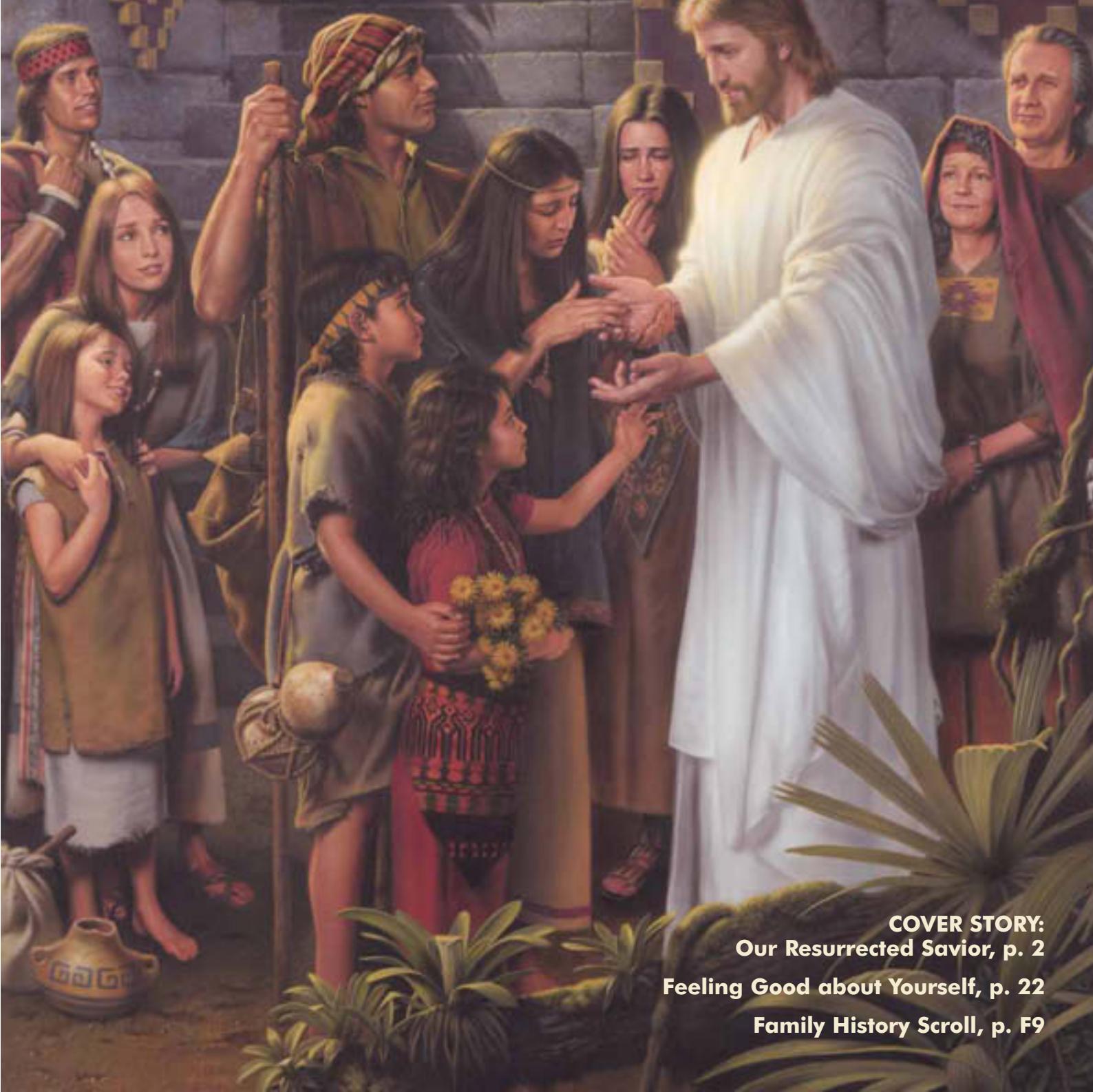


Liahona



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Liahona

**ON THE COVER**

Front: *Christ in the Land Bountiful*, by Simon Dewey, courtesy of the Church Educational System. Back: *Christ Appearing in the Western Hemisphere*, by Arnold Friberg.



THE FRIEND COVER
Quilt by Shauna Mooney Kawasaki.



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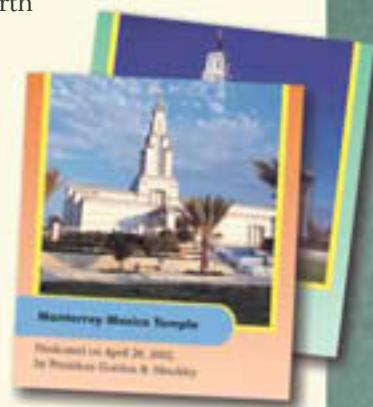
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Family Home Evening Ideas



"The Light of Christ," p. 8:

While studying this article
together, invite family mem-
bers to list differences between the
Holy Ghost and the Light of Christ.

"Youth at Work in Fiji," p. 26:

What did the Church provide to help
members become more self-reliant?
How was this a blessing, especially to
the youth? How has working together
been a blessing to your family? What
might a family do to work together
like the youth in the article?

"A Balanced Life," p. 40: Have
family members practice a safe bal-
ancing trick such as balancing a book
on their heads or spinning a ball on
one finger. Talk about the meaning of
the word *balance* and what happens
if the object leans too far to one side
or the other. What happens if our
lives are out of balance? Use the
article to discuss how we can find
balance in life.

"Strong Roots in Small Branches,"
p. 44: Show how easy it is to break
one small stick and how difficult it
is to break a bunch of sticks tied
together. Discuss how this activity
is like the experience of the youth in
this article. Share a few stories from
the article to show how your family
can be strengthened.

"The Comforter," p. F2:

Wrap a family member in a blanket.

Ask how the blanket is like

the gift of the Holy Ghost. Using the
article, explain what President James E.
Faust teaches about the Holy Ghost
abiding with us. Invite family members
to tell of times when the Holy Ghost
has comforted them.

"The Rose Garden," p. F14: As you
read this story to your family, ask them
to listen for why Mike was sad and
what helped him feel better. Testify
that family relationships can be contin-
ued beyond the grave.

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The Symbol of Our Faith

BY PRESIDENT GORDON B. HINCKLEY

Following the renovation of the Mesa Arizona Temple some years ago, clergy of other religions were invited to tour it on the first day of the open house period. Hundreds responded. In speaking to them, I said we would be pleased to answer any queries they might have. Among these was one from a Protestant minister.

Said he: "I've been all through this building, this temple which carries on its face the name of Jesus Christ, but nowhere have I seen any representation of the cross, the symbol of Christianity. I have noted your buildings elsewhere and likewise find an absence of the cross. Why is this when you say you believe in Jesus Christ?"

I responded: "I do not wish to give offense to any of my Christian colleagues who use the cross on the steeples of their cathedrals and at the altars of their chapels, who wear it on their vestments, and imprint it on their books and other literature. But for us, the cross is the symbol of the dying Christ, while our message is a declaration of the Living Christ."

He then asked: "If you do not use the

cross, what is the symbol of your religion?"

I replied that the lives of our people must become the most meaningful expression of our faith and, in fact, therefore, the symbol of our worship.

I hope he did not feel that I was smug or self-righteous in my response. Our position at first glance may seem a contradiction of our profession that Jesus Christ is the key figure of our faith. The official name of the Church is The Church of Jesus Christ of Latter-day Saints. We worship Him as Lord and Savior. The Bible is our scripture. We believe that the prophets of the Old Testament who foretold the coming of the Messiah spoke under divine inspiration. We glory in the accounts of Matthew, Mark, Luke, and John setting forth the events of the birth, ministry, death, and Resurrection of the Son of God, the Only Begotten of the Father in the flesh. Like Paul of old, we are "not ashamed of the gospel of [Jesus] Christ: for it is the power of God unto salvation" (Romans 1:16). And like Peter, we affirm that Jesus Christ is the only name "given among men, whereby we must be saved" (Acts 4:12).



The lives of our people must become the most meaningful expression of our faith and the symbol of our worship.

The Book of Mormon, which we regard as the testament of the New World, setting forth the teachings of prophets who lived anciently in the Western Hemisphere, testifies of Him who was born in Bethlehem of Judea and who died on the hill of Calvary. To a world wavering in its faith, the Book of Mormon is another and powerful witness of the divinity of the Lord. Its very preface, written by a prophet who walked the Americas a millennium and a half ago, categorically states that it was written “to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”

And in our book of modern revelation, the Doctrine and Covenants, He has declared Himself in these certain words: “I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world” (D&C 19:1).

In light of such declarations, in view of such testimony, well might many ask, as my minister friend in Arizona asked, if you profess a belief in Jesus Christ, why do you not use the symbol of His death, the cross of Calvary?

To which I must first reply that no member of this Church must ever forget the terrible price paid by our Redeemer, who gave His life that all men might live—the agony of Gethsemane, the bitter mockery of His trial, the vicious crown of thorns tearing at His flesh, the blood cry of the mob before Pilate, the lonely burden of His heavy walk along the way to Calvary, the terrifying pain as great nails pierced His hands and feet, the fevered torture of His body as He hung that tragic day, the Son of God crying out, “Father, forgive them; for they know not what they do” (Luke 23:34).

This was the cross, the instrument of His torture, the terrible device designed to destroy the Man of Peace, the evil recompense for His miraculous work of healing the sick, of causing the blind to see, of raising the dead. This was the cross on which He hung and died on Golgotha’s lonely summit.

We cannot forget that. We must never forget it, for here

our Savior, our Redeemer, the Son of God, gave Himself, a vicarious sacrifice for each of us. But the gloom of that dark evening before the Jewish Sabbath, when His lifeless body was taken down and hurriedly laid in a borrowed tomb, drained away the hope of even His most ardent and knowing disciples. They were bereft, not understanding what He had told them earlier. Dead was the Messiah, in whom they believed. Gone was their Master, in whom they had placed all of their longing, their faith, their hope. He who had spoken of everlasting life, He who had raised

No member of
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all men might live.

Lazarus from the grave, now had died as surely as all men before Him had died. Now had come the end to His sorrowful, brief life. That life had been as Isaiah had long before foretold: He was “despised and rejected of men; a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him” (Isaiah 53:3, 5). Now He was gone.

We can only speculate on the feelings of those who loved Him as they pondered His death during the long hours of the Jewish Sabbath, the Saturday of our calendar.

Then dawned the first day of the week, the Sabbath of the Lord as we have come to know it. To those who came to the tomb, heavy with sorrow, the attending angel declared, “Why seek ye the living among the dead?” (Luke 24:5).

“He is not here: . . . he is risen, as he said” (Matthew 28:6).

Here was the greatest miracle of human history. Earlier He had told them, “I am the resurrection, and the life” (John 11:25). But they had not understood. Now they knew. He had died in misery and pain and loneliness. Now, on the third day, He arose in power and beauty and life, the firstfruits of all who slept, the assurance for men of all ages that “as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:22).

On Calvary He was the dying Jesus. From the tomb He emerged the Living Christ. The cross had been the bitter fruit of Judas’s betrayal, the summary of Peter’s denial. The

empty tomb now became the testimony of His divinity, the assurance of eternal life, the answer to Job's unanswered question: "If a man die, shall he live again?" (Job 14:14).

Having died, He might have been forgotten, or, at best, remembered as one of many great teachers whose lives are epitomized in a few lines in the books of history.

Now, having been resurrected, He became the Master of life. Now, with Isaiah, His disciples could sing with certain faith, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

Fulfilled were the expectant words of Job: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25–27).

Well did Mary cry, "Rabboni; which is to say, Master" (John 20:16) when first she saw the risen Lord, for Master now He was in very deed, Master not only of life, but of death itself. Gone was the sting of death, broken the victory of the grave.

The fearful Peter was transformed. Even the doubtful Thomas declared in soberness and reverence and realism, "My Lord and my God" (John 20:28). "Be not faithless, but believing" (John 20:27) were the unforgettable words of the Lord on that marvelous occasion.

There followed appearances to many, including, as Paul records, "above five hundred brethren at once" (1 Corinthians 15:6).

And in the Western Hemisphere were other sheep of whom He had spoken earlier. And the people there "heard a voice as if it came out of heaven; . . . and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . And behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified [should] come into the world. . . .

"Arise and come forth unto me" (3 Nephi 11:3, 6–10, 14).

Then follow in this beautiful account many words of the ministry of the resurrected Lord among the people of ancient America.

And now finally there are modern witnesses, for He came again to open this dispensation, the dispensation of the prophesied fulness of times. In a glorious vision, He—the resurrected, living Lord—and His Father, the God of heaven, appeared to a boy prophet to begin anew the Restoration of ancient truth. There followed a veritable "cloud of witnesses" (Hebrews 12:1), and he who had been the recipient of the First Vision—Joseph Smith, the



modern prophet—declared with words of soberness:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God” (D&C 76:22–24).

To which may be added the witness of millions who, by the power of the Holy Spirit, have borne and now bear solemn testimony of His living reality. That testimony has been their comfort and their strength.

For instance, I think of a friend I came to know in Vietnam during times of great trouble in his land. He was a man of quiet and transcendent faith in God, our Eternal Father, and in His Son, the Living Christ. Well do I recall hearing him sing, with deep conviction,

*When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.*
("How Firm a Foundation," *Hymns*, no. 85)

And so, because our Savior lives, we do not use the symbol of His death as the symbol of our faith. But what shall we use? No sign, no work of art, no representation of form is adequate to express the glory and the wonder of the Living Christ. He told us what that symbol should be when He said, “If ye love me, keep my commandments” (John 14:15).

As His followers, we cannot do a mean or shoddy or ungracious thing without tarnishing His image. Nor can we do a good and gracious and generous act without burnishing more brightly the symbol of Him whose name we have taken upon ourselves. And so our lives must become a meaningful expression, the symbol of our declaration of our testimony of the Living Christ, the Eternal Son of the Living God.

It is that simple, my brethren and sisters, and that profound and we'd better never forget it.

*I know that my Redeemer lives,
Triumphant Savior, Son of God,
Victorious over pain and death,
My King, my Leader, and my Lord.*

*He lives, my one sure rock of faith,
The one bright hope of men on earth,
The beacon to a better way,
The light beyond the veil of death.*

*Oh, give me thy sweet Spirit still,
The peace that comes alone from thee,
The faith to walk the lonely road
That leads to thine eternity.*

(Gordon B. Hinckley, “My Redeemer Lives,” *Hymns*, no. 135) ■

IDEAS FOR HOME TEACHERS

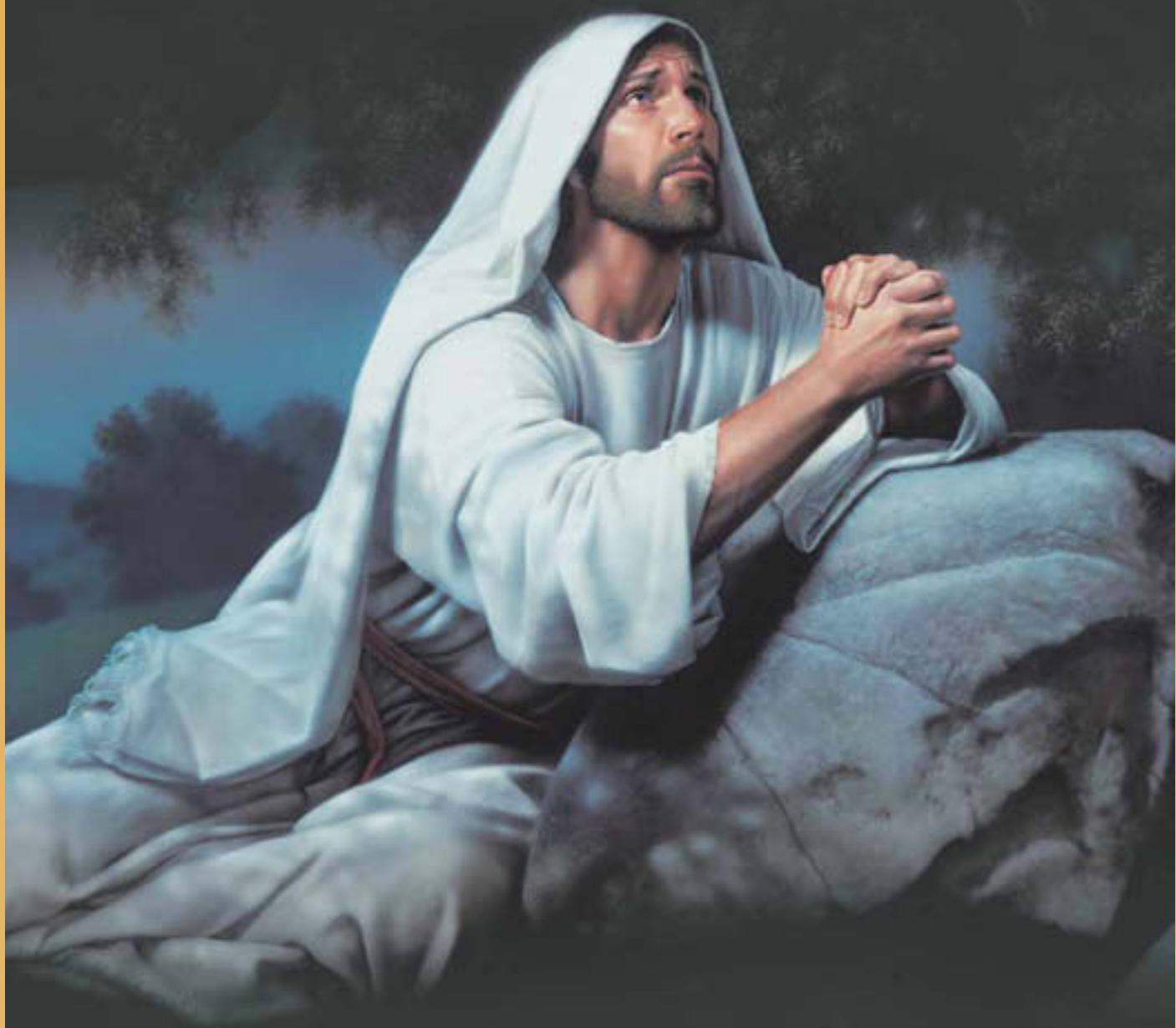
After prayerfully studying this message, share it using a method that encourages the participation of those you teach. A few examples follow:

1. Invite family members to tell how they might answer the following questions: Why are there no crosses in our Church buildings? What is the symbol of our religion? Read how President Hinckley has chosen to answer these questions (see the first five paragraphs). What scripture explains the symbol of our religion? (see the last four paragraphs). What can we do to help the symbol of our faith shine brightly to others?

2. Ask family members to describe what they think a “key figure” in their lives would do or be like. Read aloud and talk about portions of this article that discuss Jesus Christ as the key figure of our faith.

3. Invite family members to share a favorite story of Jesus. Read aloud a story or two from this article about Him. Bear testimony of the Resurrection and redeeming sacrifice of Jesus Christ.

NOW THERE IS HOPE



**YOU CAN HAVE HOPE NOW BECAUSE OF WHAT HE DID THEN.
(SEE MORONI 7:41.)**

The Light of Christ

What Everyone Called to Preach the Gospel, Teach the Gospel, or Live the Gospel Should Know



The Holy Ghost and the Light of Christ are different from each other. It is important for you to know about both of them.

BY PRESIDENT BOYD K. PACKER
Acting President of the Quorum of the Twelve Apostles

Most members of the Church have a basic understanding of the Holy Ghost. Most have experienced its promptings and understand why the Holy Ghost is called the Comforter.

They know “the Holy Ghost . . . is a personage of Spirit” (D&C 130:22) and a member of the Godhead (see Articles of Faith 1:1).

But many do not know that there is another Spirit—“the light of Christ” (D&C 88:7)—another source of inspiration, which each of us possesses in common with all other members of the human family. If we know about the Light of Christ, we will understand that there is something inside all of us, and we can appeal to that in our desire to share truth.

The Holy Ghost and the Light of Christ are different from each other. While they are sometimes described in the scriptures with the same words, they are two different and distinct entities. It is important for you to know about both of them.

The more we know about the Light of Christ, the more we will understand about

life and the more we will have a deep love for all mankind. We will be better teachers and missionaries and parents, and better men and women and children. We will have deeper regard for our brothers and sisters in the Church and for those who do not believe and have not yet had conferred upon them the gift of the Holy Ghost.

The Light of Christ is defined in the scriptures as “the Spirit [which] giveth light to every man that cometh into the world” (D&C 84:46; emphasis added); “the light which is in all things, which giveth life to all things, which is the law by which all things are governed” (D&C 88:13; see also John 1:4–9; D&C 84:45–47; 88:6; 93:9).

And the Light of Christ is also described in the scriptures as “the Spirit of Jesus Christ” (D&C 84:45), “the Spirit of the Lord” (2 Corinthians 3:18; see also Mosiah 25:24), “the Spirit of truth” (D&C 93:26), “the light of truth” (D&C 88:6), “the Spirit of God” (D&C 46:17), and “the Holy Spirit” (D&C 45:57). Some of these terms are also used to refer to the Holy Ghost.

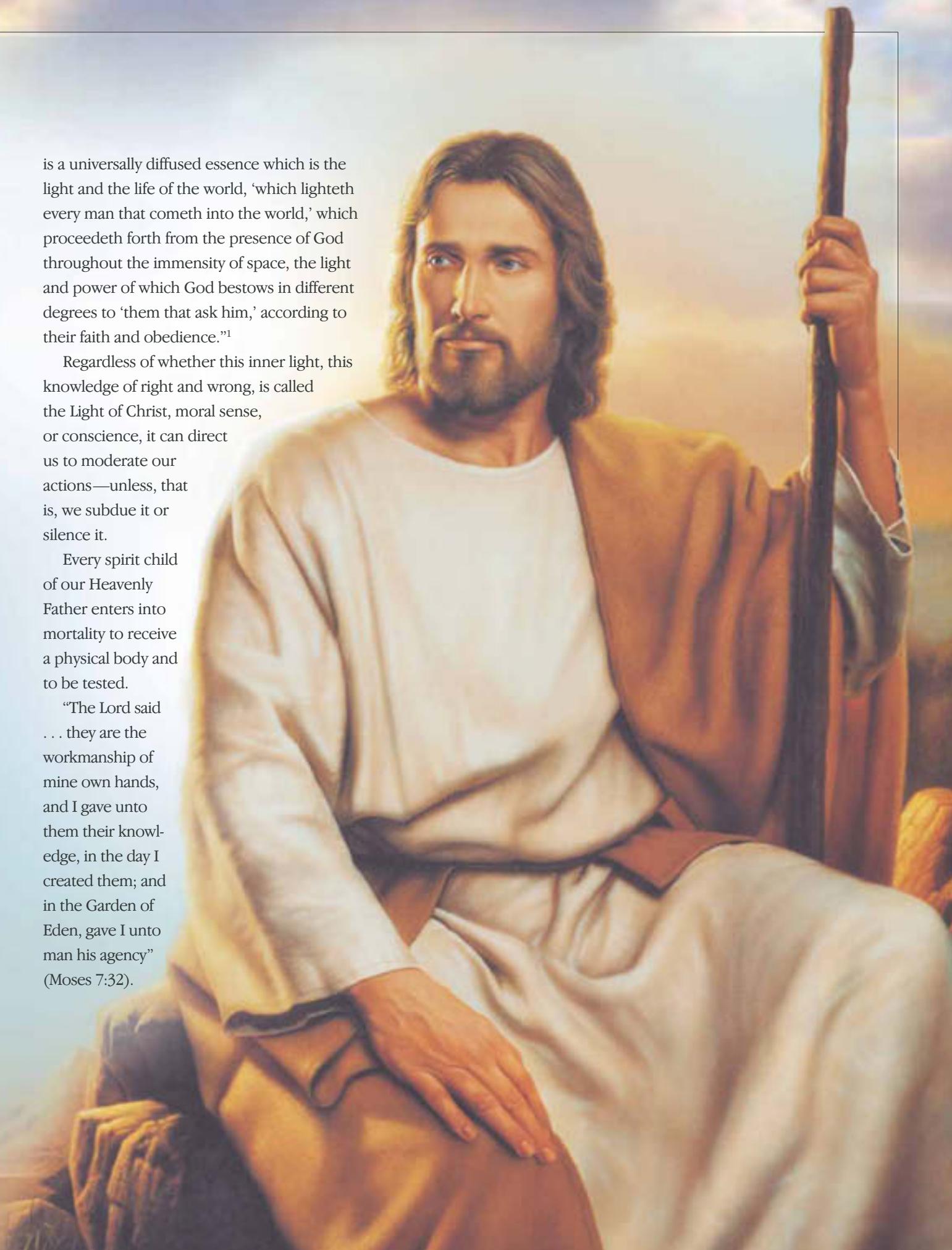
The First Presidency has written, “There

is a universally diffused essence which is the light and the life of the world, ‘which lighteth every man that cometh into the world,’ which proceedeth forth from the presence of God throughout the immensity of space, the light and power of which God bestows in different degrees to ‘them that ask him,’ according to their faith and obedience.”¹

Regardless of whether this inner light, this knowledge of right and wrong, is called the Light of Christ, moral sense, or conscience, it can direct us to moderate our actions—unless, that is, we subdue it or silence it.

Every spirit child of our Heavenly Father enters into mortality to receive a physical body and to be tested.

“The Lord said . . . they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency” (Moses 7:32).



"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil" (2 Nephi 2:27).

Therefore, we know that "every man may act in doctrine and principle pertaining to futurity, according to the *moral agency* [the words *free agency* do not appear in the revelations] which I have given unto him, that every man may be accountable for his own sins in the day of judgment" (D&C 101:78; emphasis added).

We are admonished to "quench not the Spirit" (1 Thessalonians 5:19). Thus we can see that "[all] are instructed sufficiently that they know good from evil" (2 Nephi 2:5; see also 2 Nephi 2:27). They have their agency, and they are accountable.

This Spirit of Christ fosters everything that is good, every virtue (see Moroni 7:16). It stands in brilliant, indestructible opposition to anything that is coarse or ugly or profane or evil or wicked (see Moroni 7:17).

Conscience affirms the reality of the Spirit of Christ in man. It affirms, as well, the reality of good and evil, of justice, mercy, honor, courage, faith, love, and virtue, as well as the necessary opposites—hatred, greed, brutality, jealousy (see 2 Nephi 2:11, 16). Such values, though physically intangible, respond to laws with cause-and-effect relationships as certain as any resulting from physical laws (see Galatians 6:7–9). The Spirit of Christ can be likened unto a "guardian angel" for every person.²

The Spirit of Christ can enlighten the inventor, the scientist, the painter, the sculptor, the composer, the performer, the architect, the author to produce great, even inspired things for the blessing and good of all mankind.

This Spirit can prompt the farmer in his field and the fisherman on his boat. It can inspire the teacher in the classroom, the missionary in presenting his discussion. It can inspire the student who listens. And of enormous

importance, it can inspire husband and wife, and father and mother.

This inner Light can warn and guard and guide. But it can be repulsed by anything that is ugly or unworthy or wicked or immoral or selfish.

The Light of Christ existed in you before you were born (see D&C 93:23, 29–30), and it will be with you every moment that you live and will not perish when the mortal part of you has turned to dust. It is ever there.

Every man, woman, and child of every nation, creed, or color—everyone, no matter where they live or what they believe or what they do—has within them the imperishable Light of Christ. In this respect, all men are created equally. The Light of Christ in everyone is a testimony that God is no respecter of persons (see D&C 1:35). He treats everyone equally in that endowment with the Light of Christ.

It is important for a teacher or a missionary or a parent to know that the Holy Ghost can work through the Light of Christ. A teacher of gospel truths is not planting something foreign or even new into an adult or a child. Rather, the missionary or teacher is making contact with the Spirit of Christ already there. The gospel will have a familiar "ring" to them. Then the teaching will come "to the convincing of [those who will listen] that Jesus is the Christ, the Eternal God, manifesting himself unto all nations" (Book of Mormon title page).

During His mortal ministry, Jesus taught His gospel and put in place the foundation upon which His Church would be built. The foundation was built of stones of doctrine which can neither be seen with mortal eyes nor felt by touch; they are invisible and intangible. They will not weather away or crumble. They cannot be broken or dissolved or destroyed. These stones of doctrine are imperishable and indestructible.

These stones of doctrine existed "before the world was" (D&C 124:38), "from before the foundation of the world" (D&C 124:41). Christ built His Church upon them.

Jesus spoke of "the stone which the builders rejected"



(Matthew 21:42). Then the shadow of apostasy settled over the earth. The line of priesthood authority was broken. But mankind was not left in total darkness or completely without revelation or inspiration. The idea that with the Crucifixion of Christ the heavens were closed and that they opened in the First Vision is not true. The Light of Christ would be everywhere present to attend the children of God; the Holy Ghost would visit seeking souls. The prayers of the righteous would not go unanswered.

The conferring of the *gift* of the Holy Ghost must await the restoration of the priesthood and the dispensation of the fulness of times, when all things would be revealed. Temple work—ordinance work—would then be revealed. Then those who lived during the many generations when essential ordinances were unavailable, when baptism was not available, would be redeemed. God never abandons His children. He never has abandoned this earth.

When the fulness of His gospel was restored, The Church of Jesus Christ of Latter-day Saints was built upon the same foundation stones of doctrine.

Because we learn most everything through physical senses, teaching intangible doctrines which cannot be seen or felt becomes very difficult. Jesus, the Master Teacher, taught these doctrines, and they can be taught in the same way today. It is my purpose to show you how He, the Master Teacher, taught them.

You can come to understand spiritual truths as clearly as if these stones of doctrine were as tangible as granite or flint or marble. Marble will yield to the hands of the sculptor so that others can see what he sees hidden within

The Spirit of Christ can enlighten the inventor, the scientist, the painter, the sculptor. It can inspire husband and wife, and father and mother.

the shapeless stone. In like manner, you can teach others to see—that is, to understand—these intangible, invisible stones of doctrine.

The way the Savior taught, and the way you can teach, is both simple and very profound. If you choose a tangible object as a symbol for a doctrine, you can teach just as He did. A teacher can associate the doctrine with an object already known, which *can* be seen with physical eyes.

Jesus compared faith to a seed, the tiny mustard seed, which can be seen and touched. He told how if the seed is nurtured, it can grow and flourish and become a tree. (See Luke 13:19.)

He compared the kingdom of heaven to an everyday object that can be seen. “The kingdom of heaven,” He said, “is like unto a net, that was cast into the sea, and gathered of every kind” (Matthew 13:47); and He said, “The kingdom of heaven is like unto treasure hid in a field; the which when a man hath



found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matthew 13:44).

Christ used as examples, as symbols, such ordinary things as salt (see Matthew 5:13; Mark 9:49–50; Luke 14:34) and candles (see Matthew 5:15; Mark 4:21; Luke 8:16; 11:33–36; Revelation 18:23), as rain (see Matthew 7:25–27) and rainbows (see Revelation 4:3; 10:1). The four Gospels are full of such examples. Likewise the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price have dozens of similar references. They are everywhere. That is what a story or a parable is—a true-to-life example used to teach a principle or a doctrine that is invisible or intangible.

One time in Matthew, one time in Luke, three times in the Book of Mormon, and three times in the Doctrine and Covenants, the Savior spoke of a hen with her chickens (see Matthew 23:37; Luke 13:34; 3 Nephi 10:4–6; D&C 10:65; 29:2; 43:24). Everyone knows about hens and chickens, even little children.

Now faith is not really exactly like a seed, nor is

the kingdom of heaven exactly like a net or a treasure or leaven (see Luke 13:21) or "a merchant man, seeking goodly pearls" (Matthew 13:45). But with these illustrations, Jesus was able to open the eyes of His disciples—not their natural eyes but the eyes of their understanding (see Matthew 13:15; John 12:40; Acts 28:27; Ephesians 1:18; 2 Nephi 16:10; D&C 76:12, 19; 88:11; 110:1).

With the eyes of our understanding, we see things that are spiritual. With our spirits reaching out, we can touch things that are spiritual and *feel* them.

Then we can *see* and we can *feel* things that are invisible to the physical senses.

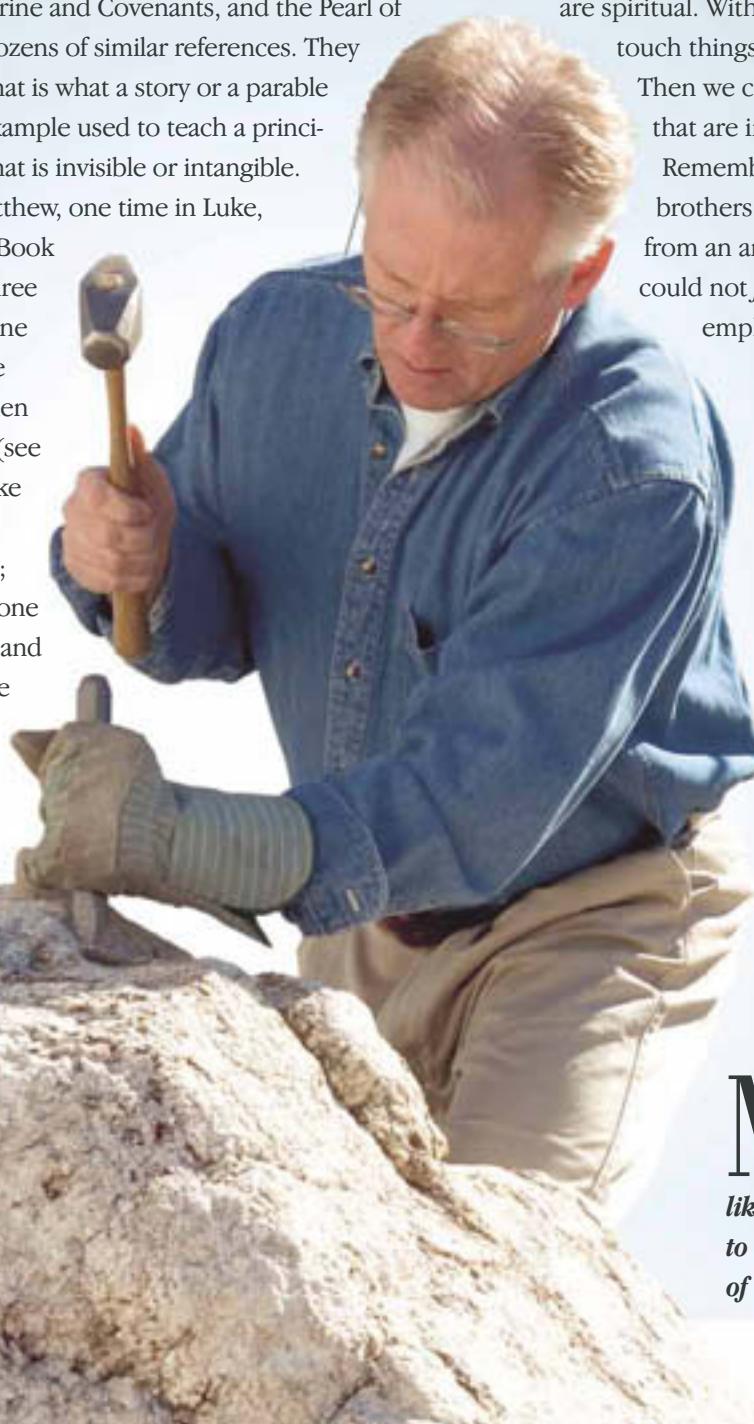
Remember, Nephi told his rebellious brothers, who had rejected a message from an angel, "Ye were past feeling, that ye could not *feel* his words" (1 Nephi 17:45; emphasis added).

Paul wrote to the Corinthians that "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . .

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:10, 13–14).

Marble will yield to the hands of the sculptor so that others can see what he sees. In like manner, you can teach others to see intangible, invisible stones of doctrine.



In modern revelation, Christ spoke of “the light which shineth, which giveth you light [and] enlighteneth your eyes, which is the same light that quickeneth your understandings” (D&C 88:11).

I do not know how to teach about the Spirit of Christ except to follow what the Lord did when He taught invisible, intangible truths to His disciples.

To describe the Light of Christ, I will compare or liken it to the light of the sun. Sunlight is familiar to everyone; it is everywhere present and can be seen and can be felt. Life itself depends upon sunlight.

The Light of Christ is like sunlight. It, too, is everywhere present and given to everyone equally.

Just as darkness must vanish when the light of the sun appears, so is evil sent fleeing by the Light of Christ.

There is no darkness in sunlight. Darkness is subject unto it. The sun can be hidden by clouds or by the rotation of the earth, but the clouds will disappear, and the earth will complete its turning.

According to the plan, we are told that “it must needs be, that there is an opposition in all things” (2 Nephi 2:11).

Mormon warned that “the devil . . . persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

“[Now] seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully” (Moroni 7:17–18).

This Light of Christ, which gives life, is within you. The evil one will attempt to obscure it. It can be so clouded with confusion so far as to convince you that it does not even exist.

Just as sunlight is a natural disinfectant, the Spirit of Christ can cleanse the spirit.

Every soul, no matter who or where or when, is a child of God. Our responsibility is to teach that “there is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8).

President Joseph Fielding Smith spoke of the teachings of the Holy Ghost and of the Spirit of Christ: “Every man can

receive a manifestation of the Holy Ghost, even when he is out of the Church, if he is earnestly seeking for the light and for the truth. The Holy Ghost will come and give the man the testimony he is seeking, and then withdraw; and the man does not have a claim upon another visit or constant visits and manifestations from him. He may have the constant guidance of that other Spirit, the Spirit of Christ.”³

The Spirit of Christ is always there. It never leaves. It cannot leave.

Everyone everywhere already has the Spirit of Christ, and while the Spirit of the Holy Ghost can visit anyone, the gift of the Holy Ghost is obtained “by obedience to the laws and ordinances of the Gospel” (Articles of Faith 1:3), by submitting to “baptism by immersion for the remission of sins; [and the] laying on of hands for the gift of the Holy Ghost” (Articles of Faith 1:4). It is not automatically present like the Spirit of Christ is present. This gift must be conferred by one holding authority (see Articles of Faith 1:5).

That is what we are commissioned to do, to foster the Light of Christ, which is within every soul we meet, and bring souls to the point where the Holy Ghost may visit them. And then, in due time, they can receive, through the ordinance, the gift of the Holy Ghost, which is conferred upon every member of the Church.

Once a person has received that gift of the Holy Ghost and can cultivate it together with the Light of Christ, which they already have, then the fulness of the gospel is open to their understanding. The Holy Ghost can even work through the Light of Christ.⁴

The Light of Christ is as universal as sunlight itself. Wherever there is human life, there is the Spirit of Christ. Every living soul is possessed of it. It is the sponsor of everything that is good. It is the inspirer of everything that will bless and benefit mankind. It nourishes goodness itself.

Mormon taught: “Search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ” (Moroni 7:19).

Everyone knows about sunlight. When you liken the



Spirit of Christ to sunlight, ordinary examples from your own experiences may come to your mind. These examples are almost endless. These examples can be understood by little children or by adults, as the parables of Christ can be understood. It should not be difficult to teach how revelation can come through Light, even though we do not know exactly how inspiration works.

Man himself, with all his limitations, can convey messages through fiber-optic cables. A single tiny fiber of glass, smaller than a human hair, can carry 40,000 messages at the same time. These can then be decoded and turned into sight and sound and color, even motion. Man can do that.

A laser beam, where there is no wire or fiber at all, can carry 100 billion bits of information in a second.

If man can do that, why should we marvel at the promise that the Light of Christ is in all of us and that the Holy Ghost can visit any of us?

It should not be difficult, therefore, to understand how revelation from God to His children on earth can come to all mankind through both the Spirit of Christ and the Holy Ghost.

This Light of Christ is everywhere in the scriptures. The Doctrine and Covenants is a very rich source of teaching on the Light of Christ. For example, it speaks of “the light of truth; which truth shineth. This is the light of Christ. . . . He is in the sun, and the light of the sun, and the power thereof by which it was made” (D&C 88:6–7).

Ordinary teachers responsible to teach the doctrines and to testify of spiritual things have within their own personal experience everyday things which can be likened unto things which are spiritual.

Then the Light of Christ can be ignited by the Spirit of the Holy Ghost, the Comforter. We are told that then “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

President Harold B. Lee explained: “That light never entirely goes out . . . [speaking of the Light of Christ] unless we commit the unpardonable sin. Its glow may be so dim that we can hardly perceive it, but it is there for us to fan into a flame that shall burn brighter with understanding and with knowledge. Except for that, we wouldn’t be able to achieve. Our missionary work would come to naught.”⁵



Why should we marvel at the promise that the Light of Christ is in all of us?

If we understand the reality of the Light of Christ in everyone we see and in every meeting we attend and within ourselves, and understand the great challenge that we have—the surroundings in which we live, the danger which sometimes besets us—we will have courage and inspiration beyond that which we have known heretofore. And it *must* be so! And it *will* be so! All of this is a dimension of gospel truth that too few understand.

May you prayerfully and diligently endeavor to comprehend the meaning of these principles, and then begin to apply them. As you do, then follows the testimony that the gospel of Jesus Christ is true, that the Restoration of the gospel is a reality, and that The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth” (D&C 1:30). Jesus is the Christ, the Son of God, the Only Begotten of the Father. And from Him emanates the Light of Christ to all mankind.

May you who are called as missionaries or teachers and you who are parents “feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Nephi 32:3). In the name of Jesus Christ, amen. ■

From an address given on June 22, 2004, at a seminar for new mission presidents, Missionary Training Center, Provo, Utah.

NOTES

1. “‘Receiving’ the Holy Ghost,” *Improvement Era*, Mar. 1916, 460.
2. See Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 1:54.
3. *Doctrines of Salvation*, 1:42; see also Joseph Smith, *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (1976), 149.
4. See *Doctrines of Salvation*, 1:54.
5. *The Teachings of Harold B. Lee*, ed. Clyde J. Williams (1996), 101.

LEARNING FROM JOSEPH SMITH

*J*oseph Smith was only 14 when his desire to know the truth drew him into the woods near his home to pray. In answer to his prayer, he was visited by God the Father and His Son, Jesus Christ. They spoke to him, taught him, and answered his prayer.

This First Vision and many other wonderful events of the Restoration of the Church are hard for some to believe. But there are those who know that such a vision did happen in the spring of 1820 in a grove of trees on a small New York farm. Read on to learn from 14-year-olds around the world who believe with all their hearts that Joseph Smith is a prophet of God.

I admire Joseph Smith for all he went through when he was only a teenager. Through it all he was still faithful and had an eye single to the glory of God.

He has taught me many things: to listen to the Holy Ghost, to do what is right, and to stand up for what is true.



I know that he was a prophet of God and that he restored the true Church. Without him we would not have the fulness of the gospel, and I wouldn't be where I am today. It humbles me. I am grateful for the restored Church.

Viliame Malani, Samabula First (English) Ward, Suva Fiji North Stake



Joseph Smith was very brave to do all that he did. But he was also well prepared, because a vision isn't given to just anybody. It has to be someone who is prepared.

By following the whisperings of the Holy Ghost, youth today can also accomplish many good things if we will decide to do them.

I know that Joseph Smith saw the Father and the Son and that the Savior counseled him not to join any church. I also know that Joseph Smith was very brave and died defending the gospel. And I know that if we search the scriptures, pray from our hearts, are obedient, and have faith in the Father and the Son, we will be able to return to Their presence.

Camila Eugenia Bardi Aguirre, Buenos Aires Ward, Cartagena Colombia Los Alpes Stake



WHY A 14-YEAR-OLD?

"Joseph went in [to the grove] as a boy. I have wondered at times why the Lord would have him go in as a 14-year-old boy. Why didn't He wait until [Joseph] was 20 or 30 or 40, when he would have had the weight of authority that comes with age? He went in—the Lord permitted it—and responded to his inquiry because he came in perfect trust as a boy. There was no doubt in his mind. He said that if anyone needed wisdom, he needed wisdom, and he asked for it, with full confidence that something would happen as a result of his prayer. We do not have anything of the words of Joseph's prayer. But we know that he made inquiry and that a conversation took place. And Joseph Smith learned in those minutes, however long or brief, more about the nature of God than all of the learned divines of all time had ever learned."

President Gordon B. Hinckley,
"Inspirational Thoughts," *Liahona*,
Aug. 1997, 4-5; *Ensign*, Aug. 1997, 3.

It is important to know that Joseph Smith could pray and have his prayers answered. But it is also important for me to know that I can have my own prayers answered by God.

I know that the Prophet Joseph Smith endured many difficulties. I know that it is because of him that the Church was reestablished, that the priesthood has been restored to the earth, and that we know more about

Heavenly Father and the Savior. I try to follow his good example, but it is difficult. Sometimes I lack the faith. But then I think of what he went through, what he endured for us, and it gives me the courage to be a little stronger, to hold on a little longer. I know that we are in the true Church and that we owe Joseph Smith a great debt of gratitude.

**Randy Horita Temarohirani, Mahu Branch,
Tubuai Austral District**





The Lord answered Joseph Smith's prayer. He answers the prayers of the youth. I can feel Him answer my prayers too. One day something bad happened between my friend and me. Later, while reading the *Liahona*, I read a verse that said, "Love your enemies" (Matthew 5:44). It helped me get past what happened, and we became friends again. I feel that was an answer to my prayers.

Joseph Smith also organized missionary work, and through missionary work the Church has grown worldwide. Even as far away as Korea, we can know how to gain eternal life.

Ha-Nul Park, Sinchon Ward, Seoul Korea North Stake

I believe that Joseph Smith was visited by Heavenly Father and Jesus Christ and given a special mission to restore the Church. I wonder how I would have reacted if Heavenly Father suddenly appeared. It would have been a tremendous shock for me. But Joseph Smith handled it calmly. He was really dedicated to finding the truth.

When I hear about all he went through to build the Church, it helps me not to complain so much or feel sorry for myself.

Without the Prophet Joseph there would be no Church. And the Church is my foundation.

Spencer Yamada, Manhattan Second Ward, New York New York Stake



One night I read the Book of Mormon and had a peaceful feeling. I knew then that the teachings in the Book of Mormon are true and that Joseph Smith saw Heavenly Father and Jesus Christ. I also know that Joseph Smith translated the Book of Mormon and restored the gospel to the earth.

Joseph Smith had many great trials and tribulations and was able to overcome them. He was also brave to stand up and testify to the preachers and professors of the other churches. Although they persecuted him, Joseph Smith knew that he had seen a vision and had the conviction to follow the truth. Through him, I learned how to stand up for the truth and endure to the end.

Fam Suet Ling Roslyn, Ipoh First Branch, Ipoh Malaysia District



Learning about Joseph Smith while I was small and reading stories about him have helped my testimony to grow. But as I have been getting older, I have been reading the scriptures more and thinking more about his experiences. The feelings I get when I am learning, thinking, or reading about him have helped my testimony to grow even more. Knowing his difficulties and

experiences helps me to choose the right when I am in situations that tempt or pressure me to do otherwise.

I know that Joseph Smith was a prophet of God. I know that Joseph Smith really did pray in the Sacred Grove and see our Heavenly Father and His Son, Jesus Christ, who atoned for our sins.

Robin Renae Doney, Essex Ward, Montpelier Vermont Stake

The Restoration: Truth Comes Again

BY SHANNA BUTLER
Church Magazines

The gospel of Jesus Christ has been revealed to the people of the world many times. It was given to Adam, Enoch, Noah, Abraham, and other prophets, including Book of Mormon prophets—each time in a dispensation.¹ Even the Savior brought the gospel anew in His dispensation. The gospel needed to be restored many times because it was rejected or lost from the earth many times through the wickedness of the people. Finally, in this dispensation of the fulness of times, the gospel was restored through the Prophet Joseph Smith for the last time.

Here are some of the firsts in our last dispensation that made the Restoration of the gospel and the growth of the Church possible (see D&C 66:2).

The First Vision

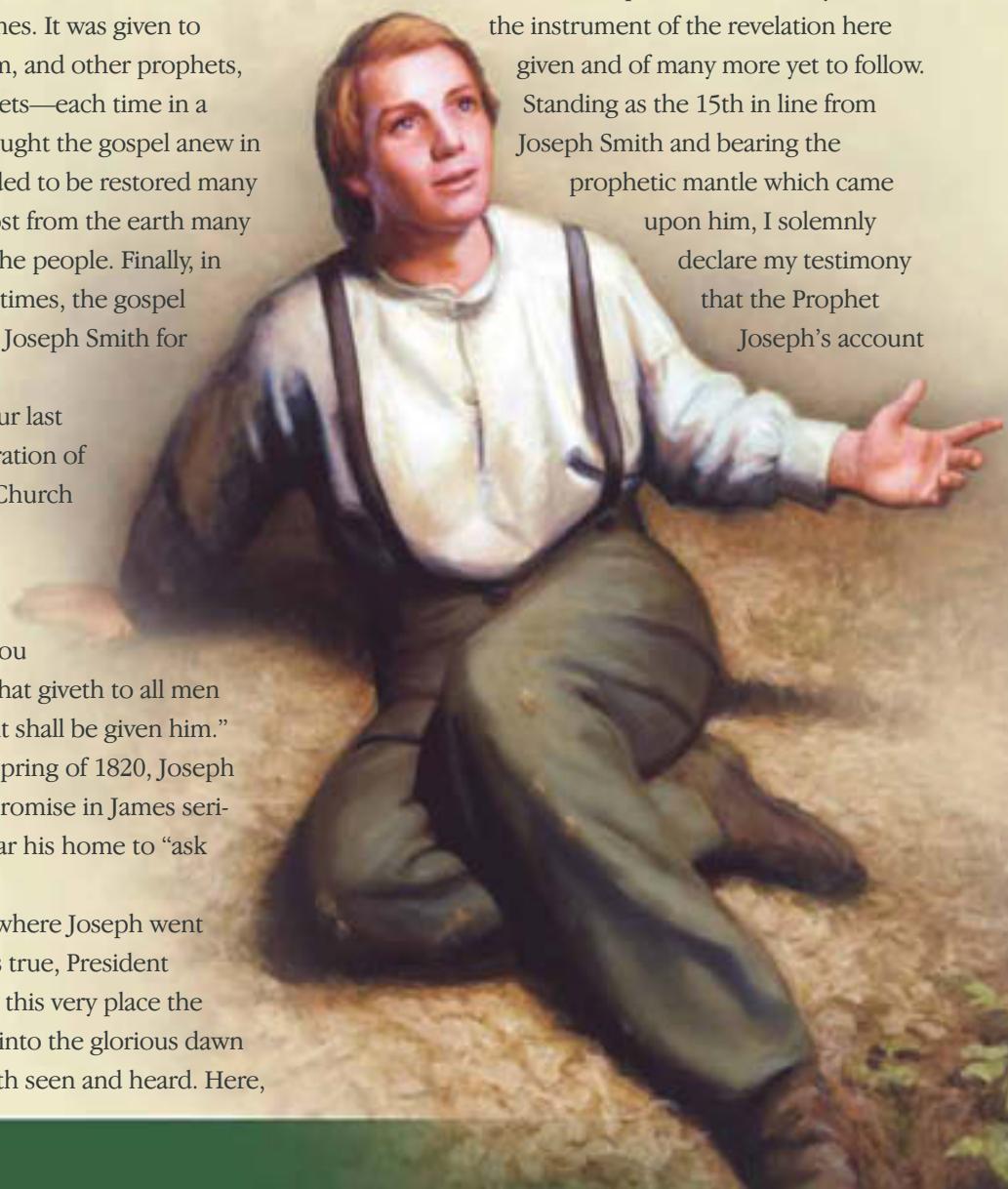
James 1:5 promises, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

After he read this verse in the spring of 1820, Joseph Smith Jr., then only 14, took the promise in James seriously. He went into the woods near his home to “ask of God.”

Speaking in the Sacred Grove, where Joseph went to pray to know which church was true, President Gordon B. Hinckley said: “Here in this very place the long night of apostasy blossomed into the glorious dawn of a new age. God Himself was both seen and heard. Here,

where we stand in the quiet of these trees, in this most sacred of places, the nature of Deity was again revealed.

“The uncluttered and receptive mind of a boy became the instrument of the revelation here given and of many more yet to follow. Standing as the 15th in line from Joseph Smith and bearing the prophetic mantle which came upon him, I solemnly declare my testimony that the Prophet Joseph’s account



Joseph Smith Jr.
was born in
Sharon,
Vermont.



1805

Joseph Smith
received the
First Vision in
the spring.



1820

John the Baptist
conferred the keys
of the Aaronic
Priesthood in May.



1829

Peter, James,
and John bestowed
the Melchizedek
Priesthood.



1829

of these events is true, that the Father here bore witness of the divinity of His Son, that the Son instructed the boy prophet, and that there followed a train of events which led to the organization of ‘the only true and living church upon the face of the whole earth, with which,’ He declared, ‘I, the Lord, am well pleased’ (D&C 1:30).²

The First Prophet

Joseph Smith Jr. was born in Sharon, Vermont, on December 23, 1805. His parents, Joseph Smith Sr. and Lucy Mack Smith, were both religious people and brought their children up to believe in God and to seek for salvation. Joseph Sr. and Lucy had 11 children. Joseph was their fifth.

Joseph Smith was born to serve as the instrument in the Lord’s hands to restore Christ’s Church to the earth in this dispensation. President Brigham Young (1801–77) said of Joseph: “It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. . . . He was fore-ordained in eternity to preside over this last dispensation.”³

The First Ordinations to the Priesthood

On May 15, 1829, the Lord sent John the Baptist to confer the keys of the Aaronic Priesthood on Joseph Smith and Oliver Cowdery in the unfolding work of the Restoration. President Thomas S. Monson, First Counselor in the First Presidency, said: “There on the bank of the Susquehanna River, near Harmony, Pennsylvania, John laid

his hands upon Joseph Smith and Oliver Cowdery and ordained them, saying, ‘Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins’ (D&C 13:1). The messenger announced that he acted under the direction of Peter, James, and John, who held the keys of the Melchizedek Priesthood. Ordination and baptism followed. . . .

“In due time, Peter, James, and John were sent to bestow the blessings of the Melchizedek Priesthood. These Apostles sent by the Lord ordained and confirmed Joseph and Oliver to be Apostles and special witnesses of His name. . . .

“As a result of these experiences, all of us carry the requirement—even the blessed opportunity and solemn duty—to be true to the trust we have received.”⁴

THEN AND NOW

1830: Six members formally organized the Church
Now: More than 12 million members

1830: Fewer than 20 missionaries
Now: More than 50,000 missionaries

1830: 5,000 copies of the Book of Mormon printed
Now: More than 100 million copies of the Book of Mormon printed

1836: One temple
Now: 119 temples

**The Prophet
translated the Book
of Mormon between
April and June.**



1829

The First Witnesses

Four years after Moroni's first visit to him, Joseph Smith received the golden plates from the angel Moroni at the Hill Cumorah and began to translate them. At first, no one else was allowed to see them, but later the Lord revealed that there would be three chosen to bear testimony of the Book of Mormon and the golden plates (see D&C 5:11–15).

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles told about these witnesses: “The three men chosen as witnesses of the Book of Mormon were Oliver Cowdery, David Whitmer, and Martin Harris. Their written ‘Testimony of Three Witnesses’ has been included in all . . . copies of the Book of Mormon the Church has published since 1830. These witnesses solemnly testify that they ‘have seen the plates which contain this record’ and ‘the engravings which are upon the plates.’ They witness that these writings ‘have been translated by the gift and power of God, for his voice hath declared it unto us.’ They testify, ‘We declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true.’

“Further, ‘the voice of the Lord commanded us that we

THE FIRST PRINTING

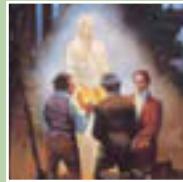
Because he worked under inspiration, Joseph Smith took only about 65 working days between the beginning of April and end of June 1829 to translate the entire Book of Mormon.⁸ The Prophet worked rapidly, rarely going back to revise the completed work. He had never studied ancient writings, and he did not refer to any sources outside the golden plates when he was translating.⁹

Oliver Cowdery, who acted as one of Joseph’s scribes, said: “These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim.”¹⁰

When the book was translated, Joseph and Martin Harris took it to E. B. Grandin to be published. Five thousand copies were printed, and the books were ready for sale in the spring of 1830.



**An angel
showed the gold
plates to three
witnesses.**



1829

should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things.’¹⁵

The Prophet was also allowed to show the plates to eight other witnesses. Their testimony is also recorded in the Book of Mormon.

The First Church Meeting

The organization of the Church took place in a small log cabin in Fayette, New York. To comply with the law for organizing a religious society, Joseph chose five men to assist him. The congregation of nearly 60 sustained Joseph Smith and Oliver Cowdery as elders in the Church. The sacrament was blessed, the Saints sang together and prayed together, and some were baptized and confirmed.

“April 6, 1830, is a significant date for Latter-day Saints,” said Elder L. Tom Perry of the Quorum of the Twelve Apostles. “It is the day The Church of Jesus Christ of Latter-day Saints was organized. The translation and printing of the Book of Mormon had been completed, the priesthood had been restored, and now the Lord directed that His church should again be organized here on the earth.”¹⁶

The Last Dispensation

The Church of Jesus Christ of Latter-day Saints continues to be led to new firsts through prophetic revelation. Many countries are now seeing their first

TOP (FROM LEFT): BY THE GIFT AND POWER OF GOD, BY SIMON DEWEY, COURTESY OF ALUTUS FINE ART, AMERICAN FINE ART, MAY NOT BE COPIED; PHOTOGRAPH OF GRANDIN PRESS; AN ANGEL SHOWING THE GOLD PLATES TO JOSEPH SMITH, OLIVER COWDERY, AND DAVID WHITMER, BY GARY E. SMITH; ORGANIZATION OF THE CHURCH, APRIL 6, 1830, BY DALE KELBURN, PHOTOGRAPH OF COPIED; PRINTING OF THE FIRST BOOK OF MORMON, BY ROBERT T. BARRETT, MAY NOT BE COPIED; BOTTOM: BUILDING THE KIRLAND TEMPLE; ELIAH RESTORING THE KEYS OF THE SEALING POWER TO THE PRIESTHOOD, BY ROBERT T. BARRETT, INSET: THE LORD APPEARS IN THE KIRLAND TEMPLE, BY WALTER RANE, INSET: THE LORD APPEARS IN THE KIRLAND TEMPLE, BY DEL PARSON

The Book of Mormon was published in March.



1830

The Church was organized in Fayette, New York, on April 6.



1830

The Kirtland Temple was dedicated on March 27.



1836

On April 3, the Lord appeared to the Prophet in the Kirtland Temple.



1836

converts or first temples, and missionaries all over the world continue to spread the gospel to those who are hearing it for the first time.

You have a part to play too. Speaking of the pioneers who built up the early Church, President Hinckley said: “As great things were expected of them, so are they of us. We note what they did with what they had. We have so much more, with an overwhelming challenge to go on and build the kingdom of God.”⁷



THE FIRST TEMPLE

The Church was organized again on the earth. “But the work of the Restoration was not over,” explained Elder Robert D. Hales of the Quorum of

the Twelve Apostles. “As in times of old, members of the Church were instructed to build a temple, which was dedicated in Kirtland, Ohio, on March 27, 1836. One week later, on April 3, a meeting was held there.

Following a solemn and silent prayer, Joseph and Oliver saw the Lord Jesus Christ standing before them. . . . Moses, Elias, and Elijah also appeared there and committed the keys of the kingdom, the saving ordinances, to Joseph.”¹¹

Only two years after the temple’s dedication and the restoration of sacred keys to the Prophet there, the Saints were forced to leave Kirtland and their first temple because of poverty, persecution, and apostasy.

NOTES

1. “A gospel dispensation is a period of time in which the Lord has at least one authorized servant on the earth who bears the keys of the holy priesthood” (*Guide to the Scriptures*, “Dispensation,” 67; see also *Bible Dictionary*, “Dispensations,” 657).
2. “Special Witnesses of Christ,” *Liahona*, Apr. 2001, 24; *Ensign*, Apr. 2001, 20–21.
3. *Teachings of Presidents of the Church: Brigham Young* (1997), 96.
4. “All That the Father Has,” *Tambuli*, May 1990, 4; see *Ensign*, July 1989, 68.
5. “The Witness: Martin Harris,” *Liahona*, July 1999, 41; *Ensign*, May 1999, 35.
6. “Heed the Prophet’s Voice,” *Ensign*, Nov. 1994, 17.
7. “True to the Faith,” *Ensign*, May 1997, 66–67.
8. See John W. Welch, “How Long Did It Take Joseph Smith to Translate the Book of Mormon?” *Tambuli*, Sept. 1989, 14–15; *Ensign*, Jan. 1988, 46–47.
9. See Neal A. Maxwell, “By the Gift and Power of God,” *Ensign*, Jan. 1997, 39–40.
10. Joseph Smith—History 1:71, endnote.
11. “Receiving a Testimony of the Restored Gospel of Jesus Christ,” *Liahona* and *Ensign*, Nov. 2003, 30; see D&C 110.

Questions & Answers

“Some people have told me I have an inferiority complex, but as far as I can tell, I’m just inferior. Since I’m not as smart or good-looking or talented as everybody else, what can I do to gain confidence and feel better?”

LIAHONA

It sounds like you are using the world's way for finding self-worth. That way says, "If I'm better than others in some way, then I can feel better about myself." This way always fails because everyone can find someone who is smarter, better looking, or more talented.

The solution is to apply the Lord's standards for gaining confidence and self-worth. Because you are a child of God, you are not inferior or superior to others. "Thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another" (Mosiah 23:7). People may have different talents than you, but you have your own strengths and gifts of the Spirit that you can share.

Heavenly Father wants you to feel better about yourself. In fact, one of the blessings of living the gospel is feeling peace and joy.

While Heavenly Father wants you to be happy, Satan wants you to be miserable. You

The Lord wants you to be happy and confident.

No person is inferior or superior to another.

Don't compare yourself with others. Do the best you can with what God has given you.

Your self-worth and confidence will grow as you live the gospel, serve others, develop your own talents, and seek to feel Heavenly Father's love.

can see this opposition in Moses's life.

When the devil tempted him, Moses gained strength by praying and remembering that he was a child of God (see Moses 1:13, 24–25).

Like Moses, you are a child of God. Satan wants you to forget that. And he knows you will feel inferior if he can get you to think that you don't "measure up." So he wants you to judge yourself by the world's standards: looks, popularity, intelligence, and so on.

The Lord's standards are different: "The Lord looketh on the heart" (1 Samuel 16:7). If your heart is virtuous and loving, "then shall thy confidence wax strong in the presence of God" (D&C 121:45). That's the best kind of confidence.

Try these ways to feel better:

- As Moses did, pray that the Lord will help you remember that you are His child with an important work to do.
- Read your patriarchal blessing.
- Look for the good in yourself.
- Serve others. Willing service can bring feelings of joy and self-worth.



- Exercise. Physical activity is great for lifting your mood.
- Give thanks in prayer.
- Develop your talents by participating in activities you enjoy.
- Most important, keep the commandments. That's the path to happiness.

Feeling good about yourself doesn't come from being better than someone else. It comes from knowing you are loved of God and doing what He would have you do.

READERS



Talents and gifts are given to each one of us by God. The important thing is to have confidence not in ourselves but in Christ, because He gives us the strength and the courage to do all things and helps us to realize how important we are and how great our worth is.

Emilie Levert, 20, Lemoyne Ward,
Montréal Québec Stake



When I hear about inferiority complexes, it hurts me inside because I think about how it must make our Creator sad to see that we do not like ourselves. We forget too quickly that we are children of God and He loves us the way we are. All of us have different gifts. One person can sing well, and another can give good advice. Ask your friends and family what they like and appreciate about you.

Deborah Torke, 17, Neumünster Ward,
Neumünster Germany Stake



I pray to Heavenly Father so I can feel better and make my inferiority my strength. I try not to be too concerned about what other people say. I believe that everybody has a gift.

We just have to find it by putting every effort into doing so. The best I can do is to live with faith in Christ, trusting in Him. That's how I can have peace in my heart.

Srinakorn Supakote, 18, Korat Branch,
Khon Kaen Thailand District



Everyone has weaknesses, so we need to set goals to deal with them. The pamphlet called For the Strength of Youth will help us do so. If we study this pamphlet, we can discover many talents. We must always pray, fast, read the scriptures, attend family home evening, and be sure of ourselves, and then everything will be all right.

Nikolay Losev, 17, Nizhegorodsky Tsentralny Branch,
Russia Moscow Mission

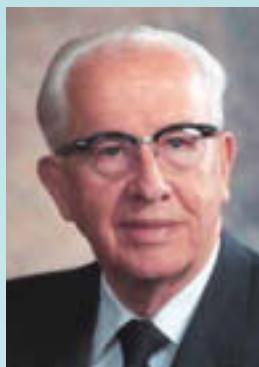


I know exactly how you feel. I used to feel like someone else was always going to be better, so why should I even try? Two main things helped me stop thinking this way: (1) I started doing service for others. It made me feel special and important. And (2) I developed my talents. Everyone has talents. Always remind yourself that all of us are children of Heavenly Father, who loves us.

Lizzie Pecora, 16, Grouse Creek Ward,
Oakley Idaho Stake



Think about what is good about you. I'm sure you can find many things. Believe in yourself. When I feel inferior to someone, it's because I find the weak points in myself and



Self-worth . . . is best established by a close relationship with God."

"If we love God, do His will, and fear His judgment more than men's, we will have self-esteem. . . .

". . . Christ wants to lift us to where He is."

President Ezra Taft Benson (1899–1994), "Cleansing the Inner Vessel," *Ensign*, May 1986, 6; "Beware of Pride," *Ensign*, May 1989, 6.

compare them to other people's strong points.

So of course I feel inferior. If I were you, I would not compare myself to other people.

Shay Branch, 14, Greeley Fourth Ward,
Greeley Colorado Stake

Try reading the scriptures and praying for help. The scriptures are the word of God. If you search them carefully, you will find the answer. God will help you through this trial if you have faith.

Joseph Chittock, 12, Catford Ward,
London England Wandsworth Stake



I sometimes feel inferior. But I overcome it by always remembering that I am a child of God and He loves me. Then I gain more confidence, and I always feel better.

April Flores, 17, Catbalogan First Branch,
Catbalogan Philippines District

Liahona and readers' answers are intended for help and perspective, not as pronouncements of Church doctrine.

WHAT DO YOU THINK?

Youth readers: Send your answer, along with your name, birth date, photograph, address, and the name of your ward and stake (or branch and district) to:

Questions & Answers 5/05

50 East North Temple Street, Floor 24

Salt Lake City, UT 84150-3220, USA

Or e-mail: cur-liahona-imag@ldschurch.org

Please respond by May 15, 2005.

QUESTION

"Kids at school harass and make fun of me because they know I'm a member of the Church. What's the best way to handle it?" ■

Rejoice in the Restoration of the Priesthood and Priesthood Keys

Prayerfully select and read from this message the scriptures and teachings that meet the needs of the sisters you visit. Share your experiences and testimony. Invite those you teach to do the same.

Joseph Smith—History 1:69:

“Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.”

How Have You Felt the Joy of the Restored Priesthood?

President Joseph F. Smith

(1838–1918): “Let us rejoice in the truth, in the restoration of the Priesthood—that power delegated to man, by virtue of which the Lord sanctions in the heavens what man does upon the earth” (*Gospel Doctrine*, 5th ed. [1939], 441).

President Gordon B. Hinckley

“I thank my Eternal Father for the restoration of the holy priesthood. . . . I have seen the beauty and wonder of that priesthood in the governance of this remarkable church. I have felt its power flow through me to the blessing and the healing of the sick. I have seen the ennoblement it has given to humble men who have

been called to great and serious responsibility. I have seen it as they have spoken with power and authority from on high” (“My Testimony,” *Ensign*, Nov. 1993, 52).

President Heber J. Grant (1856–1945):

“Every gift, every grace, every power and every endowment that came through the holy Priesthood of the living God in the days of the Savior are enjoyed today. I rejoice in knowing that . . . the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him . . . are enjoyed today by the Latter-day Saints” (*Teachings of Presidents of the Church: Heber J. Grant* [2002], 103).

How Can You Access the Power and Keys of the Priesthood?

D&C 84:19–20: “This greater [Melchizedek] priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest.”

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

“The priesthood of God gives light to his children in this dark and troubled

world. Through priesthood power, we can receive the gift of the Holy Ghost to lead us to truth, testimony, and revelation. This gift is available on an equal basis to men, women, and children” (“Blessings of the Priesthood,” *Ensign*, Nov. 1995, 32).

Coleen K. Menlove, Primary general president: “Righteous priesthood leaders have the authority and power to govern and bless the Lord’s people. . . . We have the opportunity to be women whose ears are attuned to the words of prophets and other priesthood leaders as if they are from the Lord Himself. Let us rejoice in the opportunities we have as sisters in Zion to assist priesthood leaders in the work of bringing families unto Christ” (“Joining in the Mighty Work of God,” *Ensign*, Oct. 2002, 46, 49). ■



YOUTH AT WORK IN FIJI





Young Saints play a big part in meeting members' needs.

BY ADAM C. OLSON
Church Magazines

Sikeli Vuli laughs as he tries unsuccessfully to remember how many times he's fallen in the river. Until not too long ago, an accidental swim was a fairly regular occurrence for those living in the small village of Navatuyaba, near Suva, Fiji.

That's because if you needed to go to the city, school, or local store, you would have to cross the river that snakes slowly by the village, take a long walk to the nearest bridge (about two hours), or pay hard-earned and scarce cash for a bus ride.

"I have to cross the river many times a day," says Sikeli, 13. "My friends live across the river."

Crossing the river was by far the easiest choice, even if it meant using an unstable raft made of a few long bamboo poles lashed together. And if there were more than a couple of people waiting, it was faster to hold your schoolbooks and school uniform above your head and swim across in clothes that could get wet, because you'd probably fall off the raft anyway.

At least, that's the way it was before the Church waded in and helped the members put a paddle to the problem. The Church provided a boat. You'd think it was an airplane, though, by the way the members' spirits have been lifted.

"We're grateful for the boat," says Litiana Delai, 12. "It's so much easier to get to the other side."

Happy for the Help

The Navatuyaba Branch's boat is only one of many projects the Nausori Fiji Stake has undertaken to help the youth and other Church members. Finding a job in the area is nearly impossible for teens. Even for their parents it's hard. That makes for a difficult situation, and the members, like most in the area, struggle to support themselves.

So why are the members so happy? Because they know the Lord loves them. "We know Heavenly Father cares about us

From helping to raise pigs to tending one of the Church's welfare farms (far left), young members, such as Alifereti Suguta (below), are making a big difference.





Working on a welfare farm has not only helped provide food for stake members, it has also helped bring youth of the Navatuyaba Branch (above) closer together.

because the Church is helping so much to meet our needs,” says Makereta Elder, 14.

Stake leaders have felt inspired to begin a number of programs to help support the members, and the youth are a big part of making these programs work. Apart from the boat, there’s a greenhouse, a group of new welfare farms, and even some livestock. And the youth in Navatuyaba love helping.

Pulling (Weeds) Together

One sound you don’t hear much in Navatuyaba is the low rumble of industrial farm equipment. That’s changing now that the tractor owned and operated by the stake is being kept in the village.

The 17 youth in the branch are grateful for the tractor. Without it, the Navatuyaba members would have to find a way to till two acres (0.8 ha) manually. But

the tractor doesn’t do all the farm work. The members all work together planting, weeding, and harvesting crops such as taro and tapioca.

“We all help on the farm,” says Kuli Qaravanua, 15. “The youth weed and plant or bring refreshments when the adults are working.”

“I like working on the farm,” says Maca Baikeirewa, 14. “It helps my family in many ways.”

The blessings of the farm aren’t just about having food to eat. The youth are learning a lot



about growing food and working hard.

"I think that working on the farm has brought the youth of our branch together," says Tulia Tinaimolikula, 18. "It has helped us learn about each other."

But, as Kuli says, "the tractor and farm especially help us have peace of mind. I don't have to worry about what I will have to eat tomorrow."

Living with Livestock

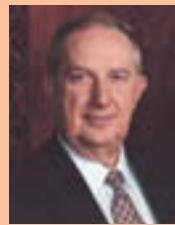
As enjoyable as working together on the crops is, it's not nearly as much fun for the youth as helping with the pigs and chickens.

The branch started out with 120 chicks, 64 chickens, and 4 pigs but will be expanding the chicken coop. The animals will be split between the branch and stake members. Some will be sold, some will be eaten, but they're as much entertainment as anything else.

The chicks are cute and feeding the pigs can be fun, but the youth have learned by experience how difficult it can be to catch a pig that doesn't want to be caught.

Buoyed Up

When the topic of the Church welfare program comes up in some countries, many youth tune it out because they don't think it has much to do with them. For the youth of Navatuyaba, Church welfare is changing their lives through pigs and tractors, chickens and farming.



"Some people are like rocks thrown into a sea of problems. They are drowned by them. Be a cork. When submerged in a problem, fight to be free to bob up to serve again with happiness."

Elder Richard G. Scott of the Quorum of the Twelve Apostles, "Finding Joy in Life," *Ensign*, May 1996, 24–25.

Even the boat is more than just a way to get safely across the river. By charging a few cents per passenger, the branch can pay Litiana's family to maintain the boat. She and her siblings take shifts answering the whistle from the other side of the river whenever someone needs a ride.

"It has blessed my family," Litiana says, smiling. "It helps us afford school supplies and food. And we pay tithing on what we earn."

The Saints in Navatuyaba aren't the only ones who have struggled to overcome obstacles without getting in over their heads. Through the Church welfare and humanitarian programs, the Lord provides a way for many to stay afloat during difficult times. And that's something to smile about. ■



Knowing that the Lord loves them enough to help meet basic needs through a Church-owned greenhouse (above) and boat (below) has changed the way these youth feel about the Church welfare program.



The Effective Elders Quorum



Stake presidents and bishops count on strong elders quorums in carrying out the mission of the Church.

The fourth in a series of articles about priesthood quorums and their purposes.

BY ELDER DALE E. MILLER
Of the Seventy

Modern scripture suggests that priesthood holders are to “bring again Zion” as prophesied by Isaiah (D&C 113:8; see Isaiah 52:1, 8). Modern scripture also indicates that elders are to be “standing ministers” (D&C 124:137). This means that stake presidents and bishops count on strong elders quorums in carrying out the mission of the Church—to invite all to come unto Christ and be perfected in Him—through proclaiming the gospel, perfecting the Saints, and redeeming the dead.

The challenges in building a strong quorum are great. The quorum is in a state of constant change. Likely there are insufficient

active members to cover home teaching assignments. Adult male converts often move away or can’t be located. Prospective elders often outnumber the active elders. Faithful elders often travel or move for employment or educational reasons.

Some are called as high priests or receive major assignments outside the quorum. So the question is, how does an elders

quorum that is in constant flux grow in strength?

President Stephen L Richards (1879–1959), First Counselor in the First Presidency, taught: “A quorum is three things: first, a class; second, a fraternity; and third, a service unit. Within it the men of the Priesthood learn of the principles of the Gospel, establish true brotherhood, and carry forward the work of Christ. It is a God-given association from which they derive more of lasting advantage than from any other fraternal organization in our society. Its prime purpose is to encourage and safeguard the individual.”¹

By President Richards’s definition, the way to build a strong quorum is to:

1. Strengthen the bond of brotherhood among *all* quorum members.
2. Learn fundamental doctrines and priesthood duties.
3. Fulfill service assignments involving the entire quorum.

Following are a few practical suggestions on how to accomplish these quorum-building activities:

1. Strengthen the Bond of Brotherhood among All Quorum Members

Include all assigned members in the quorum. None should be excluded, whatever the circumstance. President Boyd K. Packer, Acting President of the Quorum of the Twelve



Apostles, has said: "He [the quorum member] may lose interest in the quorum, but the quorum must never lose interest in him. The quorum is responsible always and continually for each of its members. To ignore an inactive member, to withdraw interest in and contact with him is [to do away with] his rights as a holder of the priesthood."²

Visit. Visit. Visit. Elders quorum presidencies around the world say their personal visits have lasting impact in bringing all members into the brotherhood of the quorum. These visits are best received when they are seen as acts of true friendship and genuine interest. Often an invitation is extended to participate actively in the quorum and a blessing is left in the home through kneeling in prayer.

Assign work to each member. President Gordon B. Hinckley emphasized, "Each quorum must be a working brotherhood for every member if its purpose is to be realized."³ This certainly fits with his admonition that every new convert (and quorum member) needs a responsibility.



Strengthening the bond of brotherhood among members is one key way to build an effective quorum.

Each member needs the continual spiritual nourishment that comes from a feeling of serving someone in need.

2. Learn Fundamental Doctrines and Priesthood Duties

Learn from those who lead. An elders quorum president should teach the quorum members what he learns. Throughout the week, teachings of the Spirit may come to his mind and his heart. He should make note of them. In company with the stake presidency, the bishopric, the assigned high councilor, or in leadership meetings, he could ask himself, "What am I learning here that should be taught to my brothers in the quorum?" If he will keep and edit his notes, opportunities will arise to share them in quorum meetings, interviews, or special counseling moments.

The scriptures assign the elders quorum president "to sit in council with them [quorum members], and to



Learning priesthood duties is an interactive process, whether in the classroom or in associations with other elders.



ON PRIESTHOOD QUORUMS

"It will be a marvelous day, my brethren . . . when our priesthood quorums become an anchor of strength to every man belonging thereto, when each such man may appropriately be able to say, 'I am a member of a priesthood quorum of The Church of Jesus Christ of Latter-day Saints. I stand ready to assist my brethren in all of their needs, as I am confident they stand ready to assist me in mine. Working together, we shall grow spiritually as covenant sons of God. Working together, we can stand, without embarrassment and without fear, against every wind of adversity that might blow, be it economic, social, or spiritual.'"

President Gordon B. Hinckley, "Welfare Responsibilities of the Priesthood Quorums,"
Ensign, Nov. 1977, 86.

teach them according to the covenants" (D&C 107:89; see also D&C 20:38–45). Sitting in council can take place privately during home visits or periodic interviews, or it can take place as a group with the entire quorum.

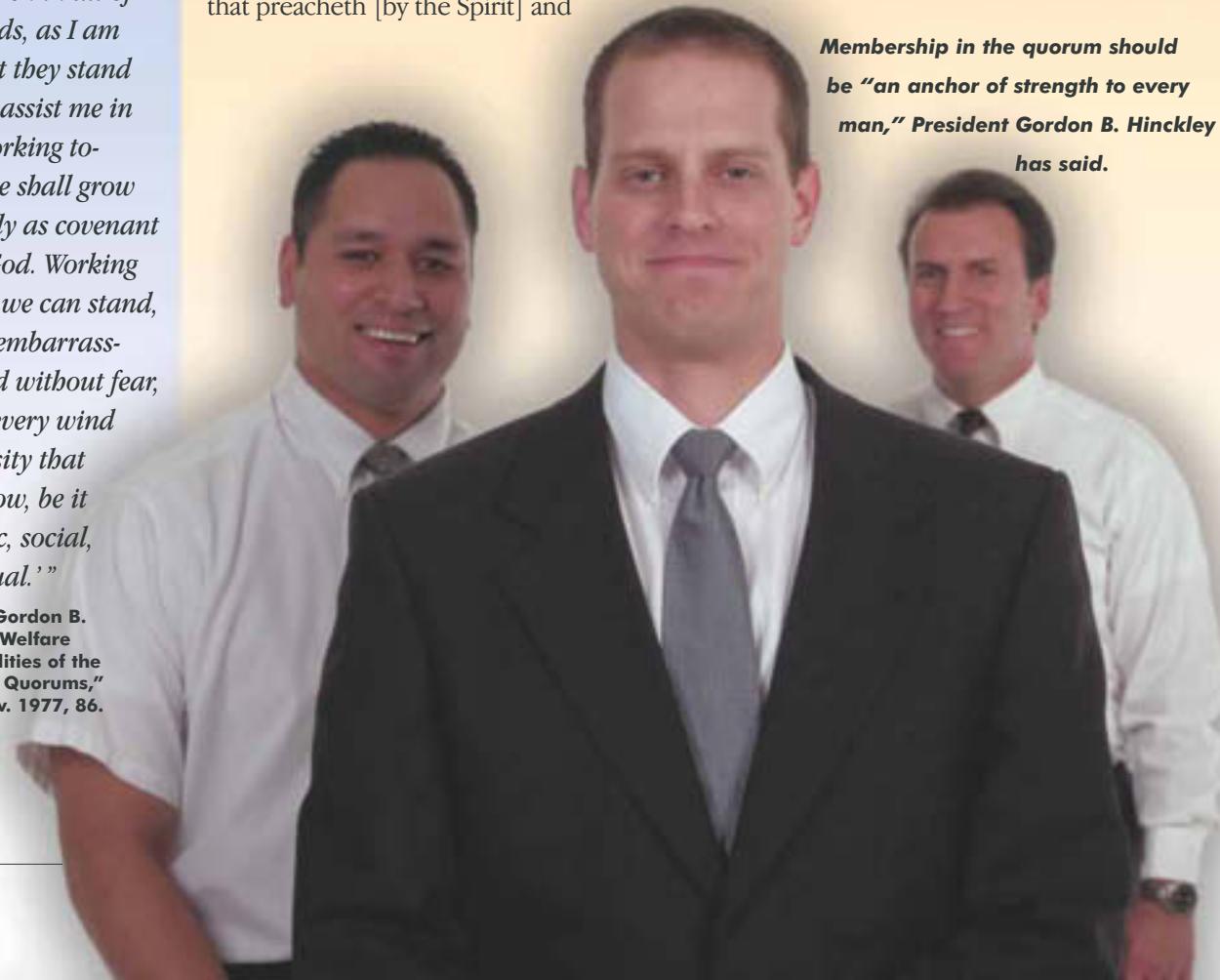
Learn from those who teach. Quorum member interest and attendance are partly a function of effective teaching and learning. While many will come out of respect for their covenants, others will decide to participate based on perceived value in the lessons taught. Teachers should prepare and give lessons with the members' needs and involvement in mind. Teachers should also teach with spiritual authority and guidance as explained in Doctrine and Covenants section 50 (see vv. 10–25). "Wherefore, he that preacheth [by the Spirit] and

he that receiveth [by the Spirit], understand one another, and both are edified and rejoice together" (D&C 50:22).

3. Fulfill Service Assignments Involving the Entire Quorum

Build temporal self-sufficiency among quorum members. President J. Reuben Clark Jr. (1871–1961), First Counselor in the First Presidency, counseled that a "bishop looks at every needy person as a temporary problem, caring for them until they can help themselves; the priesthood [quorum] must look at their needy brethren as a continuing problem until not only his temporal needs are met, but his spiritual ones also. As a concrete example—a bishop extends help while the artisan or craftsman is out of work and in

Membership in the quorum should be "an anchor of strength to every man," President Gordon B. Hinckley has said.





Members from the Plantation and Davie Wards, Fort Lauderdale Florida Stake, help a homeowner (with chain saw) clean up debris after a hurricane.

want; a priesthood quorum sets him up in work and tries to see that he goes along until fully self-supporting and active in his priesthood duties.”⁴

Build a viable home teaching system. Elder L. Tom Perry of the Quorum of the Twelve Apostles gave valuable counsel in the January 11, 2003, worldwide leadership training meeting. He spoke of small units in the Church. The counsel also fits when a home teaching base is small. Active home teachers should be assigned according to need, focusing first on new converts. Total coverage may not be achieved for some time. Elder Perry’s counsel was: “If, as priesthood leaders, you only help your members keep their covenants with the Lord, you have done measurably what you are expected to do.”⁵

Perhaps President Spencer W. Kimball (1895–1985) defined the essence of home teaching best when he stated: “The spirit of the times is worldliness. . . . But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and

frolic. The Home Teaching Program with its crowning activity, the Family Home Evening, will neutralize the ill effects if people will only apply the remedy.”⁶

These are only a few suggestions to help elders build a strong quorum. We are greatly blessed to have continuing counsel from living apostles and prophets. President Boyd K. Packer has spoken of answers that come from the Church handbooks, the scriptures, past counsel from living prophets, and keys and rights to continuous, personal revelation.⁷ We magnify our callings and also our own personal spiritual development as we continue to learn and apply the teachings of living prophets and of our local leaders.

Elders quorums are to be commended for the great work they do to “bring again Zion,” thus fulfilling prophecy in preparing the Saints to come unto Christ and their God. May God richly bless them in their efforts. ■

NOTES

1. In Conference Report, Oct. 1938, 118.
2. In *A Royal Priesthood* (Melchizedek Priesthood personal study guide, 1975), 134.
3. “Welfare Responsibilities of the Priesthood Quorums,” *Ensign*, Nov. 1977, 86.
4. Quoted in *Ensign*, Nov. 1977, 85.
5. See “Basic Unit Program,” *First Worldwide Leadership Training Meeting*, Jan. 11, 2003, 7–10.
6. In Conference Report, Apr. 1965, 61.
7. See “Restoration,” *First Worldwide Leadership Training Meeting*, Jan. 11, 2003, 1–4.

GRATITUDE FOR AN ELDERS QUORUM

My father was brought into the Church when he was courting my mother. He was ordained an elder and was active for a short period before he fell away from the Church.

He had no formal contact with the Church for about 50 years. He had moved many times. And then, when he was 82, living alone in southern California and failing in health, two men knocked on his door on a Sunday morning. They said, “We’re here to take you to priesthood meeting.”

He was so grateful that somebody would take the effort to befriend him. Those men took my father to church—something his three active sons never could accomplish, except on special occasions. They were good examples of how priesthood quorum members should seek out those in need. My family will be forever grateful to the men of that quorum.

**Elder Dale E. Miller
of the Seventy.**



STRENGTHENING THE FAMILY

MULTIPLY AND REPLENISH THE EARTH

*A continuing series giving insights for your study and use of
“The Family: A Proclamation to the World.”*

“The first commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force.”

Children Are Becoming Less Valued

President James E. Faust, Second Counselor in the First Presidency, addressed a “shift in attitude about the purpose of marriage. More and more young people view marriage ‘as a couples relationship, designed to fulfill the emotional needs of adults, rather than an institution for bringing up children.’ . . .



“Another disturbing challenge to the family,” observed President Faust, “is that children are becoming less valued. In many parts of the world, people are having fewer children. Abortion is probably the clearest sign that couples do not want children. An estimated one-quarter of all pregnancies worldwide end by induced abortion.”²

A Devastating Practice

Abortion is a two-edged sword. Not only does it encourage selfishness and the promiscuous use of the powers of procreation, this widespread practice often makes adoption more difficult for married couples who are

unable to bear children of their own.

In 1991 the First Presidency issued a comprehensive statement on abortion. While recognizing certain “rare cases in which abortion may be justified,” they emphasized that “these are not automatic reasons for abortion” and “c counseled people everywhere to turn from the devastating practice of abortion for personal or social convenience.”³

Bringing children into the world is certainly not convenient. Most often it involves physical pain followed by great sacrifice and selflessness. But the blessings of keeping God’s command to rear children are some of the sweetest blessings He offers. Indeed, in many ways parenthood gives us a foretaste of godhood.

Nonmarital Childbearing

As important as the commandment to multiply and replenish the earth is, the Lord has made clear that we must demonstrate our obedience only within the marriage relationship. There are numerous reasons for this restriction, but two of the most significant are to discourage sexual promiscuity and to provide a stable and healthy family environment for children.

In most societies, bearing children out of wedlock has traditionally been considered an embarrassment and a disgrace. But in today’s world, where good is called evil and evil good (see Isaiah 5:20), the stigma of nonmarital childbearing has largely vanished. Not only is this practice a sin in the eyes of heaven, but researchers have found out-of-wedlock birth to be associated with several risks for the baby. For instance, compared with children born to married couples, children born out of wedlock are more likely to die of sudden infant death syndrome, suffer death due to injury, or eventually become juvenile offenders.

Children born to unwed parents and placed for adoption fare significantly better than those who are not adopted. They experience fewer learning problems, achieve higher vocational levels, and are less likely to



Bringing children into the world and raising them the Lord’s way results in spiritual and temporal blessings.

receive government assistance as adults.⁴

It is obvious that bringing children into the world and raising them the Lord’s way results in spiritual and temporal blessings.

Replenishing the Earth

After the Lord commanded Adam and Eve to “be fruitful, and multiply,” He commanded them to “replenish the earth, and subdue it” (Genesis 1:28). The Hebrew word translated as *replenish* means “to fill.”

For many years we have heard warnings about overpopulation and the devastating effects it can cause. While some areas of the world are experiencing a negative impact from extreme population density, the world as a whole is actually moving in the opposite direction. Indeed, research indicates that by the year 2040 world population will peak and begin to decline.⁵

Probably a more relevant issue than population density is how we use the resources God has given us to support the population now and in the future. “For the earth is full,” He said, “and there is enough and to spare. . . . If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment” (D&C 104:17–18). “The enemy of human happiness as well as the cause of poverty and starvation is not the birth of children,” said Elder Henry B. Eyring of the Quorum of the Twelve Apostles. “It is the failure of people to do with the earth what God could teach them to do if only they would ask and then obey.”⁶ ■

NOTES

1. “The Family: A Proclamation to the World,” *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102.
2. “Challenges Facing the Family,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 2; quoting David Popenoe and Barbara Dafoe Whitehead, “Marriage and Children: Coming Together Again?” in *The State of Our Unions 2003: The Social Health of Marriage in America*, National Marriage Project (annual report, 2003), 10–11.
3. See “Church Issues Statement on Abortion,” *Ensign*, Mar. 1991, 78.
4. See Internet, www.heritage.org/research/features/familydatabase/results.cfm?key=463.
5. See Nicholas Eberstadt, “The Problem Isn’t Overpopulation and the Future May Be Depopulation,” *Marriage and Families*, Apr. 2000, 9–10.
6. “The Family,” *Liabona*, Oct. 1998, 17; *Ensign*, Feb. 1998, 15.



Coming Home

By Judith A. Deeney

It had been four years since my baptism, and I had been less active for most of that time. I was drinking, smoking, and very depressed. My husband, Ian, was away at sea, leaving me home alone with two small children. And now his submarine had major defects and was in dry dock at the other end of the country. Each evening for six weeks the phone would ring, and Ian would say, "We should sail tomorrow." But tomorrow never seemed to come, and the promised sailing was repeatedly delayed.

The bright lights on the horizon were my marvelous home teachers

and visiting teachers, who came regularly to my door and shared their love and fellowship. I must admit I was not always polite and sometimes downright rude. Nevertheless, I knew I could pick up the phone at any time and they would be willing to help. My home teachers were consistent in their belief that if I came back to church, Ian would get baptized—but I had to set the example first. Yet I never felt the desire to put their faith to the test. I was too spiritually low.

When Ian finally returned home, he came to church with me as he had promised. The missionaries were waiting for him.

One evening after speaking to Ian and learning that the submarine had again been unable to sail for home, I sat and cried, feeling utterly desolate. Then I began to pray, something I had not done for a very long time.

As I prepared for bed that evening, I was conscious of something I had not noticed before—a very strong, though not unpleasant smell. It stirred a memory long forgotten. I had to think for a while before I recognized that it reminded me of the chapel where I had been baptized. As recognition dawned I felt a warm, comforting glow within and an awakening desire to go back to church.

I phoned Tony, one of my home teachers. Soon he and his wife, Rosie, arrived at my door, and we talked as we had never talked before. All past barriers were swept away. I was going back to church.

I could hardly wait for Ian's next phone call. This time he was met with excitement rather than depression. To my astonishment, his reaction to my story was to suggest that when he got home we should go to church as a family.

The following Sunday Tony and Rosie picked up the children and me and took us to church. I was surprised to see a missionary who had been sent back to the area for a second time. He had been to our home before but had failed, along with many others, to impress either Ian

or me to go to church. He greeted me warmly now and announced that he had come back to our area to baptize Ian. I was skeptical and laughed, but during the following week Ian at last came home. As he had promised, he came to church the next Sunday. Elder Paskett approached him on that first visit and made arrangements to come with his companion, Elder Brown, and teach Ian the discussions. Within two weeks Ian had accepted the invitation to be baptized. The whole process took less than a month, and shortly afterwards the missionaries were moved from our branch to another area.

During those weeks the outpouring of love through the Holy Spirit and from the members of our branch was overwhelming. We made a commitment then that if we were going to live the gospel at all, we would live it fully. Shortly after his baptism Ian was called as president of the Young Men, and I was called to serve in Primary. Our Church life became full and exciting. Over the years our family blossomed from two to five beautiful children. We were sealed in the London England Temple in 1982, with Tony and Rosie in attendance.

The gospel has touched every part of our lives since that time. We have had our ups and downs but have never regretted our decision to serve the Lord. We have truly found a home in His Church. ■

Judith A. Deeney is a member of the Lerwick Branch, Scotland Edinburgh Mission.



I Didn't Listen

By Thierry Hotz

When I was about 17 years old, one day I met my cousin to see a movie at the other end of the city. Afterward my cousin suggested that I sleep over at his house, but I declined because I wanted to return home.

There were no streetlights, so I started home in the dark. At this time in my life I was not very confident. So to give myself a sense of security, I began to sing softly as I walked. The farther I went, the more afraid I became.

While I was passing a soccer stadium, I heard a small voice tell me, "Thierry, change sidewalks!" I didn't want to believe it was anything other than fear, so I ignored the voice. After I had gone several meters, the voice became more distinct: "Thierry, change sidewalks!" I told myself again that I was only afraid. I continued on the same side of the street, now

almost at a run. Suddenly I heard the voice the third time: "Thierry, change sidewalks now!" I didn't listen.

I then noticed at the next corner four or five individuals. I ran to the other side of the street, but it was too late. The group saw me, and they attacked, wanting whatever I had in my pockets. I tried to defend myself, but I couldn't do much. Finally I fell to the ground and pretended to be unconscious. When they all left, I got to my feet with difficulty and ran home as quickly as possible.

Twenty years after this adventure I now work for the security of others. I have found myself in more serious situations than this and have again heard the voice that tells me what to do. Needless to say, I don't need to be warned three times now.

I know that the experience I had as a young man, while painful, allowed me to discover the voice of the Holy Ghost. Today this voice is very familiar to me. ■

Thierry Hotz is a member of the Vitrolles Ward, Nice France Stake.

The House That Faith Built

By José Luis da Silva

On the eve of my wife's and my baptism in 1996, family members and friends tried to prevent it. We endured persecution from relatives who severely criticized our family, saying we had traded our family for the Church and they no longer loved us. Eventually our friends completely abandoned us. Then came difficulties associated with unemployment and with illness.

On the other hand, my family and I felt better with each visit to church. At each class the Spirit was stronger. The members were supportive, and the bishop visited and encouraged our family. We knew from our own experience that people who criticized the Church were wrong. The Church was doing us much good. We learned about Jesus Christ. We learned to love and serve. We gained an eternal perspective. In spite of the appearance that everything had turned against us, nothing could change the fact that we had asked the Lord about the truthfulness of the gospel and He had answered our prayers.

Once, when we were still new converts and were living in my father's house, the bishop came to visit. My father threw him out. He said he did not want members of the Church in his house. The bishop was inspired

to call us in for an interview. He said that members and missionaries were not going to visit us in our home for a while so as not to antagonize our family. He said that we needed to be strong and that we would receive many blessings if we continued on the strait and narrow path.

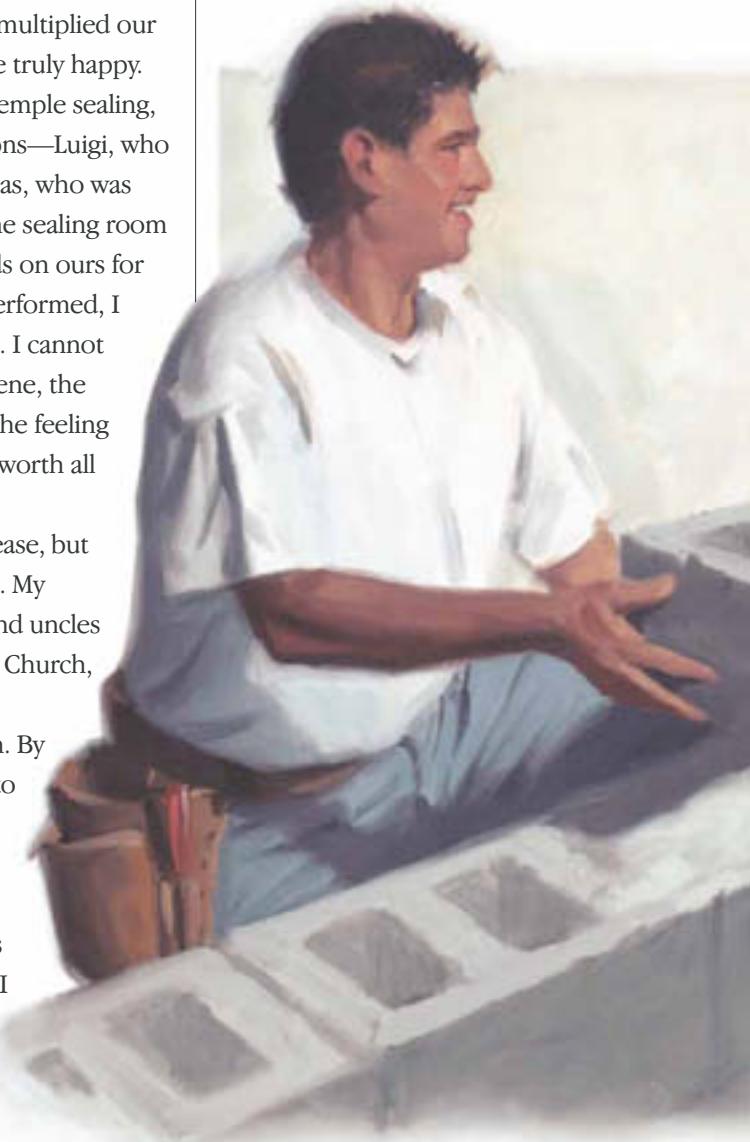
We could not move to a house of our own due to my employment situation. I could not find good work as I had done before. I worked a little at jobs that didn't pay much, but we managed to pay our tithes and offerings, attend church, and buy the food we needed. The Lord multiplied our blessings, and we were truly happy.

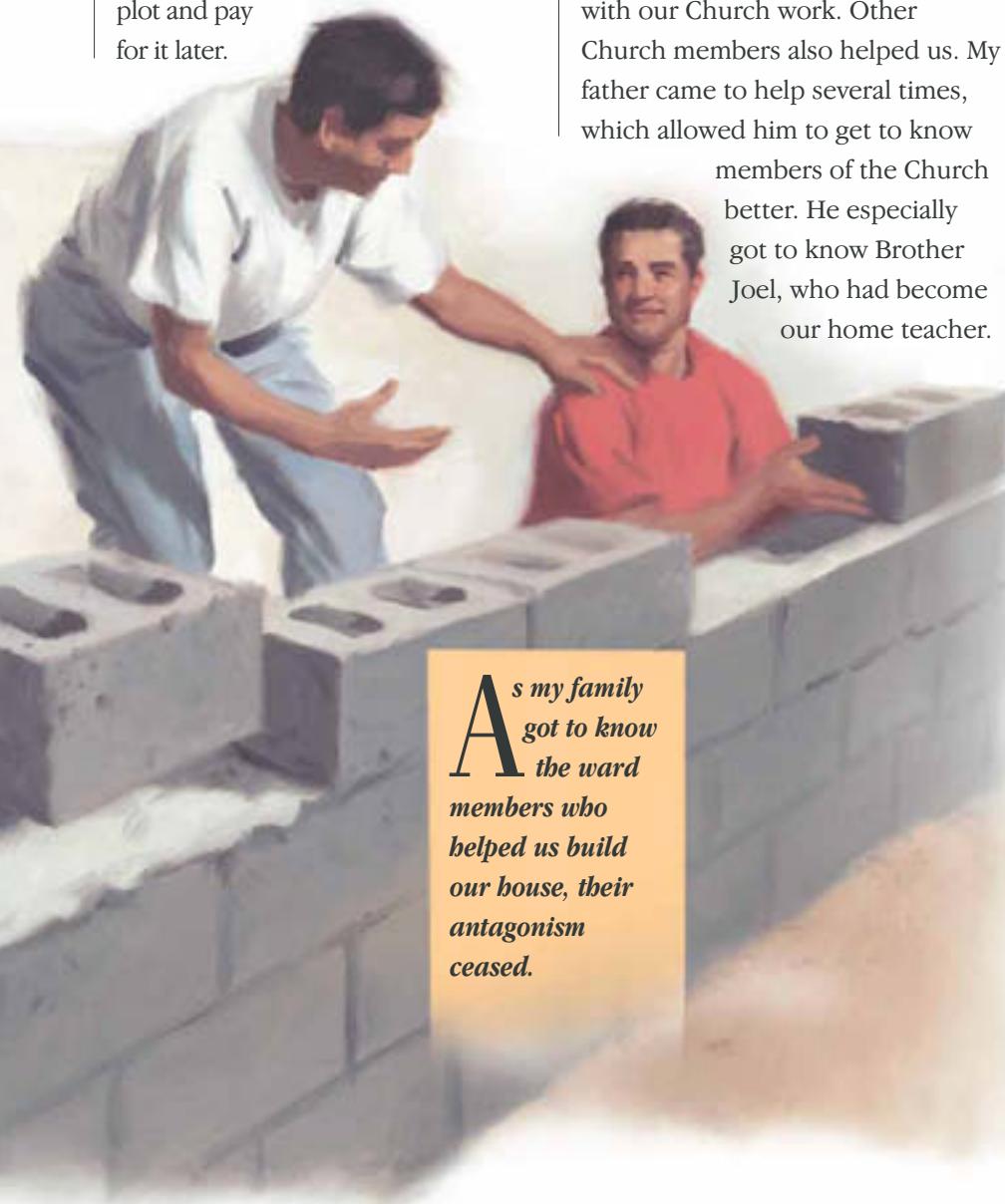
On the day of our temple sealing, when I saw our two sons—Luigi, who was then two, and Lucas, who was then one—entering the sealing room and placing their hands on ours for the ordinance to be performed, I wept out of happiness. I cannot forget the beautiful scene, the wonderful spirit, and the feeling I had that it had been worth all the effort.

The trials did not cease, but some things improved. My father and our aunts and uncles stopped criticizing the Church, and our grandparents respected our decision. By our example we tried to show that the Church was transforming our lives. The support we gave to each other was very important. When I

taught seminary and served as a counselor in the bishopric, my wife always sustained me.

The year we were baptized a friend bought a building lot for his family and ours by loaning us part of the money. We began to dream of having our own house. Eventually the Spirit prompted us, and we started calculating the cost of labor and materials. We felt that we would somehow manage to build a house where we could raise our children in the gospel, do missionary work, and receive visits from members.





After some time I got better acquainted with Brother Joel, a recently baptized member of our ward. His faith was amazing. Once when we were doing a service project, Brother Joel said to me, "José Luis, we can build your house." I was on the verge of tears, but I contained myself until I told my wife. It was the answer to our prayers.

A few days later the friend who had purchased the land for his family and ours told me I could have the entire plot and pay for it later.

Still I did not have the kind of job that would allow me to buy building materials, but I knew the Lord would provide a way. Several weeks later I was invited to work for a large company. Thus, our goal to begin building a house soon became a reality.

What a labor of love was Brother Joel's. He did more than build a house for my family. He was ready to help us in any way. We worked only on Saturdays. It took 10 months, and it did not interfere with our Church work. Other Church members also helped us. My father came to help several times, which allowed him to get to know

members of the Church better. He especially got to know Brother Joel, who had become our home teacher.

One Saturday my father praised Brother Joel for the way he worked.

I said, "Dad, do you know how much I have paid for his services?"

He said, "No."

"I haven't paid him a cent," I said. "He has done this service because he loves my family. He is a good man."

I realized my father was choked up, and he didn't say anything. I felt he was probably remembering how he had treated the bishop and the missionaries and was embarrassed. He saw that the members of the Church had always treated us well.

On the day we finished the house, 16 men, most of them members of the Church, were there. My relatives and friends who were not members certainly learned a lot that day.

While the house was being built, my brother and sister-in-law took the discussions and decided to get married so they could be baptized. On the day of their wedding, I witnessed what seemed like another miracle: four missionaries and many Church members were in my father's house.

We know this gospel is true. When we exercise faith, the Lord moves mountains to help us. Today I see the walls of our house as a testimony that the Lord loves His children and knows their needs. Of course, we have many other mountains before us, but if we are faithful, we shall overcome. We must always remember what the Lord has done for us. ■

As my family got to know the ward members who helped us build our house, their antagonism ceased.

José Luis da Silva is a member of the Jardim Presidente Dutra Ward, São Paulo Brazil Guarulhos Stake.

A Balanced

Keeping the daily demands of life in balance is one of the great tasks of mortality.

BY BRENT L. TOP

A few years ago, while on vacation, our family encountered some problems with our car. Great was our relief when the mechanic informed us the problems were not serious; all that was needed was a minor adjustment to the carburetor that would allow for a more balanced mix of gasoline and oxygen.

In the years since, I have had many opportunities to see that a proper balance is important not only in machinery maintenance but also in our own lives. A periodic tune-up of our personal priorities and a regular inspection of the direction and desired destination of our lives help insure us against temporal, emotional, and spiritual breakdowns.

Keeping the daily demands of life in balance is one of the great tasks of mortality. All of us may feel pulled in different directions at some time or another. We may even carry to an extreme our efforts to live gospel principles faithfully, thus upsetting the delicate balance of our lives and intruding upon our personal peace and family harmony.

My wife, Wendy, experienced this difficult situation. For years she had nearly exhausted herself, thinking she had to be the perfect wife and mother, the perfect Church member, the perfect neighbor and citizen. Instead of feeling joy, she often felt overwhelmed and discouraged. Her frustration was further exacerbated when well-intentioned leaders and friends seemed to indicate that if she had enough faith, she would be able to accomplish all these things.



Only after a personal crisis of depression and anxiety was she able to understand fully the source of her suffering. It was a painful time not only for her but for our entire family. We

have grown stronger and learned many lessons as a result. But perhaps we could have been spared much of the pain if we had more clearly perceived the need to maintain temporal and spiritual balance.

When I served as a bishop, I discovered that my wife's experience was not unique. Likewise, Elder Dean L. Larsen, an emeritus member of the Seventy, observed, "I seem to be encountering more and more frequently in my circulation among the membership of the Church, people who are honestly trying to avoid sin, who are really doing their best, as they understand, to live in accordance with the principles of the gospel but who are unhappy, frustrated, and disillusioned to a considerable degree."¹

King Benjamin warned his people about going to extremes, even in doing good: "See that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength" (Mosiah 4:27).

Maintaining Temporal Balance

The imbalance between the temporal and the spiritual is an age-old problem that seems to be growing worse in our day of increasing materialism. Elder M. Russell Ballard of the Quorum of the Twelve Apostles observed, "Perhaps none need the principle of balance in their lives more than those who are driven toward accumulating 'things' in this world."² Moreover, numerous good and honorable causes beckon for our time and energy. Whether selfishly or



Life

unselfishly, we may get and spend, hurry and scurry, come and go, and later discover that we have laid waste our emotional and spiritual strength and given our hearts away to things that matter very little in the end. The Book of Mormon prophet Jacob, paraphrasing Isaiah, warned, “Do not spend money for that which is of no worth, nor your labor for that which cannot satisfy” (2 Nephi 9:51; see Isaiah 55:2).

It is easy to feel that to magnify our callings we need to be continually serving, leading, or counseling. However, it may be that we render more significant service and develop more substantive spirituality by having *fewer* meetings and activities. President Spencer W. Kimball (1895–1985) urged the Saints to return to what he characterized as “quiet, sane living.”³ More recently Elder Richard G. Scott of the Quorum of the Twelve Apostles stated, “Remember, don’t magnify the work to be done—simplify it.”⁴ Our lives are out of balance if we allow outward busyness to supplant inner goodness.

All of us may feel pulled in different directions at some time or another, upsetting the delicate balance of our lives and intruding upon our personal peace and family harmony.

In striking a temporal balance, we are often forced to make hard choices between many good and desirable things. For example, varied educational and cultural experiences can be valuable in promoting talents and growth in our children. Church and community service opportunities may provide us with rich and rewarding experiences. But even when considering such noble causes and activities, we must, as Elder Ballard counseled, “remember [that] too much of anything in life can throw us off balance. At the same time, too little of the important things can do the same thing.”⁵ It may be that the worst thing we can give our children is the opportunity to participate in an additional sport, music lesson, or other activity that demands money and time away from the family. Teaching our children how to live “quiet, sane,” and balanced lives may be one of the most vital things we can do for them in these frenzied last days.

Sometimes we fail to resist many of the demands placed upon our time because we are afraid such an action might be selfish. Yet the Savior Himself would sometimes withdraw temporarily from the pressing needs of the multitudes (see, for example, Luke 5:16). Surely this helped Him serve others with renewed strength.

To preserve the temporal balance of our lives, we may need to say no to those activities for which we do not have time, resources, or energy. We need not feel guilty or selfish in periodically pulling back to regroup, for there is a strength that comes from sometimes just being home with loved ones.

Maintaining Spiritual Balance

Just as temporal imbalance can affect our emotional and spiritual peace, so can spiritual imbalance have a detrimental effect on every aspect of our lives. To maintain a proper spiritual balance, we must remember that the Lord does not expect us to achieve perfection while in mortality. The unrealistic expectation that we must be perfect in all we do *right now* actually retards true gospel living and stifles spirituality. When we fall short of our preconceived notions of

perfection, we tend to browbeat ourselves with undeserved self-criticism and guilt or to exhaust ourselves with unrealistic efforts to work our way to perfection.

King Benjamin’s counsel not to run faster than we have strength is as significant spiritually as it is temporally, perhaps more so. A key phrase in King Benjamin’s counsel is “be diligent” (see Mosiah 4:27). We must remember that much spiritual growth does not occur suddenly but rather through time and experience. The encouraging message of the gospel is that God does not often require us to perform sensational or extraordinary deeds but rather to try to do better today than we did yesterday. He is mindful of our desires, our determination, and our direction as well as of our deeds.

To maintain spiritual balance, we must frequently take inventory of our spiritual progress. Honest assessment of the desires of our hearts and the direction of our lives can aid us in overcoming feelings of inadequacy. Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles provided us with this inspiring counsel:

“We can distinguish more clearly between divine discontent and the devil’s dissonance, between dissatisfaction with self and disdain for self. We need the first and must shun the second, remembering that when conscience calls to us from the next ridge, it is not solely to scold but also to beckon.

“. . . We can contemplate how far we have already come in the climb along the pathway to perfection; it is usually much farther than we acknowledge. . . .

“. . . We can make quiet but more honest inventories of our strengths. . . . Most of us are dishonest bookkeepers and need confirming ‘outside auditors.’ He who was thrust down in the first estate delights to have us put ourselves down. Self-contempt is of Satan; there is none of it in heaven. We should, of course, learn from our mistakes, but without forever studying the instant replays as if these were the game of life itself.”⁶

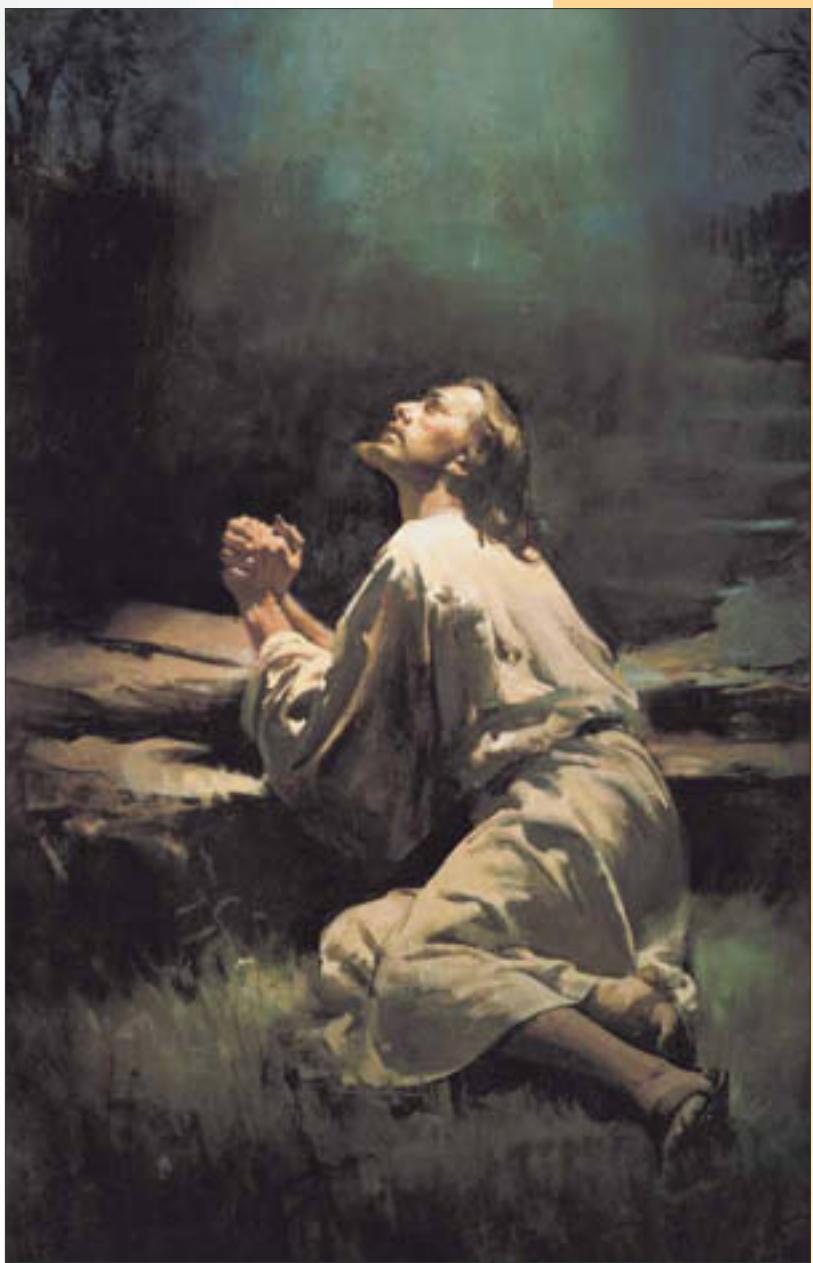
One of the barriers to spiritual balance is “pseudo-self-reliance.” Robert L. Millet identified the danger of relying too much on our own limited abilities. He said that

some Church members who are blocked in their progress and weighed down with guilt “seek to double their effort—to work harder. If the present pace does not eradicate the problem, they decide to run faster. Too often what follows is a type of spiritual diminishing returns—exhaustion and additional frustration. The answer to all problems is not necessarily more and harder work, particularly in regard to spiritual matters. The answer is often to learn our limits and do what we can, then turn to the Lord for assistance.”⁷

Applying the Atonement

While my wife was struggling to escape from the cycle of faithful works followed by frustration and discouragement, the Spirit of the Lord whispered to her that what she was demanding of herself was not pleasing to the Lord because she was not allowing the Atonement to operate fully in her life. It is not a sign of weakness to avail ourselves of the Atonement. Rather, it shows courage, faith, and gratitude. The Atonement allows us not only to repent of sin but also to receive an outpouring of the Savior’s grace, which strengthens us when we simply do not have the power to overcome our human weaknesses. It allows the Savior to share our burdens and compensate for our many inadequacies (see Matthew 11:28–30; Ether 12:27).

There is no peace for those whose lives are out of balance temporally or spiritually. They can become tossed to and fro by the winds of discouragement and the storms of frustration. Yet just as the Savior stilled the storm on the Sea of Galilee (see Matthew 8:26), He can bless our lives with His calming, comforting, and guiding influence if we will



slow down, run only as fast as we have strength, and yet “press forward with a steadfastness in Christ” (2 Nephi 31:20). ■

Brent L. Top is serving as president of the Illinois Peoria Mission.

NOTES

1. “My Peace I Give unto You,” *AMCAP Journal*, 1986, 12–13.
2. “Keeping Life’s Demands in Balance,” *Ensign*, May 1987, 14.
3. “Glimpses of Heaven,” *Ensign*, Dec. 1971, 39.
4. “The Doctrinal Foundation of the Auxiliaries,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 8.
5. *Ensign*, May 1987, 16.
6. “Notwithstanding My Weakness,” *Ensign*, Nov. 1976, 14.
7. *Life in Christ* (1990), 47–48.

The Atonement allows us to receive an outpouring of the Savior’s grace, which strengthens us when we do not have the power to overcome our weaknesses.



STRONG ROOTS IN SMALL BRANCHES



Tina Dobravc is one of the teens in Slovenia who is helping to build the Church there.



BY JENIANN JENSEN
Church Magazines

Walk into the woods, and listen to the silence. See the sun filter through the canopy of trees.

Feel the quiet wonder of Heavenly Father's creations. Marvel at how the trees stand tall and firm and strong.

Joseph Smith came to woods like these when he knelt in prayer and brought new light to the world. He needed a place where he could be alone, a quiet place where he could think and receive answers to his questions.

Joseph Smith had his First Vision in New York in the northeastern United States, but these woods are in Croatia and Slovenia.

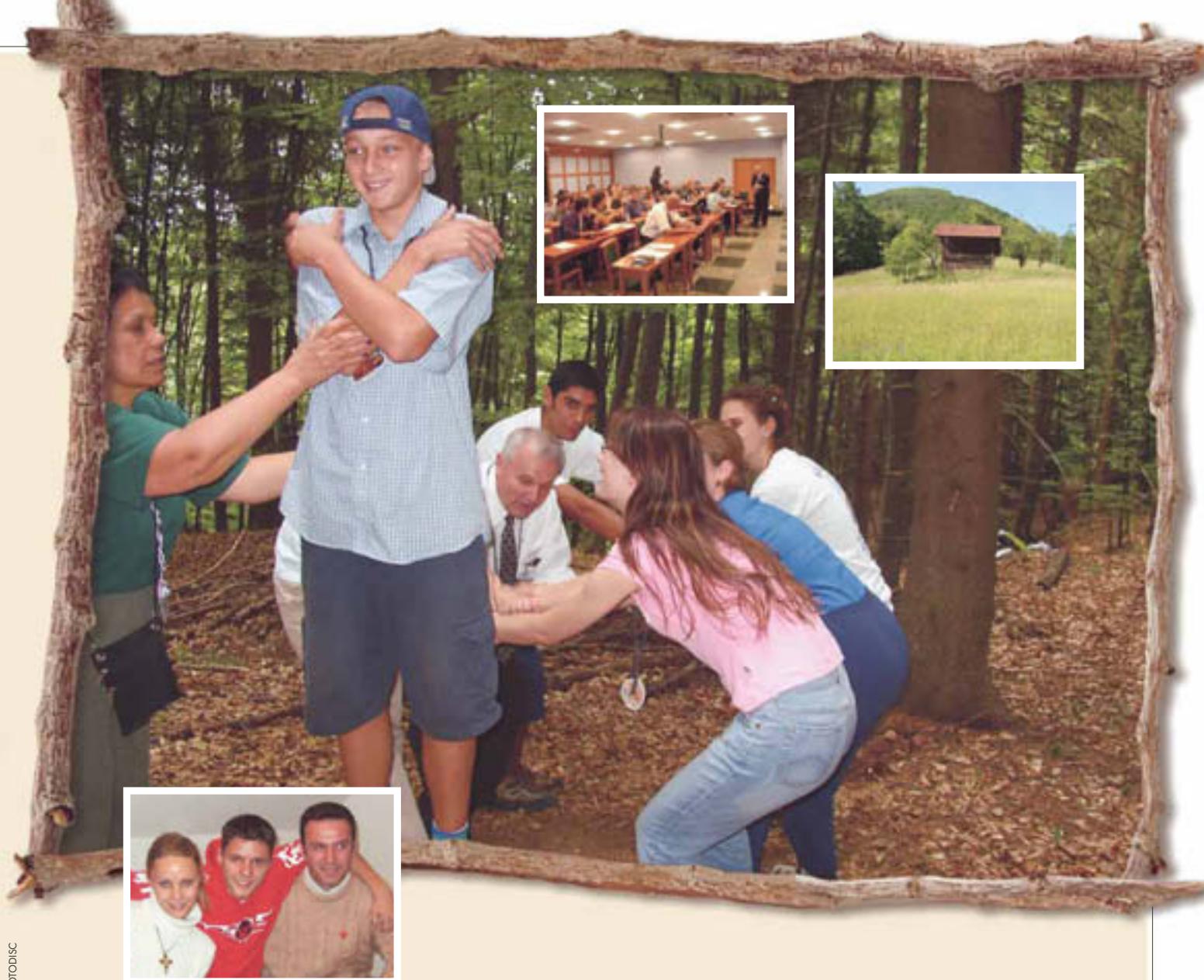
Young men and young women gather here to meet in youth conferences. Just as the Prophet Joseph did, these youth are praying for answers and finding them in the gospel of Jesus Christ.

Croatia and Slovenia are countries east of Italy that were part of Yugoslavia until 1991. Latter-day Saint missionaries first came to this part of the world in the early 1990s. Since then, three branches of the Church have been established in Slovenia and seven in Croatia. The Church hasn't grown large enough here to build meetinghouses yet, but the work moves forward. Most of the newest members are young men and young women, who meet as often as they can to find strength in their combined testimonies.

Standing Alone

In these small branches, being a Church member can be lonely. When Kristina Mestrov attends her branch meetings in Split, Croatia, sometimes only her mother and the missionaries





are there with her. But she is doing her best to change that. "I keep trying to be the best missionary I can," she says.

Many youth are the only members of the Church in their families. Petra Karaklajic of Zagreb, Croatia, longs for the day when her family will understand her beliefs. She says, "Some of my family members have a problem with my going to Sunday meetings and with some of the beliefs of the Church." But then Petra explains her formula for surviving: "Find out who you really are and where you have to go. And if you allow it to, the gospel will change your life for the better. Just give your best, and follow Jesus Christ."

You are a beloved child of the living God."

Tina Dobravc recently joined the Church in Celje, Slovenia. She has seen positive changes in her life since her conversion. But she has found it hard at times to live the gospel without her family's support. "In my home it is hard to bless the food or to pray alone," she says. "But I have to remember that it will be worth it. I know that my family will find happiness one day and that they will find the gospel." Tina serves in her branch as the activities leader.

Many of the youth must also stand alone among their friends. Many left friends behind when they embraced the gospel. A recent

At a youth conference in Slovenia (above), youth learn to trust each other. Left inset: Simon Stevanovic (center) is sharing the gospel with his parents.



At youth conference (above), the teens did not all speak the same language, but they had the gospel in common. They hope to be like the trees in the forest where they held the conference—strong and firm.

convert, Lucija Krajnik of Ljubljana, Slovenia, says: “Since joining the Church, I have needed to separate myself from my old friends because they were bad company. The best thing for me to do was to isolate myself from them and stay in contact with members and missionaries.”

Standing Together

Just as forest trees draw strength from one another, the youth gain strength from being together. At a recent youth conference, the first many had ever attended, 47 of the youth met together. They didn’t always understand each other because they speak English, Croatian, or Slovenian, but they had the language of the gospel in common.

Petra Karaklajic is strengthened by youth conferences and other activities with people who believe as she does. “When we are all together, we are stronger,” she says. “I feel very blessed that I have my brothers and sisters in the Church.”

Lucija Krajnik knows that she needs her friends in the gospel. “Where would I be if I didn’t have the Church?” she asks. “I am grateful to be a member of the Church and to have my friends by my side.”

The youth know that if they introduce the gospel to others, the Church will continue to grow. They often invite others to join with them to help them see the light of the gospel.

Simon Stevanovic of Celje, Slovenia, firmly believes that he needs to share the gospel with his friends and family: “We need to encourage



“We call upon every member of the Church to reach out to new converts, to put your arms around them and make them feel at home. Bless them with your friendship. Encourage them with your faith. See that there are no losses among them.”

President Gordon B. Hinckley, “The Condition of the Church,” *Liahona* and *Ensign*, May 2003, 4.

our parents and friends so that the Church will grow. We have lots of friends. We need to spread the gospel.” Simon is helping his father learn about the Church and looks forward to serving a full-time mission someday.

Ava Zupancic of Ljubljana, Slovenia, understands that helping others to be baptized is only the beginning. “It really hurts me when I see people

get baptized, and then, after some time, they do not come back,” she says. “This happens too often. We have to help new members!”

Remaining Strong

In these woods, even with strong roots and surrounding trees to protect you, storms sometimes rage and challenges come. But these youth know that fighting the storms is worth the effort.

“To be a champion,” says Davor Majc of Kranj, Slovenia, “you must get up, no matter how many times you fall down while trying to achieve a goal, and go again. Those who are waiting for you at the end will be cheering for you.”

Ivona Frcek of Zagreb, Croatia, testifies that “everything bad that happens shall pass. Just be strong and hold onto the truth.”

The youth of Croatia and Slovenia will continue to gather strength from each other and help others to find the answers to the important questions of life. They hope to be like the trees in the woods: tall, firm, unbending, and strong. ■

Phillip and Ani Maxfield helped with this article. They served in the Croatia Zagreb Mission and are members of the Issaquah Fifth Ward, Bellevue Washington Stake.

Did You Know?



It Happened in April

April 14, 1832: Brigham Young and his wife, Miriam, were baptized in a pond in New York.

April 1853: Missionary work began in South Africa.

April 1, 1898: Lucy Jane Brimhall and Amanda Inez Knight, the first single sister missionaries, were called to serve as full-time missionaries to England.

April 26, 1964: In Tokyo Elder Gordon B. Hinckley, then of the Quorum of the Twelve Apostles, dedicated the first Latter-day Saint meetinghouse in Asia.

April 1–2, 2000: General conference was held for the first time in the nearly completed Conference Center.

Leadership Tip

As Jesus ministered to those around Him, He lifted the needy, gave hope to the discouraged, and sought out the lost. By His actions He showed people that He loved, understood, and appreciated them. Here are some ways we can follow the Savior's example and minister to others during group activities:

- See others as the Savior would see them.
- Mingle with everyone, not just close friends.
- Give everyone a chance to join in the conversation and feel part of the group.
- Make an effort to learn something new about someone. This effort will require asking questions and then listening.
- Share with others positive things you know about someone.
- Call people by their names.
- Make an effort to help others feel valued by expressing sincere encouragement and appreciation.



Putting It Together

"It's great to combine learning a skill with fulfilling a Personal Progress project and serving a member of the ward,"



"The greatest lesson we can learn in mortality is that when God speaks and we obey, we will always be right."

President Thomas S. Monson, First Counselor in the First Presidency, "Models to Follow," Liahona and Ensign, Nov. 2002, 61.

Your Example

"Your influence, your example can be a determining factor in someone's conversion to or lack of interest in the message of the restoration of the gospel. Watch your physical appearance, your thoughts, your language, your actions."

Elder Charles Didier of the Presidency of the Seventy, "The Power of Example," Tambuli, June 1980, 36; New Era, Oct. 1978, 5.

said one of the young women of the Exeter Ward, Plymouth England Stake. The young women made a quilt for Sister Etta Cunningham, an aging ward member who was then suffering from cancer. The girls enjoyed the project as they learned a lot about piecing quilts. They also learned about having compassion for their elders.

Before Sister Cunningham passed away, she sent the girls a thank-you note, which they now keep in their Young Women book of remembrance.

LEFT: PHOTOGRAPH COURTESY OF YOUNG WOMEN OF THE EXETER WARD, PLYMOUTH ENGLAND STAKE



Guided to Church

I have been a member of the Church since February 2002, and in May 2002 my husband and son were baptized too. We are so grateful for all we have learned since our baptism. We thank the missionaries from the bottom of our hearts.

The *Liahona* has helped us in difficult times, and the magazines are priceless to us. Each time we read an article we learn something new.

We are preparing to go to the temple and hope to be able to go soon. We are so grateful that we were guided to this Church.

*Lucica Dobre,
Constanta Branch,
România Bucharest Mission*

Help for Family Home Evening

We are happy each month when we receive the *Liahona*. The articles are always very uplifting and are often the basis for our family home evenings.

*Radeke family,
Kassel Branch,
Hannover Germany Stake*

Visiting Teaching Message Encourages and Comforts

I'm very grateful to have the *Liahona* in my life. It has helped me understand the principles of the gospel by using examples from

members all over the world. I love the Visiting Teaching Message. It encourages me and comforts my spirit.

*Siria Cordero,
Alma Rosa Ward,
Santo Domingo Dominican Republic
Ozama Stake*

Liahona Applies to Life

I love the *Liahona* because it strengthens my faith and helps me walk in the light of Jesus Christ. I especially enjoyed the October 2003 issue. I read all the articles, and every one applied to my life. I am so thankful for the Church and the magazine that helps people around the world.

*Tina Sensok,
Phnom Penh Eighth Branch,
Phnom Penh Cambodia North District*

Defender of the Faith

Because I am busy attending the university, working, and fulfilling my Church callings, I have had to find a way to consistently read the *Liahona*. Now I take it with me when I go to the university, and I take advantage of any free moment to read it. It is a blessing in my life. Thanks to the articles it contains, I feel the guidance of the Holy Ghost more strongly in my life, and it's easier to share my testimony of the restored gospel. The magazine helps me be a light to my friends and gives me the strength to be a defender of the faith.

*Lebi Spencer Santiago Lastra,
Natividad Ward,
Tacna Perú Stake*

Love for the Temple

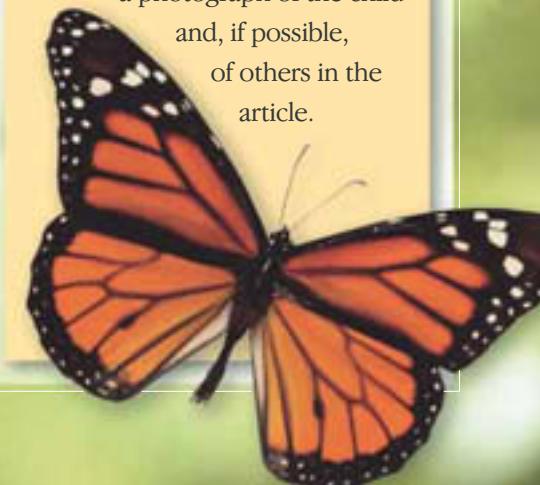
I love the *Liahona*, especially the children's section, and so do my children. They have enjoyed the stories from the Bible and the Book of Mormon, and they love the pictures of the prophets and the temples. My daughter, who is six years old, learned about the temple in Primary, and she has a desire to go there one day.

*Yadira González,
Cincuentenario Ward,
Panama City Panama Stake*

Call for Children's Articles

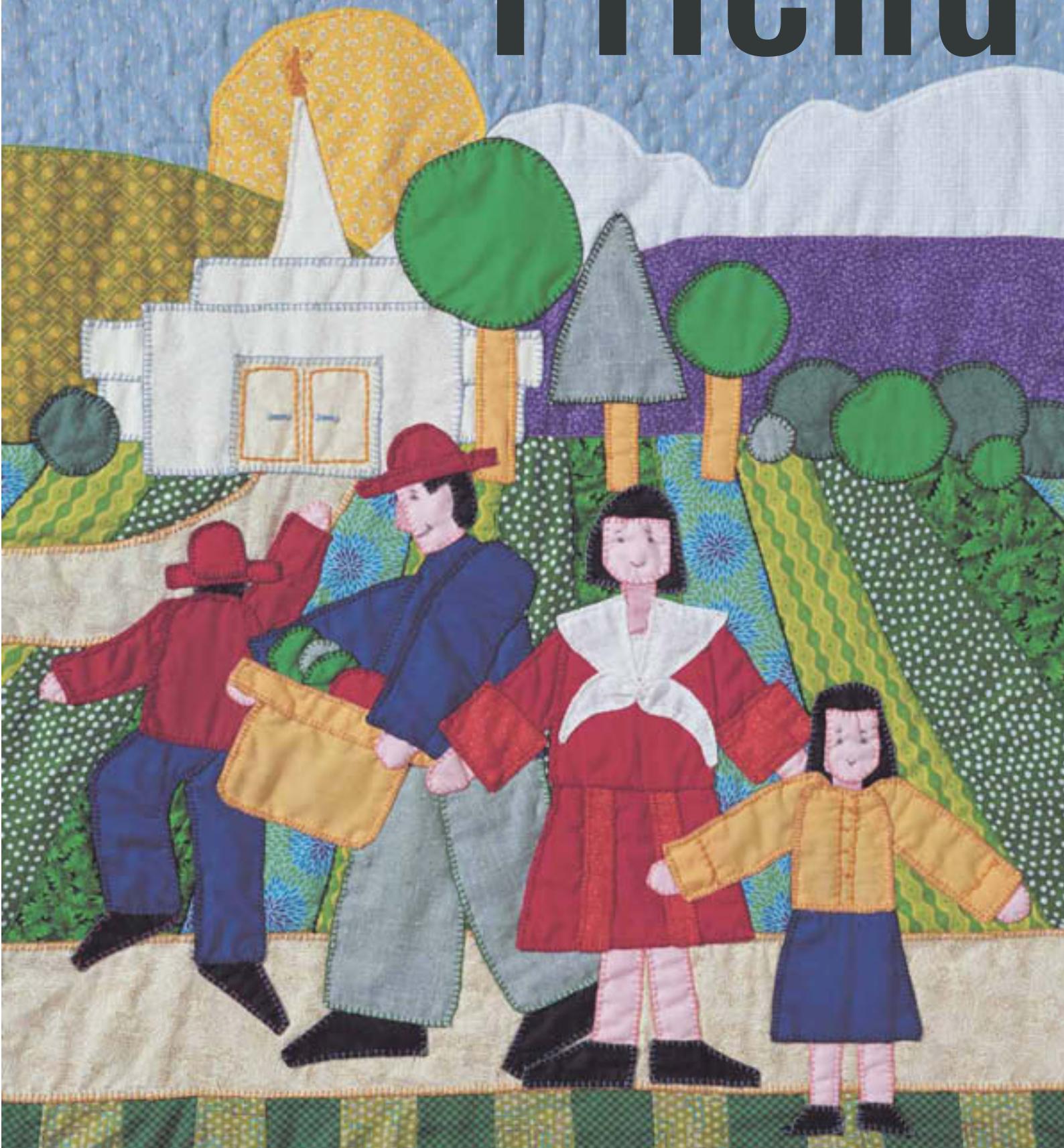
Please send experiences about children trying to follow the Savior's teachings to Trying to Be like Jesus, *Liahona*, Room 2420, 50 East North Temple Street, Salt Lake City, UT 84150-3220, USA; or e-mail to cur-liahona-imag@ldschurch.org. Please include the child's complete name, age, address, and ward and stake (or branch and district). Include

a photograph of the child and, if possible, of others in the article.



FOR CHILDREN • THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • APRIL 2005

the Friend



The Comforter



President Faust teaches that although we cannot live in the presence of the Savior right now, He sends us comfort through the gift of the Holy Ghost.

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

Centuries ago the Savior led His beloved disciples into the favored Garden of Gethsemane for the last time. Jesus was mindful of the great ordeal ahead of Him. He agonized, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark 14:34).

The eleven Apostles no doubt sensed—but could not understand—that some portentous [serious] event would happen. Jesus had spoken of leaving them. They knew that the Master whom they loved and depended upon was going somewhere, but where, they did not know. They had heard Him say, "I will not leave you comfortless. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:18, 26).

I wish to alert young people of this special gift of the Holy Ghost. The comforting Spirit of the Holy Ghost can abide with us 24 hours a day: when we work, when we play, when we rest. Its strengthening influence can be with us year in and year out, in joy and sorrow, when we rejoice as well as when we grieve.

This Comforter can be with us as we seek to improve. It can function as a source of revelation to warn us of impending danger and also help keep us from making mistakes. It can enhance our natural senses so that we can see more clearly, hear more keenly, and remember what we should remember. It is a way of maximizing our happiness.

While in this life we cannot live in the presence of the Savior as did Simon Peter, James, John, Mary, Martha, and the others, the gift of the Holy Ghost can be our Comforter and sure compass. ●

From an April 1989 general conference address.





My Family Can Be Forever

"Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally"
("The Family: A Proclamation to the World," Liahona, Oct. 2004, 49; Ensign, Nov. 1995, 102).

BY MARGARET LIFFERTH



Do you remember the story of Adam and Eve? When they left the Garden of Eden, they became the parents of the first family on earth. Adam and Eve had sons and daughters and taught them the gospel (see Moses 5:12). They experienced the challenges and also the great joy of family life (see 2 Nephi 2:23).

Since then, through Heavenly Father's plan, each of us has come to earth as part of a family. Each family is different—there may be two parents or one parent, lots of children or few children; sometimes there are cousins or grandparents also living in the home. It is important for family members to love each other and do their part to have a happy home.

Learning and living My Gospel Standards (see *Faith in God* guidebook, back cover) can help you do your part to build a happy home and have an eternal family. As you choose the right—by being baptized, paying tithing, repenting, keeping the Sabbath day holy, helping Mom and Dad, taking the sacrament, praying, reading the scriptures, and living worthy to go to the temple—you are learning righteous family traditions.

As we do our part to build an eternal family by learning and living the gospel of Jesus Christ, we will rejoice in Heavenly Father's plan for us.

Family Tree

Cut a small branch off a tree or bush, and secure it in a vase or cup (be sure to ask for an adult's help and permission). Or draw a picture of a tree on a large sheet of paper. The pictures on page F4 show ways you can help strengthen your family. Cut out the frames, and punch a hole at the top of each one. In the blank frames, write or draw your own ideas of ways to help and show love for your family. With string or yarn, hang the frames on the tree.

Note: If you do not wish to remove pages from the magazine, this activity may be copied, traced, or printed out from the Internet at www.lds.org. For English, click on "Gospel Library." For other languages, click on the world map.

Sharing Time Ideas

1. For older children: *Many of the prophets in the Book of Mormon were good examples of honoring parents and strengthening family. Divide children into groups, and give each group one of the following scripture references and a word cut up into letters: obedience, 1 Nephi 3:2–8; prayer, Enos 1:4–5; work, Mosiah 6:7; repentance, Mosiah 27:8–14, 32; faith, Alma 53:18–22, 56:44–48; scriptures, Mormon 8:1–5. Have each group read the story in the scripture reference, unscramble the word to identify the principle taught and lived by parents and children, and decide how to honor parents by living the principle today. Invite each group to share briefly the scripture story and application. Sing songs or hymns to reinforce these principles.*

2. For younger children: *Using Primary packet pictures 4-5 (Lehi's family fleeing), 4-8 (Nephi delivering the brass plates), and 4-16 (Nephi and the broken bow), involve the children as you tell stories of Nephi's obedience to his parents. Invite the children to act out ways they can obey their parents as you sing songs and hymns. ●*



FROM THE LIFE OF PRESIDENT DAVID O. McKAY

A Young Apostle



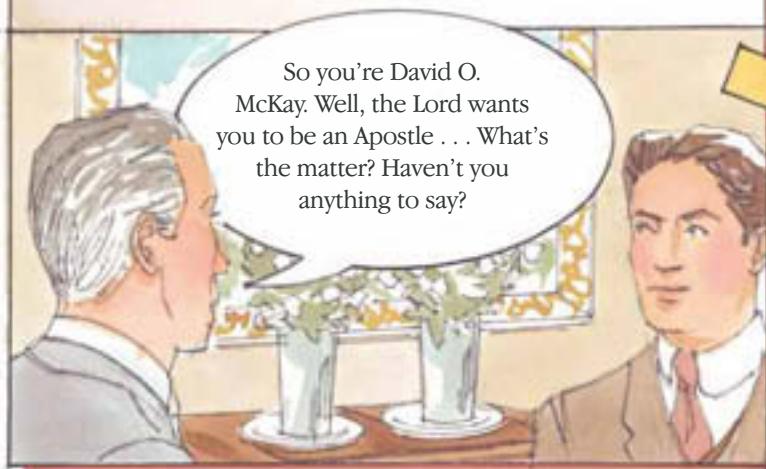
During general conference in 1906, David took his wife and two young sons to visit cousins in Salt Lake City. Between sessions they sat down to lunch.

I've been summoned to the Office of the First Presidency.

David met Elder George Albert Smith, an Apostle, on Temple Square. Elder Smith escorted him to the office of the President of the Quorum of the Twelve Apostles. As they walked David thought about how he had performed his stake calling in the Sunday School.

I wonder if I'll be called to the Church Board of Education.

President Francis M. Lyman invited David to sit down. What he said next left David speechless.

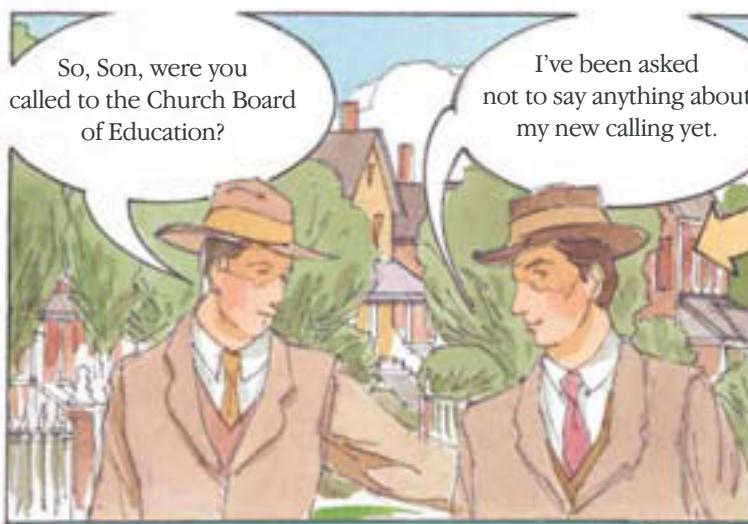


I'm not worthy of such a call!

Not worthy?
Not worthy?!
What have you been doing?

Nothing of which I'm ashamed.

On the way back to his relatives' apartment, David saw his father.



Then do you have faith that the Lord will make you able to fulfill this calling?

David and his wife, Emma Ray, attended the afternoon session of conference together. Right before the session ended, a special announcement was made. Emma Ray burst into tears from surprise and joy when David's name was read. At only 32 years old, David O. McKay was sustained a member of the Quorum of the Twelve Apostles.

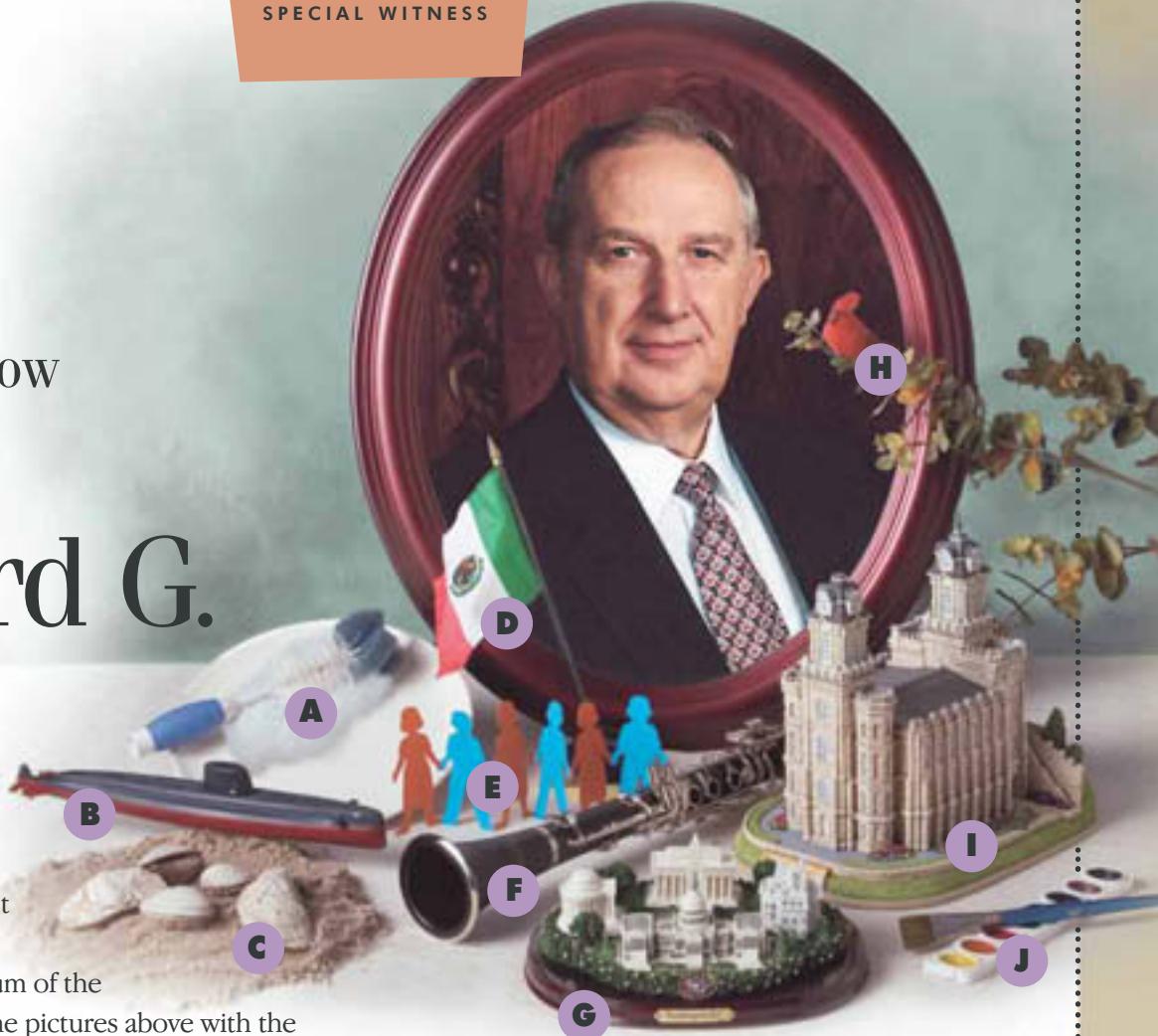
Adapted from David Lawrence McKay, My Father, David O. McKay (1989), 38–40.



Getting to Know Elder Richard G. Scott

To learn more about Elder Richard G. Scott of the Quorum of the Twelve Apostles, match the pictures above with the clues below.

- 1. Elder Scott was raised in this city.
- 2. As a young man, he didn't get a summer job he applied for with the Utah Park Service. He traveled to Utah anyway, and he offered to do this chore in the kitchen for two weeks. He said, "If you don't like my work, you don't have to pay me." By the end of the summer, he had become the number-two cook.
- 3. He had many other interesting jobs, including gathering these while sailing off the coast of New York.
- 4. He likes jazz music and knows how to play this instrument.
- 5. As a young man he was encouraged by his girlfriend, Jeanene Watkins, to serve a mission. After he served in Uruguay and she served in



the northwestern United States, they were married here.

- 6. He likes science and became a nuclear engineer. During a job interview, the interviewer snapped at him for mentioning his mission. He defended his beliefs and was hired because he had shown enough confidence for the difficult job—helping to design this nuclear-powered vehicle.
- 7. He lived in this country for three years as a member of the Seventy.
- 8. In his free time, Elder Scott likes spending time in the outdoors watching these.
- 9. He also enjoys this hobby.
- 10. He loves to help them. ●

Adapted from "Elder Richard G. Scott: 'The Real Power Comes from the Lord,'" Tambuli, Feb. 1990, 16–23; Ensign, Jan. 1989, 6–11.

Answers: 1G (Washington, D.C.), 2A (washing dishes), 3C, 4F, 5I (Manti Utah Temple), 6B, 7D (Mexico), 8H, 9J, 10E (youth and children).

Family History SCROLL

BY MARGARET SHAUERS

Long ago people wrote on scrolls made of papyrus (paper made from a plant) or leather rolled on sticks. Most of the Bible was written on scrolls. Ancient scrolls have measured as long as 144 feet (44 m)! You can record your family history on family group records produced by the Church. These records could be made into a scroll as explained below. You might want to do this in a family home evening.

You might also make scrolls of your own. For each scroll, you will need three 8 1/2 x 11 inch (22 x 28 cm) sheets of paper, clear tape, glue, pencil or pen, two 10-inch-long (25 cm) sticks or dowels, and an 18-inch (46 cm) length of string or ribbon.

1. Tape or glue the 8 1/2-inch-wide (22 cm) edges of the sheets of paper together to form one long strip of paper (see illustration).

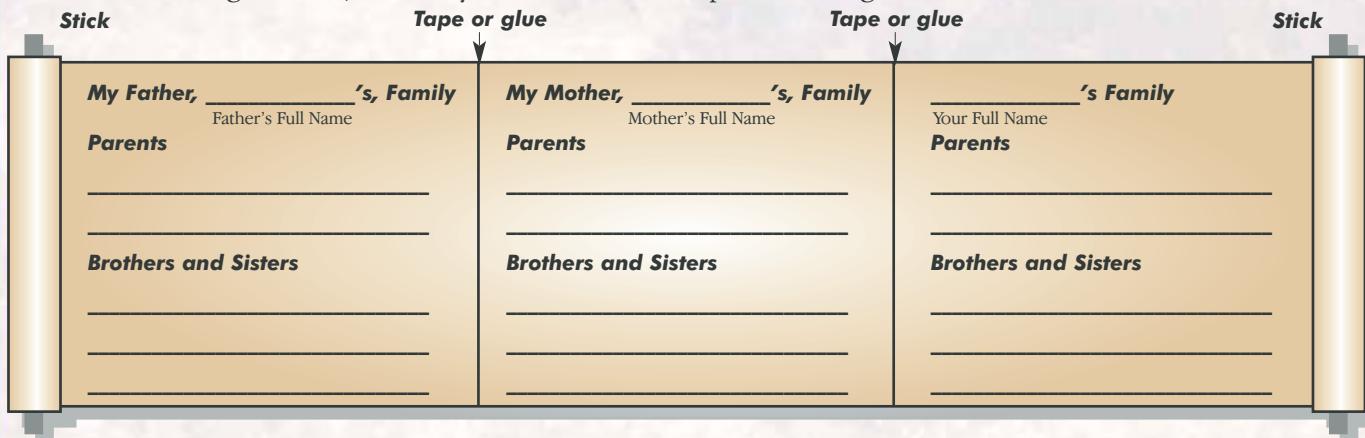
2. Starting 3 inches (8 cm) in from the left edge of the paper strip, write the heading "My Father, (father's full name)'s, Family" (see illustration). Below it write the heading "Parents," and list your father's

parents' full names. Then write the heading "Brothers and Sisters," and list the full names of your father's brothers and sisters—from the oldest to the youngest. Be sure to include your father in the right order in the list. With your parents' help, write birth dates beside the names.

3. On the next sheet of paper in the strip, write the heading "My Mother, (mother's full name)'s, Family." Then write the headings and your mother's family members' full names and birth dates, just like you did for your father (see number two above and the illustration).

4. On the last sheet of paper, write the heading "(your full name)'s Family," and write in your own family's information. Include the full names of your parents and your brothers and sisters and their birth dates (see illustration).

5. Glue the sticks or dowels along the left and right edges of the paper strip (see illustration), and let the glue dry. Roll the sticks toward the middle, and tie a piece of string or ribbon around the scroll. ●



Lonah Fisher & Asenaca Lesuma OF TAVEUNI, FIJI

BY MARGARET SNIDER

Lonah Fisher, 9, and Asenaca Lesuma, 10, live on an island in the middle of the Pacific Ocean. Even though Taveuni is the third largest of more than 300 islands in Fiji, you can drive from one end to the other in less than half a day. Mangos, papayas, bananas, pineapples, and coconuts grow here, and Primary children sing “Popcorn Popping on the Mango Tree”—Lonah’s favorite song.

The tagimocia flower grows at the top of the highest mountain on Taveuni, near a lake, waterfalls, and a rain forest. This rare and beautiful flower is said to grow nowhere else in the world. But unlike the tagimocia, Lonah and Asenaca are not isolated as they grow in the gospel. They both come from loving families and attend the Somosomo Taveuni Branch. They live near each other—but in different villages—and they attend different schools.



Lonah attends Taveuni Central Indian School, where she is taught half the day in English and the other half in Hindi. She is fluent in both languages and also knows some Fijian. At Asenaca’s school, the students study and speak in English in the mornings. In the afternoons they speak Fijian as they learn about Fiji and its history.



Lonah Fisher (above, left and right) and Asenaca Lesuma (below, left and right) live in different villages and go to different schools. But they attend the same branch on the island of Taveuni, the third largest of more than 300 islands in Fiji. They both love their families and the gospel.



After school Lonah helps her mother by washing dishes and helping take care of her brothers, Alfred, 7, and Joshua, 3. "It's not easy!" she exclaims. Her brothers are very active. Alfred likes soccer, so they often play that. Lonah also plays netball (a game similar to basketball) and likes playing dolls with her cousins. She loves her dog, Buzo. "He follows us everywhere we go, even to church," she says.

When Asenaca comes home

Asenaca (far right with her father) and Lonah (right) have much in common. They both enjoy dancing, playing netball, helping their mothers, and attending Primary, sacrament meeting, and other branch activities in the Somosomo Taveuni Branch of the Church.

from school, she washes her uniform and hangs it up to dry. Recently there was not enough rain, and water faucets could be turned on only at certain times of the day. Water had to be collected and stored in a barrel, and the whole family had to plan



ahead to be sure there was enough water when they needed it.

Like Lonah, Asenaca helps her mother around the house and takes care of her brothers, Meli, 9, and Joseva, 3, and her sister, Meresiana, 6. Three of her cousins also live with them: Irene, 17, Katarina, 13, and Sera, 8. Asenaca enjoys playing with them after she finishes her chores. They run races and play catch, netball, and a game they call "the he," which is similar to tag.

Lonah and Asenaca both like to dance. Their branch practiced square dances to



perform at an activity and wore costumes sewn for the event. Afterward the costumes could be worn as church dresses.

Lonah loves the gospel and knows it's the same all over the world. Her grandfather has been ill and is living in Australia while he receives treatment. When visiting him Lonah goes to Primary there. She says it's different in Australia because there are many different classrooms and classes divided by age. In the Somosomo branch, Primary classes are held all together. But the lessons are the same.

Asenaca loves the gospel too and plans to serve a mission. To prepare herself, she prays, attends church, and reads the scriptures. She looks forward to attending the temple when she's older, even though the temple is 20 hours away by ferryboat. Then, someday, she hopes to be married there and see her future family grow strong in the gospel the way she and Lonah are growing now. ●

Margaret Snider is a member of the Hagan Park Ward, Sacramento California Cordova Stake.



He Died That We Might Live Again

Expressively ♩ = 84–92



F C⁷ F B^b (G)

He died that we might live a - gain, _____ Lord Je - sus, our Re-deem-er

B^b C⁷ (A) Dm Gm

true. _____ He died on Cal-v'ry's lone - ly hill. _____ His

C Gm C⁷ (A) Dm Gm

life He gave for me and you. He rose from the grave on Eas-ter morn, _____ Our

F Gm C⁷ F C⁷ F

5

Sav - ior and our King. _____ He showed His love for all man - kind. _____ For His great

B^b C Gm C⁷ (A) Dm B^b

love, give thanks and sing. _____ Re-joice! Re - joice! and sing, sing, sing.

F A⁷ Dm G⁷ F C⁷ F

slower

5

John 15:13
D&C 20:23; 76:41

Words: Thelma McKinnon Anderson, 1913–97. © 1976 IRI

Music: Charlene Anderson Newell, b. 1938. © 1976 IRI

This song may be copied for incidental, noncommercial church or home use.



The Rose Garden

"The divine plan of happiness enables family relationships to be perpetuated beyond the grave"
("The Family: A Proclamation to the World," Liahona, Oct. 2004, 49; Ensign, Nov. 1995, 102).

BY PAT WAYNE

Based on an experience from the author's life

Mike," Dad called. "Time for school." Walking slowly down the stairs, Mike found Dad waiting for him at the bottom.

"Do I have to go?" Mike asked. "Can't I wait until tomorrow?"

Dad shook his head. "There have been too many tomorrows. I understand how you feel, but you need to get caught up."

"Mrs. Peters sent home some of my work," Mike said.

Dad sighed and handed Mike a sweater. "Today I go back to work—and you go back to school."

Mike felt tears welling up. Surely he wasn't going to cry again! "It's so hard without Mom."

Dad knelt and hugged Mike. "I know." Mike could see the pain in Dad's eyes.

As Mike walked out the door, he looked at Mom's beautiful rose garden. But it wasn't beautiful anymore. Weeds were popping up everywhere. He sighed. Would anything ever be the same again?

School was the same—noisy children running and talking. Mike dragged himself into his third-grade classroom.

Sam, his best friend, waved. Mike tried to smile, but his smile wouldn't work. He kept taking deep breaths and trying not to cry.

Mrs. Peters began class. Mike heard her talking, but his gaze wandered outside. It was sunny. "How can the

world look bright when Mom has died?" he wondered. A tear slid down his nose.

"Look, Mike's crying!" shouted Bill, who sat across the aisle.

Without thinking, Mike got up and ran out the door and down the hall. He would never go back to school again! He pushed open the big school doors and ran the five blocks home. It was cold without a sweater.

He went to his room to get a jacket, then sat on his swing in the backyard. He swung back and forth, staring at the ground.

He thought of going to Grandma's house, but she was sad now too. She used to laugh a lot



"Loving relationships continue beyond the doors of death. . . . Family ties endure because of sealings in the temple."

Elder Russell M. Nelson of the Quorum of the Twelve Apostles, "Doors of Death," *Ensign*, May 1992, 74.



ILLUSTRATED BY SCOTT GREER

and go bowling and bake cookies. He wondered if she had gone back to work too.

Mike made the swing go higher. Maybe, he thought, he would fall off and die. Then he could go to heaven and see Mom.

He heard words like the wind in the trees—"Then Dad and Grandma wouldn't have you. Would you want Dad to leave?"

He stopped the swing, his feet skidding in the dirt. Who had said that? Was it Mom, speaking to him from heaven? He looked around, but there was only the sound of leaves rustling in the wind.

Mike looked at the patch of blue sky through the trees. "I miss my mom! Please, Heavenly Father, help me!" His tears started again.

Suddenly he had the urge to go to Mom's rose garden. He stood looking at the poor rosebushes, without water and with lots of weeds. Mom sure wouldn't like that! He knelt and began pulling and yanking at the weeds. Then he grabbed the garden hose and watered the bushes he had weeded. Soon it would be spring, and the roses would bloom bright red and yellow and pink. He wondered if Mom would see them

from heaven. Somehow he felt closer to her as he worked in her garden.

Dad's car came roaring up the driveway. He jumped out, ran to Mike, and hugged him. "They called me from school."

"I'll go back tomorrow," Mike promised. "Dad, look at the rosebushes."

"Mom would be proud," Dad said. "I'll change clothes, and we can work on it together."

As Mike weeded alongside Dad, he thought of the roses that would bloom. He could almost smell their fragrance. After they bloomed, he decided, he would pick some of them for Grandma.

Mike looked up to see Sam and Bill. The two boys looked at the weeds.

"Can we help?" Sam asked.

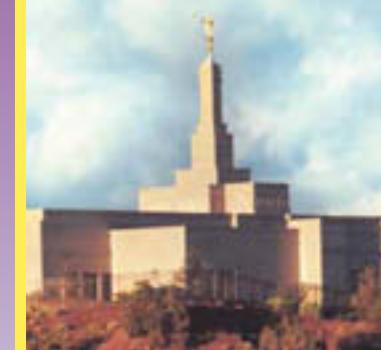
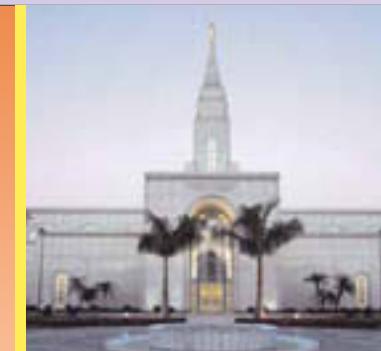
Mike nodded. Slowly, a smile crept onto his face. ●



Temple Cards

Each issue in 2003 contained Temple Cards. Since that time more temples have been dedicated. Nine of those temples are shown on this page. When nine more temples

have been dedicated, another page will appear in the magazine. Remove this page from the magazine, glue it to heavy paper, and cut out the cards. Add these cards to the cards that have already appeared in the magazine to remind you of the importance of temples.

 Columbia River Washington Temple Dedicated on November 18, 2001, by President Gordon B. Hinckley <small>PHOTOGRAPH BY PATRICK NEAL KIMBALL</small>	 Snowflake Arizona Temple Dedicated on March 3, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY WELDEN C. ANDERSEN</small>	 Lubbock Texas Temple Dedicated on April 21, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY WELDEN C. ANDERSEN</small>
 Monterrey Mexico Temple Dedicated on April 28, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY ANDRES ESTRADA ESCUDERO</small>	 Campinas Brazil Temple Dedicated on May 17, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY O. JAY CALL, COURTESY OF CHURCH NEWS</small>	 Asunción Paraguay Temple Dedicated on May 19, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY JASON SWENSEN, COURTESY OF CHURCH NEWS</small>
 Nauvoo Illinois Temple Dedicated on June 27, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY JOHN LUKE</small>	 The Hague Netherlands Temple Dedicated on September 8, 2002, by President Gordon B. Hinckley <small>PHOTOGRAPH BY O. JAY CALL, COURTESY OF CHURCH NEWS</small>	 Brisbane Australia Temple Dedicated on June 15, 2003, by President Gordon B. Hinckley <small>PHOTOGRAPH BY JASON SWENSEN, COURTESY OF CHURCH NEWS</small>



Behold the Man, by Simon Dewey

"Then came Jesus forth, wearing the crown of thorns. . . And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him" (John 19:5-6).



Our resurrected Savior appeared to people in the Western Hemisphere. "They saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . . . And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified [should] come into the world" (*3 Nephi 11:8–10*). See President Gordon B. Hinckley, "The Symbol of Our Faith," p. 2.