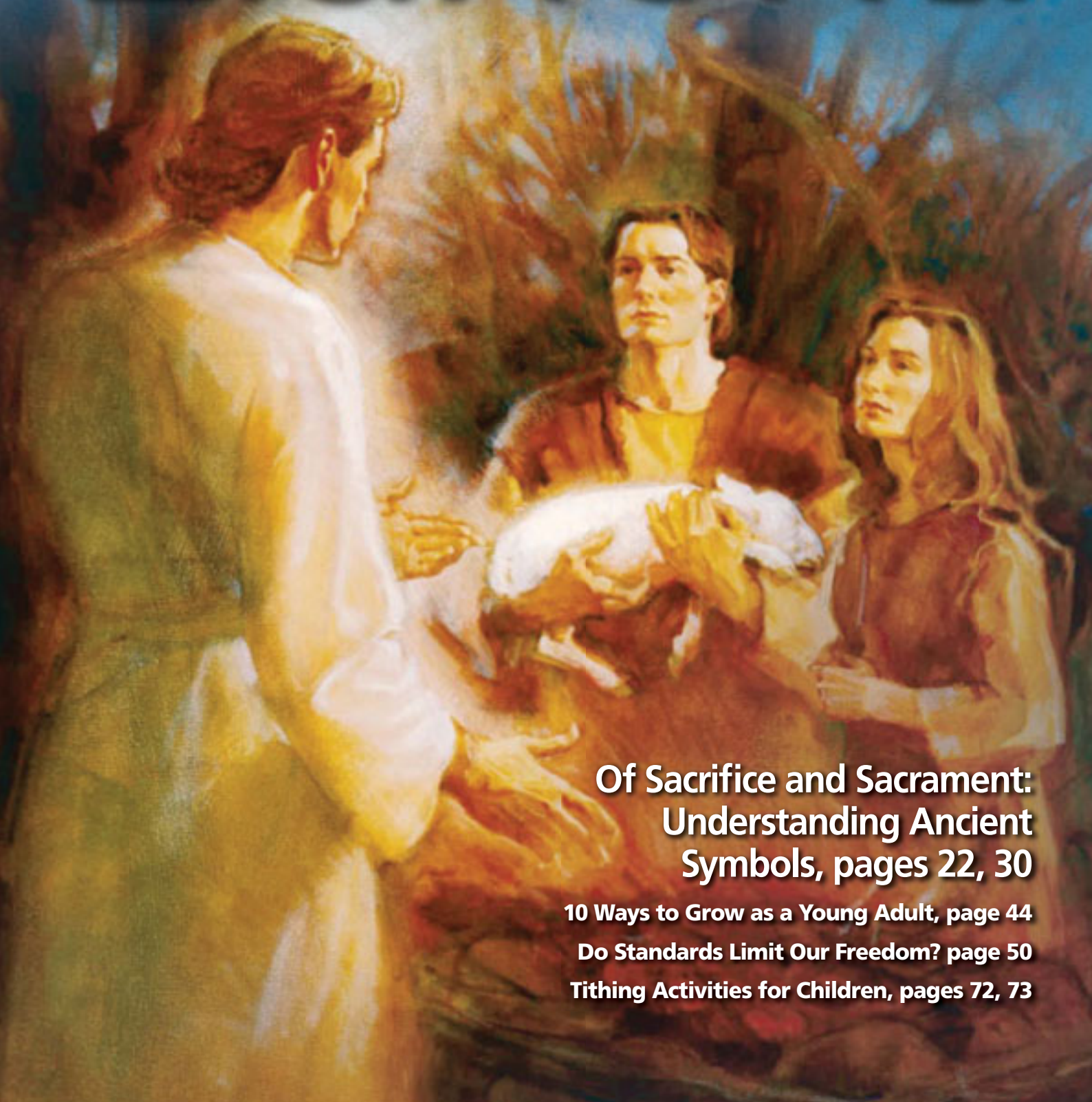


THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • FEBRUARY 2010

Liahona



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Understanding Ancient
Symbols, pages 22, 30**

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Jerusalem, by James Fairman

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

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



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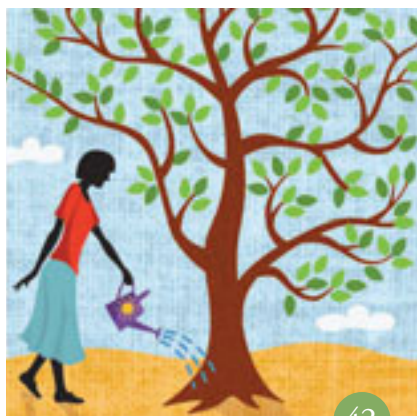
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Liahona.lds.org

FOR ADULTS



If you enjoy reading "Looking toward the Temple" by Elder John A. Widtsoe on page 16, visit www.liahona.lds.org to **watch a slide-show with music and quotes** from his article, showcasing various temples around the world.

FOR YOUTH

"The Parable of the Treasure Vault" (see page 52) teaches how important it is to protect your character.

Watch a video featuring Elder James E. Talmage's parable at www.liahona.lds.org.



FOR CHILDREN



Paying tithing is an important part of living the gospel (see pages 70–73). Go to www.liahona.lds.org to **play a hidden-picture game about tithing**.

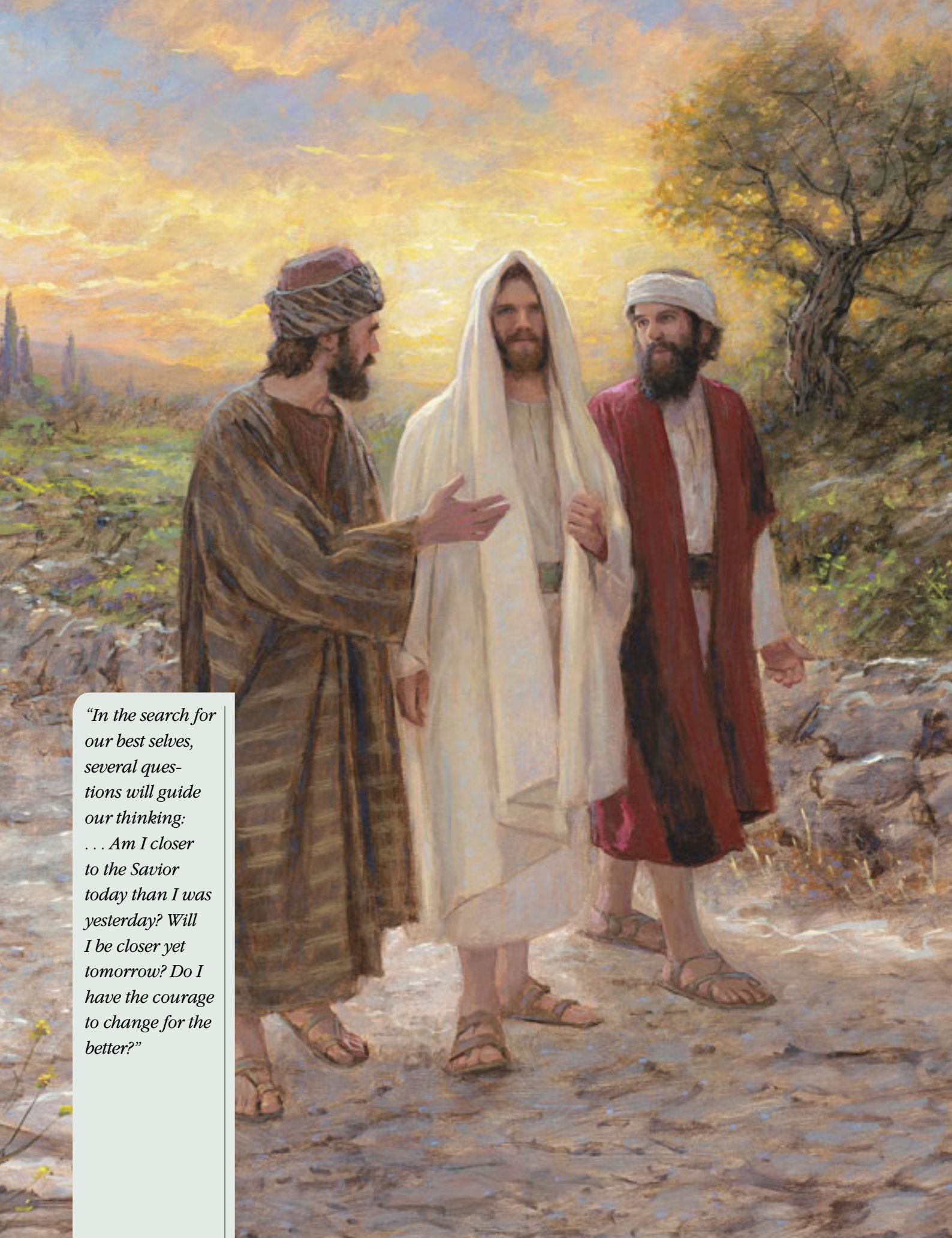


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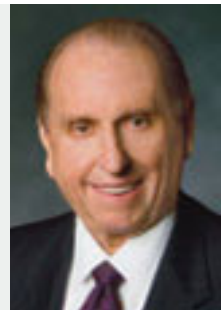
RIGHT: PHOTOGRAPH OF MOUSE AND FLAGS © GETTY IMAGES





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

By President
Thomas S. Monson



On Being Spiritually Prepared

Counsel from Our Prophet

A Foundation of Faith

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

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

Learn Lessons of the Past

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

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

Your Personal Liahona

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

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

Come unto Him

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

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

NOTES

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

TEACHING FROM THIS MESSAGE

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



YOUTH

Your Patriarchal Blessing

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



What is a patriarchal blessing?

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

How old should I be to receive my blessing?

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

How do I receive the blessing?

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

What do I do with my blessing?

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

CHILDREN

A Solid Foundation

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



HELPS FOR VISITING TEACHERS

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

PERSONAL PREPARATION

Malachi 3:10

Matthew 6:19–21

Luke 12:15

D&C 38:30; 88:119

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

Managing Resources Wisely and Staying Out of Debt



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

Managing Resources

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

President Spencer W. Kimball (1895–1985).

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

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

Women need to understand the implications of buying on credit and not living within a budget. The second skill bishops listed was cooking. Meals prepared and eaten at home generally



cost less, are healthier, and contribute to stronger family relationships.”²

Julie B. Beck, Relief Society general president.

Avoiding Debt

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

“First, pay your tithing. . . .

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

“Third, learn to save. . . .

“Fourth, honor your financial obligations. . . .

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

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

“When we go into debt, we give away some of our precious, priceless agency and place ourselves in self-imposed servitude. We obligate our time, energy, and means to repay what we have borrowed—resources that could have been used to help ourselves, our families, and others. . . .

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

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

NOTES

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

Small & Simple Things

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

GREAT LIVES REMEMBERED

Elder John A. Widtsoe

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

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

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



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



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



three of whom lived to adulthood.

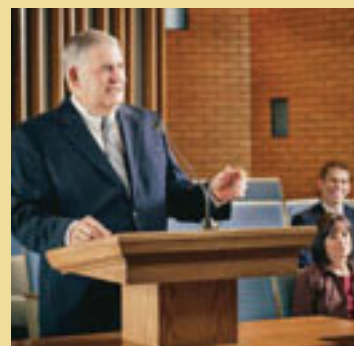
John began his professional career as professor of chemistry and as chemist at the experiment station at Utah Agricultural College (now Utah State University) in Logan. He later studied physiological chemistry (biochemistry) in Göttingen, Germany, received a Ph.D., and became an international authority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

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

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

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

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



GIVING TALKS IN CHURCH

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

CHURCH HISTORY AROUND THE WORLD



A view of Santiago, Chile's capital city.

Chile

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

As membership grew, so did the

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

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



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

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

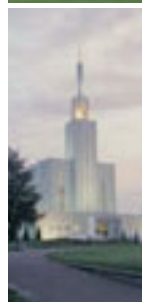
Peace in the Temple

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

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

Luis Medina Chávez, Chile

The celestial room in the Santiago Chile Temple.



TEMPLE SPOTLIGHT

Bern Switzerland Temple

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

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

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

NOTE

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



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



IN THE WORDS OF THE PROPHETS

Tithing

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

Years later I read President

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

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

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

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

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

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



**By Elder
Dallin H. Oaks**

Of the Quorum
of the Twelve
Apostles



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

THE CHURCH IN COSTA RICA

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



Members and missionaries in Costa Rica in 1956.

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

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



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

When Is the Time to SERVE?

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

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

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

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

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

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

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

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



ISSUING AND ACCEPTING CALLINGS



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

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

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

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

The Single Ski

By Kristian Christensen

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

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

Having never been skiing, I didn't think that having only one ski would be a big deal. I was more excited than

disappointed—after all, I was finally old enough to participate in my family's favorite shared activity!

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

Why wasn't this coming more easily? The harder I tried, the more stuck I became and the more frustrated I grew. My struggle became more devastating as I saw my father and brothers in the distance. They had reached the

meadow and appeared to be having a great time climbing up and skiing down the hill.

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

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

We quickly discover how unprepared for the

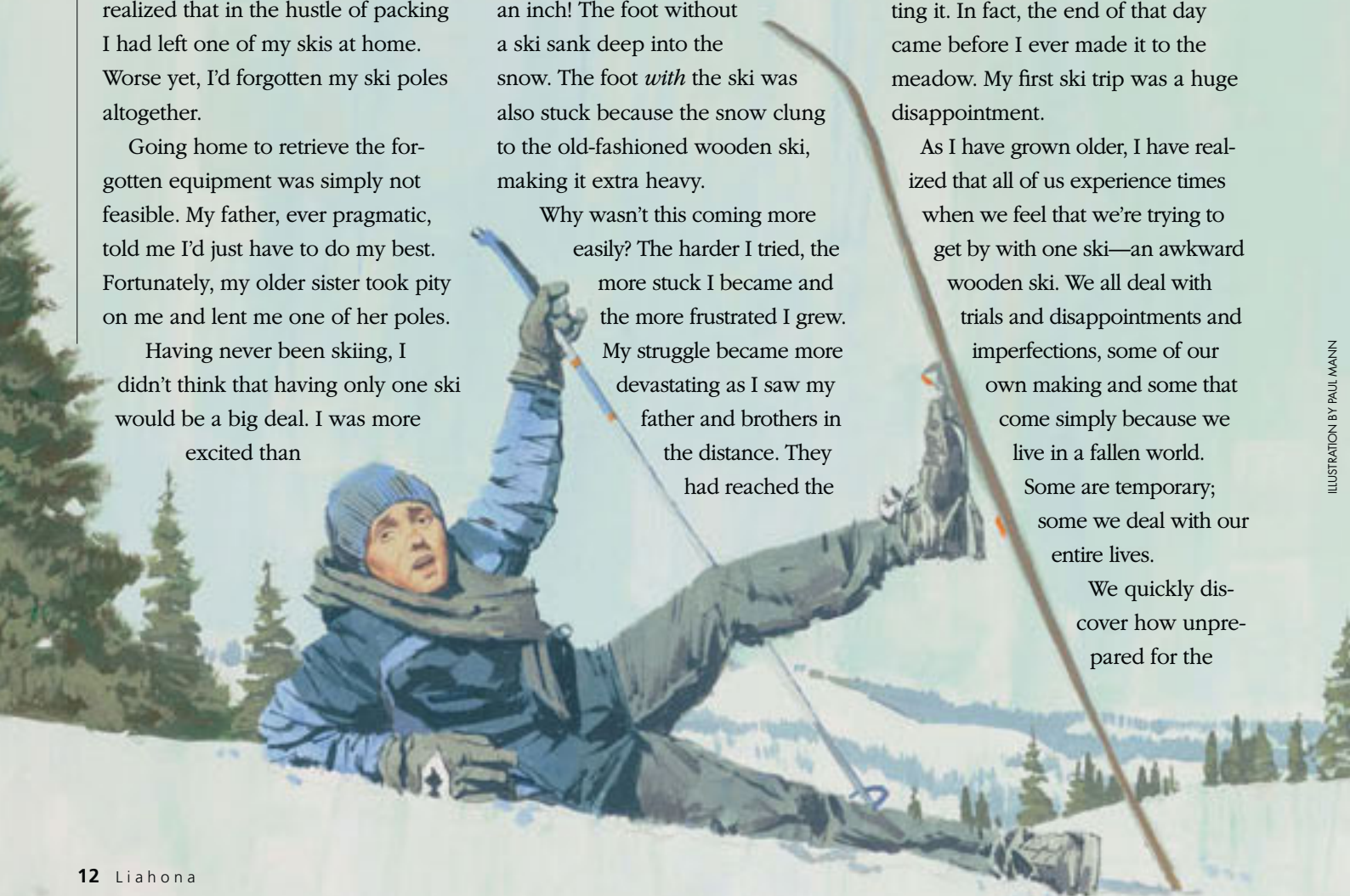


ILLUSTRATION BY PAUL MANN

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

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

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

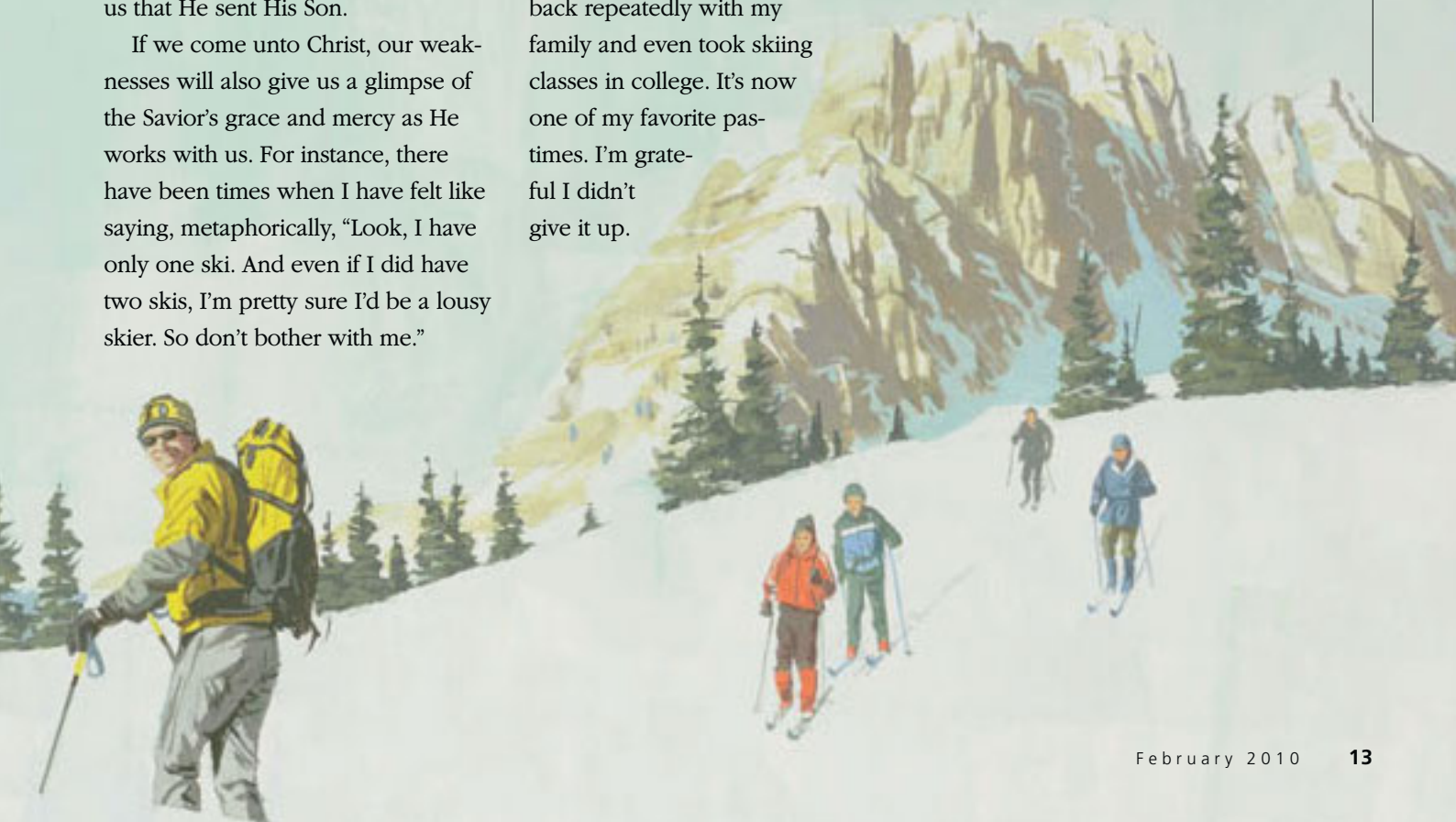
If we come unto Christ, our weaknesses will also give us a glimpse of the Savior's grace and mercy as He works with us. For instance, there have been times when I have felt like saying, metaphorically, "Look, I have only one ski. And even if I did have two skis, I'm pretty sure I'd be a lousy skier.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

But in His kindness, the Savior helps me anyway. He knows that I have challenges and asks only my best efforts: "It is by grace that we are saved, after all we can do" (2 Nephi 25:23). Grace doesn't necessarily mean getting a sleek new pair of skis and being sent to the destination on my own. The Savior's care is more personal and more tender than that. He works with me where I am, as I am, to help me grow and become more like Him and Heavenly Father. I believe They are pleased with my best efforts, however meager they are. And I know They love me in a way that allows me to trust and rely on Them more fully.

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

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

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



JESUS CHRIST IS CENTRAL TO HEAVENLY FATHER'S PLAN

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

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

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

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

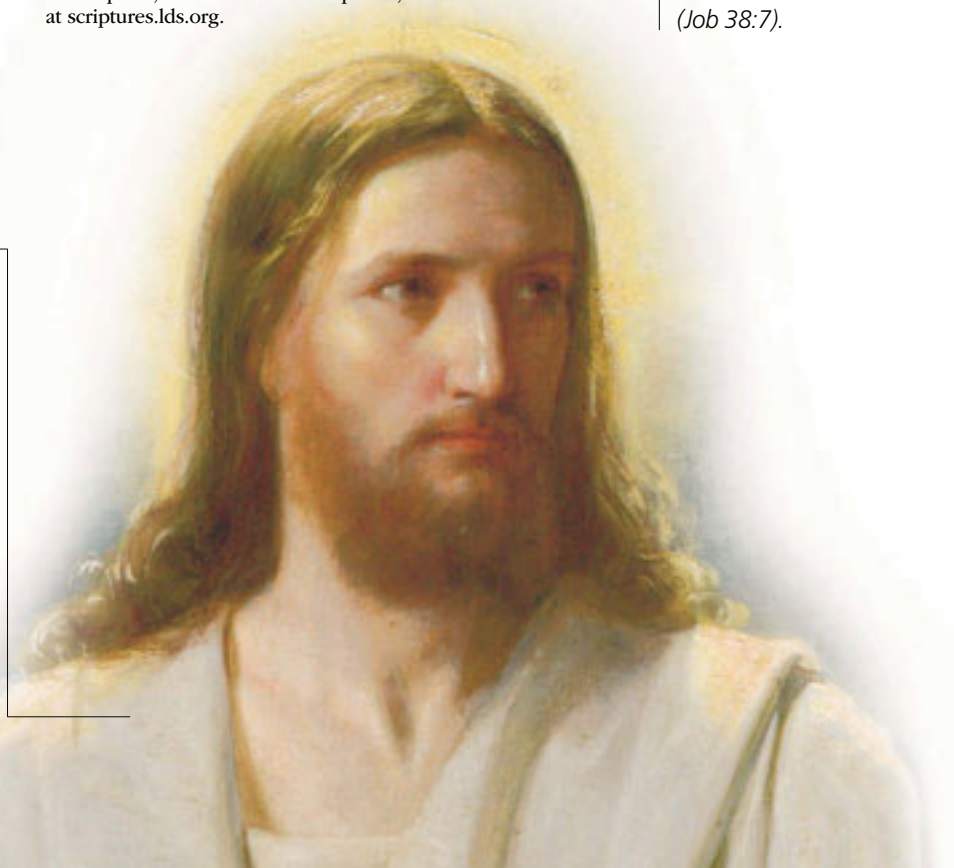
See *Gospel Principles* (2009), 13–16; *Preach My Gospel* (2004), 48–59; “Plan of Salvation,” in *True to the Faith* (2004), 115–16; and “Plan of Redemption,” in *Guide to the Scriptures*, at scriptures.lds.org.

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



6. We “shouted for joy” (Job 38:7).

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



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



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



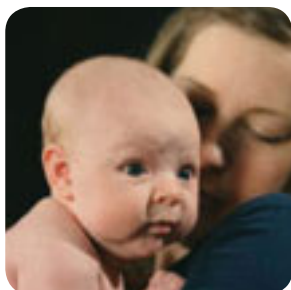
4. Lucifer, another of God's children, did not believe that we should be free to choose to obey God. He said, "Here am I, send me. . . . I will redeem all mankind, that one soul shall not be lost . . . ; wherefore give me thine honor" (Moses 4:1).



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



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



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



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

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

Looking toward the Temple



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

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

By Elder John A. Widtsoe (1872–1952)

Of the Quorum of the Twelve Apostles

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

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

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

The temple is a place of peace.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

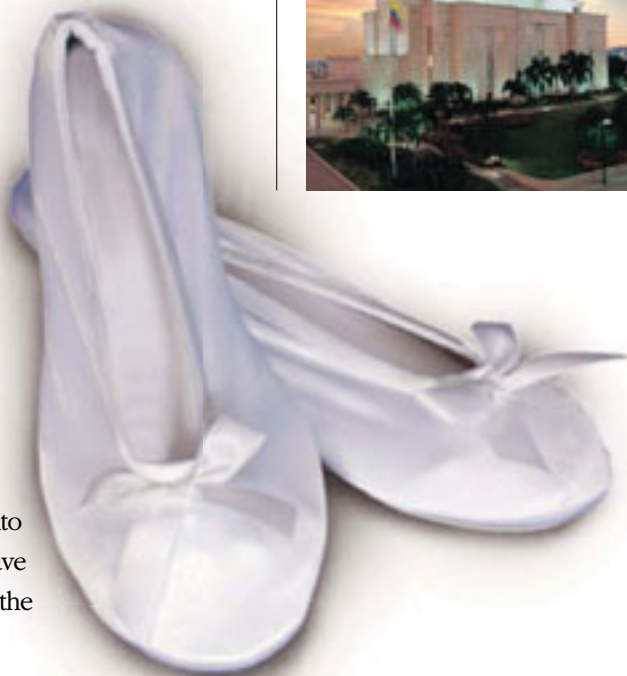
such have an equal place before the Lord. . . .

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

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

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

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



The Promise of the Temple

By Ellen Rowe Sigety

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

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

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

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

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

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

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



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

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

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

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

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



BLESSINGS OF THE TEMPLE

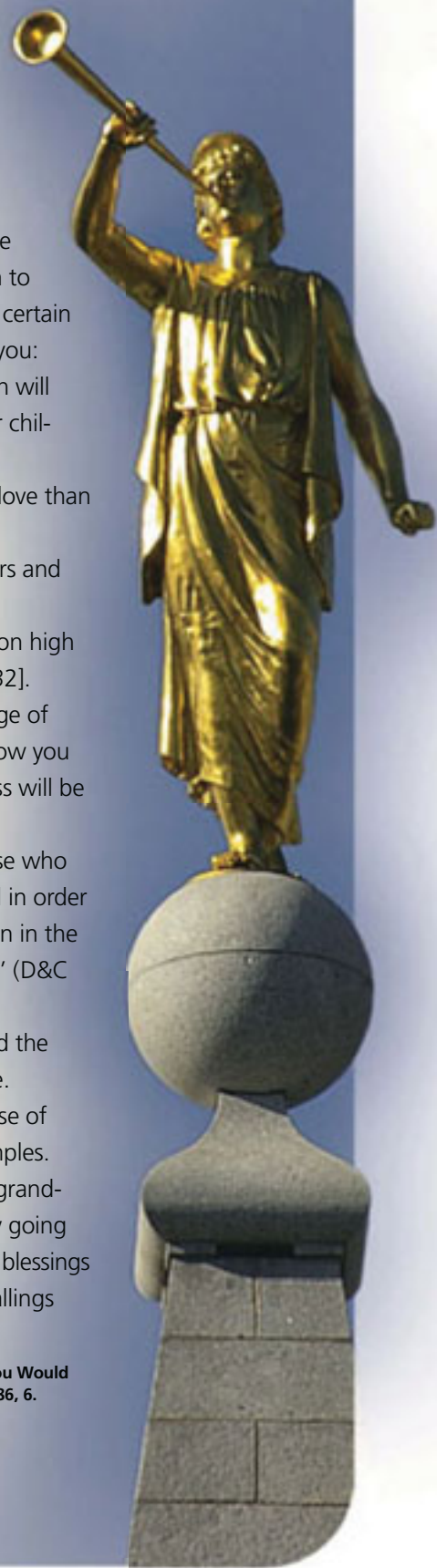
“When you attend the temple and perform the ordinances that pertain to the House of the Lord, certain blessings will come to you:

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

NOTES

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

EXPLANATION CONCERNING ABBREVIATIONS

- Abbreviations found in italics and other study aids include the following:
- Ch: An alternate translation from the Church.
- HC: History of the Church by Joseph Smith.
- Am: An alternate translation from the Hebrew.
- Am: An explanation of Hebrew and difficult words.
- Am: Joseph Smith Translation. Excerpts from the Prophet Joseph Smith's translation of the Bible. Short excerpts are provided in the Appendix. The complete text is provided in the Appendix.
- Am: Typical clause. References to the "Typical Clause" are provided in the Appendix.

The word "or" signifies that alternate words follow to clarify the meaning of the original expression.

Abbreviations for books of scripture found in the Bible are included in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

| Book of Mormon | Doctrine and Covenants | Pearl of Great Price |
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THE FIRST BOOK OF NEPHI CHAPTER 1

1 And it came to pass that the Lord said unto me, Joseph, I have called thee by thy name, and thou art my servant. And I have said unto thee, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

2 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

3 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

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5 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

6 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

7 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

8 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

9 And the Lord said unto me, I will be a Father unto the fatherless, and a Saviour unto the poor. And now, because thou hast kept my commandments, I will show unto thee the things which I have written upon the plates.

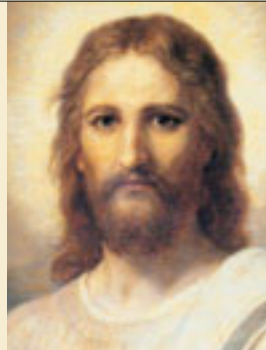
Christ & Culture

IN THE OLD TESTAMENT

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

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

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



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

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

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

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

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

Like a Lamb to the Slaughter

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

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

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

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

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



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



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



Youth in the Old Testament

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

By Janet Thomas

Church Magazines

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

MOSES

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

SAMUEL

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

DANIEL

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

Flaying the Sacrificial Victim

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

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

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

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

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

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

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

The Pierced Bread

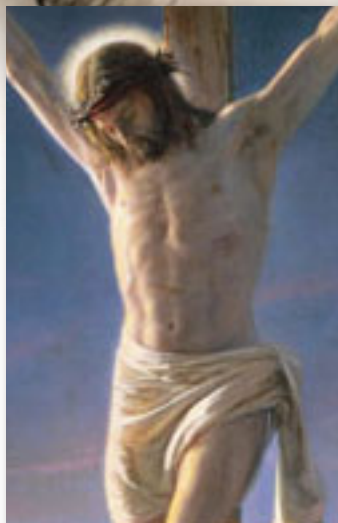
Several Old Testament passages refer to a special breadlike food that was eaten by temple worshippers or burned on the altar with sacrificial offerings (see Exodus 29:2; Leviticus 2:4; Numbers 6:15). In Hebrew this bread is called *halah* (plural, *halot*), which suggests "pierced" bread (from the Hebrew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

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

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

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

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



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

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

YOUTH



JOSEPH

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

RUTH

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

DAVID

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

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

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

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

Beaten Oil

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

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

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

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

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

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

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

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

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

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

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

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

Laying On of Hands

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

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





USING THE OLD TESTAMENT STUDY GUIDE

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

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

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

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

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

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

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

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

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

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

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

NOTES

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

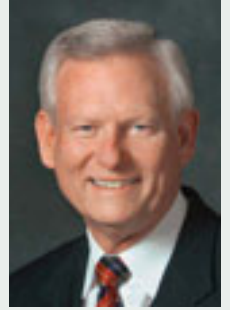
The Lord commanded the laying on of hands for various sacrificial offerings, including burnt offerings, peace offerings, and sin offerings (see Leviticus 1:4; 3:1–2; 4:3–4; 24:10–16).

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

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



By Elder
Paul K. Sybrowsky
Of the Seventy



“This Do IN REMEMBRANCE OF ME”

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

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

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

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

Institution of the Sacrament

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

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

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



“Before the world was organized, God laid out a plan whereby He would offer blessings to His children based on their

obedience to His commandments. He understood, however, that we would be distracted at times by the things of the world and would need to be reminded regularly of our covenants and His promises. . . .

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

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

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

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

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

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

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

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

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

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

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



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

Partaking Worthily

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

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

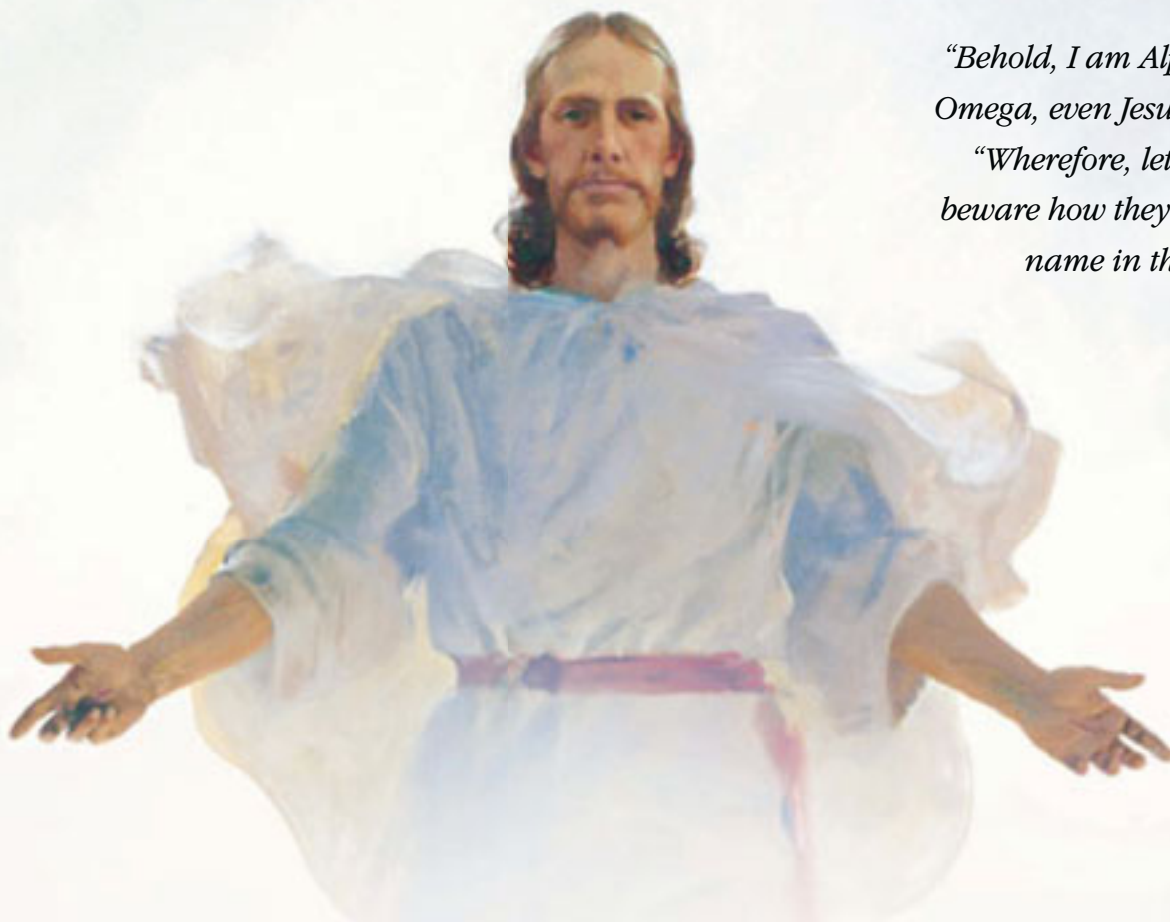
the things of the world and would need to be reminded regularly of our covenants and His promises. . . .

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

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

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

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



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

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

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

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

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

Partaking Often

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

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

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

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

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

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

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

NOTES

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



PREPARED FOR THE SACRAMENT

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

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

PUTTING Family First

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

By Krista Schmitz

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

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

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

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

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

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

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

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

As my husband and I discussed this counsel, we

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

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

From this realization our “Family Club” was born.

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

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

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

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

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

NOTE

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



CUT THE ROPE!

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

bales of hay to the horses to tide them over

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

until we could get the tractor started.

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

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

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

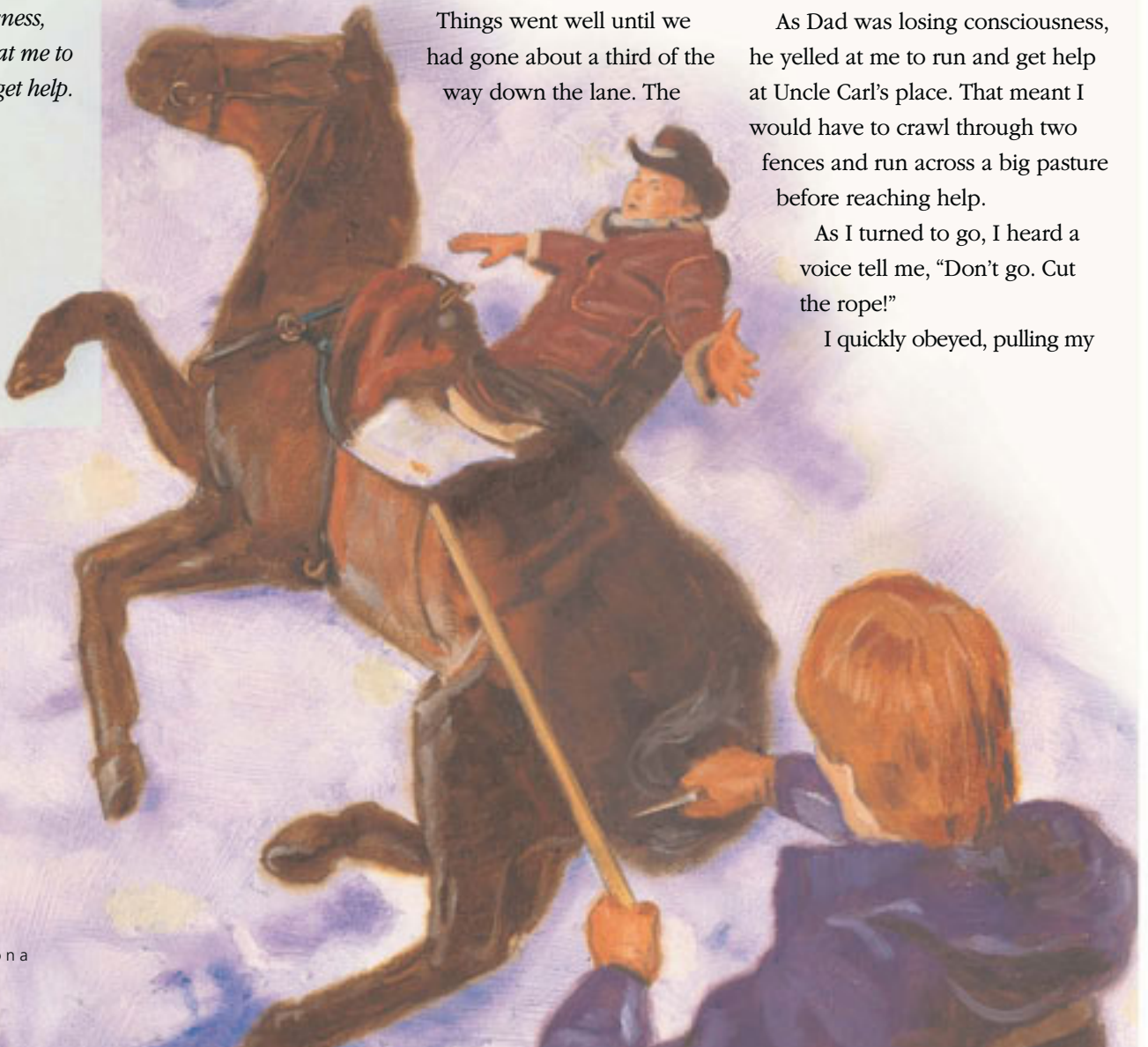
snow had drifted deep, and I could see that it was piling up in front of the sleigh. As the cinch tightened around Blue's chest, it cut off his ability to breathe. Suddenly he reacted.

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

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

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

I quickly obeyed, pulling my



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

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

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

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

Gerald G. Hodson, Utah, USA

MY PROMISE TO THE LORD

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

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

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

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

"Wherefore, your family shall live.

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

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

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

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



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

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

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

Juan Manuel Magaña Gómez, Guerrero, Mexico

HAD I ROBBED GOD?

A few weeks after my baptism at age 30, the president of our branch in Piura, Peru, asked to interview me to determine my worthiness to receive the Aaronic Priesthood.

After I sat down, President Jorge García offered a prayer. Then he asked me, “Do you believe in God?”

“Yes,” I replied.

“Do you keep the Word of Wisdom?”

“Yes,” I replied again.

“Are you chaste?”

“Yes.”

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

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

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

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

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

tithing later that day, I entered my room, knelt on the floor, and began to pray.

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

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

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

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

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

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

Hildo Rosillo Flores, Piura, Peru

THEY ARE ALL MINE

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

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

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

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

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

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

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

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

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

But how grateful I am during those moments for the teachings of the gospel of Jesus Christ and the value it places on families. Every day I rely on gospel principles taught by prophets past and present to know that my work as a mother—and it *is* work—is the most important thing I could be doing in my life and is worth every effort. In answer to fervent prayer, I receive divine assistance daily to do what I am asked to do in my home. Through His tender mercies, a loving Father in Heaven allows those days of absolute exhaustion to come punctuated with moments of incandescent joy.

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

Karsen H. Cranney,
California, USA

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



Grow Up UNTO THE LORD



By Kathleen H. Hughes

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

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

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

Even if you are the first generation in your family to have

embraced the gospel, I imagine you grew up feeling spiritual yearnings. All of us, sooner or later, grow up and leave the places that have nurtured and cared for us. I lived at home while attending college, and it was only when I began teaching school and my parents moved that I had to start being grown up and live on my own.

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

Living unrighteous lives doesn't take much effort or time, as we observe by what

happened to the Book of Mormon people. In the early chapters of 3 Nephi, we see that the Nephites are, for the most part, corrupt; the Lamanites, who have become the more righteous group, are falling away as well. Mormon records:

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

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

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

I wish I could tell you that there was a one-time fix to make sure we do not fall prey



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

to these enticements, but there isn't. However, there is a pattern which, if followed, can ensure that once we have chosen our Father's plan, we can stay safe; we can stay true.

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

and blessing to pray. Frequently, we are not in a place where we can vocalize our prayers, but as Amulek teaches in Alma 34:27, we can let our hearts be "drawn out in prayer . . . continually."

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

can bring us peace—the peace to know that the Lord knows us and understands our needs and hearts.

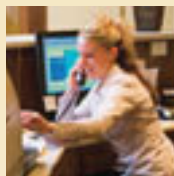
The next part of the pattern is that they met together oft "both to pray and to hear the word of the Lord." In many places just getting to church is very difficult and requires a great sacrifice of time and resources. And yet all around the world, millions of faithful Saints do it each Sabbath.

I want to add something else to this pattern—something I believe can do much toward keeping us within the embrace of the gospel. I'm speaking of the temple. Just as we partake of the sacrament each week to renew our baptismal covenants with the Lord, participating in the ordinances of the temple reminds us of the importance of our covenants and strengthens us in our power to overcome the evils of this world.

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

From a devotional address given at Brigham Young University–Idaho on April 29, 2008. For the full text of the address in English, visit <http://web.byui.edu/DevotionalsandSpeeches>.

That They May Grow Up in Thee:



MARKERS OF ADULTHOOD

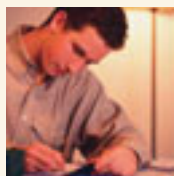
By Wendy Ulrich and Christine S. Packard



Wendy Ulrich, Ph.D., is a practicing psychologist. Christine Packard is a licensed professional counselor. They work regularly with young adults, and they are also parents of young adults.

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

We’ve learned from our professional experience in counseling Latter-day Saint young adults that they can feel uncertain about what it takes to grow up, especially to grow up in the Lord. By considering what adulthood entails, all young adults—single or married—can work constructively toward growing up, not just growing older. Some crucial markers of adulthood include the following.



1. Acquiring an Adult Sense of Mission

Creating a sense of mission and choosing among career options are challenging propositions. Adults gain clarity about educational and career choices by trying multiple options, asking questions, volunteering or working in entry-level jobs to gain experience, and attending to what they find enjoyable and energizing. Making these commitments even amid uncertainty builds a sense of competence and reduces our dependence on others.

2. Establishing Personal Goals and Routines

Adults learn the satisfaction of setting goals, exercising discipline, savoring the journey, establishing daily routines and patterns, and determining a life course consistent with their deepest values. Goals and routines help people

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

3. Managing Physical Self-Care

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

4. Increasing Financial Independence

As we increase our earning power and manage our funds, we both secure our financial future and get things we

currently need. Young adults can benefit from suggestions from their parents and leaders about paying tithing, budgeting, investing, saving a percentage of income, and understanding debt.

5. Creating a Home

As we get older, we can make a home that reflects our taste, lifestyle, and personality. How satisfying to have a place of our own—be it a corner of a room for our books or tools or an apartment or house. As we impose order and beauty on our surroundings, we join the Creator in a creative process.

6. Developing Other Relationships

Marriage and parenthood are an obvious transition into adulthood. But single adults can also “grow up” in terms of their other relationships. Although nothing replaces the ideal of marriage and having children, singles can enjoy relationships with siblings, cousins, friends, co-workers, neighbors, and ward or branch members. Friends can provide continuity, regular interaction, and mutual care.



7. Learning Skills of Emotional Connection

Initiating friendliness, responding to others' invitations, and enjoying people of different ages are all social skills of adulthood. As we increase our capacity to care about other people, work through conflicts, and share ourselves honestly, we feel meaningfully connected to others.

Some young adults feel anxiety in social interactions. They may turn to alcohol, drugs, pornography, eating disorders, or other unhealthy behaviors as a distraction from or defense against fears. Learning to make conversation, deepen friendships gradually, and solve interpersonal conflict help us overcome social vulnerabilities.

8. Building a Community

Young adults can make a real difference for good in the world. Being involved in community service, taking someone to dinner, inviting others over, doing home or visiting teaching, joining a sports team, and magnifying Church callings all make our lives—and those of others—richer and more meaningful.

9. Supporting the Next Generation

We know people are real adults when they move from

being the *taken*-care-of to being the *taking*-care-of. Young adults bless lives by passing their knowledge, experience, and care to the next generation. Regular activities with nieces and nephews, neighborhood children, or Primary and youth classes encourage relationships that are meaningful for both generations. We also support the next generation by mentoring new people at work, contributing to our profession, doing missionary work, or getting to know those who are investigating the Church.

10. Growing in Spiritual Responsibility

As we establish adult routines, we clarify our spiritual priorities for prayer, scripture study, Church service, and temple worship. The temple emphasizes the importance of family across and between the generations, and it also makes clear that God relates to each of us as individuals. Qualifying for a temple recommend means we are welcome in God's house, where we can continue to “grow up” in Him. ■





Leading the Way

When the Calderón children joined the Church, they led the way to great changes for their family.

By Melissa Merrill
Church Magazines

The children of the Calderón family started a great transition for their family. Jared, age 15, was the first to join the Church, followed a year later by his sister, Angie, 13. Their parents joined the Church three years after Angie's baptism.

At first this family from Costa Rica had no idea how much the gospel of Jesus Christ would change their lives. They were introduced to the Church by a family member in 2002, and for many months afterward the Calderóns regularly invited the missionaries to their home so they could learn more. As they did so, the family experienced a transformation—a true conversion.

A Richer Spiritual Life

Before the family joined the Church, the Calderóns were concerned that Jared and Angie were having a hard time getting a moral and spiritual education in a world that downplays religion.

The gospel, the Calderóns found, had answers to the problems they were facing. “When we came to understand the gospel and started applying its teachings, that knowledge changed the way we lived,” says Brother Calderón. “We learned who we are and how we can return to our Heavenly Father. Because of what we found, we have lived a richer spiritual life.”

It wasn't always easy to accept readily what they were learning from the missionaries, but as they tested gospel principles, they gained a testimony of them. “As we learned about gospel standards,” says Sister Calderón, “we tried to stay within the boundaries of worthiness. I gave up drinking coffee. (And I drank plenty of coffee before then!) We made goals as a family to not swear, to speak kindly to each other, and to keep other good principles.

“The main sacrifice we made was our pride,” she continues. “We had to learn to be humble, but as we've tried to learn and live with humility, we've

received many blessings and experienced great progress as individuals, as a couple, and as a family.”

Deciding to Be Baptized

Jared Calderón was the first of his family to join the Church; he was baptized in June 2003. Angie followed in July 2004. Their parents were baptized in April 2007. And finally, shortly after the youngest member of the Calderón family, James, turned eight in 2007, he was baptized.

The family then began preparing for additional covenants and ordinances in the temple. “We knew that baptism was just the first step,” says Sister Calderón. “We set a goal to continue to progress, including going to the temple and being sealed as a family so that we can someday live with our Heavenly Father.”

Looking toward the Temple

In preparation for their temple sealing, the whole family spent time praying and fasting. Jared also participated several times in performing baptisms for the dead. Then on May 10, 2008, the family was sealed in the San José Costa Rica Temple.

Jared remembers what he felt that day. “When I entered

the sealing room, the Spirit was so powerful. It felt so right to be there with my family,” he says.

His brother, James, recalls having to wait for a long time before he could enter the sealing room, but, he says, it was worth it: “I felt a lot of joy and happiness. I continue to feel happy knowing that I can be with my family forever.”

The Influence of Covenants

While the family made many changes in their lives to prepare for temple ordinances, they are finding that the ordinances are, in fact, *changing them*. For instance, Angie remembers that before their family was sealed, she told her mom that she did

not want to be married in the temple. “I didn’t understand the promises then,” she says. “Now I see the bigger picture, and I

have a bigger goal. I do want to marry in the temple. I want to have my own family someday and live with them eternally.”

Another change Angie has experienced is having an increased

desire to do family history and temple work for her deceased ancestors. She and her mother visit the family history library at their local meetinghouse to research these names. Angie has a great feeling of love for her ancestors. She is always willing to do family history work.

Jared has also noticed an adjustment in himself in the way he treats his family. He explains: “When you go to the temple, you see things more clearly. I have felt the Spirit guide me to treat my parents and siblings better, to maintain a good relationship with them. There have been times where I have felt upset and was convinced that the other person was wrong, but when I remember that we are an eternal family, I realize that it’s not worth it to argue over petty things.

“Besides,” he adds, with a wry smile, “if I am going to live with them forever, I had better get used to them.”

Great Happiness

The Calderóns realize that *making* covenants isn’t enough—it’s also essential to keep them. They are trying to keep reading the scriptures and keep praying together. They go to church and fulfill their callings and support each other. “Those

Jared (left) was the first of the Calderóns to join the Church, in 2003. His sister, Angie (below), followed a year later. Their parents and younger brother joined in 2007.



things help us remember what we have promised and bring us lots of blessings, both spiritually and temporally,” says Sister Calderón.

The family has continued and will continue to face challenges in their lives, but covenants have made a huge difference in their perspective. Looking back at the decisions his family has made, Brother

Calderón feels great happiness: “As we learned about the gospel and have lived it, we have developed a conviction, a certainty, that this is the gospel of Jesus Christ, and its direction helps us correctly make important decisions. Our family is coming closer to the Savior. We have progressed spiritually, and we’ve never been this happy in our lives.” ■



“We’ve never been this happy,” says Brother Calderón about the changes that gospel covenants have brought to his family.

Protected from the Unexpected

We knew the Lord would watch over us on our temple trip. But we didn't realize how much we would need His protection.

By Fernando C. Pareja

After a 61-hour bus ride, our youth group arrived at the Manila Philippines Temple. In celebration of the temple's 20th anniversary, the Davao stake youth had spent nine months preparing for the trip, attending family history classes, being actively involved in Church activities, researching and preparing family names, and helping to raise funds for the trip. There was excitement in the air as the 63 of us got off the bus that Monday night. At the temple patron housing, we held a very large family home evening, with musical performances and spiritual messages, and then tried to sleep.

During the next two days the youth were baptized and confirmed for over 2,000 of their ancestors, giving those ancestors the chance to accept the restored gospel. We didn't feel hungry or tired as we worked hour after hour in the temple. The Spirit was very strong. Some youth had glowing countenances; others had tears of joy on their cheeks.

All too soon it was time to go home. A few minutes into

our journey, the peaceful quiet of the bus was interrupted by police sirens. Outside, we were surrounded by patrol cars, which forced us to a stop. Then we could see police snipers around us, aiming forward. In those tense moments, we learned that the passengers of a bus a few feet in front of us were being held hostage, and the police were using our bus as a shield!

We leaders did our best to keep everyone calm, but some began to panic. In the confusion the police ordered us all to drop to the floor. After several terrifying minutes, we heard a man yelling for us to evacuate the bus. Following orders, we hurriedly got off the bus and went to a nearby vacant building.

For over an hour, we sat in the dark building, praying and listening for gunfire. Then finally we were told we could go back to our bus. The shootout had ended; two hostages and two hijackers had been killed.

We were badly shaken as we resumed our journey. As the shock lessened, however, we realized

we had been protected. Not one of us had been injured, and we knew the hand of the Lord had been over us. We felt a divine presence and wondered if perhaps some of those for whom we had been baptized were close by.

I thought of the scripture that says, "I, the Lord, am bound when ye do what I say" (D&C 82:10), and I was glad the Lord keeps His promises. As we keep the commandments and continue faithfully in our duties, including temple and family history work, we will be worthy of the Lord's blessings—including His protection when we need it most. ■



Questions & Answers

“How can I convince my friends that our standards are really about freedom and not a burden?”

There are so many choices in life; some are right, and some are wrong. Heavenly Father has given us standards to help us make good choices. When we live the standards, we are blessed and protected (see Romans 8:28; Mosiah 2:41; D&C 130:21). When we don't live the standards, we lose out on those blessings and can be hurt spiritually and sometimes physically.

Those who live gospel standards are not giving up their agency: they are *choosing* to do what will bring them blessings and inner peace. They know that disobedience will only bring problems into their lives—problems they *choose* to avoid.

Church standards, like those found in *For the Strength of Youth*, are based on doctrines, or eternal truths. For example, our bodies are the temples of our spirits (see 1 Corinthians 3:16). A standard based on that doctrine is the Word of Wisdom: take care of your body by eating good foods and avoiding addictive and harmful substances.

Therefore, as you live the standards, you are living in harmony with eternal truths that Heavenly Father has given us. “And the truth shall make you free” (John 8:32). ■

Obedience Brings Freedom



As I strive to hearken to the words of the prophets, I always receive physical and spiritual blessings from God. I then feel more confident in making choices, and my friends recognize that I paid the price of obedience to obtain this greater freedom.

Testify boldly of the blessings you enjoy as an obedient member of the Church. You will convince your friends by your word and example that living your standards does not restrict your agency, but making poor choices often does. The inspired standards point us in a direction to make good choices, allowing many doors of opportunity to remain wide open. My friends often desire that same freedom.

Elder Madsen, 21, Indonesia Jakarta Mission

Explain That You Are Happy



I too was questioned by my friends, classmates, and even my teachers in school about our standards. They said that our Church standards are so strict. Instead of arguing with

them, I asked for their time to share with them all about our Church standards. I simply showed them that I am very happy and comfortable living with our standards. I also did not use our standards as an excuse to miss some school activities. Instead, I suggested some ideas for the school activities to follow our Church standards. I also shared with them the advantages of following those standards.

Ailyn L., 19, Davao, Philippines

Invite Your Friends to an Activity



Heavenly Father granted agency to all of His children. Our standards differ from those of the world, and because of this, many times we think we cannot do certain things.

But we have the power to choose, and we should always choose what is best for us so that we do not injure our bodies and our spiritual growth.

Invite your friends to come to a Church activity, and show them how we can do various wholesome and entertaining things without leaving behind our standards. Try to always be in tune with the Holy Ghost, and it will be easier for you to make correct decisions and be a good example.

Amanda V., 18, Curitiba, Brazil

Do What Is Right



Last year I had some friends who did not respect my standards. They told me that I was boring, that my standards didn't let me

be free or have fun. I pondered, prayed, and read the scriptures so that the Holy Ghost would be with me and give me more strength. I then decided to tell my friends that I had fun in another way—not smoking, not drinking alcohol. These standards give me a lot of freedom, more than they have, since they are tied to alcohol and tobacco. After telling them this, they understood me. But even so, I decided to change friends. I was alone for some time, but later on I did find some friends with standards like mine, and now I feel good. Heavenly Father is going to bless you if you do what is right.

Belén G., 15, Colonia, Uruguay

Standards Are for Our Welfare

I also have friends who have that kind of perception toward our Church standards. At first I felt somewhat hesitant to explain, but I realized that they won't understand if we don't tell them. Let them know that standards are given to us by the Lord for the welfare of our souls so that inappropriate influences will not injure us. Standards are like instructions during an examination. If you will not follow them, you will surely fail. And just like in an exam, you can choose to follow or not. In due time your friends will appreciate how immovable you are

in keeping your Church standards, and you will surely be blessed.

Cleem L., 18, Tanjay, Philippines

Commandments Protect Us

Commandments that might be viewed as restrictions are actually protections. God has given guidelines to protect us in all aspects of our lives (physically, emotionally, and spiritually). We know a physical law of safety is not to touch a hot stove. Sure, you can touch the stove, but then you will have to live with the consequences of a burn. If you choose to watch bad movies or break the Word of Wisdom, you will have to live with "burns" that are painful. Temptation causes us to shift our focus from the Lord to temporary gratification, overlooking the consequences of our sin. When we make a choice, we choose the consequence, even if we didn't plan on it. As my mom always says, "When you look to break the commandments, you do have agency and can get your way, but

it won't be what you want." Keeping the commandments will bring me the true happiness I want.

Joseph G., 13, Utah, USA



COMMANDMENTS ARE FOR OUR HAPPINESS

The commandments are not a burden or a restriction. Every commandment of the

Lord is given for our development, progress, and growth. The Prophet Joseph Smith taught: 'God has designed our happiness. . . . He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed.' "

Elder Robert D. Hales of the Quorum of the Twelve Apostles, "If Thou Wilt Enter into Life, Keep the Commandments," *Ensign*, May 1996, 35.

NEXT QUESTION

"I feel so alone at church. How can I learn to feel included?"

Send your answer by March 15, 2010, to:

Liahona, Questions & Answers 3/10
50 E. North Temple St., Rm. 2420
Salt Lake City, UT 84150-0024, USA
Or e-mail: liahona@ldschurch.org

Responses may be edited for length or clarity.

The following information and permission must be included in your e-mail or letter: (1) full name, (2) birth date, (3) ward or branch, (4) stake or district, (5) your written permission, and, if you are under age 18, your parent's written permission (e-mail is acceptable) to publish your response and photograph.

The Parable of the TREASURE VAULT



Elder Talmage served as an Apostle for 22 years and wrote two Church books that are in wide use to this day: Jesus the Christ and The Articles of Faith. Elder Talmage also published a series of parables—stories taken from his personal experience that teach gospel principles. The following parable was published in the Improvement Era, Oct. 1914, 1108–9; spelling and punctuation modernized.

What is the worth of a soul? It's priceless and must be kept safe.

By Elder James E. Talmage (1862–1933)

Of the Quorum of the Twelve Apostles

Among the news items of recent date was the report of a burglary, some incidents of which are unusual in the literature of crime. The safety-vault of a wholesale house dealing in jewelry and gems was the object of the attack. From the care and skill with which the two robbers had lain their plans, it was evident that they were adept in their nefarious business.

They contrived to secrete themselves within the building and were locked in when the heavily barred doors were closed for the night. They knew that the great vault of steel and masonry was of the best construction and of the kind guaranteed as burglar-proof; they knew also that it contained treasure of enormous value; and they relied for success on their patience, persistency, and craft, which had been developed

through many previous, though lesser, exploits in safe-breaking. Their equipment was complete, comprising of drills, saws, and other tools, tempered to penetrate even the hardened steel of the massive door, through which alone entrance to the vault could be effected. Armed guards were stationed in the corridors of the establishment, and the approaches to the strong room were diligently watched.

Through the long night the thieves labored, drilling and sawing around the lock, whose complicated mechanism could not be manipulated even by one familiar with the combination, before the hour for which the time-control had been set. They had calculated that by persistent work they would have time during the night to break open the safe and secure such of the valuables as they could carry; then they would trust to luck, daring, or force to make their escape. They would not hesitate to kill if they were opposed. Though the difficulties of the undertaking were greater than expected, the skilled criminals succeeded with tools and explosives in reaching the interior of the lock; then they threw back the bolts and forced open the ponderous doors.

What saw they within? Drawers filled with gems, trays of diamonds, rubies, and pearls,

think you? Such and more they had confidently expected to find and to secure; but instead they encountered an inner safe, with a door heavier and more resistant than the first, fitted with a mechanical lock of more intricate construction than that at which they had worked so strenuously. The metal of the second door was of such superior quality as to splinter their finely tempered tools; try as they

would they could not so much as scratch it. Their misdirected energy was wasted; frustrated were all their infamous plans.

Like unto one's reputation is the outer door of the treasure-vault; like unto his character is the inner portal. A good name is a strong defense, but though it be assailed and even marred or broken, the soul it guards is safe, provided only the inner character be impregnable. ■

HOW TO BUILD STRONG CHARACTER



Character is the manifestation of what you are becoming. Strong moral character results from consistent correct choices in the trials and testing of life. Your faith

can guide you to those correct choices. . . .

"... The bedrock of character is integrity. Worthy character will strengthen your capacity to obediently respond to the direction of the Spirit. Righteous character is what you are becoming. It is more important than what you own, what you have learned, or what goals you have accomplished. It allows you to be trusted. Righteous character provides the foundation of spiritual strength. It enables you in times of trial and testing to make difficult, extremely important decisions correctly even when they seem overpowering. I testify that neither Satan nor any other power can weaken or destroy your growing character. Only you could do that through disobedience.

"Our Father's plan is marvelous. Your exercise of faith builds character. Fortified character expands your capacity to exercise faith. Thus, your confidence in conquering the trials of life is enhanced. And the strengthening cycle continues. The more your character is fortified, the more enabled you are to exercise the power of faith."

Elder Richard G. Scott of the Quorum of the Twelve Apostles, "The Sustaining Power of Faith in Times of Uncertainty and Testing," *Liahona* and *Ensign*, May 2003, 77.

Read the story on the next page for an example of a young man who strengthened his character by making a correct choice.



WHY WON'T YOU COME TO THE PARTY?

By Jek Toon Tan

As a convert to the Church in Malaysia, a country where there are few Christians, I sometimes found it hard to stand up for my beliefs. One day in December, my boss told me that our company would be having an anniversary party at the end of the

to make money or give it up for your stupid beliefs?" When he asked me this, I felt afraid. I knew if I did not drink at the party, I would lose my job. Then suddenly a scripture came into my mind: "I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?" (Isaiah 51:12–13).

Immediately I knew that I should fear God, not my co-workers or my boss. I also realized that my purpose on earth is not to earn money but to grow spiritually. So I answered my co-worker, "I will choose my belief, and you should respect it."

A few weeks later I quit my job. On my last day of work, I had a good conversation with my co-workers. I explained how The Church of Jesus Christ of Latter-day Saints is different from other churches. I told them about my beliefs and my desire to keep the commandments.

About a week later I got another job that pays better than the job I left. My new job also gives me time to prepare to serve a full-time mission.

This experience not only taught me that keeping the commandments will enable me to return to Heavenly Father someday, but it gave me the confidence that no matter what challenges I face every day, the Lord will prepare the way for me (see 1 Nephi 3:7). ■



*The
pressure
was on.
I had
to make
a choice.*

year that I was expected to attend. I was worried and didn't want to go because drinking alcohol at parties is part of our company culture. I also knew that my co-workers would try to force me to drink.

But my manager was firm that I should attend. I wondered how I would be able to overcome this challenge.

Later, a co-worker stopped me and asked, "Why don't you want to come to the party?" I told him that because of my religious beliefs, I don't drink alcohol.

He replied angrily, "You should worry about the world you live in now, not another world that may not even exist. Do you want

THEY ARE TEN COMMANDMENTS



NOT TEN SUGGESTIONS.

(See Exodus 20:1–17.)



PRACTICE AND PREPARATION

One Sunday I was asked to play my violin during sacrament meeting. I was very nervous playing, and my hands and legs were shaking. People in the congregation thought that I played very well, but I felt

that I could have done better. As Doctrine and Covenants 38:30 says, “If ye are prepared ye shall not fear.” I learned from this experience the importance of practice.

This applies not only to an

“If ye are prepared ye shall not fear.”

instrument but to anything in life. For example, in geometry class I did not understand the material very well. When I practiced hard, it paid off in the end, and I was able to keep up with the material. It is the same with the gospel. If we practice bearing our testimonies, we will do better and not be so nervous or hesitant in sharing them. In fact, I sometimes share my gospel knowledge with my atheist friend at school.

I know that we will do better in life when we practice. ■

Tifare C., 15, Virginia, USA

WHEN I PASS THE SACRAMENT

The first time I passed the sacrament as a deacon, I was nervous from start to finish. I worried that I would walk in the wrong direction or go to the wrong row. I had looked forward to passing the sacrament for as long as I could remember. I watched the deacons every week and thought about how dignified they looked.

The sacrament is an important time when we think of Jesus Christ and what we can change and how we can improve. A deacon can help others concentrate during the sacrament by dressing properly, being reverent, walking slowly, holding the sacrament trays carefully, and not joking around.

I made it through my first week without making a mistake, and I’m not nervous anymore. Instead, when I am passing the sacrament, I feel reverent and happy.

I have four younger brothers, and I try harder to help them more and not to argue with them. It’s very important to be a good example. If I’m not, they might think the priesthood is not important. But it is. I have changed since I received the priesthood. A good priesthood holder should keep the commandments, treat others well, and remember that we are priesthood holders at school as well as on Sundays. ■

Hao-Chen W., 15, Taiwan

MY FAVORITE SCRIPTURE

And this is the promise that he hath promised us, even eternal life” (1 John 2:25).

I like to read this verse because it reminds me that Heavenly Father has promised we can live forever.

And because of the restored gospel, I know that I can live forever with my family if we stay worthy, go to the temple, and keep the promises we make there. ■

Celesta P., 12, India

USE TIME WISELY

I liked the August 2008 First Presidency Message, “May We So Live,” by President Thomas S. Monson. It made me think of the time that we sometimes waste when we don’t try to use it wisely. For example, I was especially touched by the story that President Monson told about the two women who were rivals and, without their realizing it, secret pen pals for most of their lives. When one of the women died, her friend cried

about the wasted years that could never be recovered. ■

Victor Y., 17, Ecuador

THIS IS YOUR SPACE

These are your pages—your place to share with other youth what the gospel means to you. Here’s what you can look forward to reading on these pages *and* what you can contribute:

- Experiences or insights that helped you understand and live the gospel better.
- A high-resolution photograph that you took, with a scripture as a caption.
- A good experience you had while working on Duty to God or Personal Progress.
- Your comments about a scripture that inspires you. Include your photo if you’d like.
- Feedback about the *Liahona*. What did you like reading?

E-mail your story, photo, or comments to liahona@ldschurch.org. Please write “Our Space” in the subject line, and include your parent’s permission to print what you are sending us. Submissions may be edited for length or clarity.



A young boy with brown hair, wearing a white dress shirt, a blue and yellow striped tie, and dark grey trousers, stands in a doorway. He is looking out at a vast green field under a blue sky. He is holding a dark brown briefcase in his right hand. The doorway has a silver handle.

My Football GOAL

I wanted to play on a competitive team, but maybe the price was too high.

By Timothy Herzog

I love playing football. I am now 14 years old and have been playing football since I was 5. Playing sports has taught me to hold to the high standards and values I have set for myself, even if the decisions are hard at times. One of those tough decisions was whether or not to play football on Sunday.

When I was nine, I really liked and respected my coach, Coach Hashem. However, I wanted to play on the same team as a school friend, so I tried out for a different team. This team was really competitive, and I knew that if I made it, I would be expected to be very dedicated and play hard. A lot of boys wanted to be on this team, but I was fortunate to make it through several cuts.



The day of the final tryouts came. I played my hardest, and I felt good about it. Afterward, the coach approached my mom and me and said that he would really like me on the team. I was excited. But then he asked, “Can you play on Sundays? I have to be able to field a team for tournaments, and that means that sometimes there will be Sunday play.”

My mom let me reply to the question.

“No, sir, I don’t play on Sundays.” I knew that was the right answer, but it probably meant I wouldn’t get to be on this team.

That night, the call telling me that I was chosen for the team never came. I was very disappointed.

Instead, I joined a neighborhood team with lots of friends. We had a great time the first year and were successful, but the second year the team struggled and sometimes lost focus on the game. I became frustrated. I put my best effort into every game, but we almost always lost.

After one very bad game, Coach Hashem, whose team was doing well, approached me on the football field. He asked me how things were going. I said, “Not so good.” I told him I missed my old teammates. Hashem coached with a great deal of skill and always seemed to get the most from his players.

“How would you like to be a guest player for our team when we go to the next tournament?” Hashem asked.

“I would really like that!” I responded excitedly.

“Great!” Hashem said, smiling. “I need to ask you one

question though. Can you play on Sundays?” My stomach muscles tightened. I suddenly felt sick. I remembered what had happened that last time this question had been asked.

I looked at my mom. I looked at my dad. They too waited for my answer. I looked at Hashem.

“No, I’m sorry. I don’t play on Sundays,” I said. “Will that make a difference?”

Hashem stood there for a moment. He had seen the expression of hope on my face fade quickly as I had answered his question.

“No, that’s OK,” Hashem responded. “We probably won’t get to the Sunday finals. We’d love to have you play with us.”

Soon I started practicing with Hashem’s team. The team played with a great deal of intensity, and they welcomed me back. I loved playing with them.

We didn’t win all of our games at the tournament, but we all tried our hardest, and we had a good time. Soon I became a permanent member of Hashem’s team. Though they knew I didn’t play on Sundays, they still appreciated me for what I added to the team on the other game days.

I am now a teacher in the Aaronic Priesthood. I still play competition football and still choose not to play on Sunday. It has not been a problem for me or for the teams I have played on. I believe in honoring the Sabbath day and keeping it holy. For me this means not playing sports on Sunday. ■

Come with us for a look at an important place on Temple Square.



The North Visitors' Center

By Chad E. Phares

Church Magazines

Kaemin and Ikani ("Kolby") already knew a lot about prophets. But visiting the North Visitors' Center on Temple Square helped them see in a new way how prophets testify of Jesus Christ.

That day Kolby and Kaemin got to see life-size replicas of prophets from the scriptures. They learned that even though prophets live at different times, all prophets testify that Jesus Christ is our Savior and the Son of God.



Isaiah was an Old Testament prophet who lived before Jesus was born. He told about Jesus's birth and about His role as our Savior. Isaiah wrote, "For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).



Mormon lived about 400 years after Jesus. He put together the writings of many Book of Mormon prophets in the golden plates. He also added some of his own writings. Mormon taught that we should

"believe in Jesus Christ, that He is the Son of God" (Mormon 7:5). He gave the record to his son Moroni, who buried the golden plates.



After Moroni died, there were no prophets on the earth for hundreds of years. In 1823 the angel Moroni showed Joseph Smith where he could find the golden plates. Joseph translated these plates by the power of God and printed the writings as the Book of Mormon. The Bible is one testament of Jesus Christ; the Book of Mormon is another.





Including Joseph Smith, we have had 16 Presidents of the Church. They are prophets who have been called of God to teach us about Jesus Christ. Our prophet today is President Thomas S. Monson.

*After learning what prophets taught of Christ, Kolby and Kaemin walked up a spiral ramp to the top of the visitors' center. There they saw a large statue of Jesus called the **Christus**. They listened to a recording of Jesus's teachings. The things that the prophets taught about Jesus are the same things Jesus taught about Himself.*



SEE MORE ONLINE

Visit www.friend.lds.org to see a video of Kolby and Kaemin's trip to the visitors' center.



THE *CHRISTUS* STATUE AND THE ROTUNDA

- The *Christus* statue is on the second floor of the North Visitors' Center in a rotunda. A rotunda is a round room covered by a dome.
- The original *Christus* statue was created by Bertel Thorvaldsen in Copenhagen, Denmark, in the 1800s.
- The *Christus* statue on Temple Square is carved of white marble from Italy.
- The rotunda's walls are painted with a mural of space. Behind the statue of the Savior is a painting of the earth. The North Star is directly over His head. Star constellations like the Big and Little Dippers are also included in the mural.
- The stars in the rotunda show how the sky looked in the Northern Hemisphere at midnight on April 6, 1830. That is the date The Church of Jesus Christ of Latter-day Saints was organized (see D&C 20).
- The dome ceiling is 46 feet (14 m) above the floor. The mural is 166 feet (51 m) long. More than 150 gallons (568 l) of paint were used to create the mural.



Maria's New Dress

"Worship God, in whatsoever place ye may be in, in spirit and in truth" (Alma 34:38).

Based on a true story

By Angie Bergstrom Miller

Maria twirled in the pretty new Sunday dress that her grandmother had made for her. It was pink with white ribbons. It was the prettiest dress Maria had ever had, and she felt very beautiful in it. She smiled at herself in the mirror and twirled again to make the skirt fan out. Maria was excited to go to church on Sunday to show her friends her new dress.

At church Maria liked hearing all her friends say nice things about her dress. In Primary she played with the ribbons on her dress instead of listening to Sister Sánchez's lesson.

Maria didn't pay attention to the testimonies people gave in sacrament meeting either. She was busy untying and retying each of the bows on her dress over and over again.

When the meeting was over,

she noticed that some people had tears in their eyes as they left the chapel.

"Why are those people crying, Mama?" Maria asked.

"They felt the Spirit today," Mama said as she wiped away a tear of her own. "And sometimes that brings tears to our eyes. The testimonies were wonderful, weren't they?"

Maria didn't answer. She couldn't remember anything anyone had said.

That night as Mama tucked Maria into bed, Maria asked,

"Why didn't I feel the Spirit in church today, Mama?"

"The Spirit speaks in a still, small voice," Mama said. "We must pay attention to notice it. When we go to church, we need to focus on Heavenly Father and Jesus Christ—then we can feel the Spirit."

Maria thought about what she had been focusing on at church that day. She had been thinking about her new dress, not about Heavenly Father and Jesus Christ.

The next week Maria wore her pretty pink dress to church again. But she listened to Sister Sánchez in Primary. In sacrament meeting she tried to think about Heavenly Father and Jesus Christ. Maria left church feeling the Spirit in her heart. She was glad she had gone to church not just to show off her new dress. ■



During sacrament meeting . . . we should concentrate on worship and refrain from all other activities."

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, "Sacrament Meeting and the Sacrament," *Liahona* and *Ensign*, Nov. 2008, 18.





Heavenly Father and Jehovah Created the World

By Diane L. Mangum

Let there be light!" Jehovah* said. Suddenly, bright light burst into the darkness of space. Heavenly Father and Jehovah saw that the light was good. They called the light day and the darkness night. A new world had begun.

Heavenly Father directed Jehovah in creating the earth. Together They planned carefully so there would be food, water, animals, and everything we would need in our earthly home.

Jehovah used priesthood power to organize the elements. Everything obeyed His command. He created a planet with rocks and soil and water. He gathered together the waters to form seas and oceans.

When He said, "Let there be dry land," mountains, hills, and valleys rose up beside the seas. Above the land and the water, He created the sky and clouds.

The whole earth became God's garden. Seeds were placed in the ground to grow into trees with juicy oranges, bushes with berries for birds to nibble, and grass to cover mountain meadows.

Jehovah created the sun to shine all day so the plants could grow. He created the moon and stars to shine in the night. He made the earth revolve in its orbit so there would be days, seasons, and years.

He created every creature that swims and filled the skies with every bird that flies. Whales splashed. Jellyfish wiggled. Ducks paddled. And pelicans flapped.

Jehovah created kangaroos that hold their babies in their pouches while they hop and monkeys that swing from the trees with their tails. Every bug that creeps; every lizard that crawls; every creature that roars, gallops, or snorts—Jehovah made them all. Each one was created to have babies that would be like their parents. At last the earth was ready to be a home for Heavenly Father's children.

Adam and Eve were the first of Heavenly Father's spirit children to come to earth to receive a body. Heavenly Father blessed them as husband and wife.



Jehovah formed a planet that has land, oceans, sky, and clouds.

HELPS FOR PARENTS

Much of this information comes from Genesis 1. You might consider reading and discussing that chapter with your child.





Jehovah created the sun to shine so plants could grow.

Jehovah saw that everything that had been created was very good!

Heavenly Father told Adam and Eve to “be fruitful and multiply” so their children and their children’s children would live all over the earth.

Each new baby who is born receives a physical body from his or her earthly parents and is a spirit child of Heavenly Father. And each child who comes to the earth is blessed by the beautiful world Heavenly Father and Jehovah created. ■

**In the Old Testament, Jesus was called “Jehovah.” It is the name He was called in the spirit world before He was born in Bethlehem.*



Each child who comes to earth is blessed by the beautiful world Heavenly Father and Jehovah created.

FROM LEFT: DETAIL FROM *CHRIST AND THE RICH YOUNG RULER*, BY HEINRICH HOFMANN, COURTESY OF C. HARRISON CONROY CO.; PHOTOGRAPH OF EARTH © CORBIS; PHOTOGRAPH OF BUGS © GETTY IMAGES; PHOTOGRAPH OF SEEDS BY JOHN LUKE; ILLUSTRATION BY SAM LAWLOR; PHOTO ILLUSTRATION BY CRAIG DIMOND

Our Page

Last year when I began elementary school, I worried very much that Mama would forget to pick me up after school. I even cried when I arrived at school. But just before class began, I said a prayer and asked Heavenly Father to help me not to cry and to help Mama remember to pick me up.

After I prayed I felt much better and didn't want to cry anymore. When it was time to go, I saw Mama waiting for me at the front gate. I was so happy that Heavenly Father listened to me and answered my prayer.

YuTing O., age 7, Taiwan



Kendall A., age 10, Costa Rica



Addy L., age 10, from West Malaysia, likes to play basketball and badminton with his friends from school and church. He represented his school in the badminton tournament in 2008 and helped win the championship. He loves fishing and follows his father wherever he goes. He likes to go to the zoo and enjoys attending church.



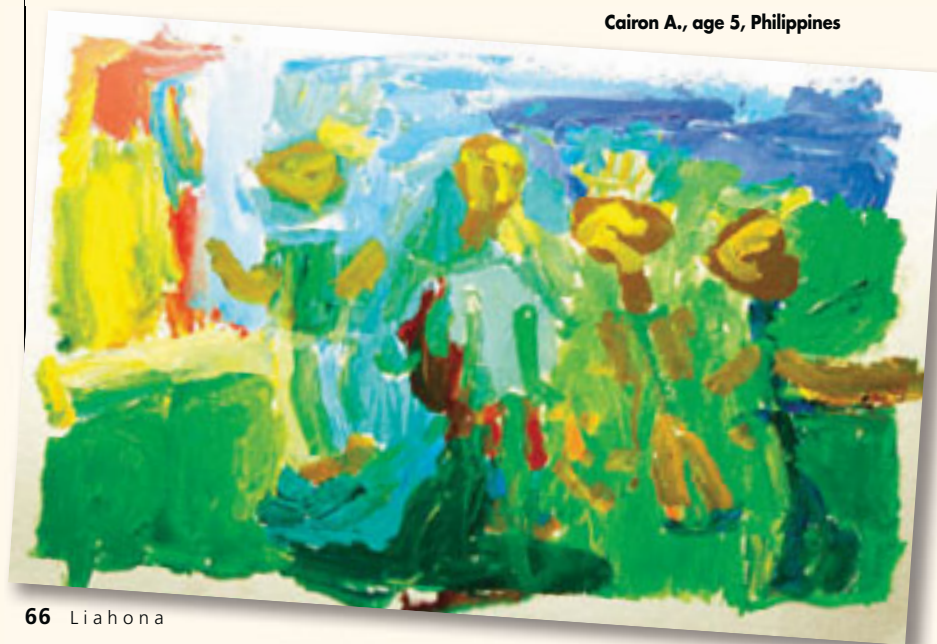
Yaroslav F., age 3, from Ukraine, likes the children's pages in the Liahona. He likes his mom and dad to read the stories to him, and he tries to be like Jesus. He also likes to help!

We spent the day with our great-aunt Dionesia and got to know more about our ancestors. We shared what we learned with our family and then used the Church's family history Internet site.



Marcos Elias and Marcos Emanuel M., age 10, Argentina

Cairon A., age 5, Philippines



If you would like to submit a drawing, photo, experience, testimony, or letter for Our Page, e-mail it to liahona@ldschurch.org, with "Our Page" in the subject line. Or mail it to:

Liahona, Our Page
50 E. North Temple St., Rm. 2420
Salt Lake City, UT 84150-0024, USA

Each submission *must* include the child's full name and age plus the parent's name, ward or branch and stake or district, and the parent's written permission (e-mail is acceptable) to use the child's photo and submission. Submissions may be edited for length or clarity.

LEARNING TO LISTEN



By Elder
José A. Teixeira
Of the Seventy

When I was nine years old, there was a family reunion at my house in Coimbra, Portugal.

My parents were busy entertaining our relatives. Everybody was talking and laughing. While the grown-ups were busy, I decided I wanted to have some fun too.

My house was close to the Mondego River, and I thought it would be fun to go fishing. I didn't want to go alone, so I took my four-year-old sister with me. I had a feeling that I should tell my mom and dad where we were going. But they were busy talking, so I decided to go without telling them.

We walked along the riverbank until we found a nice spot. I gave my sister some small rocks to throw into the water while I enjoyed fishing.

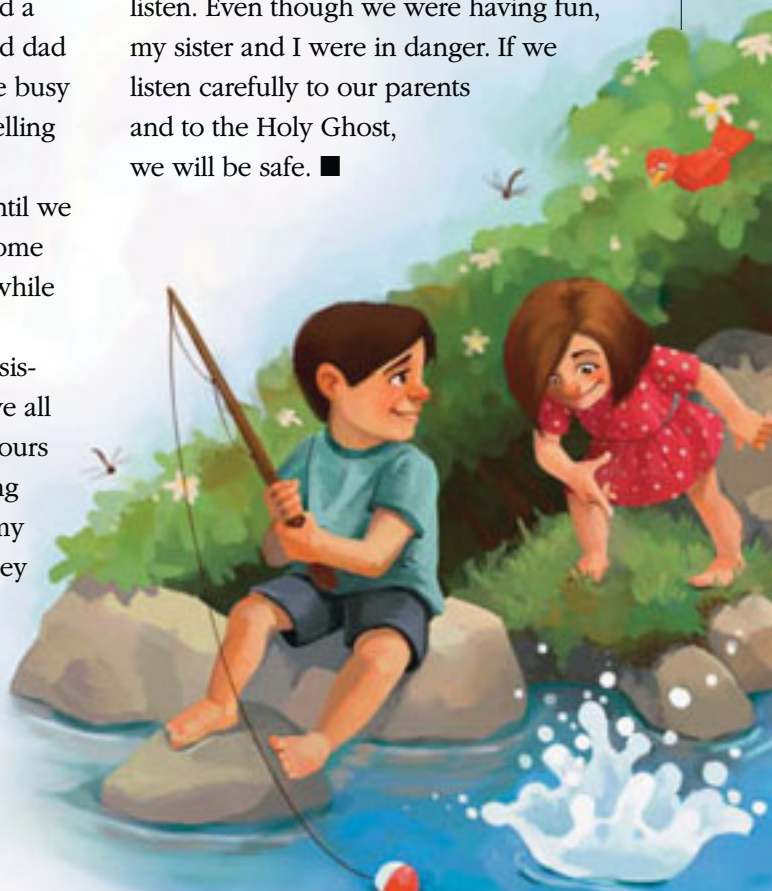
Soon my parents noticed that my sister and I weren't at home. They drove all around town looking for us. Many hours later my father noticed that my fishing equipment was missing. So he and my mom searched the riverbank until they found us.

My parents were relieved to find us, but they were also unhappy

with me. It was very dangerous to play by the river without my parents, especially for my little sister.

From this experience I learned that we always need to talk to our parents—and listen to them. They have our best interests at heart. I also learned that it is important to listen to the Holy Ghost. The Holy Ghost tried to tell me that I shouldn't go fishing without telling my parents. But I didn't listen. Even though we were having fun, my sister and I were in danger. If we listen carefully to our parents and to the Holy Ghost, we will be safe. ■

*“Listen to my words;
walk in the meek-
ness of my Spirit,
and you shall
have peace in me”
(D&C 19:23).*



Jesus Christ

Is My Savior and Redeemer

By Sandra Tanner and Cristina Franco

Savior and Redeemer are names and titles of Jesus Christ. They describe what He has done for all of God's children.

Because of the Fall of Adam and Eve, everyone will experience physical death. When we die, our spirits and our bodies will be separated. When Jesus Christ was resurrected, His body and His spirit were reunited, never to be separated again. Because He did this, all of us will be resurrected.

Jesus also paid the price for our sins so that, if we repent, we can be forgiven and live with Him and Heavenly Father again. This sacrifice is known as the Atonement of Jesus Christ. Because of His sacrifice, Jesus is our Savior and Redeemer. The Atonement is the greatest expression of Heavenly Father's love for us. It is also the supreme expression of the Savior's love for Heavenly Father and for each of us.

This month's scripture teaches about the Atonement and God's great love for us. May your heart be filled with

love and gratitude for God's greatest gift to us: His Son, Jesus Christ.

February 2010 Scripture Journal

Read John 3:16 in the New Testament.

Pray to know this scripture is true. Ask to feel God's love for you.

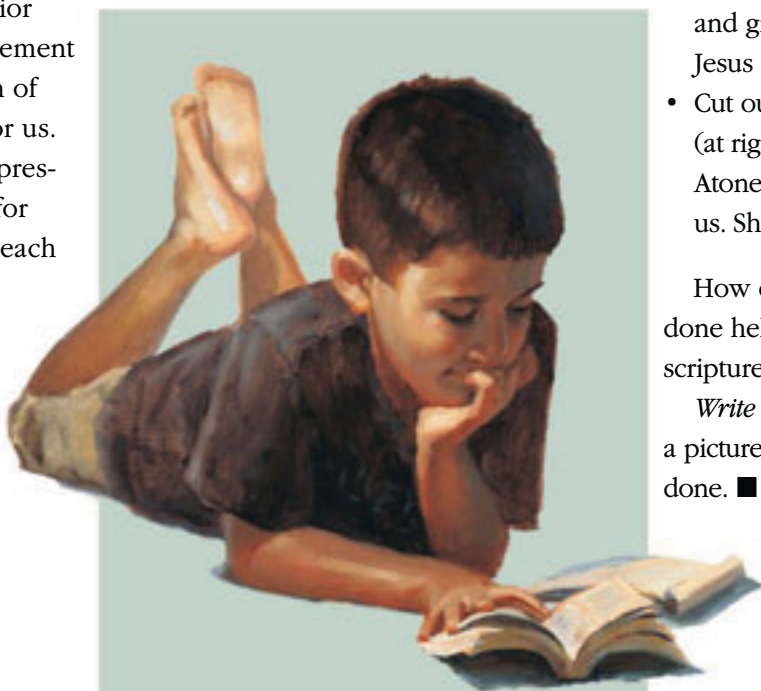
Memorize this scripture.

Choose one of these activities, or create your own:

- The Primary song "He Sent His Son" (*Children's Songbook*, 34–35) teaches how Heavenly Father showed His love for us. Learn the song, and try to do what it says to show your love and gratitude for the Savior Jesus Christ.
- Cut out and build the puzzle (at right) that shows what the Atonement does for each of us. Share this with your family.

How does what you have done help you understand this scripture?

Write in your journal or draw a picture about what you have done. ■



**We can be with Heavenly Father and Jesus
because of Jesus Christ's Atonement.**



Atonement

**Heavenly
Father
and
Jesus Christ**

Earth

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

TITHING

The Best Choice

By Elder Sheldon F. Child



Served as a member of the
Seventy from 1996 to 2008

*"Bring ye all the tithes into
the storehouse" (3 Nephi
24:10).*



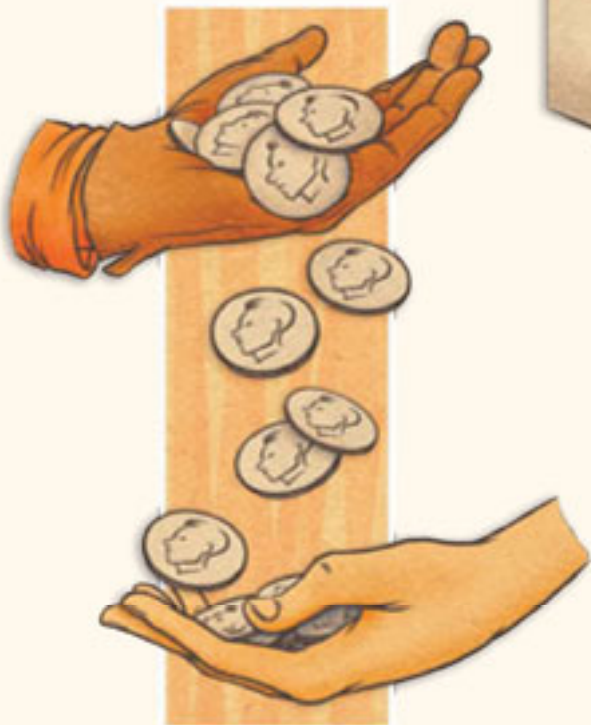
2. Raising a calf was hard work.
I took care of it and fed it.



1. When I was young, a neighbor
gave me a newborn calf.



3. The day Dad sold the calf was a
day of mixed feelings. I was going to
miss the calf, but I looked forward to
being rewarded for my hard work.



4. When Dad came home, he dropped 20 silver dollars into my hands. I felt like I had all the money in the world.



6. On Sunday I put two of the silver dollars into my pocket before I went to church so I could pay my tithing.



7. It was hard for me to give my tithing to the bishop, but it felt good to be obedient to the Lord.



8. My mother told me she was proud of me. She told me I would be blessed for paying tithing and that it was the best investment I could ever make. ■

From a general conference talk given in April 2008.



5. I counted, polished, and admired each coin.

HELPS FOR PARENTS

We are blessed when we pay tithing (see 3 Nephi 24:10–12). You can use the activities in this section to help teach about tithing.

- You can tell the story about Elder Child or an experience of your own to teach how we feel when we live the Lord's law of tithing.
- You can use the hidden picture on the next page or an activity of your own to help teach how much to pay for tithing.
- You can use the tithing jar craft idea on the next page or one of your own to encourage children to begin paying tithing now.
- You can use the maze on page 73 to teach where tithing goes.

MAKE A TITHING JAR

By Paula Weed

You will need a small glass jar, colored rubber bands or yarn, and colored paper.

1. Wash and dry the jar.
2. Decorate the outside of the jar with the rubber bands. If you don't have rubber bands, you can use string or yarn.
3. Cut two large circles out of the paper. Place the circles over the top of the jar, and secure them with a rubber band around the rim. Trim the extra paper.
4. Cut a slit in the top of the paper for the money to slide through.



PHOTOGRAPH BY CRAIG DIMOND; ILLUSTRATION BY ADAM KOFORD



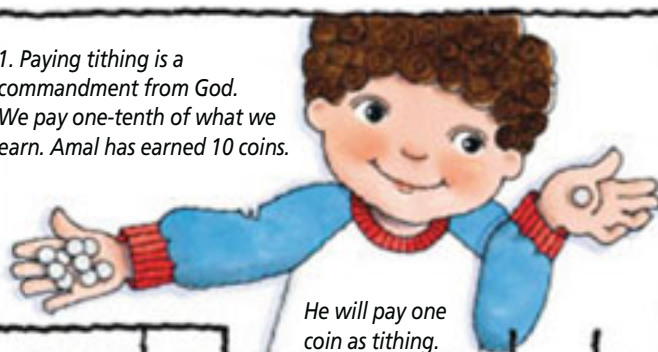
FIND THE COINS

Maria earned 10 coins, but she dropped them in the park. Find and circle all 10 coins that she lost. How many of these coins will Maria give to pay tithing?

TITHING MAZE

By Anna Culp

1. Paying tithing is a commandment from God. We pay one-tenth of what we earn. Amal has earned 10 coins.



He will pay one coin as tithing.



2. Amal fills out a tithing slip.



3. Amal places the tithing slip and the coin in an envelope.



4. Amal gives the envelope to a member of the bishopric or branch presidency.

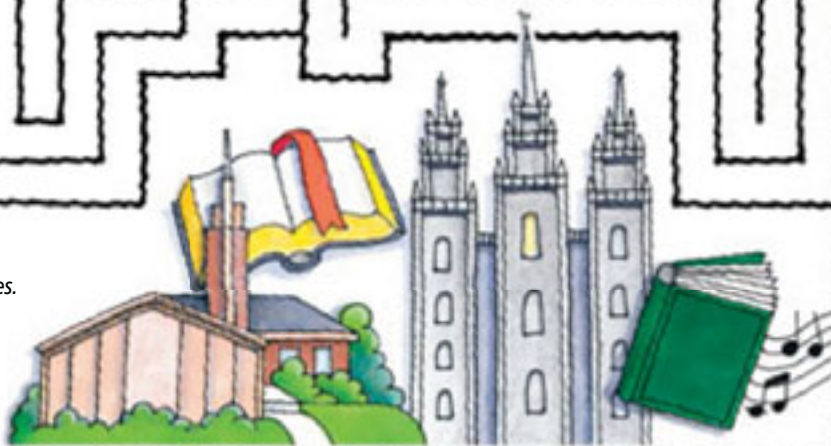


5. The tithing money is sent to Church leaders.



6. The leaders of the Church decide where the money is needed most.

7. Tithing is used to build temples and meetinghouses. It also pays for printing items like hymnbooks and scriptures.



Keeping a Record

By Heather Whittle Wrigley

Church Magazines

Visitors to the Church History Library pore over carefully preserved journals, newspapers, and family histories near the lobby of the Church History Library, where bold lettering high on the wall reads, “Behold, there shall be a record kept among you” (D&C 21:1).

From the time the Prophet Joseph Smith received this divine mandate in 1830 to the present, a vast Church record in the form of historical documents, textiles, and other objects has been

Employees of the Church History Department work behind the scenes to preserve the Church’s—and your—history.

not only kept but also preserved, thanks to a small but dedicated team of conservators.

Church Conservation

Church conservators’ main concern is the preservation of records—stopping the natural processes of deterioration.

On the fourth floor of the Church History Library, in a state-of-the-art conservation lab, conservators perform tasks such as layering translucent Japanese paper over small tears in brittle,

decades-old pages and salvaging nearly unusable photo negatives. The repaired or stabilized work is then placed on a bookshelf for easy access or filed away in sophisticated temperature- and humidity-controlled vaults where it can be monitored regularly.

Only two blocks away at the Church History Museum, skilled hands sew mannequins, polish metal and wood, patch quilts, and create mountings and supports for displays. Much of their work is displayed in the museum or sent to historic Church sites, while some of it is prepared for storage.

“Keep means ‘to preserve,’” Church conservator Christopher McAfee said. “It doesn’t mean just to write a history but to make sure that it lasts.”

Church conservators share a common sentiment that every



Christopher McAfee removes tape from an original 19th-century document.

PHOTOGRAPH BY WELDEN ANDERSEN

item, from the prophets' journals to personal family histories, has inherent value.

"It's a feeling that if someone cared enough to keep it, then I had better care," Brother McAfee said. "We're protectors of the collection."

A life that is not documented may quickly be forgotten, he said, and just as tragic is the loss of or damage to any of those documents.

"It's scripturally mandated that we keep a history," said Jennifer Hadley, conservator in the Church History Museum. "It helps us to remember what the Lord has done for His people."

Conserving Documents

The conservation lab deals with a wide variety of documents, including books, journals, newspapers, scrapbooks, and photographs. Each item is treated uniquely, according to its condition.

Interesting instruments and machines—a cutter, gold stamper, channel binder, and ultrasonic encapsulator to name a few—are placed around the spacious lab, to be used as each project dictates.

Often a book's cover is removed and the spine cleaned and repaired. Tears in documents are filled using high-quality Japanese paper, whose longer fibers improve strength while maintaining the paper's flexibility. Conservators use a paste made from wheat starch and water as a glue. The existing structure is reinforced, allowing as much of the original to show through as possible.

"We're not trying to make it look perfectly new," Brother McAfee said. "We try to maintain the integrity of the work. Everything we do is reversible."

Another method of conserving documents is washing. Papers are immersed in baths of filtered, deionized water and, lastly, alkalized water. With each bath, the water and chemicals pull

out dirt and neutralize acids in the paper to slow deterioration.

Conserving Textiles and Objects

Conservators are also charged with preserving objects that are relevant to Church history—tex-

tiles, furniture, paintings, and so on.

"Everything has a story, a history behind it," said Sister Hadley. "Everything we have is connected to the Saints throughout the international Church."

The museum is full of historical clothing, books, paintings, models, and other objects—saddles,

tools, even a model of the interior workings of the Salt Lake Tabernacle. Conservators who work with such objects have to be inventive as they face each new object and, with it, a new challenge.

"Each piece is as individual as each person," Sister Hadley said. "Each has specific needs and a specific solution."

Every object is carefully studied. Conservators often collaborate in deciding what action to take to conserve an object. Most objects are cleaned and stabilized. Whatever action is necessary to stop the processes of deterioration is taken. Sometimes this involves deacidifying an object, reinforcing its original structure, coating it to protect it from its environment, constructing a case that will hold it, or creating a support or mount that will mold to it and support its structure. Sometimes an object simply needs dusting.

A bonnet from pioneer days was unraveling, so a simple round support was sewn to help it retain its shape. In addition, Sister Hadley added an

PHOTOGRAPH BY WEIDEN ANDERSON



Kathy Cardon trims papers in the conservation lab.

identical piece of silk over the original, connected by tiny hand-stitching.

James Raines, self-described “catchall conservator,” works on any object that does not fall under documents, textiles, or paintings. The handle of a leather whip, filled with lead shot, had torn, causing it to lose its flexibility and posing a health hazard as the lead escaped. Conservators removed the remaining lead shot and placed an acrylic rod in the handle to restore its original shape and flexibility.

“It’s about preserving the artifact as it was in that moment of history,” Sister Hadley said. “For me, preservation provides a tangible connection to the past.” ■

Members Assist with Measles Initiative

By Ryan Kunz

Church Magazines

Since the Church joined the Measles Initiative and Partnership in 2003, thousands of Church members have helped in the effort to eliminate the disease.

Approximately 56,000 Church members around the world have provided more than 600,000 hours of service in 32 countries in Africa, Asia, and Central and South America.

A group of humanitarian organizations—the American Red Cross, the United Nations Foundation, U.S. Centers for Disease Control and Prevention, UNICEF, and the World Health Organization—founded the Measles Initiative and Partnership in 2001 with the goal of reducing the number of deaths due to measles worldwide by 90 percent by the end of 2010.



Children in Africa give a thumbs up after being vaccinated against measles in 2008.

As part of the Church’s commitment to the initiative, which included a \$3 million donation, the First Presidency invited Church members in affected countries, under the direction of local priesthood and Relief Society leaders, to participate in getting the word out and helping with the vaccinations.

More than 20 Church-service missionary couples support these campaigns. Working on-site from one to four months, these couples coordinate with priesthood and Relief Society leaders, ministries of health, and other partnering organizations to provide volunteer support for various aspects of the campaign.

Though Church members don’t purchase or directly administer the vaccines, they canvass neighborhoods to hand out information sheets, hang street posters and banners, help at vaccination posts, and develop radio and TV spots. One young returned missionary composed a musical jingle for the campaign in Madagascar. This jingle has been translated and sung in 28 languages on dozens of radio stations in most countries where the campaign has taken place.

From the beginning of the initiative in 2001 to December 2008, 600 million children and youth have been vaccinated in the target countries, resulting in a 74 percent decrease in measles deaths around the world and an 89 percent decrease in Africa alone. Deaths due to measles

decreased from 750,000 in 2000 to 197,000 in 2007, bringing the world much closer to the United Nations' goal of fewer than 100,000 deaths worldwide by the end of 2010.

Though the efforts of the campaign have improved many lives, not all the benefits have been physical. Namibia resident Olavi Ndafediva's sister, who is a member of the Church, volunteered in the local campaign in 2006. One day she told Olavi she couldn't make it and asked him to go in her place. "After that day," he said, "I decided I had to find out more about a church that helped my people so much." After joining the Church, Brother Ndafediva participated in the 2009 campaign.

Cape Verde, a string of islands a few hundred miles off the coast of western Africa, is one of the many countries where Church members volunteered. In the March 2009 campaign, members helped make possible the vaccinations of more than 50,000 children. More than 600 members in Cape Verde volunteered 4,200 hours to promote the campaign door-to-door.

"We had a great involvement of people from the six islands where the Church has branches, especially the youth and young single adults," said Isias Barreto da Rosa, second counselor in the Cape Verde Praia Mission presidency. "This measles program has definitely broadened our view regarding what we can do to get involved in the resolution of problems in our communities."

Measles is a contagious illness that attacks the respiratory system and can cause rashes, pneumonia, inflammation of the brain, and other complications. It is often fatal. According to the Measles Initiative, an estimated 540 children a day died from the disease in 2007. Malnourished and unimmunized children are most at risk from measles. However, the disease can be easily prevented with a vaccine that costs less than US \$1 to treat each child. ■

Online Videos Help Spread Gospel Hope

Mormon Messages, an official LDS channel on the video-sharing Web site YouTube, will soon be available in more than 10 languages. The first Mormon Messages video in English appeared in August 2008, while Spanish became available in April 2009. In addition, the channel is scheduled to be available in Cantonese, French, German, Italian, Japanese, Korean, Mandarin, Portuguese, and Russian by the end of the first quarter of 2010.

"The primary purpose of Mormon Messages is to provide

short, inspirational video messages . . . that strengthen members and encourage them to share the gospel message with others online," said David Nielson, managing director of the Church's Audiovisual Department. The Church-produced videos are three to four minutes long and typically feature words of inspiration from General Authorities and auxiliary leaders.

Previous video segments have included "What Matters Most," in which President Thomas S. Monson urged viewers to spend time with loved ones; "Counsel to Youth," where President Boyd K. Packer, President of the Quorum of the Twelve Apostles, advises youth



Mormon Messages will soon be available in more than 10 languages.

on how to find happiness; and "The Women in Our Lives," by President Gordon B. Hinckley (1910–2008).

Aside from featuring the

words of Church leaders, Mormon Messages also focuses on Church members. For example, the video “Finding Hope” told the story of Victor Guzman, a survivor of the September 11, 2001, terrorist attacks in America and his journey to find peace amid his despair.

As of September 20, 2009, the channel had more than 5.4



million views and was in the top 20 most popular channels in the “Nonprofits and Activism” category on YouTube. Each message generally receives about 200,000 hits.

The videos are also available on LDS.org, where viewers can find previously posted segments.

“I hope that more members will participate in sharing these videos with those not of our faith so they can become more aware of what the Church really stands for and of our desire to follow Jesus Christ,” Brother Nielson said. ■

Personal Progress Updated

The Young Women general presidency has updated Personal Progress materials to reflect recent changes.

The new Personal Progress booklet has a pink cover and includes the activities for the new eighth value—virtue—that was added at the end of 2008. Most of the value activities remain the same, but some have changed slightly to be more current and more focused on temple covenants.

The Young Womanhood Recognition medallion now depicts, in addition to the temple spires, a beehive that



The Young Womanhood Recognition medallion has a new design.

suggests harmony, cooperation, and work; the Mia Maid rose for love, faith, and purity; and the laurel wreath, which stands for honor and accomplishment. A small ruby in the center of the rose symbolizes the new value of virtue (see Proverbs 31:10) and the completion of Personal Progress.

Additional materials include a new theme poster and scripture ribbons. The ribbons will be given at the completion of value experiences and projects.

The materials are currently available in English, Spanish, and Portuguese. Content in 51 additional languages will become available throughout early 2010. ■

WORLD BRIEFS

Elder Bednar Meets with Members of Scottish Parliament

Elder David A. Bednar of the Quorum of the Twelve Apostles met with ministers of the Scottish Parliament for two hours in September to discuss how Scottish members can support moral issues and to highlight Church teachings on the importance of the family. The meeting at the Holyrood Parliament Building in Edinburgh included five

ministers of Parliament. Elder Bednar and other Church leaders also visited Ireland for several Church meetings.

New Area Presidency Announced

The First Presidency has announced a change in the Pacific Area Presidency effective in October 2009. Elder David S. Baxter of the Seventy, President of the area since August 2008, recently



Elder David A. Bednar meets with members of the Scottish Parliament.

PHOTOGRAPH BY JOHN BUCKLES

It Changed My Life

I have read the *Liahona* since I became a member of the Church when I was 14 years old. The magazine has truly changed my personal life and the lives of my family members.

I served a mission, and as soon as we baptized new members, I gave them a subscription to the magazine because I knew it would help them as it did me.

Yormys Gonzalez, Venezuela

I Learned the Meaning of Life

The *Liahona* magazine has given me knowledge, and this knowledge has helped me in my relationship with others.

I can relate to the stories I have read, especially "Preparing for a Mission" (Oct. 2008, F14) and "Never Forget That You Are a

Mormon" (Jan. 2009, 44).

The magazine has helped me realize the meaning of life; it has given me power.

Hilbert A. Guzman, Philippines

A Spirit of Peace

I read the message from President Thomas S. Monson in the December 2008 *Liahona* ("The Best Christmas Ever," 2), and I was filled with a spirit of generosity and peace. My thoughts were directed toward Christ and to walking in His steps.

Thank you for the *Liahona*, for bringing so much light and peace to our souls.

Cristiano Robson Prestes, Brazil

Please send your feedback or suggestions to liahona@ldschurch.org. Submissions may be edited for length or clarity. ■

underwent surgery in Salt Lake City and has been reassigned to Church headquarters. Elder Tad R. Callister of the Seventy will serve as President of the area, with Elder James J. Hamula as First Counselor and Elder Brent H. Nielson as Second Counselor.

LDS Singles Serve in Guatemala

Latter-day Saint singles from Washington, D.C., USA, gathered in Guatemala's remote Polochic

Valley in August 2009 to serve the Q'eqchi' people. Working with a nonprofit organization, they helped build a middle school and library, train teachers, and distribute vitamins. They also held sanitation, nutrition, dental health, personal finance, and agricultural workshops for 300 villagers and began construction on a school kitchen, health clinic, and community water system. ■

FAMILY HOME EVENING IDEAS

These teaching suggestions are provided to give you some ideas. You can tailor them to your family.

Numbers in parentheses refer to pages in Teaching, No Greater Call.

"The Single Ski," p. 12: During a lesson, the Holy Ghost may prompt you or those you teach to share personal experiences that others need to hear (45). Consider



ways you can give family members these opportunities as you teach from this article. For example, after learning about the author's experience, family members could share experiences when they have felt Heavenly Father's strength and kindness in their own lives.

"Looking toward the Temple," p. 16: One way to help learners understand gospel principles is to have them draw pictures that relate to the theme of the lesson (166–67). After teaching the seven principles outlined in the article, consider inviting family members to draw a picture of the temple or to draw what they learned from the lesson.

"Grow Up unto the Lord," p. 42: Asking family members to listen for specific information in the article will increase participation in the lesson (69). As you read the article together, consider asking family members to listen for specific phrases, words, or principles that can help them "grow up unto the Lord."

"Maria's New Dress," p. 62: "When you use a variety of learning activities, learners tend to understand gospel principles better and retain more" (89). Consider thinking of ways your children could listen for, sing about, or share truths they learn from this article. For example, as you read the story, invite your children to raise their hands or put their fingers on their noses when they notice Maria is not paying attention. Consider having your children sing a Primary song related to what they learn from the story. ■

Singing a New Hymn

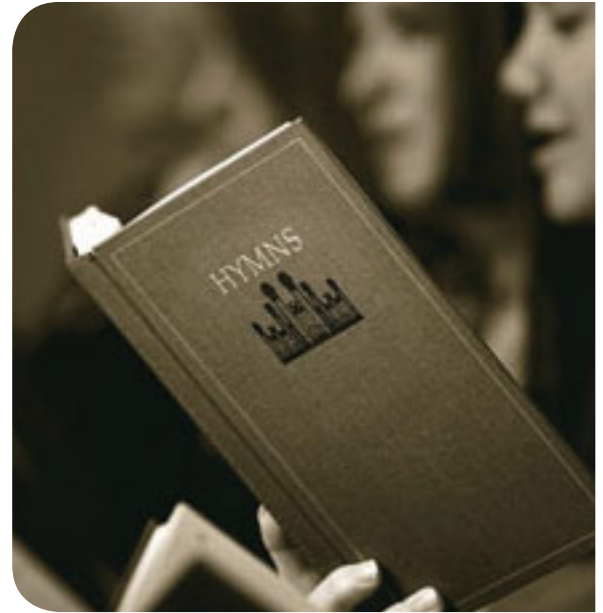
By Debra Randall

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

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

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

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



unfamiliar melody touched my soul, and I realized that this tune was a wonderful setting for these lyrics. The music caused me to consider the

hymn’s meaning in a new way.

Suddenly this hymn and being released came together in my mind through a powerful impression of the Spirit. The new presidency would be doing the same work I had done but with different hands and a fresh perspective—just as the hymn had the same message but dif-

ferent music. And I would be given a new calling to fit with my melody. This change would help me grow in ways I could not have imagined if I had stayed in the same old place.

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



Peace I Leave with You, by Walter Rane

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

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

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

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



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

To learn how these symbols of the Savior touch our lives today, see "Christ and Culture in the Old Testament," page 22, and "This Do in Remembrance of Me," page 30.