


# Ensign

A woman with long dark hair, wearing a light-colored headscarf and a dark, long-sleeved dress, is seated and holding a young child. Both are looking down with their hands clasped in prayer. The scene is dimly lit, with a warm glow from a small oil lamp on a wooden table to the left. In the background, there are shelves with various ceramic vessels and jars.

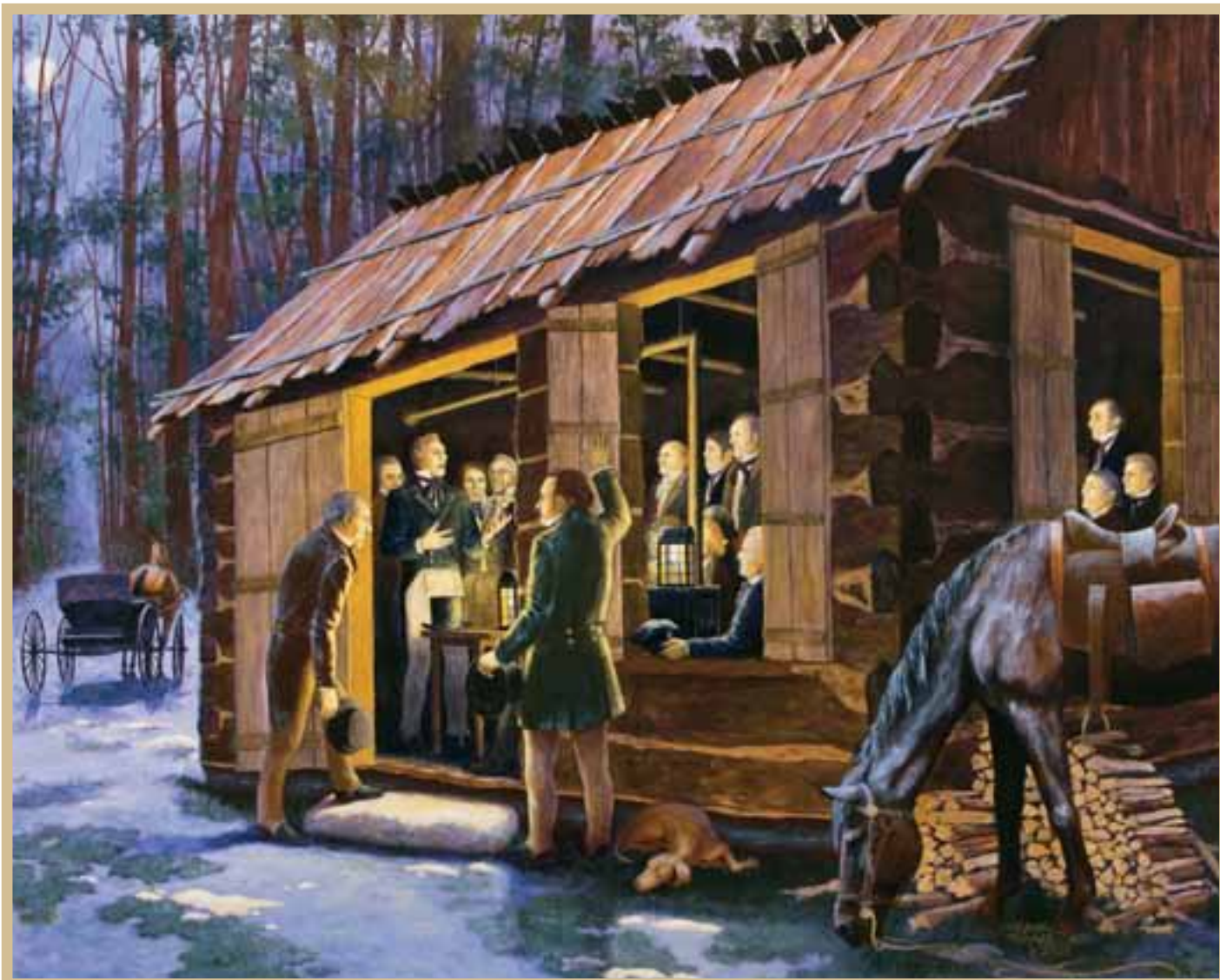
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COURTESY OF CHURCH HISTORY MUSEUM EIGHTH INTERNATIONAL ART COMPETITION

***This Church Will Fill the World, by Frank M. Thomas***

*In 1833 in Kirtland, Ohio, the Prophet Joseph Smith gathered all of the priesthood holders in the small schoolhouse on the Isaac Morley farm. President Wilford Woodruff (1807–1898), who was present at the event, said that the Prophet Joseph told them: “Brethren . . . I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother’s lap. . . . This Church will fill North and South America—it will fill the world” (in Conference Report, Apr. 1898, 57).*





*In the Prophet Joseph's letters from Liberty Jail he wrote, "Pen, or tongue, or angels," could not adequately describe "the malice of hell" suffered there. p. 26*



ON THE COVER  
Front: *In Favor with God*,  
by Simon Dewey. Back: Photo  
illustration by Jerry Garns.



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### DO YOU HAVE A STORY TO TELL?

The *Ensign* invites you to share your experiences with the power of prayer. Tell us about a time you have received an answer to prayer, learned about the nature of prayer and of our relationship with Heavenly Father and Jesus Christ, or felt the effects of someone else's prayer. Please label your submission "Prayer" and send it by October 30.

We also welcome other submissions that show the gospel of Jesus Christ at work in your life. You can find this and other calls for articles online at <http://ensign.lds.org>. *Ensign* Magazine Writers' Guidelines are posted on the same page under "Resources."

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# Ensign

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## USING THIS ISSUE

### Sit at the feet of prophets.

General Conference is October 3 and 4. How might you prepare for the messages that will be shared? What answers have you found to your questions and challenges through the words of living prophets? Read four members' experiences on p. 34.

### Start your home storage.

"Two Cans of Corn" (p. 66) shares ways you can be creative in starting home storage when space, budget, or other resources are limited. You might also buy products from a home storage center or [ldsatalog.com](http://ldsatalog.com). The Family Home Storage Starter Kit (item no. 06604000), is a great way to begin.

### Strengthen your family.

Several articles in this issue focus on building family relationships (see pp. 12, 17, 46, 62). You can find more information on helping your family at [www.lds.org](http://www.lds.org) under "Home and Family" and then "Building a Strong Family." You'll find tips on strengthening marriages, improving parent-child relationships, and much more.



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## COMING IN OCTOBER

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- *The power of temple worship*
- *The blessings of ministering*
- *A look inside the new Church History Library*



# The Influence of Righteous Women

BY PRESIDENT DIETER F. UCHTDORF

Second Counselor in the First Presidency

The scriptures give us names of several women who have blessed individuals and generations with their spiritual gifts. Eve, the mother of all living; Sarah; Rebekah; Rachel; Martha; Elisabeth; and Mary, the mother of our Savior, will always be honored and remembered. The scriptures also mention women whose names are unknown to us but who bless our lives through their examples and teachings, like the woman of Samaria whom Jesus met at the well of Sychar (see John 4), the ideal wife and mother described in Proverbs 31, and the faithful woman who was made whole just by touching the Savior's clothes (see Mark 5:25–34).

As we look at the history of this earth and at the history of the restored Church of Jesus Christ, it becomes obvious that women hold a special place in our Father's plan for the eternal happiness and well-being of His children.

I hope that my dear sisters throughout the world—grandmothers, mothers, aunts, and friends—never underestimate the power of their influence for good, especially in the lives of our precious children and youth!

President Heber J. Grant (1856–1945) said, “Without the devotion and absolute testimony of the living God in the hearts of our mothers, this Church would die.”<sup>1</sup> And the writer of Proverbs said, “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

President Gordon B. Hinckley counseled the women of the Church:

“It is so tremendously important that the women of the Church stand strong and immovable for that which is correct and proper under the plan of the Lord. . . .

“We call upon the women of the Church to stand together for righteousness. They must begin in their own homes. They can teach it in their classes. They can voice it in their communities.”<sup>2</sup>

There is a saying that big gates move on small hinges. Sisters, your example in seemingly small things will make a big difference in the lives of our young people. The way you dress and groom yourselves, the way you talk, the way you pray, the way you testify, the way you live every day will make the difference. This includes which TV shows you watch, which music you prefer, and how



*Women hold a special place in our Father's plan for the eternal happiness and well-being of His children.*





***The lives of women in the Church are a powerful witness that spiritual gifts, promises, and blessings of the Lord are given to all those who qualify, “that all may be benefited.”***

you use the Internet. If you love to go to the temple, the young people who value your example will also love to go. If you adapt your wardrobe to the temple garment and not the other way around, they will know what you consider important, and they will learn from you.

You are marvelous sisters and great examples. Our youth are blessed by you, and the Lord loves you for that.

#### **An Example of Faith**

Let me share some thoughts about Sister Carmen Reich, my mother-in-law, who was truly an elect lady. She embraced the gospel in a most difficult and dark time of her life, and she liberated herself from grief and sorrow.

As a young woman—a widow and the mother of two young girls—she freed herself from a world of old traditions and moved into a world of great spirituality. She embraced the teachings of the gospel, with its intellectual and spiritual power, on a fast track. When the missionaries gave her the Book of Mormon and invited her to read the verses they had marked, she read the whole book within

only a few days. She learned things beyond the understanding of her peers because she learned them by the Spirit of God. She was the humblest of the humble, the wisest of the wise, because she was willing and pure enough to believe when God had spoken.

She was baptized on November 7, 1954. Only a few weeks after her baptism, she was asked by the missionary who baptized her to write her testimony. The missionary wanted to use her testimony in

his teaching to help others feel the true spirit of conversion. Fortunately, the missionary kept the handwritten original for more than 40 years, and then he returned it to her as a very special and loving gift.

#### **A Testimony Born of the Spirit**

Let me share with you parts of her written testimony. Please keep in mind that she wrote these words only a few weeks after hearing about the gospel. Before the missionaries came, she had never heard anything about the Book of Mormon, Joseph Smith, or Mormons in general. In 1954 there were no temples outside the continental United States, except in Canada and Hawaii.

This is the English translation of Sister Reich’s handwritten testimony:

“Special characteristics of The Church of Jesus Christ of Latter-day Saints that are not present in other religious communities include, above all, modern revelation given through the Prophet Joseph Smith.

“The Book of Mormon in its clear and pure language is next, with all the instructions and promises for the Church of Jesus



Christ; it is truly a second witness, together with the Bible, that Jesus Christ lives.

“Bound together by faith in a personal God, that is, God the Father, God the Son, and the Holy Ghost, who facilitates prayer and also influences personally.

“Also, faith in the premortal life, the preexistence, the purpose of our earthly life, and our life after death is so valuable for us and especially interesting and informative. It is clearly laid out, and our lives receive new meaning and direction.

“The Church has given us the Word of Wisdom as a guide to keep body and spirit in the most perfect shape possible to realize our desire and goal. So we keep our bodies healthy and improve them. All this from the knowledge that we will take them up again after death in the same form.

“Totally new to me, of course, is temple work with its many sacred ordinances, having families together forever. All this was given through revelation to the Prophet Joseph Smith.”

Carmen Reich, my dear mother-in-law, passed away in 2000 at age 83.

### **A Unique Feminine Identity**

The lives of women in the Church are a powerful witness that spiritual gifts, promises, and blessings of the Lord are given to all those who qualify, “that all may be benefited” (D&C 46:9; see verses 9–26). The doctrines of the restored gospel create a wonderful and “unique feminine identity that encourages women to develop their abilities” as true and literal daughters of God.<sup>3</sup> Through serving in the Relief Society, Young Women, and Primary organizations—not to mention their private acts of love and service—women

have always played and will always play an important part in helping “bring forth and establish the cause of Zion” (D&C 6:6). They care for the poor and the sick; serve proselytizing, welfare, humanitarian, and other missions; teach children, youth, and adults; and contribute to the temporal and spiritual welfare of the Saints in many other ways.



Because their potential for good is so great and their gifts so diverse, women may find themselves in roles that vary with their circumstances in life. Some women, in fact, must fill many roles simultaneously. For this reason, Latter-day Saint women are encouraged to acquire an education and training that will qualify them both for homemaking and raising a righteous family and for earning a living outside the home if the occasion requires.

We are living in a great season for all women in the Church. Sisters, you are an essential part of our Heavenly Father’s plan

**W**omen will always play an important part in helping “bring forth and establish the cause of Zion.”



**T**he virtue of your own life will be a light to those who sit in darkness, because you are a living witness of the fulness of the gospel.

for eternal happiness; you are endowed with a divine birthright. You are the real builders of nations wherever you live, because strong homes of love and peace will bring security to any nation. I hope you understand that, and I hope the men of the Church understand it too.

What you sisters do today will determine how the principles of the restored gospel can influence the nations of the world tomorrow. It will determine how these heavenly rays of the gospel will light every land in the future.<sup>4</sup>

Though we often speak of the influence of women on future generations, please do not underestimate the influence you can have today. President David O. McKay (1873–1970) said that the principal reason the Church was organized is “to make life sweet today, to give contentment to the heart today, to bring salvation today. . . .

“Some of us look forward to a time in the future—salvation and exaltation in the world

to come—but today is part of eternity.”<sup>5</sup>

### **Blessings beyond Imagining**

As you live up to this mission, in whatever life circumstance you find yourself—as a wife, as a mother, as a single mother, as a divorced woman, as a widowed or a single woman—the Lord our God will open up responsibilities and blessings far beyond your ability to imagine.

May I invite you to rise to the great potential within you. But don’t reach beyond your capacity. Don’t set goals beyond your capacity to achieve. Don’t feel guilty or dwell on thoughts of failure. Don’t compare yourself with others. Do the best you can, and the Lord will provide the rest. Have faith and confidence in Him, and you will see miracles happen in your life and the lives of your loved ones. The virtue of your own life will be a light to those who sit in darkness, because you are a living witness of the fulness of the gospel (see D&C 45:28). Wherever you have been planted on this beautiful but often troubled earth of ours, you can be the one to “succor the weak, lift up the hands which hang down, and strengthen the feeble knees” (D&C 81:5).

My dear sisters, as you live your daily life with all its blessings and challenges, let me assure you that the Lord loves you. He knows you. He listens to your prayers, and He answers those prayers, wherever on this world you may be. He wants you to succeed in this life and in eternity.

Brethren, I pray that we as priesthood holders—as husbands, fathers, sons, brothers,



and friends of these choice women—may see them as the Lord sees them, as daughters of God with limitless potential to influence the world for good.

In the early days of the Restoration, the Lord spoke to Emma Smith through her husband, the Prophet Joseph Smith, giving her instructions and blessings: “[Be] faithful and walk in the paths of virtue before me. . . . Thou needest not fear. . . . Thou shalt lay aside the things of this world, and seek for the things of a better. . . . Lift up thy heart and rejoice. . . . And a crown of righteousness thou shalt receive” (D&C 25:2, 9, 10, 13, 15).

Of this revelation, the Lord declared, “This is my voice unto all” (verse 16).

Later, the Prophet Joseph Smith told the sisters, “If you live up to your privileges, the angels cannot be restrained from being your associates.”<sup>6</sup>

Of these truths I testify, and I extend to you my love and my blessing as an Apostle of our Savior, the Lord Jesus Christ. ■

#### NOTES

1. Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham (1941), 151.
2. Gordon B. Hinckley, “Standing Strong and Immovable,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 20.
3. “Women, Roles of: Historical and Sociological Development,” in Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, 5 vols. (1992), 4:1574.
4. See “Hark, All Ye Nations!” *Hymns*, no. 264.
5. David O. McKay, *Pathways to Happiness*, comp. Llewelyn R. McKay (1957), 291–92.
6. *History of the Church*, 4:605.



## IDEAS FOR HOME TEACHERS

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

1. From the section “An Example of Faith,” read President Uchtdorf’s description of his mother-in-law, Carmen Reich. Then read Sister Reich’s testimony, and discuss the gospel principles

she lists. Close by inviting family members to share examples of righteous women who have influenced their lives for good.

2. Referring to the section “A Unique Feminine Identity,” discuss the characteristics of a righteous woman. Using examples from the article, review ways that women can be righteous influences on others. Conclude by reading from the last section of the article.

# WE WERE BOTH BLESSED

BY JENNIFER COLEMAN

*Most of the time,  
I felt Cami was merely  
tolerating our visits.  
Would we ever be friends?*

**T**he two and a half years that Cami (name has been changed) was on my visiting teaching route were a challenge. She didn't return our phone calls. Sometimes she stood us up when we were able to make an appointment, or she often called at the last minute to cancel. She and her husband both came from solid Latter-day Saint families, but they had not been active in the Church for several years.

When I got discouraged about her lack of interest in having visiting teachers, I would reflect on how I would feel if I had a daughter or sister who had placed herself outside the warm embrace of the gospel. I would want her visiting teachers to be loving and persistent. Cami even told me once that her mother had prayed she would have good visiting teachers. That encouraged me, even if Cami thought she didn't need us.

Because Cami was so unpredictable, I often dropped by unannounced. Sometimes I would only visit on her doorstep because I had come at a busy time. I dropped off

cookies, jam, or bread occasionally to let her know I was thinking about her. I also tried to add an extra phone call each month so we could visit a little longer and I could get a better idea of how she was doing.

I never had any indication that she appreciated my visits or phone calls or that she found them helpful in any way. Most of the time I felt like a pest that she was merely tolerating.

After many months, Cami agreed to let my companion and me take her to lunch on her birthday. As we sat in the restaurant, Cami commented on how nice it was to go out to lunch. In fact, she said, she had never been out to lunch with girlfriends. This really surprised me, and I was glad we had been able to arrange the outing.

Cami started responding more warmly when we called and was more welcoming when we visited. Then I learned that she was about to move from the area. Two or three months before the move, I stopped by her home. While I was there, she said she had something for me. She went into the other room and came out holding a large, beautifully





framed copy of “The Family: A Proclamation to the World.” She hugged me and told me that my friendship had meant a great deal to her and that she wanted to thank me. I was dumbfounded and touched by her generous gift.

As I was getting into my car to leave, her husband came out to talk to me. He had always been a little standoffish and had seemed even less thrilled with my visits than Cami had. But that day he looked into my eyes and said, “I want to thank you for being a friend to Cami. It’s meant a lot to her.” His eyes teared up, as did mine.

Shortly before she left, Cami called me one afternoon and asked if I would do her a favor. I said of course I would. (She had never asked me for anything, and I was thrilled that she would reach out.) She then shared with me some things she was troubled about and asked if my husband, Kevin, might be willing to give her a blessing. She didn’t know him, but because she felt close to me, she felt comfortable asking.

Kevin and our bishop gave her a lovely, inspired blessing. I think it was the first spiritual nourishment she’d had in many years.

At our final good-bye, the two of us went out to lunch and had a good conversation. She thanked me for being a good friend and said, “Because of your love, I want to come back to church.” She told me that she was going to be active in her new ward and take her children to church. I was so happy to know that she was going to once again embrace the gospel of Jesus Christ. I bore my testimony to her that the gospel is the only way we find peace and happiness in this life.

As I left her house, I was overcome with gratitude for this experience with Cami.

As I thought about what she had told me—that the love she felt from her visiting teachers had made a difference in her life—I saw the power of the pure love of Christ. The results were amazing.

Visiting teaching—even when it’s difficult—is a powerful tool for good. Service in the Lord’s behalf is never wasted, and we never know what good might come from it later. Some of my greatest joys and closest friendships have come through visiting teaching. I know the Lord will enlarge our abilities and magnify our efforts as we are faithful and consistent in fulfilling this important responsibility. ■







# FIDELITY IN MARRIAGE:

## IT'S MORE THAN YOU THINK

BY KENNETH W. MATHESON

Professor, School of Social Work,  
Brigham Young University

*When a spouse has developed a relationship that compromises his or her spiritual fidelity, he or she should be humble and take the necessary steps to restore the marital relationship.*

**B**ut I'm not doing anything wrong," insisted Jane when family members voiced concern over the time she was spending with a male co-worker. "We're just friends."

In Jane's mind, she had not crossed any lines because there had been nothing physical or romantic between her and her co-worker. She saw no harm in going to lunch and spending breaks with someone with whom she had so much in common. She saw no problem with sending him personal e-mails and text messages.

Jane's husband, Aaron, was quiet and shy. He was not one to make conversation, and Jane often felt alone—even when they were together. Aaron was a good man and a faithful father to their young children. Still, when it came to being sensitive to her needs and "being there for her," she felt Aaron had a lot to learn.

Jane's co-worker, on the other hand, was a good listener and could easily read her moods. He was quick to laugh and fun to be around. As the two of

them spent more time together, family members to whom Jane had casually mentioned the relationship began to express concern. Jane dismissed their comments.

What Jane didn't realize was how hurt and upset Aaron felt at what she was doing. He felt betrayed and rejected and was even

beginning to worry that Jane didn't love him anymore. Jane talked as though their marriage was strong but, by her actions, she seemed to care more about her co-worker than her husband. Aaron began to wonder if she was thinking of leaving him. Any time Aaron brought up the subject of her relationship with the co-worker, she would refuse to discuss it and would change the subject. To Aaron, their communication seemed superficial. He felt as though his feelings were not

important to her.

This couple's story—representative of several true stories—illustrates a growing problem creeping into some marriages today. A marriage can be placed in a precarious situation when one spouse forms a relationship with someone outside the marriage and begins to choose the company of that person or frequently shares personal

*In the beginning, Jane didn't even realize that she was holding back in her relationship with her husband. But over time she realized that she was not giving her whole heart to him.*



## MARITAL FIDELITY

*“The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. . . . We warn that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God.”*

**The Family: A Proclamation to the World, Ensign, Nov. 1995, 102.**



### Signs of Emotional Infidelity

Relationships with others of the opposite sex are not in and of themselves a problem or a fracture of fidelity. In fact, many of our meaningful relationships with neighbors, Church friends, co-workers, and others have a balanced and important place in our lives. However, there is a danger zone that people may cross into if they are not watchful. As in the case with Jane and Aaron, compromising on spiritual fidelity can create emotional heartbreak, distrust, and marital conflict. If not corrected, this can lead to physical infidelity.

Jane's sister finally helped Jane admit there was a problem. One day the sister asked a series of introspective questions that required Jane to think about how she was treating Aaron and to be honest about her relationship with

her co-worker (see sidebar, “Questions to Consider,” 16).

As Jane answered each question, she realized she had indeed been seeking her co-worker's emotional support rather than her husband's. Her friendship with her co-worker had escalated into an inappropriate relationship. “What can I do now?” Jane asked her sister.

### Spiritual Fidelity

In Jane's case, meeting with her bishop was not only helpful, but critical to improving the health of her marriage. Her bishop assured Jane that her willingness to admit there was a problem was a wonderful step in the right direction. The very fact that she had sought help indicated that she understood her marriage relationship had been damaged. The bishop urged her to consider how dangerous the relationship with her co-worker had

information with that person rather than with a spouse.

Furthermore, the problem can occur with either husband or wife. “Jane” could just as easily be “John.”

Fidelity includes refraining from physical contact—but that is not all. Fidelity also means complete commitment, trust, and respect between husband and wife.

Inappropriate interactions with another person can erode fidelity.

President Ezra Taft Benson (1899–1994) said, “What does it mean to love someone with all your heart? It means to love with all your emotional feelings and with all your devotion.”<sup>1</sup>

### Emotional Infidelity

Physical infidelity is only one of the many temptations Satan uses to break up families and marriages. Emotional infidelity, which occurs when emotions and thoughts are focused on someone other than a spouse, is an insidious threat that can weaken the trust between a couple and shatter peace of mind.

Emotional infidelity doesn't usually happen suddenly; rather, it occurs gradually—often imperceptibly at first. This is one reason why those involved often feel innocent of any wrongdoing.

Jane didn't wake up one morning with an intentional desire to hurt Aaron or pull away from him. She simply found herself emotionally attracted to a man who demonstrated qualities she perceived lacking in Aaron. As her relationship with that co-worker progressed, she began to feel justified in her behavior. She admitted, “I felt more important and valued around my co-worker than I did around my husband.”



become. In fact, if considered honestly, her attitudes, thoughts, and actions could jeopardize her ability to hold a temple recommend.

To help her understand this, the bishop suggested she stop thinking in terms of emotional infidelity and instead use the phrase, “spiritual fidelity.” This phrase underscores the seriousness of the choices we make because it recognizes the eternal potential of our marital relationships as well as the importance of acting in accordance with the promptings of the Holy Ghost. Spiritual fidelity also causes us to consider

the sacred covenants we have made in the temple and how the very nature of our thoughts and deeds can undermine those covenants. In other words, if a person is unfaithful spiritually he is not honoring his temple covenants even though he has not committed physical acts of intimacy.

As we consider the sacred nature of being spiritually faithful to our spouses, we should remember the Savior’s counsel: “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matthew 5:27–28).

We should be careful not to allow relationships even to begin to develop inappropriately. As Paul warned, “Abstain from all appearance of evil” (1 Thessalonians 5:22).

Not only our actions relative to other people, but also our thoughts must be guarded. As Alma explained, our thoughts and words must be pure because we shall be judged for our thoughts as well as our actions, good or ill (see Alma 12:12–15; see also 2 Nephi 9:39; Mosiah 4:30; D&C 88:109).

As we begin to think in terms of spiritual fidelity, we also open the door for healing and hope. When a spouse has developed



## BE FAITHFUL

*There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts and have desire for someone other than the wife or the husband. The Lord says in no uncertain terms: “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else” (D&C 42:22).*

*And, when the Lord says all thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: “Thou shalt love thy husband with all thy heart and shalt cleave unto him and none else.”*

*The words none else eliminate everyone and everything. The spouse then becomes preeminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse.*

**Spencer W. Kimball, *Faith Precedes the Miracle* (1972), 142–43.**

a relationship that compromises his or her spiritual fidelity, he or she should be humble and take the necessary steps to restore the marital relationship. Fasting, prayer, temple attendance, scripture study, and pondering the Lord’s teachings are essential in helping one remain pure and true to one’s spouse and in healing the relationship.

The weekend after Jane met with her bishop, she asked her sister to watch her children so she could speak to Aaron alone. Although she had not committed a physical act of infidelity, the serious nature of her actions and her desire to fully come clean, repent, and rebuild her marriage inspired

her to confess to Aaron. It was difficult, but she finally managed to explain the situation. Aaron told her he had noticed her pulling away but didn’t know what to do about it. Jane apologized and committed to change the dynamics with her co-worker immediately and to work at rekindling her marriage relationship.

In situations such as these, spouses should remember that change is not easy and that neither spouse can change the other person. Instead, spouses can commit to making changes in their individual behavior. They can also commit to seeking the Lord’s help through the power of the Atonement in order to become their best selves, for their own sakes and for the sake of their spouses.

Although Jane recognized that she would have an easier time making the necessary changes if Aaron committed to being more sensitive and attentive, she decided to focus on Aaron’s strengths rather than on his deficiencies. Her first concern had to be the changes she needed to make in her own actions and attitudes.

In the week that followed, Jane stopped meeting with her co-worker and discontinued contact with him over the

Internet. When they needed to be together at work, she made certain there was always another person present. At home she expressed her love to Aaron and made more of an effort to share with him her goals, desires, and frustrations—the same information she had been sharing with her co-worker. Aaron still felt awkward holding deep conversations, but that didn't stop Jane from sharing. She consciously tried to channel an increase of time and energy into her marriage. When she became discouraged, she stopped looking to her co-worker for comfort. Instead, she turned to Aaron, prayer, the scriptures, and the temple for strength and support.

Some of the challenges Jane and Aaron had to overcome were difficult—just as they would be for any of us. Trust and loyalty had to be rebuilt. They accomplished this mainly by making it safe to verbalize feelings, frustrations, and perceptions to each other without the fear of being judged. When they had a disagreement, they learned how to focus on the problem rather than attack each other. They learned to emphasize the positives in the relationship rather than focus on the negatives. They began to acknowledge the efforts made by each other and not just the outcome. For example, after a 15-minute conversation, Jane said to Aaron, “Thank you for taking the time to listen to me; it means a lot.”

## QUESTIONS TO CONSIDER

**S**uccessful marriages benefit from honest personal assessment of our relationships—both with our spouses and with others. In evaluating whether you have need for improved spiritual fidelity, ask yourself the following questions.

- “Are you turning to your friend for comfort rather than turning to your spouse?”
- “Do you find yourself thinking about your friend even when you're at home?”
- “Do you seek opportunities to be with your friend even when work doesn't require you to be together?”
- “Do you e-mail and text your friend when you're not together?”
- “Have you told your spouse about these messages?”
- “Does the relationship with your friend take more of your time and energy than your relationship with your spouse?”
- “Do you compare your spouse to your friend?”
- “Would you be uncomfortable introducing your spouse to your friend?”

Depending on how you answer these questions, you may need to make some changes in your life. Consider an open and honest conversation with your spouse—being sure to focus on yourself and not the other person. If you find you have some real challenges to overcome, you may want to talk with your bishop.



Both had to focus on forgiveness. Jane recalls, “Before, I used to feel frustrated with Aaron for not being more responsive, but now I think of the pain he was experiencing instead of the pain I thought he was causing me.” This empathy helped them make progress. It also helped them think about how their interactions strengthened each other.

Aaron said, “I had to let go of the anger and resentment I had initially felt. Anger just distorts reality and slows the healing process.”

As time passed and Jane kept her pledge, positive feelings in her marriage returned. One day she reflected on the questions her sister had asked and found that her answers now were different. That's when she knew God had helped her feel a change of heart.

The Savior's Atonement not only has the power to cleanse us but also to change and purify our hearts (see Mosiah 4:2; 5:2). As we seek heaven's help, we can regain and maintain spiritual fidelity. God can give people the power to confess, connect, and change.

When Jane began looking at the spiritual consequences of her choices, she found the desire and power to change. Remembering that God was a vital part of her marriage helped

her “cleave unto” her husband and truly love him with all her heart (D&C 42:22; see also Genesis 2:24). ■

### NOTE

1. Ezra Taft Benson, “To the Fathers in Israel,” *Ensign*, Nov. 1987, 50.



# QUESTIONS & ANSWERS

*What was the best marriage advice you ever received?*



Shortly after my wife, Merry, and I were married in 1971, she and I were at a party. In telling what I thought was a humorous story, I sarcastically said something negative about my wife, and everyone laughed. When we got home that evening, Merry told me that I had hurt her feelings. I responded that I was only trying to be funny. She suggested we make it a practice to never say anything negative about each other in public. After some discussion, I agreed to do this.

There were a few slip-ups over the next few months, but after gentle reminders of our agreement, I developed the habit of never saying anything negative about Merry to others. She has done the same when she talks about me.

Overall, this has had a wonderful effect on our marriage. Focusing on the positive things about each other in both our public and private conversations has resulted in our building each other up rather than tearing each other down.

**Bob Heiner, Tennessee, USA**

I don't recall any of the advice given on my wedding day, but fortunately I had received plenty of good advice on marriage through 20 years of observing my parents. As my mom watched science fiction movies with my dad (even though she preferred musicals), I learned about putting my spouse's wants before my own. Watching my dad

consistently open doors for my mom taught me to always treat my spouse with consideration and respect. In seeing my parents go on dates—walking together or simply talking somewhere away from children—I learned that continued courtship is important, even if time and money are short. And as they fulfilled their callings willingly and took eight sometimes cantankerous children to church each week, I learned that the surest way to enjoy an eternal marriage is for both partners to stay close to the Savior.

**Crystal Sexton Taggart, Washington, USA**

A stake president gave me two admonitions that have served me very well:

- Never let a day go by without telling your spouse, “I love you.”
- Never let a day go by without praying together.

My wife and I implemented his advice right after we were married, and it didn’t take us long to see its emotional and spiritual benefits. We know that at least once every day we will have a point of balance and unification when we are tuned into each other and into the Lord.

My wife and I have adhered to this counsel and have been happily married for nearly 17 years.

**Jon Fullmer, Utah, USA**

The best marriage advice I ever received was from my dad, Richard Hopkins, who told me that an accomplishment for one person in a marriage is a victory for both. My husband, Mark, and I have made this one of the rules we live by.



## GIVING AND RECEIVING HAPPINESS

*“The marriage that is based upon selfishness is almost certain to fail. The one who marries*

*for wealth or the one who marries for prestige or social plane is certain to be disappointed. The one who marries to satisfy vanity and pride or who marries to spite or to show up another person is fooling only himself. But the one who marries to give happiness as well as receive it, to give service as well as to receive it, and who looks after the interests of the two and then the family as it comes will have a good chance that the marriage will be a happy one.”*

**Spencer W. Kimball, “Oneness in Marriage,” Ensign, Oct. 2002, 43.**



***If both husband and wife commit to putting the other’s needs first, selfishness is taken out of the equation.***

For example, if one spouse graduates from college, it brings honor to the family and should be celebrated as a joint accomplishment. (After all, for one spouse to graduate, the other had to support the effort by sacrificing time and perhaps by contributing

financially or helping more than usual with childcare.) And now the whole family is better off because of it.

The same concept applies to other accomplishments—serving well at Church, doing well at music or sports or other talents, getting a promotion at work, and so forth.

This advice has worked so well in our 25 years of marriage that we decided to apply it to our six children as well. The accomplishment of any child is a victory for the whole family. Other children should not feel pressured to accomplish something similar, nor should they resent the success of their sibling; instead, we celebrate what one has done to bring honor to everyone.

**Linley Baker, France**

The best marriage advice I ever received came from my father, who says that the key to a successful marriage is to “put the other person first.” It’s simple advice, but I have found that if both husband and wife commit to putting the other’s needs and wants ahead of their own, selfishness is taken out of the equation. As I apply this counsel in my own marriage, there is less conflict and fewer arguments, which leads to more understanding and an increase in the Spirit, love, and cooperation.

For instance, when my husband was in school studying to be a civil engineer, he wanted to participate in a steel bridge-building competition. He thought it would be a good academic and career opportunity, but it would mean spending long hours at school—and away from home. I





***Working together on common household tasks has given us built-in time to talk.***

realized that this would require sacrifice on my part, but I remembered my dad's advice and decided that if participation on this team was important to my husband, I could put his preferences ahead of my own.

The months that my husband spent preparing for the competition ended up being a good experience not only for my husband and his team (some of whom have become good friends to our family), but also for me. In the beginning, it took a conscious effort to remind myself to think about my husband first, but the more I supported him and saw the results that came from doing so, the easier it became. My husband has in turn—many times—given me opportunities to pursue things that are important to me.

For being so simple, my father's counsel has had a huge impact.  
**Suzanne Affleck, Nevada, USA**

The best advice I received was not to discuss important issues after 10 p.m. When the hour is late and one or both spouses are tired, discussions can more easily become heated.

When my wife and I are talking at night and notice that the discussion is not progressing, we look to the clock. If it's after 10 p.m., we end the discussion for the night.

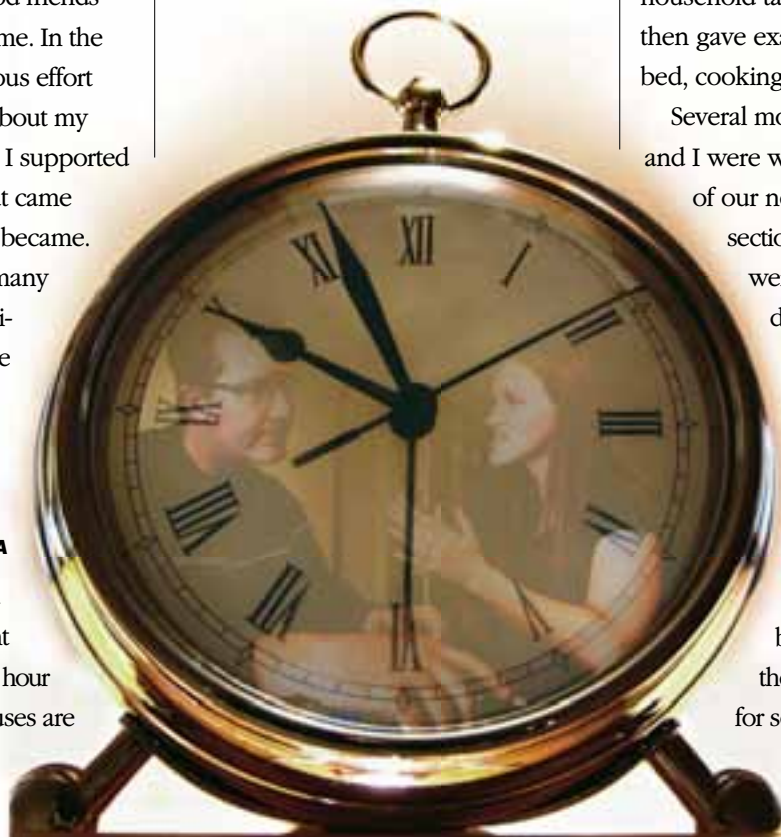
***Because discussions don't always progress when it's late and we're tired, my wife and I have agreed not to talk about important issues after 10 p.m.***

The next morning, both of us are more agreeable and are typically more willing to come to a compromise.

**Clark Hatch, California, USA**

The night before my wedding, I stayed up until 3:00 a.m. talking with my dad. Since he and my mom had been married for 50 years, I asked him if he had any marital advice for me. He suggested that I complete common household tasks with my spouse and then gave examples like making the bed, cooking, and washing the dishes.

Several months later, my husband and I were working in the backyard of our new home, him in one section and me in another. We were both content doing our different tasks, but then I remembered Dad's counsel. I shared it with my husband, and he came to assist me in the flower bed, digging holes in which I could plant mums. This turned out to be a great arrangement, as the soil had not been tilled for some time and was quite hard. The job would have been much more



*My father told me,  
"Marriage is like  
rowing a boat. If both  
of you pull the same  
way, you will go  
somewhere."*



difficult for one of us to do on our own than it was for us to do together.

This kind of cooperation became a ritual for all our yard projects, from watering the lawn to making plans for the garden. Not only do we enjoy a great-looking yard, we have also gained from spending time together, planning together, and talking together.

My husband and I have discovered that love grows in a similar way to flowers and plants. The more cultivation and work we put into our relationship, the more beauty and bounty we get in return.

**Elizabeth Bliss, South Carolina, USA**

During an interview with our stake president shortly before my wife and I were married, he gave us several pieces of counsel. One of them was to attend the temple as often as possible. Doing so has helped us remember our covenants with the Lord and with each other. Putting those covenants at the forefront of our minds through regular temple attendance helps us remember the things that matter most, even amid the distractions of everyday life. It has reminded us of the plan of salvation and the eternal nature of families. And it has helped us center our lives on the eternal, not the temporal.

Relatively speaking, my wife and I are still newlyweds (we've been married almost two years), but we

feel that abiding by this counsel has given our marriage a wonderful start.

**Kent A. Burton, Arizona, USA**



WASHINGTON D.C. TEMPLE PHOTOGRAPH BY CRAIG DIMOND

My sister and brother-in-law were married in the Washington D.C. Temple, and after the ceremony, I heard their bishop give the couple this counsel: "When you can either be right or have peace, choose peace." His advice has helped me keep the right perspective with my own eternal companion. Of course, this bishop wasn't encouraging unnecessary submission; rather, he was pointing out that when spouses exercise humility to seek the greater good, both are blessed. It taught me that even when my husband and I disagree about important things, we can do so in a respectful, peaceful, and loving way.

**Jolynne Dougherty, Pennsylvania, USA**

The best marriage advice I ever received was from my father. He told me, "Marriage is like rowing a boat. If both of you pull the same way, you will go somewhere." That made sense to me because I remembered being in a boat with a friend, going around in circles and not making any distance because we were pulling our oars in opposite directions.

My husband, Emmitt, and I have been married for more than 50 years, and we can testify that my father's advice is sound. We set a goal to be sealed in the Washington D.C. Temple and then pulled together to reach that goal. What a wonderful blessing that is!

These two steps—setting goals and pulling together to achieve them—are important in building a happy, successful marriage.

**Shirley Napier, North Carolina, USA**

The day my husband, Alan, and I were married is somewhat a blur to me, but I clearly recall the ordinance worker who sealed us counseling us to keep our marriage within our marriage. Those words did not hold significance for me right away, but in the time that has passed since, they have become a cherished motto for my husband and me.

Alan and I share a high level of trust. Both of us know that we'll say only positive things about each other to outside parties.





Like other couples, we have experienced uncertainty and sorrow as well as joy and great blessings. There have been times when we could have easily turned from one another or turned to our parents before turning to each other. But by keeping our marriage within our marriage, we find that we *want* to share our ups and downs with each other. By turning to each other and then together, turning to the Lord, our marriage has become stronger, we have more easily faced our trials, and the precious moments we share have become far more meaningful.

**Nicole Larkin, Kentucky, USA**

As I have been deployed with the military far from home, I have had plenty of time to reflect on my marriage and on what I can do to improve it. My deployment has created challenges for our family as well as for me personally. There are many temptations, and some commonly justify temptations by rationalizing that we are so far from home nobody will ever know what we do or don't do.

But some advice I received from a priesthood leader early in my marriage has helped me resist such temptations. He counseled me, "Be the kind of

person your wife and family think that you are." That advice I received years ago has given me the strength to be the husband and father I know I need to be—the husband and father my family thinks I am. It has motivated me to live in such a way that I know that my reunion with my family will be one of joy, not of regret.

I believe that personal worthiness is key in having a successful marriage. I am grateful for the advice of my priesthood leader in helping me strive for that.

**Erik Richardson, New Mexico, USA**

My husband, Ron, and I had been happily married about three years when we had a little fight. I cannot remember any of the details except that I called my mother and asked if the children and I could come "home" to her for a little while.

I shall never forget the excitement

***My deployment has been challenging, but a priesthood leader's advice has helped me be the kind of person that my wife and children think I am.***

in her voice as she said, "Oh, yes—if you bring Ron with you!"

We never went, but that is the best marriage advice I ever received. Ron and I have now been married 55 years.

**Maxine Rodgers, Canada ■**

## SHARE YOUR IDEAS

**A**n upcoming Q&A feature will focus on the following topic:

*I often feel overwhelmed because I don't feel I measure up to all that's expected of me in living the gospel. How can I learn to rejoice in the gospel when I feel like I may never be able to become or do all that the Lord requires of me?*

If you would like to share your ideas, please label your submission "Joy in the Gospel" and follow the guidelines under "Do You Have a Story to Tell?" on page 2. Please limit responses to 500 words and submit them by October 16.



**THIS IS OUR RELIGION,**







BY ELDER ERICH W. KOPISCHKE

Of the Seventy

A favorite hymn that we often sing in priesthood meeting is “Ye Elders of Israel,” with lyrics by Cyrus H. Wheelock. The third verse reads:

*We'll go to the poor, like our Captain of old,  
And visit the weary, the hungry, and cold;  
We'll cheer up their hearts with the news  
that he bore  
And point them to Zion and life evermore.<sup>1</sup>*

“I will tell you that your faith, religion, and profession of religion, will never save one soul of you in the Celestial Kingdom of our God, unless you carry out just such principles as I am now teaching you. *Go and bring in those people now on the plains.*”<sup>2</sup>

Cyrus H. Wheelock sat in those meetings. He became a member of the first rescue party that left Salt Lake City on October 7 to search



***Brigham Young told those sent to rescue the stranded pioneers that our religion is to save souls. In our time, conditions have changed drastically. But President Young's statement has not changed. We will always be under an obligation to rescue those in spiritual and physical need.***

# TO SAVE SOULS

On the Saturday before general conference in October 1856, Elder Franklin D. Richards and a handful of returning missionaries arrived in the Salt Lake Valley. They reported to President Brigham Young that hundreds of pioneer men, women, and children were scattered over the long trail to the valley, facing the early onset of winter. The people were hungry, and many carts and wagons were breaking down. People and animals were dying. All of them would perish unless they were rescued.

Sunday morning President Young assigned all those who would speak that day and during the conference that followed to address the pioneers' plight. In his address he said:

“That is my religion; that is the dictation of the Holy Ghost that I possess. It is to save the people. . . .

for the Saints scattered on the plains.

Later, George D. Grant, who headed the rescue party, reported to President Young: “It is not of much use for me to attempt to give a description of the situation of these people, for this you will learn from [others] . . . ; but you can imagine between five and six hundred men, women and children, worn down by drawing hand carts through snow and mud; fainting by the wayside; falling, chilled by the cold; children crying, their limbs stiffened by cold, their feet bleeding and some of them bare to snow and frost. The sight is almost too much for the stoutest of us; but we go on doing all we can, not doubting nor despairing.”<sup>3</sup>

The text of “Ye Elders of Israel” may have been on Brother Wheelock's mind during those difficult days of 1856. The rescuers literally reached out to the weary, hungry, and

cold. They cheered them up and showed them the way to Zion in the Salt Lake Valley.

### **Saving People**

In our time of jet planes, when it takes less than a day to travel from Europe to the Salt Lake Valley, settings and conditions have changed drastically. But President Young's statement has not changed—it is still our religion to save people. As members of the Lord's Church, we will always be under an obligation to rescue those in spiritual and physical need. As the Lord stated to the elders of the early restored Church: "Remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple" (D&C 52:40).

We want to be true disciples of our Lord Jesus Christ. We declare that we love God and want to follow His commandments. Every Sunday we renew our baptismal covenants, worship God in our meetings, and praise Him for the many blessings He extends to us. King Benjamin's reminder is still true: "When ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17).

When the Lord wants to bless someone's life or help someone in need, He often sends a neighbor, friend, or family member. This is one way He brings support and salvation to others. By doing so, He helps us understand the great commandment, "Thou shalt love thy neighbour as thyself" (Matthew 22:39).

Is it any wonder that we are often the greatest beneficiaries of our reaching out to others? The Lord has promised, "He that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul" (D&C 4:4). Bringing salvation to others brings salvation to our own soul.

### **Keeping Our Eyes Open**

There are many ways we can reach out to others and help those with physical and spiritual needs. If we walk through life with open eyes, the Lord will show us opportunities that will bless others and ourselves.

Recently I attended a conference of Church humanitarian missionaries in Jordan. As I met with them, I saw two sisters knitting. They told me they were knitting little caps for newborns. In the northern part of the capital city of Amman is a hospital that delivers 50 babies a day. The people there are very poor. After delivery, mothers and babies are sent back to their homes, where there is no heating. Many of these babies suffer from disease and die because of a loss of body heat. I asked for two samples of their knitting.

After I returned home, my wife took the samples to Relief Society. As a result, a miracle began—just as it so often begins in many of our Relief Society meetings around the world. During the Christmas season many sisters from our surrounding wards started to knit and sew baby caps. They did it alone, with friends, at home, or at Church activities.

One day I asked a friend how he was doing. With a twinkle in his eye, he replied, "I am a 'victim' of baby caps. We are talking baby caps night and day. We are surrounded by them." One sister called and asked me, "Isn't it warm in the Middle East?" When I assured her that the caps were needed, she went to work.

When I returned to Jordan, I had more than 800 baby caps in my suitcases. As we turned them over to the senior consultant of the hospital's baby station, he thought they were a godsend. Jordan had just experienced the coldest winter in 16 years, with temperatures well below freezing.

### **Reaching Out to Others**

Reaching out and helping is not limited by age, health, time, skills, or financial resources. Everybody who has the desire can help others in need. We can participate in organized welfare projects. We can give a generous fast offering. We can visit and comfort a friend who is sick. We can invite someone facing problems into our home. We can faithfully visit the families we home teach and the sisters we visit teach. We can invite a friend struggling with adversity to our Sunday meetings. We can accompany the



full-time missionaries. We can do family history work and serve in the temple often. We can listen to our children and grandchildren, teach them, and encourage them to walk in the light.

Sometimes reaching out is as easy as offering a sincere prayer, making a phone call, or writing a short note. If we are too busy to reach out to someone in need, then we are *too* busy. When we go about doing good, we act upon the invitation of the Savior:

“I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

“Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

“Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven” (3 Nephi 12:14–16).

### Pointing Others to Zion and Life Evermore

Reaching out to others is simply caring for people. We do not care about numbers or statistics but about the well-being of the people around us. If we do good, reach out, and provide spiritual and physical help according to our strength and ability, we automatically point others to Zion. They will be attracted by what we are and what we represent. They will be blessed by what they see and feel. Their testimonies will be established or strengthened. Then the assurance of the Lord will reverberate in our souls:

“Be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.

“And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father” (D&C 81:5–6).

Truly, our religion is to rescue and save souls. ■

### NOTES

1. “Ye Elders of Israel,” *Hymns*, no. 319.
2. Brigham Young, “Remarks,” *Deseret News*, Oct. 15, 1856; see also LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion* (1960), 120–21; LaRene Porter Gaunt and Linda Dekker, “Go and Bring Them In,” *Ensign*, Dec. 2006, 43.
3. *Handcarts to Zion*, 228.



### A MISSION OF SAVING



*“All about us there are many who are in need of help and who are deserving of rescue. Our mission in life, as followers of the Lord Jesus Christ, must be a mission of saving.”*

**President Gordon B. Hinckley (1910–2008),  
“Our Mission of Saving,” *Ensign*, Nov. 1991, 59.**



Lessons from  
**LIBERTY JAIL**



**ELDER JEFFREY R. HOLLAND** ✠ Of the Quorum of the Twelve Apostles

**The Prophet in Liberty Jail**

**O**ne of the most trying times in the history of the Church, both in terms of its impact on the Church generally and in the life of the Prophet Joseph Smith personally, occurred during the winter of 1838–39. The Prophet, who bore the brunt of the persecution in that period, had been imprisoned in the ironically named Liberty Jail. Until his martyrdom five and a half years later, there was no more burdensome time in Joseph’s life than this cruel, illegal, and unjustified incarceration.

Liberty Jail, one of the more forbidding structures in that region, was considered escape proof, and it probably was. Surrounded by stone walls four feet thick, the floor-to-ceiling height in the dungeon was barely six feet. Inasmuch as some of the men, including the Prophet Joseph, were over six feet tall, this meant that when standing they were constantly in a stooped position. When they lay down, it was mostly upon the rough, bare stones of the prison floor covered here and there by a bit of loose, dirty straw or an occasional dirty straw mat.

The food given to the prisoners was coarse and sometimes contaminated, so filthy that one of them said they “could not eat it until [they] were driven to it by hunger.”<sup>1</sup> On as many as four occasions poison was administered to them in their food, making them so violently ill that for days they alternated between vomiting and a kind of delirium, not really caring whether they lived or died.

**THE LESSONS OF  
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IN HEAVEN.**

LETTER WRITTEN BY JOSEPH SMITH WHILE IN LIBERTY JAIL. THE LETTER LATER BECAME SECTION 121 OF THE DOCTRINE AND COVENANTS COURTESY CHURCH HISTORY LIBRARY. INSET LEFT: LIBERTY JAIL BY C. A. CHRISTENSEN. INSET RIGHT: JOSEPH SMITH IN LIBERTY JAIL © GREG K. OLSEN MAY NOT BE COPIED.







In the Prophet Joseph's letters, he spoke of the jail being a "hell, surrounded with demons . . . where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description."<sup>2</sup> "We have . . . not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost a constant smoke," he said.<sup>3</sup> "Our souls have been bowed down"<sup>4</sup> and "my nerve trembles from long confinement," Joseph wrote.<sup>5</sup> "Pen, or tongue, or angels," could not adequately describe "the malice of hell" that he suffered there.<sup>6</sup> All of this occurred during what, by some accounts, was considered the coldest winter on record in the state of Missouri.

### A Prison-Temple Experience

Most of us, most of the time, speak of the facility at Liberty as a "jail" or a "prison"—and certainly it was that. But Elder Brigham H. Roberts (1857–1933) of the First Council of the



FULL SCALE CUT AWAY MODEL OF LIBERTY JAIL, COURTESY VISUAL RESOURCE LIBRARY

Seventy, in recording the history of the Church, spoke of the facility as a temple, or, more accurately, a "prison-temple."<sup>7</sup> Elder Neal A. Maxwell (1926–2004) used the same phrasing in some of his writings. Certainly this prison-temple lacked the purity, beauty, comfort, and cleanliness of our modern temples. The speech and behavior of the guards and criminals who came there were anything but temple-like. In fact, the restricting brutality and injustice of this experience at Liberty would make it seem the very antithesis of the liberating, merciful spirit of our temples and the ordinances performed in them.

So in what sense could Liberty Jail be called a "temple," and what does such a title tell us about God's love and teachings, including where and when that love and those teachings are made manifest? In precisely this sense: that you can have sacred, revelatory, profoundly instructive experiences with the Lord in *any* situation you are in. Indeed, you can have sacred, revelatory, profoundly instructive experiences with the Lord *in the most miserable experiences of your life*—in the worst settings, while enduring the most painful injustices, when facing the most insurmountable odds and opposition you have ever faced.

In one way or another, great or small, dramatic or incidental, every one of us is going to spend a little time in Liberty Jail—spiritually speaking. We will face things we do not want to face for reasons that may not be our fault. Indeed, we may face difficult circumstances for reasons that were absolutely right and proper, reasons that came *because* we were trying to keep the commandments of the Lord. We may face persecution, we may endure heartache and separation from loved ones, we may be hungry and cold and forlorn.

Yes, before our lives are over we may all be given a little taste of what the prophets faced often in their lives.

But the lessons of the winter of 1838–39 teach us that every experience can become a redemptive experience if we remain bonded to our Father in Heaven through it. These difficult lessons teach us that man's extremity is God's opportunity, and if we will be humble and faithful, if we will be believing and not curse God for our problems, He can turn the unfair and inhumane and debilitating prisons of our lives into temples—or at least into a circumstance that can bring comfort and revelation, divine companionship and peace.



## Lessons from Liberty Jail

The truths Joseph received while in Liberty Jail reveal that God was not only teaching Joseph Smith in that prison circumstance, but He was also teaching all of us, for generations yet to come. How empty our lives as Latter-day Saints would be if we did not have sections 121, 122, and 123 of the Doctrine and Covenants! They are contained in a mere six pages of text, but those six pages touch our hearts with their beauty and their power. And they remind us that God often “moves in a mysterious way His wonders to perform.”<sup>8</sup> He certainly turned adversity into blessing in giving us those sacred writings and reflections—so pure, noble, and Christian in both tone and content, yet produced in such an impure, ignoble, and unchristian setting.

### 1. Everyone Faces Trying Times

**T**he first lesson from Liberty Jail is inherent in what I’ve already mentioned—that everyone, including, and perhaps especially, the righteous, will be called upon to face trying times. When that happens we can sometimes fear that God has abandoned us, and we might be left, at least for a time, to wonder when our troubles will ever end. As individuals, as families, as communities, and as nations, probably everyone has had or will have an occasion to feel as Joseph Smith felt when he cried from the depth and discouragement of his confinement: “O God, where art thou? . . . How long shall thy hand be stayed . . . ? Yea, O Lord, how long shall [thy people] suffer . . . before . . . thy bowels be moved with



JOSEPH SMITH IN LIBERTY JAIL © LIZ LEMON SWINDLE FOUNDATION ARTS. MAY NOT BE COPIED

compassion toward them?” (D&C 121:1–3).

Whenever these moments of our extremity come, we must not succumb to the fear that God has abandoned us or that He does not hear our prayers. He *does* hear us. He *does* see us. He *does* love us. When we are in dire circumstances and want to cry, “Where art Thou?” it is imperative that we remember He is right there with us—where He has always been! We must continue to believe, continue to have faith, continue to pray and plead with heaven, even if we feel for a time our prayers are not heard and that God has somehow gone away. He *is* there. Our prayers *are* heard. And when we weep He and the angels of heaven weep with us.

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**JOSEPH WAS TO REMEMBER THAT THE SAME THING HAD HAPPENED TO THE SAVIOR OF THE WORLD. “THE SON OF MAN HATH DESCENDED BELOW THEM ALL. ART THOU GREATER THAN HE?” (D&C 122:8).**

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When lonely, cold, hard times come, we have to endure, we have to continue, we have to persist. That was the Savior’s message in the parable of the importuning widow (see Luke 18:1–8; see also Luke 11:5–10). Keep knocking on that door. Keep pleading. In the meantime, know that God hears your cries and knows your distress. He is your Father, and you are His child.

When what has to be has been and when what lessons to be learned have been learned, it will be for us as it was for the Prophet Joseph. Just at the time he felt most alone and distant from heaven’s ear was the very time he received the wonderful ministration of the Spirit and the glorious answers that came from his Father in Heaven:

“My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

“And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes” (D&C 121:7–8).

Even though seemingly unjust circumstances may be heaped upon us, and even though unkind and unmerited things may be done to us—perhaps by those we consider enemies but also, in some cases, by those whom we thought were friends—nevertheless, through it all, *God is with us*.

We are not alone in our little prisons here. When suffering, we may in fact be nearer to God than we’ve ever been in our entire lives. That knowledge can turn every such situation into a would-be temple.

Regarding our earthly journey, the Lord has promised, “I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up” (D&C 84:88). That is an everlasting declaration of God’s love and care for us, including—and perhaps especially—in times of trouble.

## 2. Even the Worthy Will Suffer

**S**econd, we need to realize that just because difficult things happen, it does not mean that we are unrighteous or that we are unworthy of blessings or that God is disappointed in us. Of course, sinfulness does bring suffering, and the only answer to that behavior is repentance. But sometimes suffering comes to the righteous too. You will recall that from the depths of Liberty Jail when Joseph was reminded that he had indeed







powers of heaven cannot be controlled nor handled only [or ‘except’] upon the principles of righteousness” (D&C 121:36). Therefore, even when we face such distressing circumstances in our life and there is something in us that wants to strike out at God or man or friend or foe, we must remember that “no power or influence *can* or *ought* to be maintained . . . [except] by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; . . . without hypocrisy, and without guile” (D&C 121:41–42; emphasis added).

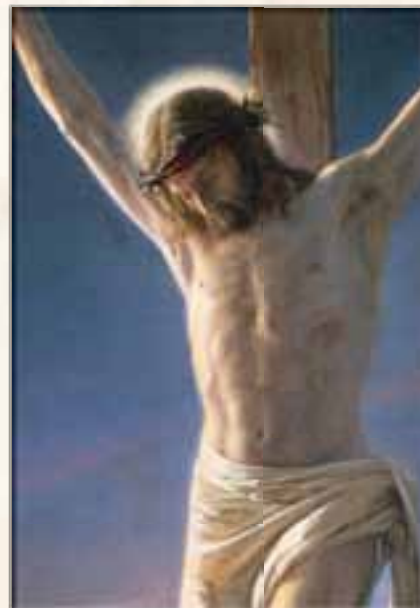
It has always been a wonderful testimony to me of the Prophet Joseph’s greatness and the greatness of all of our prophets, including and especially the Savior of the world in His magnificence, that in the midst of such distress and difficulty they could remain calm and patient, charitable and forgiving—that they could even talk that way, let alone live that way. But they could, and they did. They remembered their covenants, they disciplined themselves, and they knew that we must live the gospel at all times, not just when it is convenient and not just when things are going well. Indeed, they knew that the real test of our faith and our Christian discipleship is when things are *not* going smoothly. That is when we get to see what we’re made of and how strong our commitment to the gospel really is.

Surely the classic example of this is that in the most painful hours of the Crucifixion the Savior could say, “Father, forgive them; for they know not what they do” (Luke 23:34). That is a hard thing to ask when we’re hurting or have been offended, are tired or stressed out or suffering innocently. But that is when Christian behavior may matter the most. As Joseph was taught

in his prison-temple, even in distress and sorrow we must “let [our] bowels . . . be full of charity towards all men . . . ; then [and only then] shall [our] confidence wax strong in the presence of God; and . . . the Holy Ghost shall be [our] constant companion” (D&C 121:45–46).

Remaining true to our Christian principles is the only way divine influence can help us. The Spirit has a near impossible task to get through to a heart that is filled with hate or anger or vengeance or self-pity. Those are all antithetical to the Spirit of the Lord. On the other hand, the Spirit finds instant access to a heart

striving to be charitable and forgiving, long-suffering, and kind—principles of true discipleship. What a testimony that if we strive to remain faithful, the triumph of a Christian life can never be vanquished, no matter how grim the cir-



THE CRUCIFIXION BY CARL HEINRICH BOCH

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**IN THE MOST PAINFUL HOURS OF THE CRUCIFIXION THE SAVIOR COULD SAY, “FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO” (LUKE 23:34).**  
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cumstance might be. How I love the majesty of these elegant, celestial teachings taught, ironically, in such a despicable setting and time.

### **Do All Things Cheerfully**

As a valedictory to the lessons from Liberty Jail, I refer to the last verse of section 123: “Therefore . . . let us *cheerfully* do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed” (D&C 123:17; emphasis added).

What a tremendously optimistic and faithful



concluding declaration to be issued from a prison-temple! When he wrote those lines, Joseph did not know when he would be released or if he would ever be released. There was every indication that his enemies were still planning to take his life.

Furthermore, his wife and children were alone, frightened, often hungry, wondering how they would fend for themselves without their husband and father. The Saints, too, were without homes and without their prophet. They were leaving Missouri, heading for Illinois, but who knew what tragedies were awaiting them there? Surely, to say it again, it was the bleakest and darkest of times.

Yet in these cold, lonely hours, Joseph says let us do all we can *and do it cheerfully*. And then we can justifiably turn to the Lord, wait upon His mercy, and see His arm revealed in our behalf.

What a magnificent attitude to maintain in good times or bad, in sorrow or in joy!

I testify that the Father and the Son live and that They are close, perhaps even closest via the Holy Spirit, when we are experiencing difficult times. I testify that heaven's kindness will *never* depart from you, regardless of what happens (see Isaiah 54:7–10; see also 3 Nephi 22:7–10). I testify that bad days come to an end, that faith always triumphs, and that heavenly promises are always kept. God is our Father, Jesus is the Christ, and this is the true and living gospel—found in this, the true and living Church. I testify that President Thomas S. Monson is a prophet of God, our prophet for this hour and this day. I love him and sustain him as I know you do. In the words of



FAMILY VISITS IN LIBERTY JAIL © JOSEPH BRICKEY, MAY NOT BE COPIED

the Liberty Jail prison-temple experience, “Hold on thy way. . . . Fear not . . . , for God shall be with you forever and ever” (D&C 122:9). ■

**From a CES Fireside given on September 7, 2008, at Brigham Young University. For full text, see [speeches.byu.edu](http://speeches.byu.edu).**

#### NOTES

1. Alexander McRae, in B. H. Roberts, in *A Comprehensive History of the Church*, 1:521.
2. Joseph Smith, *History of the Church*, 3:290.
3. Letter to Isaac Galland, Mar. 22, 1839, in *Personal Writings of Joseph Smith*, comp. Dean C. Jessee (2002), 456.
4. Letter to the Church in Caldwell County, Dec. 16, 1838; “Communications,” *Times and Seasons*, Apr. 1840, 85.
5. Letter to Emma Smith, Mar. 21, 1839, in *Personal Writings*, 449.
6. Letter to Emma Smith, Apr. 4, 1839, in *Personal Writings*, 463, 464; spelling and capitalization standardized.
7. See *Comprehensive History*, 1:521 chapter heading; see also 526.
8. “God Moves in a Mysterious Way,” *Hymns*, no. 285.

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# Four Talks, Four Lives Changed

*Every April and October, millions of Latter-day Saints listen to the servants of the Lord. Here, four members of the Church share how general conference has influenced their lives over the years.*

## **Good Things Do Come**

Shortly after my husband received his master's degree, he considered returning to school for a Ph.D. This prospect daunted us since earning his master's degree had been so difficult. We had two small children and longed to have a good job and maybe even a house.

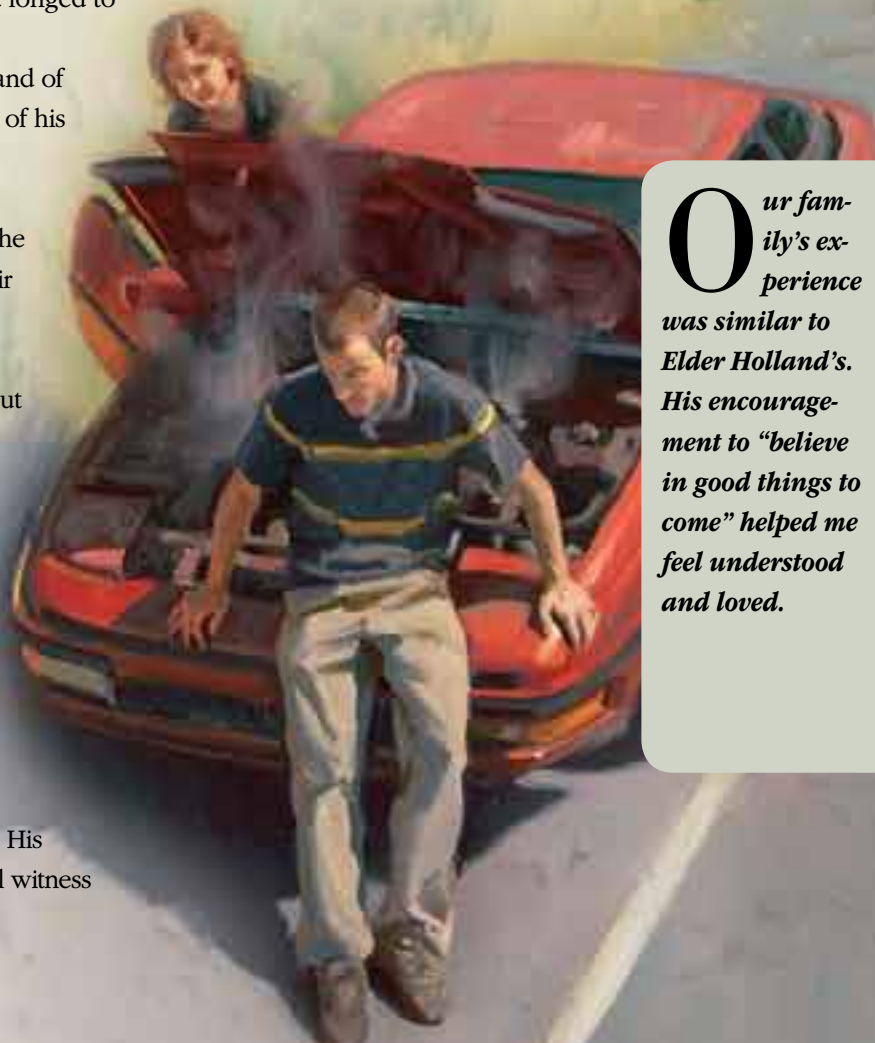
That October conference, Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles shared some of his experiences related to moving his young family to Connecticut for graduate school. We had also moved to Connecticut for graduate school. Then he described how he and his family had fit all of their possessions into their little car—we had done the same. He explained that when the trip began, his car had overheated and broken down not once but twice! Our vehicle also broke down twice.

Finally, he described a more recent experience of driving a reliable car by the spot where his car had broken down 30 years earlier. In his mind's eye, he saw himself as a young father and said these words: "Don't give up, boy. Don't you quit. . . . There is help and happiness ahead—a lot of it. . . . You keep your chin up. It will be all right in the end. Trust God and believe in good things to come."<sup>1</sup> Elder Holland's experience helped me feel understood and loved. His example gave me the courage to seek the spiritual witness

that more education for my husband was the will of the Lord for our family. Five years and two babies later, my husband finished his dissertation. School was definitely challenging, but we were happy. We had followed the Lord's will, and He had blessed us physically, spiritually, and financially.

Since that conference, I have often thought of Elder Holland's talk. I have learned that as I strive to trust God through obeying the counsel of His prophets and apostles, good things really *do* come.

*Melinda McLaughlin, Maryland, USA*



**O**ur family's experience was similar to Elder Holland's. His encouragement to "believe in good things to come" helped me feel understood and loved.

### I Came to Appreciate Grandma

As a child, I enjoyed writing to my grandmother. She lived across the country, so I rarely saw her more than once a year. But as a teenager, I gradually became too busy to write, and our relationship slowly faded. When Grandma would come to visit for a few days, I would occasionally ask her a question or make a comment, but our conversations were seldom genuine or heartfelt. By the time I turned 16, I barely knew her, and I didn't know how to talk to her.

On the last day of one of her visits, I was alone in the kitchen preparing dinner when she came in and sat down. I greeted her, but afterward I found myself at a loss for words. I could tell that she wanted to talk to me and had probably been seeking an opportunity for some time, but how was I supposed to strike up a conversation with a 75-year-old woman with whom I thought I had nothing in common?

I commented on what I was cooking, but that subject didn't last long. Finally, I asked Grandma about what her life was like at my age. She told me stories about work and social activities, then talked about meeting my grandfather and falling in love. I realized that her life and desires as a teenager weren't that different from my own.

A few months later, President Boyd K. Packer, President of the Quorum of the Twelve Apostles, spoke about grandparents in general conference. In his talk, "The Golden Years," he spoke of the wisdom and guidance older members of the Church can provide. His theme made me reflect on my relationship with my grandmother, and I realized I was missing out on a valuable friendship.

I decided to write to Grandma again. I still wasn't quite sure what to say, so I just wrote about work, friends, family, and what I was doing. She responded to each of my letters and told me about other relatives, her garden, and her day-to-day activities. The next time we were together, talking to her was easy.

I'm grateful for the conference talk that came at a time when I was ready and willing to get to know my grandmother again. Through President Packer's words, I realized that I had overlooked the "priceless resource of experience,



### MAKE CONFERENCE A PRIORITY

*"Decide now to make general conference a priority in your life. Decide to listen carefully and follow the teachings that are given. Listen to or read the talks more than once to better understand and follow the counsel. By*

*doing these things, the gates of hell will not prevail against you, [and] the powers of darkness will be dispersed from before you [see D&C 21:6]."*

**Elder Paul V. Johnson of the Seventy, "The Blessings of General Conference," *Liahona and Ensign*, Nov. 2005, 52.**

wisdom, and inspiration"<sup>2</sup> that my grandmother really is. Now I have come to appreciate this wonderful woman and have been blessed by her example and friendship.

*Laura A. Austin, Utah, USA*

### I Learned for Myself

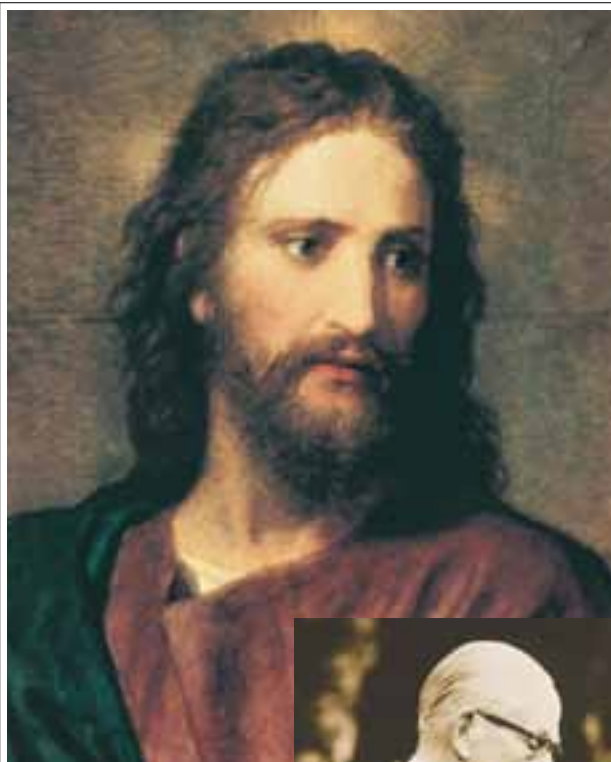
I confess that when I left on my mission, my testimony was limited to knowledge about the plan of salvation and the Book of Mormon. I recognized that my testimony lacked the depth I wanted it to have, and as a result, I felt inadequate as a missionary.

Like most French members of the Church at the time, I had never attended a broadcast of general conference. We had always attended rebroadcasts, where we listened to conference in French through an interpreter. Now, as a missionary serving in Wales and speaking English, I was going to hear the voice of the prophet, President Ezra Taft Benson (1899–1994), firsthand.

When the session started, the local congregation sang with the members present in the Tabernacle in Salt Lake City. I also sang and was quickly taken aback by an overwhelming feeling of joy and belonging. These feelings testified that I was a member of Jesus Christ's Church.

While I was sitting there, an idea came to mind: "What if I asked the Lord to confirm to me that President Benson is His prophet?"

I knew that I could "ask God" (Moroni 10:4), but I was afraid that somehow I would offend Him with my questions.



**I** asked the Lord to testify to me that the man who was going to speak was His prophet.



After a minute of reflection, I decided to try anyway. I bowed my head and asked the Lord to testify to me that the man who was going to speak was His prophet, seer, and revelator. Before long an intense feeling of peace and happiness entered my heart. I raised my head, opened my eyes, and listened to President Benson testify of the Book of Mormon.

From that moment on, I knew for myself that the Lord leads the Church through a chosen prophet. As a result of that testimony, I left conference with new goals, and I knew that it was up to me to reach them. I changed the focus of my mission and looked forward to attending future general conferences. I also eagerly awaited the arrival of the Church magazines so that I could read the sacred words of the Lord's servants.

*Thierry Hotz, France*

### Tell Them You Love Them

In the October 2007 general conference, Elder Claudio R. M. Costa of the Presidency of the Seventy talked about not waiting until tomorrow to do the things we can do today, especially when it comes to our families.<sup>3</sup> At the end of his talk, he shared some lines based on a poem by Norma Cornett Marek. Elder Costa's message and the words of that poem touched me deeply and encouraged me to start regularly expressing my love to my parents, my sisters, and my friends.

Of course I loved my family and friends before I heard that conference talk, but I was not in the habit of telling them that I loved them, at least not every day. Maybe they *did* need to hear those special words from me more regularly. I wasn't sure at first how they would take it, but when I received a positive reaction, I decided to continue this practice. Over the next several months, I saw that my relationships were strengthened in part because I had heeded Elder Costa's words.

Now I am serving as a full-time missionary thousands of miles from my home in Costa Rica. I miss my family, but it's OK. I know they love me, and I also know that they know I love them. I feel peace because I took (and still take) opportunities to express my love.

I am grateful that we have the opportunity to regularly listen to leaders called by God. I know that as we follow them, our lives and the lives of those we love will be blessed. ■

*Elder Hugo Lino Rivera Mena, Idaho Boise Mission*

### NOTES

1. Jeffrey R. Holland, "An High Priest of Good Things to Come," *Liahona*, Jan. 2000, 45; *Ensign*, Nov. 1999, 38.
2. Boyd K. Packer, "The Golden Years," *Liahona* and *Ensign*, May 2003, 82.
3. See Claudio R. M. Costa, "Don't Leave for Tomorrow What You Can Do Today," *Liahona* and *Ensign*, Nov. 2007, 73.

**General conference will take place on October 3 and 4. What are you, your family, or your ward or branch doing to prepare to hear the counsel of prophets and apostles? The *Ensign* invites you to share your experiences with getting ready for and participating in conference. For submission instructions, see "Do You Have a Story to Tell?" on p. 2.**



MESSAGES FROM THE



DOCTRINE AND COVENANTS



*May we be grateful for the sacrifices of pioneers throughout the world, and may we willingly follow their example of faith and obedience.*

BY ELDER OCTAVIANO TENORIO

Of the Seventy

One of the things that impressed me most as I studied the scriptures when I was young was the story of the people of Anti-Nephi-Lehi, who, after they had repented of their sins, buried their weapons of war.

“And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man’s blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives” (Alma 24:18).

When the Lamanites later came to destroy them, they “prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword” (Alma 24:21).

# The Blessings of Sacrifice

THE ANTI-NEPHI-LEHIES BURYING THEIR SWORDS, BY DEL PARSON





SUNFLOWERS AND BUFFALO CHIPS, BY GARY L. KAPP

**W**e would all benefit from searching and knowing the stories of the local pioneers from the part of the world in which we live.

On that day 1,005 of the people of Ammon, as they came to be known, allowed themselves to be killed. Their powerful testimony and sacrifice helped change the hearts of many of the Lamanites, who in turn were brought to repentance:

“And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved” (Alma 24:26).

The people of Ammon who survived were forced to leave their lands in search of security. When I read this account, I felt I needed to investigate the law of sacrifice. From Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles, I learned:

“Sacrifice is the crowning test of the gospel. Men are tried and tested in this mortal probation to see if they will put first in their lives the things of the kingdom of God. . . .

“Joseph Smith taught the law of sacrifice in these words: . . .

“*A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary [to lead] unto life and salvation;* for, from the first

existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the *sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life.*”<sup>1</sup>

Many of the blessings we have received in the latter days, especially the building of temples, are the product of the sacrifice of the faithful Saints who preceded us. They passed through great afflictions, even death, to establish the kingdom of God on earth. The Lord, who recognizes the sacrifices of the faithful, has said, “Nevertheless, ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you” (D&C 62:3).

### **Worth the Sacrifice**

Thankfully, few Latter-day-Saints today are called upon to make life-and-death sacrifices for the gospel. But sacrifice, nonetheless, remains central to membership in the Church. As God’s children embrace the gospel, many must sacrifice prestige, reputation, tradition, financial security, or, in some cases, family ties.

Alejandro Gallegos was 21 in 1995 when he was invited



to attend a class at an institute of religion in northern Mexico. When his father found out that his son was studying with *los mormones*, he was not happy. Nevertheless, Alejandro says, “Within my heart, a testimony of the gospel had begun to blossom.” When the missionaries invited him to be baptized a short time later, he adds, “I accepted wholeheartedly.”

As his testimony grew, so did his desire to serve a full-time mission. “But I couldn’t count on support from my parents, nor did I have the economic means to support myself on a mission,” he says.

With his bishop, he set goals to prepare spiritually and financially. Achieving those goals meant that Alejandro, a junior, had to put his university studies in electrical engineering on hold. At age 25, when most young men are starting a family, he accepted a mission call, serving honorably until his release in 2001.

“After I returned home, I was not able to resume my studies,” Alejandro says. “The public university I had been attending refused to let me continue.”

He transferred to a private university, which accepted only one year of his three years of university credits. Alejandro, who finished his degree and later married in the Mexico City Mexico Temple, says the sacrifice was worth it because he had realized his goal of serving the Lord as a full-time missionary—a blessing for which he will always be grateful.

### The Gift of Eternal Life

As I have studied sacrifice, I have noted three things that inspire God’s children to give up temporal blessings in order to obtain the greater gift of eternal life, which comes only through the atoning sacrifice of the Savior:

1. Knowledge of the plan of salvation.
2. Knowledge of the Resurrection.
3. Sacred covenants they have made in the temple.



PANAMA CITY PANAMA TEMPLE. PHOTOGRAPH BY MATTHEW REIER

**M**any of the blessings we enjoy, especially the building of temples, are the product of the sacrifice of the faithful Saints who preceded us.

I came to understand as a young man why Abraham was willing to sacrifice his beloved Isaac, why the people of Ammon willingly sacrificed their lives, how the Prophet Joseph Smith and his brother Hyrum could willingly go to Carthage, and how Latter-day Saint pioneers could lose loved ones on the way to the Salt Lake Valley but still hold firm to their faith to help establish Zion.

The first leaders of every dispensation, as well as those who have been pioneer Latter-day Saints in their respective nations throughout the world, have paid a great price to establish the Church.

We would all benefit from searching and knowing the stories of the local pioneers from the part of the world in which we live. May we be grateful for their sacrifices, and may we willingly follow their example of faith and obedience to the commandments of God. ■

#### NOTE

1. Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (1966), 663.



### HELPS FOR HOME EVENING

“Jesus Christ, the Master Teacher, often asked questions to encourage people to ponder and apply the principles He taught. His questions prompted thought, soul-searching, and commitment” (*Teaching, No Greater Call*, 68). Consider creating and asking several questions to help family members understand and apply the truths taught in the article. For example, you could ask: “What sacrifices have you been asked to make to live the gospel?” and “What blessings have come to you and others as a result of these sacrifices?” Encourage family members to ponder their answers before responding to them.

**Far right: "Whereas I Was Blind, Now I See" (John 9:25), by Tyson Snow, Oil on canvas.**

Brother Snow says, "I wanted to express the lasting effect of being touched by Christ in some way."

**Below: Windows of Heaven, by Emily McPhie, Oil on canvas, Purchase Award.**

"Looking at my little girl took my breath away and brought tears to my eyes. It was as if the windows of heaven opened through her eyes and poured out love and light," says Sister McPhie.



**Left: Resurrection, by Ruth Bradfield, Ceramic.**

*"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).*

**Along the bottom of pages 41-45, you will see small details of a sampling of images from the art competition. For the complete catalog of images, go online and follow the links at [www.lds.org/churchhistory/museum](http://www.lds.org/churchhistory/museum).**

INTERNATIONAL ART  
8<sup>th</sup>  
\* COMPETITION \*  
"REMEMBERING  
THE GREAT THINGS  
OF GOD"

# Tangible Testimonies

BY HEATHER L. STOCK,  
CHURCH MAGAZINES

Consider the many gifts and blessings our Heavenly Father and Jesus Christ have given us. By recognizing our gifts and the blessings in our lives, we show reverence for God and strengthen our individual testimonies. Sharing our testimonies, however, isn't limited to words. Our faith can be expressed in the notes of a hymn, the shaping of clay, or the strokes of a paintbrush.

Walking into the exhibit of the Eighth International Art Competition is like walking into a testimony meeting of colors and shapes from 44 countries. In Doctrine and Covenants 115: 5 we read, "Arise and shine forth, that thy light may be a standard for the nations," and the work of these Latter-day Saint artists is doing just that.

This triennial contest's entries include paintings and handcrafted designs that reflect the theme, "Remembering the Great Things of God." Our earthly home, the restored gospel, and the precious Atonement of our Savior are some of the subjects the artists have magnified. Out of 1,089 submissions, nearly 200 were selected, including 20 merit awards and 18 purchase awards. The exhibit will be open to the public in the Conference Center in Salt Lake City, Utah, until October 11, 2009. It offers a chance to be spiritually strengthened by at these tangible testimonies.

The exhibit can also be seen online by following the links at [www.lds.org/churchhistory/museum](http://www.lds.org/churchhistory/museum). ■







**Above: No Greater Love, by Gregory K. Olsen, Oil on linen.**

*"Somehow, Jesus took upon Himself all of the suffering and frailties of the entire human race," Brother Olsen says. "The Atonement was an act of infinite transcendent love for each one of us. This act stands as the most glorious event of all time!"*

**Right: "Her Sins Are Forgiven, for She Loved Much, (Luke 7:47), by Robert Cushing, Oil painting.**

*Brother Cushing says, "The woman's faith and repentance led her to seek the Lord's forgiveness. Through the Lord's redeeming love, hope was born in her."*







**Left: *The Hundredth Sheep*, by Claudemir Bonfim, Oil on canvas.**

*“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine and go into the wilderness after that which is lost, until he find it?” (Joseph Smith Translation, Luke 15:4).*



**Above: *The Greatest in the Kingdom*, by J. Kirk Richards, Oil on canvas, Merit Award.**

*“And there was also a strife among them, which of them should be accounted the greatest. . . . But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve” (Luke 22:24, 26).*



**Left: *King of Kings (Pilate's Lament)*, by Benjamin McPherson, Oil on canvas.**

*“Then Pilate therefore took Jesus, and scourged him. . . . And saith . . . Behold, I bring him forth to you, that ye may know that I find no fault in him” (John 19:1, 4).*







**Left: Tree of Life II, by Carol Byington Johnson, Quilted fabric.**

Sister Johnson says, "My artwork depicts the love of God as described in 1 Nephi 11:25, where the tree of life is described as a representation of the love of God."

**Below: The Child, by Kathleen Bateman Peterson, Oil painting, Merit Award.**

Of her work, Sister Peterson says, "This is a painting about God's greatest gift to us—life itself."



**Right: We Thank Thee, O God, for Our Prophets, by Aldo Alejandro del Bosque Hernandez, Wood and mosaic sculpture.**

"In this work," says the artist, "the radio chassis represents the love and devotion of President Gordon B. Hinckley and the work he did to advance the Church through the media."





**Right: "I Returned to My Father in the Fields" (Joseph Smith—History 1:50), by Howard Post, Oil painting.**

*"After recovering from the effects of the four appearances of Moroni," says Brother Post, "Joseph recounted his experience to his father."*



**Above: Lehi's Dream, by Larry Ogan, Oil on wood.**

*Brother Ogan says, "Lehi tasted the fruit of the tree and was filled with the gospel of Jesus Christ... . Eternal life was now within his reach."*

**Right: Steady Course (see 1 Nephi 8), by Jon Helaman Saline, Carved silver maple wood.**

*Of his work, Brother Saline says, "This platter is a representation of Lehi's dream and the freedom each of us has to take hold of the iron rod or to let go and become lost in unknown paths."*





*A Paraguayan woman's firmness in her newfound faith started a tradition of gospel service that now links five generations of her family.*

BY DON L. SEARLE  
Church Magazines

The children of Eulogia Diaz and Delio Cosme Sanchez remember this about their mother's service as branch Primary president: Back when Primary was held on weekday afternoons, Eulogia would shepherd a large group of children from her neighborhood—"our little band," one of her daughters recalls—on the long walk to church each week. It didn't matter whether or not they were members; if they wanted to be there and their parents allowed it, Eulogia would bring them along. She wanted as many children as possible to enjoy the blessings of Primary.

The children of Eulogia and Delio remember this of their father's service as branch president: He was always first at the meetinghouse on Sunday morning and last to leave later in the day, after he had made sure everything was in order. He continued that same dedication as the first president of the Paraguay District, back when it was part of the Uruguay-Paraguay Mission.

The Sanchez children, now middle-aged, some with grandchildren of their own, remember this too: For their parents, there was never a good reason to miss Church meetings. The family made that long walk to the

# One Family's

meetinghouse rain or shine. And in those early years when there were fewer members in the branch, family members took on many roles from teaching or leading music to helping clean the building.

The Church has since made great strides in Paraguay. Now there are 10 stakes and 11 districts, with approximately 66,000 members. The country has two missions. Paraguay hosts one of only four Beehive Clothing plants, producing temple clothing and garments, outside the United States.

The historic meetinghouse everyone loved, the first Church-built meetinghouse in the country—the one that everyone called "the Moroni chapel" because that was the name of a ward housed there—is gone. A temple now stands in its place. The Asunción Paraguay Temple is the centerpiece of "la Manzana Mormona"—roughly translated, the Temple Square of Paraguay.

Paraguayan members feel greatly blessed because of the progress. But older members have not forgotten the sacrifices that were necessary to build the foundations of today's Church in their country.

## Building a Heritage

Eulogia Diaz de Sanchez was baptized in October 1960. A parish priest tried to persuade her to renounce the Church and return to the parish, but she was too sure of the testimony she had gained to be dissuaded.

Her mother, Castorina, was baptized the following month, along with Eulogia's daughter, Liduvina. Another daughter, Lina, wanted to be baptized, but her new husband opposed it.


Eulogia's husband, Delio, joined the Church in January 1961. A mechanic, Delio told his business partner he would no longer be able to work on Sunday. His partner accepted that easily because he valued hard-working Delio



# Heritage of Service

*Members of the extended Sanchez family gather for a family party. Opposite page: The Asunción Paraguay Temple.*





and his contribution to the business. The partner would never regret his decision.

The story of Delio and Eulogia Sanchez and their descendants underscores the enduring power of example.

“I believe my parents’ love and patience helped us live our lives sharing the gospel,” Lina says. Even though she was not able to be baptized at first, she served in the Church as faithfully as anyone could who was not a member. Eventually, in 1986, when her husband’s opposition had softened because of the example of his wife and children, Lina joyfully entered the waters of baptism.

Her sister, Liduvina, recalls that their parents were constantly involved in sharing the gospel. For a time in the 1970s, the family home, where the aged Eulogia still lives, served also as a meetinghouse on Sundays. In addition to the more than 60 descendants of Delio and Eulogia in the Church, there are more than two dozen other people who joined because of their example of Christlike living. Liduvina says her parents were also examples of honesty, teaching their children never to do anything of which they would later be ashamed.

Delio and Eulogia were known for their kindness. Liduvina recalls that when the family was ready to eat a meal, their father might say, thinking of someone nearby, “I wonder if so-and-so has a plate of food right now.” He would ask a family member to take a plate of food to that person before the family ate.

Lina and her family lived next door to her parents for many years. Lina’s son, Enrique Ojeda, says of Delio, “My grandfather was always an example of the priesthood—those qualities mentioned in Doctrine and Covenants section 121 [verses 41–45].” Enrique says his grandmother Eulogia “is a valiant woman—valiant in her faith and valiant in her testimony.” Many people who were not members of the Church came to live in his grandparents’ home for a time (when Delio and Eulogia generously offered needed help) and left as members of the Church because of their example.

The children of Delio and Eulogia followed parental

example as they grew into adulthood and started families of their own. They too have served in many Church callings. Liduvina served a mission and worked for the Church for many years in Uruguay before returning to her native Paraguay. Delio and Eulogia’s son Silvio needed some time before parental example also helped bring him into the Church, but he too followed his parents’ pattern of service. He later helped establish a branch in Argentina, where he lived for a time.

### **New Generations**

Enrique was born the year his grandfather Delio was baptized into the Church. Growing up, he frequently spent time with his grandparents next door or with his aunts, all of whom were active in the Church. (He calls Liduvina his second mother.) Though his father and mother were not members in his early years, “my brothers and sisters and I grew up in the Church.”

His father, Vicente, he recalls, wanted nothing to do with the Church—did not even want to talk about it. When Vicente’s children tried to give him a Book of Mormon, he literally tossed it back at them. But, Enrique says, “it was the example of his children that eventually changed my father.” Enrique’s patriarchal blessing promised that his father would join the Church because of the example of his children. Enrique and the rest of the family clung to that promise.

In 1986, while Enrique’s younger brother was serving a mission, their father’s opposition to the Church had softened enough for him to give consent for his wife to be baptized. After 25 years of attending and serving as she could, Lina was finally a member. Her husband, however, was far from ready to take that step. Family life went on for several more years with everyone but Vicente as a member of the Church. Then one Sunday morning in 2002, Vicente got up and dressed in his suit, ready to go to church—ready to be taught. He was baptized shortly afterward, and he and his wife were sealed in the temple in 2003.

Now Enrique’s generation has children who are



growing up in the Church, following in their own parents' footsteps. Eulogia and Delio's descendants in the Church include 6 children, 18 grandchildren (4 of whom served missions), and 23 great-grandchildren—so far. The choices that these great-grandchildren make are shaped by the teachings they receive in their homes.

Enrique's 19-year-old daughter, Adriana, says that of course there will always be temptations to face in life. When she and her siblings and cousins face them, she says, "We make the choices we make because of our testimonies." Her 18-year-old sister, Vivian, adds that when friends or acquaintances wonder why they do not smoke or drink or take part in some of the other practices that their friends have adopted, the opportunity to explain their standards is an opportunity to be a missionary.

William Da Silva, 19, is another of Eulogia's great-grandchildren; he is a son of Lina's daughter, Mercedes Ojeda de Da Silva. Like his mother, William was baptized at age eight and grew up in the Church. His older sister and brother have served missions, and now he is serving in the Uruguay Montevideo West Mission. William says that because of the teachings they have received in their homes, he, his brother and sister, and his cousins who are active in the Church operate from a different, stronger spiritual foundation than many of their friends. "It's interesting how much our friends or their parents have confidence in us," he comments. Parents of his friends, he explains, often tell their sons or daughters that if William or someone like Adriana or Vivian is attending an event, "then you can go too, because I know nothing bad will be going on."



#### **Maintaining Their Standards**

Adriana wears a long skirt that has been altered by the insertion of a panel in the side seam to close up what would have been a high slit. Her mother, Lydia (Enrique's wife), and her aunt Mercedes point out that it is often difficult for Paraguayan women to find modest clothing in stores, so the Sanchez descendants have done what others are often forced to do—make their own alterations or sew their own clothing. Lina, Mercedes' mother and Lydia's mother-in-law, has served as family seamstress, but now the younger women are also learning sewing skills.

Mercedes de Da Silva says life was not particularly hard for her while she was growing up as one of a few Latter-day Saints in her neighborhood. "My friends all knew I was a member of the Church," she explains. "They respected my beliefs." She says she was fortunate also to attend a Latter-day Saint school that existed in Paraguay for a time. "For my children, this stage of life is much more difficult than it was for me." The standards

***Eulogia Diaz de Sanchez (center) led the way into The Church of Jesus Christ of Latter-day Saints for her family in 1960. Daughters Liduvina (left) and Lina learned of serving in the Church by watching their parents' examples, and they in turn have passed this heritage of service on to their descendants.***



**Three great-grand-children of Eulogia Diaz de Sanchez take part in family home evening. From left: Eduardo, Adriana, and Vivian Ojeda. They are children of Eulogia's grandson Enrique and his wife, Lydia.**

of society are now far more permissive. Mercedes says she and her husband, Ernesto Da Silva, have maintained high standards in their home, including a curfew even for their older children. “We talk a lot with them about the gospel, and we have family home evenings,” she says. “It’s a great strength for our children, and they know that.” President Ernesto Da Silva was released as an Area Seventy in April of this year and is now serving as president of the Uruguay Montevideo Mission.

The Da Silvas’ son and daughter who served missions, Christian and Karen, wrote home, in fact, to thank their parents for the high standards they were taught and for strong parental examples. Karen Da Silva, who returned from the Argentina Córdoba Mission in 2008, explains: “Since I was small, my grandparents and my parents have taught me not only by their words but also by their actions. They really lived what they taught.” What she had learned in her home, she says, helped her as a missionary to teach of the

blessings that come through obedience.

Christian, who recently returned from the California San Bernardino Mission, echoes his sister’s comments about the importance of parental example in his life and adds, “My own testimony of the gospel grew as I applied the teachings of my parents and grandparents in my life.” This happened in the way Alma described. Christian explains that he made a place in his heart for the seed to be sown, his parents taught him the

truth, and he saw in their lives that the fruit of the seed was good (see Alma 32:27–43). “I hope to go on nurturing with faith, nurturing the tree—my testimony—so it will take root, grow, and go on producing fruit.”

Mercedes de Da Silva recalls that as a young girl, when she saw the effect of gospel living on her parents’ and grandparents lives, “I always thought, ‘When I grow up, I will do the same.’”

Her brother Enrique says gospel living offers certain keys to rearing children in faith. “Three things: teach them the word, teach them by example, and help them learn the gospel as a way of life.”

Through the gospel, he says, his and his wife’s children, along with others reared in Latter-day Saint homes in Paraguay, can put down spiritual roots that many other young people do not have. “Their lives have a path—a purpose,” Enrique says. Their goals are eternal, and with the help of faithful, obedient parents, they are learning how to achieve them. ■



# Acting on Spiritual Promptings

**J**ohn started taking his Book of Mormon out on post with him and reading it every day.



ILLUSTRATIONS BY GREGG THORKEISON

*A chaplain, a missionary, and a mission president blessed others when they acted on spiritual promptings.*

**L**atter-day Saints in the military often face unique challenges, but they are blessed, as are all members, with the gift of the Holy Ghost. This gift “is the right to have, whenever one is worthy, the companionship of the Holy Ghost.”<sup>1</sup>

Through His promptings, “the Holy Ghost . . . will show unto [us] all things what [we] should do” (2 Nephi 32:5).

Steve Merrill, an army chaplain who served in Kuwait, knows what it feels like to “trust in that Spirit which leadeth to do good” (D&C 11:12).

“I felt impressed to start teaching a Book of Mormon study class, though I wasn’t sure why,” he says. “However, I have a firm belief that our Heavenly Father is better at directing our lives than we are, so I obeyed the prompting.”

Soon the name of a recent convert came to his mind.

“John\* had started falling back into his old habits after his baptism, so I invited him to the class,” says Chaplain Merrill. “John wanted to know why he didn’t feel the Spirit all the time. I told him it was because he wasn’t holding fast to the iron rod. John asked, ‘What’s the iron rod?’ I said, ‘Read the Book of Mormon and you’ll find out.’ John started taking his Book of Mormon out on post with him and reading it every day. Soon he was holding fast to the

iron rod. He even brought others to church with him.”

Though Bill\* was a lifelong member of the Church, he had been less active for seven years and had never read the Book of Mormon. “Soon he became a serious student of the Book of Mormon,” says Chaplain Merrill, “and he found a love in his heart for the Savior that he hadn’t felt before.”

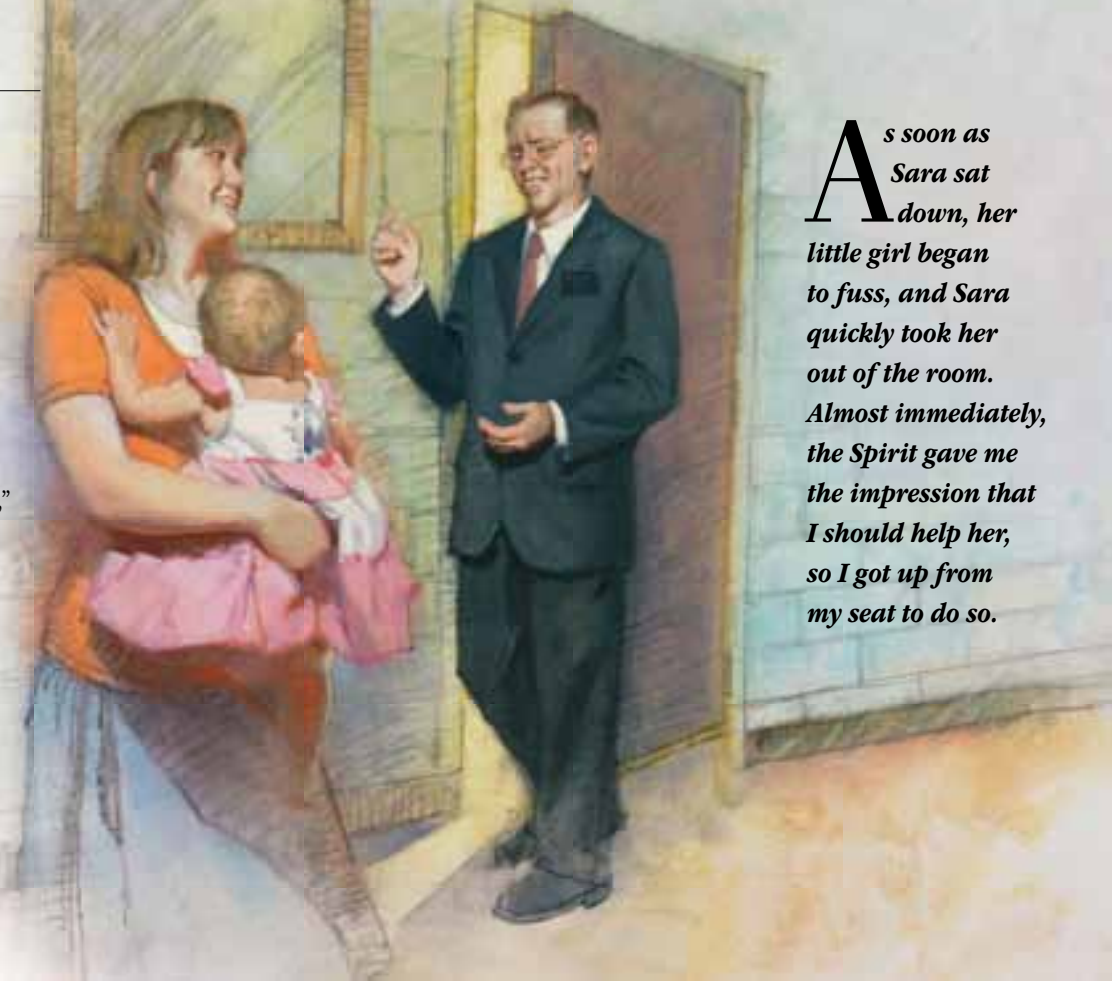
Both John and Bill became stalwarts in the Book of Mormon class. Their lives were changed and so was Chaplain Merrill’s. He says, “Being in Kuwait gave me the opportunity to help save others from spiritual disaster. I have a testimony that the worth of a soul *is* great. The Lord knew that John and Bill needed me. I am grateful for the promptings I received and humbled to have been an instrument in His hands.”

### **I Immediately Got Up**

Arden R. Thorum, who previously had served in the army, and his wife, JoAnn, served as senior missionaries at Camp Pendleton, near San Diego, California. “Our primary responsibility was to provide spiritual and emotional support to the approximately 40 part-member, less-active, and

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\* Names have been changed.



**A**s soon as Sara sat down, her little girl began to fuss, and Sara quickly took her out of the room. Almost immediately, the Spirit gave me the impression that I should help her, so I got up from my seat to do so.

active military families assigned to us,” he says. “We received inspiration many times as we sought to fulfill our calling.”

One such experience involved Sara\* and David.\* Just before David, a marine, was to be deployed, the Thorums visited with them, and Elder Thorum gave each of them a blessing. “During the blessing for Sara, I said that while her husband was gone we would look after her and the two children,” says Elder Thorum. “My wife and I knew from being involved with these military families that blessings came to them and to us as a result of our service.”

About two weeks later, Sara took her four-year-old son to Primary and then came to Sunday School carrying her 18-month-old daughter. Elder Thorum says of that morning, “As soon as Sara sat down, her little girl began to fuss, and Sara quickly took her out of the room. Almost immediately, the Spirit gave me the impression that I should help her, so I got up from my seat to do so.

“Sara’s desire to come to church that Sunday was exemplified by the fact that it was the weekend of the change to daylight saving time. She had to get the children and herself ready an hour earlier than usual, as well as travel 15 miles to make an 8:30 a.m. meeting.

“I was glad I had listened to the prompting of the



Spirit and felt that the purpose of the prompting had been fulfilled. Later that evening, however, my wife and I received an e-mail from Sara, and it became clear that the prompting had been a blessing to her also. Sara wrote that she had been feeling discouraged, and the fact that we had helped her reassured her that there were those who cared about her and her family.”

#### Invite Him In

Hans-Wilhelm Kelling, now of Utah, previously served as a mission president in the Germany Munich Mission. Among his responsibilities was the opportunity to interview Church members who wanted to receive a patriarchal blessing. He tells of a time when he strongly felt the promptings of the Holy Ghost and obeyed, resulting in the blessing of not one life but two.

“One afternoon a young woman who desired a patriarchal blessing came into my office. She was worthy in every respect. After the formal interview, I became better acquainted with her. I discovered she was married to an American serviceman who was not a member of the Church. When I found out he was waiting outside, this prompting came: ‘Go outside and invite him in.’ I followed the admonition of the still, small voice.

“All three of us chatted briefly about his duties, and then the Holy Ghost took charge. Under inspiration I complimented the soldier for his choice in a spouse and explained what a patriarchal blessing is. He told me his unit was leaving the next day, and he would be gone for four weeks. I told him his wife was a worthy member of the Church who upheld the sacred principles taught by Christ. I assured him she would be faithful to him while he was gone and that she would receive him with open arms when he returned. He listened attentively, and before he left I offered a prayer asking the Lord to bless both of them and to protect him and bring him back safely.



#### LISTEN TO PROMPTINGS

*Elder M. Russell Ballard said on April 27, 2008:*

*“On behalf of the First Presidency and Quorum of the Twelve, I express appreciation and love for members of the military and assure them they are remembered in the prayers of the Brethren.*

*“Listen to the promptings of the Holy Ghost. . . . You’ll have a prompting to say something or to do something in relationship to those that you serve with or in your neighborhood or so forth. Do it! Trust the Lord.”*

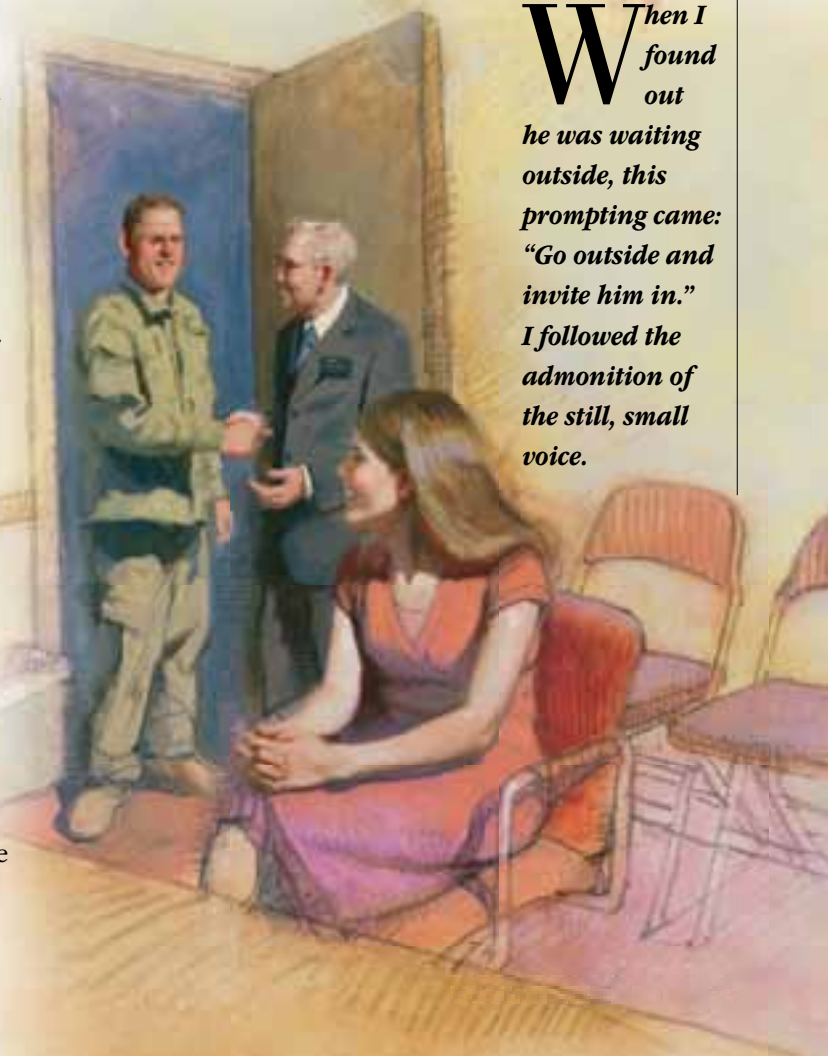
**“Beware of Apathy,” Greg Hill and Ian Houston, Church News, week ending May 3, 2008, 15.**

“Several months later at a district conference, the same serviceman approached me and said, ‘During those long nights on maneuver, when I was sitting in my foxhole, I thought about my wife and recalled what you had said to me about her that afternoon. When I returned, I invited the missionaries to teach me. I have been baptized and ordained a priest.’

“I embraced him and silently thanked the Lord for sending the Holy Ghost that afternoon.” ■

#### NOTE

1. Bible Dictionary, 704.



**W**hen I found out he was waiting outside, this prompting came: “Go outside and invite him in.” I followed the admonition of the still, small voice.



# The Saga of Revelation: The



**BY ELDER EARL C. TINGEY**

Served as a member of the Presidency of the Seventy from 1996 to 2008

**O**n February 8, 1835, Joseph Smith announced to Brigham and Joseph Young that he would organize the Twelve Apostles and the Seventy in accordance with a vision he had received (see D&C 107).

The Prophet then said: “I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a general conference on Saturday next. I shall then and there appoint twelve Special Witnesses, to open the door of the Gospel to foreign nations, and you,’ said he (speaking to Brother Brigham), ‘will be one of them.’ . . . He then turned to Elder Joseph Young with quite an earnestness, as though the vision of his mind was extended still further, and addressing him, said, ‘Brother Joseph, the Lord has made you President of the Seventies.’”

Although the Youngs knew of the existence of these priesthood offices in the Bible,

***Top, from left: The first members of the Quorum of the Twelve Apostles and the first Seventies were ordained in February 1835. The seven presidents of the 30th Quorum of the Seventy with their secretary, about 1890. Members of the 88th Quorum of the Seventy with their families, March 1897.***

still the Prophet’s words “caused these brethren to marvel.”<sup>1</sup>

On the following Saturday, February 14, members of the Twelve were appointed and ordained, and two weeks later members of the First Quorum of the Seventy were also appointed and ordained.

Two things that stand out in my mind as particularly important about the history of the Seventy are evident in this first calling of the Seventy in our dispensation: (1) the office of Seventy is doctrinally based in the scriptures and (2) the role of the Seventy is inextricably connected to the mission of the Twelve. As we study these two essential points, a third—equally if not more important point—becomes

***Why is an understanding of the history of the Seventy important today? Because it provides a pattern for how the Lord reveals His will for His Church—and for our individual lives.***





# Unfolding Role of the Seventy

## UNFOLDING EVENTS

**February 1835:** The Prophet Joseph Smith announced the establishment of the office of Seventy and organized the First Quorum of the Seventy.

**March 1835:** The Prophet Joseph Smith received instructions regarding the calling and role of the Seventy (see D&C 107).

**January 1836:** The Presidency of the Seventy received their anointings and blessings in the Kirtland Temple. Later the same month, members of the Seventy were anointed and blessed in the Kirtland Temple.

**February 1836:** Joseph Smith met with some of the Brethren to choose the Second Quorum of the Seventy.

**April 1837:** The Presidents of the Seventy were reorganized.

**January 1841:** Duties of the Seventy were outlined (see D&C 124:138–39).

**December 1844:** The Seventies' Hall was dedicated in Nauvoo.

**1846:** When the Saints left Nauvoo, the number of Seventies quorums had increased to approximately 30.

**April 1883:** The Lord told the First Presidency that He would reveal His will from “time to time” regarding the rolling forth of His kingdom.

evident: the Lord reveals His will line upon line, making the history of the latter-day Seventy a pattern of revelation for the Church and for individuals.

### 1. The Office of Seventy Is Doctrinally Based in the Scriptures

The first mention of the Seventy is the Old Testament instruction to Moses and “seventy of the elders of Israel” (Exodus 24:1).

The Lord told Moses to use the Seventy so that he need not bear his burdens alone: “Gather unto me seventy men of the elders of Israel . . . that they may stand there with thee” (Numbers 11:16).

To properly empower the Seventy, the Lord took the “spirit” that was upon Moses and gave it also to the Seventy. “When the spirit rested upon them, they prophesied, and did not cease” (Numbers 11:25).

The New Testament Church likewise included the office of Seventy. The Savior Himself called and instructed the Seventy (see Luke 10) in a manner similar to the

instructions He gave the Twelve (see Matthew 10). He sent out the Seventy, explaining that “he that heareth you heareth me” (Luke 10:16; see also verses 1–15).

The effectiveness of the Seventy was evident as they reported on their commission, “saying, Lord, even the devils are subject unto us through thy name” (Luke 10:17).

## 2. The Role of the Seventy Is Connected to the Mission of the Twelve

The Seventies’ role in relation to the Twelve becomes particularly evident following the Savior’s Resurrection. The Church had grown so that the Twelve alone were not able to meet all the needs of the people. When some began to murmur that the widows were being neglected in the daily ministration, the calling of Seventies answered the challenges of growth. The Seventy bore some burdens so the Twelve need not neglect the assignments they alone could fulfill:

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

“But we [the Twelve] will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:3–4).

This pattern was restored through the Prophet Joseph Smith, and the office of Seventy in relation to the office of the Twelve became clearly defined in modern revelation:

- “The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world” (D&C 107:25).
- “The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations” (D&C 107:34).
- The Twelve are “to call upon the Seventy, when they need assistance, to fill the several calls for preaching

and administering the gospel, instead of any others” (D&C 107:38).

- The Seventy are “instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face” (D&C 124:139).

I am confident that each Seventy today considers it a great privilege to support the First Presidency and Quorum of the Twelve Apostles. And again Seventies help provide an

answer to the challenges of Church growth. While there will generally be only 3 members of the First Presidency and 12 members of the Quorum of the Twelve Apostles, there is flexibility in the ranks and numbers of the Seventy.

## 3. The Lord Reveals His Will Line upon Line

When they arrived in the Salt Lake Valley, the early Saints, including Seventies, were dispersed to various settlements. The Seventies

had been organized into approximately 30 quorums. Lack of proximity made it difficult, if not impossible, for the members and leaders of the Seventy to meet in their original quorums.

As a result of this difficulty, in 1883 the First Presidency prayerfully prepared a written recommendation on how and in what manner the Seventy should be organized.

On April 14, 1883, the Lord accepted the recommendation and revealed: “What ye have written is my will, and is acceptable unto me: and furthermore . . . let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal unto you, *from time to time*, through the channels that I have appointed, everything that shall be necessary for the future development and *perfection* of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion.”<sup>2</sup>





**1899:** Seventies began to participate in a missionary training program at Church schools.

**1904:** The number of Seventies quorums had increased to 146.

**March 1936:** Each stake began to have a stake mission, supervised by the First Council of the Seventy.

**1953:** Seventies quorums or units were organized in each stake.

**June 1961:** Four members of the First Council of the Seventy were ordained high priests, and members of the First Council of the Seventy were authorized to organize and reorganize stake presidencies.

**January 1964:** Members of the First Council of the Seventy were given the sealing power.

**1967:** Sixty-nine brethren were called as regional representatives of the Twelve.

**March 1974:** The First Presidency authorized stake presidents to ordain Seventies provided they had been approved by the First Council of the Seventy.

**October 1974:** Units of Seventies were discontinued, and each stake was authorized to have a quorum.

**1975:** Assistants to the Quorum of the Twelve were assigned outside North America as General Authority area supervisors.

**October 1975:** The First Quorum of the Seventy was reconstituted as a General Authority quorum.

**April 1976:** The First Presidency authorized that the Presidents of the First Quorum of the Seventy would be rotated from time to time.

**October 1976:** Assistants to the Twelve and members of the First Council of the Seventy were released, then called to the First Quorum of the Seventy.

**October 1976:** Authorization for ordination of stake Seventies no longer required approval from the First Quorum of the Seventy.

**September 1978:** Certain General Authorities would be given emeritus status.

**February 1980:** Seventies serving as Executive Directors of Church headquarters departments were called to the Presidency of the Seventy.

This “time to time” revelatory pattern is evident through a study of the history of the Seventy—a study that demonstrates how the calling, duties, and responsibilities of the Seventy have developed line upon line in accordance with the doctrinal foundation of the scriptures. President Boyd K. Packer, President of the Quorum of the Twelve Apostles, has said that the unfolding events in the organization of the Seventy “will prove to have been a great Godsend and a pattern of revelation itself.”<sup>3</sup>

Let us review just a few of the significant developments in this history to illustrate this line-upon-line pattern.

***Organization of the Seventy.*** In February 1835, when the Prophet Joseph called the first Seventies of this dispensation, all of them had been members of Zion’s Camp, the group that marched from Ohio to Missouri in 1834 to aid the Saints.

Elder B. H. Roberts (1842–1933) of the Seventy noted that this service indicates “that the character of men who attain unto this high station in the Priesthood of God should be men who have made sacrifices for the work of God, or who are perfectly willing to make such sacrifices, even to laying down their lives for the cause.”<sup>4</sup>

***Growth in Nauvoo.*** While the Saints lived in Nauvoo, “the number of the Seventy was greatly increased. . . . By the first of January, 1845, the number of quorums had increased to fourteen.” A year later the number of quorums had increased to 30.<sup>5</sup>

***Dispersion in Utah.*** The dispersion of Seventies after the Saints’ arrival in Utah led to the recommendation of the First Presidency in 1883, which provided that the members of the Seventy associate themselves with a quorum located in the area where they resided.

As mentioned, the Lord accepted the recommendation of the First Presidency and promised that from *time to time*, He would continue to reveal necessary adjustments. It seems the saga of revelation was only beginning!

***Seventies Quorums in Stakes and Missions.*** In April 1953, when the number of quorums was approximately 500, the First Presidency, concerned about some Seventies not affiliated with a quorum, announced that a quorum of the Seventy, presided over by seven presidents, should be organized in *each* stake or mission where there were 36 or more Seventies.<sup>6</sup>

In each stake or mission having fewer than 36 Seventies, a unit, rather than a quorum, would be presided over by a president and two counselors. The units and quorums were then organized in consecutive numbers to avoid confusion. In 1974 Seventies units were discontinued, and each stake was to have a quorum. The presidencies of the stake quorums served as the stake mission presidency.<sup>7</sup>

Previously, in March 1936, missionary work had been organized with a mission in each stake. These stake missions were supervised by the First Council of the Seventy, working through stake presidents.<sup>8</sup>

***Reestablishing the First Quorum of the Seventy.*** October 1975 general conference brought a major milestone in the continuing saga of revelation. President Spencer W. Kimball (1895–1985) announced the reconstitution of the First Quorum of the Seventy.

This quorum of General Authorities would gradually be organized with 70 members and Seven Presidents.<sup>9</sup>

One year later, at the October 1976 general conference,

the First Quorum of the Seventy was expanded by the addition of the First Council of the Seventy and the Assistants to the Twelve. All members of the First Quorum were ordained to the office of high priest as well as to the office of Seventy.

President Kimball explained: “With this move, the three governing quorums of the Church defined by revelations—the First Presidency, the Quorum of the Twelve Apostles, and the First Quorum of the Seventy—have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload and to prepare for the increasing expansion and acceleration of the work, anticipating the day when the Lord will return to take direct charge of His church and kingdom.”<sup>10</sup>

***Discontinuation of Stake Quorums.*** On October 4, 1986, all stake quorums of the Seventy were discontinued, and Seventies at the stake level became members of elders quorums or were ordained to the office of high priest. The office of Seventy was thus reserved for General Authorities of the Church.<sup>11</sup>

***Establishment of the Second***

***Quorum.*** On April 1, 1989, the Second Quorum of the Seventy was created.<sup>12</sup> This began to put in place two Quorums of the Seventy: the First as General Authorities who would become emeritus at age 70 and the Second as five-year General Authorities.



**WHAT WAS THE FIRST COUNCIL OF THE SEVENTY?**

**T**he Prophet Joseph organized the First Council of the Seventy when he organized the First Quorum of the Seventy on February 28, 1835. The First Council was made up of the Seven Presidents of the First Quorum. This council existed in some form until 1976, when its members (front: Elders S. Dilworth Young, A. Theodore Tuttle, and Paul H. Dunn; back: Elders Hartman Rector Jr., Loren C. Dunn, Rex D. Pinegar, and Gene R. Cook) were called into the reconstituted First Quorum of the Seventy as General Authorities.

The roles and duties of the First Council changed over the years as revelation unfolded, but their unchanging responsibility was to preside over other Seventies and to administer the work presently given to the Seventies.



**April 1984:** Six new members of the First Quorum of the Seventy were called to serve for a period of three to five years, establishing a new precedent for General Authority tenure.

**July 1984:** Members of the First Quorum of the Seventy were called as Area Presidencies to administer areas under the direction of the Twelve.

**October 1986:** Seventies quorums in stakes were discontinued.

**April 1989:** The Second Quorum of the Seventy was organized, made up of men who would serve for five years.

**November 1991:** Policy was established for members of the First Quorum to serve until age 70 and members of the Second Quorum to be released after five years.

**April 1995:** President Gordon B. Hinckley announced the release of regional representatives and the calling of Area Authorities effective in August 1995.

**April 1997:** The Third, Fourth, and Fifth Quorums of the Seventy were organized, made up of Area Authority Seventies.

**June 1997:** Under the direction of Area Presidencies, Area Authority Seventies began to preside at member-missionary coordinating councils, consisting of stake and mission presidents.

**May 2001 and September 2002:** Member-missionary coordinating councils were expanded to include most Church programs and various multistake concerns.

**April 2004:** The Fifth Quorum of the Seventy was divided to create the Sixth Quorum of the Seventy.

**August 2004:** Under the direction of the Twelve, the Presidency of the Seventy began to be responsible for all Church areas. Members of the Presidency of the Seventy no longer served as Executive Directors of major headquarters departments. The Seven Presidents were assigned to supervise all 11 areas in North America.

**April 2005:** The Seventh Quorum of the Seventy was created from the Fourth Quorum. The Third Quorum was divided to create the Eighth Quorum.

**June 2008:** The First Presidency announced an increase in the responsibilities of Area Presidencies.

***Calling of Area Authorities.*** At the April 1995 general conference, all regional representatives of the Twelve were released effective in August of that year, and the office of Area Authority was announced. (Regional representative was a Church calling established in 1967 to train stake and ward leaders.)

President Gordon B. Hinckley (1910–2008) said of Area Authorities: “These will be high priests chosen from among past and present experienced Church leaders. They will continue with their current employment, reside in their own homes, and serve on a Church-service basis. The term of their call will be flexible, generally, for a period of approximately six years. They will be closely tied to the area presidencies.”<sup>13</sup>

***Calling of Area Seventies.*** Two years later, in April 1997, President Hinckley announced that the Area Authorities would be ordained Seventies and would be known as Area Authority Seventies (now called Area Seventies). This was the beginning of a significant increase in the number of Seventies and in their responsibilities.

President Hinckley explained, “As Seventies they are called to preach the gospel and to be especial witnesses of the Lord Jesus Christ as set forth in the revelations.”<sup>14</sup>

President Hinckley explained that these Brethren would have a quorum relationship. He organized the Third, Fourth, and Fifth Quorums of the Seventy geographically.

Thereafter, Area Seventies began to preside at member-missionary coordinating councils (consisting of a mission president and all stake presidents in the mission). Later this meeting was renamed as a coordinating council meeting, and the agenda was



**The First and Second Quorums of the Seventy, 2006.**

expanded to include most Church programs and various multistake concerns.

***Expanded Duties of the Presidency of the Seventy.***

In April 2004 members of the Presidency of the Seventy were released as Executive Directors of major headquarters departments, and other Seventies were assigned to these positions. Several months later, in August 2004, the Presidency of the Seventy began to supervise all 11 Church areas in North America and to assist the Twelve in supervising all international areas.

The Presidency of the Seventy commenced meeting with the full Twelve each Tuesday. The Twelve are able to rely on the Presidency of the Seventy as the presidency is to “choose other seventy [and] to preside over them” (D&C 107:95).

**The Seventy Today**

The saga of revelation in the organization and duties of the Seventy continues today. The First Presidency has recently consolidated international Church areas and given more administrative responsibilities to Seventies serving in Area Presidencies.<sup>15</sup>

How could Joseph Smith have understood when he ordained the first Seventies that this office would grow to include, at this time, 315 Seventies in eight quorums throughout the world? I testify that Joseph didn’t have to know because the Lord knew and what Joseph established was a latter-day foundation based upon the doctrines

of the scriptures and a “vision showing the order of the Seventy” (D&C 107:93).

The Lord’s hand has been over the unfolding history of the Seventy from the beginning and in each subsequent development that moved the office of the Seventy to comply with its scriptural charter. Why study this unfolding history? As President Packer explained, it is “a pattern of revelation itself.” Line upon line, the Lord has revealed His will for the Seventy, and I know that He will continue to do so for the Seventy—and for you and me as individual members of His Church. ■

**NOTES**

1. Joseph Young, “History of the Organization of the Seventies” (1878), 1–2, as quoted in *History of the Church*, 2:181, note.
2. In James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (1965–75), 2:354; emphasis added.
3. Boyd K. Packer, “The Seventy Is an Especial Witness of Jesus Christ” (address given on Sept. 29, 1987), 10.
4. B. H. Roberts, *The Seventy’s Course in Theology, First Year* (1907), 6.
5. B. H. Roberts, *The Seventy’s Course in Theology*, 8–9.
6. See Conference Report, Apr. 1953, 51.
7. See First Presidency letter, Oct. 11, 1974.
8. See “A New Plan for Missionary Work in the Stakes of Zion,” *Improvement Era*, May 1936, 273.
9. See Spencer W. Kimball, “The Time to Labor Is Now,” *Ensign*, Nov. 1975, 4.
10. Spencer W. Kimball, “The Reconstitution of the First Quorum of the Seventy,” *Ensign*, Nov. 1976, 9.
11. See Ezra Taft Benson, “Godly Characteristics of the Master,” *Ensign*, Nov. 1986, 48.
12. See Thomas S. Monson, “The Sustaining of Church Officers,” *Ensign*, May 1989, 17.
13. Gordon B. Hinckley, “This Work Is Concerned with People,” *Ensign*, May 1995, 52.
14. Gordon B. Hinckley, “May We Be Faithful and True,” *Ensign*, May 1997, 6.
15. See First Presidency letter, June 19, 2008.



# UNDERSTAND AND LIVE THE GOSPEL OF CHRIST



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

## How Can I Better Understand and Live the Gospel?

**Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles:** “Faithful members of the Church should be like oak trees and should extend deep roots into the fertile soil of the fundamental principles of the gospel. We should understand and live by the simple, basic truths and not complicate them. Our foundations should be solid and deep-rooted so we can withstand the winds of temptation, false doctrine, adversity, and the onslaught of the adversary without being swayed or uprooted. . . .

“Spiritual nourishment is just as important as a balanced diet to keep us strong and healthy. We nourish ourselves spiritually by partaking of the sacrament weekly, reading the scriptures daily, praying daily in personal and family prayer, and performing temple work regularly. Our spiritual strengths are like batteries; they need to be charged and

frequently recharged” (“Deep Roots,” *Ensign*, Nov. 1994, 75).

## **Barbara Thompson, second counselor in the Relief Society general presidency:**

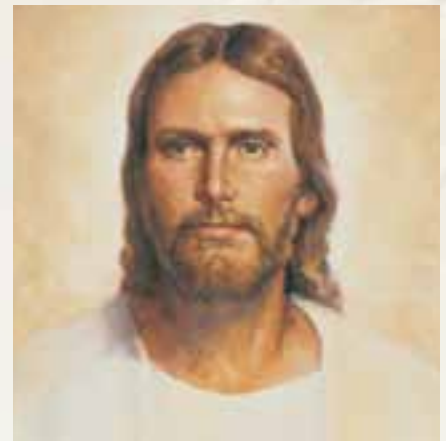
“Sisters, now more than ever, we need women to step up and be strong. We need women who declare the truth with strength, faith, and boldness. We need women to set an example of righteousness. We need women to be ‘anxiously engaged in a good cause.’ We need to live so that our lives bear witness that we love our Heavenly Father and the Savior Jesus Christ and that we will do what They have asked us to do” (“Now Let Us Rejoice,” *Liahona* and *Ensign*, Nov. 2008, 116).

**2 Nephi 31:12:** “Follow me, and do the things which ye have seen me do.”

## How Does Understanding and Living the Gospel Bless Lives?

### **President Dieter F. Uchtdorf, Second Counselor in the First Presidency:**

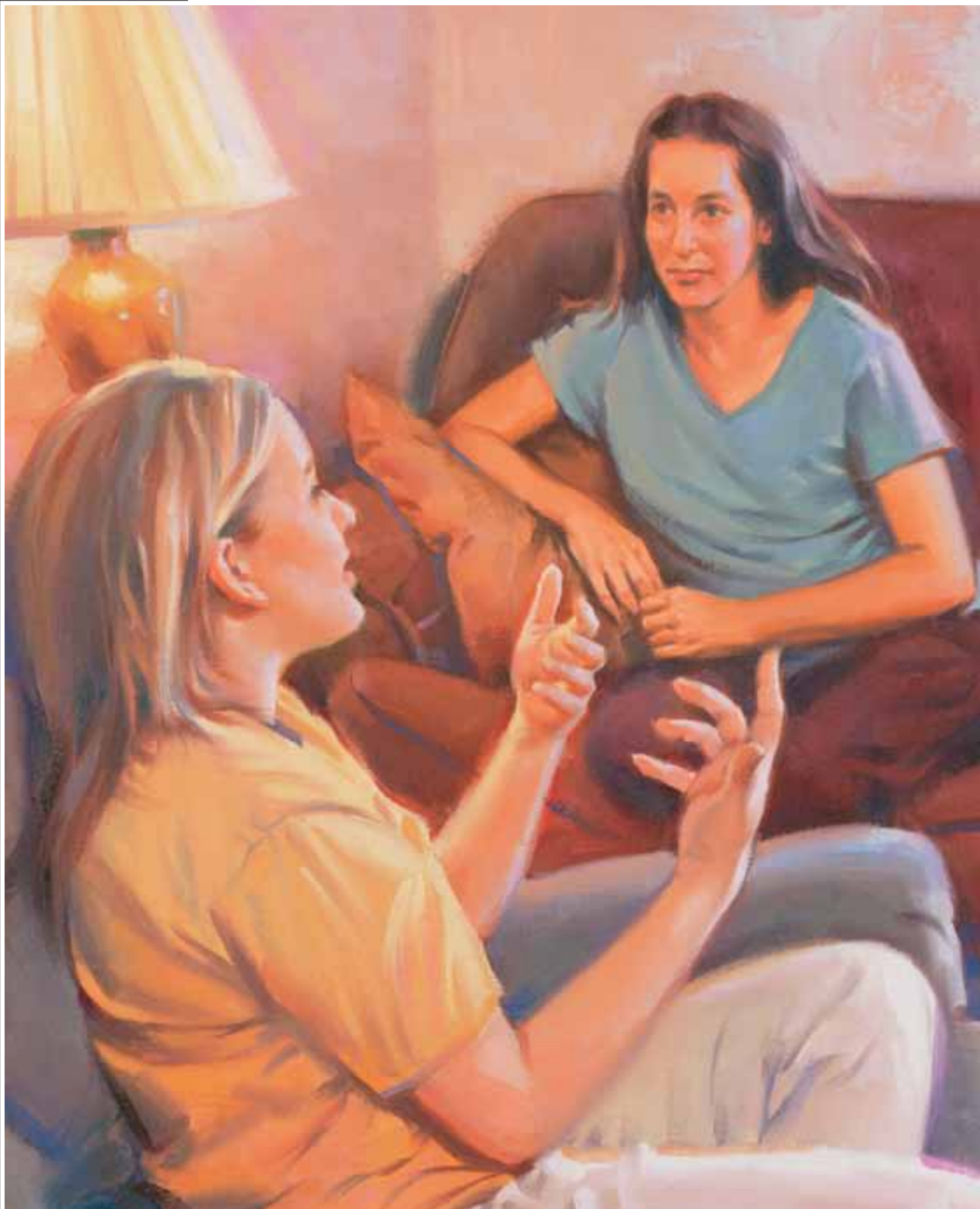
“As we strive to understand, internalize, and live correct gospel principles, we will become more spiritually self-reliant. . . . I testify as an Apostle of the Lord Jesus Christ that He lives, that the gospel is true, and that it offers the answers to all personal and collective challenges the children of God have on this earth today” (“Christlike Attributes—the



Wind beneath Our Wings,” *Liahona* and *Ensign*, Nov. 2005, 100, 101).

**Elder M. Russell Ballard of the Quorum of the Twelve Apostles:** “The plan of happiness is available to all of his children. If the world would embrace and live it, peace, joy, and plenty would abound on the earth. Much of the suffering we know today would be eliminated if people throughout the world would understand and live the gospel” (“Answers to Life’s Questions,” *Ensign*, May 1995, 23).

**Elder Robert D. Hales of the Quorum of the Twelve Apostles:** “We must live the gospel in such a way that we will have the Spirit to ever be with us. If we live worthily, the Spirit will always be with us. We can then teach by the Spirit. . . . The reason we pray, study the scriptures, have good friends, and live the gospel through obedience to the commandments is so that when—not if, but when—the trials come, we are ready” (“Teaching by Faith,” *Liahona*, Sept. 2003, 10, 14–15; *Ensign*, Sept. 2003, 20, 24–25). ■





## THE BEST THING I CAN DO FOR

# Leigh

### NAME WITHHELD

I was the first member of our immediate family in whom my sister, Leigh (name has been changed), confided. For the next few years, I would be the only one who knew about her same-sex attraction. Though Leigh had gone out with men previously, I vividly remember the night she sat in my living room and broke the news to me that she was moving to Oregon with *her*. I was not an active or believing Latter-day Saint at the time, and having no sense of the present or eternal implications of my sister's choice, I really did not react much to the news except for feeling how deeply I would miss her after she moved.

Since that time, as I have come back into the Church with a strengthened testimony of gospel truths—including doctrines about the family—I have wondered about what they mean for my sister and for my relationship with her. I have learned that although there are many things I don't know, I can rely on what I *do* know for guidance.

Leigh and I had always been close. We are just a little more than a year apart in age, and we had common friends in high school. We

shared music collections and enjoyed traveling to concerts together. She understood my jokes. She had been my hero in many ways—whatever she was, I wanted to be. I always introduced her to my friends with a great sense of pride. She was everything a big sister was supposed to be, and I loved her for it. After I learned about her attraction to other women, our relationship continued to be a strong and close one.

Though Leigh and I share a history that is rich and deep, the story of where we are today really starts late one fall, five years after she told me about her same-sex attraction. By that time, I had not been active in the Church for nearly 10 years, but I had started to feel increasingly strong and frequent promptings to get my life in order and return to Church activity. Through countless experiences, both cherished and sacred, I knew the Lord was leading me back.

It wasn't until that year that I found myself considering the unfamiliar and confusing ramifications of reconciling deep and tender feelings about my sister with an increasing testimony of and devotion to the Lord's

*When it comes to understanding same-sex attraction, I have countless unanswered questions. But I am trying to see my sister's heart as the Savior does.*

**I searched the scriptures and studied modern revelation and teachings on the topic of same-sex attraction. I grappled with profound questions about our relationship. I wanted to be like the Savior and to love my sister as He did, but I didn't know how.**

commandments. Was it possible to make room for mutual devotion and loyalty, and if so, was I supposed to do it?

I soon began preparing for a mission. When I left to preach the gospel, however, my relationship with my sister really suffered.

As a missionary, I searched the scriptures and studied modern revelation and teachings on the topic of same-sex attraction. I pondered the doctrines explained in “The Family: A Proclamation to the World”<sup>1</sup> and agonized over my sister’s eternal welfare. I grappled with profound questions about our relationship. I wanted to be like the Savior and to love her as He did, but I didn’t know how.



Even now there are days when I think about what to tell my future children when they ask about their aunt and her “friend” or the times when she comes to visit with her partner. In spite of many heartfelt prayers and discussions with ecclesiastical leaders, I admit I have countless questions still unanswered. I am learning, however, to focus on the things I know rather than on the things I don’t.

Every family member—immediate and extended—now knows about Leigh’s relationships with women. We have responded to the reality of same-sex attraction in our family in diverse ways. Some of us are good at dealing with it. Some of us are not. Some of us talk to her every week. Some of us do not. Although as a family we are anything but reconciled to the situation, there are a few things I can now say that I know for certain.

I know the best thing I can do to have a close relationship with my sister is to have a close relationship with Heavenly Father and His Son. Leigh recently commented that it has been through the way our family has loved her that she has felt what she understood to be God’s love. I’ve finally learned that it isn’t a matter of sacrificing one or the other after all. Could it be that it is not only *possible* but also *expedient* to have a simultaneous devotion to Jesus Christ and to Leigh, but not to her lifestyle? Could my devotion to one fuel my devotion to the other? As the Mediator, Jesus Christ intercedes to bring us to God. But I have come to realize that He also intercedes to bring us to ourselves, as the prodigal son experienced (see Luke 15:17), and then to our families.

I know that the Father of my soul is the Father of Leigh’s soul too. I know that as deeply as He knows me, He knows her,





**I** know that the Atonement, being infinite, cannot by nature or design exclude my sister or my family from its effects as we learn how to be a family that hopes for eternity together. I know that Leigh is not the only one in our family in need of the Savior's mercy and help and love. I know I need it too.

and that as He has prepared a way for my return to Him through repentance, so has He prepared a way for hers. I know that the Atonement, being infinite, cannot by nature or design exclude my sister or my family from its effects as we learn how to be a family that hopes for eternity together. I know that Leigh is not the only one in our family in need of the Savior's mercy and help and love. I know I need it too.

I know that my duty as Leigh's sister is not to condemn her but to love her. My task is to try to follow the Savior. The rest is simply out of my hands, and my sister still needs the friend she once had in me. If the gospel has taught me anything, it is how to be a friend.

I know that only by abiding by the precepts and doctrines as taught by The Church of Jesus Christ of Latter-day Saints can we find the kind of happiness that is lasting and eternal. Just as the Spirit witnessed it to me so personally and so unexpectedly 10 years ago, the Spirit can witness it to Leigh according to the Lord's grand design.

I know Jesus Christ is the Son of God, a Savior to my sister, my family, and me.

I know He nurtures and loves us through the ups and downs and between all of our questions. I know He has made this adversity less of a burden for me as I have turned more fully to Him and to a commitment to try to love as He loves. I know He makes impossible things possible. I know charity never fails, even though I sometimes do (see 1 Corinthians 13:8; Moroni 7:46).

While I may never know in mortality how to love Leigh in a way that has power to change her involvement in same-sex relationships, I can learn to love her without condoning her lifestyle, and I can reach out to her in a way that she needs. After all, it is the Savior's role, not mine, to heal her.

I believe that the Lord wants us to "be believing" (Mormon 9:27; D&C 90:24) and that He wants us not to give up on Him or His timing or His ways. I know that this kind of faith—this kind of love—will guide my family and me as we work together to be an eternal family. ■

**NOTE**

1. See *Ensign*, Nov. 1995, 102.



## Two Cans of Corn: Home Storage for Newlyweds

BY ALLIE SCHULTE Welfare Services

*By starting small, wisely using storage space, saving money, and gradually increasing their efforts, newly married couples can experience the blessings of peace and security that come from home storage.*

**W**hen Ron Shiflet's wedding was about a month away, he received some unexpected advice from his bishop, who encouraged him to begin storing food. The bishop explained that there was a simple and inexpensive way for his small family to succeed in home storage—even as poor college students.





“He told me to watch what was on sale each week. When we went shopping, we were to buy a couple of extra cans of food,” Ron explains. “He said the expense was so small that we would not notice it, but that over time our food storage would add up.”

Following their wedding, Ron shared the advice he had received with his wife, Lorene, and the couple decided to give it a try. On their first shopping trip together, they purchased their regular groceries and two cans of corn, which they stored in the closet of their one-room apartment. “Those two cans became a good source of humor for us,” Ron says. “Each week the joke continued as we added two more cans.”

They soon discovered that their home storage was not a laughing matter, when six months later, Ron found himself without a job—and without money for food. He and Lorene relied on the supply in the closet to sustain them, and they immediately recognized the blessings of the principle of preparation.

Now, more than 20 years later, Ron says it’s a principle that has blessed his family in numerous ways. “I am thankful for an inspired bishop who counseled us from the beginning to save food—and who showed us how to do it even with little money,” he recalls. “It has protected us many times.”

### **Beginning Now**

For many young couples, home storage falls at the bottom of a long to-do list, behind the demands of work, education, finances, church assignments, and more. For some, it may seem too time-consuming and expensive. Some assume that food storage is something they will get to later in their married life. Others may not see it as necessary at all. But like the Shiflets, couples can enjoy the blessings of choosing to obey the counsel of Church leaders and doing what they can to begin a home storage program now.

In the pamphlet *All Is Safely Gathered In: Family Home*

*Storage* (Item 04008000, available in the U.S. and Canada from Distribution Services) couples can find simplified guidelines on how to prepare for adversity by having a supply of food and water and money in savings. The First Presidency encourages all Church members to follow these guidelines, even those on a limited budget. “We realize that some of you may not have financial resources or space for such storage,” the First Presidency says. “We encourage you to store as much as circumstances allow.”<sup>1</sup>

### **Starting Small**

Members should begin their home storage by gradually building a short-term food supply of basic foods that are part of their normal, daily diet. By regularly purchasing a few extra items they would normally eat, couples can rotate their home storage into meals so that nothing is wasted. They should also store some water that is safe to drink. Purchasing bottled water or washing and filling used plastic beverage bottles with clean water will help members have a supply of drinking water should water supplies be disrupted or polluted.

Carly Dunlop and her husband, Anthony, were married in 2006, and they have obeyed the counsel of gradually building a supply of food and water ever since. By purchasing a few extra items while grocery shopping each week, they have already experienced the blessings that come from home storage.

“There have been several times when something comes up—such as our car breaking down—when it becomes financially difficult to buy food,” Carly says. “We have never needed to worry, though, because our shelves always have at least a few canned goods or something to make meals out of.”

By taking small steps to follow the First Presidency’s counsel, Carly and Anthony have experienced the blessings of home storage. “We don’t need to get overwhelmed and feel like we need to have a large supply of food in our pantries,” she says.

### **Using Your Space**

Like many young married couples, Daniel and Julie Tucker live in a small, rented basement with barely enough space

**I** t doesn't matter if you start small. The important thing is to start.

for the living essentials. So when Daniel took an institute class focused on provident living and decided to start gathering home storage, he and his wife were not sure where to store the extra food they purchased.

"I learned from the class that we needed to at least make an effort to store what we physically could," Daniel says. "Anyone can do it; it's simply a matter of taking the counsel of our prophets to heart." After discussing their options, Daniel and Julie bought a storage cabinet that fit in their small kitchen to create more space for food. Additionally, they raised their bed and began storing items under it.

Other couples have discovered that if they look at their living situation and use a little creativity, they can find the space necessary for home storage. Food can be stored under furniture or in closets. Items can even be boxed up and covered with a tablecloth and used as furniture for a television, radio, or other household appliances. Bookcases or shelves can be placed in the kitchen or other rooms and used for storage.

### **Saving More than Just Food**

The First Presidency encourages Church members to build a financial reserve, along with a supply of food and water, as part of their home storage efforts. Like storing food, saving money is a gradual process. Couples can begin building their reserve by paying their tithes, giving a generous fast offering, and setting aside a small amount of money each week (or month) for savings. Doing so demonstrates faith in the Lord and His ability to bless His children. By saving a little money on a consistent basis, couples will be amazed at how quickly their reserve grows.

After Natalie and Robbie Bartlett were married, they decided to begin saving money gradually by spending less on material items and they made paying tithing and fast offerings a priority. "Paying tithing and fast offerings helps me understand how to



manage my money," she said. "I learned a lot from my parents' example, and it has blessed my life with my husband." Natalie believes that any increase is from the Lord, and she can see that obedience to the counsel of the prophets helps her and her husband grow closer by working together.

"I have saved money my whole life by not going out to eat and putting that money into my savings account instead," Natalie explains. "Now that I am married, my husband and I save money by cutting back in other ways, like buying clothes and groceries on sale or at discount stores." As couples find ways to cut spending and save money, they will discover the blessings of building a financial reserve.

### **Increasing Your Supply**

After preparing a short-term food supply, having some drinking water on hand, and having a financial reserve, couples can increase their home storage by gradually building a longer-term supply of basic foods such as wheat, white rice, beans, and other staples that will keep them alive in case they do not have anything else to eat. Most of these items can be stored up to 30 years when packaged and stored properly.<sup>2</sup>

Increasing home storage may take some time, so couples should not become discouraged or try to do everything at once. Instead, they can make a goal to gradually build a longer-term food supply, depending on their needs and circumstances. They can take advantage of the resources the Church offers, including the welfare Web site, [providentliving.org](http://providentliving.org). Ward or stake home storage specialists can also be great resources.

### **Gaining a Testimony**

As a young wife, Kolene Mills struggled with the principle of home storage. Although she wanted to obey the counsel of Church leaders, she was overwhelmed by the task and lacked motivation to learn how to store food.



One day during her scripture study she was reading in 3 Nephi. The Nephite people were being persecuted by the Gadianton robbers, who threatened to wage war against them if they did not surrender themselves and their land to the robbers. Humbled by this threat, the Nephites obeyed specific instructions from their leaders.

“[They] reserved for themselves provisions, and horses and cattle, and flocks of every kind, that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land” (3 Nephi 4:4). Kolene was amazed as she realized that the Nephites had been commanded to prepare home storage.

“While reading these verses, the Spirit bore witness to me that it was important for me to prepare my family against whatever challenges might be ahead,” Kolene says. “I felt a bond with the Nephites, who had righteously listened to the counsel of their leaders in preparing themselves, and my desire to follow their example was strengthened.”

Like Kolene, some Church members may think it might be difficult to apply the principle of preparing for adversity

by establishing a home storage supply. But as she found, obedience to the commandments can bring great blessings to families and individuals.

The First Presidency has said that our Heavenly Father’s purpose is “to provide for our needs as we walk in faith and obedience. He has lovingly commanded us to ‘prepare every needful thing’ (see D&C 109:8) so that, should adversity come, we may care for ourselves and our neighbors and support bishops as they care for others.”<sup>3</sup>

Couples will be blessed as they prayerfully study the guidelines outlined in *All Is Safely Gathered In: Family Home Storage*, ask the Lord to help them to apply the principles, and then do whatever they can to obey the counsel. What may begin with a few cans in the closet or under the bed can result in blessings of peace and security now and throughout their lives. ■

For more information on how to get started on your home storage, visit [www.providentliving.org](http://www.providentliving.org).

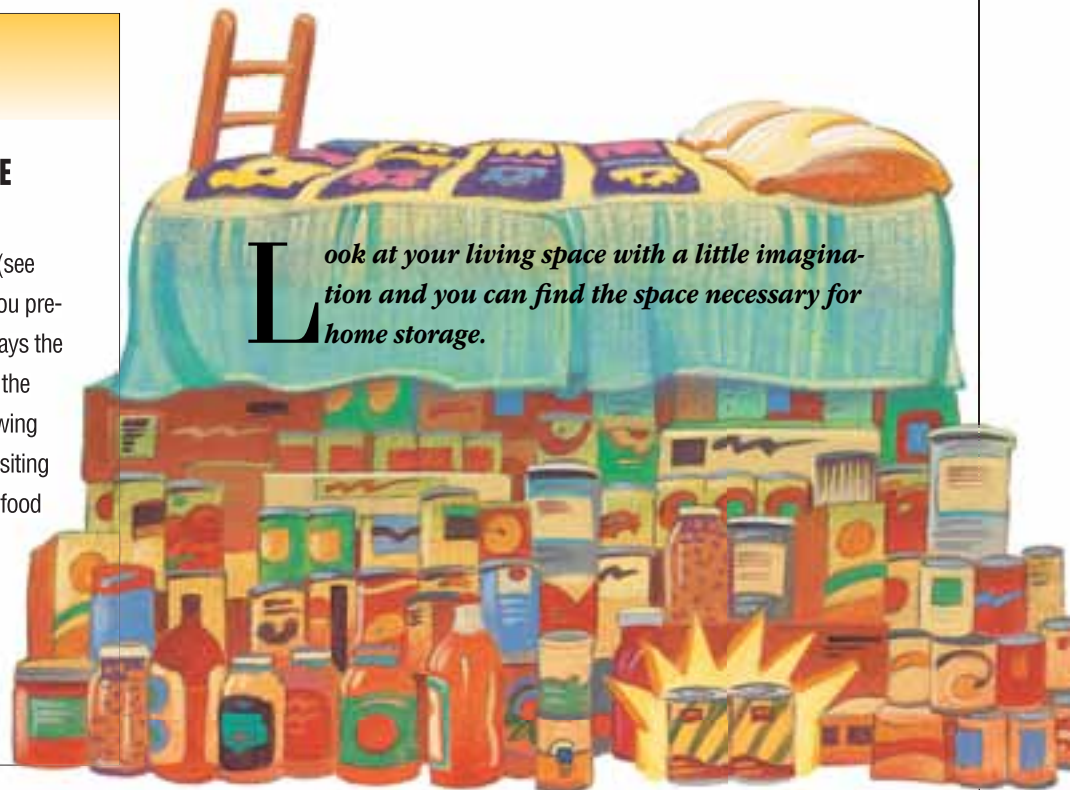
#### NOTES

1. *All is Safely Gathered In: Family Home Storage* (pamphlet, 2007).
2. For more information about food storage, including the shelf life of specific foods, visit [ndfs.byu.edu](http://ndfs.byu.edu).
3. *All is Safely Gathered In*.



## HELPS FOR HOME EVENING

Individuals learn through participation (see *Teaching, No Greater Call*, 161, 187). As you prepare a lesson on home storage, think of ways the whole family could be involved in learning the principles of provident living, such as showing your children food that you have stored, visiting areas in your home where you could store food and supplies, or planning ways to save money as a family. Consider a simple plan of action to begin storing food, like putting two cans of food in a closet or under a bed as suggested in the article.



**L**ook at your living space with a little imagination and you can find the space necessary for home storage.

## OUR SABBATH "CAN-DO" BOX

Our family has a "can-do" box that's brimming with appropriate activities for Sabbath worship. Over time, we've added or rotated many things, but we started with just a few dress-up items. It all began when we saw a Sunday dress-up box that one of our ward members had. The children absolutely loved it because they could reenact scripture stories in costume. Simple props like a bathrobe; an old dress; a child's plastic sword, shield, and armor; and many other inexpensive or recycled items are possibilities.

We also wanted to encourage letter writing, so we added a container of writing supplies. We included addressed envelopes, stickers, and colored markers and pens. Even our youngest child loved sending letters to ward missionaries and family members.

Of course, we had to have a variety of wholesome games, including word searches and crossword puzzles. We even recycled leftover Primary lesson materials and old singing time

props. The children were delighted to play with these appealing teaching materials.

Be creative and customize your Sunday box with a variety of things. Church magazines, audiovisual materials, wholesome books—there's so much to enjoy. If everyone in the family is invited to contribute something, your "can-do" box will be filled with wonderful activities for a Sabbath day.

*Stacilee Oakes Whiting, Utah, USA*

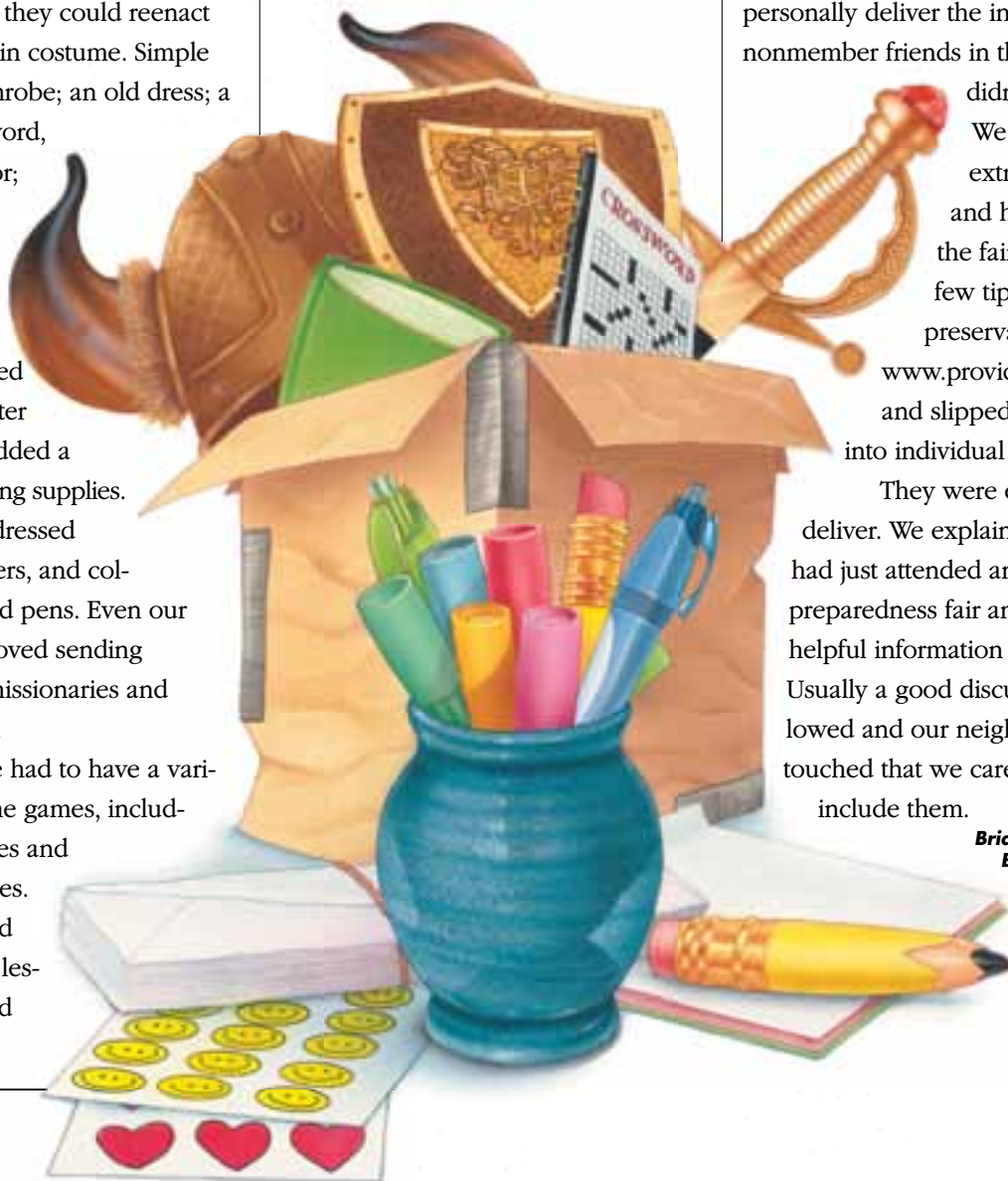
## HELP THEM PREPARE

Our family enjoys sharing information about the Church with neighbors and friends. Since we live in an area where hurricanes occur, preparing for a natural disaster is essential. Our ward held an emergency preparedness fair and invited the public to the event. After the fair, our family decided to personally deliver the information to nonmember friends in the area who didn't attend.

We collected extra pamphlets and handouts at the fair, added a few tips on food preservation from [www.providentliving.org](http://www.providentliving.org), and slipped everything into individual folders.

They were easy to deliver. We explained that we had just attended an emergency preparedness fair and had some helpful information to share. Usually a good discussion followed and our neighbors were touched that we cared enough to include them.

*Brian and Darlene  
Barrington,  
Virginia, USA*





## FAMILY PROCLAMATION SCRAPBOOK

While attending general conference, my husband and I went through a visitors center on Temple Square in Salt Lake City, Utah. One of the exhibits in particular caught my eye. There on the wall was *The Family: A Proclamation to the World*, illustrated with a few pictures.

Being a photo-taking mother of four and grandmother of 14, I thought to myself, "I have enough pictures to illustrate every line in the proclamation." When I returned home, I shared the idea with one of my daughters. From our vast supply of photos, we selected enough to make 31 digital scrapbook pages. The first page showed pictures of our family and the First Presidency. We illustrated the first sentence of the proclamation that says, in part, "the family is central to the Creator's plan for the eternal destiny of His children" (*Ensign*, Nov. 1995, 102). We found an online company that printed and bound our pages in 12-by-12-inch books. We ordered multiple copies to give as Christmas gifts.

We look at and share our albums with others. Even friends of other faiths have wanted to make similar albums.

We know it is important for those with traditional family values to see themselves as part of this inspired proclamation.

**Ann Kerr, California, USA**



### Evening of Family History

We recently celebrated the 10th anniversary of our Family History Evening. Every third Sunday, our family gathers to play with a purpose.

We try to include everyone as we learn about our ancestors or record personal history for our posterity. We offer rewards to the children if they write in their journals. Sometimes we venture out to the family history library, or we work online. We share research successes as well as stories about our ancestors. We have created family history

organizers for everyone's accumulated information.

But we don't just gather information; we teach it. We share lessons, show pictures or heirlooms, and invite the children to reenact stories of our ancestors. Over the years, we've created family history games and puzzles, celebrated special occasions of long ago, and helped with school projects pertaining to our family tree. Those who can, attend the temple, keeping

us focused on the purpose of our time together.

We enjoy socializing with one another, and sometimes we don't make much progress in an evening. And even after 10 years, we still consider ourselves to be family history novices. But we have a lot of fun together and are building commitment to this sacred work.

**Evelyn Repman, Utah, USA**



## OUR WEEKLY PLANNING MEETING

My wife and I have found it helpful to have a weekly planning meeting each Sunday night after the children have gone to bed. We begin with a prayer to invite the Spirit to guide us in our planning. Then we express appreciation for the positive things we've noticed about each other during the past week. With our meeting off to a good start, we review or update the family schedule for that week and month. We note any areas of concern the family might have and consider

possible solutions. When we consult together and feel the Spirit with us, good ideas and solutions to our challenges occur more readily.

**Brad Peterson, Utah, USA**

Do you have ideas for Random Sampler? We invite you to send short (less than 500-word) articles on any of these topics related to practical gospel living:

- Teaching ideas for home or church, especially for family home evening
- Personal or family financial management tips
- General health and physical fitness tips
- Home production and storage ideas
- Gospel-related holiday traditions that build testimony.

Please see the "Do You Have a Story to Tell?" box on p. 2 for submission instructions.

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## THE CHURCH OR MY GIRLFRIEND?

**M**y maternal grandmother joined the Church in 1962. Her children were also baptized, but over time they all became less active. Years later, one of them, my aunt, moved from Costa Rica to the United States and became active in the Church there.

As a teenager I went to visit my aunt in 1991. During my stay she introduced me to the full-time missionaries, and I met with them a few times in my aunt's home. They asked me if I wanted to learn more about the gospel, but I told them I wasn't interested.

I returned home to Costa Rica, only to have missionaries visit me there. (My aunt had given them my address.) I still didn't have any interest in their message, so I asked them to leave.

Four years passed. I was dating a woman with whom I had been friends for many years, and our relationship progressed to engagement. As I thought about our future together, my heart turned to things of a spiritual nature, and I told my fiancée that I wanted to know God. We decided that I would attend church with her to learn about Him. In the meantime I prayed privately to God for opportunities to come to know Him.

During this period of searching,

**M**y fiancée was not pleased with my decision to be baptized. She told me that I had to choose between her and the Church.

missionaries from The Church of Jesus Christ of Latter-day Saint again knocked on my door.

Frustrated that they had returned, I told them to go away, and then I shut the door. But at that very moment, a thought struck me: "You've been praying to know God. What if these men have some answers for you?"

I opened the door again and called after the elders. I invited them to come in and teach me.

I quickly discovered the power of the truths they taught, and I embraced the restored gospel. Three weeks later, on March 12, 1995, I was baptized into The Church of Jesus Christ of Latter-day Saints.

My girlfriend was not pleased

with my decision. One night about three months later, she told me that I had to choose between her and the Church. What a painful decision! After a lot of pondering and deliberating, I chose the Church.

I felt that I had made the right decision, but the months following our breakup were a dark time in my life. Nevertheless, I found hope in living my newfound religion, especially in coming to know my Heavenly Father, as I had prayed to do.

A year after my baptism, I left for a full-time mission in Nicaragua. My service there brought me great joy, and my knowledge of and love for my Heavenly Father grew. Several months after I returned from Nicaragua, I met Lili, the woman who would later become my wife.





Making the gospel a priority in our lives isn't always easy. The decisions I made were difficult ones. But I learned then—and have continued to learn since—that whenever we make sacrifices to know our Heavenly Father, He will reveal His will for us and our lives. The happiness that comes from following His plan and His commandments is always worth the effort. ■

*Diego Ortiz Segura, Costa Rica*

## OF GREATEST WORTH

When I selected the painting of the Savior, a couple of my brothers and sisters snickered. Items that they thought were more valuable still remained among the things that had belonged to Mom and Dad.

We were gathered at our childhood home, where Mom had been living when she died a few weeks earlier. Dad had passed away five years before, in 2001. Now it was time to divide up their belongings. We drew numbers and selected items, the person with the lowest number making the first pick.

The bedroom set went first, followed by the refrigerator, dining room table and chairs, and late-model car. I selected the piano, even though I don't play. We had enjoyed music in our home when I was growing up. Dad often served as ward music

director, and both my parents sang well. My father, who was a big man with a powerful voice, never turned down an opportunity to sing. The piano meant a lot to me, as did the painting of the Savior.

When I chose the painting, which was framed alongside a copy of "The Living Christ: The Testimony of the Apostles,"<sup>1</sup> it was hanging on the wall of the family room, where we were sitting.

At such a time I couldn't help but think about the Savior, the plan of salvation, and how much my parents meant to me. And I couldn't help but feel gratitude for the way they had raised us, the gospel they had taught us, and the example

they had set for us, including their willingness to serve.

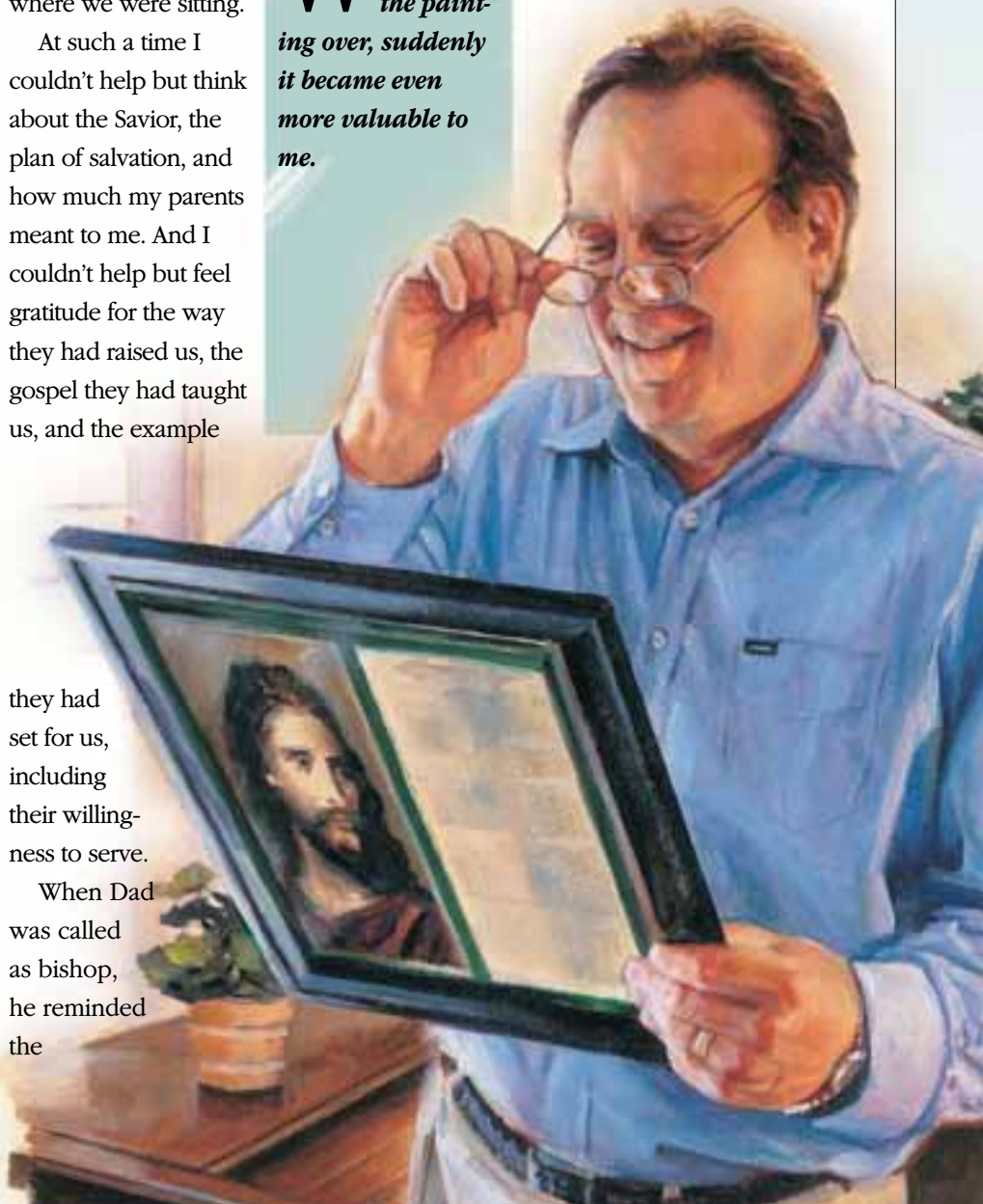
When Dad was called as bishop, he reminded the

stake president that he was 70 years old. "I think you've got the wrong guy," he had said.

"How old do you think the Brethren are up in Salt Lake City?" the stake president had asked in reply. "You weren't our first pick. You weren't even our second pick. You were the Lord's pick."

Dad knew that he had been called of God, and he became a good bishop. There was nothing flashy about him. He was

**W**hen I flipped the painting over, suddenly it became even more valuable to me.



not an expert on the scriptures. He was just a down-to-earth man who showed a lot of empathy for ward members.

While Dad served as bishop, I served as a counselor in another bishopric in our stake. As we attended leadership meetings together, our relationship became focused on Christ, and I got to know his spiritual side.

When Dad was called as bishop in 1994, he was suffering from health problems. “Does this calling guarantee me five more years of life?” he jokingly asked the stake president. Two years after Dad was released, he passed away.

These thoughts crowded upon my mind as we finished dividing up my parents’ belongings. After returning home, I looked for the right place to hang the painting of the Savior. As I flipped it over, to my surprise I saw that it had been dedicated to my father: “We will always remember Bishop Taylor as a big man with a heart to match.” It was signed by our stake presidency: “President Cory, President Carter, President Stubbs.”

Suddenly the painting became even more valuable to me. Today it hangs on a wall in my home above my parents’ piano. There are still some things at our old home that I selected but haven’t picked up. It doesn’t matter. I have the things of greatest worth. ■  
*Ray Taylor, Utah, USA*

#### NOTE

1. “The Living Christ: The Testimony of the Apostles,” *Liahona and Ensign*, Apr. 2000, 2–3.

## I FINALLY TOOK THE CHALLENGE

**H**ow are you coming on reading the Book of Mormon?” the bishop asked our family during tithing settlement in 2005.

We had just finished talking about my many responsibilities at church and at home with two toddler boys. I stammered something about how hard it was to read a whole chapter every day, but in my heart I knew I was making excuses. The simple fact was that though I had done many good things the past few months, I had not attempted to read the Book of Mormon from cover to cover as President Gordon B. Hinckley had challenged.<sup>1</sup>

As the new year began, the Spirit pricked my soul. I felt like the leper Naaman, who at first refused to undertake the simple task of washing himself in the waters of Jordan, as requested by the prophet Elisha (see 2 Kings 5:1–14). Reading the Book of Mormon is also a simple task.

The next fast Sunday, several brothers and sisters bore testimony of how the prophet’s promises were realized in their lives. I knew I had missed out on those blessings because I had not listened to his voice. I resolved to read the Book of Mormon from cover to cover in 2006—and the next year and the next year—so that, like President Hinckley, I could gain a love for it.

As the year drew to a close, I reflected on my goal, knowing that I would finish the book by the end of the year. I realized that I had gained insights that I could not have gained from any other source. I had grown closer to my Heavenly Father and my Savior. I had found more opportunities to share the gospel throughout the year because I had read the Book of Mormon and could testify of its truthfulness.

I wish I had taken President Hinckley’s challenge in 2005. Just like Naaman, who finally washed himself in the waters of Jordan, I could have enjoyed the blessings of the Book of Mormon much sooner than I did.

I am grateful that I have learned the importance of taking even simple challenges from the prophet. I look forward to a new year full of blessings from reading the Book of Mormon—again. ■

*Jennifer Garrett, California, USA*

#### NOTE

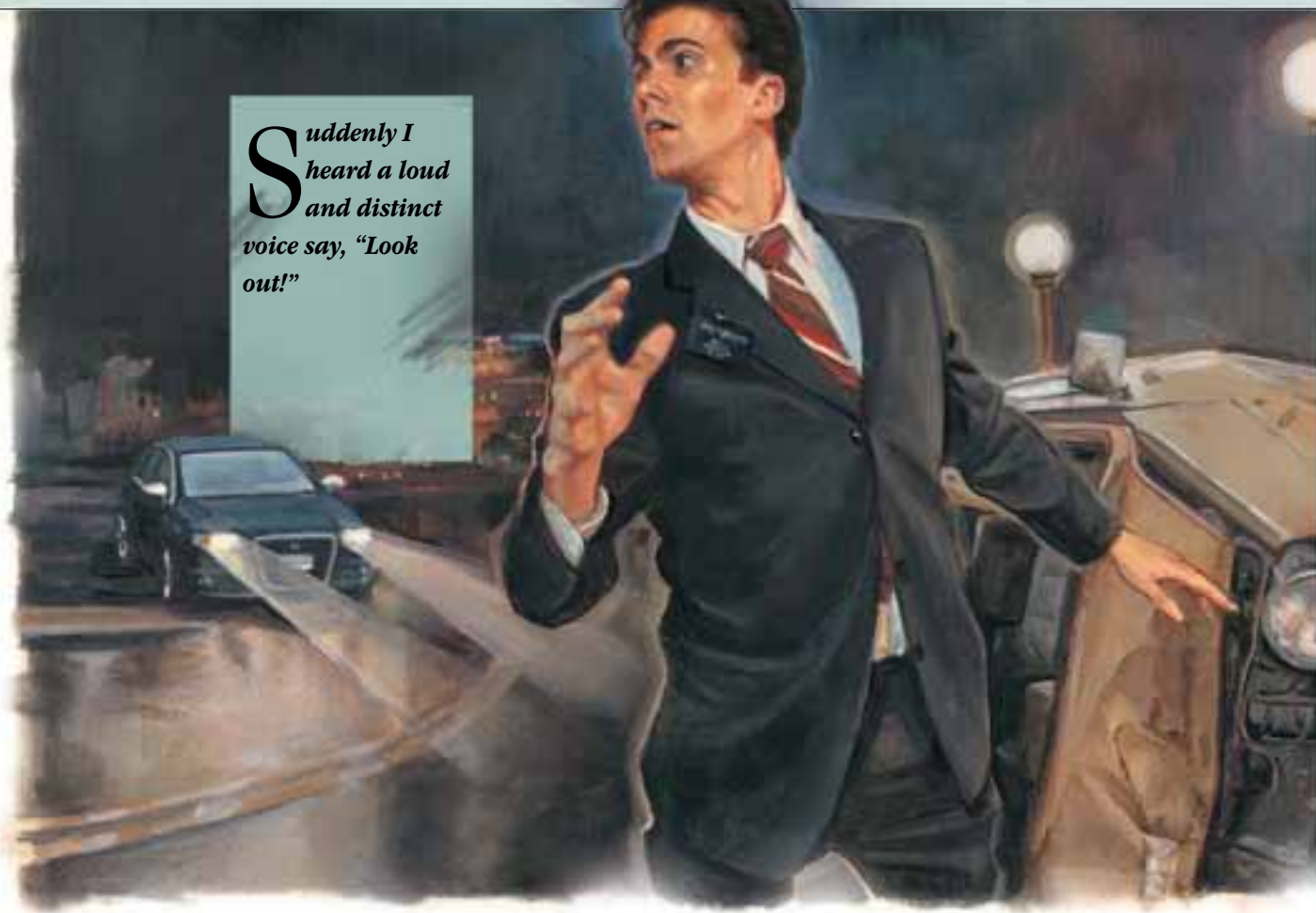
1. See Gordon B. Hinckley, “A Testimony Vibrant and True,” *Liahona and Ensign*, Aug. 2005, 6.

## LOOK OUT!

**O**n the evening of July 23, 1991, Elder Charles Larsen and I were returning home from the Auckland International Airport after dropping off a missionary who had completed his mission. It was winter in New Zealand, and it had been raining for several days.

I was driving our car toward the



A man in a dark suit, white shirt, and red tie is pointing his right hand towards a car accident at night. The scene is dimly lit, with a car's headlights illuminating the road. In the background, a cityscape is visible under a dark sky. The man has a concerned expression on his face.

**S**uddenly I heard a loud and distinct voice say, "Look out!"

large Harbour Bridge, which connects Auckland to Takapuna. As we approached a turn on the lower portion of the bridge, a small car passed us going very fast. As the speeding car started to make the turn, the driver lost control on the wet surface. The car fishtailed to the left and then went hard right, hitting a cement barricade, which kept it from falling off the bridge and into the harbor.

Bouncing violently off the wall, the car rolled and slid to a stop. Shocked by what we had just seen, I immediately pulled into the median and put on our hazard lights. Instinctively, Elder Larsen and I both jumped out to see if we could help. Before we could get to the car, a man climbed out of a broken window and made his way off the bridge and down to

the water's edge, where he disappeared in the dark. We called out to him, but he didn't respond.

I made my way to the small wrecked car, which was lying on its side with the passenger door facing up. The window was missing, so I climbed partway in to see if there was anyone else inside. Suddenly I heard a loud and distinct voice say, "Look out!" Startled by the voice, I quickly jumped back. Almost instantly, another car traveling at high speed came around the corner and hit the wrecked car I had just been leaning in.

Because of the turn in the road and the tall cement barricade, oncoming drivers couldn't see the wreckage ahead. Several other cars added to the pileup. Elder Larsen and I quickly ran around the turn, waving our arms

to stop other drivers. The police soon arrived, and we learned that the first car had been stolen.

As we returned home, I was thinking about my close call and thanked Elder Larsen for warning me of the oncoming car. He looked at me with surprise and said, "Elder Soelberg, I didn't say anything. I wasn't close to you and didn't even see that car coming around the corner."

We sat there for a moment, feeling an overwhelming sense of gratitude. That night we knelt and thanked our Heavenly Father for the warning that had literally saved my life. Since that experience, I have shared my testimony many times of the importance of being receptive to the Lord's Spirit and listening for His voice. ■

*Mark H. Soelberg, Utah, USA*



**President Dieter F. Uchtdorf, First Counselor in the First Presidency, and Elder Neil L. Andersen of the Quorum of the Twelve Apostles visit London's Houses of Parliament.**

## Apostles Visit, Inspire European Saints

Reach out to others," President Dieter F. Uchtdorf, Second Counselor in the First Presidency, told thousands of members of the Church gathered in meetinghouses across the United Kingdom and Republic of Ireland as part of a satellite broadcast on June 6 and 7.

President Uchtdorf and Elder Neil L. Andersen of the Quorum of the Twelve Apostles, along with other Church leaders, visited the United Kingdom to conclude a trip that took them to congregations throughout

Ukraine, Russia, and England.

For many British Saints, this was a unique opportunity to hear a member of the First Presidency and an Apostle in person.

President Uchtdorf was accompanied by his wife, Harriet; Elder Andersen and his wife, Kathy; Cheryl C. Lant, Primary general president; and Ann M. Dibb, second counselor in the Young Women general presidency.

Speaking to a packed Hyde Park Chapel in the heart of London, President Uchtdorf encouraged British and Irish members to "reach out to

everyone in kindness and in love," adding, "that is the power of the gospel—practicing what we preach."

He acknowledged the pioneering foundation laid by Church members from Britain and Ireland and paid tribute to the members' continued dedication. "You are a tremendous and a marvelous people," he said.

President Uchtdorf identified problems facing society and urged Church members to be spiritually resilient. "At a time [when] economic or moral challenges in the world like to take their toll in

individual lives, we have to remember that God is with us and we do not have to fear. We do not have the spirit of fear, but of hope and of power," he said.

Elder Andersen said members must lose their lives in the service of others. "It's not about us," he cautioned. "Reach out to others; be as Christ is."

Church members had eagerly awaited the visits of the Apostles. Marquitta Leavitt, from London's Hyde Park stake, said, "What I get out of it is motivation—there's just something very inspiring about being in the presence of General Authorities and especially a member of the First Presidency."

There are currently 182,000 Church members in the UK and Republic of Ireland.

Thousands of members in Ukraine, Russia, and throughout Eastern Europe traveled to welcome President Uchtdorf and Elder Andersen during their travels through Europe. During their stay in Eastern Europe, the two leaders spoke to several large congregations in Kyiv, Ukraine; and Samara, Yekaterinburg, and Moscow, Russia.

"I was so excited I canceled everything so I could be here," said Anna Chigir, a Church



member from Ukraine. “[They are] Apostles and servants of God, and we don’t see Apostles in our country very often.”

Members came with high expectations, hoping to be strengthened and encouraged, and they were not

disappointed. Pavel and Tatyana Kulakovy drove with their children eight hours from Ufa, Russia, to hear President Uchtdorf and Elder Andersen. “I knew this would be a great opportunity, and I was determined I wouldn’t miss out,”

Brother Kulakovy said.

In recent years the Church has grown significantly in Eastern Europe. In the last few decades the Church has grown from just a few members to nearly 20,000 in Russia and some 10,000 in Ukraine. ■

Bible in Spanish is based on the 1909 Reina-Valera edition of the Bible, an earlier version of what Spanish-speaking members have used until now.

The dignified language of the 1909 Reina-Valera Spanish Bible, comparable to that of the King James Bible, has been conservatively modernized by replacing some of the outdated grammatical constructions and vocabulary whose meaning and acceptability have shifted.

New chapter headings, footnotes, cross-references to all the standard works of the Church, maps, and other study aids included in the back pages of the publication will make the scriptures more helpful to Spanish-speaking Saints. The new edition will be titled “Santa Biblia: Reina-Valera 2009.”

It is expected that the 2009 LDS edition of the Holy Bible in Spanish with its study aids will make the scriptures more accessible to Spanish-speaking members of the Church in the same way that the 1979 LDS edition of the King James Bible did for English-speaking members.

“We encourage members to obtain their own copies of this new edition of the Bible and to use it in regular personal and family study and in Church meetings and

## Church Publishes LDS Edition of the Holy Bible in Spanish

**T**he LDS edition of the Holy Bible in Spanish will be available in September in print, electronic, and audio formats. The First Presidency has invited Spanish-speaking members of the Church to view a special 25-minute orientation about the new edition of the Bible. The orientation will be broadcast via satellite between the morning and afternoon sessions on both Saturday and Sunday of the upcoming October general conference.

More than 800,000 copies of the new edition of the Bible are being printed at the Church’s printing center in Salt Lake City and will be sent to Church distribution centers all over the world. The printed versions are available in paperback, hardcover, and bonded leather as well as in Braille and an oversized print format. A

quadruple combination is not available at this time.

The electronic text of this new edition, including the study helps, will be available at [Escrituras.lds.org](http://Escrituras.lds.org), allowing members with Internet access to perform keyword searches. The audio recordings of the Bible and the triple combination are available on CD through Church distribution

centers or as MP3 files at [Escrituras.lds.org](http://Escrituras.lds.org).

Under the direction of the First Presidency and the Quorum of the Twelve Apostles, a team of translators prepared and reviewed the new edition. They were aided by General Authorities, Area Seventies, professional linguists, and Church members. The LDS edition of the Holy



**The new LDS edition of the Holy Bible in Spanish will be available in September.**

assignments,” a letter from the First Presidency reads. “As members prayerfully learn and teach from the scriptures, their testimonies will grow and they

will receive greater direction in their daily lives.”

Additional information is available in Spanish and English at [SantaBiblia.lds.org](http://SantaBiblia.lds.org). ■

## LDS Family Services Launches New Web Site

By Kimberly Bowen, Church Magazines

**I**tsAboutLove.org, LDS Family Services’ newly redesigned pregnancy counseling and adoption services Web site, launched in June 2009. In part, the Web site helps expectant parents consider all options for their unborn child.

“It is about connecting

people with what they need,” said Valerie Mechling, a birth mother who placed her baby for adoption through LDS Family Services three years ago. “This new Web site really does a good job of that.”

LDS Family Services redesigned the site to add more in-depth information

and resources, as well as to improve its aesthetic appeal and organization. They segmented the Web site to reach four key audiences: expectant parents and their families, couples who are hoping to adopt a child, professionals, and Church leaders.

The Web site has information on single parenting, marriage, abortion, and adoption. It gives information about the pregnancy trimesters, answers frequently asked questions about pregnancy, dispels several myths, and facilitates meetings of prospective parents with counselors and birth mothers.

In one new segment, birth

mothers talk about why they chose adoption for their babies. According to Shanna Bake, LDS Family Services program specialist, the 16 video clips of birth mothers telling their stories, along with the responses to questions from actual birth parents, birth

grandparents, and professionals, may be the best part of

the Web site.

Tamra Hyde, who is one of the featured birth mothers, placed her child for adoption in 1996 through LDS Family Services. She said that when she was contemplating adoption, she did not know anyone who had placed a child for adoption.

“I think it will be beneficial for people to see that good people make this choice; people who would make good parents even make this choice,” she said.

If an adoption plan is made, the Web site also has an internal search engine that allows expectant parents to find a family that fits their desires for their baby. The search capacities on the Web site can help connect expectant parents with more than 800 couples. These couples can make online profiles with a letter to the expectant parents, a photo album of their family, and information about themselves.

“The irony about adoption is that from both sides it can start in tragedy, really—an unplanned pregnancy or inability to have children,” Sister Hyde said. “But both sides at the end of the story and in hindsight will call themselves blessed.” ■



***ItsAboutLove.org is LDS Family Services’ new pregnancy counseling and adoption services Web site.***



## AROUND THE CHURCH

## Sister Cook, Sister Dibb Visit West Africa

**M**ary N. Cook, first counselor in the Young Women general presidency, and Ann M. Dibb, second counselor, spent 10 days visiting members in Nigeria and Ghana in February and March 2009.

During their three-day visit to Lagos and Abeokuta, Nigeria, they met with full-time sister missionaries, attended a seminary class, visited a school attended by young women, visited with priesthood and Young



**Mary N. Cook**

Women leaders, and spoke at a multistake Young Women fireside attended



**Ann M. Dibb**

by 120 people.

During their seven-day visit in Ghana they attended a

seminary class, held several meetings with local Young Women leaders, made home visits to young women and their leaders, spoke at a multistake fireside for seminary students attended by 620 people, visited a boarding school, met with full-time sister missionaries, spoke at a fireside meeting with youth and parents, and spoke at another fireside meeting for all Church members. These visits took place in the Accra metropolitan area, Cape Coast area, and the Assin Foso District. ■

PHOTOGRAPHS BY BUSAITH PHOTOGRAPHY

## Missionaries in Uganda Aid Congolese Refugees

**M**issionaries in the Uganda Kampala Mission gathered in the Kololo meetinghouse in Kampala to help assemble emergency supply kits for Congolese refugees in need.

More than 35,000 refugees, mostly women and children, have sought safety in Uganda after being forced to flee their homes in the Democratic Republic of the Congo as a result of rebel activity.

Thus far, the Church has delivered more than 7,000 pounds of food, as well as blankets, cooking pots, and

farming tools, to the refugee camps in Nakivale and Kanungu in southwestern Uganda. The contents of a shipping container from the Humanitarian Center in Salt Lake City will also be distributed in the camp in Nakivale.

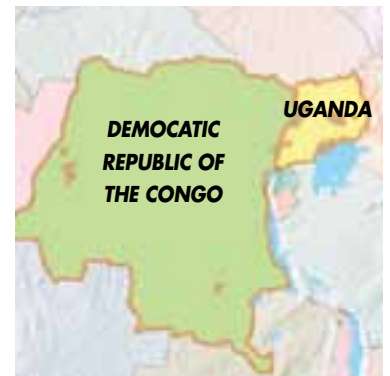
Upon arrival in Kampala, many refugees lack the basic essentials of life. To help meet these needs, full-time missionaries assembled emergency supply kits for distribution to local branches. The kits contained blankets, cooking pots, rice, sugar, salt, cooking oil,

soap, and mosquito nets.

Elder Mehluli Dube, from Zimbabwe, said, "I feel blessed to be able to bring some measure of happiness and comfort to people who have been through so much suffering in their lives."

Some of the kits will be provided to Musa Ecweru, Uganda's Minister of State for Disaster Preparedness, for displaced refugees who seek assistance from his office.

"Our good friends, The Church of Jesus Christ of



Latter-day Saints, go about quietly, without a lot of publicity, helping the needy people of Uganda," Minister Ecweru said. "The purpose of humanitarian service is to reduce pain and deliver hope." ■

MOUNTAIN HIGH MAPS © 1993 DIGITAL WISDOM, INC.

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## Colombia Aid Blesses Many

The Church teamed up with government officials in the city of Neiva, Colombia, to help those in the nearby town of La Plata who were affected by rainy season storms.

In La Plata, the Church and government representatives distributed clothing for men, women, and children; 300 light mattresses and

blankets; and other supplies to those left homeless by the powerful seasonal gales.

In addition to providing aid for those affected by the storms, representatives of Church welfare in the South America Northwest Area have worked closely over the past few months with the mayor of Neiva, the capital of the department of Huila, to



PHOTOGRAPH BY S. CRISTOBAL GARCIA ADJUM

**Welfare manager José Luis Cárdenas and the first lady of Neiva, Sara Peralta (far right), inspect bicycles donated by the Church to help children in rural areas of this part of Colombia get to school.**

distribute nearly two dozen wheelchairs to elderly citizens and disabled youth, provide reading glasses to some of the 4,000 elderly residents most in

need, and deliver more than 140 bicycles to children living in rural areas who must travel significant distances to attend school. ■

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### PEOPLE

## Elder Wickman Honored for Service to Youth

In May 2009 Elder Lance B. Wickman of the Seventy joined 10 others receiving the Boy Scouts of America's highest honor for extraordinary service to the nation's youth, the Silver Buffalo Award.

The Boy Scouts of America

(BSA) serves more than four million young people between the ages of 7 and 20 throughout the United States and its territories.

Elder Wickman has been affiliated with Scouting for more than six decades. He

earned the Eagle Scout Award and has served in various leadership positions. He previously received the Silver Beaver Award, also for distinguished service to young people.

Much of his effort in Scouting has been spent strengthening the BSA's relationship with the Church.

"Lance has dedicated his life to serving young people through the Boy Scouts at both the local and national levels," said Robert Mazzuca, Chief Scout Executive of the Boy Scouts of America. "The Silver Buffalo Award recognizes the immeasurable impact he has made on generations of young people in Utah." ■

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## Sister Answers Call to Action

After listening to the April 2006 general conference, Lenna Jacobson of the Logan 13th Ward, Logan Utah South Stake, felt she needed to do more to serve others. She was 87 years old when she began an effort that has touched perhaps 1,000 lives.

During the conference, Presiding Bishop H. David Burton had spoken of the Latter-day Saints' commitment to serve their fellow man after disasters.

"This modern-day humanitarian effort is a wonderful manifestation of the charity that burns within

the souls of those whose hearts are tender and whose hands are ready to help," he said. "This selfless service truly demonstrates the pure love of Christ" ("Tender Hearts and Helping Hands," *Liahona* and *Ensign*, May 2009, 6).

With the help of Jeanette Hobbs, the Relief Society president of the Logan 13th

Ward, Sister Jacobson began a ward quilt-making project. Three years later, more than 1,000 quilts have been tied and donated to Humanitarian Services.

Bishop Burton, bringing words of love and appreciation from President Thomas S. Monson as well as his own heartfelt thanks, helped tie the 1,000th quilt. ■





**That Good Part, by Elspeth Young**

*“Mary . . . sat at Jesus’ feet, and heard his word.*

*“But Martha was cumbered about much serving. . . .*

*“And Jesus . . . said unto her, Martha, Martha, thou art careful and troubled about many things:*

*“But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her”*

*(Luke 10:39–42).*



*“The virtue of your own life will be a light to those who sit in darkness, because you are a living witness of the fulness of the gospel,” writes President Dieter F. Uchtdorf to the women of the Church. “Wherever you have been planted on this beautiful but often troubled earth of ours, you can be the one to ‘succor the weak, lift up the hands which hang down, and strengthen the feeble knees.’” See “The Influence of Righteous Women,” p. 4.*