

Ensign



**The Work of Salvation
Today and in the Book
of Mormon, p. 62**

Women in the Old Testament, p. 40

Facing the Facts of Pornography, p. 52



"The struggle to break out of the cocoon develops the butterfly so it can fly. Without that adversity, the butterfly would never have the strength to achieve its destiny. It would never develop the strength to become something extraordinary."

Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles, "Finding a Safe Harbor," *Ensign*, May 2000, 60.

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1–3, Christ has all power; 4–5, All men must repent or suffer; 6–12, Eternal punishment is God’s punishment; 13–20, Christ suffered for all, that they might not suffer if they would repent; 21–28, Preach the gospel of repentance; 29–41, Declare glad tidings.

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A MAGAZINE OF THE CHURCH OF
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Family Home Evening Ideas

*This issue contains articles and activities that could be used for family home evening.
The following are some examples.*



“Healing Hidden Wounds,” page 52:

Look at the questions on page 56 of this
article and consider setting aside time to

Speak with each of your
children individually
about pornography. Since
teenagers sometimes turn
to pornography to cope
with challenges, consider
evaluating the example
you set of how to cope
with challenges and com-
mitting to your children to
improve. For your lesson,
you could decide on
family computer rules and
review general confer-
ence talks on virtue (such
as Elaine S. Dalton, “A
Return to Virtue,” *Ensign*,
Nov. 2008, 78). You could
also use family memora-
bilias—such as wedding
photographs and baby
blessing outfits—to share
the stories of how virtue
has blessed your life.

“The Work of Salvation: Then and Now,” page 62:

Consider discussing with
your family the five responsibilities of the

work of salvation iden-
tified in the article. Ask
family members what the
Book of Mormon and
other scriptures teach us
about how we can meet
these responsibilities. You
may want to share some
of the examples from the
Book of Mormon given
by Elder Clayton. With
the five responsibilities
in mind, talk about what
steps your family could
take to improve their
efforts in hastening the
work of salvation. You
could write down two or
three suggestions for your
family to focus on and
post them where they will
be seen often.

Visual Cues for Talks

When our children are assigned
to give talks in Primary, we
encourage them to illustrate
gospel principles by helping
them recall experiences from
their own lives, from the
scriptures, or from the Church
magazines. To help them learn
to give these talks on their own,
we help them select pictures as
visual cues. During family home
evening, they practice giving
their talks, glancing down at the
chosen pictures to spark their
memory or holding up large
pictures for the entire group to
see. In this way, even our young
children can speak with “the
power of God unto the convinc-
ing of men” (D&C 11:21).

Amber Barlow Dahl, Oregon, USA

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By President
Thomas S. Monson

ARE WE Prepared?

In the vicinity where I once lived and served, the Church operated a poultry project, staffed primarily by volunteers from the local wards. Most of the time it was an efficiently operated project, supplying to the bishops' storehouse thousands of fresh eggs and hundreds of pounds of dressed poultry. On a few occasions, however, being volunteer city farmers meant not only blisters on the hands but also frustration of heart and mind.

For instance, I shall ever remember the time we gathered the Aaronic Priesthood young men to give the project a spring-cleaning. Our enthusiastic and energetic throng assembled at the project and in a speedy fashion uprooted, gathered, and burned large quantities of weeds and debris. By the light of the glowing bonfires, we ate hot dogs and congratulated ourselves on a job well done.

However, there was just one disastrous problem. The noise and the fires so disturbed the fragile population of 5,000 laying hens that most of them went into a sudden molt and ceased laying. Thereafter we tolerated a few weeds so that we might produce more eggs.

No member of the Church who has helped provide for those in need ever forgets or regrets the experience. Industry, thrift, self-reliance, and sharing with others are not new to us.

We should remember that the best storehouse system would be for every family in the Church to have a supply of food, clothing, and, where possible, other necessities of life.

Of course there may be times when our members are in need of help from the Church. The Lord's storehouse includes the time, talents, skills, compassion, consecrated material, and financial means of faithful Church members. These resources are available to the bishop in assisting those in need.

We urge all Latter-day Saints to be prudent in their planning, to be conservative in their living, and to avoid excessive or unnecessary debt. Many more people could ride out the storm-tossed waves in their economic lives if they had a supply of food and clothing and were debt-free. Today we find that many have followed this counsel in reverse: they have a supply of debt and are food-free.

I repeat what the First Presidency declared a few years ago: "Latter-day Saints have been counseled for many years to prepare for adversity by having a little money set aside. Doing so adds immeasurably to security and well-being. Every family has a responsibility to provide for its own needs to the extent possible.

"We encourage you wherever you may live in the world to prepare for adversity by looking to the condition



of your finances. We urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt. Pay off debt as quickly as you can, and free yourselves from this bondage. Save a little money regularly to gradually build a financial reserve.”¹

Are we prepared for the emergencies in our lives? Are our skills perfected? Do we live providently? Do we have our reserve supply on hand? Are we obedient to the commandments of God? Are we responsive to the teachings of prophets? Are we prepared to give of our substance

to the poor, the needy? Are we square with the Lord?

We live in turbulent times. Often the future is unknown; therefore, it behooves us to prepare for

uncertainties. When the time for decision arrives, the time for preparation is past. ■

NOTE

1. The First Presidency, *All Is Safely Gathered In: Family Finances* (pamphlet, 2007).

TEACHING FROM THIS MESSAGE

Considering the needs of those you visit, think of ways you can help them become more self-reliant in employment, finances, food storage, or emergency preparedness. Think of a skill you could share with them, such as gardening or money management, that would empower them to follow President Monson’s counsel.

For ideas on teaching this message to youth and children, see page 6.



I Served Again

By Jaíne Araújo

One day, after finishing a service project, I was walking past our meetinghouse and saw two sisters who were cleaning the building. My words simply came out: “Sisters, do you need some help?” One of them smiled at me and said that I had arrived just in time because they were the only ones cleaning and they were very tired. She said that she had prayed that the Lord would send someone to help. I was very happy to be an answer to her prayer. I had just finished giving

service to someone else and was also tired, but I followed my heart and offered to serve more.

It is a commandment to work with joy (see D&C 24:7). When we have the desire to serve at all times, we can help miracles happen in other people’s lives. Our lives become more meaningful when we serve. The Lord really does love us, He helps each of His children, and He will give us the strength to serve.

The author lives in Rio Grande do Norte, Brazil.

CHILDREN

Are You Prepared?

President Monson has asked each of us to be prepared for hard times and to help others during their hard times. Take this true-or-false quiz to see if you’re ready!



I can always find someone to help. True False

I can be grateful for everything I already have. True False

I don’t have any talents to share with anyone. True False

Saving money for later is a good idea. True False

I need new toys and clothes to be happy. True False

Answers: True, True, False, True, False

PHOTOGRAPH BY BERNARDASVISTOCK/THINKSTOCK; ILLUSTRATION BY VAL CHADWICK BAGLEY

VISITING TEACHING MESSAGE

Prayerfully study this material and seek to know what to share. How will understanding the life and roles of the Savior increase your faith in Him and bless those you watch over through visiting teaching? For more information, go to reliefsociety.lds.org.

The Divine Mission of Jesus Christ: Comforter

This is part of a series of Visiting Teaching Messages featuring aspects of the mission of the Savior.

Jesus Christ promised, “I will not leave you comfortless: I will come to you” (John 14:18). He will give us “beauty for ashes, the oil of joy for mourning” (Isaiah 61:3). Because Christ suffered the Atonement for each of us, He will not forget us. “Our Savior has taken upon Himself . . . our pains and our suffering and afflictions so that He can know what we feel and how to comfort us,” said Linda S. Reeves, second counselor in the Relief Society general presidency.¹

Knowing that Christ will comfort us can bring us peace and inspire us to follow His example by ministering to others. President Thomas S. Monson



said: “Our knowledge of the gospel and our love of our Heavenly Father and of our Savior will comfort and sustain us and bring joy to our hearts as we walk uprightly and keep the commandments. There will be nothing in this world that can defeat us.”²

From the Scriptures

John 14:18, 23; Alma 7:11–13; Doctrine and Covenants 101:14–16

NOTES

1. Linda S. Reeves, “The Lord Has Not Forgotten You,” *Ensign*, Nov. 2012, 120.
2. Thomas S. Monson, “Be of Good Cheer,” *Ensign*, May 2009, 92.
3. Elaine L. Jack, in *Daughters in My Kingdom: The History and Work of Relief Society* (2011), 119.
4. *Daughters in My Kingdom*, 34.

Consider This

How does understanding that the Lord remembers you bring you comfort?

Faith, Family, Relief



From Our History

Elaine L. Jack, the 12th Relief Society general president, said: “In visiting teaching we reach out to each other. Hands often speak as voices can’t. A warm embrace conveys volumes. A laugh together unites us. A moment of sharing refreshes our souls. We cannot always lift the burden of one who is troubled, but we can lift her so she can bear it well.”³

Our pioneer Relief Society sisters “found spiritual strength in each other’s love and compassion. . . . As they suffered trials of illness and death, they prayed in faith for each other and comforted each other. ‘The love of God flowed from heart to heart,’ wrote Helen Mar Whitney, ‘till the wicked one seemed powerless in his efforts to get between us and the Lord, and his cruel darts, in some instances, were shorn of their sting.’”⁴

APRIL 2014 CONFERENCE NOTEBOOK

“What I the Lord have spoken, I have spoken; . . . whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38).

As you review the April 2014 general conference, you can use these pages (and Conference Notebooks in future issues) to help you study and apply the recent teachings of the living prophets and apostles and other Church leaders.

DOCTRINAL HIGHLIGHT

The Atonement and Covenants

“Making and keeping sacred covenants yokes us to and with the Lord Jesus Christ. In essence, the Savior is beckoning us to rely upon and pull together with Him, even though our best efforts are not equal to and

cannot be compared with His. As we trust in and pull our load with Him during the journey of mortality, truly His yoke is easy and His burden is light. . . .

“. . . Covenants received and honored with integrity and ordinances performed by proper priesthood authority are necessary to receive all of the blessings made available through the Atonement of Jesus Christ. For in the ordinances of the priesthood, the power of godliness is manifest unto men and women in the flesh, including the blessings of the Atonement (see D&C 84:20–21).”

Elder David A. Bednar of the Quorum of the Twelve Apostles, “Bear Up Their Burdens with Ease,” *Ensign*, May 2014, 88.

Learn more about strengthening your testimony of the Atonement of Jesus Christ at lds.org/go/testimonyE914. Learn more about the covenants God offers us at lds.org/go/covenantsE914.



PROPHETIC PROMISE

Gratitude



“We can choose to be grateful, no matter what.

“This type of gratitude transcends whatever is happening around

us. It surpasses disappointment, discouragement, and despair. It blooms just as beautifully in the icy landscape of winter as it does in the pleasant warmth of summer. . . .

“. . . In pain, we can glory in Christ’s Atonement. In the cold of bitter sorrow, we can experience the closeness and warmth of heaven’s embrace.”

President Dieter F. Uchtdorf, Second Counselor in the First Presidency, “Grateful in Any Circumstances,” *Ensign*, May 2014, 75.

Find ways to improve your study of conference addresses at lds.org/go/studyE914.



ANSWERS FOR YOU

Each conference, prophets and apostles give inspired answers to questions Church members may have. Use your May 2014 issue or visit conference.lds.org to find answers to these questions:

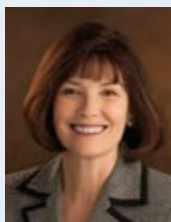
- How can I defend my beliefs with courtesy and compassion? Find out at lds.org/go/hollandE914 or see Jeffrey R. Holland, “The Cost—and Blessings—of Discipleship,” 6.
- How can the Atonement of Jesus Christ help us become a powerful source for sharing truth? Find out at lds.org/go/scottE914 or see Richard G. Scott, “I Have Given You an Example,” 32.

MAKING A COVENANT PATH CHART FOR YOUR FAMILY

“This simple exercise assisted Lesa and me in fulfilling our role to help each member of our family along the covenant path, with an action plan for each of them.” —Bishop Gary E. Stevenson, Presiding Bishop, “Your Four Minutes,” 86.

1. Make two columns on a piece of paper: “Name” and “Plan for next or needful ordinance.”
2. List each family member who needs to be baptized, be ordained to the priesthood, receive the temple endowment, or be sealed.
3. Have family discussions, present family home evening lessons, or make other preparations for receiving essential ordinances in your family.

Protection from Pornography



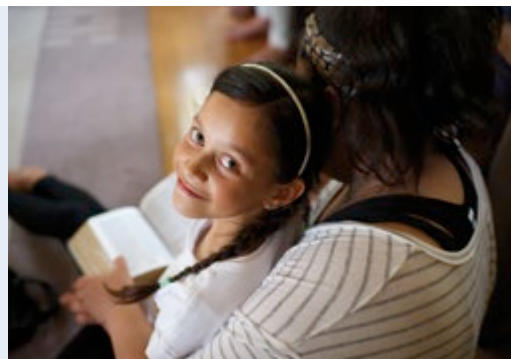
“How do we protect our children and youth? . . . The greatest filter in the world, the only one that will ultimately work,

is the personal internal filter that comes from a deep and abiding testimony of our Heavenly Father’s love and our Savior’s atoning sacrifice for each one of us. . . .

“ . . . I must testify of the blessings of daily scripture study and prayer and weekly family home evening. These are the very practices that help take away stress, give direction to our lives, and add protection to our homes.”

Linda S. Reeves, second counselor in the Relief Society general presidency, “Protection from Pornography—a Christ-Focused Home,” *Ensign*, May 2014, 16–17.

Find help for individuals and families in overcoming pornography at lds.org/go/overcomeE914.



To read, watch, listen to, or share general conference addresses, visit conference.lds.org.



ISAIAH

“Isaiah is by every standard the messianic prophet of the Old Testament and as such is the most penetrating prophetic voice in that record.”¹ —Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles

I am the son of Amoz, and my name means “the Lord is salvation.”² I labored as a prophet in Jerusalem for 40 years, from 740–701 B.C. I prophesied in Jerusalem during the reigns of four kings, and I was the chief adviser to King Hezekiah, which gave me great religious influence.³

I not only prophesied of events relevant to my own time and people but also prophesied about future events affecting the whole human family. I foretold of the Savior’s birth: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”⁴ I proclaimed that Jehovah was anointed “to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the

opening of the prison to them that are bound.”⁵ I also prophesied that after His Second Coming, “the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”⁶

My use of symbolism and poetry veils my teachings from those who are not prepared to understand or follow them. However, those who diligently study my teachings with the aid of the Holy Ghost can understand my prophecies.⁷

I was the last of the major prophets to teach the Israelite tribes before they began to be scattered from the Holy Land. ■

NOTES

1. Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (1997), 75.

2. Bible Dictionary, “Isaiah.”
 3. See Guide to the Scriptures, “Isaiah,” scriptures.lds.org.
 4. Isaiah 7:14.
 5. Isaiah 61:1; see also Luke 4:16–21.
 6. Isaiah 24:23.
 7. See *Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. (Church Educational System manual, 2003), 131–35.
 8. See *Old Testament Student Manual*, 131.
 9. See Boyd K. Packer, “The Things of My Soul,” *Ensign*, May 1986, 61.
 10. See *Old Testament Student Manual*, 131.
 11. Joseph Smith—History 1:40.

A PROPHET’S PROPHET

In scripture, Isaiah is the most frequently quoted of all the ancient prophets.

- Thirty-two percent of the book of Isaiah is quoted in the Book of Mormon; another three percent is paraphrased.⁸
- The Savior quotes Isaiah in the New Testament at least 7 times and the Apostles quote Isaiah at least 40 times.⁹
- The Doctrine and Covenants makes at least 100 references to the writings of Isaiah;¹⁰ sections 113 and 133 offer interpretations and clarifications of some of Isaiah’s prophecies.
- Moroni appeared to Joseph Smith on September 21, 1823, and quoted Isaiah chapter 11, “saying that it was about to be fulfilled.”¹¹



THE HOLY GHOST CONFIRMED MY CALLING

By Jeffrey A. Keay

I didn't understand why I was called again to serve the young men until the reason sat down beside me.



As my wife and I left the bishop's office, I felt frustrated. It wasn't that I didn't want to serve. One of the first things I learned as a convert was to follow Church leaders, and I had always recognized the inspiration of callings I had received. But this one—again?



MAGNIFY EVERY CALLING

"The pressures at every stage of life can tempt us to reject or neglect calls to serve the

Savior. That can put us in spiritual peril for ourselves, our spouse, and our families. Some of those calls may seem unimportant, but *my* life, and my family, was changed for the better by my accepting a call to teach a deacons quorum. I felt the love of those deacons for the Savior and His love for them."

President Henry B. Eyring, First Counselor in the First Presidency, "To My Grandchildren," *Ensign*, Nov. 2013, 69.

For the third time, I had been called as Scoutmaster. Wasn't there a calling that would allow *me* to grow?

We walked into the chapel and sat near the back. During the opening hymn, two people slipped into the pew beside me. I turned to see Susan,* a young mother who was enduring a painful divorce. She was always early for church and always sat near the front with her children, but today she was late and was accompanied only by Sam, her deacon-age son.

When I saw them, the Holy Ghost's silent words pierced my soul: "This calling is not about you; it's about them."

Tears filled my eyes as I considered Susan's challenge in raising five children while dealing with a less-active, challenging former husband. I knew that Sam was torn between his parents, with only tenuous strings holding him to activity in his priesthood quorum.

**Names have been changed.*

As one of Sam's leaders, I could befriend and support him, and I could offer his mother the assurance that a worthy priesthood holder cared about her son and would help her teach him the gospel. My calling took on new meaning as I realized the need to forget myself and serve.

As I served, I grew to love Sam and the other young men, and we enjoyed learning and growing together. I was happy to see Sam make wise choices that kept him active in the Church.

Since then, I have served the deacons repeatedly in other wards and stakes. I'm happy watching them learn outdoor and leadership skills, build lasting friendships, and strengthen their testimonies of the Savior. And I have come to understand the counsel from the Apostle Paul "that [we] present [our] bodies a living sacrifice, holy, acceptable unto God, which is [our] reasonable service" (Romans 12:1). ■

The author lives in California, USA.

LOVE THY NEIGHBOR AS THYSELF

“As we arise each morning, let us determine to respond with love and kindness to whatever might come our way.” —President Thomas S. Monson

When a lawyer asked Jesus which of the commandments was the greatest, He could have chosen any of the many commandments from the Old Testament, from the law of Moses, or from the Ten Commandments. Instead, He summarized all of the commandments in these two:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:37–39).

As President Thomas S. Monson taught last general conference, keeping one commandment helps us keep the other: “We cannot truly love God if we do not love our fellow travelers on this mortal journey. Likewise, we cannot fully love our fellowmen if we do not love God, the Father of us all. . . . We are all spirit children of our Heavenly Father and, as such, are

brothers and sisters. As we keep this truth in mind, loving all of God’s children will become easier” (“Love—the Essence of the Gospel,” *Ensign*, May 2014, 91).

Developing charity—Christlike love for others—will improve our relationships, help us serve willingly, and fit us for eternal life (see Moroni 10:21). Charity is a spiritual gift that we can pray for and live for; it is “bestowed upon all who are true followers of . . . Jesus Christ” (Moroni 7:48). It is the “more excellent way” (1 Corinthians 12:31) spoken of by the Apostle Paul and includes being kind, patient, humble, meek, hopeful, and generous (see 1 Corinthians 13).

Life is the perfect laboratory to develop charity. The Savior’s teaching called the Golden Rule can guide our actions: “All things whatsoever ye would that men should do to you, do ye even so to them” (Matthew 7:12). All of us are imperfect, yet we all desire to be treated kindly despite our shortcomings. ■

COMMUNICATE WITH LOVE



and across deep canyons of conflicting agendas. . . .

“The willingness to see through each other’s eyes will transform ‘corrupt communication’ into

‘minister[ing] grace.’ . . . It may not change or solve the problem, but the more important possibility may be whether ministering grace could change us.

“I bear humble witness that we can ‘minister grace’ through compassionate language when the cultivated gift of the Holy Ghost pierces our hearts with empathy.”

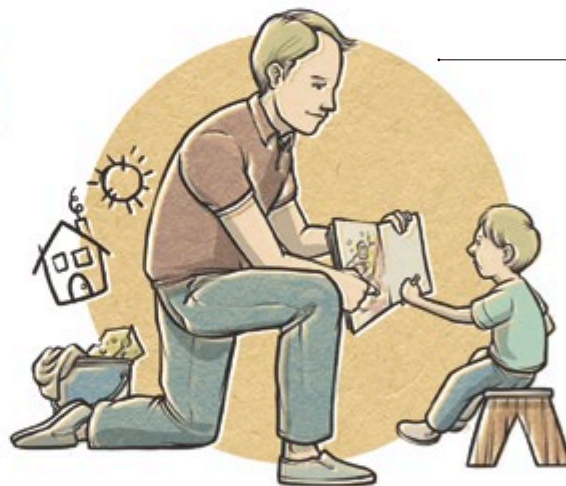
Elder W. Craig Zwick of the Seventy, “What Are You Thinking?” *Ensign*, May 2014, 43.

Consider these teachings from President Monson regarding the many ways we can show love to others:



"Some of our greatest opportunities to demonstrate our love will be within the walls of our own homes."

"Forgiveness should go hand in hand with love. . . . Blame keeps wounds open. Only forgiveness heals."



"When it is necessary for us to reprove another, we afterward show forth an increase of love [see D&C 121:43]."



"Love is expressed in many recognizable ways: a smile, a wave, a kind comment, a compliment."



"Other expressions may be more subtle, such as showing interest in another's activities, teaching a principle with kindness and patience, visiting one who is ill or homebound."



SISTERS IN THE COVENANT

As disciples of Jesus Christ, we all have sisters who love and support us—no matter our family situation.

By Emmaline R. Wilson

My first Sunday as a student in Paris, France, I marveled at the diversity of my new ward. Conducting Relief Society was a lovely woman from Eastern Europe. Some sisters from West Africa graciously lent me their hymnbook. An Asian woman who had painstakingly translated her lesson into French led one of the most heartfelt lessons I had ever heard. Although I was a young American living 5,000 miles (8,045 km) from my hometown, I felt at home among the good women of

the Church. We came from France, Cambodia, Ivory Coast, Ukraine, and the United States—but differences in age and culture didn't matter. A spirit of sisterhood united us.

During my early college years, I realized for the first time what an incredible network of sisters I had belonged to my entire life. Growing up without biological sisters, I sometimes felt unable to form a clear idea of what sisterhood entailed. While I am so grateful for my wonderful parents and brothers, I longed for sisters with whom to share, laugh, and experience life. Instead, I have learned to rely on the sisters I've found within the "unity of the faith" (Ephesians 4:13). Many experiences have taught me that I can rely on these faithful women—because of the gospel of Jesus Christ, I *do* have sisters!

The world teaches us that differences in family, generation, culture, or personality push us apart. In reality, sisters are united through love, service, and our divine heritage as

children of Heavenly Father. This unity helps us fulfill our baptismal covenants. We have promised to "come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

"Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in" (Mosiah 18:8–9).

Come into the Fold of God

Sisters help one another keep those baptismal covenants in many ways. Ting Chang of Taiwan "[came] into the fold of God" while in middle school. Because her family was in a difficult financial situation, Ting would forego lunch to save on family expenses until Jina, a classmate, took note. Jina's mom began to prepare extra food every day for lunch to share with Ting. Soon Jina invited





WE REJOICE IN SISTERHOOD

“We rejoice in our many different roles as women in

the Church. Though in many ways we are different and unique, we also acknowledge that we are all daughters of the same Heavenly Father, which makes us sisters. We are unified in building the kingdom of God and in the covenants which we have made, no matter what our circumstances. . . .

“To be sisters implies that there is an unbreakable bond between us. Sisters take care of each other, watch out for each other, comfort each other, and are there for each other through thick and thin. The Lord has said, ‘I say unto you, be one; and if ye are not one ye are not mine’ [D&C 38:27]. . . .

“The fact of the matter is, we really and truly need each other. Women naturally seek friendship, support, and companionship. We have so much to learn from one another, and we often let self-imposed barriers keep us from enjoying associations which could be among the greatest blessings in our lives.”

Bonnie L. Oscarson, Young Women general president, “Sisterhood: Oh, How We Need Each Other,” *Ensign*, May 2014, 119, 120.

her friend to attend church with her. Jina’s mom had recently joined the Church, and Jina was taking lessons with the missionaries. For Ting, the example of charity these women presented was powerful, and she also began meeting with the missionaries.

Together, Ting and Jina read scriptures and kept a journal of their sacred experiences. Their bonds of sisterhood grew when both young women were baptized on the same day. Today, both are serving full-time missions to spread the joy of the gospel of Jesus Christ. Jina, her mother, and Ting have become sisters through living the Lord’s standards and by bearing His name.

Bear One Another’s Burdens

Loving service is another hallmark of true sisterhood. Compassionate service and visiting teaching are the Church’s vehicles for that service. Jacqueline Soares Ribeiro Lima of Brazil related how two visiting teachers blessed her life and family after she was diagnosed with bipolar disorder and felt unable to attend church regularly: “My husband, Vladimir, did everything he could to help me through the worst phase of the illness. . . . He faced the worst moments alone—until two wonderful women were called as my visiting teachers.”

Those two women, Rita and Fátima, demonstrated their love by learning

Sister Ting Chang (right) and Sister Hsuan Shih (left), Jina’s younger sister, who was baptized around the same time as Jina, serve together on Temple Square.



more about the disorder and supporting Jacqueline's family. She constantly felt their true interest in her. Their service included hosting a small party for Jacqueline and sewing a dress for her daughter. Ultimately, the heartfelt concern of Rita and Fátima helped Jacqueline spiritually, and she resumed regular church attendance, buoyed by their strength.

Whether our sisters' burdens are physical, emotional, or spiritual, it is marvelous when we reach out in love to the tired young mother, the shy new Beehive, the lonely elderly woman, the overtaxed Relief Society president. Women of the covenant "delight in service and good works"¹ and thus seek out and lift their sisters who are worn or weary.

Women of the covenant "delight in service and good works" and thus seek out and lift their sisters who are worn or weary.



Mourn with Those Who Mourn

Women of faith follow the example of the Savior when they reach out in tenderness. There is perhaps no better example in the scriptures of selfless love than Naomi of Bethlehem and her daughter-in-law Ruth of Moab. Ruth chose to serve her mother-in-law after Naomi's husband and sons had died. In sorrow, Naomi decided to return to her own country. Although these women came from different cultural and religious backgrounds, they became friends as they supported each other in righteous living and worked through trials together.

Ruth's example and service were so great that Naomi's lamentation turned to joy at her good fortune in this wonderful daughter-in-law and sister in the gospel. Their bond was so strong that other women, seeing their mutual love, remarked, "Blessed be the Lord, which hath . . . [given thee] thy daughter in law, which loveth thee, which is better to thee than seven sons" (Ruth 4:14–15).

Comfort Those Who Stand in Need of Comfort

A note from a sister in her ward comforted Raihau Gariki of Tahiti, who was called as a Relief Society teacher just one month after turning 18. She was nervous to teach "mothers and grandmothers, women who already knew so much, had faced many trials, and experienced a lot

of things." After her first lesson, she received "a note full of love" from a woman in the class. This note bolstered her confidence—she pasted it in her journal to help her through hard times.

Sisters in the gospel comfort and sustain one another through times of affliction. J. Scott Featherstone, a stake president in Utah, remembers going with his wife to visit a woman in his stake whose husband had just passed away. "My wife just held her, crying with her and comforting her until she felt loved." Sometimes sisterhood is just that simple.

Stand as Witnesses of God

There is great power when women of all ages unite to "stand for truth and righteousness."² Sisterhood in the gospel of Jesus Christ can strengthen us, regardless of the situations we face in an increasingly wicked world. Even the very young can stand as witnesses: Jessica Vosaniyaqona of California, USA, shared how the six-year-old girls in her Primary class reminded her and testified to her of the importance of families.

Elderly sisters are important examples too. Kimm Frost from Utah recalls many women who have influenced her to stay strong in the gospel, including Ursula Squires. Kimm noted: "Sister Squires became my visiting teaching companion when she was well into her 90s. She didn't see or hear well, but she was totally



WE ARE COVENANT MAKERS

“We gather together all over the world as His disciples, with a desire to defend and

sustain the kingdom of God. We are daughters of our Heavenly Father. We are covenant-making women of all ages walking the path of mortality back to His presence. Keeping covenants protects us, prepares us, and empowers us.

“. . . Some of you have recently taken that first step on the path to eternal life with the ordinance of baptism.

“Look around you. The future is bright as you see women who have also made covenants and are ready to show you the way along the path ahead.”

Rosemary M. Wixom, Primary general president, “Keeping Covenants Protects Us, Prepares Us, and Empowers Us,” *Ensign*, May 2014, 116.

dedicated to the gospel. She never missed church and did her visiting teaching faithfully. . . . She was an inspiration to me.” Whether through example or by sharing testimony, sisters become united disciples of the Master.

Sisters in the Church of God

I have truly found sisters as I have watched women “stand as witnesses of God at all times and in all things, and in all places” (Mosiah 18:9). I had the opportunity to serve a full-time mission. When my call came

to the Utah Salt Lake City Temple Square Mission—the only all-female mission in the Church—I admit to feeling nervous about being surrounded by so many women. I needn’t have worried. My testimony of sisterhood grew exponentially as I interacted with countless women who each testified of the Savior in their everyday actions.

My first holidays in the mission field, my mission president gathered all our mission together to watch an uplifting movie. At one point, the film depicted two sisters helping each

other overcome daunting circumstances. I felt touched by their unity. As I watched the film and looked around at all the radiant sister missionaries, the Spirit testified strongly to me that sisterhood is an eternal bond prescribed by our Heavenly Father, and I was included. What a wonderful truth: we are never alone, for the Lord has given us all sisters. ■

The author lives in Utah, USA.

NOTES

1. “The Relief Society Declaration,” *The Latter-day Saint Woman: Basic Manual for Women* (2000), xi.
2. *Young Women Personal Progress* (booklet, 2009), 2.



WE NEED TO LINK ARMS

“We need to have confidence in our roles as women and

mothers and sisters and aunts and grandmothers and children. We need to elevate those roles [because] we all need each other. . . . We need to link arms and be together on this. . . .

“The world would have us believe that women are oppressed, that they are undervalued—but that has not been my experience as I’ve gone across the world. I have seen their strength, I have seen their faith, I have seen their resilience. . . . I have seen the desires of their hearts. The real story is that women want to be engaged in this work.”

Linda K. Burton, Relief Society general president, in “Recent Developments in the Women’s Organizations” (video), lds.org/go/sistersE914.

T Blending Cultures in Toronto

By Katherine Nelson

Located in the heart of Toronto, Canada, Kensington Market offers a slice of the world's diversity. The narrow streets are lined with stands, shops, and restaurants featuring food from any number of cultures: Salvadoran, Mexican, Peruvian, and French, for starters. On any corner, you can find baskets of brightly colored fruits and vegetables, tables of warm, flaky pastries, and the vibrant patterns of various cultures' traditional clothing.

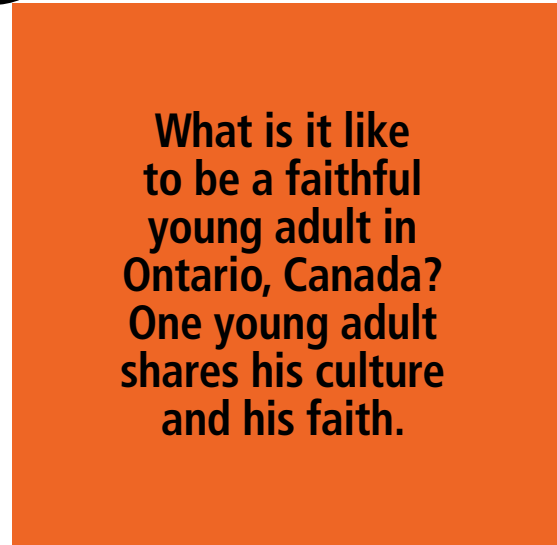
Toronto's patchwork of cultures is made of immigrants, natives, refugees, and students. Jonathan Porter, a 25-year-old young adult living in Toronto, says, "Serving beside members from so many different backgrounds in my ward helps me see the difference between the cultures around me—including my own Canadian culture—and the gospel culture. It's cool to see that each culture espouses virtues that the gospel teaches are righteous. That provides

communication based on the Holy Ghost, which helps people understand one another and transcend their own culture."

Jonathan has seen the gospel's influence in leadership roles too: "Even though leaders often have different leadership styles based on their culture, it doesn't matter. They're all called of God by revelation through priesthood authority, and they are blessed."

For Jonathan, institute offers something he treasures: "Growing up in Toronto, I didn't have many peers who were members of the Church, so I feel safe and welcome at institute. We are unified by our love of the gospel. Other people notice the way we live, see our standards, and recognize that we are unique."

Jonathan's experiences have taught him the importance of charity, "the pure love of Christ" (Moroni 7:47). "The young adults at institute are so different, it doesn't always come



What is it like to be a faithful young adult in Ontario, Canada? One young adult shares his culture and his faith.

naturally to love one another," he says. "I've learned charity means serving others, even in small ways, and loving them regardless of where they're from."

This love and diversity blesses the missionary work. "So many people here are first- or second-generation converts. Sometimes people join the Church here and return to their countries and share the gospel with their families and bring strength to their cultures. To me, that's the legacy of the Church in Toronto." ■

The author lives in Utah, USA.



What is unique about food in Toronto?

It's easy to find lots of curries, African food, and Mexican food. There's a large Jamaican community, so some of my favorite foods to eat are roti, rice and peas, and curried goat.

What do you do for fun?

I love learning languages, and I'm able to practice them with my friends. I speak five languages comfortably: English, French, Haitian Creole, Portuguese, and Tswana.

What is dating like in Toronto?

Because a lot of young people in Toronto are second-generation immigrants, when I pick up my date, I get to meet her parents, who are often still immersed in their culture and share their traditional foods with me. It's fun.

THE CHURCH IN CANADA

190,265 Latter-day Saints

327 wards

150 branches

7 missions

8 temples

CANADA BY THE NUMBERS

34,568,211 people

44 national parks and reserves

50 percent of the world's polar bears live in Canada

FACTS ABOUT CANADA

Capital: Ottawa

Languages: English and French



YOUNG ADULTS

I Found Purpose after My Missionary Service

Although the experience of being a returned missionary can vary from person to person, many find it a challenge to reorient themselves after removing their missionary name tags. We asked young adults to share ways they found a sense of purpose after returning home.



by . . .

SEEING MY MISSIONARY SERVICE AS TRAINING FOR LIFE

After serving a mission, I was assigned as a visiting teacher to a young woman my age who was less active. During our visit, I was shocked to find that the Spirit felt just like it did when I wore a missionary name tag. I realized that just as the missionary training center was preparation for the mission field, my missionary service was preparation for life—and this life is preparation for eternal life.

Lauren Hardy, Utah, USA



SET GOALS

- 1.
- 2.
- 3.



SETTING WORTHWHILE GOALS

I changed while serving a mission, and so after my release I felt like I didn't fit in with my old life anymore. Then I adopted a pattern of goal setting I learned as a missionary. I continue to set specific and measurable goals in four categories: spiritual, social, physical, and mental. I report to Heavenly Father often on my progress, as well as to family and friends. Goal setting has helped me stay focused on what is important.

Kaley Shoaf, Indiana, USA



PURSUING AN EDUCATION

After talking with my family, I realized I needed an education that led to a career. I went to Heavenly Father asking for direction. That night I read the parable of the talents over and over, and the idea came to me to gain training in therapy for athletes. I visited schools and felt a burning sensation that this was right. With this goal in mind, I have moved forward and focused on my future.

Yesenia Rodriguez, Texas, USA

MAINTAINING FRIENDSHIPS

I was the last of six missionaries leaving from my home ward. We decided to keep in touch with each other while we served as missionaries and to help each other "transition to normal life" when we got home—and we did. Maintaining our friendships before, during, and after our missionary service strengthened all of us.

Muriel Pehi, New South Wales, Australia



SEEING WARD MEMBERS WITH NEW EYES

I saw the members of my ward with new eyes when I realized that they were just as important to Heavenly Father as were His children in Tennessee, where I had served as a missionary. I could invite them to come to Christ whether I was a full-time missionary or not.

Jennifer Ray, Utah, USA



RESISTING THE TEMPTATION TO TAKE A BREAK

The natural man in you may want to take a break after a mission. However, I can testify that it is much easier to hold on to the habits you developed as a missionary than to try to regain them later. Become “anxiously engaged” (D&C 58:27) in any activity or social group that is “virtuous, lovely, or of good report” (Articles of Faith 1:13) and your transition will be smoother.

Jesse Hyde, Utah, USA



AVOIDING ACTIVITIES THAT SERVE NO PURPOSE

After serving a mission, I felt like anything I did had little meaning compared to being a missionary. As a result I just wasted time watching television or playing on my computer. One day I decided to stop doing things that served no purpose. I focused on my future. I spent time reading, preparing for university, and surrounding myself with family and friends. I prayed, knowing that the Lord would help me.

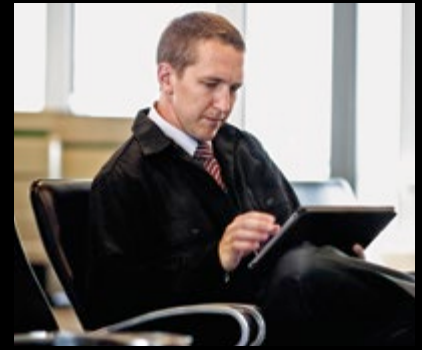
Zachary Cannon, West Yorkshire, England



GETTING INVOLVED IN INSTITUTE

Institute was the cure for my post-mission blues. The much-quoted promise from President Thomas S. Monson inspired me: "I ask you to make participation in institute a priority. . . . Friends will be made, the Spirit will be felt, and faith will be strengthened" (in "Institute Quotes," institute.lds.org/about/quotes). For me, making institute a priority meant more than just going to classes. I sought out ways to get involved, serve, and reach out to others. I met friends. I felt the Spirit not just during classes but all day. Institute was easily the highlight of my undergraduate work and as cherished a memory as was my missionary service.

Bradley Pew, Arizona, USA



DAILY SCRIPTURE STUDY

I used to teach an institute class for returned missionaries. I asked them to name the greatest challenge they faced in trying to keep the Spirit upon returning home. About 90 percent said it was failing to read the Book of Mormon. I challenged the class to feast daily on the Book of Mormon (see 2 Nephi 32:3). By the end of the semester, they reported that they were better able to feel the Spirit regularly as they had during their missionary service.

Ralph G. Degn (former president of the Brazil Missionary Training Center)

BECOMING A MEMBER MISSIONARY

I felt adrift after being released as a missionary, but attending church and accepting a calling helped me. Slowly I realized that I had opportunities for missionary work in my ward. I have helped people convert to the gospel. I have even felt Heavenly Father filling me with light on dark days. I know that with His power, all will be well.

Jennyfer Medina, Managua, Nicaragua



SAYING YES to the Temple

By Lori Fuller
Church Magazines

When I was younger, I knew that at some point I would receive my endowment in the temple. I counted on getting married and having that decision taken care of for me almost by default. When I grew older and realized I was not getting married anytime soon, I decided I could think about the temple later—maybe in a few years.

A year or two passed. I finished college and started my first “grown-up” job. During this time, I hadn’t thought about the temple much. I did baptisms for the dead when I could, but it wasn’t a priority. Perhaps I would have kept putting off a decision about the temple if not for multiple promptings that came to me about receiving my endowment. For about a month, almost every talk and lesson at church had something to do with the temple. Each week, the promptings seemed clearer until finally I knew that I wanted to receive my endowment—not sometime in the future but as soon as I could be prepared.

I spoke with my parents right away. I had worried that they would tell me to wait, but they were encouraging and excited for me. I’m not sure why I was surprised, but like them, I knew that I had not been ready for this decision a year ago. I also knew the decision was too important for me to just wait until life took care of it for me.

I Prayed the Answer Would Be Yes

Before I met with my bishop, I prayed a lot. I told Heavenly Father that I was hoping to receive my temple endowment. If His answer was no, or “not yet,” then I



**I know that
I did things in the
right order and
timing for me.**





would be patient and continue to prepare. But I prayed that His answer would be yes.

I met with my bishop, and like my parents, he was excited for me. He gave me some homework and reading to do, and I left feeling that so far, Heavenly Father had said yes to my wish to receive my endowment in the temple.

For weeks I prepared. I went to the temple to do baptisms for the dead every week. I read the Pearl of Great Price and *Preparing to Enter the Holy Temple*, started reading *The House of the Lord* by James E. Talmage and *The Holy Temple* by President Boyd K. Packer, attended my ward's temple preparation class, spoke to my parents and others about the temple, and listened to conference messages about the temple and making covenants. And the more I learned, the more excited I became. I had rarely felt more peaceful about any decision.

For me, it was a blessing to be able to completely focus on preparing for the temple. I know that I did things in the right order and timing for me.

And Then the Answer Came

When I met with the bishop again, he interviewed me and signed my temple recommend. He told me that while he advised some people to wait, he had no reservations about letting me go to the temple. I smiled all the way home. I felt again that Heavenly Father had said yes.

This was not the last step; I still had to meet with a member of the stake presidency. I was nervous, but after our interview, he gladly signed my temple recommend.

That night, I prayed and thanked Heavenly Father for saying yes to my desire to receive my endowment. And then the answer came: “*You* said yes.” And I realized that I had. I said yes when I acted on my desire to receive the temple endowment and when I did all I could to prepare. And I said yes when I could meet all the Lord’s requirements to receive a temple recommend. The Lord had invited me to His house, and I had said yes. And I will always be glad I did. ■

Learn how you can prepare for and honor temple covenants at lds.org/go/templeE914.



**By Elder
M. Russell Ballard**
Of the Quorum of
the Twelve Apostles

MEN AND WOMEN AND PRIESTHOOD POWER



*Let us never forget
that we are the sons
and daughters of
God, equal in His
sight with differing
responsibilities and
capabilities assigned
by Him and given
access to His priest-
hood power.*

My grandfather Elder Melvin J. Ballard (1873–1939), a member of the Quorum of the Twelve Apostles, was in the hospital suffering end-stage leukemia in 1939. My father, who was sitting at Grandfather's bedside, told me that Grandfather pushed himself up in bed, looked around his hospital room as though he were addressing a congregation, and said clearly, "And above all else, brethren, let us think straight."

In what I say, please keep in mind and think straight about the basic doctrines of Christ that include the love our Father in Heaven has for His daughters, who are precious and essential to The Church of Jesus Christ of Latter-day Saints. I believe there are some truths that both women and men need to understand about the essential role women have in strengthening and building up the kingdom of God on the earth.

We are beloved spirit sons and daughters of our Heavenly Father. We lived with Him in the premortal realms. In order to fulfill the

mission of bringing "to pass the immortality and eternal life of man" (Moses 1:39), Heavenly Father designed a plan to help His children achieve their ultimate potential.

There are those who question the place of women in God's plan and in the Church. I've been interviewed by enough national and international media to know that most journalists with whom I have dealt had preconceived notions about this topic. Many have asked questions implying that women are second-class citizens in the Church.

Nothing could be further from the truth.

Let me suggest five key points to ponder and think straight about this important topic.

1. The Father and the Son desire our exaltation.

Our Heavenly Father created both women and men, who are His spirit daughters and sons. This means gender is



eternal. His plan is designed to help all who choose to follow Him and His Son, Jesus Christ, to achieve their destiny as heirs of eternal life.

Heavenly Father and His Son are perfect. They are omniscient and understand all things. Further, Their hopes for us are perfect. Their work and Their glory is to see Their children exalted.

Surely, if our eventual exaltation is Their essential goal and purpose, and if They are omniscient and perfect, then They understand best how to prepare, teach, and lead us so that we have the greatest chance to qualify for exaltation. Our Father in Heaven knows all, foresees all, and understands all. His comprehension, His wisdom, and His love for us are perfect. Surely we must agree that our Heavenly Father and His Son know which opportunities the sons and daughters of God need to best prepare the human family for eternal life.

Each of us has the privilege of choosing whether we will believe that God is our Father, that Jesus is the Christ, and

that They have a plan designed to help us return home to Them. This, of course, requires faith. Our testimonies, our peace of mind, and our well-being begin with the willingness to believe that our Father in Heaven does indeed know best.

2. The Church is governed through priesthood keys.

The Church of Jesus Christ of Latter-day Saints is the Lord's Church, and His Church is governed by and through priesthood authority and priesthood keys. "Priesthood keys are the authority God has given to priesthood leaders to direct, control, and govern the use of His priesthood on earth. The exercise of priesthood authority is governed by those who hold its keys (see D&C 65:2; 81:2; 124:123) . . . [and] who have the right to preside over and direct the Church within a jurisdiction."¹

Those who have priesthood keys make it possible for all who serve or labor faithfully under their direction to exercise priesthood authority and access priesthood power.

Just as a woman cannot conceive a child without a man, so a man cannot fully exercise the power of the priesthood to establish an eternal family without a woman. . . . In the eternal perspective, both the procreative power and the priesthood power are shared by husband and wife.



All men and all women serve in the Church under the direction of those who have keys.²

I repeat something I stated in the April 2013 general conference: “In our Heavenly Father’s great priesthood-endowed plan, men have the unique responsibility to administer the priesthood, but they are not the priesthood. Men and women have different but equally valued roles. Just as a woman cannot conceive a child without a man, so a man cannot fully exercise the power of the priesthood to establish an eternal family without a woman. . . . In the eternal perspective, both the procreative power and the priesthood power are shared by husband and wife.”³

Why are men—and not women—ordained to priesthood offices? President Gordon B. Hinckley (1910–2008) explained that “it was the Lord,” not man, “who designated that men in His Church should hold the priesthood” and who endowed women with “capabilities to round out this great and marvelous organization, which is the Church and kingdom of God.”⁴ The Lord has not revealed why He has organized His Church as He has.

This matter, like many others, comes down to our faith. Do we believe that this is the Lord’s Church? Do we believe that He has organized it according to His purposes and wisdom? Do we believe that His wisdom far exceeds ours? Do we believe that He has organized His Church in a manner that would be the greatest possible blessing to all of His children, both His sons and His daughters?

I testify that these things are true. I testify that this is the Lord’s Church. Women are integral to the governance and work of the Church through service as leaders in Relief Society, Young Women, and Primary; through service as teachers, full-time missionaries, and temple ordinance workers; and in the home, where the most important teaching in the Church occurs.

Let us not forget that approximately half of all the teaching in the Church is done by sisters. Much of the leadership provided is from our sisters. Many service opportunities and activities are planned and directed by women. The participation of women in ward and stake councils and in

general councils at Church headquarters provides needed insight, wisdom, and balance.

For more than 20 years I have been teaching the importance of councils, including the vital participation of sister leaders. I acknowledge that some men, including some priesthood leaders, have not yet seen the light and still do not include our sister leaders in full partnership in ward and stake councils. I also acknowledge that some men oppress women and in some rare circumstances are guilty of abusing women. This is abhorrent in the eyes of God. I feel certain that men who demean women in any way will answer to God for their actions. And any priesthood leader who does not involve his sister leaders with full respect and inclusion is not honoring and magnifying the keys he has been given. His power and influence will be diminished until he learns the ways of the Lord.

Now, sisters, while your input is significant and welcome in effective councils, you need to be careful not to assume a role that is not yours. The most successful ward and stake councils are those in which priesthood leaders trust their sister leaders and encourage them to contribute to the discussions and in which sister leaders fully respect and sustain the decisions of the council made under the direction of priesthood leaders who hold keys.

3. Men and women are equal in God’s eyes.

Men and women are equal in God’s eyes and in the eyes of the Church, but equal does not mean the same. The responsibilities and divine gifts of men and women differ in their nature but not in their importance or influence. God does not regard either gender as better or more important than the other. President Hinckley declared to women that “our Eternal Father . . . never intended that you should be less than the crowning glory of His creations.”⁵

Some become confused and fail to think straight when comparing the assignments of men to those of women and the assignments of women to those of men.

I have been surrounded by women my entire life. I have 3 sisters. (I was the only boy.) I have 5 daughters,

24 granddaughters, and 19 great-granddaughters. And, of course, I have been blessed through 63 years of marriage to my wife, Barbara. I learned long ago to listen to her. I learned that when she said she had been thinking about something or had strong feelings about a matter pertaining to the family, I had better pay attention because in nearly every case she was inspired. I know firsthand how young adult sisters and young mothers sometimes feel and sometimes question their self-worth and their ability to contribute. But I am a witness that when their thoughts and prayers turn toward heaven, they will be blessed by a strength and conviction that the Father and the Son understand their feelings.

Women come to earth with unique spiritual gifts and propensities. This is particularly true when it comes to children and families and the well-being and nurturing of others.

Men and women have different gifts, different strengths, and different points of view and inclinations. That is one of the fundamental reasons we need each other. It takes a man and a woman to create a family, and it takes men and women to carry out the work of the Lord. A husband and wife righteously working together complete each other. Let us be careful that we do not attempt to tamper with our Heavenly Father's plan and purposes in our lives.

4. All of God's children have access to priesthood blessings.

When men and women go to the temple, they are both endowed with the same power, which by definition is priesthood power. While the authority of the priesthood is directed through priesthood keys, and priesthood keys are held only by worthy men, access to the power and blessings of the priesthood is available to all of God's children.

As President Joseph Fielding Smith (1876–1972) explained: “The blessings of the priesthood are not confined to men alone. These blessings are also poured out upon . . . all the faithful women of the Church. . . . The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons.”⁶

Those who have entered the waters of baptism and

subsequently received their endowment in the house of the Lord are eligible for rich and wonderful blessings. The endowment is literally a gift of power. All who enter the house of the Lord officiate in the ordinances of the priesthood.

Our Father in Heaven is generous with His power. All men and all women have access to this power for help in their lives. All who have made sacred covenants with the Lord and who honor those covenants are eligible to receive personal revelation, to be blessed by the ministering of angels, to commune with God, to receive the fulness of the gospel, and, ultimately, to become heirs alongside Jesus Christ of all our Father has.

5. The Church needs the voice and faith of women.

We need more of the distinctive, influential voices and faith of women. We need them to learn the doctrine and to understand what we believe so that they can bear their testimonies about the truth of all things—whether those testimonies be given around a campfire at a Young Women camp, in a testimony meeting, in a blog, or on Facebook. Only faithful Latter-day Saint women can show the world what women of God who have made covenants look like and believe.

None of us can afford to stand by and watch the purposes of God be diminished and pushed aside. I invite particularly the sisters throughout the Church to seek the guidance of heaven in knowing what they can do to let their voice of faith and testimony be heard. The General Authorities and the sisters who are general officers cannot do it alone. The full-time missionaries cannot do it alone. Priesthood leaders and auxiliary leaders cannot do it alone. We must all defend our Father in Heaven and His plan. We must all defend our Savior and testify that He is the Christ, that His Church has been restored to the earth, and that there is such a thing as right and wrong.

If we are to have the courage to speak out and defend the Church, we must first prepare ourselves through study of the truths of the gospel. We need to solidify our own testimonies through diligent, daily study of the scriptures and by invoking Moroni's promise that we can “know the truth of all things” (Moroni 10:5) if we seek it through humble prayer and study.

Do not spend time trying to overhaul or adjust God's plan. We do not have time for that. It is a pointless exercise to try to determine how to organize the Lord's Church differently. The Lord is at the head of this Church, and we all follow His direction. Both men and women need increased faith and testimony of the life and the Atonement of our Lord Jesus Christ and increased knowledge of His teachings and doctrine. We need clear minds so that the Holy Ghost can teach us what to do and what to say. We need to think straight in this world of confusion and disregard for the things of God.

Sisters, your sphere of influence is a unique sphere—one that cannot be duplicated by men. No one can defend our Savior with any more persuasion or power than can you—the daughters of God who have such inner strength and conviction. The power of the voice of a converted woman is immeasurable, and the Church needs your voices now more than ever.

I leave you my witness and my testimony that we are in

a day and a time when we must stand in unity—men and women, young men and young women, boys and girls. We must stand for the plan of our Heavenly Father. We must defend Him. He is being pushed aside. We cannot stand idly by as members of the Church and allow that to continue to happen without being courageous enough to let our voices be heard.

May God bless us to have the courage to study the simple truths of the gospel and then to share them every chance we get. ■

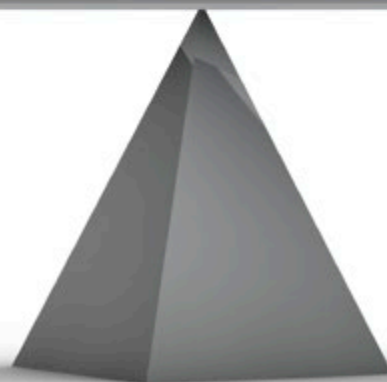
From a devotional address delivered at Brigham Young University on August 20, 2013. For the full address, visit speeches.byu.edu.

NOTES

1. *Handbook 2: Administering the Church* (2010), 2.1.1.
2. See *Teachings of Presidents of the Church: Joseph Smith* (2007), 104.
3. M. Russell Ballard, "This Is My Work and Glory," *Ensign*, May 2013, 19.
4. Gordon B. Hinckley, "Women of the Church," *Ensign*, Nov. 1996, 70.
5. Gordon B. Hinckley, "Stand Strong against the Wiles of the World," *Ensign*, Nov. 1995, 98.
6. Joseph Fielding Smith, "Magnifying Our Callings in the Priesthood," *Improvement Era*, June 1970, 66.



While the authority of the priesthood is directed through priesthood keys, and priesthood keys are held only by worthy men, access to the power and blessings of the priesthood is available to all of God's children.





The Church in Korea—

GOSPEL LIGHT
SHINES THROUGH
HARDSHIP

Early Korean Church members laid a foundation of faith on which tens of thousands of today's members have built.

By Hee-Chul Seo

Church History Adviser, Korea

Missionary work began in Korea in the 1950s after the Korean War. But the first Church contact with Korea was in January 1910, when Alma Owen Taylor, recently released president of the Japan Mission, and Elder Frederick A. Caine, a missionary who served in Japan, spent several weeks visiting Korea and China. The First Presidency approved their trip to those countries to evaluate the possibility of missionary work. President Taylor observed that Koreans had a growing interest in Christianity while their country was collapsing under Japanese rule. However, he wondered whether Koreans were more interested in Christianity for political reasons than for accepting Christ as their eternal Savior.

Conversion of Dr. Kim Ho Jik

In the decades following President Taylor's visit, Koreans endured fiery trials, including the Japanese colonization and military occupation, the Asia-Pacific War, oppression from Russia and China, the communist takeover of North Korea, and the Korean War.

Yet, thanks to divine providence, an ember of hope for Koreans began to grow in New York, USA. Syngman Rhee, president of Korea, sent Kim Ho Jik, director of the Suwon Agricultural Experimentation Station, to the United States to learn how to improve nutrition in the Korean diet. Ho Jik chose Cornell University, which had an excellent graduate study program in nutrition. In 1949 he started to pursue a doctoral degree—as well as attend various church meetings around Ithaca, New York, to find the “true church.”¹

Ho Jik made friends with a man named Oliver Wayman. Unlike Ho Jik's other acquaintances, Oliver did not drink or smoke and never swore. He also never worked on Sundays. One day Ho Jik asked Oliver, “What makes you live that way?” In answer to that question, Oliver gave him a book titled *The Articles of Faith* by Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles.

Ho Jik read *The Articles of Faith* within a week and then read the Book of Mormon. He believed both books and told Oliver the Book of Mormon was “more complete and easier to understand than the Bible.”² Ho Jik accepted the



As an Apostle and director of the Church's servicemen's group, Elder Harold B. Lee (center, without hat) visited Korea in 1954.

THE CHURCH IN SOUTH KOREA*

Membership:

85,628

Missions: 4

Wards and

branches: 128

Temples: 1

**As of January 2014*



gospel message like dry ground receiving long-awaited rains. His faith grew day by day. He started to receive the missionary lessons and decided to be baptized.

On July 29, 1951, 46-year-old Kim Ho Jik was baptized in the Susquehanna River—he wanted to be baptized near where the Prophet Joseph Smith and Oliver Cowdery were baptized over 100 years before. When he was coming out of the water, he heard a clear voice saying, “Feed my sheep.” That impression led him to devote the rest of his life to helping the gospel take root in Korea.

By September 1951 the Korean War had reached a stalemate, so Dr. Kim returned to Korea. He had a strong desire to preach the restored gospel. He attended church in a U.S. military camp in Busan, where he taught the Gospel Doctrine class and shared his testimony with Korean visitors. U.S. soldiers taught the gospel in English to the youth, and Dr. Kim interpreted for them. This was an effective way to share the gospel, and because Koreans trusted Dr. Kim, his example influenced many.

After suffering much from the Korean War, the people eagerly welcomed the gospel of

Jesus Christ. Dr. Kim’s devotion finally bore fruit on August 3, 1952, when the first four people were baptized in Busan, Korea.

Dr. Kim later told a group of Saints, “I wouldn’t care if I had to give up my life, or my money, or my title, as long as I could be with my Savior.”³ His life evidenced this commitment to serving God.

Even without a mission in the country, the gospel spread rapidly in Korea. The growth was remarkable to the Brethren. In September 1954, upon returning to Utah after a trip to Korea, Elder Harold B. Lee (1899–1973) of the Quorum of the Twelve Apostles expressed his hope that the Church would soon begin officially preaching the gospel in Korea. He described the faith and enthusiasm of the Korean Saints.⁴ On April 7, 1955, the First Presidency and the Quorum of the Twelve Apostles split the Japanese Mission into the Northern Far East and Southern Far East Missions. Korea was included in the Northern Far East Mission. The Korean Latter-day Saints wanted missionaries to be sent to Korea, but they knew the political situation in Korea was unstable, so they waited and prayed fervently.

The Beginning of Missionary Work

On August 2, 1955, standing on the beautiful Jang-Choong Dan hill in Seoul, President Joseph Fielding Smith (1876–1972), then-President of the Quorum of the Twelve Apostles, dedicated Korea for the opening of full-time missionary work and prayed for the country to regain peace and prosperity.⁵ That evening he organized the Korea District, with Kim Ho Jik as president. Later he visited Busan to organize the Busan Branch.

In April 1956, even though the political situation in Korea was still unstable, the newly called president of the Northern Far East Mission was inspired to send Elders Richard Detton and Don Powell to Korea. American Latter-day Saint soldiers and the 64 Korean members, like Dr. Kim, had opened the way for the sunlight and the water, and the missionaries provided the nutrients. Numerous people were converted, and the Church began to grow.

The Faith of Early Members

The faith of the Korean Saints grew constantly but was often tested. Brother Chun Nak Seo, who after his baptism

Brother Chun served as a full-time missionary in Korea and later as a bishop of the Alameda Ward in Maryland, USA.

Brother Jung Dae Pan was also among those who learned the gospel from the first missionaries to serve in Korea. He had dropped out of the Seoul National University to attend a theological college. His dream was to become a pastor and to lead the Christian community in Korea.

One day a friend gave him a copy of the Book of Mormon in English because a Korean translation hadn't been published yet. He was drawn into reading the book. He even read it during a class. When his classmates asked him what it was, he said that it was a book like

1910: Japan Mission president Alma Owen Taylor visits Korea



◀ 1951: Kim Ho Jik is baptized in Pennsylvania, USA

1952: First Koreans baptized in Korea



◀ 1955: President Joseph Fielding Smith dedicates Korea and organizes the Korea District

1956: Kim Ho Jik works with the government to allow the first missionaries in Korea

joined the army to fulfill his military duty, recalled some trying times: “During the three years of military service, my faith and testimony were tested. One day the company commander was drunk and brought a lot of liquor and pressed it on the company members. Because my colleagues knew that I was LDS, they always emptied the cup for me. But on that evening, the drunken commander was watching me carefully and commanded me to drink from the cup. I said that I didn't drink alcohol, but he ordered me to do so. But I disobeyed again. He took out his pistol and aimed at me and ordered me to drink. Everyone was holding his breath and watching. I once again clearly said, ‘I do not drink alcohol, sir.’ I felt that moment was very long. He finally said, ‘I give up’ and put down the pistol. Everyone sighed with relief and came back to the barracks. The next morning, the company commander came to me and apologized for what he had done the previous night. Later he used to come to me to get advice on personal matters.”⁶

the Bible and recommended that they purchase one.

In the end Brother Jung got in trouble at the college. Administrators summoned him and said that he was succumbing to Satan's temptation to fall into heresy, and they forced him to choose either the school or the Book of Mormon. The decision was not difficult for him because he already knew the Book of Mormon was true.

However, after Brother Jung joined the Church, he suffered social and economic difficulties. The scholarship from the college and the financial support from the previous church discontinued, and all his friends left him. Dr. Kim took good care of him. Later, Brother Jung contributed greatly to the growth of the Church in Korea by translating the Doctrine and Covenants and editing the hymns. The beautiful lyrics he translated still touch the hearts of Korean members.

The number of strong members gradually increased. In July 1962, the Korean Mission was officially organized. Gail E. Carr, a returned missionary who had served in Korea,



was called as the new mission president. This new president made the translation and publication of the Book of Mormon in Korean one of his top priorities. After much pondering and prayer, he assigned the translation work to one of the full-time missionaries, Elder Han In Sang. Elder Han, after reviewing two previous translations,⁷ successfully completed a new translation, and the Book of Mormon was printed in Korean for the first time in 1967.

With the Book of Mormon in their language, many Koreans began to investigate

Korea's First Stake and Temple

In 1973, many Korean Latter-day Saints began to hope that they would soon have a stake. On March 8, 1973, President Spencer W. Kimball (1895–1985), then of the Quorum of the Twelve Apostles, organized the first stake in Korea. About 800 people attended the meeting. The historic first stake in Korea was organized with eight wards and two branches. Church members in Korea could now follow Jesus Christ under the stake leadership of Korean Church leaders

PHOTOGRAPH OF PRESIDENT SPENCER W. KIMBALL COURTESY OF CHURCH HISTORY LIBRARY

1960s: Branches organized in Seoul, Busan, Incheon, and Kwangju

1962: Korea Mission organized

► 1967: Book of Mormon published in Korean



1973: First stake in Korea—and on mainland Asia—organized in Seoul

1974: The Church's first visitors' center in Korea opened in Kwangju



◀ 1980: President Spencer W. Kimball is the first Church President to visit Korea



the Church at the invitation of their friends. Visitors were so plentiful that the missionaries did not need to seek out investigators, and some missionaries taught all day long.

The zeal of the Korean Saints for missionary work also played a great role in the growth of the Church. One great member missionary was Lee Sung Man of the Jamsil Ward, who joined the Church in his 50s. He had many ups and downs in his life; however, he always had a positive attitude in his religious life. A shoe repairman, he piled up copies of the Book of Mormon in his shop and invited customers to take one for free if they would read it. Over 50 people, including his relatives, joined the Church because of him. He read the standard works dozens of times. They were found beside him when he died.⁸



Mormon Helping Hands volunteers help make tons of kimchi, a traditional Korean dish, at a festival in Seoul. The kimchi is distributed to the poor by churches and civic organizations.

and receive blessings from an ordained Korean patriarch.

Missionary work became even more fervent. Almost 1,200 people were baptized in 1973. The total membership in Korea soon exceeded 8,000, including more than 700 Melchizedek Priesthood holders in 31 wards and branches.

Twelve years later, after constant growth, the Korean Saints were blessed with a long-awaited temple. On December 14, 1985, President Gordon B. Hinckley (1910–2008), then the First Counselor in the First Presidency, dedicated the Seoul Korea Temple. This temple was especially meaningful for President Hinckley, who had a special bond with the Korean Saints. He said, “The Korean

Friday of each month, a chartered bus picked up members in the cities of Jinhae-gu, Changwon, Jinju, Sacheon, and Geoje on its way to Seoul. The bus arrived at the temple at 2:00 or 3:00 a.m., and the members took a nap for a couple of hours before participating in initiatory ordinances at 5:00 a.m. Then they attended endowment sessions until late in the evening before returning to their homes after 10:00 p.m. The next day they attended church and visited members all day. Brother Kim Choongseok, then stake president, recalls, “They were exhausted but happy.”

Now decades old, the Church in Korea has matured. Local Church leaders strongly support family values and

► 1985: Seoul Korea Temple dedicated by President Gordon B. Hinckley



1988: Folk dancers from Brigham Young University perform in the opening ceremonies of the Summer Olympic Games, in Seoul



◀ 1991: Elder Han In Sang is called as a General Authority; the one millionth copy of the Korean Book of Mormon is sold in Korea

2001: Elder Dallin H. Oaks meets with South Korean prime minister Lee Han-Dong

people have suffered from a war of aggression, but they love peace and they are a kind people. I shed tears in Korea more than any other place in the world.”⁹ President Hinckley offered the dedicatory prayer, and many who attended were in tears. It was a cold winter day, but the warm Spirit of the Lord dwelt in the temple that day and touched everyone’s hearts.

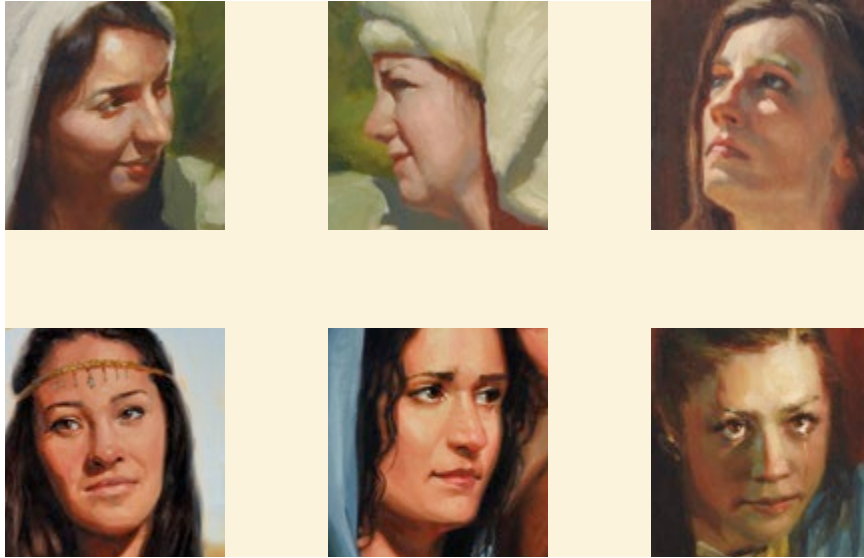
One of the paintings in the temple depicts Sister Ho Hee Soon, who was baptized in August 1970. She began doing temple work in her 80s. She performed endowments for at least 1,500 people. In 2007 alone, she performed vicarious ordinances for more than 600 people. One American painter, touched by her service, painted her portrait and donated it to the Seoul Temple to commemorate her unceasing efforts to help save souls.

Many other Korean Saints were dedicated to temple work. The Masan stake (now Changwon stake), for example, started regular visits to the temple in 1995. The second

other prophetic priorities. More Korean members are recognizing the importance of worshipping together as a family—holding family home evening, family prayers, and family scripture study. And more teenage Koreans are serving full-time missions than ever before. Thanks to the gospel light, Korean members are building a future that is as bright as their faith. ■

NOTES

1. See Denny Roy, “Kim Ho Jik: Korean Pioneer,” *Ensign*, July 1988, 18.
2. Kim Ho Jik, in Denny Roy, “Kim Ho Jik,” *Ensign*, 20.
3. Kim Ho Jik, in Denny Roy, “Kim Ho Jik,” *Ensign*, 22.
4. See Harold B. Lee, in Conference Report, Oct. 1954, 125–31.
5. See Robert H. Slover, “Korea Dedicated to Preach the Gospel,” *Church News*, Sept. 10, 1955, 4.
6. From the journal of Chun Nak Seo.
7. The Book of Mormon was first translated into Korean in 1961 by Hong Byung Shik, and a selection, the book of 3 Nephi, was published in 1962. Some considered that translation too stiff and literal, so Chung Dae Pan, who was set apart by Elder Gordon B. Hinckley, commenced and finished a new translation in 1964.
8. As related by Brother Lee’s bishop at his funeral on Apr. 8, 2011.
9. From the author’s notes at the dedication of the Seoul Korea Temple on Dec. 14, 1985.



Faith & Fortitude

Women of the Old Testament

PART 2

We can emulate the Christlike traits of devoted women of the Old Testament.

By Faith S. Watson
Church Magazines

As we consider the extraordinary lives of some of the women mentioned in the Old Testament, we can discover ways in which the characteristics and values that guided their actions have relevance for our day. Following are brief life sketches of six of these women, along with suggested lessons and applications. (Part 1 of this article appeared in the March 2014 *Ensign* and highlighted the lives of six other Old Testament women.)

Loyalty

Ruth and Naomi

Ruth, a Moabite, was the ancestress of King David and Jesus Christ.

Naomi, Ruth's future mother-in-law, and her family journeyed to Moab because of famine in their homeland of Bethlehem. Naomi's husband died, and her two sons married Moabite women, one of which was Ruth. Sometime later, both of Naomi's sons died.

Bereft, Naomi set out, accompanied by her daughters-in-law, to return to Bethlehem, having received news that the famine was over. Along the way, Naomi told her daughters-in-law to return to their families. This she did out of her love for them, likely in hopes that they would find husbands in their own land. (See Ruth 1:8–9.) However, both daughters-in-law loved Naomi and did not want to leave her (see Ruth 1:10). Eventually, one of the daughters-in-law was persuaded to go back, but Ruth, who converted to the Israelite faith, was determined to stay with Naomi, saying, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

Naomi rewarded Ruth's kindness and devotion by helping her marry Boaz, a good man and a relative of Naomi's late husband. Ruth and Boaz had a son, Obed, the future grandfather of King David. Kinswomen told Naomi how greatly the Lord had blessed her by giving her Ruth, who deeply loved her, and a grandson (see Ruth 4:14–17).

LESSONS

- Treating others with love and kindness helps them see the gospel of Jesus Christ at work in our lives and can help them gain a testimony.
- As we are faithful and patient, losses we experience will be made up by the Lord according to His timing.



WHAT CAN I DO?

- Plan a family home evening to discuss ways my family can show more love and kindness to a family member, friend, or neighbor.
- Ponder ways I can strengthen my faith in the Lord's ability, according to His timing, to make up for any losses I experience in this life.

Loyalty

Virtue

Charity

Faith

Purity

Patience

Widow of Zarephath

The widow of Zarephath, a Gentile, was a woman of great faith who is not identified by name in the scriptures.

During a severe drought and subsequent famine brought on by the people's rebellion toward the Lord, the Lord instructed the prophet Elijah to travel to a widow's home in Zarephath. The Lord told Elijah that He had commanded her to feed Elijah. (See 1 Kings 17:9.) When Elijah approached, the poor widow was preparing to feed herself and her son the last bit of her meager food. Elijah promised her that if she fed him first, her food would last until the famine was over. The widow immediately complied. Just as Elijah promised, her food did last, sufficient to feed not only the widow's family but also Elijah until the famine was over. (See 1 Kings 17:12–16.)

Sometime later, when the widow's son fell sick and died, Elijah restored him to life (see 1 Kings 17:17–23). The widow bore testimony that she knew without a doubt that Elijah was a prophet (see 1 Kings 17:24).



LESSONS

- Acting on counsel from the Lord's prophets can require much faith.
- Unhesitatingly obeying the Lord's prophets can bring great blessings into our lives.

WHAT CAN I DO?

- Assess my response to prophetic counsel and set goals to regularly review the words of the living prophets.
- Plan a family home evening to discuss the faith and obedience of the widow of Zarephath and the blessings she received.

Faith

Service

Trust

Obedience

Kindness

Selflessness

Humility

The Shunammite Woman

The Shunammite woman, another unnamed sister in the scriptures, was blessed by Elisha for her service to him in a manner similar to Elijah's blessing of the widow of Zarephath.

The Shunammite was a wealthy Israelite woman who was married and childless when she began serving Elisha, providing him sustenance when he traveled through the city. She and her husband even had a special room built onto their house for Elisha to use during his travels.

A grateful Elisha asked her what he could do for her. Apparently humbly satisfied with her life and circumstances, she asked for nothing. Elisha's servant, however, pointed out to Elisha that the Shunammite woman was childless, so Elisha promised her a child that would be born within a year. She responded with cautious disbelief, but as promised, she bore a son. When her son was grown, he became ill and died. The Shunammite woman immediately went to get Elisha, who came to her home and restored her son to life. (See 2 Kings 4:8–37.)

A few years later, Elisha warned the Shunammite woman to take her family to another land to avoid a lengthy famine. The faithful family immediately obeyed, leaving their home and their land. Through their obedience to the prophet, not only was the family preserved but their home and their lands were restored to them when the famine was over. (See 2 Kings 8:1–6.)

LESSONS

- Unselfish service brings great blessings into our lives.
- When we have a testimony of the divine calling of prophets, we obey their counsel faithfully and experience the blessings of so doing.



WHAT CAN I DO?

- Reflect on blessings I have seen in my life as a result of my own service. Are there ways I can better serve my friends and family or those I do not know?
- Evaluate the strength of my testimony of the divine calling of prophets and how quick I am to obey their counsel.

Humility

Gratitude

Obedience

Thoughtfulness

Service

Faithfulness

Hannah

Hannah, wife of Elkanah and the mother of the great prophet Samuel, experienced the trial of barrenness, since “the Lord had shut up her womb” (1 Samuel 1:6). This caused Hannah great sorrow. Her husband loved her but did not understand her sorrow, and her husband’s other wife taunted Hannah for her childlessness. Even the high priest, Eli, rebuked her, assuming she was drunk when he saw her praying silently but with great “bitterness of soul” in the temple to the Lord for a child (see 1 Samuel 1:9–14). Hannah meekly explained to Eli that she had only been pouring out her soul to the Lord. Eli’s inspired response was, “Go in peace: and the God of Israel grant thee thy petition” (1 Samuel 1:17).

Hannah bore Samuel, and to fulfill the covenant she had made to dedicate him to the Lord (see 1 Samuel 1:11), she took Samuel to the temple as soon as he was weaned. Hannah’s song of joy (see 1 Samuel 2:1–10) shows her joy as a result of putting her trust in the Lord and the depth of her testimony of the Savior.

In succeeding years, Hannah was blessed to give birth to five more children (see 1 Samuel 2:21).

LESSONS

- The Lord always hears our prayers and answers them in the way and the time that He knows is best for us.
- “All things wherewith you have been afflicted shall work together for your good, and to my name’s glory” (D&C 98:3).



WHAT CAN I DO?

- Think about my own feelings as I pray sincerely for the desires of my heart. Do I have unfailing faith and trust that the Lord will hear and answer my prayers?
- Consider how I handle my own trials. How can I strengthen my faith to wait humbly and patiently to see the great blessings that can come from them?

Hope

Motherhood

Prayerfulness

Long-suffering

Sacrifice

Joy

Sacrifice

Esther

Esther was the cousin and adopted daughter of Mordecai, a Jew who worked for the Persian king Ahasuerus. After the king removed his queen for disobedience to him, he chose Esther to be his new queen, not knowing she was Jewish. A jealous adviser, Haman, connived to destroy the Jews, and a decree was sent throughout the country that all Jews were to be killed. Mordecai counseled Esther to approach the king and request protection for her people, reasoning, “Who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4:14).

Unless summoned to see the king, anyone approaching him could be put to death. Esther fasted and prayed for three days, as did the other Jews. She then stood where the king could see her. He gave her permission to approach him, telling her that he would give her anything she asked, “to the half of the kingdom” (Esther 5:3).

Esther simply asked the king if she could prepare a feast for him. During the feast the king repeated his promise to her. Esther asked to prepare another feast, at which she petitioned the king to reverse the decree and named the person responsible for it—Haman. The king reversed the decree and had Haman killed. The Jews were saved, and Mordecai was promoted to second in command in the kingdom (see Esther 10).

LESSONS

- Fasting with faith and a purpose, along with prayer, blesses us and others for whom we are calling upon the Lord.
- We all have important missions to fulfill in mortality. Being righteous, obedient, and courageous ensures that the Lord will help us to be successful.



WHAT CAN I DO?

- Consider how faith-filled and purposeful my own fasting is. Can I exercise more faith when I fast?
- Read and ponder my patriarchal blessing often to remind me of my own mission in mortality. ■

Sacrifice

Loyalty

Courage

Prayerfulness

Meekness

Determination

PUT THE Family IN FAMILY HISTORY

By Sally Johnson Odekirk

Church Magazines

When Debra Fotheringham of Utah, USA, attended a local historical pageant, she realized her family could organize a similar celebration about their ancestors. She says, “I had spent many hours and days researching and compiling wonderful stories of our ancestors and knew that many of them could easily be developed into short skits. I felt the yearnings of my heart for those ancestors, and I wanted to share my testimony with my children and grandchildren.”

Her grown children were enthusiastic about the idea, and as they planned their family history pageant, they considered family budgets, children’s ages and abilities, and when and where the pageant should be held. They chose a town where several of their ancestors had settled, and for the pageant they presented five short skits about ancestors whose graves could be found in the cemetery.

The pageant included plenty of interactivity. Debra recalls, “My husband involved everyone in a game of pancake toss as he told the crowd about pioneer children who grew tired of riding in their wagon and began to throw pancakes out of the back in a contest.” A daughter-in-law sang a favorite song of one of the grandmothers, and family members placed small flower arrangements on their ancestors’ graves.

“To my delight, my children suggested that we begin a tradition of family history pageants each year,” Debra says. She adds, “A new grandbaby born later that year was

How do you get your children excited about their heritage? Let us count the ways.

named after one of the ancestors portrayed at the family pageant largely because of the memories developed while learning about his namesake’s story of faith and courage.”

Debra and her family know that family history is about building unity that extends across the generations, binding us together with love. It is a literal fulfillment of the last verses in the Old Testament:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Malachi 4:5–6).

At a time when the structure and importance of the traditional family are increasingly questioned, we can create a sense of heritage and strength by learning more about those who came before us.

“If you want a happier family,” writes *New York Times* family columnist Bruce Feiler, “create, refine and retell the story of your family’s positive moments and your ability to bounce back from the difficult ones. That act alone may increase the odds that your family will thrive for many generations to come.”¹

Here are some ideas to help your family thrive as you work together to build your family’s story:

- Look at family history websites, especially FamilySearch.org, to find information about your family's history. You can see what has already been discovered about your family or start your own family tree and collaborate with relatives to fill in the branches. Using historical records, work together to find ancestors who need to have their temple work done. Find out what a fan chart is and make one for your family (see, for example, "Fan Chart" at FamilySearch.org).



- Take your children to visit the temple or do baptisms for deceased ancestors. Paige J., 18, of Utah says, "My dad takes me and my siblings to the temple regularly. Sometimes we go early in the morning so we can be back in time for early-morning seminary. It's a sacrifice sometimes to go to the temple or to sit down and look for names, but when I think about all the sacrifices that our ancestors made for us so that we can be here today, it makes the effort all worth it."

- Visit important family sites—such as old homes, schools, or cemeteries—and treat them with respect. Tell about why those places are important. When visiting cemeteries, share the stories of those buried there. If traveling is not possible, you can use the Internet to see where ancestors lived. You may also be able to find family graves online at websites like findagrave.com.

- Pass down stories about your ancestors. Ben and Emily Marble of Idaho, USA, collect their family's faith-promoting stories and tell them to their children during family home evenings or as bedtime stories. "We started telling our children about experiences family members have had with the whisperings of the Holy Ghost," Emily says. "It helps them settle down at night, and it has also become a tradition on camping trips. They love it and are starting to share their own experiences." You may also want to preserve loved ones' images and voices by recording their stories on video or audio files. One of the features at FamilySearch.org lets you add written stories to your ancestors' records.

PHOTO ILLUSTRATION OF FAMILY IN CEMETERY BY JUPITERIMAGES/BANANASTOCK/THINKSTOCK

- Display family photos. Social media makes it easy to share photos with extended family members, and FamilySearch.org has a new feature to add photos to your family records (see familysearch.org/photos). Consider looking for online photo enhancement sites that enable you to create drawings of ancestors for children to color as they learn about them.



- Gather and display family heirlooms in your home, cook old family recipes, or plant a heritage garden with flowers and vegetables your grandparents might have had in their gardens.
- Create a calendar with birthdays of special ancestors. Celebrate with a party and tell stories that demonstrate some of their personality traits. You could even dress up and act out family stories to help bring them to life.

- Learn about an ancestor's homeland, including the area's history and traditions. Find out about games and music that were popular when and where your ancestor lived, and try them out with your children. For example, during a reunion at a family homestead, one of my cousins, Jerry Odekirk, gathered sticks and twigs and helped the children weave baskets and make twig art, just as previous generations had done. The children still have fond memories of that experience.

- Index records at FamilySearch.org. Even indexing for a few minutes blesses lives. Madeline W., 15, of Idaho says, "I have been indexing since I was 11, with my mom's help, and have made it a part of my Sunday activities. When I index on Sundays, I have a goal to do at least two batches, and while I work on it I concentrate and think of all the people I am helping on the other side and that those names were real people."



Visit FamilySearch.org for more ideas on enriching your lives with family history. See also lds.org/topics/family-history/family-history-is-for-everyone.

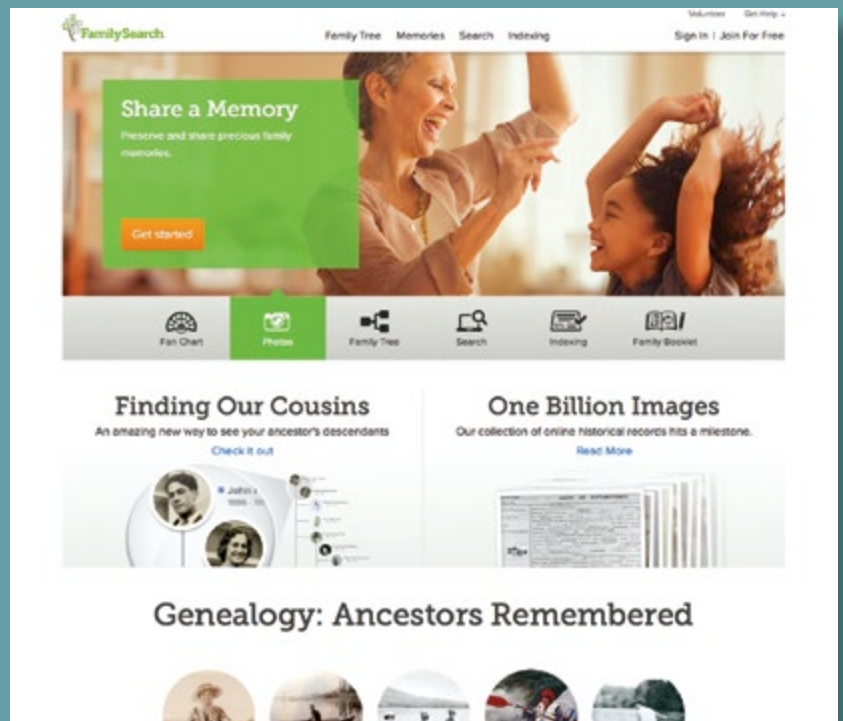
- Keep a photo record of family traditions you're creating now. Remember, building family unity is what family history is really all about.

- Preserve current and past family history with digital scrapbooks and blogs. Remember that uploading stories and photos to FamilySearch.org helps preserve them and make them available for family members.

- Attend family reunions and family organization meetings. These are a great way to get to know extended family and learn about your family's history together. Some family organizations include web pages, regular newsletters, and books giving details about their families. Regular get-togethers help unite even large, distantly related families.

NOTE

1. Bruce Feiler, "The Stories That Bind Us," *New York Times*, March 15, 2013, www.nytimes.com/2013/03/17/fashion/the-family-stories-that-bind-us-this-life.html.



SHARING FAMILY PHOTOS, STORIES, AND DOCUMENTS

Regarding family photos, stories, and documents, the Church's FamilySearch website explains: "These personal reminders of loved ones and days gone by add life to your family tree and help link the generations. FamilySearch provides simple tools to preserve, identify, and share these priceless family treasures."



Strengthened BY FIRE

By Justin Owens

Early one Saturday morning in October 2010, my wife answered a phone call from the ward Relief Society president. My wife’s face showed deep concern as she mouthed to me, “The church burned down!”

Stunned by the news, we drove to our church building in Mukilteo, Washington, USA, and assessed the damage. Where once had stood a beautiful building in which two wards met, we saw only pillars of smoke and charred brick walls. The roof had collapsed, and we soon learned that the building could not be salvaged. The fire began during the night when the building was empty, so thankfully no one was hurt. But since our meetinghouse was not equipped with sprinklers or fire alarms, the fire went unnoticed for hours. By the time the fire department arrived, any hope of saving the building was lost.

Realizing Good Could Come from This

Members in the area initially met the news of the burned building with a mixture of sadness, frustration, and even some anger. The media were following the event closely and eagerly awaited responses from Church members, particularly because, as we soon learned, the fire was no accident. Later that Saturday, however, our members received a timely and inspired email from the stake president, who wrote, “The Lord is watching, and just as He has done so many times in the past, He will cause good to rise up out of what appears at the moment to be a great loss.” He stressed the importance of rebuilding and moving forward. While the building was important to us, he explained, the strength of our wards was manifest in the individual lives of members, not the building.

When our meetinghouse burned down, our stake president told us good would rise up out of our great loss. He was right.

Following the stake president’s email, I witnessed a transformation among our members. We decided that while we could not completely control our trials, we could control our response to them. The next day, a few local news reporters met with us to hear our reactions. To the reporters’ surprise, the members remained positive—and the town took notice.

An Outpouring of Kindness

Almost immediately after the fire, we saw an outpouring of kindness from the community. A nearby Lutheran church graciously offered weekday use of their building, which we used for some of our Scout meetings. Likewise, the local YMCA opened their doors to us, and we held seminary and other meetings in the space they offered. For most other meetings, our ward met in an available building within the stake, while the other displaced ward used a meetinghouse in a nearby stake.

We also witnessed several small but appreciated mercies in the following weeks. For example, shortly before crews demolished what was left of our building, a sister in our ward requested permission to salvage a few items. She was pleased to find, among other things, the unharmed plaques containing the names of those who had received the Young Womanhood Recognition and the



With the completion date for the new building approaching, we felt prompted to invite our less-active ward members to worship with us again.

Eagle Scout Award over the last several years. We took such experiences as evidence of the Lord's love for us in this trying time. We never felt alone.

Rising Up from the Ashes

Our building was soon demolished, and plans went forward to construct a new meetinghouse on the same site. Another brother and I had been called to serve as new counselors to our bishop the day after the fire. With the completion date for the new building approaching, we felt prompted as a bishopric to use the occasion as an opportunity to invite our less-active ward members to worship with us again. We decided to send an invitation, along with a picture of the new building, to all the households (about 450) on our ward list. We also encouraged home teachers to invite all of their assigned families to join us for services in the new building.

Our stake sponsored an open house, which included a ribbon-cutting ceremony, stations explaining the

various priesthood auxiliary functions in the Church, and plenty of refreshments. The open house was a wonderful event that helped us show our appreciation to the community and share with them what we believe and how we worship.

Stronger from the Refiner's Fire

Though our building was destroyed, our ward continued to grow and become stronger. During construction of the new building, more than a dozen baptisms took place, a few families were sealed, and miraculously our youth attendance nearly doubled. We now enjoy a new meetinghouse that fits our two wards and a new Spanish branch very well. We feel blessed to have a new building and to have been the recipients of love and support from members and from those not of our faith. From our experience, we learned that the strength of the Church is not determined by its buildings but by the Christ-centered lives of its members. As our stake president foresaw, good did come from the tragedy of losing our building. We were refined by fire and sanctified by trial. ■

The author lives in Washington, USA.

Nearly all of today's teenagers will come in contact with pornography by the time they turn 18. Parents, here are some actions to take.

Healing



Hidden Wounds

By Jennifer Grace Fallon

Church Magazines

In the great battle for the city of Cumeni, Helaman tells of his 2,060 stripling warriors who “fought most desperately” against their enemies (Alma 57:19). While “there was not one soul of them who did perish” in that battle, “neither was there one soul among them who had not received many wounds” (Alma 57:25). Many of these teenage soldiers were so terribly wounded that they fainted from the loss of blood.

These young warriors fought a battle that their parents could not fight for them, and they fought it because their society had been attacked. A similarly disastrous war rages among modern teenagers, for similar reasons. Today’s parents can no more fight the spiritual battles for their youth than the people of Ammon could. But they can learn to recognize the spiritual wounds this war inflicts and arm their children with the knowledge and resources they will need to survive.

Let’s Face the Facts

Some studies show that close to one hundred percent of today’s teenagers will be exposed to pornography by the time they graduate from high school, and most of those exposures occur on the Internet while the child is doing homework.¹ As of 2008, an estimated 9 out of 10 young men and nearly one-third of young women reported using pornography.² The average age of exposure and addiction are the same: 11 years old. We hope that these numbers drop with the influence of the gospel, but research shows that Latter-day Saints “are no different when it comes to prevalence or magnitude of sexual addictions.”³ Unfortunately, the question seems to be no longer *if* our



Family computer and media rules are critical, but we must first teach our children to follow their internal moral compass.



children will be exposed to pornography but *when*—and *how* they will cope. Indeed, we can expect many of our youth to be wounded in this battle. But that doesn't mean they will perish.

In an effort to protect their children, parents can get bogged down with the do's and don'ts of Internet safety. "Filters are useful tools," said Linda S. Reeves, second counselor in the Relief Society general presidency, "but the greatest filter in the world, the only one that will ultimately work, is the personal internal filter that comes from a deep and abiding testimony of our Heavenly Father's love and our Savior's atoning sacrifice for each one of us."⁴ While Internet blocks and family computer rules are critical and helpful, pornography addictions often develop outside the home at public libraries, friends' homes, or WiFi hotspots, where the Internet may not have as many obstacles.

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles has taught: "Reactions have focused on enacting more and stronger regulation. Perhaps that may dissuade some from unprincipled conduct, but others will simply get more creative in their circumvention. There could never be enough rules so finely crafted as to anticipate and cover every situation. . . . In the end, it is only an internal moral compass in each individual that can effectively deal with the root causes as well as the symptoms of societal decay."⁵ In the end, the best defense you can instill in your youth is the desire for a virtuous life.

The Signs of Addiction

We will never be able to misuse our physical body without also injuring our spirit, and that kind of injury always leaves spiritual scars.

Observant parents may be able to detect pornography addiction by watching for the following signs. A word of caution: these signs do not necessarily indicate a pornography addiction. If your teenager shows some of these behaviors, they indicate a deeper problem that could include substance abuse, pornography addiction, bullying, or something else. Regardless of the cause, you can use these signs to cue you in to initiate loving, interventional dialogue with your children.

Decreased Self-Esteem

Youth who struggle with pornography often experience debilitating shame that erodes their self-esteem. Some of the signs for loss in self-esteem include performing poorly in school, losing motivation for activities, and showing lack of discipline in good health practices or sleeping patterns.

Social Withdrawal

Addictions to pornography thrive in secret, and you may see your teenager withdrawing more from family time and social activities. This is the most common indicator of a problem with pornography. Teenagers who spend an inordinate amount of time in their room with the door locked and who isolate themselves from others

may not just be shy. Even when they are included in social situations, these teenagers often have difficulty interacting with others. Isolation becomes more pronounced as the addiction deepens, and teenagers often display anger when their personal space is invaded. Those who struggle with pornography develop distorted views of their own worth and of others' virtue, and they pull away from the people they imagine to be more virtuous because they feel unworthy, ashamed, and hypocritical.

Depression

Depression is a double-edged blade because it can serve as both a symptom of and a trigger for an addiction. Continual expressions of hopelessness, insistent negativity, and admissions of helplessness can all be signs of depression. Teenagers who joke about suicide manifest depression. Other signs of depression include eating more or less than normal, sleeplessness or oversleeping, and physical exhaustion—basically anything that could be considered extreme behaviors.

We must also communicate our testimonies of and devotion to the gospel to our youth.

Other signs of involvement with pornography include increased anger, dishonesty, pride, and discomfort or boredom in spiritual settings.

We cannot list all the signs of pornography addiction. Parents can best gauge whether or not their teens are adequately armored against pornography when they keep an open dialogue with them about sexuality and their emotional and spiritual health.

My Child Is Addicted. Now What?

Elder M. Russell Ballard of the Quorum of the Twelve Apostles said, "No matter what addictive cycle one is caught in, there is always hope" because of the Atonement of Jesus Christ.⁶

At their root, "all addictions are maladaptive coping strategies,"

says Mark Butler, professor of family life at Brigham Young University. Children who have not learned how to deal with guilt, shame, sorrow, or pain will often turn to addictive behaviors to numb their negative emotions.



Even less serious emotions such as stress, boredom, or loneliness can lead to addictive behaviors if the child doesn't understand how to cope.

Parents can help their children develop healthy coping strategies by modeling that behavior themselves. The following questions may help you evaluate your own coping strategies: When you are stressed, tired, or in despair, do you isolate yourself? Do you rely on entertainment to escape your problems instead of addressing them? Do you demonstrate that the healthiest way to solve problems is to rely on Heavenly Father, the Savior, and your relationships with others?

Children must learn to recognize the signs of spiritual wounds such as grief, guilt, and pain so they can turn their pain into learning experiences. Emotional pain is not bad. Alma the Younger describes the pains of his sins as “exquisite” and “bitter” (Alma 36:21); Peter “wept bitterly” after he denied the Savior (Luke 22:62); and Zeezrom was tormented “on account of his wickedness”

ASK THE RIGHT QUESTIONS

Most teenagers will tell their bishops when they're struggling with pornography before they will tell their parents because (1) their bishops ask them direct questions about it, and (2) they often feel uncomfortable having conversations with their parents where they feel vulnerable. Bruce Carpenter, professor of psychology at Brigham Young University, recommends that parents develop the capacity to have sensitive conversations before they ask direct questions about pornography. This could include engaging your teenager in conversations on the general topic of morality and standards.



- What is the attitude among your friends about sexuality?
- What is your perspective on the Church's standard of morality?
- Do you ever struggle with pornography? Would you feel comfortable telling me if you did?
- In which situations do you find yourself most vulnerable?
- Where are you likely to view pornography?
- Which friends present the biggest problem? How do you think we can address that?

(Alma 15:3). You can help your children learn to relate to pain not as a horrible emotion to be avoided but as a teacher that can lead to incredible growth. Alma, Peter, and Zeezrom all used the pains of their sins to spur them to repentance, and they became devoted ambassadors of the gospel. Your example and guidance can help your children learn to value repentance over addiction.

President Dieter F. Uchtdorf, Second Counselor in the First Presidency, taught: “There is an important difference between the sorrow for sin that leads to repentance and the sorrow that leads to despair.

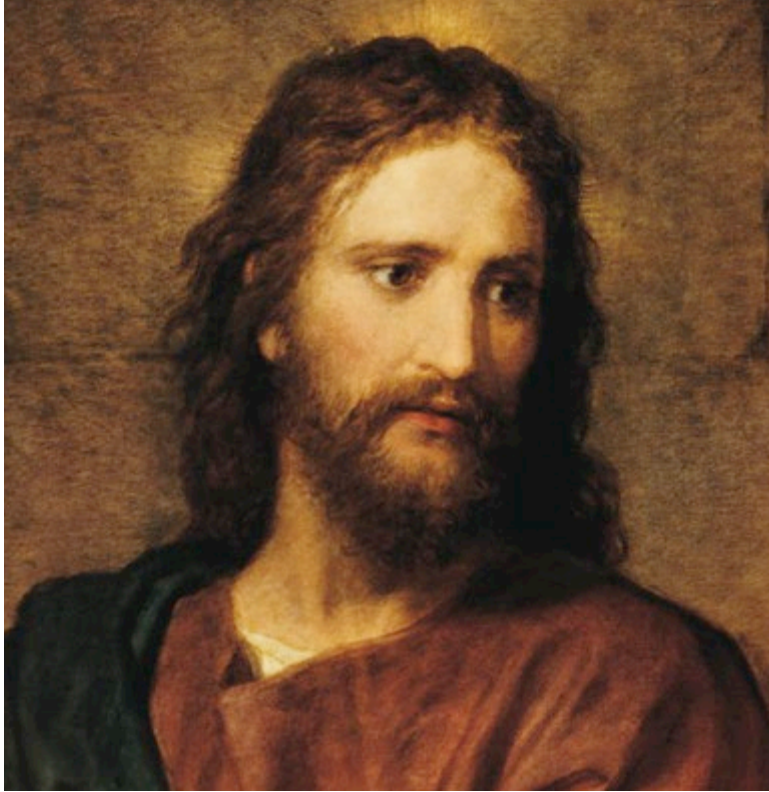
“The Apostle Paul taught that ‘*godly sorrow* worketh repentance to salvation . . . but the *sorrow of the world* worketh death’ [2 Corinthians 7:10; emphasis added]. *Godly sorrow* inspires change and hope through the Atonement of Jesus Christ. *Worldly sorrow* pulls us down, extinguishes hope, and persuades us to give in to further temptation. . . .

Although Professor Carpenter says it's more helpful to focus on building a relationship than to follow a list of questions, he suggests asking questions like those at left in your regular interviews with your teenager.

Teenagers often become extremely uncomfortable during these conversations, and it's best if parents can respond by being open, sensitive, and nonjudgmental. Youth will be less likely to confess to parents who respond in highly emotional ways or take unwarranted disciplinary action.¹

NOTE

1. Bruce Carpenter, from an interview with the author, Sept. 12, 2013.



As our youth exercise faith in the Atonement of Jesus Christ, they can be healed from their spiritual wounds.

“True repentance is about transformation, not torture or torment. Yes, heartfelt regret and true remorse for disobedience are often painful and very important steps in the sacred process of repentance. But when guilt leads to self-loathing or prevents us from rising up again, it is impeding rather than promoting our repentance.”⁷

Your children will be able to persevere through their spiritual wounds when they have the vision of and hope for a virtuous life. This vision is built through fervent prayer and sincere scripture study on a daily basis.⁸ Professor Butler advises parents: “By the power of your examples, create a compelling vision of the joy, peace, and happiness of a virtuous life. There is a long journey between the desire for a virtuous life and its achievement, but desire is the germinal seed.” It may take a while for the desire for virtue to grow. “The natural man is a highly durable creature and often takes a long time to evict,” Professor Butler says. And while the word *addiction* does

not remove responsibility for choices, it does mean that more malignant habits often need patient and persistent intervention (such as the Church’s addiction recovery program) in order to overcome.

Hope Ahead

Like Helaman’s warriors, our youth often demonstrate “great courage” when confronted with evil (Alma 56:45). Just as those Book of Mormon warriors relied on their parents’ faith, we must also communicate our testimonies of and devotion to the gospel so that our youth can say, “We do not doubt our mothers [and fathers] knew it” (Alma 56:48). The Lord has promised, “I will fight your battles” (D&C 105:14). As our youth exercise faith in the Atonement of Jesus Christ, they will become “mighty even unto the power of deliverance” (1 Nephi 1:20). ■

Find tools for protecting your family from pornography at lds.org/go/protection914.

NOTES

1. See John L. Hart, “In Your Family? Undetected, Pornography Invades Homes, Ruins Lives,” *Church News*, Mar. 3, 2007; ldschurchnews.com.
2. See Jason S. Carroll and others, “Generation XXX: Pornography

- Acceptance and Use among Emerging Adults,” *Journal of Adolescent Research*, 23, no. 1 (2008): 6–30.
3. John L. Hart and Sarah Jane Weaver, “Defending the Home against Pornography,” *Church News*, Apr. 21, 2007, ldschurchnews.com.

4. Linda S. Reeves, “Protection from Pornography—a Christ-Focused Home,” *Ensign*, May 2014, 16; see also Mark H. Butler, *Spiritual Exodus: A Latter-day Saint Guide to Recovery from Behavioral Addiction*; Boyd K. Packer, “The

- Shield of Faith,” *Ensign*, May 1995, 7.
5. D. Todd Christofferson, “Moral Discipline,” *Ensign*, Nov. 2009, 106.
 6. M. Russell Ballard, “O That Cunning Plan of the Evil One,” *Ensign*, Nov. 2010, 110.
 7. Dieter F. Uchtdorf, “You Can Do It Now!”

8. See M. Russell Ballard, “O That Cunning Plan,” 110.



By Elder
Robert C. Gay
Of the Seventy

YOUR Journey of Giving

Years ago some of my associates and I began partnerships that extended loans to impoverished people in India. One of the first women we loaned money to built a small, successful business. We asked her what she was going to do with her newfound profits. She told us, “I am going to buy my son back from slavery.”

I have never forgotten her words. Out of desperation for food, her family had sold their son into indentured servitude. The harsh reality of our world is that many people live without what many of us take for granted: electricity, education, employment, clean water, sufficient food—let alone the liberating truths of the restored gospel.

Everything we receive in this life is a blessing from a loving Father in Heaven. But with blessings comes responsibility.

When I was 17 years old, my father spoke

*By the voice
of the Spirit
we can know
exactly how,
where, and
what to give
of ourselves.*

of this challenge to a group of Church members. For dutiful servants, he said, “godly responsibility always precedes individual opportunity. Ours is a choice to see if we will take the talents, the resources, and the blessings God has given us and blaze new paths

to realize His purposes or sit on the sidelines content in our individual successes or failures. . . . In the world of faith, you always stand at this crossroad.”

A fundamental question you should consider is this: “What am I going to do with the blessings that have been bestowed upon me?” Will you be like those of the world to whom the prophet Moroni says, “Why do ye adorn yourselves with that which hath no life?” (Mormon 8:39). Or will you rise like disciples to whom the Savior says, “Unto whom much is given much is required?” (D&C 82:3). Will you engage or be content on the sidelines? Will you lift others or think only of yourself?

Everyone Has Something to Give

God invites us to be agents of action and to be anxiously engaged in good causes (see D&C 58:27; 2 Nephi 2:26). It is easy to limit the impact of our love, our influence, and our blessings to only close friends, loved ones, and those of our own choosing, but the Savior asks more of us. “If ye love them which love you, what reward have ye?” (Matthew 5:46). Paul added this exclamation point: “[Without] charity, I am nothing.” Charity, he added, “seeketh not her own” (1 Corinthians 13:2, 5). We are to leave our comfort zones and bless those around us, including strangers, those who reject us, and even those who despise us.

Some of you will say, “Who am I? I am no genius. I have no unique talent.

I am nobody special. I just feel fortunate to get through each day.”

To each of you, no matter your fears or uncertainties, I say, “Never sell yourself short!” Today you and I live in a world where good and evil share the stage, but the Lord tells the faithful, “Nothing shall be impossible unto you” (Matthew 17:20).

Let this one absolute truth from heaven sink into your mind and heart—you have the power within you to astonish this world. You are a son or daughter of the most powerful Being and force in the universe. You are endowed with His all-knowing light and truth, by which you may forsake all evil (see D&C 93:37). Moreover, the

Lord teaches this profound truth: “To every man is given a gift by the Spirit of God” (D&C 46:11).



“Out of Love for Each Other”

Seated on the podium the day I marched down the aisle in my Harvard graduation robe was Mother Teresa. She rose and delivered one of the most memorable speeches ever given at Harvard—a profound call to service and repentance. She expressed the hope that we graduates, “in going into the world, [would] go with Jesus, [would] work for Jesus, and [would] serve him in the distressing guise of the poor.”¹

She also shared the following story of a couple she had met just a few days before leaving Calcutta for Harvard:

“A young man and a young woman came to our house with a big amount of money. I asked them, ‘Where did you get this money?’ because I knew that they gave their money to feed the poor. . . . They gave me the most strange answer: ‘Before our wedding we decided not to buy wedding clothes, not to have a wedding feast, but to give you the money to feed the poor.’ Then I asked them one more question: ‘But why, why did you do that?’ That is a scandal in India, not to have a wedding feast and special clothes. And they gave me this most beautiful answer: ‘Out of love for each other, we wanted to give each other something special, and that special something was that big sacrifice, the wonderful something.’”²

Here was one of the world’s genuine saints reminding us graduates that everyone—not just some fortunate few in the audience that day but even those in the poorest regions of the world with little to their names—has something to give, if nothing more than sacrifice and pure love for others. Mother Teresa taught us that sacrificing something as simple as new clothing or a meal or a cultural rite of passage could change a life.

I knew then, as I hope you know now, that everyone has something to give. God asks that we act courageously in giving of ourselves and sharing the gifts and blessings He has given us. Take the talents and skills you have developed and go out and be a positive force for and on behalf of our Savior.

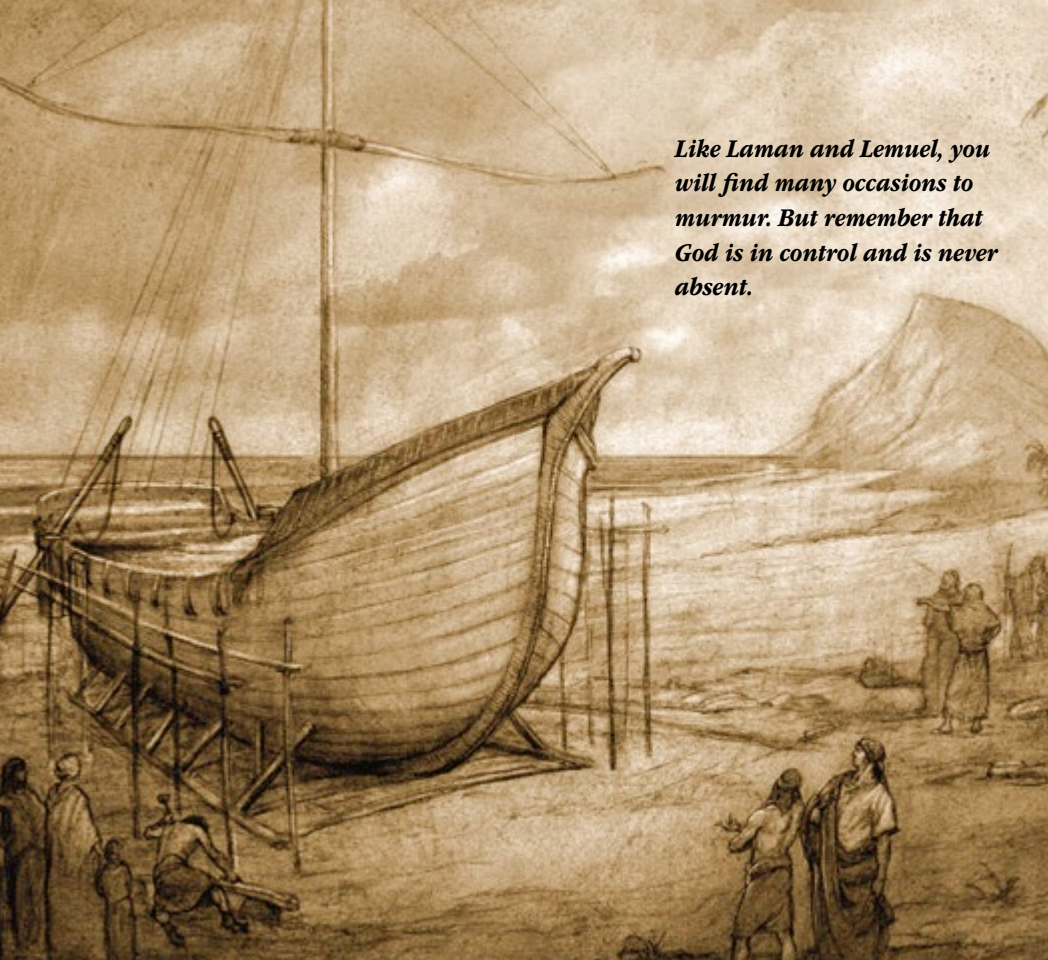
Follow the Voice within You

The First Vision teaches several lessons. First, Joseph Smith learned that he did not need to fear—that in moments of “great alarm,” God delivers rather than forsakes us. The Prophet Joseph learned that heaven knew his name, that the Son lives, and that the Father is a personal, tangible God who answers prayer. Joseph also learned a foundational principle of conduct for our lives—because the world has been corrupted by the “commandments of men,” which have “a form of godliness, but they deny the power thereof,” we are to “hear Him!” (See Joseph Smith—History 1:15–19.)

The Holy Ghost can carry us to places and tasks that our mind will not allow. There was never anything rational about the Prophet Joseph building a temple in Kirtland or Nephi building a ship in Bountiful. Reason alone would never travel those paths. But by the voice of the Spirit we can know exactly how, where, and what to give of ourselves.

Joseph Smith learned that he did not need to fear—that in moments of “great alarm,” God delivers rather than forsakes us.





Like Laman and Lemuel, you will find many occasions to murmur. But remember that God is in control and is never absent.

In the days ahead you will find many occasions to murmur. But remember that God is in control and is never absent. Remember that your call is to work after the manner of the Lord, not after the manner of men, and that by following His voice, you will become a powerful instrument in His hands for doing good.

True success is to accomplish what the Lord sent you to earth to do. Never doubt yourself. You are a child of a loving Father in Heaven. He has given you great blessings that He expects you to

recognize. When you reach a game-changing crossroads, He asks you not to shrink but rather to act with deep faith to revolutionize the world in which you live.

Don't fret at how irrational the voice of the Spirit may seem. God is in control and knows what is necessary and right. Always be guided by the Holy Ghost.

Someone once asked me what is the most important thing I have learned since I became a General Authority. The answer is simple. I now know as never before the constant need to repent—to push forward and do better. My prayer for each of you is that you may likewise conduct your life, ever repenting to draw closer to the Father's voice in order to serve and help family, friends, and others—known or unknown, loved or unloved, wherever God takes you on your journey. ■

From a commencement address, "Continuing Your Life's Journey," given at Brigham Young University–Idaho on July 23, 2013. For the full address, visit web.byui.edu/devotionalsandspeeches.

NOTES

1. Mother Teresa, "A Hunger for God" (from a speech given on June 9, 1982), in *Finding God at Harvard: Spiritual Journeys of Thinking Christians*, ed. Kelly Monroe (1996), 318.
2. Mother Teresa, "A Hunger for God," 317.

Push Forward

Years ago my wife, Lynette, and I traveled from Jerusalem to the eastern shore of Oman along the Frankincense Trail. This is the likely path of Lehi's family. Along the way we journeyed through endless miles of desert that stretched as far as the eye could see. It was a hot, nasty environment. As we came to the shore at Oman, we found a luscious, tropical, bountiful setting that looked out upon an endless ocean.

As I looked across that daunting ocean and thought about the vast, empty desert we had just crossed, I imagined hearing Laman question Nephi: "You're going to build a ship? And you expect us to go with you?"

I find it significant that Nephi wrote the following about himself:

"Now I, Nephi, did not work the timbers after the manner which was learned by men, . . . but I did build [the ship] after the manner which the Lord had shown unto me. . . .

". . . Wherefore the Lord showed unto me great things" (1 Nephi 18:2–3).



By Elder
L. Whitney Clayton
Of the Presidency
of the Seventy



THE WORK OF SALVATION Then AND Now

*The five responsibilities of the work of salvation are not new to this dispensation.
They were taught and practiced in Book of Mormon times.*

Speaking of the latter days and of the revealed truth that would then flood the world, Nephi prophesied that the people “shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved” (1 Nephi 15:14; see also Moses 7:62). In fulfillment of Nephi’s prophecy, the Church today seeks to help men and women across the earth learn about and build their lives on the Savior’s doctrine so that they may come unto Him and walk the path to salvation.

Living prophets and apostles teach us that “members of the Church of Jesus Christ are sent forth ‘to labor in his vineyard for the salvation of the souls of men’ (D&C 138:56). This work of salvation includes member missionary work, convert retention, activation of less-active members, temple and family history work, and teaching the gospel.”¹

The Book of Mormon shows that Church members in ancient times emphasized “missionary work, convert retention, activation of less-active members, temple and family history work, and teaching the gospel” as well. The fact that these essential member responsibilities remain constant across dispensations is a powerful confirming witness that God is unchanging and that He loves all of His children, wherever and whenever they have lived.

Missionary Work

The Book of Mormon clearly teaches the doctrine that is the basis of missionary work. For example, Nephi wrote that “if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost” (2 Nephi 31:13; see also 3 Nephi 11:31–40; 27:13–22).

Thus, it is no surprise that there are stirring accounts of missionary work in the Book of Mormon. For instance, each of the sons of Mosiah refused to accept the responsibilities associated with serving as the king of the Nephites, and instead they went to the land of Nephi to preach the gospel to the Lamanites, who were the bitter enemies of the Nephites. Their mission lasted some 14 years, and thousands joined the Church as converts. (See Mosiah 28; Alma 17–27.)

Following the example of missionary work in the Book of Mormon, the Church today has a missionary effort unequaled by anything in its history.

Convert Retention

Nephi also wrote about encouraging new members to remain active in the gospel so that they might receive eternal life:

“After ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

“Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life” (2 Nephi 31:19–20).

Church leaders in Book of Mormon times took specific steps to help new members stay on the strait and narrow path. Having seen our day and knowing that we would face similar challenges (see Mormon 8:35), Moroni included in his writing some of those practices for helping new members remain faithful to their covenants:

“And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

“And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls” (Moroni 6:4–5).

The modern Church follows Book of Mormon convert-retention patterns in our ward councils, priesthood quorums, and other organizations.²

Activation of Less-Active Members

Toward the end of his ministry, Alma felt great distress about the spiritual welfare of a group of dissenters from

the Church who called themselves Zoramites. The Book of Mormon relates that “his heart again began to sicken because of the iniquity of the people.

“For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly sorrowful because of the separation of the Zoramites from the Nephites” (Alma 31:1–2).

Alma organized an effort to reclaim the Zoramites. He chose faithful companions and prayed for himself and for his companions in the work, asking God to “comfort their souls in Christ,” give them strength to bear the afflictions that their labors would entail, and grant them “success in bringing [the Zoramites] again unto [the Father] in Christ” (Alma 31:32, 34). He then gave his companions priesthood blessings, and they commenced their labors (see Alma 31:36).

When the risen Lord ministered personally among the people in Bountiful, He taught His chosen disciples to seek continually to rescue those who had strayed from the strait and narrow path. He said, “Unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them” (3 Nephi 18:32).

The modern Church’s efforts to rekindle faith in the hearts of less-active members mirror the teachings of the Savior and the prophets recorded in the Book of Mormon.

Temple and Family History Work

After the Nephites separated from the Lamanites, they built a temple. Nephi recorded: “And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon’s temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine” (2 Nephi 5:16).

The Book of Mormon records that Jacob, King Benjamin, Alma, and Amulek all taught in temples (see Jacob 1:17;



YOUR ROLE IN THE WORK OF SALVATION

Every Church member can do something to “labor in [the Lord’s] vineyard for the salvation of the souls of men” (D&C 138:56). Prayerfully consider what next steps you could take in missionary work, convert retention, activation, temple and family history work, or teaching the gospel. You could write your plans in your journal or discuss them with your family or home or visiting teachers.

Mosiah 1:18; Alma 16:13). The books of Alma and Helaman make reference to multiple temples among the people (see Alma 16:13; Helaman 3:9).

The Savior chose the temple in Bountiful as the site for His appearance among the surviving Nephites and Lamanites following His Resurrection (see 3 Nephi 11:1). He also ensured that the doctrine underlying family history work was taught to the people. He quoted Malachi concerning Elijah’s latter-day appearance, saying:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (3 Nephi 25:5–6).

The Book of Mormon makes frequent reference to keeping family histories. Lehi sent his sons back to Jerusalem to obtain the brass plates, which contained the “record of the Jews and also a genealogy of [his] forefathers” (1 Nephi 3:3). The book of Ether sets forth the names of succeeding sovereigns and, as necessary, their siblings and children, showing that extensive family history records were kept among the people.

The Church’s worldwide temple and family history initiatives are consistent with Book of Mormon teachings.

Teaching the Gospel

The gospel of Jesus Christ is taught throughout the Book of Mormon. Perhaps these words of Nephi capture the spirit of that faithful teaching and its sacred purpose: “We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins” (2 Nephi 25:26).

Many of the great teachings in the Book of Mormon come from parents teaching their children. Think of Lehi teaching Jacob about “opposition in all things” (2 Nephi 2:11) or Alma teaching Corianton that “wickedness never was happiness” (Alma 41:10) or the stripling warriors being “taught by their mothers, that if they did not doubt, God would deliver them” (Alma 56:47).

The five responsibilities of the work of salvation are not new to the world in this final dispensation. They were taught and practiced in Book of Mormon times and have always been part of the “very points of [Christ’s] doctrine” (1 Nephi 15:14). ■

NOTES

1. *Handbook 2: Administering the Church* (2010), 5.0.
2. See *Handbook 2*, sections 4 and 5.

Stories BEHIND the Revelations

The Joseph Smith Papers helped us make minor adjustments in the Doctrine and Covenants section headings. But these small things can also yield great insights for our lives.

By Matthew J. Grow

Church History Department

In March 2013, the Church announced the release of a new edition of the Latter-day Saint scriptures (see “The New Edition” on page 71), which includes updated historical information in nearly 80 section headings of the Doctrine and Covenants. Most of these adjustments came from research done by historians with the Joseph Smith Papers in the Church History Department. Many changes involve refinements in the dating of the revelations or in their historical context made possible by close study of two manuscript revelation books used in the 1830s as well as other historical sources.¹

The earliest manuscript revelation book is known as the “Book of Commandments and Revelations.” John Whitmer likely began copying revelations in this book around March 1831, after his appointment as Church historian. His dating of the revelations and his brief historical commentaries about them help us to better understand the context in which Joseph Smith received them.

The factual corrections and expanded historical context in the 2013 Doctrine and Covenants section headings help us to better understand the story behind the revelations and the questions that prompted Joseph Smith to inquire of the Lord. This information can often help us relate to

the people involved and better understand the doctrines contained in the revelation. Here are a few examples of what we can learn from some of these seemingly minor adjustments.

Section 19: Admonition and Obedience

Doctrine and Covenants section 19 commanded Martin Harris to sell his property to pay for the printing of the Book of Mormon. Section 19 was traditionally dated March 1830, but recent research suggests that Joseph Smith likely received this revelation in the summer of 1829. Why is this change significant?

In June 1829, Martin Harris and Joseph Smith had negotiated with several printers regarding the publication of the Book of Mormon, finally reaching an agreement with E. B. Grandin of Palmyra. John H. Gilbert, the typesetter who worked for Grandin, recalled that Harris had promised to pay for the cost of the printing, which would come to \$3,000 for 5,000 copies. According to Grandin’s brother-in-law, “Harris became for a time in some degree staggered in his confidence; but nothing could be done in the way of printing without his aid.”² Grandin refused to begin the work unless Harris paid up front.

SECTION 19

Revelation given through Joseph Smith, at Manchester in the summer of 1829. In his history, the Prophet declared the commandment of God and not of man, to Martin Harris, who is Eternal.”

1–3, Christ has all power; 4–5, All men must repent or suffer; 6–12, Eternal punishment is God’s punishment; 13–20, Christ suffered for all, that they might not suffer if they would repent; 21–28, Preach the gospel of repentance; 29–41, Declare glad tidings.

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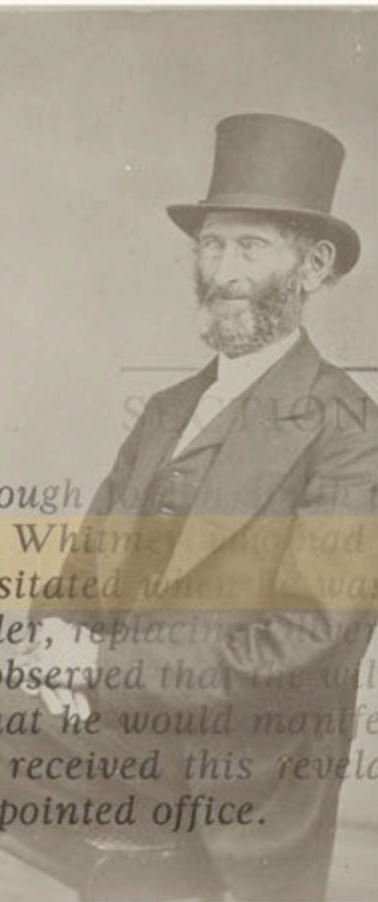
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LEARN MORE

For more information on the historical context of the Doctrine and Covenants, see the “Revelations in Context” series on history.lds.org and the first two volumes of the Documents series of *The Joseph Smith Papers* (see also josephsmithpapers.org).

John Whitmer



It was likely during this time of Harris's hesitation that Joseph Smith received the revelation urging Harris to pay the printer. Harris followed the Lord's instructions. On August 25, 1829, he mortgaged his property and gave the mortgage to Grandin, who then sold it for cash. At this point, the printing of the Book of Mormon was paid in full. By March 1830, the payment had already been made, Harris had no more land, and the books were already rolling off the press, so it would make little sense for this revelation to have come then. In the summer of 1829, however, as Harris hesitated, the Lord's chastisement and encouragement led to his going forward with the difficult decision to mortgage his property so the Book of Mormon could be published.³

Section 47: Calling and Comfort

The early Saints had great confidence in Joseph Smith as a revelator. Section 47, received by Joseph Smith in March 1831, called John Whitmer, who was already serving as a clerk to Joseph Smith, to keep a history of the Church. Joseph Smith had asked Whitmer to also keep a narrative history (rather than to simply record or copy records), but Whitmer initially hesitated. The new heading to the section quotes from Whitmer himself and demonstrates both his internal struggle and his faith. In his history, he wrote, “I would rather not do it but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer.”⁴

The Lord then spoke through Joseph Smith, extending and explaining this calling to Whitmer and also promising him the aid of

the Comforter. Whitmer, now assured that the calling came by revelation, accepted it and began to keep the Church history.⁵

Section 49: Immediate Obedience

One change to the heading of section 49 is the date: May 7, 1831, rather than March 1831.⁶ Why does it make a difference whether the revelation was received in March or on May 7?

In section 49, the Lord directs Parley P. Pratt, Sidney Rigdon, and Leman Copley to take a revelation to the nearby Shaker community of North Union near Cleveland, Ohio, and call the people to repentance. The three men chosen for this mission all had knowledge of and ties to Shakers. Copley had been a Shaker briefly, Rigdon had admired Shaker communalism and interacted with them, and Pratt had grown up in the shadow of their main community of New Lebanon, New York. Furthermore, Pratt, along with Oliver Cowdery and a few others, had visited the Ohio Shakers and left several copies of the Book of Mormon with them many months earlier.

Why is the date of their receiving this assignment significant? Historical records demonstrate that Sidney Rigdon and Leman Copley arrived in North Union on the evening of Saturday, May 7, and Parley P. Pratt arrived the following morning. If the revelation was given in March 1830, this would indicate a delay of some two months between the time it was given and the time the men acted on it. Such a delay would be understandable, given the daunting assignment they had received to travel to the Shakers and call them to repentance.

SECTION 49

...th Joseph Smith the Prophet to Sidney Rigdon,
...eman Copley, at Kirtland, Ohio, May 7, 1831.

...braced the gospel but still held to some of the
...United Society of Believers in Christ's



However, we now know the revelation was received on May 7, the same day that the men left to preach to the Shakers. After Joseph Smith received the revelation, the men did not pause and consider their difficult assignment for weeks. Rather, they left immediately. This simple date change gives us a glimpse of the faithfulness and obedience of these men.⁷

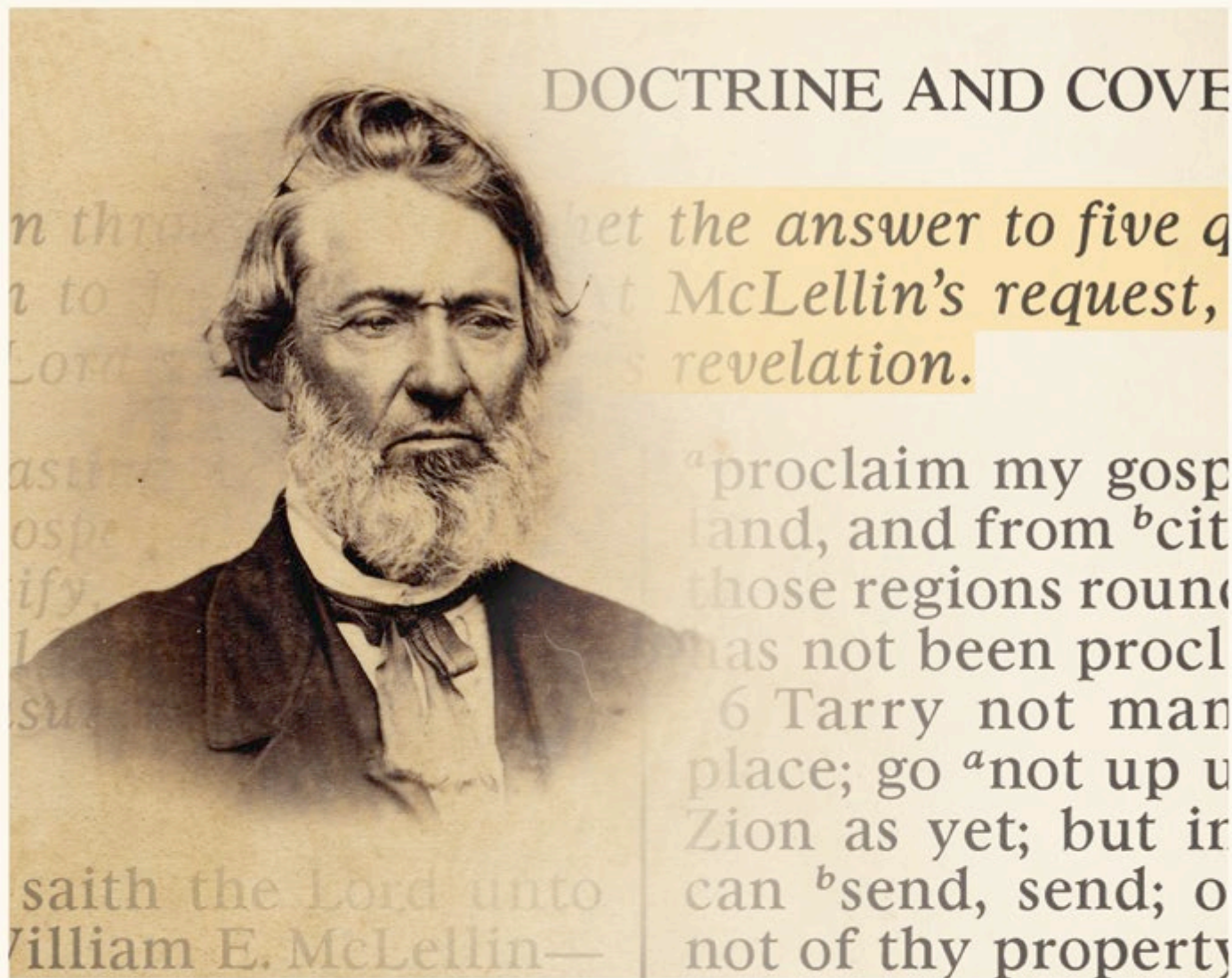
Section 66: Questions and Answers

Information in the manuscript revelation books led to a refinement in the traditional date and place given for the revelation in section 66. Rather than being received on October 25, 1831, in Orange, Ohio, the revelation was actually received four days later, on October 29, in Hiram, Ohio. Research in William McLellin's journal and his later writings also provide a richer context to this revelation.

A recent convert, McLellin first met Joseph Smith at a conference in Orange, Ohio, held October 25 and 26, where

McLellin was ordained to the high priesthood. McLellin then traveled with Joseph to Hiram, Ohio, where he “went before the Lord in secret, and on my knees asked him to reveal the answer to five questions through his Prophet.” Like many other recent converts, McLellin then asked for a revelation that would provide direction in his personal life. Joseph Smith received a revelation, now known as section 66, which McLellin said answered his questions “to my full and entire satisfaction.”⁸ In his journal that day, McLellin wrote that the questions “had dwelt upon my mind with anxiety yet with uncertainty.” He also wrote, “The Lord condescended to hear my prayer and give me a revelation of his will, through his prophet or seer (Joseph).”⁹

McLellin's writings demonstrate that he believed the Lord answered the five specific questions he wanted Joseph Smith to answer, questions he had not shared with Joseph. This interaction shows how deeply the early Church members believed in Joseph's ability to receive revelation.¹⁰



William McLellin

The Value of the Revelations

The revised section headings give us insight into the people the revelations were directed to. Perhaps we can relate to the hesitation of Martin Harris or John Whitmer when Harris was asked to sacrifice for the gospel and Whitmer was directed to take on a difficult assignment for which he may not have felt qualified. Perhaps we sometimes feel like Sidney Rigdon, Parley P. Pratt, and Leman Copley in their enthusiastic and immediate response.

The historical record demonstrates how greatly the early Saints valued Joseph Smith's revelations. This is partly shown in the painstaking way in which John Whitmer and others recorded the revelations in the manuscript revelation books and by how other Saints recorded copies for themselves before the revelations were published.

In a Church conference in November 1831, in which members decided to publish Joseph Smith's revelations and

print 10,000 copies (at a time when the members of the Church could be counted in the hundreds), the conference declared that the revelations were “worth to the Church the riches of the whole Earth.”¹¹ We see this in the responses of individuals to the revelations. When the Lord spoke through Joseph the Seer, Martin Harris mortgaged his property to pay for the Book of Mormon; John Whitmer took up his pen to write Church history; Sidney Rigdon, Leman Copley, and Parley P. Pratt left immediately to take the revelation to the Shakers; and William McLellin believed his private questions were answered.

If we take these revelations as seriously as the early Saints did—and if we take the principle of revelation and the possibility of revelation in our own lives just as seriously—we, like them, will be able to declare that the revelations are truly “worth to the Church the riches of the whole Earth.” ■

NOTES

1. In the early days of the Church, Joseph Smith's revelations were written by scribes generally using loose sheets of paper. They were then copied in other books to ensure that a permanent record would be preserved. The early Saints used two of these revelation books between 1831 and 1835. These books served as the basis for the first publications of Joseph Smith's revelations, the Book of Commandments (1833) and the Doctrine and Covenants (1835).
2. Pomeroy Tucker, *Origin, Rise, and Progress of Mormonism: Biography of Its Founders and History of Its Church* (1867), 51.
3. For more on the dating of Doctrine and Covenants 19, see Revelation, ca. Summer 1829 [D&C 19], in *Documents, Volume 1: July 1828–June 1831*, vol. 1 of the Documents series of *The Joseph Smith Papers* (2013), 85–89; josephsmithpapers.org/paperSummary/revelation-circa-summer-1829-dc-19.
4. John Whitmer, History, 1831–ca. 1847, in *Histories, Volume 2: Assigned Histories, 1831–1847*, vol. 2 of the Histories series of *The Joseph Smith Papers* (2012), 36.
5. For more on this section, see Revelation, ca. Mar. 8, 1831–B [D&C 47], in *Documents, Volume 1: July 1828–June 1831*, 284–86; josephsmithpapers.org/paperSummary/revelation-circa-8-march-1831-b-dc-47.
6. The Book of Commandments in 1833 and the 1835 edition of the Doctrine and Covenants both date this revelation to March 1831. However, the presiding Shaker elder at North Union, Ashbel Kitchell, recorded the revelation in his journal and dated it May 7, 1831 (see “A Mormon Interview: Copied from Brother Ashbel Kitchell’s Pocket Journal,” 3–5, Church History Library, Salt Lake City). Revelation Book 1, the earliest copy of the revelation, confirms the May 7, 1831, date.
7. For more on this section, see Revelation, May 7, 1831 [D&C 49], in *Documents, Volume 1: July 1828–June 1831*, 297–303; josephsmithpapers.org/paperSummary/revelation-7-may-1831-dc-49.
8. William E. McLellin, Editorial, *Ensign of Liberty*, Jan. 1848, 61.
9. Journal entry for Oct. 29, 1831, *The Journals of William E. McLellin, 1831–1836*, ed. Jan Shippy and John W. Welch (1994), 46, 45; spelling standardized.
10. For more on this section, see Revelation, Oct. 29, 1831 [D&C 66], in *Documents, Volume 2: July 1831–January 1833*, vol. 2 of the Documents series of *The Joseph Smith Papers* (2013), 87–92; josephsmithpapers.org/paperSummary/revelation-29-october-1831-dc-66.
11. Minutes, Nov. 12, 1831, in *Documents, Volume 2: July 1831–January 1833*, 138; josephsmithpapers.org/paperSummary/minutes-12-november-1831.
12. In Bruce T. Harper, “The Church Publishes a New Triple Combination,” *Ensign*, Oct. 1981, 19.
13. First Presidency announcement letter, Mar. 1, 2013, scriptures.lds.org.

THE NEW EDITION

More than 30 years have passed since the important foundational work of the last edition of the scriptures. That effort, which was completed in 1981, took more than a decade and included revisions to section and chapter headings as well as the addition of significant study aids such as the Bible Dictionary and the Topical Guide.

At the time, President Boyd K. Packer stated, “The Latter-day Saint publication of the King James Version of the Bible and the new triple combination with all their helps are of monumental importance to all members of the Church.”¹²

The refinements in the 2013 edition mostly consist of minor adjustments and additions to the scriptural study aids. Some spelling and punctuation corrections have also been made to the scriptural text. Since the changes are minor and the pagination remains the same, and since the content is available in digital forms, the First Presidency explains that Church members “are not expected to obtain a new set of scriptures.”¹³

RECENT HISTORY OF SCRIPTURE PUBLICATION

1979

LDS Edition of the King James Bible

This years-long, multifaceted project included the Bible Dictionary, Topical Guide, footnotes, maps, Joseph Smith Translation, and other study aids.

1981

New Edition of the Triple Combination

This new edition included new chapter summaries, index, and footnotes. “Another Testament of Jesus Christ” was added to the Book of Mormon title. Sections 137 and 138 and Official Declaration 2 were added to the Doctrine and Covenants.

1999

New Maps and Photographs

New maps and photographs from Bible lands and Church history sites were added, including explanatory text and an index.

2013

New Edition of LDS Scriptures

Begun in 2004, this project corrected minor spelling and punctuation errors in scripture text and also made minor corrections and revisions to cross-references and chapter and section headings. All the standard works were newly typeset. For more information, including a complete summary of adjustments, go to scriptures.lds.org.

STRENGTHENING YOUTH THROUGH UPLIFTING ACTIVITIES

By **Mike Madsen**
Priesthood Department

As a parent or leader of youth, you want to strengthen your children and the youth in your ward or branch. They are growing up in a time when the standards of the world are moving away from the standards of the gospel. They often feel alone in their efforts to live

the gospel. Fortunately, they can gain strength by participating in meaningful activities with other youth.

Activities Can Strengthen and Rescue Youth

Successful activities provide youth with a wholesome setting to learn and live the gospel. They help youth prepare for their future roles, develop

“This is a great tool, and it will help me in my calling as the Beehive president.”

—Mikayla H., Texas, USA

“This will be a great idea generator and organizing tool to use to ensure that all our activities have a purpose and work toward building the testimonies of our youth.”

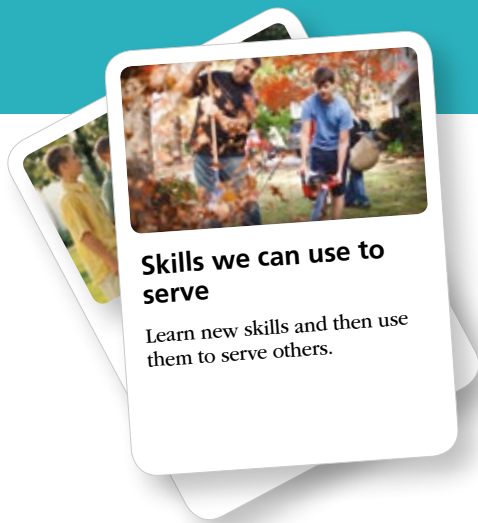
—Joshua G., Manitoba, Canada

“The content is great. You can really see that our leaders are inspired and that they are concerned for the youth and local leaders. Seeing this site, I couldn’t help but be inspired.”

—Victor R., Mexico

Need ideas for a youth activity?
Visit **lds.org/youth/activities**
for over 160 ideas.





Skills we can use to serve

Learn new skills and then use them to serve others.

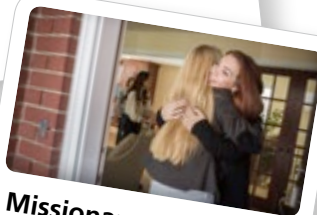
their talents and interests, learn leadership skills, and foster friendships as they interact with other young men and young women. Activities can provide opportunities for youth to perform meaningful service for others in the community. Activities can also help you build positive mentoring relationships with the youth.

Less-active members and those not



Talent show

Plan a ward or youth talent show.



Missionary open house

Plan, prepare, and publicize a missionary open house, cultural event, or another activity at the local meetinghouse.

of our faith can also enjoy the fun and casual environment of youth activities. “Activities provide one of our most effective ways to reach out and rescue others,” says David L. Beck, Young Men general president. “There are many youth who may not initially accept an invitation to come to a sacrament meeting or listen to the missionaries but would be happy to join us at a fun activity. Many converts to the Church report that their first exposure to the gospel came when a friend invited them to a youth activity.”

One of the key ingredients to successful activities is involvement from the youth. Under your guidance, youth can play a significant role in planning; nobody knows their interests, goals, desires, and questions better than they do. When quorum and class presidencies take the lead in planning and executing activities based on the needs of the youth in the ward or branch, youth are more invested and interested and will ultimately have better experiences.

A Variety of Activities

At lds.org/youth/activities, you will find over 160 activity ideas to inspire the youth as they plan. The site also suggests ways to help you determine the needs of the young men and young women, along with planning

and communication tools to help youth and adult leaders implement their ideas. You can even submit your own activity ideas to the site.

The site suggests activities for serving others, sharing the gospel, developing physical health, performing music and the arts, preparing for future roles, doing temple and family history work, and more. As the youth mature and face more responsibilities, they need a wide variety of abilities and experiences to equip them to become their best selves on the path to exaltation. “To prepare for the work Heavenly Father has for them,” says Elder Paul B. Pieper of the Seventy, “our youth need experiences that will help them grow spiritually, physically, intellectually, and socially. The variety of activity categories on the website reinforces the many opportunities we should be providing our youth.”

The site’s activities enhance gospel learning by connecting the activities to principles the youth are learning in Sunday lessons and in Duty to God and Personal Progress.

As youth, leaders, and families work together to plan and carry out activities that invite all youth to come unto Christ, the rising generation will become more prepared to fulfill the Lord’s work on the earth. ■



LEFT: PHOTO ILLUSTRATION BY WAVEBREAKMEDIA LTD/LIGHTWAVE MEDIA/THINKSTOCK

BRIDLE

All Your Passions

A piece of rigging for riding animals helps us understand self-discipline.

A BRIDLE

Crownpiece (or head-piece) helps keep the bridle in place.

Reins connect to the bridle and are held by the rider.

Cheekpieces help connect other pieces of the bridle.

Throatlatch keeps the bridle from sliding forward over the head.

Browband keeps the bridle from sliding back over the head and onto the neck.

Bit helps control movements and rests in the "bars," a sensitive area between a horse's teeth.



Facts about Bridles

- An animal's head has more sensitive nerves than just about any other part of the body, making it easier to train and control the animal by moving the bridle.
- Bridles and harnesses were integral to the domestication of donkeys, camels, and horses thousands of years ago.
- The development and use of bridles predates any recorded history, perhaps by thousands of years. For instance, artwork from Egypt, Assyria, and other ancient civilizations shows horses and other animals wearing sophisticated bridles, and artifacts such as metal bits dating back to these and much earlier times have been found.



RICHER, DEEPER LOVE

"Every appetite, desire, propensity, and impulse of the natural man may be overcome by and through the Atonement of Jesus Christ. We are here on the earth

to develop godlike qualities and to bridle all of the passions of the flesh. . . .

"Alma counseled his son Shiblon to 'bridle all [of his] passions, that [he] may be filled with love' (Alma 38:12). Significantly, disciplining the natural man in each of us makes possible a richer, a deeper, and a more enduring love of God and of His children. Love increases through righteous restraint and decreases through impulsive indulgence."

Elder David A. Bednar of the Quorum of the Twelve Apostles, "We Believe in Being Chaste," *Ensign*, May 2013, 43–44.

"SEE THAT YE BRIDLE ALL YOUR PASSIONS, THAT YE MAY BE FILLED WITH LOVE."

Alma 38:12

WHAT WE CAN LEARN

A BRIDLE:

Affects an area of sensitivity. Bridling our passions means controlling emotions and desires, which people can feel sensitive about, because the natural man wants them to have free rein. But if we overcome our sensitivities, we can develop self-discipline.

Is placed on animals that are of great use. We are told to "bridle all [our] passions," not to suppress or kill all our passions. Controlling our emotions and desires does not mean to stamp all of them out because they are all bad. Just as we bridle animals because they are useful and helpful, we bridle our passions so that we can control them and allow them to serve a higher purpose.

Helps to tame and train. Just as wild animals can be hostile, unpredictable, and destructive, so can our passions and emotions be if left unchecked. When we tame our emotions, we can train them and redirect them in positive ways to fulfill a greater purpose than they ever could if we simply allowed them to run wild.

Helps to direct. The reins attached to a bridle help us direct an animal in the way we would like it to go. Similarly, we can channel some strong emotions into good works or other appropriate outlets in order for us to become better people and of greater service. By bridling our passions, we can "be filled with love"—one of the highest and greatest emotions—and become more like our Heavenly Father and Jesus Christ.

SOMETHING TOLD ME TO STOP

An overnight campout with all kinds of outdoor activities had been planned for Friday and Saturday, and I was eager to accompany my son. Carl had a part-time job and had to work Friday, so I proposed picking him up Friday evening after work. We planned to park at a bridge above the campsite and then hike down.

When we arrived at the bridge, it was dark, with only a sliver of the moon and a few stars shining in the sky. The trail to the campsite was carved out of the face of a cliff that ran

Not far down the trail our flashlight began to dim, and the trail seemed to disappear at times in the faulty light.

alongside the river. We were about 300 yards (275 m) above the river when we began our hike.

Not far down the trail our flashlight began to dim, and the trail seemed to disappear at times in the faulty light. Suddenly something told me to stop. I halted abruptly but then took two more steps forward. The feeling or voice then repeated, “Stop!”

I stopped again. Carl, close behind, almost ran into me.

“What’s going on, Dad?” he asked.

I told him about the prompting,

adding that we needed to go home and that we would return in the morning.

“Dad, I can see the campfire,” he responded. “It can’t be more than a mile (1.6 km) away.”

Recognizing that the prompting had come from the Holy Ghost, I insisted that we not take another step. The flashlight had gone dead, so we cautiously hiked back up the trail. Carl was disappointed and didn’t talk much on our way home.

Early the next morning we returned to the bridge and began hiking again. At least Carl would be able to participate in Saturday’s activities. We hurried along until, all of a sudden, the trail disappeared! Then it hit us. We had arrived at the exact spot where we had stopped the night before.

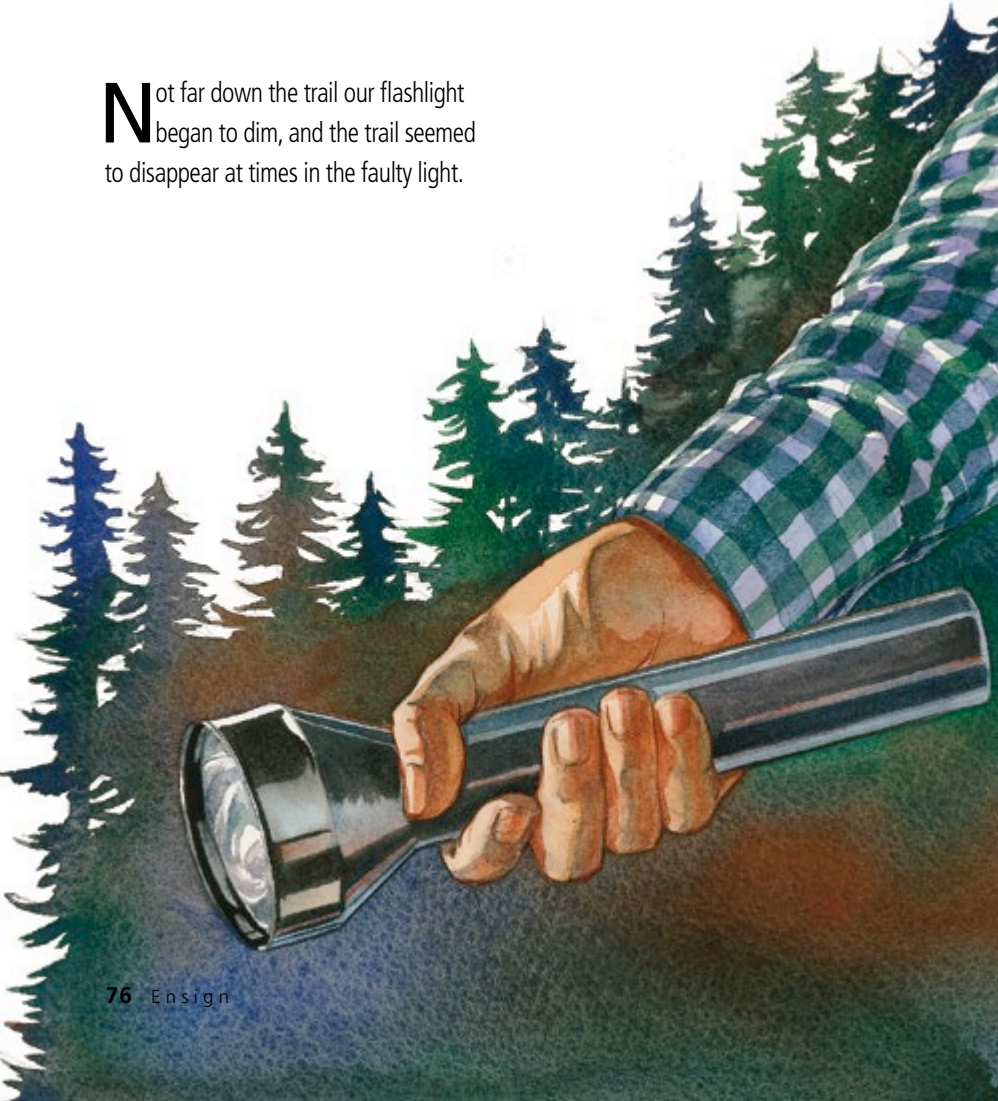
“Dad, it’s at least 100 yards (91 m) straight down to the river,” Carl said. “We would have been killed!”

The cliff stretched steeply below us down to the river. In front of us there was a gap in the trail about 12 feet (3.6 m) wide, the aftermath of a recent storm.

Carl and I hugged each other as our tears flowed. Then we climbed to another trail and made our way to the campsite. We arrived just in time for breakfast.

A warning sign was supposed to have been placed on the first trail but wasn’t. Thankfully, a warning sign came to us from the Holy Ghost. ■

Ronald D. Colby, Utah, USA



OPEN YOUR BOOK OF MORMON

Years ago, while serving as a member of the Vienna Austria Stake high council, I attended a ward in Vienna once a month. Because I live 120 miles (190 km) from Vienna, I often rode the train to get there.

One Sunday, after I had returned home from visiting the ward, I discovered to my dismay that I did not have my wallet. I was worried because I didn't know if I had lost my wallet or if it had been stolen. In my wallet I had a small amount of money, my temple recommend, a credit card, and other important cards.

The next day I had a hard time concentrating at work. Over and over again I asked myself, "When was the last time I used that wallet? Did I leave it anywhere?" I called the police, the train station, and the bishop of the ward I had attended. Nobody had found it. I prayed as well, and my prayers intensified as the day progressed. I slept poorly that night.

During my morning prayers the next day, I felt a strong spiritual impression to open my Book of Mormon in order to find the answer to my problem. I ignored the feeling instantly because no Book of Mormon scriptures had anything to do with my lost wallet.

The feeling pressed me: "Why do you doubt? Faith precedes the miracle! Just open the book. The first scripture you read will give you the answer to your problem."

I discarded this feeling as wishful thinking. But the feeling in my heart fought a hard battle and won. I got up, went to my desk, and picked up my Book of Mormon. My heart beat rapidly in anticipation. I did not turn a page forward or backward. I simply opened the book and read Jacob 3:1: "Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause." I was overcome and couldn't read any further.

The Lord will plead my cause! I

During my morning prayers, I felt a strong spiritual impression to open my Book of Mormon in order to find the answer to my problem.

went to work relaxed and comforted. At 11:00 a.m. I received a call from the train station police informing me that my wallet had been turned in. One day later I received my wallet. Nothing had been taken.

The Lord had consoled me in my afflictions. He had pleaded my cause. Through the Book of Mormon my Heavenly Father had answered my prayers in a direct, personal way. I have always loved the Book of Mormon, and following this experience, it has become even more precious to me. ■
Eduard Mayer, Upper Austria, Austria



WHY I LOVE THE BOOK OF MORMON

Nearly 30 years ago I drove to Utah for the first time. I had been living a very unchristian life but wanted to change. I just didn't know how.

The evening of my second day in Utah, I stopped at a motel in a small town in southern Utah. As the lady in the office gave me a room key, I asked if she was a Latter-day Saint. She pleasantly replied, "Yes, I am." Beaming, she added, "Have you read our wonderful book, the Book of Mormon?" Both startled and enticed, I told her I had not.

"There's a copy in your room," she continued. "There is nothing exciting for you here in town, so you might as well get acquainted with this wonderful book."

I thanked her and took my luggage to my room. Once there I saw a maroon paperback titled the Book of Mormon on the nightstand.

I casually opened the book near

the center and read a few verses, but my mind went blank. I did not understand anything. Disappointed, I put down the book and left my room, feeling empty. I drove around until I found a bar—a dark, ugly place. I went inside and instantly felt miserable, lonely, and hopeless. I stood there for a few minutes and then turned around and strode out, determined to never again waste a moment of my life in any bar.

Inigorated, I returned to my motel room and picked up the Book of Mormon. I knelt before the Lord, whom I knew little about, and pleaded with Him to have mercy on me. I asked Him to forgive me for the mess I had made of my life and to help me to understand what I read in the Book of Mormon, to know if Joseph Smith was a true prophet, and to know if the Mormon Church was for me.

I opened the book reverently and

read the first verse I saw: "I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell" (2 Nephi 33:6). My heart burned and my tears fell. The words stood out with a wonderful light of hope—a light of Jesus Christ beckoning me to come unto Him.

Weeping, I again knelt in prayer, begging the Lord to lead on. Then I opened the book again and began reading the first chapter of 1 Nephi. I was filled with awe at the unmatched power, purity, and truth of the words and testimony of Nephi. I read until 2:00 the next morning, the Lord opening my understanding as I read.

Six months later I was baptized a member of this wonderful, true Church. I know the Lord blessed me to find and read the Book of Mormon—the book that established my faith and testimony in Jesus Christ. ■

Steve Rahawi, California, USA

In my motel room I saw a maroon paperback titled the Book of Mormon.



WAS I RAISING CHILDREN OR FLOWERS?

When our children were young, we moved into a small house with a beautiful yard. On either side of the front door were two empty flowerbeds, and though my gardening experience was limited, I was excited to plant flowers there. I bought a gardening book and ordered plant and seed catalogs and studied them carefully.

Over the next few months I planned my garden, prepared the soil, and planted more than 200 bulbs. I knew it would be a few more months before I would see any results, but still I checked the garden often for growth. In early spring my flowers started to bloom, beginning with tiny purple irises and then daffodils. By the middle of spring my flower boxes were filled with a splendid display of tulips. I loved my garden, and I often sat on the front steps just to look at the flowers.

One afternoon our four-year-old daughter, Emily, had a friend over to play. Just before her friend's mother came to pick her up, the girls struggled in through the kitchen door, their arms filled with heaps of tulips. "Look what we've brought you," they said happily. They had picked nearly every bloom.

Tulips bloom only once a year. I was heartbroken—all that work, all that waiting. We filled my vases with flowers and sent

the rest home with Emily's friend. Later, as I complained to my mother about the disaster, she said, "Well, it's a good thing you're raising children and not flowers."

I realized that I needed to change my perspective. I remembered the Primary song I had sung with my girls about gathering flowers:

*Dear mother, all flowers remind me
of you.*

*O mother, I give you my love with
each flower.¹*

I saw the ruin of my garden, but two four-year-old girls saw a gesture of love.

Planting a flower garden had required patience, and stepping back and looking at this incident through my child's eyes required even more patience. But learning patience as a mother draws me closer to the Lord. ■

Paula Schulte, Missouri, USA

NOTE

1. "I Often Go Walking," *Children's Songbook*, 202.



The girls struggled in through the kitchen door, their arms filled with heaps of tulips. "Look what we've brought you," they said happily.

By Elder LeGrand Richards
(1886–1983)

Of the Quorum of the
Twelve Apostles



UNCOMMON BOYS

I received a letter from a missionary in California. He said that one of the women's clubs was putting on a luncheon at the hotel. The lady in charge had an extra plate placed at the table, and she said, "When the next soldier comes along, we will invite him to occupy this place at the table." Well, he happened to be a Mormon boy.

When they passed the coffee around, he didn't touch the coffee. You see how easy it would have been for the boy to say, "Oh, shucks, Mother isn't here. Father isn't here. My bishop isn't here. I am the only man with all of these women. A little cup of coffee won't hurt me."

But he had to show forth the praises of the Lord who had called him out of darkness into the marvelous light, and he wouldn't touch it. They offered to get him tea, and he didn't want that. Then they wanted to know all about him. That opened the door so he could tell them about how he was raised. And then when they were through eating, they lighted their cigarettes and passed them around. Of course, the young soldier refused. Well, right there one of those women decided, "If the Mormon elders ever call at my home, I will let them in. I want to know more about a people who can raise a boy like that boy who sat at our table today."

Another Mormon boy was sent east to an officers' training school. A new commanding officer came into the camp, and they put



"Why did you toast me with a glass of milk?"

on a banquet to honor him. There, by every plate, was a cocktail glass. When the proper time came, every one of those potential officers stood up with his cocktail glass to toast that incoming officer. All but one boy, and he raised a glass of milk.

Well, the officer saw it. He made a beeline for that boy after the entertainment was over, and he said, "Why did you toast me with a glass of milk?"

"Well, officer," he said, "I've never touched liquor in my life. I don't want to touch it; my parents wouldn't want me to touch it; and I didn't think you would want me to either. And I wanted to toast you, so I thought you would be satisfied if I toasted you with what I am accustomed to drinking."

The officer said, "You report at headquarters in the morning," and told him what time.

I suppose that boy spent a sleepless night, but when he went into the officer's quarters the next morning, the officer assigned him a place on his staff with this explanation: "I want to surround myself with men who have the courage to do what they think is right regardless of what anybody else thinks about it."

Isn't that wonderful! He was an uncommon boy, wasn't he? I hope you are all uncommon. I hope that if you are ever in a situation like that you will make the proper decision. ■

From "Stories from the General Authorities: An Uncommon People," New Era, Feb. 1974, 28–29.

INSIGHTS



What does it mean to be a priesthood man?

“When we choose heroes, we begin to copy, consciously or unconsciously, what we admire most in them. . . . Each of you will be a model of a priesthood man whether you want to be or not. You became a lighted candle when you accepted the priesthood. . . . I have observed three common characteristics of the priesthood holders who are my heroes. One is a pattern of prayer, the second is a habit of service, and the third is a rock-hard decision to be honest. . . . Above all, remember that of all the service you give, none is greater than to help people choose to qualify for eternal life.”



In Church Magazines

Ensign: Just returned from serving a mission? Turn to page 22 of this issue to find out what helped other young adults adapt to post-mission life.

New Era: Many youth will be going back to school soon, and this issue gives them a better idea of what education is all about. From Elder Nelson's message "Will You Choose to Increase in Learning?" to stories about seminary and a list of "50 Fun Things to Learn," youth will find out how to "Be Life Smart." (See pages 2–23.)

Friend: General conference is next month! Encourage children to get ready by helping them learn more about the First Presidency and the Quorum of the Twelve Apostles. Find the "Special Witness Cards" on page 23 of the *Friend*, or print copies at friend.lds.org.

