to birth parents and their parents, medical and legal arrangements, and adoption education classes for prospective adoptive parents.

The annual conference at BYU is for members of Families Supporting Adoption, a national organization sponsored by LDS Family Services.

Those involved in the adoption promotion campaign are gratified to hear stories of people like Catherine and Glen, a couple who were beneficiaries of a birth mother's decision to place her baby for adoption through LDS Family Services. Catherine vividly remembers the moment four years ago when a tiny baby with masses of dark hair was placed in her arms for the first time. "The bond was immediate," she says now. "We just loved him and knew he belonged to our family."

Catherine hopes the adoption campaign encourages other unwed birth mothers to consider adoption, particularly through LDS Family Services. "We have so much respect for mothers like Jackson's birth mother," she says. "It was a huge sacrifice on her part, but she wanted what was best for Jackson. For that, she'll always be in our hearts." □



Above: A view of Phoenix, Arizona. Inset: Gilbert Arizona Stake youth team up with St. Anne's Catholic Church youth to serve their community.

Being Good Neighbors in the Valley of the Sun

Noting nearly 125 years of Latter-day Saints as important partners in Arizona's sprawling Phoenix area, known as the Valley of the Sun, Mesa Arizona Maricopa Stake president Wilford W. Andersen says, "Fortunately, the gospel of Jesus Christ functions here as it does everywhere else. When it really gets into our hearts, it helps us be kind, charitable, and service oriented to others around us."

President Andersen knows whereof he speaks. Not long ago members of his stake, one of 47 in the Phoenix area, built bridges of friendship with neighboring Shilo Missionary Baptist Church members. Stake members helped the small African-American congregation build their church on evenings and Saturdays. "We took our plumbers, carpenters, and electricians and rolled up our sleeves with them. It

was wonderful."

President John W. Lewis's nearby Gilbert Arizona Stake had a similar experience. As has occurred in the past two years, hundreds of stake youth combined with hundreds of St. Anne's Catholic Church youth in service projects. This year more than 300 youth and leaders painted, repaired, and landscaped homes of four elderly persons, prepared an acre at the Gilbert town garden for planting, pulled weeds at a park, and cleaned books at the town's library. "I cannot tell you how much we look forward to these service projects with St. Anne's. Our stake congregations and St. Anne's congregation truly feel bonded in genuine friendship," says President Lewis.

Little wonder that the Church is seen as an active partner in the United States' sixth largest city, widely known for its dry, warm climate. The cultural

and industrial center of the Southwest, with a metro population of 3.1 million, Phoenix is both "cowboy and cosmopolitan," a city marked by high-rise office buildings as well as Spanish colonial and Native American pueblo architecture and colors.

"There are numerous high-profile Latter-day Saints in business, politics, community affairs, and sports among our 154,000 metro members," says Ron Bellus, Phoenix multi-stake public affairs specialist. "The Church here is also well known for our annual Easter Pageant and Christmas light displays on Mesa temple grounds. The pageant has been called 'fabulous' by the media. It's a first-class production on the life of the Savior. About a quarter-million persons attend yearly, and a million persons see the

light display, which was recently called one of the nation's top 10 Christmas light displays."

The Church has a rich heritage in metro Phoenix. The Mormon Battalion passed through Phoenix's Maricopa County in 1846. In 1877 Latter-day Saints settled in the county, and a year later other incoming Mormon pioneers founded Mesa, today a major Phoenix suburb. The Mesa Arizona Temple was dedicated in 1927. A community park monument honors Mesa's Latter-day Saint founders. Church growth in Phoenix itself is rooted in the 1913 formation of the Phoenix Branch, which became a ward five years later. As Phoenix's population soared in subsequent decades, so has the Church's population.

"We are visible enough that sometimes there might be a few detractors," says President Andersen. "Yet we feel that though some may want to debate what a Christian ought to believe, no one ought to debate how a Christian ought to act. We're trying to be good followers of the Lord."—Jay M. Todd, Managing Editor □



The Easter pageant held on the grounds of the Mesa Arizona Temple draws about a quarter-million visitors each year.

Comment

Healing from Sexual Abuse

Thank you for having the courage to publish the article "Healing the Spiritual Wounds of Sexual

Abuse" (Apr. 2001). I've been in and out of Church activity for the past 15 years due to my feelings of guilt and inadequacy resulting from the abuse I suffered as a child. This article has given me the strength to make an appointment to talk with my bishop and seek his counsel. I know that this powerful, honest article will

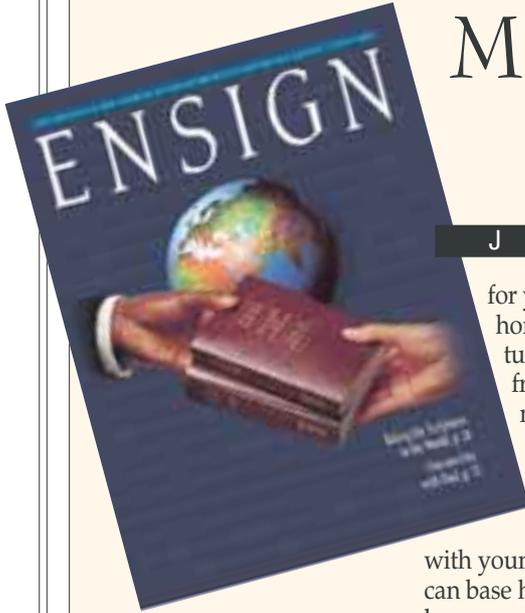
help many other victims of abuse. Name Withheld

Strengthened by Kenyan Pioneers

"Pioneering in Chyulu, Kenya" (Feb. 2001) was one of the most inspirational articles I have read. The brothers and sisters in Kenya are truly pioneers. The trials, obstacles,

and miracles taking place there are unforgettable. My testimony was strengthened as I soon realized how blessed many of us are and how we sometimes take for granted the ease with which we go about our daily lives.

Kathy Ord
Edmonton, Alberta, Canada



Making the Most of This Issue

J U L Y 2 0 0 1

for your next family home evening? Try turning an article from a Church magazine into a discussion. See "Need a Family Discussion?" p. 62. Families

with young children also can base home evening lessons on the monthly Primary theme. See p. 71.

- Want a simple, effective way to help your children learn about their ancestors? See p. 70.

- Are your vacation funds tight? Try an alternative, less-expensive vacation that helps you teach your children how to manage money. See p. 70.

- Most stories from Latter-day Saint Voices can be used for family home evenings. If you want to teach your

family about serving others, for example, start a discussion by reading "A Friend to Ease Our Burden," p. 57.

- Teach your family about seeing others as Heavenly Father sees them. Read and discuss "I Saw beyond the Prison Bars," p. 61.

Protecting Yourself from the Plague

What would you do if there was a deadly disease sweeping through your community? Learn how to protect yourself and your family from pornography. See p. 2.

Home Teachers and Visiting Teachers

Find the monthly messages on pp. 2 and 69.

Want to Be a Better Father?

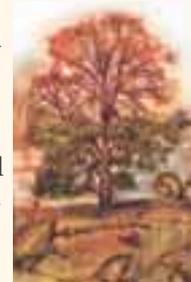
Looking for ways to strengthen your relationship with your children? See "One-on-One with Dad," p. 32.

Did You Know?

Some families keep art from inside front and back *Ensign* covers on file for future use in teaching family home evening lessons or for lessons in Church classrooms. Articles such as "From High Hopes to Despair: The Missouri Period, 1831–39" (p. 44), with its ample use of photos and illustrations, can also

be helpful later in teaching, as can art packages that are printed in the magazine. Each year, *Ensign* support of the Sunday School course of study offers many valuable

illustrations that can be saved for use in teaching. This year's course is the Doctrine and Covenants and Church history.



Taking the Word to All the World

Did you know that the Book of Mormon is now available to *billions* of people on earth? Latter-day Saint scriptures strengthen members on every inhabited continent, thanks to the Church's efforts to take the revealed word of God to all His children. See "Taking the Scriptures to the World," p. 24.

Music to the Soul

What is it about sacred music that stirs our souls and invites the Spirit? For thoughts on this topic and the inspiring story of one young life, see "The Power of Hymns," by Elder Merrill J. Bateman of the Seventy, p. 14.

Family Time

- What are you going to do



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Carry On, by Glen S. Hopkinson



As Latter-day Saint pioneers migrated westward, the Lord counseled that special provisions be made for widows and families without fathers (see D&C 136:8). Pioneer women were called upon to show great courage, resourcefulness, and stamina as they helped move their families to settlements in the western United States.

