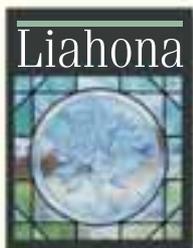


THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • JULY 2003

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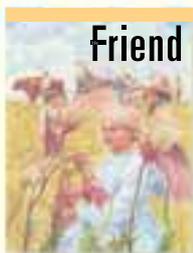


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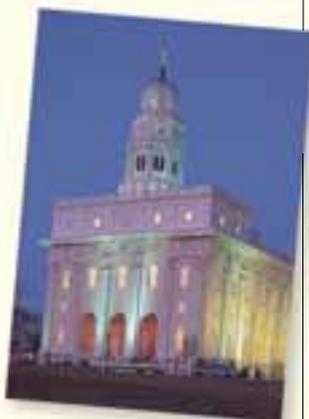
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Stained glass by Tom Holdman. Photographs by Floyd and Tom Holdman. See "Pieces of History, Pieces of Light," p. 8.



THE FRIEND COVER

Illustration by Dilleen Marsh.



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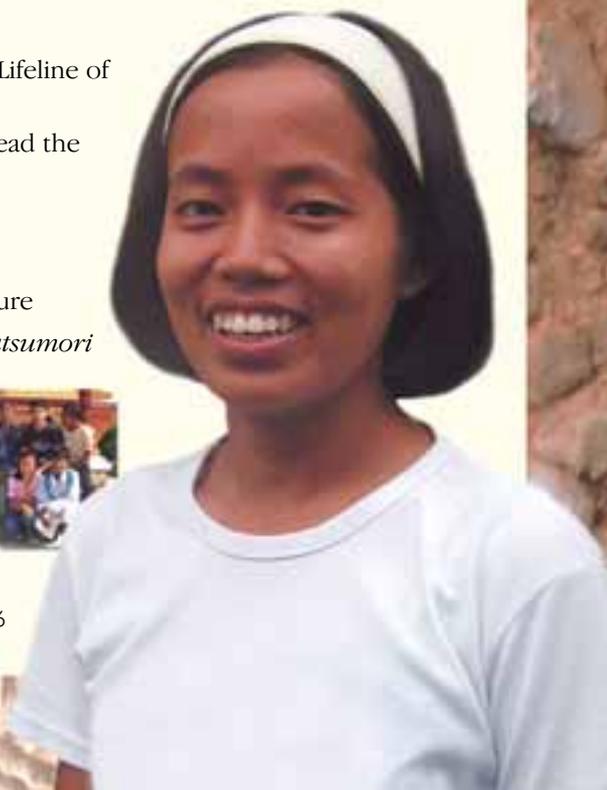
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"DO WHAT IS RIGHT"

Thank you for Elder Richard G. Scott's article, "Do What Is Right," in the March 2001 issue of the *Liabona* (Spanish). When I learned that my daughter and a young man were falling in love at a very early age, I became angry and said some things that were unfair. But that night I prayed for a way to help these young people. The next day I read the article and found the answer.

I talked with my daughter, and we both cried together when I shared some paragraphs in the article. Then I talked with the young man, read him the paragraphs, and asked him to forgive me. He had also read the *Liabona*, and he understood that this advice wasn't just my opinion. An Apostle had given this counsel. This experience united the three of us. I don't know what I would have done without Elder Scott's advice.

*Rosario Colmenares,
Chorrillos Ward,
Lima Perú Chorrillos Stake*

TEACHING, NO GREATER CALL

Some time ago I visited a friend who belongs to another church. I have talked to him about our Church on many occasions, but he isn't interested. So it surprised me when he told me he was reading a manual titled *Teaching, No Greater Call: A*

Resource Guide for Gospel Teaching. He was fascinated with the content. I asked him how he had obtained it, since as a member and leader in the Church I didn't have it yet. He replied that he had gotten it from his nephew who, in turn, had received it from someone else.

I am very grateful to my Heavenly Father for the standard works and for all the Church publications. They are helping not just Latter-day Saints but the whole world.

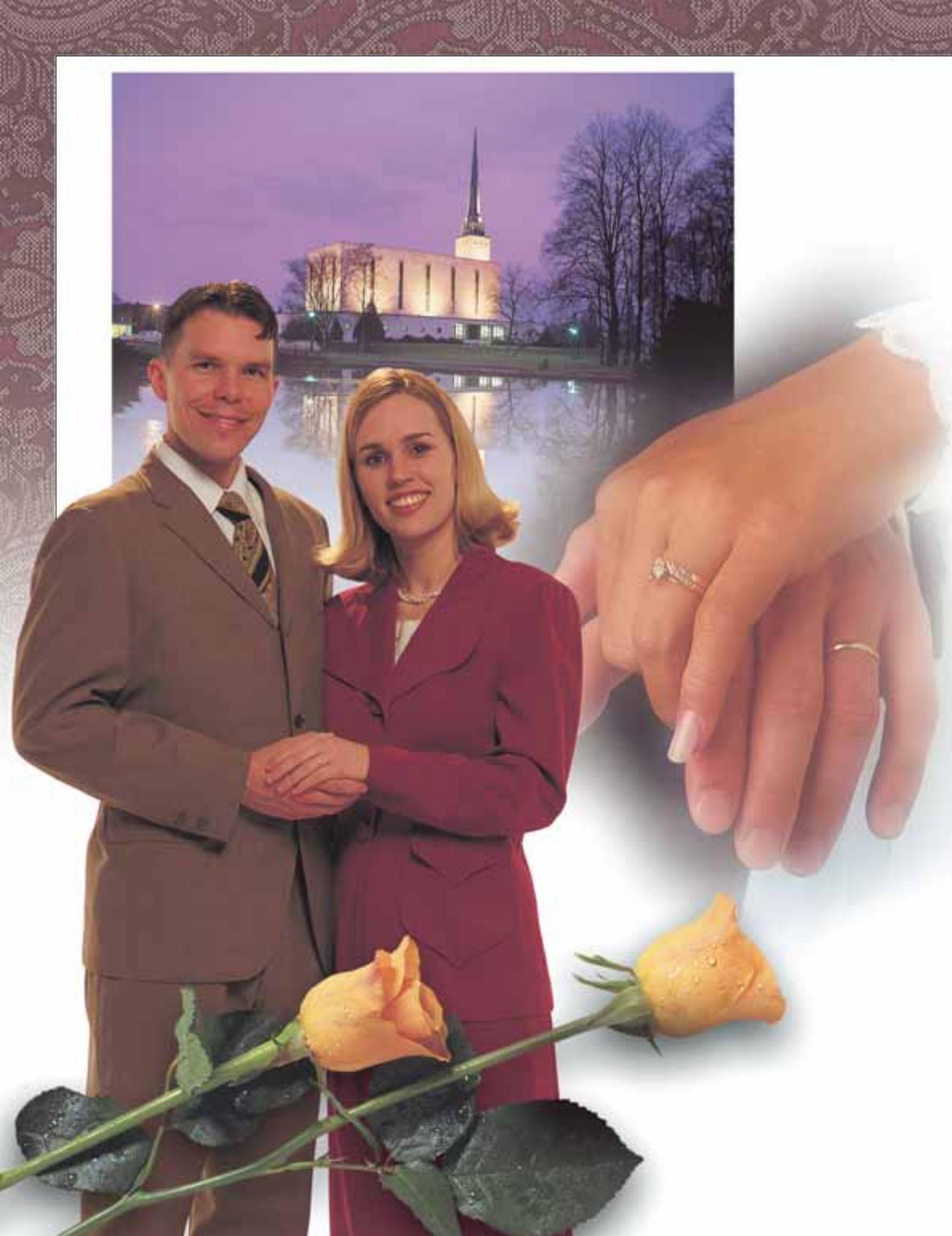
*Felipe Urbina,
Rubén Darío Branch,
Managua Nicaragua Rubén
Darío District*

PRESIDENT HINCKLEY'S COUNSEL HELPS YOUTH

I'm 16 years old. Today I was reading an issue of the *Liabona* (Spanish) that somebody loaned me, and it reminded me how much the prophet's counsel has helped me. I know the Church is true, but my parents don't want me to be baptized. So I've been helping with missionary work and going to church for a year and a half.

It's good to know there's a prophet who speaks with God and reveals His will to us. I've seen him several times in general conference and on satellite broadcasts, counseling the youth to be pure and to be good examples to others. This counsel has helped me show my classmates that the Church's teachings are true and will help anyone who puts them into practice.

*Mateo Pereyra,
Alto Alberdi Ward,
Córdoba Argentina West Stake*



The Marriage That Endures

BY PRESIDENT GORDON B. HINCKLEY

As an introduction may I tell of two experiences. The first happened many years ago when I was at the new Washington D.C. Temple. A number of reporters were present on that occasion. They were curious concerning this beautiful building, different from other church buildings—different in concept, different in purpose, different concerning those who will be permitted within its sacred precincts.

I explained that, after the building is dedicated as the house of the Lord, only members of the Church in good standing will be authorized to enter, but that prior to its dedication, for a period of from a month to six weeks, visitors will be made welcome to tour the entire structure; that we are not disposed to hide it from the world, but that following the dedication, we shall regard it as being of so sacred a nature that purity of life and strict adherence to standards of the Church become qualifications for admittance.

We talked of the purposes for which temples are built. I explained those purposes, particularly emphasizing that purpose which appeals to all thoughtful men and women, namely, marriage for eternity. As I did so, I

reflected on an experience at the time of the prededication showing of the London England Temple in 1958.

A Young Couple in England

On that occasion thousands of curious but earnest people stood in long lines to gain entry to the building. A policeman stationed to direct traffic observed that it was the first time he had ever seen the English eager to get into a church.

Those who inspected the building were asked to defer any questions until they had completed the tour. In the evenings I joined the missionaries in talking with those who had questions. As a young couple came down the front steps of the temple, I inquired whether I could help them in any way. The young woman spoke up and said, “Yes. What about this ‘marriage for eternity’ to which reference was made in one of the rooms?” We sat on a bench under the ancient oak that stood near the gate. The wedding band on her finger indicated that they were married, and the manner in which she gripped her husband’s hand evidenced their affection one for another.



The Father of us all, who loves His children and wants the best for them, has provided for a continuation, under proper circumstances, of the most sacred and ennobling of all human relationships, the relationships of marriage and family.

“Now to your question,” I said. “I suppose you were married by the vicar.”

“Yes,” she responded, “just three months ago.”

“Did you realize that when the vicar pronounced your marriage he also decreed your separation?”

“What do you mean?” she quickly retorted.

“You believe that life is eternal, don’t you?”

“Of course,” she replied.

I continued, “Can you conceive of eternal life without eternal love? Can either of you envision eternal happiness without the companionship of one another?”

“Of course not,” came the ready response.

“But what did the vicar say when he pronounced your marriage? If I remember the language correctly, he said, among other things, ‘in sickness and in health, for richer or for poorer, for better or for worse, till death do ye part.’ He went as far as he felt his authority would permit him and that was till death separates you. In fact, I think that if you were to question him, he would emphatically deny the existence of marriage and family beyond the grave.

“But,” I continued, “the Father of us all, who loves His children and wants the best for them, has provided for a continuation, under proper circumstances, of this most sacred and ennobling of all human relationships, the relationships of marriage and family.

“In that great and moving conversation between the Savior and His Apostles, Peter declared, ‘Thou art the Christ, the Son of the living God,’ and the Lord responded, ‘Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.’ The Lord then went on to say to Peter and his associates, ‘And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven’ (see Matthew 16:13–19).

“In that marvelous bestowal of authority, the Lord gave to His Apostles the keys of the holy priesthood, whose power reaches beyond life and death into eternity. This same authority has been restored to the earth

by those same Apostles who held it anciently, even Peter, James, and John.” I continued by saying that following the dedication of the temple on the following Sunday, those same keys of the holy priesthood would be exercised in behalf of the men and women who come into this sacred house to solemnize their marriage. They will be joined in a union which death cannot dissolve and time cannot destroy.

Such was my testimony to this young couple in England. Such it is to you today and such it is to all the world. Our Father in Heaven, who loves His children, desires for them that which will bring them happiness now and in the eternities to come, and there is no greater happiness than is found in the most meaningful of all human relationships—the companionships of husband and wife, parents and children.

“Is Love like a Rose?”

A number of years ago I was called to the hospital bedside of a mother in the terminal stages of a serious illness. She passed away a short time later, leaving her husband and four children, including a little boy of six. There was sorrow, deep and poignant and tragic. But shining through their tears was a faith beautiful and certain that as surely as there was now a sorrowful separation, there would someday be a glad reunion, for that marriage had begun with a sealing for time and eternity in the house of the Lord, under the authority of the holy priesthood.

Every man who truly loves a woman and every woman who truly loves a man hopes and dreams that their companionship will last forever. But marriage is a covenant sealed by authority. If that authority is of the state alone, it will endure only while the state has jurisdiction, and that jurisdiction ends with death. But add to the authority of the state the power of the endowment given by Him who overcame death, and that companionship will endure beyond life if the parties to the marriage live worthy of the promise.

When I was much younger and less brittle, we danced to a song whose words went something like this:

*Is love like a rose
That blossoms and grows,
Then withers and goes
When summer is gone?*

It was only a dance ballad, but it was a question that has been asked through the centuries by men and women who loved one another and looked beyond today into the future of eternity.

To that question we answer no and reaffirm that love and marriage under the revealed plan of the Lord are not like the rose that withers with the passing of summer. Rather, they are eternal, as surely as the God of heaven is eternal.

But this gift, precious beyond all others, comes only with a price—with self-discipline, with virtue, with obedience to the commandments of God. These may be difficult, but they are possible under the motivation that comes of an understanding of truth.

“Testimonies from Their Lips”

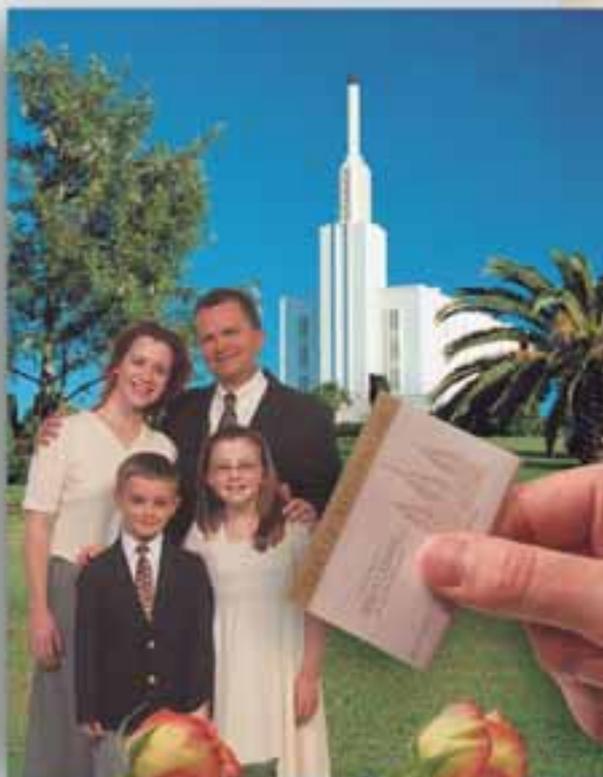
President Brigham Young (1801–77) once declared: “There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the Gospel and wishes its blessings, that would be married in any other way.”¹

Many have traveled that far and even farther to receive the blessings of temple marriage. I have seen a group of Latter-day Saints from Japan who—before the construction of a temple in their homeland—had denied themselves food to make possible

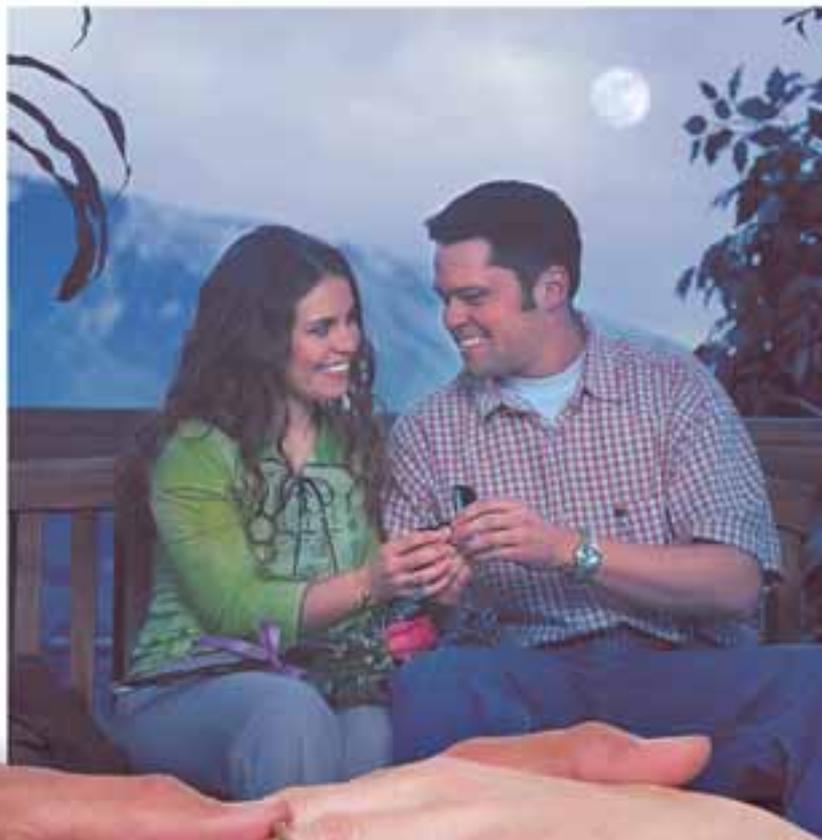
the long journey to the Laie Hawaii Temple. Before we had a temple in Johannesburg, we met those who had gone without necessities to afford the 7,000-mile (11,000-km) flight from South Africa to the temple in Surrey, England. There was a light in their eyes and smiles on their faces and testimonies from their lips that it was worth infinitely more than all it had cost.

And I remember hearing in New Zealand many years ago the testimony of a man from the far side of Australia who, having been previously sealed by civil authority and then joined the Church with his wife and children, had traveled all the way across that wide continent, then across the Tasman Sea to Auckland, and down to the temple in the beautiful valley of the Waikato. As I remember his words, he said, “We could not afford to

Love and marriage under the revealed plan of the Lord are not like the rose that withers with the passing of summer. Rather, they are eternal. But this gift comes only with a price—with self-discipline, with virtue, with obedience to the commandments of God.



I *Imagine Johnny saying to Mary, "I want you for my wife and the mother of our children. But I don't want you or them forever." That sounds foolish, doesn't it?*



come. Our worldly possessions consisted of an old car, our furniture, and our dishes. I said to my family, 'We cannot afford to go.' Then I looked into the faces of my beautiful wife and our beautiful children, and I said, 'We cannot afford not to go. If the Lord will give me strength, I can work and earn enough for another car and furniture and dishes, but if I should lose these my loved ones, I would be poor indeed in both life and in eternity.'"

Marry Right and Live Right

How shortsighted so many of us are, how prone to look only at today without thought for the morrow. But the morrow will surely come, as will also come death and separation. How sweet is the assurance, how comforting is the peace that come from the knowledge that if we marry right and live right, our relationship will continue, notwithstanding the certainty of death and the passage of time. Men may

write love songs and sing them. They may yearn and hope and dream. But all of this will be only a romantic longing unless there is an exercise of authority that transcends the powers of time and death.

Speaking many years ago, President Joseph F. Smith (1838–1918) said: “The house of the Lord is a house of order and not a house of confusion; and that means . . . that there is no union for time and eternity that can be perfected outside of the law of God, and the order of his house. Men may desire it, they may go through the form of it, in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost.”²

In conclusion may I leave you a story. It is fiction, but in principle it is true. Can you imagine two young people at a time when the moon is full and the roses are in bloom and a sacred love has matured between them? Johnny says to Mary, “Mary, I love you. I want you for my wife and the mother of our children. But I don’t want you or them forever. Just for a season and then good-bye.” And she, looking at him through tears in the moonlight, says, “Johnny, you’re wonderful. There’s nobody else in all the world like you. I love you, and I want you for my husband and the father of our children, but only for a time and then farewell.”

That sounds foolish, doesn’t it? And yet isn’t that in effect what a man says to a woman and a woman says to a man in a proposal of marriage when given the opportunity of eternal union under “the new and everlasting covenant” (D&C 132:19), but, rather, they choose to set it aside for a substitute that can last only until death comes?

Life Eternal

Life is eternal. The God of heaven has also made possible eternal love and eternal family relationships.

God bless you, that as you look forward to or contemplate your marriage, you may look not only for rewarding companionship and rich and fruitful family

relationships through all of your mortal days, but to an even better estate where love and treasured associations may be felt and known under a promise given of God.

I bear witness of the living reality of the Lord Jesus Christ, through whom this authority has come. I bear witness that His power, His priesthood, is among us and is exercised in His holy houses. Do not spurn that which He has offered. Live worthy of it and partake of it, and let the sanctifying power of His holy priesthood seal your companionship. ■

NOTES

1. *Teachings of Presidents of the Church: Brigham Young* (1997), 164.
2. *Gospel Doctrine*, 5th ed. (1939), 272.

IDEAS FOR HOME TEACHERS

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

1. Ask family members if they have ever had to explain eternal marriage to a neighbor or friend. Invite them to suggest what they would say if asked to do so. Read together how President Hinckley explained it to the young couple in England. Divide the family into groups of two, and have them practice explaining eternal marriage.

2. Show family members a rose or some other flower. Ask how love might or might not be like a flower. Read together the section “‘Is Love like a Rose?’” Bear your testimony that the Lord’s plan is for love and marriage to be eternal.

3. If appropriate, discuss what family members have said or could say in a marriage proposal. Then read the last five paragraphs of President Hinckley’s message. Encourage family members to make an eternal marriage and loving family a priority—no matter what their current circumstances might be.

Pieces of History, Pieces of Light



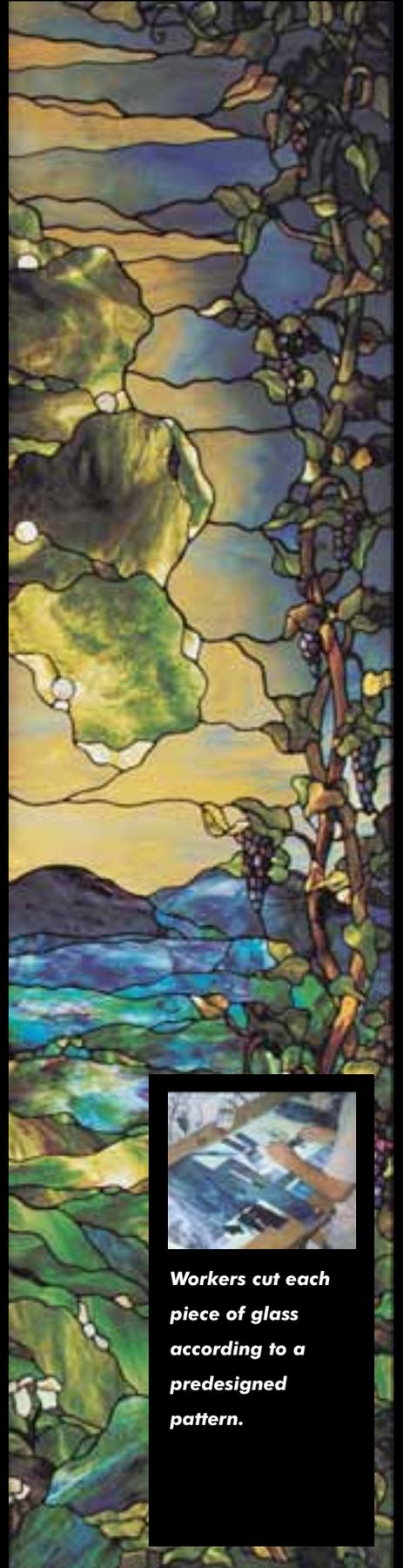
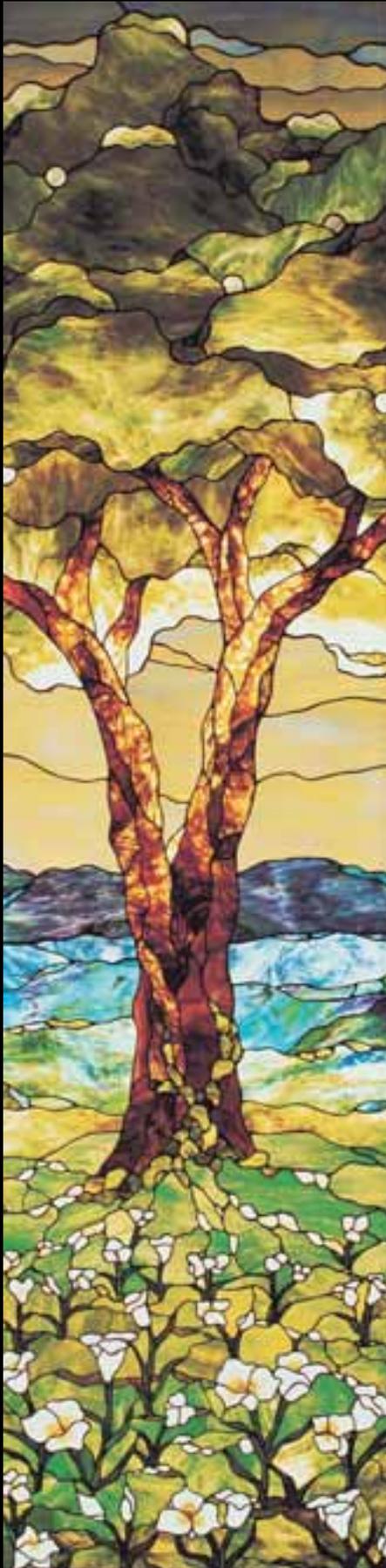
During the winter of 1846–47, some 3,500 Latter-day Saints lived in log homes or dugouts at Winter Quarters, a settlement located in Indian Territory on the west side of the Missouri River. Another 2,500 were camped across the river in Iowa. All awaited spring,

when they would continue their trek west to Zion.

This winter was one of suffering for the Saints, who were already weakened from their exhausting trek across “mud-slogged” Iowa. Food and supplies were scarce. Shelter was inadequate for many. A lack of fresh vegetables resulted in scurvy. And 500 men were away serving with the Mormon Battalion, leaving many women to care for families alone.

Above: The Winter Quarters Nebraska Temple. Right: The tree of life as illustrated in the celestial room.





Workers cut each piece of glass according to a predesigned pattern.

Right, top: Detail of a sego lily and “the fountain of living waters” (1 Nephi 11:25). Right, bottom: Window forming part of the wall between the foyer and baptistry. Far right: Panels showing the expanse of the heavens, including the North Star and Big Dipper as they appeared on 6 April 1830, the day the Church was organized.

Of this winter President Wilford Woodruff (1807–98) wrote, “I have never seen the Latter-day Saints in any situation where they seemed to be passing through greater tribulations or wearing out faster.”¹

Today Latter-day Saints feel reverence for this land and for the pioneers who sacrificed so much. Adjacent to the pioneer cemetery—a visual reminder of that sacrifice—stands the Winter Quarters Nebraska Temple. It is a holy place, built on hallowed ground.

Stained glass by Tom Holdman has been used artistically to emphasize the sacredness of this place. For example, beneath the



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*Pieces of cut glass
are arranged
to match the
designed pattern.*

Right: This depiction of the odometer used by the pioneers is among 12 pioneer scenes illustrated on windows in the waiting area on the second floor (below).

golden statue of the angel Moroni are six panels of vibrant stained glass. The top three panels depict the heavens (see p. 11). Each panel contains a mariner's compass. In the center of each compass are stars and the moon, representing the celestial and terrestrial kingdoms. The glowing rays of the sun make up the outer ring of each compass, representing the celestial kingdom. The bottom three panels depict a river, rolling hills, and wildflowers.

Bordering all six panels is a design made of rectangles and diamonds. The rectangular pattern is the log cabin quilt pattern; it reminds us of the pioneers who built Winter Quarters. The diamond pattern is





Slender, grooved strips of lead are used to join pieces of glass.

Right, top: Detail of olive branch window.
Right, bottom: Detail of stained glass showing goldenrod, sego lilies, and other flowers found along the Mormon Trail. Far right: The temple's baptismal font.

reminiscent of the art of the Omaha Indian tribe, upon whose land Winter Quarters was built.

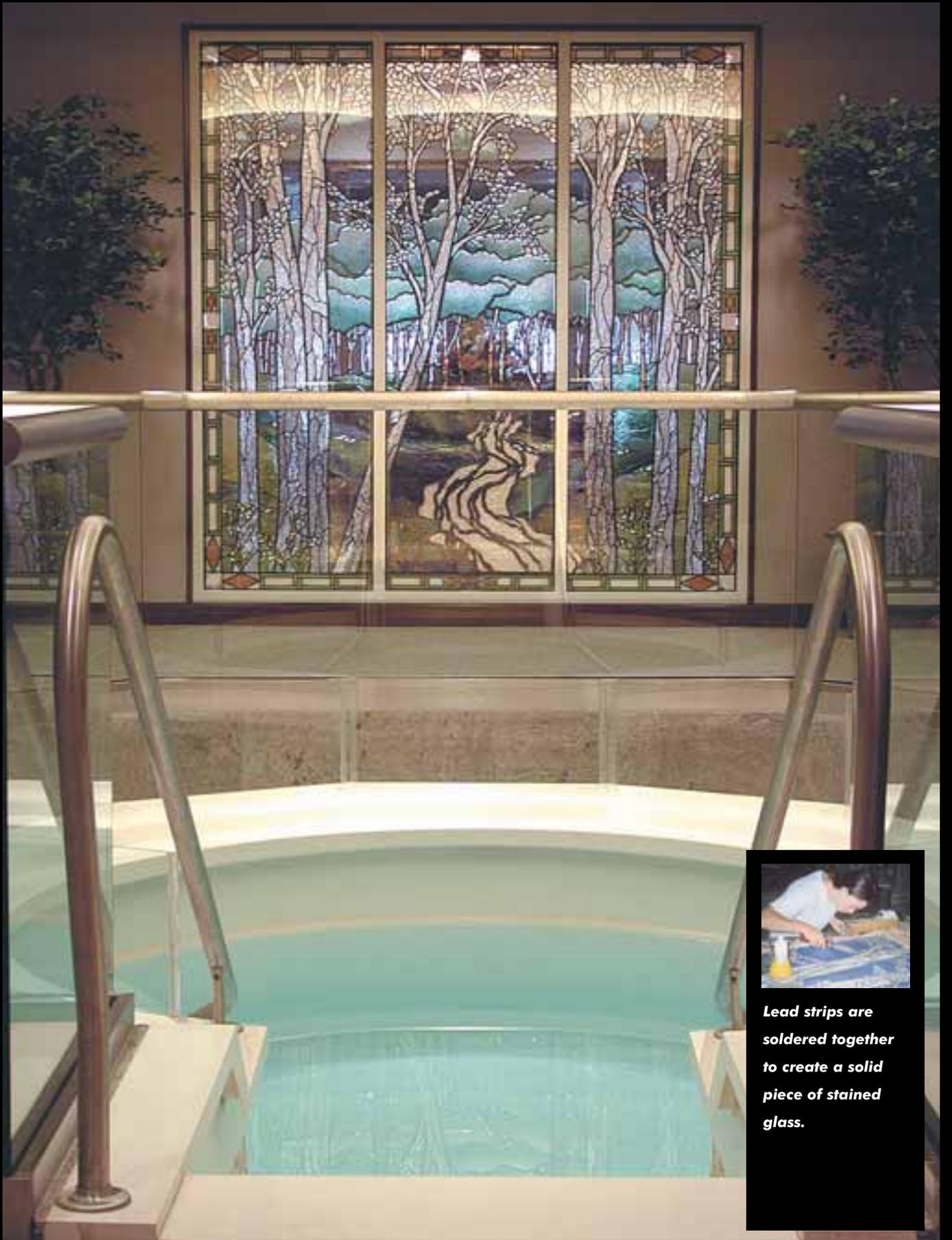
Throughout the temple, the stained glass features the “true vine” (see John 15:1) and “living water” (see John 4:10). This is as it should be. This temple is the house of the Lord, where Latter-day Saints make eternal covenants. We “come unto Christ” (Moroni 10:30), for He is “the life and the light of the world” (D&C 11:28).

Within the walls of the Winter Quarters temple, built upon this historic site and filled with symbolic stained glass, we worship our Savior, surrounded by pieces of history and pieces of light. ■

NOTE

1. Wilford Woodruff Journals, 17–21 Nov. 1846, Family and Church History Department Archives.





Lead strips are soldered together to create a solid piece of stained glass.

Following in Faith



The exciting global growth of the Church has focused our attention on the prophesied glorious future of the kingdom. As we look ahead with optimism, we should pause and look back on the faith of our humble pioneer forebears.

We can all serve in the kingdom of God.

BY ELDER JOSEPH B. WIRTHLIN
Of the Quorum of the Twelve Apostles

In 1846, more than 10,000 people left the thriving city of Nauvoo, which had been built on the banks of the Mississippi River. With faith in prophetic leaders, those early Church members left their “City Beautiful” and struck off into the wilderness of the American frontier. They did not know exactly where they were going, precisely how many miles lay ahead, how long the journey would take, or what the future held in store for them. But they *did know* they were led by the Lord and His servants. Their faith sustained them. They hoped “for things which [were] not seen, which are true” (Alma 32:21). Like Nephi of old, they were “led by the Spirit, not knowing beforehand the things which [they] should do” (1 Nephi 4:6).

Fearing more of the mob violence that had claimed the lives of the Prophet Joseph and his brother Hyrum on 27 June 1844, Brigham Young, leading the Church as President of the Quorum of the Twelve Apostles, announced in September 1845 that the Saints would leave Nauvoo in the spring of 1846. Most of those in Nauvoo believed fully that when Brigham

Young announced that they must leave, they were hearing what the Lord wanted them to do. They responded in faith to the direction of the Lord. Throughout the fall and winter months of 1845–46, Church members set about vigorously making preparations for the journey.

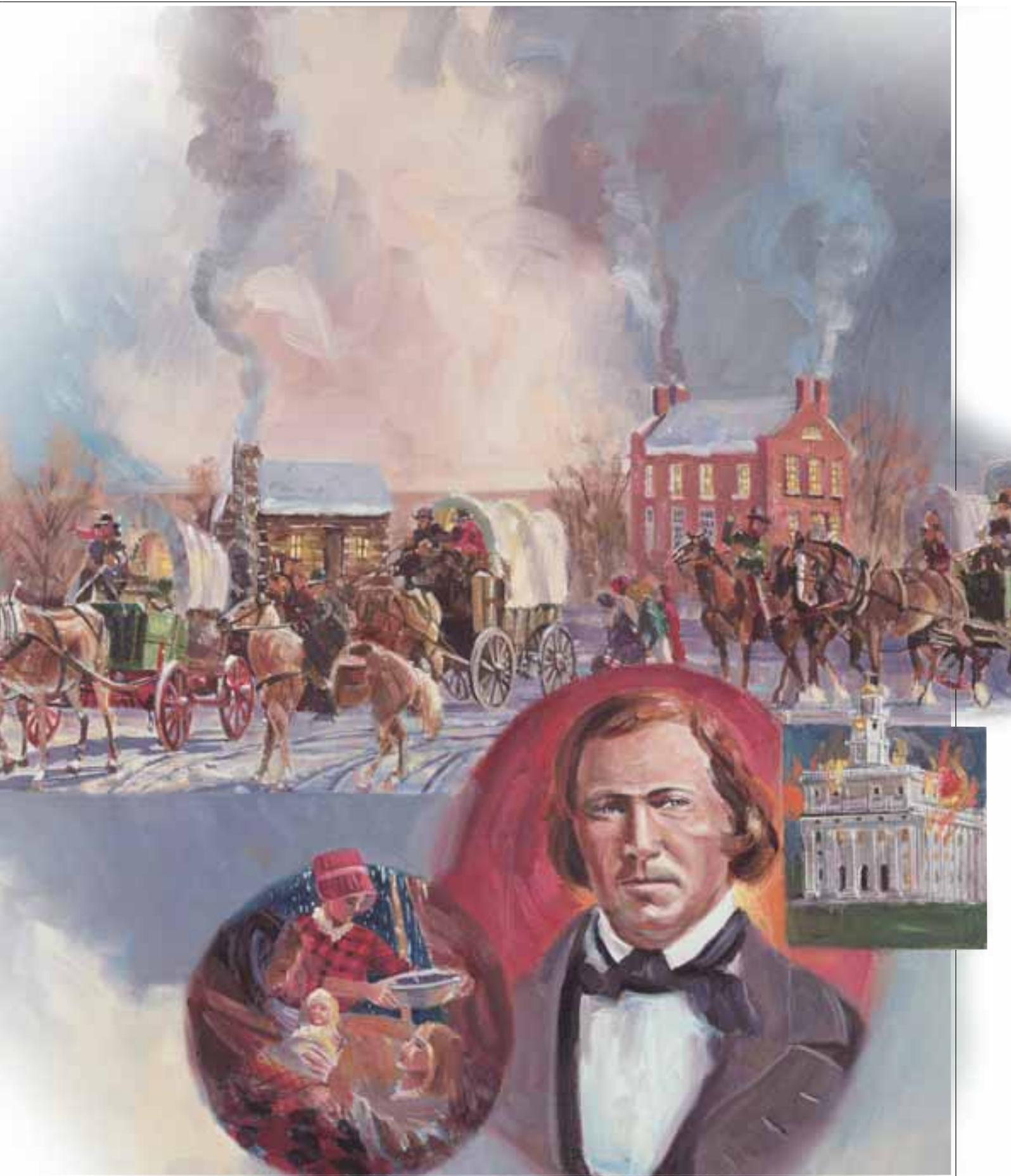
When Newel Knight informed his wife, Lydia, that the Saints would have to leave Nauvoo and move yet again, she responded with tenacious faith, saying, “Well, there’s nothing to discuss. Our place is with the Kingdom of God. Let us at once set about making preparations to leave.”¹ Brother Knight had moved his family several times already as many of the Saints had moved from New York to Ohio to Missouri and to Illinois. Lydia Knight’s devoted submission to what she knew was God’s will typifies powerfully the faith of those heroic early Saints.

Leaving the “City Beautiful”

Though winter’s chill was not yet past, heightened fear of mob attacks and swirling rumors of government intervention compelled President Young to set things in motion to get the Saints under way. He directed the first company of pioneer families to leave



ILLUSTRATIONS OF PIONEERS, BRIGHAM YOUNG, AND NAUVOO TEMPLE BY LARRY WINBORG





We who have been blessed to know the fulness of the restored gospel owe a debt of gratitude to those who have gone before us, who have given so much to build the kingdom into the worldwide miracle that it is today.

Nauvoo on 4 February 1846, a cold winter day. They drove their laden wagons and their livestock down Parley Street to a landing where they were ferried across the river to Iowa. Chunks of ice floating in the river crunched against the sides of the flatboats and barges that carried the wagons across the Mississippi. A few weeks later, temperatures dropped even farther and wagons could cross the river more easily over a bridge of ice.

Sister Wirthlin and I visited Nauvoo in early March 1996. The weather was bitterly cold. As we stood in the chilling wind, looking out across the broad expanse of the Mississippi, we felt a deeper sense of appreciation and gratitude for those Saints as they left their beloved city. We wondered how they ever survived. What a sacrifice to leave behind so much for the uncertain future that lay ahead! No wonder so many tears were shed as the fleeing pioneers drove their wagons rumbling down Parley Street to cross the river, with no hope of ever returning to their “City Beautiful.”

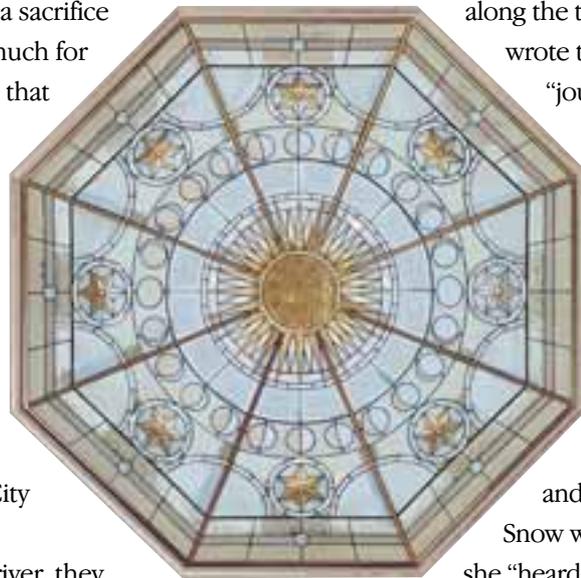
Once across the river, they camped temporarily at Sugar Creek before starting their trek west toward the Rocky Mountains. The journey had begun.

Faith of Fathers and Mothers

When President Brigham Young joined the departing pioneers at their campsite in Iowa on 15 February 1846, the Lord revealed to

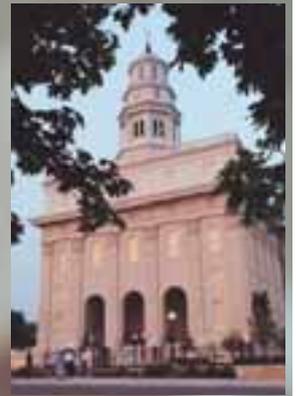
him to begin organizing a modern “Camp of Israel.” On the first of March the advance company began its push westward across Iowa. Hardships caused by cold, snow, rain, mud, sickness, hunger, and death challenged the faith of these hardy pioneers. But they were determined to follow their leaders and to do, no matter the cost, what they believed fervently to be the will of God. Their faith was challenged, and for some it faltered in especially difficult times. But it did not fail them. Many were sustained by the assurances they had received in temple ordinances performed in the Nauvoo Temple.

One of the more difficult hardships endured by many of the sisters was delivering their babies under harsh, extreme conditions



along the trail. Eliza R. Snow wrote that as the pioneers “journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed; some in tents, others in wagons—in rainstorms and in snowstorms.” Sister Snow went on to record that she “heard of one birth which

occurred under the rude shelter of a hut, the sides of which were formed of blankets fastened to poles stuck in the ground, with a bark roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water . . . , thus protecting the [little one] and its mother from a showerbath [on its entrance to] the stage of human life.”²



Now, more than 150 years after the pioneers left their “City Beautiful,” the Nauvoo Illinois Temple has been rebuilt and rededicated. *The pioneers’ faith built the foundation on which the Church continues to flourish.*

What a sacrifice these good sisters made! Some mothers lost their own lives in childbirth. Many babies did not survive. My wife’s grandmother, Elizabeth Riter, was born at Winter Quarters in the back of a covered wagon during a rainstorm. Fortunately, both the mother and the newborn infant survived. With great love for the woman who gave life to her, Elizabeth often lovingly recounted how an umbrella was held over her mother

throughout the ordeal to shield her from the water leaking through the wagon’s cover.

Let us never forget the faith of our fathers and the selfless sacrifice of our mothers, those pioneering Saints who set such an inspiring example of obedience. Let us remember them as we strive to be valiant servants in our work to “invite all to come unto Christ” (D&C 20:59) “and be perfected in him” (Moroni 10:32).

We who have been blessed to know the fulness of the restored



LEFT: PHOTOGRAPHS OF NAUVOO, ILLINOIS TEMPLE AND TEMPLE SKYLIGHT BY WELDEN C. ANDERSEN, TOP RIGHT, PHOTOGRAPH, COURTESY OF NAUVOO TEMPLE PROJECT; TOP INSET, PHOTOGRAPH BY JEFFREY D. ALIBED, CHURCH NEWS; RIGHT, PHOTOGRAPH BY BAYLELL CALL, CHURCH NEWS; FAR RIGHT, PHOTOGRAPH BY JOHN LUKIC; PHOTOGRAPH OF HAMMER AND CHISEL, COURTESY OF LDS CHURCH ARCHIVES



We can continue to build upon the pioneers' foundation of faith. Our faithful service will qualify us for great blessings bestowed by God, blessings that enrich and expand our lives.

gospel owe a debt of gratitude to those who have gone before us, who have given so much to build the kingdom into the worldwide miracle that it is today. Our debt of gratitude to our forebears is a “debt that can best be paid in service to this great cause.”³

Ordinary People

No matter who we are—no matter our talents, abilities, financial resources, education, or experience—we all can serve in the kingdom. He who calls us will qualify us for the work if we will serve with humility, prayer, diligence, and faith. Perhaps we feel inadequate. Maybe we doubt ourselves, thinking that what we have to offer the Lord personally is too slight to even be noticed. The Lord is well aware of our mortality. He knows our weaknesses. He understands the challenges of our everyday lives. He has great empathy for the temptations of earthly appetites and passions. The Apostle Paul wrote in his Epistle to the Hebrews that the Savior is “touched with the feeling of our infirmities” because He “was in all points tempted like as we are” (Hebrews 4:15).

President Thomas S. Monson, First Counselor in the First Presidency, taught the importance of being willing to serve in this great cause when he asked: “Are we sufficiently in tune with the Spirit that when the Lord calls, we can hear, as did Samuel, and

declare, ‘Here am I’?

Do we have the fortitude and the faith, whatever our callings, to serve with unflinching courage and unshakable resolve?

When we do, the Lord can

work His mighty miracles through us”⁴ (see 1 Samuel 3:4).

President James E. Faust, Second Counselor in the First Presidency, has reassured us that whatever our abilities, faithful service not only is acceptable to the Lord, but it also qualifies us for great blessings bestowed by Him, blessings that enrich and expand our lives. President Faust explained “that this church does not necessarily attract great people but more often makes ordinary people great. . . .

“A major reason this church has grown from its humble beginnings to its current strength is the faithfulness and devotion of millions of humble and devoted [members] who have only five loaves and two small fishes to offer in the service of the Master.”⁵

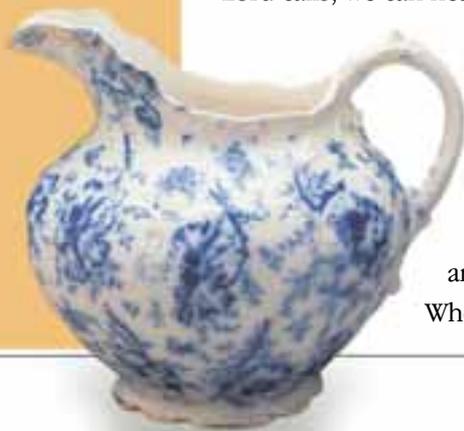
The exciting global growth of the Church has focused our attention on the prophesied glorious future of the kingdom. At the same time that we look ahead with optimism, we should pause and look back on the faith of our humble pioneer forebears. Their faith built the foundation on which the Church continues to flourish.

Let us dedicate ourselves to doing the Lord’s work to the best of our abilities. May we honor the faith of our fathers by giving our own faithful service to this great cause. May we follow the prophet and by so doing “come unto Christ, and partake of the goodness of God” (Jacob 1:7). ■

Adapted from an April 1996 general conference address.

NOTES

1. Quoted in R. Scott Lloyd, “Commemorating 1846 Exodus,” *Church News*, 10 Feb. 1996, 3.
2. Quoted in B. H. Roberts, *A Comprehensive History of the Church*, 3:45.
3. Joseph L. Wirthlin, *A Heritage of Faith*, comp. Richard Bitner Wirthlin (1964), 47.
4. “The Priesthood in Action,” *Ensign*, Nov. 1992, 48.
5. “Five Loaves and Two Fishes,” *Ensign*, May 1994, 5–6.



LOVE GOD

WITH ALL YOUR HEART



YOUR OFFERING MAY BE SMALL,
BUT IF IT'S YOUR ALL,
IT'S ENOUGH.
(See Mark 12:41-44.)

LOCKED OUT

BY MICHELE TOLLEY

I was miserable and alone outside the stake center, thinking of all my family and friends inside without me. I should have been more prepared.

My stake was excited that the Palmyra New York Temple dedication was going to be broadcast at our stake center. The members seemed abuzz with anticipation. I was looking forward to it too, but for some reason I kept procrastinating getting my ticket.

Finally, on the day of the dedication, I talked to one of the counselors in the bishopric to get my ticket. He handed me a ticket, and without looking at it, I put it in my purse. During sacrament meeting, announcements were made about the dedication, but I tuned them out because I already had my ticket.

I went home that day and got lost in other activities. About 15 minutes before the dedication was to begin, I decided I should probably leave. I felt prepared as I put my white handkerchief in my purse and even double-checked to make sure my ticket was still there.

My family had left earlier to get good seats, warning me that I should come soon. I had planned to drive with them but hadn't been ready, so I decided to go separately.

As I pulled into the church parking lot, I was surprised at how full it was. It was

packed with cars, but there wasn't a person in sight. At first I feared I was late, but I looked at my watch and I had five minutes before the dedication was to start.

I walked up the steps to the church and tried the door. It was locked. I was puzzled but remembered hearing somewhere that they were letting people in only through certain doors. I wasn't sure which doors, so I decided to try them all. I went around the church, pulling at the doors, rattling them slightly, trying in frustration to open them.

As I approached the last set of doors, I felt my heart quicken. I tried the door, but it too was locked. I peered into the lobby, which was empty. The doors to the chapel were closed. I realized sadly that everyone was already inside, and I was alone outside—looking in.

As I walked dejectedly back to the car, I decided to double-check the time of the dedication. I fished through my purse until I found the ticket and saw that I had the time right. Anger ran through me at being locked out. Why wasn't I able to go inside? I was missing this historic event!

I turned over the ticket and was surprised to see writing on the back. I read it with





A worse thought was being locked out eternally from the presence of my Heavenly Father and my family if I were spiritually unprepared.



curiosity. Clearly printed was the instruction to be seated 30 minutes before the dedication started.

Why hadn't I seen that before? I had never read the back of my ticket. I had placed it in my purse as soon as I received it. I hadn't prepared in one of the simplest ways possible. As I sat in the car, too sad to move, I realized I was like one of the five foolish virgins in the parable of the ten virgins. I was left outside the wedding ceremony with a lamp that was out of oil, while the others were inside with the bridegroom.

Whenever I had read that story in Matthew 25, I wondered how the five women had been so foolish. I always thought that purchasing enough oil was such a simple thing to do. I knew the oil and lamps represented our testimonies and the Holy Spirit's guidance (see D&C 45:57). I had thought I was prepared to attend the temple dedication, yet I wasn't inside listening to the prophet.

Alone in the parking lot, I realized that having a ticket wasn't enough. We have more to do than simply be present on the day Christ comes. We need to be prepared in every way, constantly filling our lamps, not just thinking we have enough oil.

As I drove back home, tears stung my eyes. It hurt to be alone, knowing that family and friends were inside being uplifted and I wasn't able to go in with them. I promised myself that from then on I would do all I could to be prepared with plenty of oil. I want to be part of the joyful wedding party instead of being one of the unprepared locked outside. ■

Michele Tolley is a member of El Cerrito Ward, Corona California Stake.

Prepare to Resist Temptation

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

How Can an Eternal Perspective Help Us Resist Temptation?

Alma 34:39: “Be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.”

President Howard W. Hunter (1907–95): “Without temptation, sickness, pain, and sorrow, there could be no goodness, virtue, appreciation for well-being, or joy. The law of opposition makes freedom of choice possible; therefore, our Heavenly Father has commanded his children, ‘Choose ye this day, to serve the Lord God who made you’ (Moses 6:33). He has counseled us to yield to his spirit and resist temptation” (“God Will Have a Tried People,” *Ensign*, May 1980, 25).

Coleen K. Menlove, Primary general president: “Even within the Church there are people who aren’t happy or people who are usually happy but who experience intermittent times of stress, worry, challenge, and discouragement. That, too, is part of the great

plan of happiness. Mortality is a time of testing and trial, which means that there must be times when we feel pain and emotional discomfort. However, by patiently trusting in the eternal plan, we can experience daily happiness and have hope for ‘ever-after happiness’” (“Living Happily Ever After,” *Liabona*, July 2000, 14).

How Can We Prepare Ourselves to Resist Temptation?

Matthew 26:41: “Watch and pray, that ye enter not into temptation.”

President Thomas S. Monson, First Counselor in the First Presidency: “As we love the temple, touch the temple, and attend the temple, our lives will reflect our faith. As we come to these holy houses of God, as we remember the covenants we make within, we shall be able to bear every trial and overcome each temptation” (*Be Your Best Self* [1979], 56).

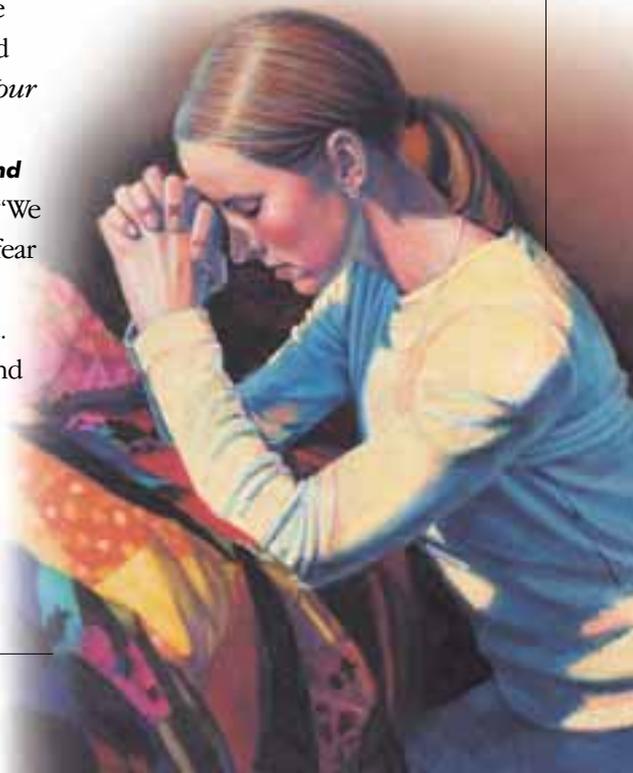
President James E. Faust, Second Counselor in the First Presidency: “We need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat” (“The Great Imitator,” *Ensign*, Nov. 1987, 35).

Elder Richard G. Scott of the Quorum of the Twelve Apostles: “When you have taken a determined stand for right, when you

have established personal standards and made covenants to keep them, when temptations come and you act according to your standards, you will be reinforced and given strength beyond your own capacity, if that is needed. Difficulty comes when you enter the battle of temptation without a fixed plan” (“Do What Is Right,” *Liabona*, Mar. 2001, 14).

What Can We Do When We Succumb to Temptation?

President Gordon B. Hinckley: “Occasionally we may stumble. I thank the Lord for the great principle of repentance and forgiveness. When we drop the ball, when we make a mistake, there is held out to us the word of the Lord that he will forgive our sins and remember them no more against us” (“Don’t Drop the Ball,” *Ensign*, Nov. 1994, 48). ■



The Savior's Visit to the Spirit World



BY ELDER SPENCER J. CONDIE
Of the Seventy

What Jesus did during the hours between His death and Resurrection provides the doctrinal foundation for building temples.

The Savior appeared to the obedient spirits in the spirit world and spoke to them of “the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance.”

Father, into thy hands I commend my spirit” (Luke 23:46). After Jesus spoke these words from the cross, His immortal spirit took leave of His physical body. His lifeless flesh was laid in a sepulchre, and a stone sealed its entrance.

A brief time later, angels declared to a group of women gathered at His tomb, “He is not here, but is risen” (Luke 24:6). Jesus’ spirit had reentered His body, forming a glorious union of spirit and flesh never again to be separated.

The facts of Jesus’ death and Resurrection are hailed by those of Christian denominations as fundamental tenets. However, what Jesus’ immortal spirit did after His death and before His Resurrection is a mystery to all but the Latter-day Saints. And the significance of what He did during those hours provides the doctrinal foundation for building temples across the earth. Furthermore, a testimony of

what He did can greatly console those who mourn the death of a loved one.

The Requirement of Baptism

To understand why Jesus visited the spirit world after His death, we must return to a night following His first cleansing of the temple at Jerusalem. Nicodemus, because of his prominence as “a ruler of the Jews,” came to the Savior to discuss matters of great concern. Nicodemus acknowledged the Master as “a teacher come from God.” Jesus taught him, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:1–2, 5).

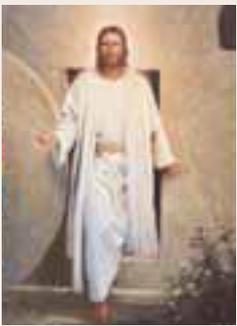
We are, therefore, required to be baptized if we desire admittance into God’s kingdom. Even Jesus Christ, the one and only sinless man to walk this earth, submitted to this universal requirement (see 2 Nephi 31:5–7).¹

Mercy and Justice for the Unbaptized

The Lord’s plan of salvation is known by many names. One name is “the plan of mercy” (Alma 42:15). Mercy implies compassion and forgiveness, whereas justice can refer to punishment and retribution. But there are also some softer qualities of divine justice, including equity and fairness.

How can His plan be merciful or just if it





At the Crucifixion of the Savior of the world, “the earth groaned; and the rocks were rent.” Then at His Resurrection, “the Saints arose, and were crowned at the right hand of the Son of Man.”

requires every accountable individual to be baptized when billions of people have died without the opportunity to hear the gospel and choose baptism? The Apostle Peter described the provisions God has made: “For Christ also hath once suffered for sins, the just [meaning Jesus Christ] for the unjust [meaning you and me], that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18). This Christ did in order to bring the gift of eternal life to all.

The Apostle Peter continued, “By which also he [Jesus Christ] went and preached unto the spirits in prison” (1 Peter 3:19).

Who were these people in the spirit world? They were both righteous and unrighteous people who had died. Some had been disobedient and rejected the gospel in the days of Noah (see Joseph Smith Translation, 1 Peter 3:20). Some had been in the spirit world for thousands of years!

Why was the gospel preached in the spirit world? So that the dead might repent and live

according to the will of God (see Joseph Smith Translation, 1 Peter 4:6). Mercy and justice require that those who have died without an opportunity to hear the gospel in mortality receive that opportunity in the spirit world. Mercy and justice also require that those who have rejected the gospel in this life receive some opportunity to hear it again.

What about the obedient? People who have accepted and lived according to the gospel of Jesus Christ also inhabit the spirit world. The prophet Enoch foresaw the Crucifixion of the Savior of the world and when “the earth groaned; and the rocks were rent.” He saw that at the Resurrection of Jesus Christ, “the saints arose, and were crowned at the right hand of the Son of Man.” He further saw the obedient in the spirit world come forth in their glorified resurrected bodies, while “the remainder [the wicked] were reserved in chains of darkness until the judgment of the great day” (Moses 7:56–57). Thus, the obedient enter the spirit world to wait the day of their resurrection.

The prophet Alma taught that while the obedient wait, they dwell in “a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow” (Alma 40:12).

His Visit Brought Dramatic Changes

The wondrous benefits to the obedient because of the Savior’s visit to the spirit world were seen in vision by President Joseph F. Smith (1838–1918). He saw the spirit world just before the Savior’s arrival there. The obedient spirits “were gathered together in one place” and “filled with joy and gladness, . . . rejoicing together because the day of their deliverance was at hand” (D&C 138:12, 15).

The Savior appeared to them and declared that the day of their glorious resurrection had come. He spoke to them of “the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance” (D&C 138:19).

Among those gathered were Adam and Eve, Noah, and Abraham. Book of Mormon prophets also mingled in the assembly. “These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father’s kingdom” (D&C 138:51).

President Joseph F. Smith wondered how the Savior could have preached to all the people in the spirit world in the short time between His death and Resurrection. But President Smith perceived that “unto the wicked he did not go, and among the ungodly and the unrepentant . . . , his voice was not raised. . . .

“But behold, from among the righteous, he organized his forces and appointed messengers . . . [to] proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel.

“Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets” (D&C 138:20, 30–32).

The work of preaching the gospel to these unbaptized dead goes on even to this day. The messengers now being dispatched by the Savior to the unbaptized who have died

include the faithful members of the Church of this dispensation who have died. For when the faithful “depart from mortal life, [they] continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead” (D&C 138:57).

Work for the Dead

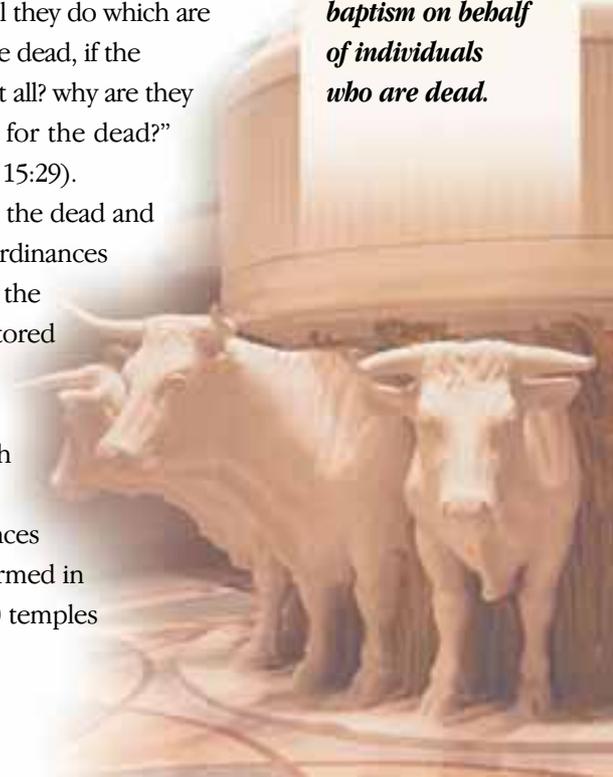
One crucial question, however, remains to be answered in order to fulfill the merciful and just plan of God. *How can a dead person be baptized?* This dilemma is solved through the ordinance of baptism for the dead, which is performed only in sacred temples. If we are worthy, you and I may go to a temple and there receive the ordinance of baptism on behalf of individuals who are dead.

Baptism for the dead was practiced among the Saints in the days of Peter and Paul. In teaching the Corinthians about Jesus Christ and the Resurrection of the dead, the Apostle Paul asked, “Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Corinthians 15:29).

Baptism for the dead and other sacred ordinances performed for the dead were restored to earth through the Prophet Joseph Smith. These sacred ordinances are now performed in more than 100 temples



We may go to a temple and there receive the ordinance of baptism on behalf of individuals who are dead.



throughout the earth. These temples are an outward manifestation of our testimony of the reality of the work that goes on for the dead both here and in the spirit world, a work initiated by the Savior's visit to the righteous dead.

Common Questions

This doctrine of ordinance work for the dead raises questions among those not of our faith and sometimes among Latter-day Saints. Following are answers to some of these common questions.

What happens if the deceased person doesn't want to repent or doesn't want the blessings of baptism? We believe that everyone is free to choose, both in this life and in the spirit world. This freedom is essential to the plan of our Heavenly Father. No one will be coerced into accepting ordinances performed on his or her behalf by another. Baptism for the dead offers an opportunity, but it does not override a person's agency. But if this ordinance is not performed for them, deceased persons are robbed of the choice to accept or reject baptism.

Why do you perform baptisms for deceased people whose lives on earth indicated little inclination to keep the commandments of God? We believe that many people are like Amulek, who once said of himself, "I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning [the gospel of Jesus Christ], yet I would not know" (Alma 10:6). Amulek later became a great missionary and teacher of his people.

There was also a time in the Book of Mormon when the more righteous Lamanites hunted down the extremely hardened Gadianton robbers, and "they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites" (Helaman 6:37).

We simply do not know who among the dead will turn their hearts to the Lord and repent. We are not in a position to judge. We must do the work and leave the matter in the hands of the deceased person and the Lord.

For Those Who Mourn

The Savior Himself greatly anticipated His visit to the obedient in the spirit world: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

His visit organized the preaching of the gospel to those in the spirit world. While in a state of happiness and peace called paradise, the dead who have been obedient await the receiving of a "fulness of joy" (D&C 138:17; see also Alma 40:12). They are busily engaged in the call to preach the gospel.

The dead who have not heard or who rejected the gospel in mortality are in darkness, or in a state of misery (see Alma 40:14; D&C 138:2). Yet because of His visit, we have a hope for their salvation. We may go to the temple and turn the key, opening the gates of

heaven for them and, by our service, for ourselves. For we know "that they without us cannot be made perfect—neither can we without our dead be made perfect" (D&C 128:15). Mercy and justice combine to give all of our Father's children the opportunity to return to Him. ■

NOTE

1. Individuals exempt from the universal requirement of baptism are little children, and adults who are unaccountable for their actions because of a mental disability. They are in an "infant state, innocent before God" (D&C 93:38). The prophet Mormon taught: "This thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin. . . . Little children need no repentance, neither baptism" (Moroni 8:10–11).

LET'S TALK ABOUT IT

1. Show a picture of the Savior and ask where Jesus went and what He did between His death and Resurrection. Look for answers as you read this article together. Discuss the "Common Questions" section.
2. Ask family members to tell how Jesus' visit changed the spirit world. How can we help people in spirit prison? Read "For Those Who Mourn," and bear testimony of the work that goes on today in the spirit world.

THE EARLY APOSTLES

THEIR LIVES AND LETTERS



A.D. 34

A.D. 36

Peter and Other Apostles



Life of Paul (Saul)



Others



Epistles (Letters)

Book of Mormon

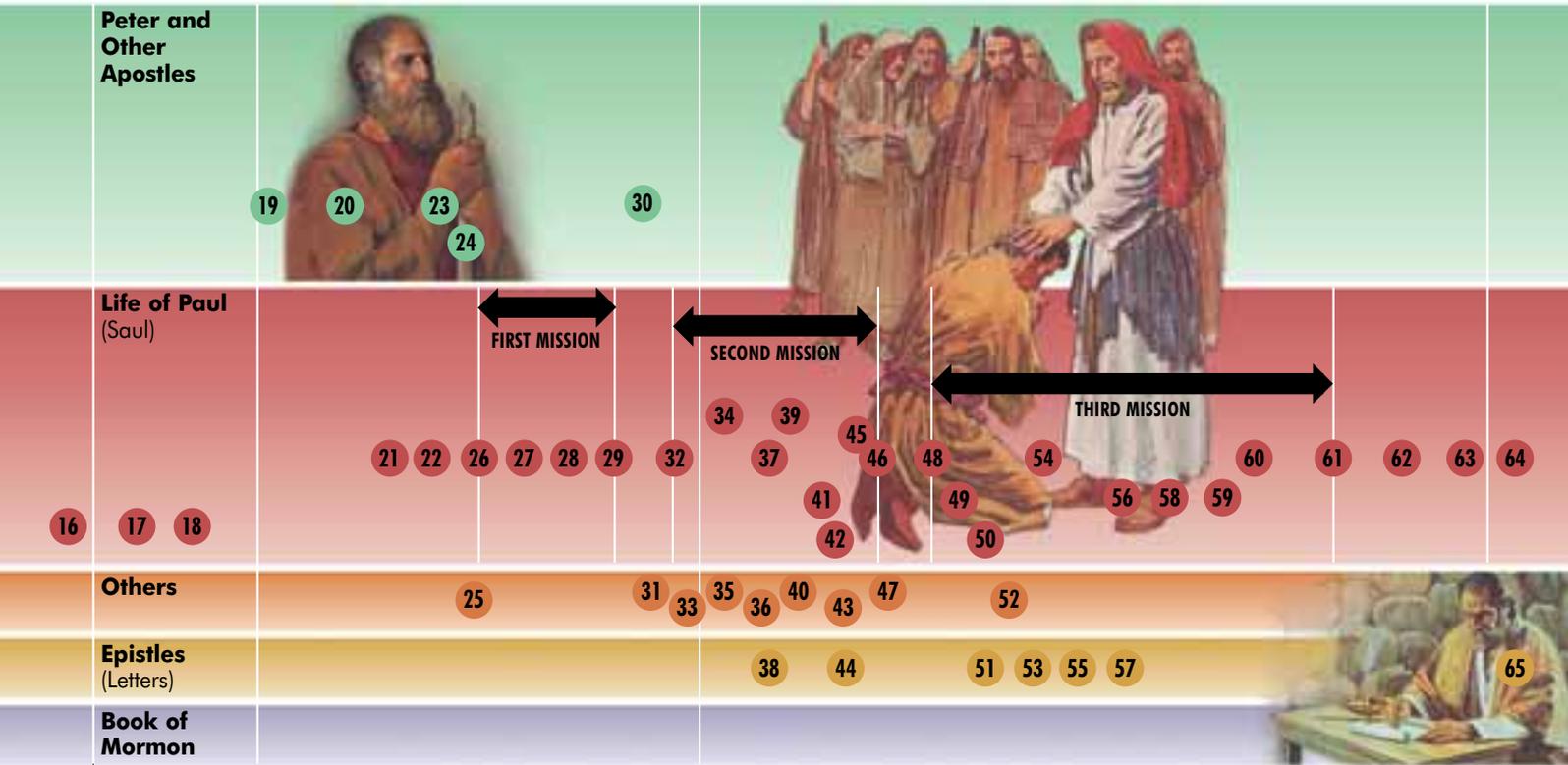
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Dates, including the dates when epistles were written, are approximate.

- Acts 1:1–11** Jesus ascended into heaven. Angels promised His disciples that He would return in great glory.
- Acts 1:12–26** The Lord chose Matthias to replace Judas Iscariot as an Apostle.
- Acts 2:1–47** The Holy Spirit was poured out on the day of Pentecost. Peter testified of Christ and many believed and were baptized.
- Acts 3:1–26** Peter healed a lame man at the temple and testified of the latter-day Restoration.
- Acts 4:1–31** Peter and John were imprisoned overnight and forbidden to teach of Christ. They continued to testify boldly.
- Acts 4:32–37** Church members were “of one heart and of one soul” and “had all things common” (v. 32).
- Acts 5:1–11** Ananias and Sapphira lied to the Lord and died.
- Acts 5:17–42** Peter and John were imprisoned by the Sanhedrin and set free by an angel. In spite of warnings, they continued to teach of Christ.
- Acts 6:1–7** Seven faithful disciples were called and set apart to assist the Apostles.
- Acts 6:8–7:60** Stephen, one of the seven, bore testimony of Christ to the Sanhedrin. He was stoned to death.
- Acts 7:57–8:3** A young rabbi named Saul participated in the stoning of Stephen. Saul actively persecuted the Church.
- Acts 8:4–13** Philip, another of the seven, baptized in Samaria.
- Acts 8:9–25** Peter and John went to Samaria to bestow the Holy Ghost by the laying on of hands. Simon, a new member, asked if he could buy the priesthood and was rebuked by Peter.
- Acts 8:26–40** Philip taught and baptized an Ethiopian eunuch.
- Acts 9:1–22** Saul, on the road to Damascus, was blinded when Jesus appeared to him. At Damascus Saul was healed, baptized, and began to preach of Christ in the synagogues.

CLOCKWISE FROM LEFT: PETER AND JOHN HEALING THE LAME MAN AT THE TEMPLE, BY WALTER RANE; PETER DELIVERED FROM PRISON, BY A. L. NOAKES; PAUL ON THE ROAD TO DAMASCUS, BY EDWARD YEBELL



16. Acts 9:23–26; 2 Corinthians 11:32–33; Galatians 1:15–18 Saul went to Arabia, returning to Damascus after three years. When Jewish leaders conspired to kill him, he fled to Jerusalem, but many of the disciples at Jerusalem doubted that Saul was truly converted. Saul spent 15 days with Peter.

17. Acts 9:27 Barnabas spoke before the Apostles on behalf of the repentant Saul.

18. Acts 9:29–30; Galatians 1:21–24 Saul went to Tarsus and spent about four years teaching in Syria and Cilicia.

19. Acts 9:31–43 Peter healed Aeneas and raised Dorcas from the dead.

20. Acts 10:1–11:18 In a vision Peter was commanded to take the gospel to the Gentiles. The Holy Ghost fell upon Cornelius and his household, and they were baptized.

21. Acts 11:25–26 Saul helped Barnabas minister to the Church in Antioch for a year.

22. Acts 11:29–30 Saul and Barnabas took relief supplies from the Saints in Antioch to the needy Saints in Jerusalem.

23. Acts 12:1–2 The Apostle James was beheaded by King Herod Agrippa I.

24. Acts 12:3–23 Peter was imprisoned. He was freed by an angel of the Lord. The angel smote Herod, and Herod died.

25. Acts 12:25 Barnabas, Mark, and Saul returned to Antioch.

26. Acts 13:1–12 Saul, with Barnabas and Mark, went to Cyprus to preach the gospel. Saul, now also called Paul, began his first missionary journey.

27. Acts 13:13–14:6 Paul visited Perga, Antioch in Pisidia, and Iconium, where he had great success in baptizing Gentiles.

28. Acts 14:6–19 In Lystra, Paul healed a crippled man. The citizens believed that Paul and Barnabas were gods. Paul was later stoned and left for dead.

29. Acts 14:20–15:3 After much success in Derbe, Paul returned to Antioch, stopping at some cities to strengthen the members.

30. Acts 15:4–29; Galatians 2:1–3 Peter presided at a council of Church leaders in Jerusalem, where it was decided what Gentiles must do to be good members. Paul, Barnabas, and Titus attended.

31. Acts 15:30–35 Judas and Silas, accompanied by Paul and Barnabas, returned to Antioch. The decision of the Jerusalem conference was received with great joy.

32. Acts 15:36–40 With Silas as his companion, Paul began his second missionary journey.

33. Acts 16:1–3 At Lystra, Timothy joined the Church and became a missionary companion to Paul and Silas.

34. Acts 16:8–11 Paul journeyed to Troas, where he had a vision directing him and his companions to go to Macedonia.

35. Acts 16:10–11 Luke joined Paul and his companions.

36. Acts 16:12–15 At Philippi, Lydia and her household were converted to the Lord.

37. Acts 16:16–40 At Philippi, Paul and Silas were beaten and imprisoned. After an earthquake shook the prison, the jailer and his family were baptized. Paul and Silas were released from prison.

38. James James, a Church leader in Jerusalem, wrote “to the twelve tribes which are scattered abroad” (1:1). This may have been the first general epistle.

39. Acts 17:1 Paul and his companions traveled through Amphipolis, Apollonia, and Thessalonica.

40. Acts 17:2–9 At Thessalonica, Jason, a kinsman of Paul, and others believed in Christ. A mob arrested Jason. Paul and his companions escaped.

41. Acts 17:15–34 Paul left Timothy and Silas in Berea and traveled to Athens. Paul taught some Greek philosophers at Mars’ hill.

42. Acts 18:1–3, 5, 11 Paul was reunited with Silas and Timothy in Corinth. Paul taught and labored there for one and a half years.

43. Acts 18:2–18 In Corinth, Aquila and his wife, Priscilla; Justus; and Crispus, a ruler of the synagogue, believed in Christ. Paul was arrested and taken before the Roman governor.

44. 1 Thessalonians; 2 Thessalonians From Corinth, Paul wrote two letters to the Saints in Thessalonica.

45. Acts 18:18–21 Paul journeyed to Ephesus and preached in the synagogue.

46. Acts 18:21–22 Paul went to Jerusalem, saluted the Church there, and returned to Antioch.

47. Acts 18:24–28 Apollos, an Egyptian Jew, came to Ephesus and was taught by Aquila and Priscilla.

48. Acts 18:23; 19:1 Paul visited and strengthened the Church in Galatia and Phrygia. He remained in Ephesus for about three years.

49. Acts 19:1–7 Paul gave the gift of the Holy Ghost to disciples baptized by Apollos.

50. Acts 19:11–20 Paul performed many miracles in Ephesus, and the Church grew there.

51. 1 Corinthians While in Ephesus, Paul wrote to the Saints in Corinth.

FROM LEFT: PETER, BY MARILEE B. CAMPBELL; PAUL BESTOWS THE HOLY GHOST AFTER BAPTIZING MEN IN EPHESUS, BY EDWARD YEBELL; PAUL IN PRISON WRITING TO TIMOTHY, BY PAUL MANIN; ST. PAUL PREACHING AT ATHENS, BY RAPHAEL, V&A MUSEUM/THE ROYAL COLLECTION



A.D. 70 A.D. 80 A.D. 90 A.D. 100

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- 52. **Acts 19:23–41** In Ephesus worshipers of the Greek goddess Diana caused the people to riot against Paul and the Christians. Gaius and Aristarchus were taken by a mob but later released unharmed.
- 53. **2 Corinthians** While in Macedonia, Paul wrote again to the Saints in Corinth.
- 54. **Acts 20:1–2** Paul journeyed to Greece, where he remained for three months.
- 55. **Galatians** Paul wrote to the Saints in Galatia.
- 56. **Acts 20:2–6** Paul and seven companions visited and preached in the cities of Greece.
- 57. **Romans** Paul wrote to the Saints in Rome.
- 58. **Acts 20:6–12** At Troas, Paul restored the life of a young man named Eutychus.
- 59. **Acts 20:13–38** On his way to Ephesus, Paul stopped in Miletus and warned the Saints of apostasy. He told them that he must go to Jerusalem for Pentecost.
- 60. **Acts 21:1–15** On his way to Jerusalem, Paul visited the Saints in Tyre and Caesarea.
- 61. **Acts 21:16–23:10** Paul met with Church leaders in Jerusalem. He went to the temple, causing a riot. He told the Sadducees and Pharisees of his conversion to Christ. He was arrested by Roman soldiers and taken to Caesarea for his own safety.
- 62. **Acts 23:11–26:32** Paul appeared before two Roman rulers, Festus and Herod Agrippa II. Paul told them of his conversion and bore testimony of Christ. They decided to send him to Rome for trial.
- 63. **Acts 27:1–28:16** Under Roman guard, Paul sailed to Rome. Shipwrecked at sea, he swam to Melita. Paul was unharmed by a snakebite and healed many.

- 64. **Acts 28:16–31** Paul was under house arrest for two years in Rome.
- 65. **Ephesians; Philippians; Colossians; Philemon; Hebrews** In Rome, Paul wrote to the Saints in the cities of Colosse, Philippi, and Ephesus, and to a disciple named Philemon. He also explained to Jewish members of the Church that the law of Moses was fulfilled by the law of Christ.
- 66. **1 Timothy 1:3; 2 Timothy 4:13, 20; Titus 1:5; 3:12** Released from prison, Paul journeyed to Greece and probably revisited the Saints in many cities. He may have even preached in Spain.
- 67. **1 Timothy; Titus** From Greece, Paul wrote his first letter to Timothy. He also wrote a letter to Titus, who was in Crete.
- 68. **1 Peter** Peter wrote to the Church, probably from Rome.
- 69. **Mark 1:1; Luke 1:1–4; Acts 1:1** Mark and Luke wrote their Gospels, and Luke wrote the Acts of the Apostles.
- 70. **Matthew 1:1** Matthew wrote his Gospel.
- 71. **2 Timothy 4:6** Paul was arrested and sent to Rome for another trial.
- 72. **2 Timothy** Paul wrote again to Timothy. This was Paul's last New Testament letter.
- 73. Paul was most likely executed in Rome at the time Nero was emperor of Rome.
- 74. **2 Peter** Peter wrote again to the Church.
- 75. **2 Peter 1:14** Peter was also probably executed during the reign of Nero.
- 76. The city of Jerusalem, including the temple, was destroyed by the Romans. Many Jews were killed or scattered.

- 77. **Jude** Jude, the brother of James, wrote to the Church, warning of apostasy.
- 78. **Revelation 1:9** While living in Ephesus, John was banished to the Isle of Patmos.
- 79. **Revelation 1–22** John had a vision of the Lord and received messages for seven branches of the Church. He wrote the vision and sent it to the Church. He also saw events of the latter days and the ultimate triumph of God and His kingdom through the Savior Jesus Christ.
- 80. **John 21:25** John wrote his Gospel.
- 81. **1 John; 2 John; 3 John** John wrote three letters. He taught of Christ and love. He urged members to be faithful to the truth.
- 82. **John 21:20–24** John was translated so he could continue his mission on earth until the Second Coming of Christ.
- 83. **2 Thessalonians 2:3** The Great Apostasy.

BOOK OF MORMON

- 84. **3 Nephi 11:1–26:15** Jesus Christ visited and ministered to the people in America.
- 85. **4 Nephi 1:1–3** All the people were converted to the Lord and had “all things common among them” (v. 3).
- 86. **4 Nephi 1:7–18** The people rebuilt their cities. There was no contention in the land, and “there could not be a happier people” (v. 16).
- 87. **4 Nephi 1:19** There was continuous peace in the land. Nephi passed the records on to his son Amos.

Graduating with

HONOR

Would it really matter if I took just one drink on this night of celebration? Yes, because I know what I stand for.

BY GABRIEL GONZÁLEZ

My friend Jorge reached across the table, offering me a sip from his glass of champagne. I was surprised by his offer. He knew I was a Latter-day Saint and drinking alcohol was against my beliefs. I politely shook my head, indicating that this time, like all previous times, I would pass.

He brought his hand to his forehead and exclaimed, “*¡Pero es nuestra graduación!*” (But it’s graduation night!)

Yes, it was graduation night. And in Ecuador, this was our night to celebrate. The evening had begun with a formal dinner for our entire families. A bottle of champagne

had been placed in the center of each table, and well-mannered waiters had served an excellent meal. After dinner, those of us who had just graduated danced a waltz with our father or mother.

Eventually all the parents left, and only the graduates and our friends remained. It was around midnight when Jorge



approached me and offered me some of his drink. Jorge felt that just this once wouldn't do me any harm, especially considering the event was a once-in-a-lifetime occasion and everyone was expected to have a drink.

I simply replied, "I know it's graduation night. That doesn't matter."

All through high school, I had been invited to drink and smoke, but I had always refused, explaining that my religion taught me drinking and smoking were harmful. My

friends usually did not persist after the explanation, but I never knew how they *really* felt about my turning them down.

To my surprise, Jorge smiled, extended his right hand, and shook mine. All he said was "I really admire this about you," and he walked away.

Later, while reflecting on what happened that night, I remembered the counsel President Gordon B. Hinckley has given us to "stand for something" (see "True to the Faith," *Liabona*, Sept. 1996, 4). To Jorge and my other friends, I had stood for something. I realized that often we may think our efforts to do the right thing make us unpopular. While that may be true in some instances, for the most part, people take note and see Latter-day Saints as people who stand for something worthy of admiration. ■

Gabriel González is a member of the Mount Ensign Third (Spanish) Branch, Salt Lake Stake.

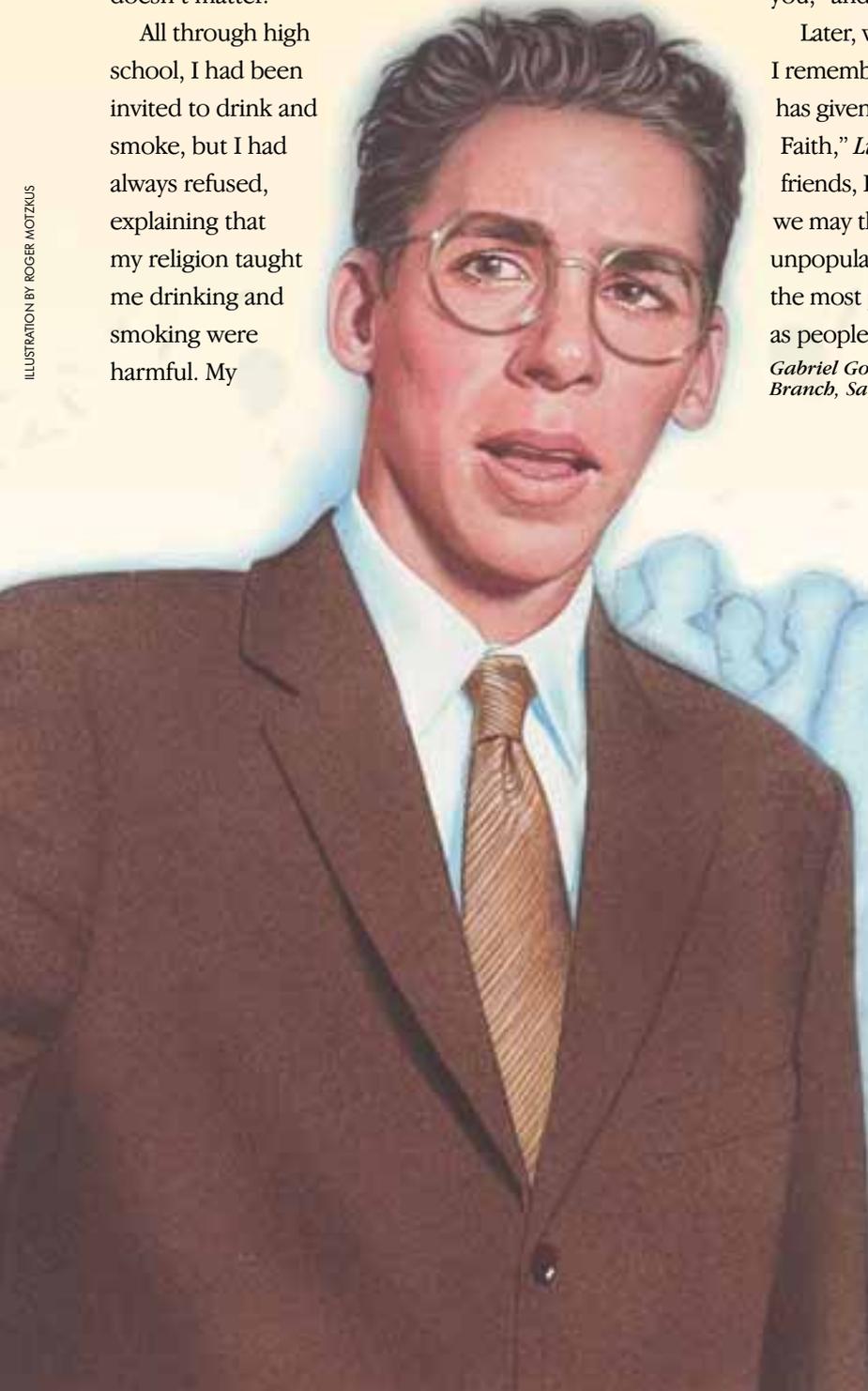


ILLUSTRATION BY ROGER MOTZKUS

LIGHT IN A L



The light of the gospel grows in Nepal, thanks to youth who have accepted their role as pioneers.

BY LYNNE S. TOPHAM

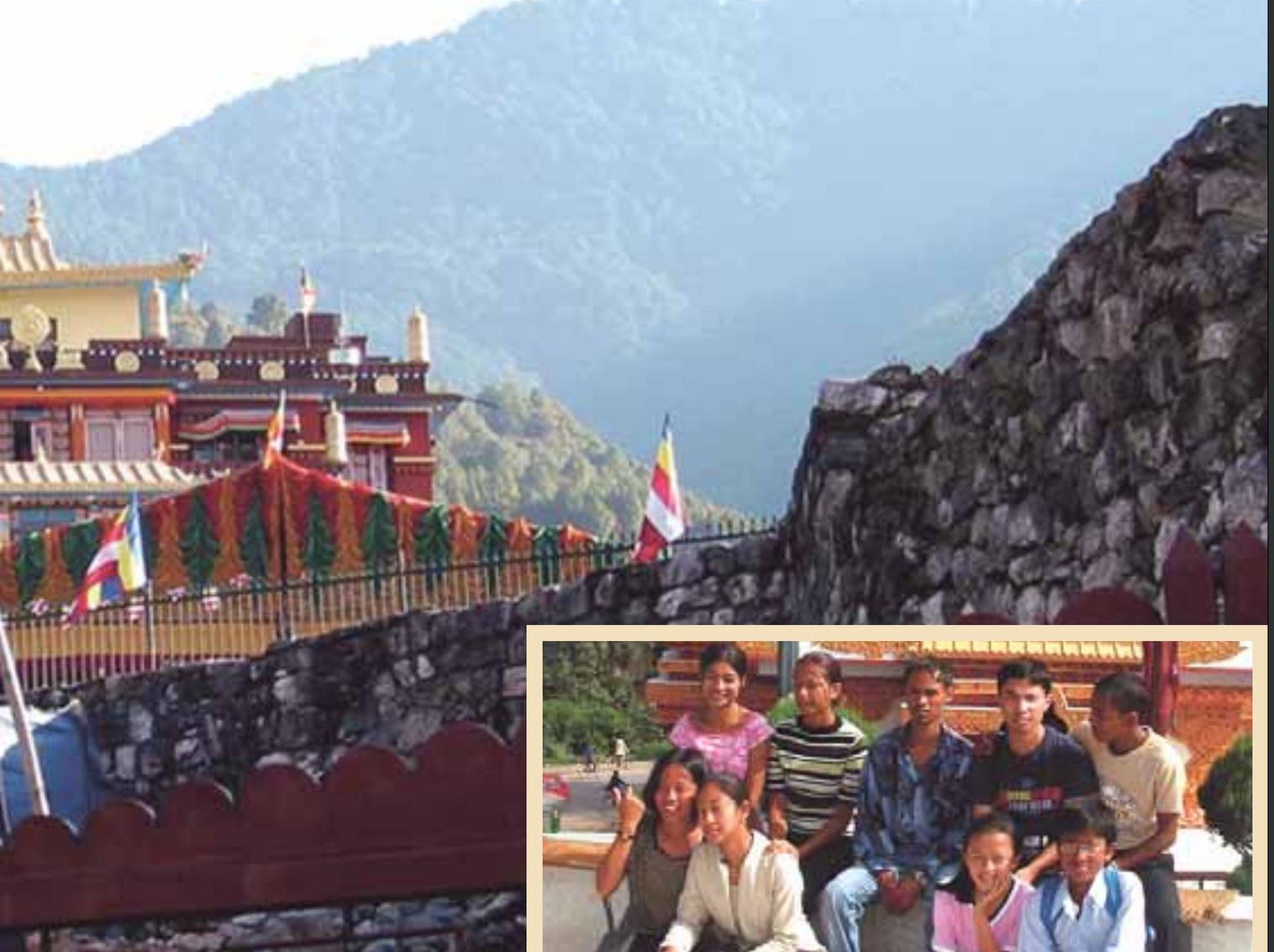
To most of the world, Nepal is a land of mystery. On a map, it can be hard to find, wedged as it is between Chinese Tibet and India. Nepal is a land of kindness, beauty, and vibrant colors. It is the land of Sagarmatha, as Mount Everest is commonly called.

It is a land of Hinduism and Buddhism and a land where everything that is worshiped—rocks, trees, stone statues with many arms—has been smudged with red powder and worn down by ceaseless rubbing. Rubbing

powder on such objects is a form of respect, and by rubbing the powder the Nepali people are praying to the god represented by the rock or tree. The Nepali greeting, *namaste*, means, “I bow to the god within you.”

Below the ridges of terraced rice paddies, in the middle of the crowded capital city of Kathmandu, is a small branch of the Church. In a country where missionaries are not allowed to teach, this branch of 50 active members is thriving. Much of its success is due to the young people who have become

AND OF MYSTERY



pioneers for the Church and Christianity in Nepal.

How have they been so successful, averaging 12 baptisms a year, when there are no full-time missionaries to spread the gospel? Once converted, Nepali people can teach each other, and these young people have not been afraid to speak about their new faith.

Sisters and Friends

If you ask 13-year-old Manita Maharjan about the Church, she will happily tell you her story in beautiful

English. As a seven-year-old, she lived near two friends, sisters Usha and Sabita Thapa, who had joined the Church. They brought her to church regularly, and Manita says she was always happy there. “I got such love from the branch members as a little girl,” she says. “As I grew up, I learned to play the piano, lead music, and share my talents. I learned to pray and study the gospel. I thank Usha and Sabita for bringing me into this happy world.” Manita has

become the top student in her class at school, and she regularly brings her school friends to church.

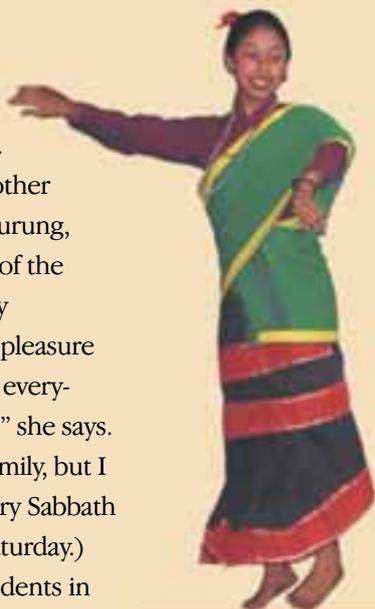
This same love soon brought another young lady to the gospel. Monika Gurung, now 14, also came under the wings of the Thapa sisters. Her family was already Christian, but she says she felt such pleasure when she joined the Church. “Here everybody loves me, and I love them too,” she says. “I am still the only member in my family, but I bring my little brothers with me every Sabbath day.” (In Nepal, the Sabbath is on Saturday.)

Monika is also one of the top students in her school class. She was permitted to give a talk in school about the Church and the Book of Mormon. This is unusual in the schools, but Monika was allowed to make her presentation because she is such a fine student.

To demonstrate their love for their culture, Monika and Manita both perform Nepali folk dances in native costumes with professional grace and ability.

Truly Committed

The day after the baptism of Veswengal Gharti Chhetri (known as G.C.), a political group in Nepal called a *bund* (strike). This meant that no vehicles were allowed



Manita Maharjan (above) performs at a branch talent show. Usha Thapa, Preeti Khadgi, and Manita (above, right) visit Swayambhunath Temple. Monika Gurung (far right) exercises with friends. Shrines with statues line this street in Bhaktapur (right).

on the roads. But G.C., who lives a great distance from where the branch meets, knew people were counting on him to be at church to be confirmed. He walked 2 1/2 hours one way on roads that, empty of the crushing traffic, were now crowded with people and wandering animals.

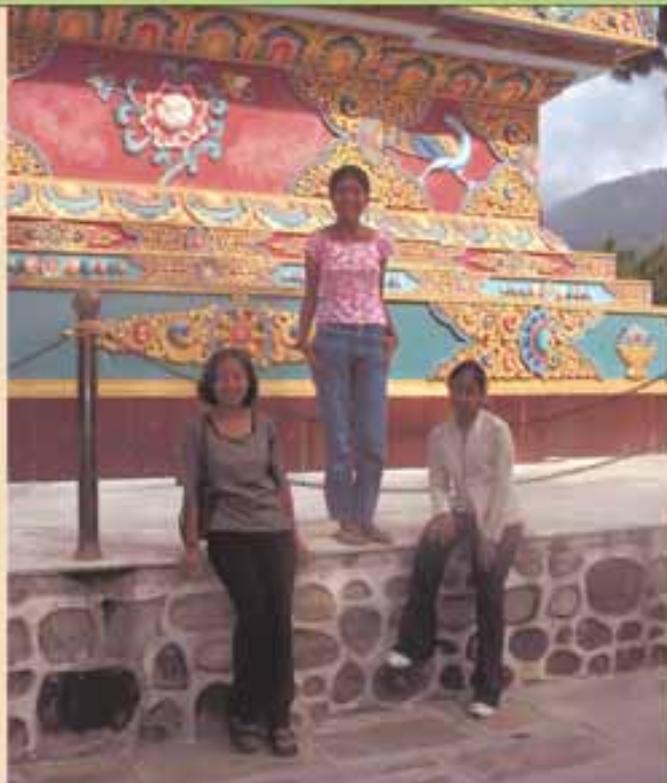
He first learned of the Church at the school where he teaches when he overheard a young Latter-day Saint teacher discussing the gospel with the school’s principal. He quickly approached Ramesh Shrestha and began asking questions. Now, age 21 and a



Manita Maharjan



Usha Thapa

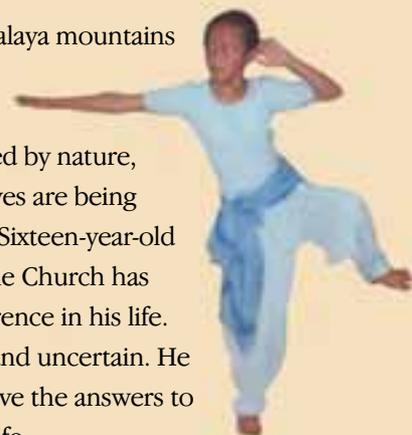


member of the Church for only a few months, he has been called as Young Men president. G.C. says, “The Church was something more than I expected.” He loves the concepts of eternal marriage, agency, the Word of Wisdom, and the plan of salvation. G.C.’s talents are the warmth of his personality and his great love of people, which make him a natural for his second calling as a branch missionary. When asked why he likes to teach the gospel, he says, “It is not good to have something so delicious and not share it.”

Love seems to be the central key for the growth of the branch in Kathmandu.

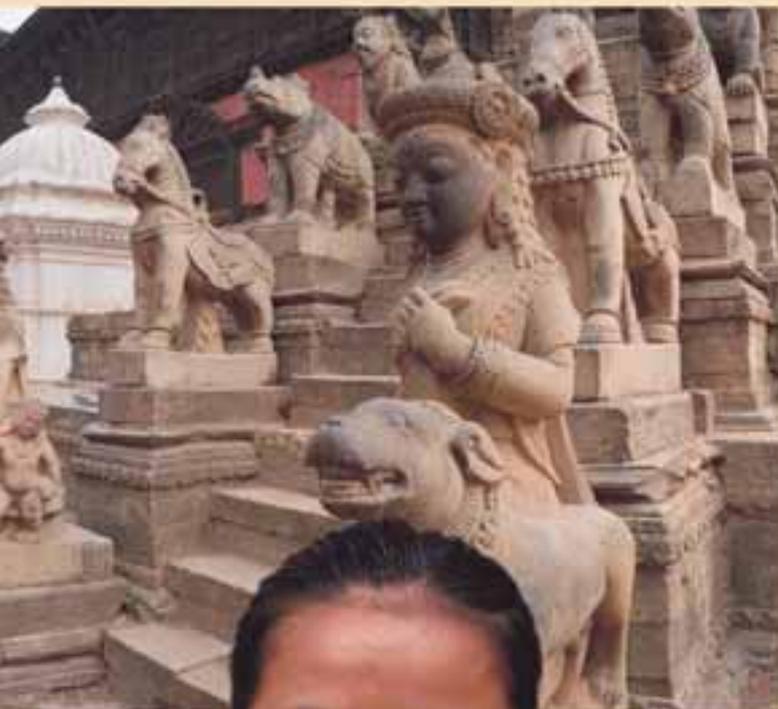
Reaching New Heights

Like the rugged Himalaya mountains in the north, which are geologically young and constantly being changed by nature, these young people’s lives are being changed by the gospel. Sixteen-year-old Suman Shilpakar says the Church has made a wonderful difference in his life. He no longer feels shy and uncertain. He knows the scriptures have the answers to all his questions about life.



Preeti Khadgi says that she has become more kind-hearted and she enjoys talking to people more since she became a member of the

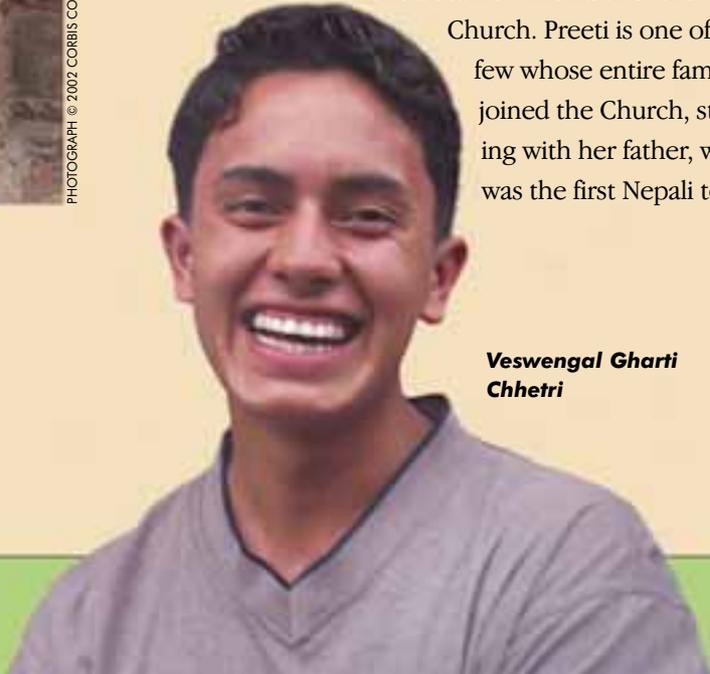
Church. Preeti is one of the few whose entire family joined the Church, starting with her father, who was the first Nepali to be



PHOTOGRAPH © 2002 CORBIS CORPORATION DIGITAL STOCK



Monika Gurung



Veswengal Gharti Chhetri



baptized in Nepal and is now the branch president.

Before joining the Church, Preeti's mother had a dream in which she found a way "to make all of her children good children." The Khadgis feel the Church is fulfilling that dream. Preeti's brother, Pratik, is now serving in the



India Bangalore Mission.

In Nepal, students must pass 10th-grade exams to continue in school. Failing the exams ends their education. "One of my teachers," Preeti says, "wanted me to come on the Sabbath to a study session for the exam. I explained that I could not; I had to go to church."

"Is that necessary?" he asked.

"Yes,"

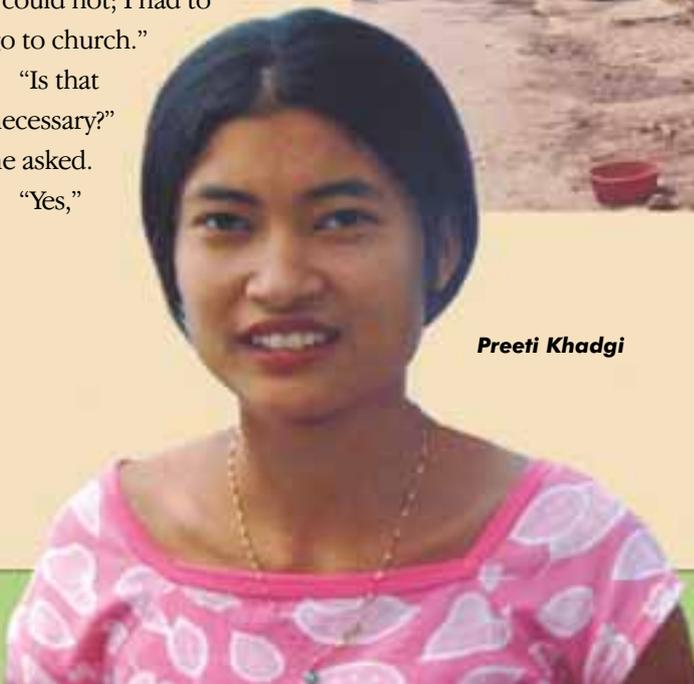
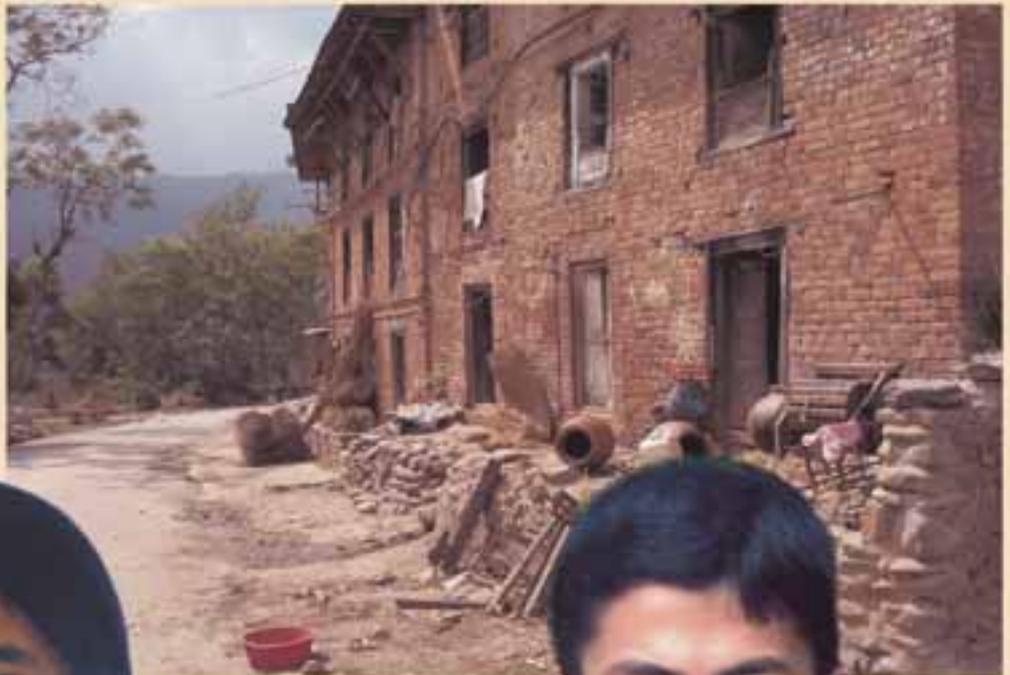
Preeti answered. "I have a teaching responsibility." She later passed her "iron gate," her name for these rigorous tests. "I prayed that whatever I had learned, Heavenly Father would help me remember," she says.



An Everyday Challenge

For Nepali families, drinking tea with milk first thing in the morning is an ingrained tradition. In every home and every tiny shop along every narrow street, small stoves brew tea. To begin to follow the Word of Wisdom has been difficult for many of these young converts.

When Deepak Shrestha's older brother, who was the



Preeti Khadgi



Deepak Shrestha

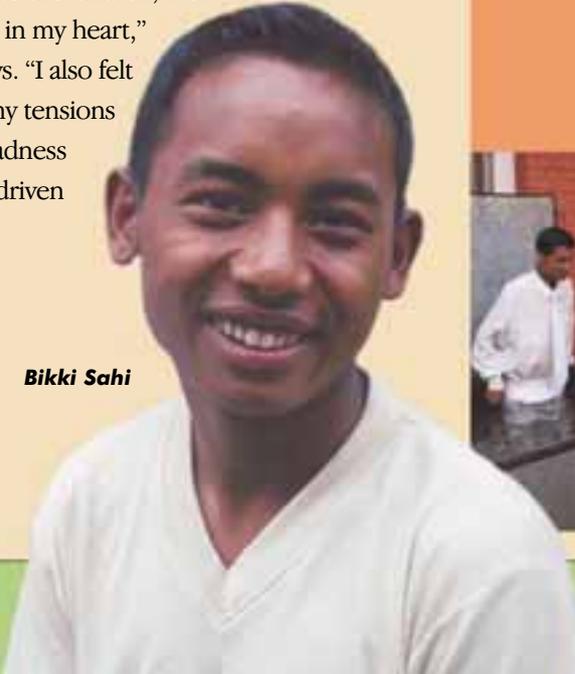


first missionary to serve from Nepal, told him the Church was the greatest thing in the world, Deepak was interested. Then his brother challenged him to live the Word of Wisdom. Deepak quickly felt the wisdom of this advice because “it affects the future.” The result of that decision has been the start of Deepak’s strong and continually growing testimony of the gospel.

Hoping for a Nepali Book of Mormon

Seventeen-year-old Bikki Sahi has recently been baptized. And like many of the other Latter-day Saint youth here, he is the only member in his family. He feels strongly that he has “chosen the right way.” Bikki has a new but beautiful testimony to share. “When I first came to the Church, I felt peace in my heart,” he says. “I also felt that my tensions and sadness were driven

Bikki Sahi



A stream runs through Thulogaau (far left) near a monastery (shown on p. 36).

A street in Bungmati (left), near Kathmandu. Preeti Khadgi (above, left) performs a folk dance. Snow covers Machhapuchhare (above). Pratik Khadgi and Bikki Sahi at Bikki’s baptism (below).



away. The brothers and sisters showed me their love and taught me about Jesus Christ and the Book of Mormon. When I obeyed the commandments, it helped me improve my habits, and I felt good. I know that Jesus is the Christ and that the Book of Mormon is true.”

The only thing these youth lament is not having the Book of Mormon in the Nepali language. For those who do not speak English well, it is difficult to study the gospel. They must accept on faith alone and learn what they can in class. Even for those who are quite fluent in English, it is a struggle.

Though they lack a Nepali Book of Mormon, these youth fill their lives with school, Church, and cultural activities. They sing, perform Nepali dances, and play the piano. They go bowling and rock climbing and have tried golf and tae-bo exercises. They do service projects and enjoy their friends both in and out of the Church. They face life with enthusiasm.

In the midst of the incredible mountains and valleys of Nepal, a clear voice is sounding. It is young, vibrant, and full of faith. These teens are pioneers in the truest sense of the word. They are leading the gospel forward in their native land. These young converts will continue to love their people into the gospel until that day comes when this country opens its welcoming doors to the missionaries.

Namaste. ■

Lynne S. Topbam is serving with her husband, W. Sanford Topbam, in the India Bangalore Mission. They are members of the Parowan Fourth Ward, Parowan Utah Stake.

Entrusted with Her Care

By Annette Candland Alger

On an early morning in January, my husband and I drove to the hospital for the birth of our fifth child, Charlotte. I had been anxious during my pregnancy, and now I fretted to my husband, “What if our baby isn’t all right?”

“Then we’ll love her just the same,” he answered consolingly.

When my daughter finally lay beside me in the delivery room, I examined her. She looked perfect. But when she was whisked away, I asked

in alarm, “What’s the matter? Is my baby all right?”

“The doctor will talk to you,” the nurse responded. My stomach knotted, and my worst fears began to surface.

When the nurse whisked Charlotte away, I asked in alarm, “What’s the matter? Is my baby all right?” The nurse answered, “The doctor will talk to you.”

The doctor soon told us that our baby had Down syndrome. Sorrow, disbelief, anger, and guilt boiled up.

“Why us? Why Charlotte?” I questioned. My world seemed to have changed forever, and I didn’t know how to handle it.

Charlotte’s birth was the beginning of the hard times. A short time later my mother-in-law had a stroke; two of our cars broke down; our business struggled; Charlotte required surgery on her eyes, ears,



and heart; and the medical bills flooded in.

One particularly overwhelming day, I took Charlotte to our bedroom and said a discouraged prayer. “Heavenly Father, this is more than I can bear. Please help me.” Slowly I got to my feet and turned on the television news, looking for a distraction.

The top story described a plane crash that killed all the passengers. For the first time, I listened to the news in a different way. “Someone’s husband was killed in that crash,” I reflected. “If I had the power to trade places, would I rather be a widow?”

The next story told of a young man arrested for selling drugs. I thought, “That is someone’s son. Would I rather be his mother?” Dawning understanding brought a simple but important realization: we all face trials to help us progress.

I looked over at Charlotte, and some words came clearly to mind: “Why are you so sad when Heavenly Father has sent you a sweet little baby to love?” That was my answer. No plane crashes or drugs—I got to love little Charlotte. Rather than deserting me, Heavenly Father was entrusting me with a child who needed extra care. Realizing the confidence He had placed in me, I felt my bitterness slip away.

Charlotte has taught us peace and appreciation. Although frustrating

times come, she is an integral part of our family. She is a little piece of heaven sent to us to love. ■

Annette Candland Alger is a member of the Enterprise Second Ward, Enterprise Utah Stake.

I Didn't Find God—He Found Me

By Jochen A. Beisert

In 1975 my wife, Sabine, and I were a young married couple with a 16-month-old son. We lived in Celle, which was then part of the Germany Hamburg Mission.

The missionaries probably never would have found our home, which was hidden behind a gas station and an automobile repair shop. But they did find me—sitting on a bench at the train station one sunny June day. I was probably smoking a cigarette.

The two young Americans introduced themselves as representatives of a church. I don’t remember what we talked about, but it must have been interesting because I agreed to let them call at our home the following day.

They arrived on time and began discussing principles that most people believe. Both Sabine and I had a good feeling about them and enjoyed the conversation. But then the subject turned to God. I told

them I did not believe in either God or Jesus Christ. The missionaries seemed somewhat dismayed and left us a pamphlet describing a visit by Jesus Christ to the Americas.

We didn’t make another appointment, but we read the pamphlet attentively and had the impression these Americans were crazy. Christ in America! Who ever heard of such a thing?

One Sunday in September we found ourselves near the home of some friends we hadn’t seen for several months. We decided to drop in. They were just getting ready to go to their new church, which they were very enthused about. Quite spontaneously, we decided to go with them. We too found the atmosphere of the branch enchanting, and everything we heard there was interesting and believable. We were eager to return the following Sunday.

Soon we were learning all about the Church from the full-time missionaries and from member missionaries. Brother Horst Klappert taught a class for investigators. Horst and his wife, Rotraud, had a lot in common with us. We became good friends, and soon we were being invited everywhere by Church members. We enjoyed many wonderful evenings that were different from anything we were used to.

One of the full-time missionaries was an elder named Max Fisher. When we got to the third or fourth discussion, Elder Fisher asked me—

me, Jochen Beisert, someone who did not believe in God—to offer a prayer. At that moment I suddenly remembered something that had happened to me more than 10 years before.

I had been living in Osnabrück in a large apartment building where almost none of the residents knew each other. I lived across the hall from an elderly woman named Frau Köhler. One day she asked me if I could thread a needle for her. I was very willing to do so, and over the next few months I stopped by once or twice a week to help her in various ways or just to visit. I was probably the only person she spoke to for many months.

Just before I moved to another part of the city, Frau Köhler invited me to her apartment and thanked me for threading her needle and for doing other small things for her. Then she asked me to sit in her favorite chair. She opened a drawer, took out an old hymnbook, and in her quavering voice sang three verses of the hymn “Great God, We Praise Thee.”

My heart softened. At that

Frau Köhler took out an old hymnbook and in her quavering voice sang three verses of the hymn “Great God, We Praise Thee.”

moment I knew with absolute certainty that there was a God, that He was my Father, and that He cared for me. It was a humbling experience. I promised to come and see Frau Köhler as often as I could.

Five weeks later I stood in front of the apartment building again and rang the doorbell. Through the intercom an unfamiliar voice informed me that

Frau Köhler had died two weeks before. I felt very sorry.

Over the years my hectic lifestyle, combined with the trials of life, had caused me to forget this experience. But now when I started to pray, it came back to me, and I had a tender talk with my Father in Heaven. All those present—our recently converted friends and the missionaries—felt the Spirit and were



close to tears. A few weeks later, on 18 October 1975, I was baptized by Elder Fisher. Sabine was baptized by one of our member missionaries.

When I received my patriarchal blessing about a year later, the patriarch said: “The Lord would like to tell you that you did not find Him. He looked for you and found you for a wise purpose.” The patriarch could not have known how

meaningful this statement was to me.

Eventually, Sabine and I had three more children, all of whom we have raised in the Church. Together with Frau Köhler, my dear old neighbor, we have much cause to sing, “Great God, we praise Thee.” I am so grateful to Him for bringing me and my family to the truth. ■

Jochen A. Beisert is a member of the Worms Branch, Mannheim Germany Stake.

Thank You, Mrs. Pfeil

By Carl Nelson

When business meetings brought me to my childhood hometown of Mansfield, Massachusetts, I looked up the Web page of my old middle school. At the end of a list of current faculty members was Mrs. Christine Pfeil, my eighth-grade English teacher who was a truly influential person in my life.

When I was in eighth grade, difficulties at home left me angry and distracted from school responsibilities. Other teachers didn't pay attention to my altered attitude and slipping grades, but Mrs. Pfeil took a personal interest. She would never accept less than my best. Often she would write on my assignments, “You can do better—try again.” Grudgingly, I would redo the assignment, thinking, “OK, you want something better? I'll give you something better!” In her class, I felt intelligent and appreciated. When I left Qualters Middle School after eighth grade, I knew I could succeed scholastically because of Mrs. Pfeil's belief in me.

As I looked at her name on the Web page that day, it suddenly seemed overwhelmingly important to tell her as soon as possible how she had influenced



my life. I determined to find her, so at noon the next day, I excused myself from a business meeting and sped to Quarters.

I had just tried her classroom door when I saw Mrs. Pfeil walking down the hallway. “Carl Nelson!” she exclaimed. “I haven’t seen you in 25 years! What are you doing here?”

Impelled to deliver my message, I began abruptly. “I feel I need to tell

you personally how important you were in my life. In eighth grade I was going through difficult times, but you expected my best. Precious few demanded that much from me then. As far as I can tell, your faith in me was the major reason I began trusting in my own abilities. I don’t know what my life would have been like without a teacher like you.”

As I spoke, Mrs. Pfeil’s eyes

became wet. “I have to tell you a story,” she said. “I have always wanted to be a writer, even though I felt God wanted me to teach. Last night I was feeling hurt that I had never received any appreciation for my work. I told God that unless I received some thanks the very next day, I was going to retire from teaching and work on my writing. And now here you come after all this time to thank me on this particular day—this blessing is almost too much!”

Mrs. Pfeil and I were unable to talk longer. Her students began arriving, and I left, humbled that Heavenly Father let me share in helping one of His children. Reflecting upon my brief experience with Mrs. Pfeil, I remained impressed that no matter who we are or what church we belong to, our loving Father works in our lives to answer our prayers. ■

Carl Nelson is a member of the Hingham Ward, Hingham Massachusetts Stake.

Carl Nelson!” Mrs. Pfeil exclaimed. “I haven’t seen you in 25 years!”



Did You Know?



Nauvoo Brass Band

The road to the Salt Lake Valley was not all tears and hardship. The Saints were a joyful people despite their circumstances, and they managed to sing and dance on many occasions during the journey westward.

Beginning in 1842 the Nauvoo Brass Band, led by William Pitt, accompanied the Nauvoo Legion during its drills and also played for special occasions. When the Saints left Nauvoo, the band provided entertainment along the way. As the Saints journeyed through Iowa, the brass band also performed for local settlers, and in this way band members earned money and supplies for the needy. During the westward journey, the band members began to go their separate ways, but the Nauvoo Brass Band later reunited in Utah and performed together for some time.

“Come, Come, Ye Saints”

Most of us probably think of the hymn “Come, Come, Ye Saints” as an anthem for the pioneers. And it was written by a member of the first company of pioneers to leave Nauvoo in 1846.

William Clayton was worried about

his wife; he had to leave her in Nauvoo because she was pregnant and not yet able to travel. When he wrote “Come, Come, Ye Saints,” he had just received the news of his son’s birth, and he knew his family would soon be together again. He actually wrote new words to an old tune. Those new words quickly became popular with the traveling Saints, who were in need of uplifting music to help them through the trials of their journey.



Many pioneers died before their journey was through, but their faithfulness has brought us a happy day. It is our responsibility to carry on their legacy of faithfulness and to declare, “All is well! All is well!” (*Hymns*, no. 30).



“Like the pioneers of 1847 who ventured west along a trail that kept them relatively

close to life-sustaining fresh water from rivers, . . . we need to follow and partake of the Living Water of Christ to refresh our faith and sustain our efforts as we travel the road through mortality.”

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



Test Your Knowledge

1. When the Saints left Winter Quarters (see D&C 136), President Brigham Young organized them into companies of hundreds, fifties, and tens, with captains for each company. What was the name of the main body of Saints presided over by President Young?

- a. Brigham’s Pioneers
- b. Zion’s Camp
- c. Camp of Israel

2. How long would it take you to drive a car from Winter Quarters, Nebraska, to the Salt Lake Valley?

- a. About 8 hours
- b. About 15 hours
- c. About 34 hours

3. How long did it take President Young and his company to travel from Winter Quarters to the Salt Lake Valley?

- a. About 3 months
- b. About 5 months
- c. About 8 months

Answers: 1c, 2b, 3a



Using the July 2003 *Liahona*

Discussion Ideas

- “Following in Faith,” p. 16: Reminding us that we owe a debt of gratitude to those who have gone before us, Elder Joseph B. Wirthlin suggests that we can partially pay that debt through serving others. Discuss ways you and your family can serve. Set a goal to complete a specific act of service before your next home evening. As you serve, remember that sacrifice and selflessness link you to pioneers who sacrificed in building the kingdom.

- “Graduating with Honor,” p. 34: Talk about some of the opportunities we have as Latter-day Saints to “stand for something.” Discuss how our choices can have a positive or negative effect on others.

- “The Lifeline of Prayer,” p. F2: President James E. Faust tells of a family who had a bomb fall outside their home. The bomb disposal squad was baffled as to why it had not exploded, but the family knew. Talk about what can occur when families pray together.

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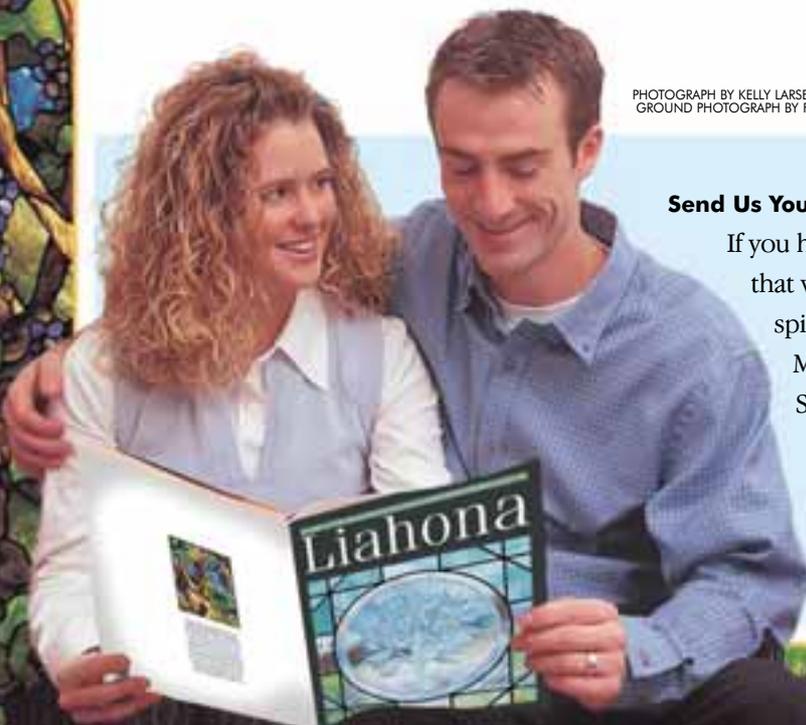
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PHOTOGRAPH BY KELLY LARSEN, POSED BY MODELS; BACKGROUND PHOTOGRAPH BY FLOYD AND TOM HOLDMAN

Send Us Your Most Memorable Christmas Experience

If you have had a particularly memorable Christmas experience that would inspire others and help them feel the Christmas spirit, please share your story with us. Send it to Christmas Memories, *Liahona*, Room 2420, 50 East North Temple Street, Salt Lake City, UT 84150-3220, USA; or e-mail to cur-liahona-imag@ldschurch.org. Please include your complete name, address, telephone number, and ward and stake (or branch and district).



the Friend



The Lifeline of Prayer

BY PRESIDENT JAMES E. FAUST

Second Counselor in the First Presidency



We sometimes take prayer for granted. President James E. Faust reminds us what a great privilege it is to be able to talk directly to Heavenly Father.

I bear witness of the importance of prayer. Access to our Creator through our Savior is surely one of the great privileges and blessings of our lives. There can never be a mechanical or electronic failure when we pray. There is no limit on the number of times or how long we can pray each day. There is no quota of how many needs we wish to pray for in each prayer. He is reachable at any time and any place.

When God placed man on the earth, prayer became the lifeline between mankind and God. . . .

We are privileged to pray daily for the small and great concerns in our lives. Consider the words of Amulek, who admonished us to pray in our fields over our flocks; in our houses over our households, morning, midday, and evening (see Alma 34:20–21). . . .

Amulek's counsel in our day might be the heartfelt prayer of a wife: "Bless Jason and keep him safe as he serves our country in this time of war." The prayer of a mother: "Please bless dear Jane that she will make the right choices." The prayer of a father: "Heavenly Father, bless Johnny in his missionary labors." The prayer of a

child, "that I won't be naughty today," or "that everybody will have plenty to eat," or "that Mommy will get well soon." . . .

The Savior told us, "Pray in your families unto the Father, always in my name" (3 Nephi 18:21). In our day, the Church urges us to have family prayer every night and every morning. . . .

Family prayer is a powerful and sustaining influence [a long-lasting power to help us change for good]. During the dark days of World War II, a 500-pound [225-kg] bomb fell outside the little home of Brother Patey, a young father in Liverpool, England, but the bomb did not go off. His wife had died, so he was rearing his five children alone. He gathered them together at this very anxious time for family prayer. They "all prayed . . . earnestly and when they had finished praying, the children said: 'Daddy, we will be all right. We will be all right in our home tonight.'

"And so they went to bed, imagine, with that terrific bomb lying just outside the door half submerged in the ground. If it had gone off it would have destroyed probably forty or fifty houses and killed two or three hundred people. . . .

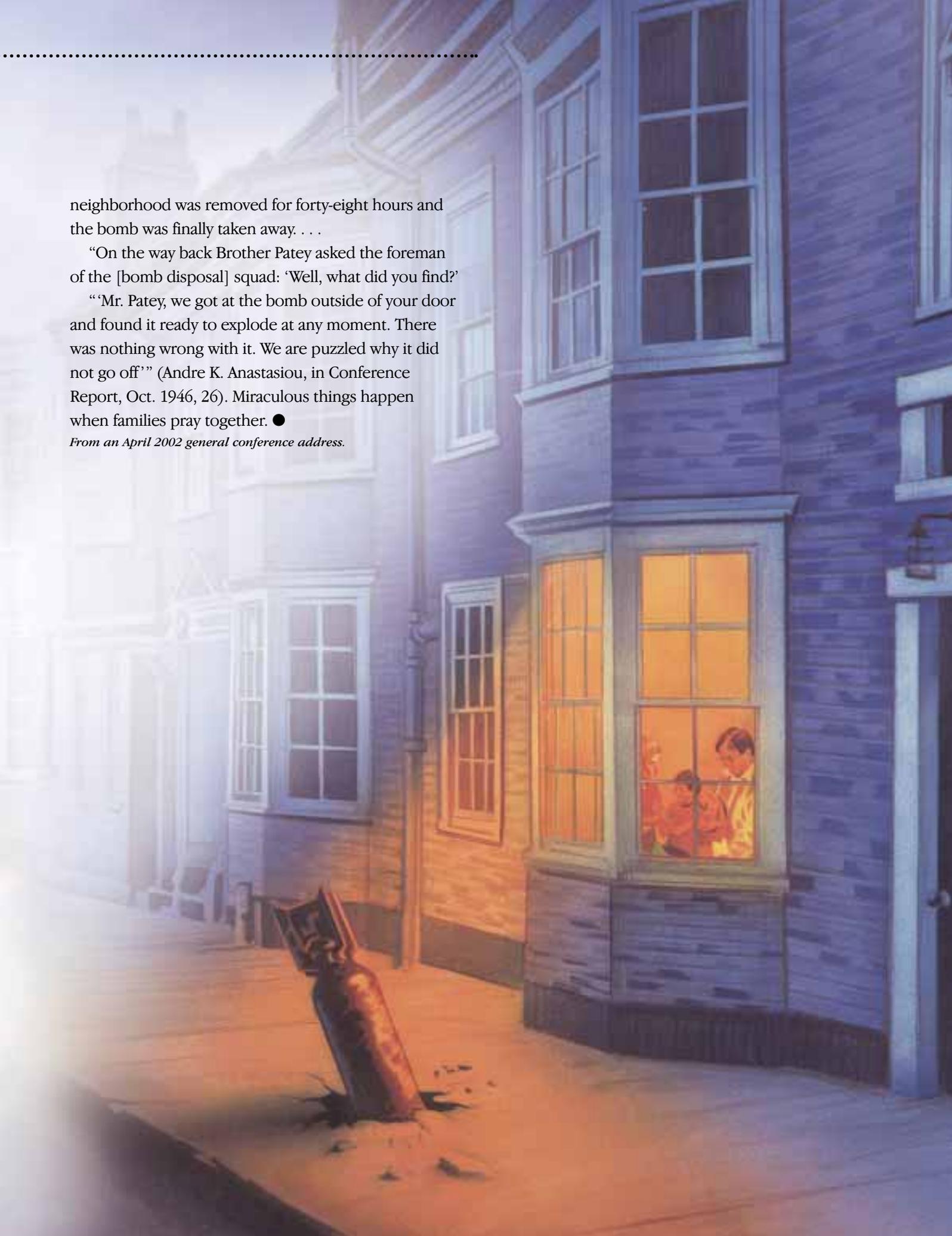
"The next morning the . . . whole

neighborhood was removed for forty-eight hours and the bomb was finally taken away. . . .

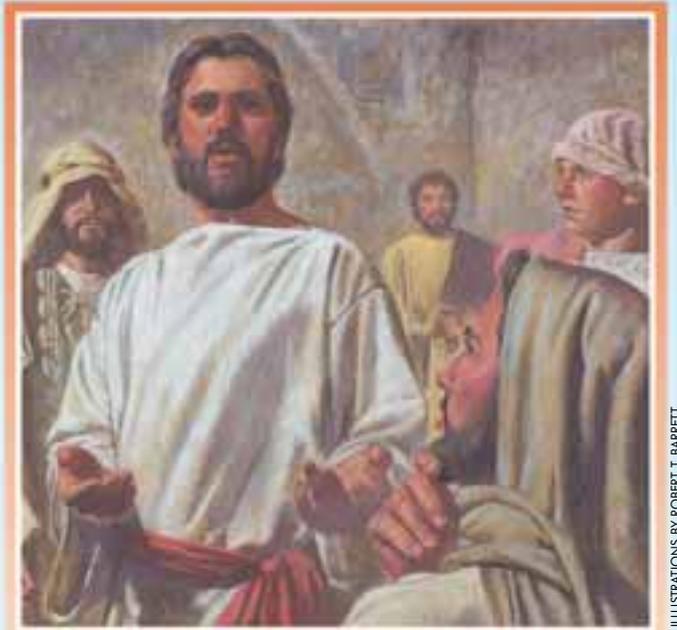
“On the way back Brother Patey asked the foreman of the [bomb disposal] squad: ‘Well, what did you find?’

“‘Mr. Patey, we got at the bomb outside of your door and found it ready to explode at any moment. There was nothing wrong with it. We are puzzled why it did not go off’” (Andre K. Anastasiou, in Conference Report, Oct. 1946, 26). Miraculous things happen when families pray together. ●

From an April 2002 general conference address.



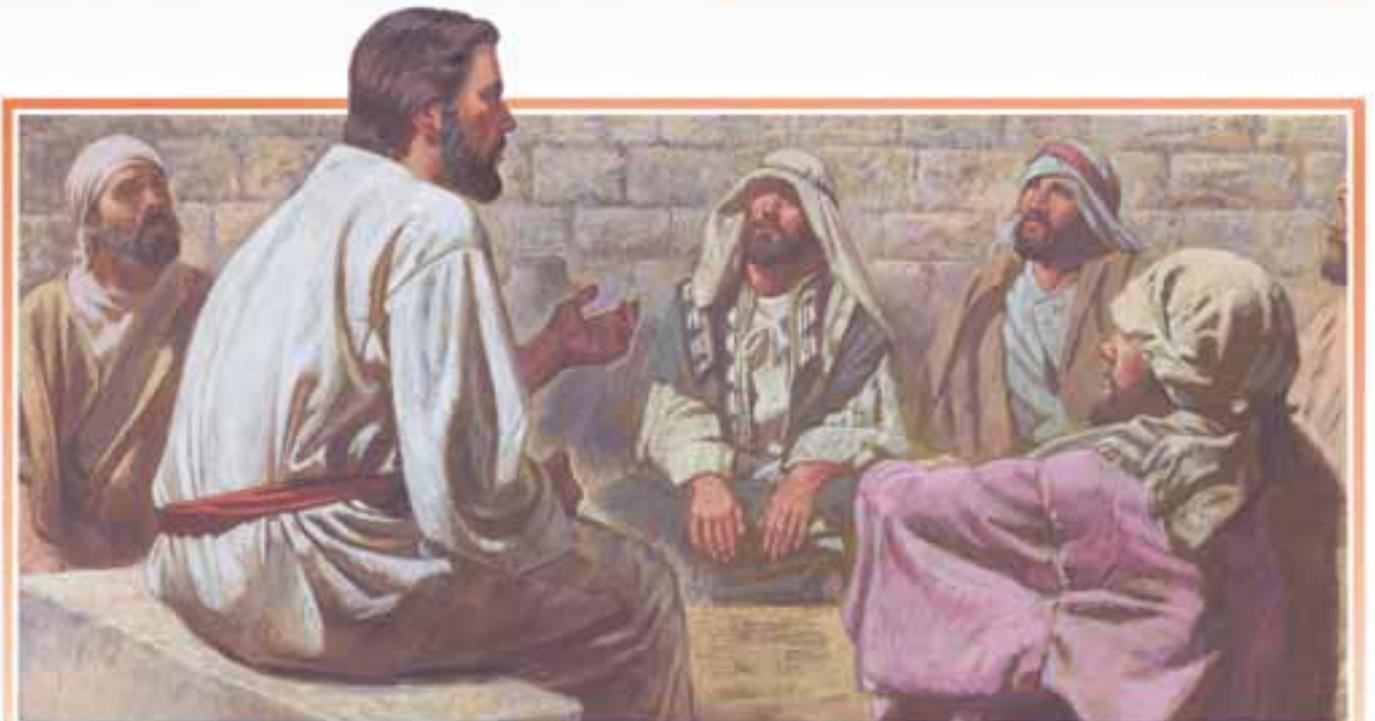
THE APOSTLES LEAD THE CHURCH



ILLUSTRATIONS BY ROBERT T. BARRETT

After He was resurrected, Jesus was with His Apostles for 40 days. He taught them many things about the gospel and His Church.

Acts 1:1-3



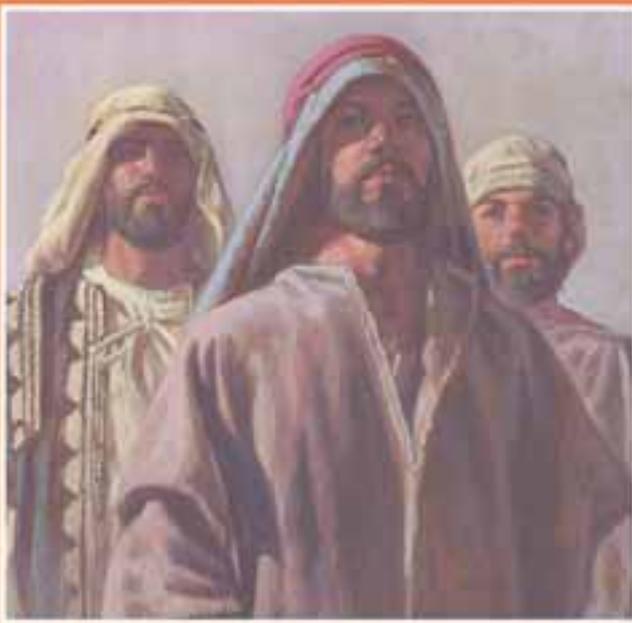
He told them to teach the gospel to all people. He also said that He would leave them soon but that the Holy Ghost would come to help them.

Acts 1:4-8



They watched Him go up to His Father in Heaven. Two men in white clothes told the Apostles that Jesus would come back from heaven someday.

Acts 1:9-11



The Apostles were now the leaders of the Church on earth. Peter was appointed President, and James and John were his counselors. At that time, there were only 11 Apostles—Judas was dead.

Matthew 16:18–19; 27:3–5; D&C 81:1–2; James E. Talmage, Jesus the Christ, 3rd ed. (1916), 219



Heavenly Father told them to choose Matthias to be an Apostle so there would be 12 again. They all had the priesthood.

Acts 1:15–17, 21–26; D&C 102:8



The Apostles and the other disciples had faith in the Lord. They obeyed His commandments, and they loved one another.

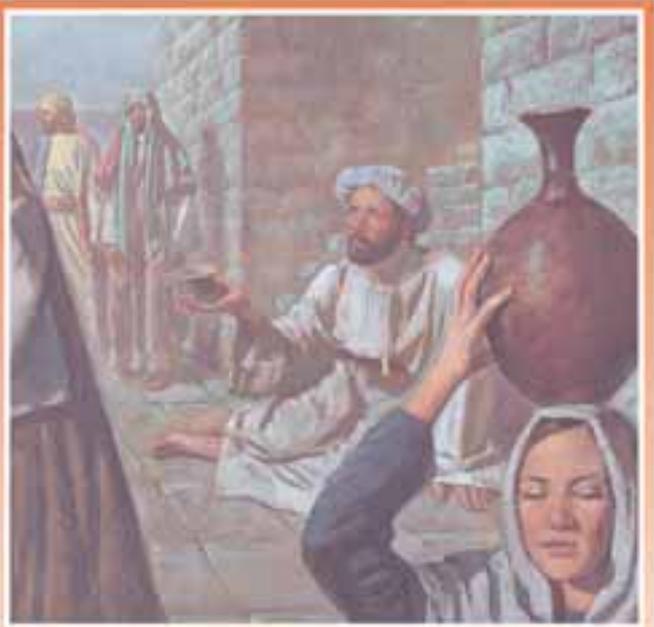
Acts 2:41–47



With the priesthood and the power of the Holy Ghost, the Apostles could do many things. They healed sick people. They were missionaries. They taught about Jesus and His gospel. Many people believed the Apostles' words and became members of the Church. Those who joined the Church were called Saints.

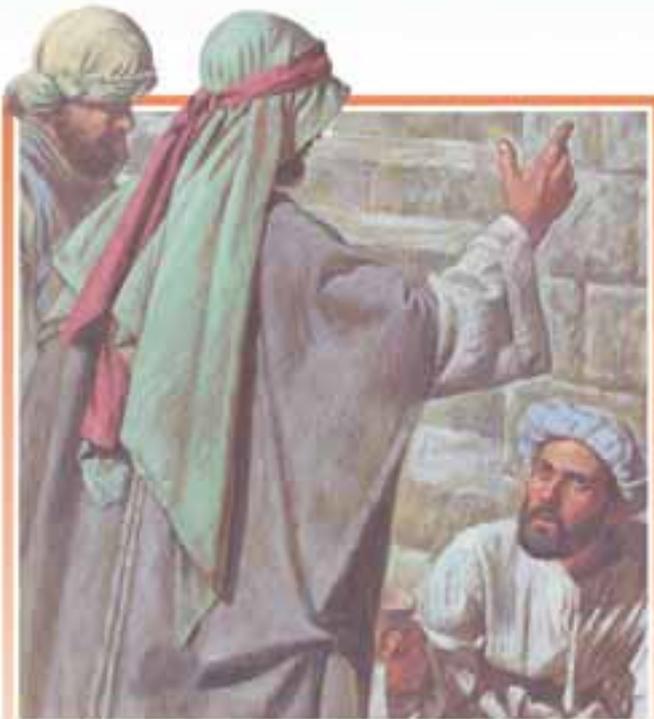
Acts 2:2–4, 32–33, 36–43, 47; 3:1–7; Romans 1:7

PETER HEALS A MAN



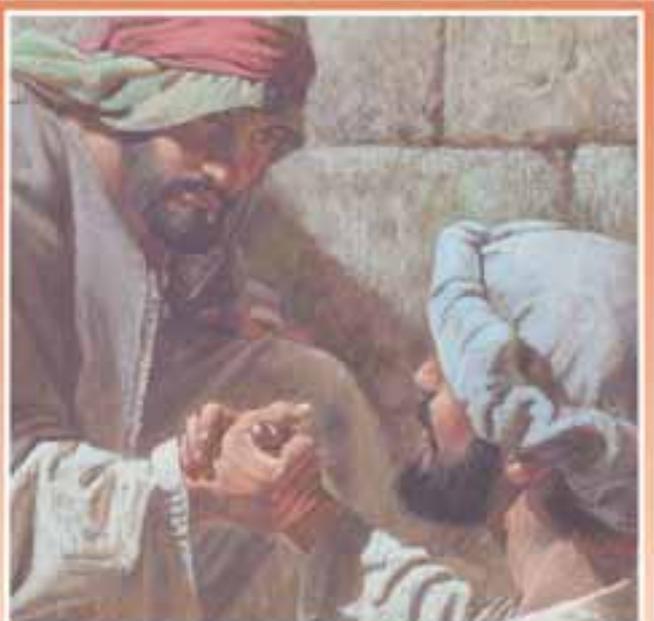
A man who could not walk was carried by his friends to the temple every day. He sat by its doors, asking for money. One day Peter and John saw him.

Acts 3:1-2



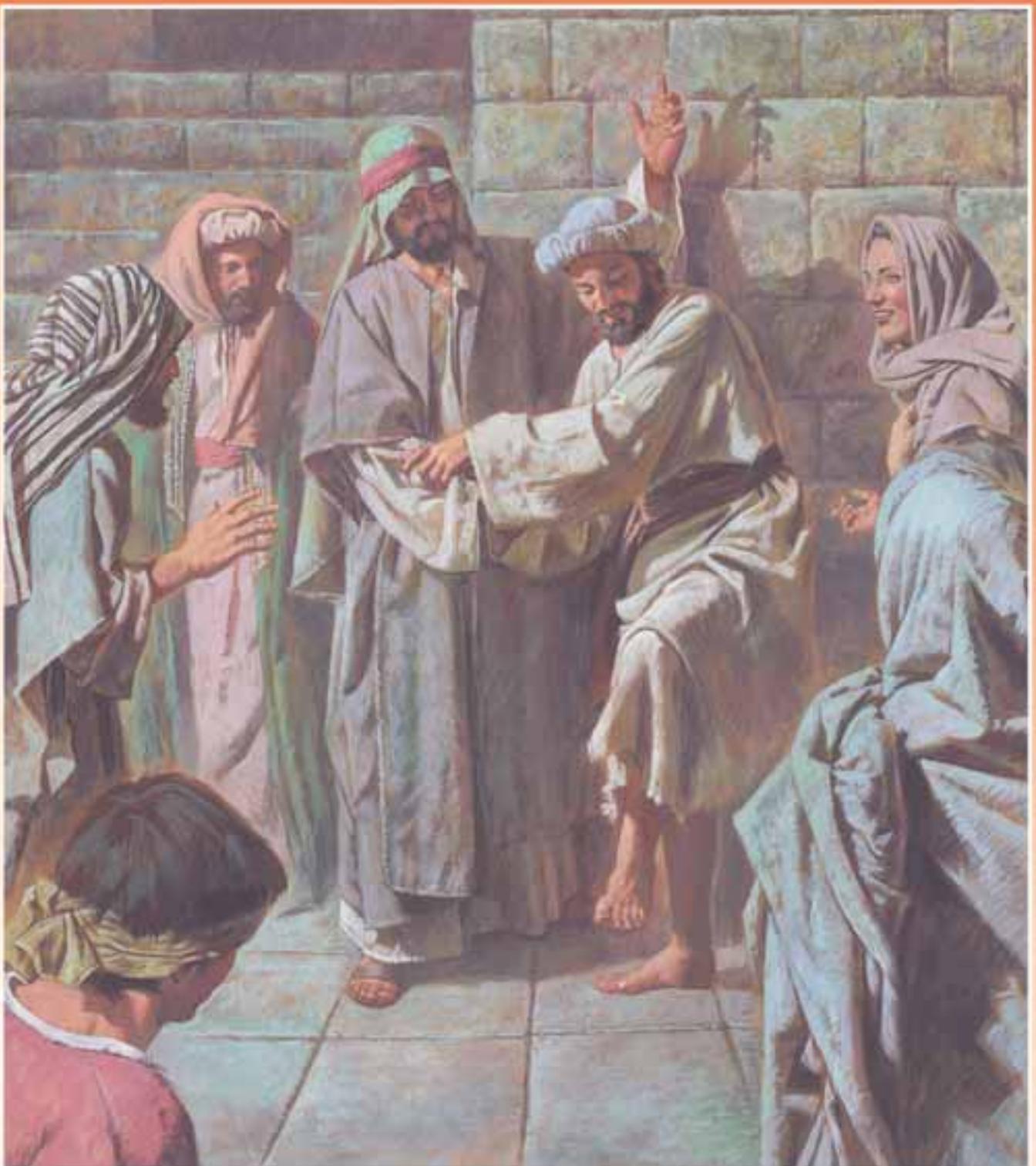
When they were near him, he asked them for money. Peter said that he did not have any but that he would give him something more valuable.

Acts 3:3-6



Peter blessed him in the name of Jesus Christ and healed him, then helped the man stand up.

Acts 3:6-7

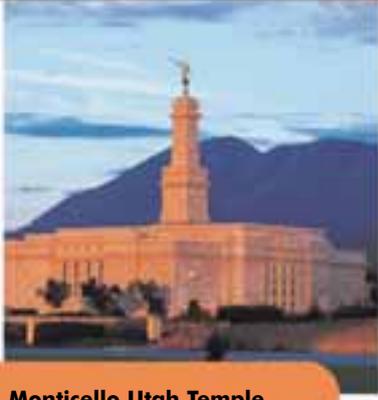


The man began to walk for the first time in his life! Many people saw the man walking and leaping. They knew it was a miracle. They knew Peter had the power of God. Peter told them that Jesus Christ had given him the power to heal the man. A great missionary, Peter helped many people believe in and follow Jesus Christ.

Acts 3:8-13, 16; 4:4

Temple Cards

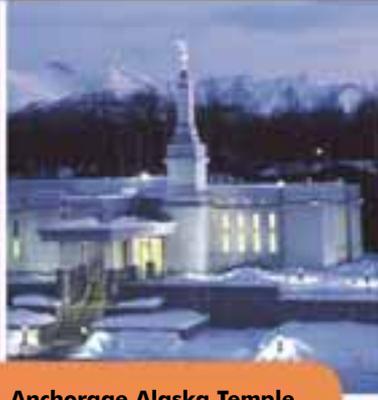
In 2003 each issue of *The Friend* contains Temple Cards. Remove the Temple Cards from the magazine, glue them to heavy paper, and cut them out. Collect the cards to remind you of the importance of temples.



PHOTOGRAPH BY JOHN LUKE

Monticello Utah Temple

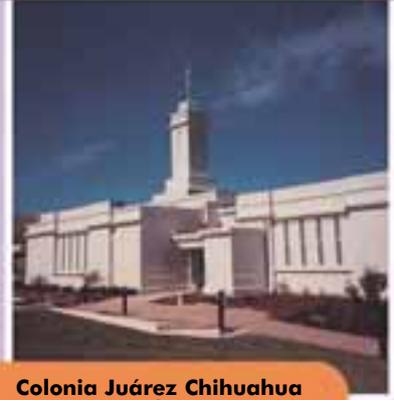
Dedicated on 26 July 1998
by President Gordon B. Hinckley



PHOTOGRAPH BY RAY HAHN

Anchorage Alaska Temple

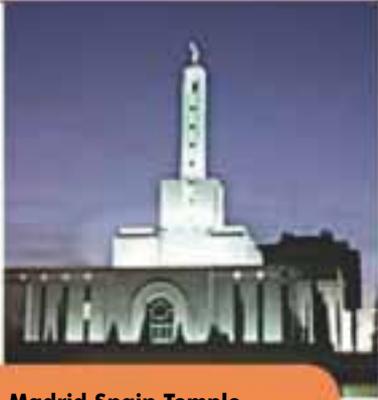
Dedicated on 9 January 1999
by President Gordon B. Hinckley



PHOTOGRAPH BY GREG HILL, CHURCH NEWS

Colonia Juárez Chihuahua México Temple

Dedicated on 6 March 1999
by President Gordon B. Hinckley



Madrid Spain Temple

Dedicated on 19 March 1999
by President Gordon B. Hinckley



Bogotá Colombia Temple

Dedicated on 24 April 1999
by President Gordon B. Hinckley



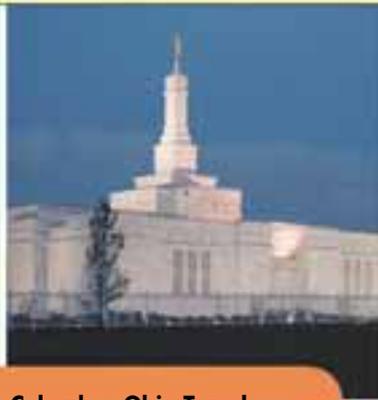
Guayaquil Ecuador Temple

Dedicated on 1 August 1999
by President Gordon B. Hinckley



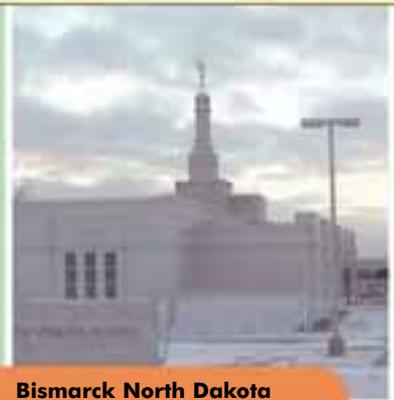
Spokane Washington Temple

Dedicated on 21 August 1999
by President Gordon B. Hinckley



Columbus Ohio Temple

Dedicated on 4 September 1999
by President Gordon B. Hinckley



Bismarck North Dakota Temple

Dedicated on 19 September 1999
by President Gordon B. Hinckley

Ben's Gift

BY HOWARD R. DRIGGS

Based on a true story that took place in the 1840s in Nauvoo, Illinois

ILLUSTRATIONS BY JULIE OLSON

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

Ben loved his father's wagon shop. It was a busy place, with the music of saws, planes, hammers, and chisels filling the air all day long.

"Don't get too close to the workers," his father often warned the curious boy. "And leave the sharp tools alone."

"But I want to make a wagon of my own, Daddy. Why can't I?"

This plea usually earned him some boards, a few tools, and a spot out of the way where he could hammer to his heart's content.

Then came a joyous day when his father promised to make him a wagon for his birthday. It would be exactly like the big ones—only smaller.

"Just think," he told his mother, "a real wagon—all my own! I can take baby brother for rides, and I can bring things for you from the store. Won't that be fine?"

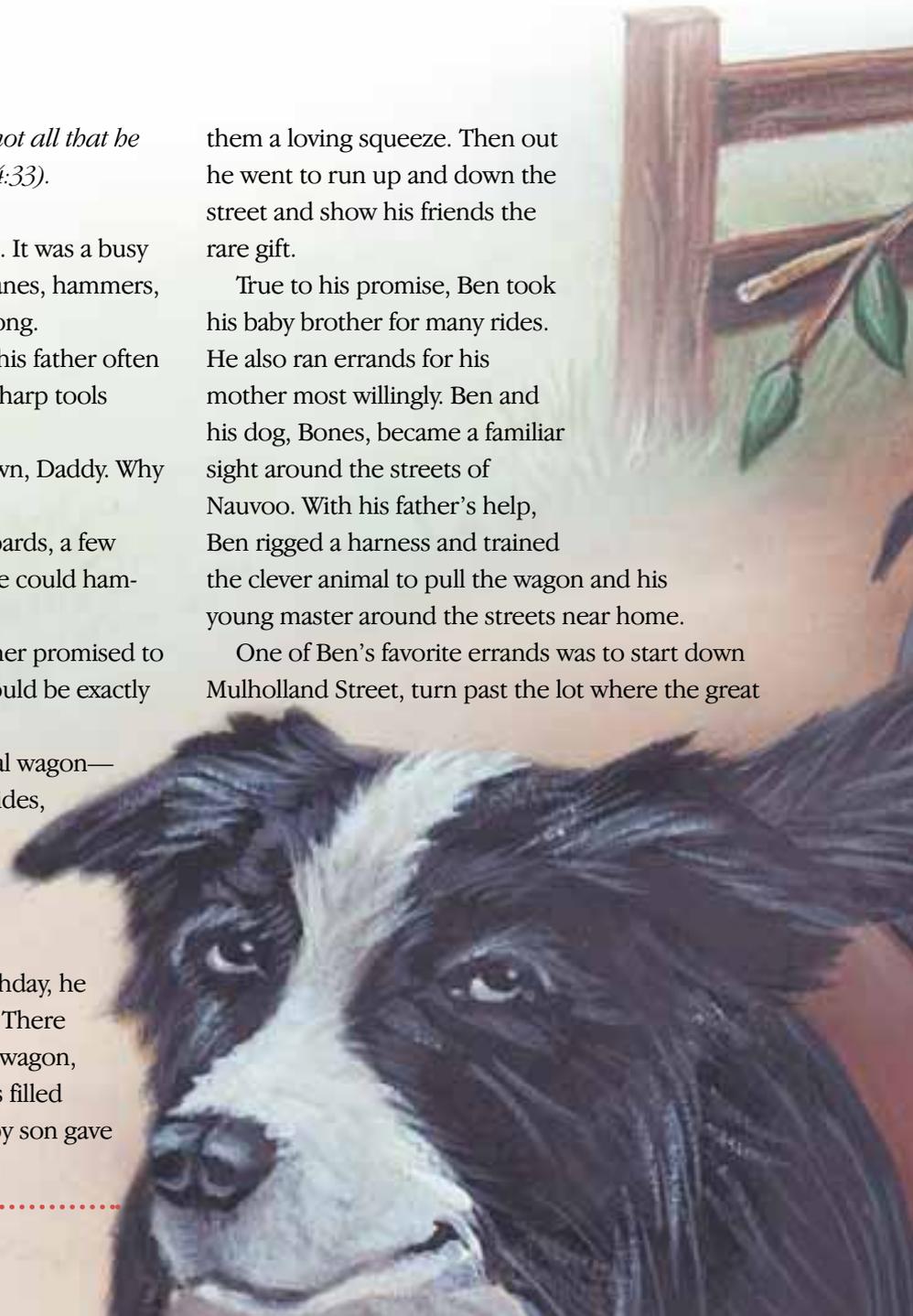
Mother agreed that it would be. She was almost as happy as her little son.

On the morning of Ben's seventh birthday, he awoke to find his dream had come true. There in the living room was his beautiful new wagon, gleaming with a fresh coat of paint. Tears filled Mother's and Father's eyes as their happy son gave

them a loving squeeze. Then out he went to run up and down the street and show his friends the rare gift.

True to his promise, Ben took his baby brother for many rides. He also ran errands for his mother most willingly. Ben and his dog, Bones, became a familiar sight around the streets of Nauvoo. With his father's help, Ben rigged a harness and trained the clever animal to pull the wagon and his young master around the streets near home.

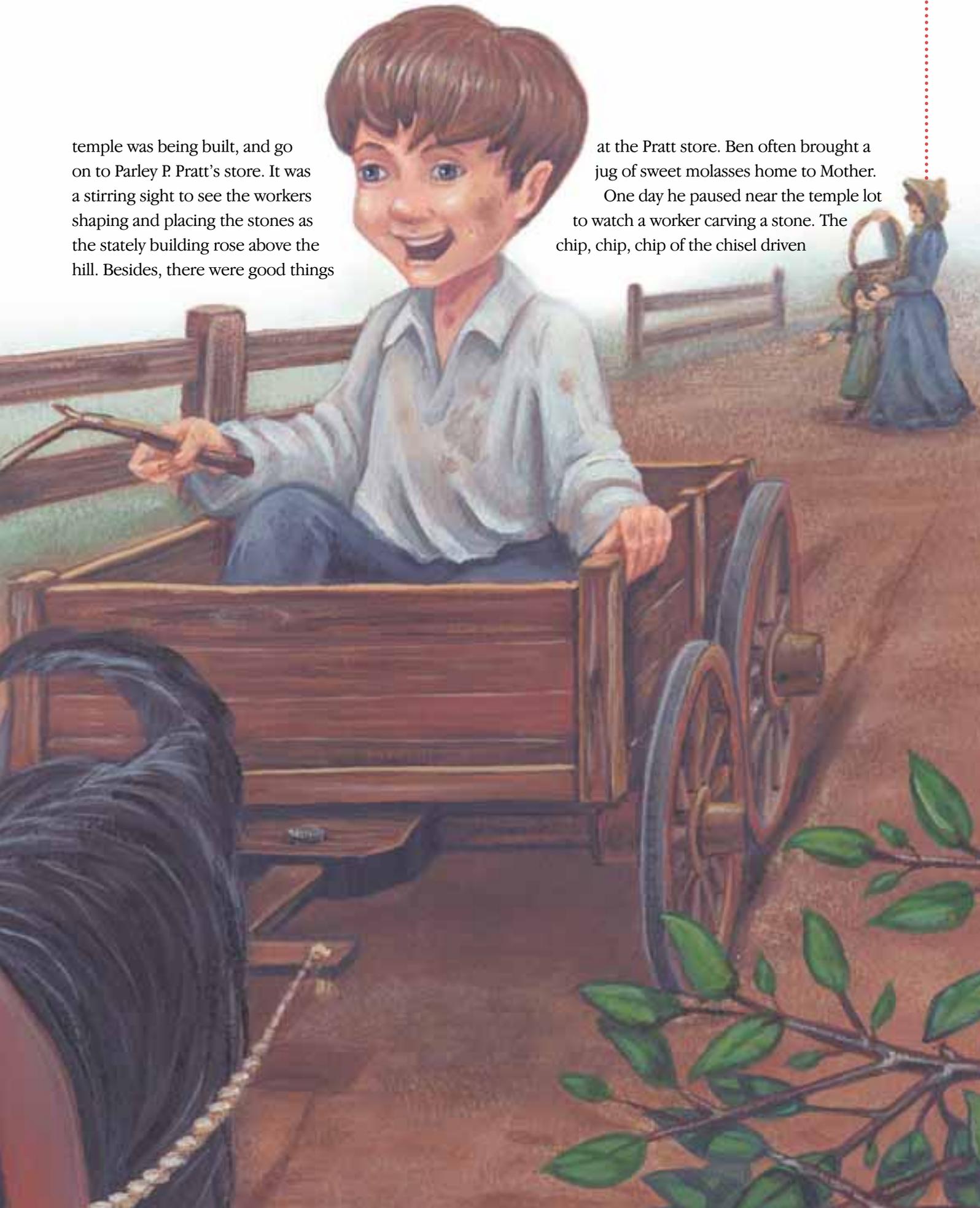
One of Ben's favorite errands was to start down Mulholland Street, turn past the lot where the great



temple was being built, and go on to Parley P. Pratt's store. It was a stirring sight to see the workers shaping and placing the stones as the stately building rose above the hill. Besides, there were good things

at the Pratt store. Ben often brought a jug of sweet molasses home to Mother.

One day he paused near the temple lot to watch a worker carving a stone. The chip, chip, chip of the chisel driven



deftly into the stone was so captivating that Ben lost track of time. He did not notice that two workers had also paused to look intently at his little wagon.

“That wagon would be a mighty handy thing to haul our tools about in,” one of the men said. “Sonny, how would you like to let us have your wagon to help build the temple?”

“Oh, no, I couldn’t do that,” Ben replied.

The man looked at him closely. “Isn’t your father the boss of the big wagon shop?”

“Yes, sir.”

“Well, we’ll talk to him about it.”

Frightened at the thought of losing his precious wagon, Ben ran home with Bones at his heels. Arriving, he burst into tears. “Mother, you won’t let them take it away, will you?”

Mother looked up in alarm. “What are you talking about, Ben?”

“Some men at the temple asked me for my wagon to



his father finally came home, the same two men appeared at the door.

That night Ben and his parents had a heart-to-heart talk. “You see, Ben, everybody is giving something to help build the temple,” Father said. “I know how you feel about your wagon, and I’m not going to make you give it away. But just think about it. Ask Heavenly Father to help you decide what to do. It is the house of the Lord we are building.”

“I know you will do what is right,” Ben’s mother said. At bedtime she kissed his tearstained face, patted his ruffled hair, and left him to say his prayers alone.

The next morning, Ben pulled his wagon down Mulholland Street and over to the temple lot, followed by his faithful dog. Walking up to the man who seemed to be in charge, he said, “I’ve brought you my wagon to help the men building the temple.”

Looking into Ben’s face, the kind man replied with feeling, “God bless you, my boy. I know what this means to you. No one has made a greater sacrifice to help build the Nauvoo Temple.” He gripped Ben’s shoulder gently.

Ben walked slowly home with Bones by his side. He had done his part. ●

This story is adapted from Ben the Wagon Boy. Its author, Howard R. Driggs, is the son of Benjamin Woodbury Driggs, Ben in the story.

“Two companion qualities evident in the lives of our pioneers, early and modern, are *unselfishness* and *sacrifice*.”

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, “Following the Pioneers,” *Ensign*, Nov. 1997, 72.



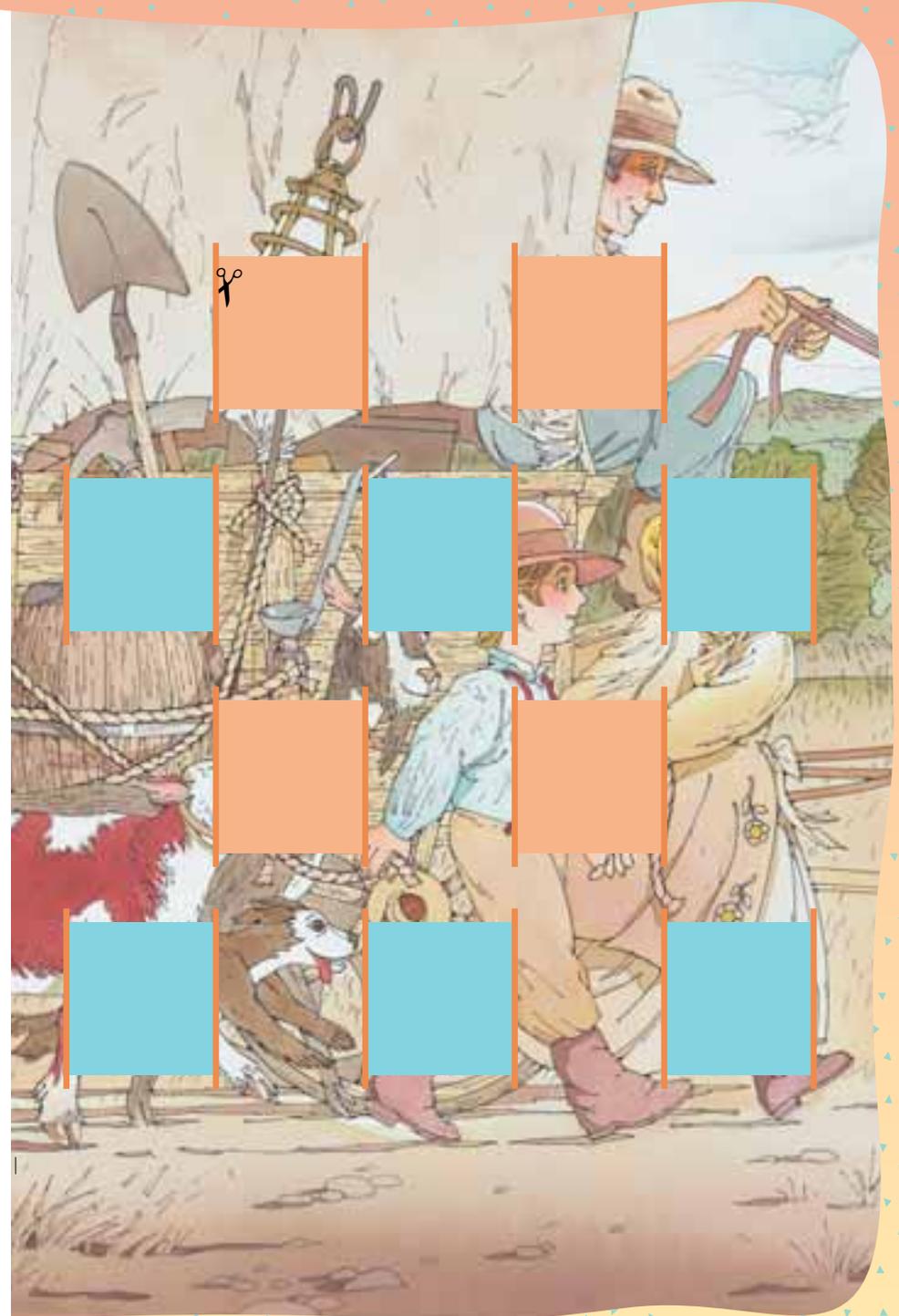
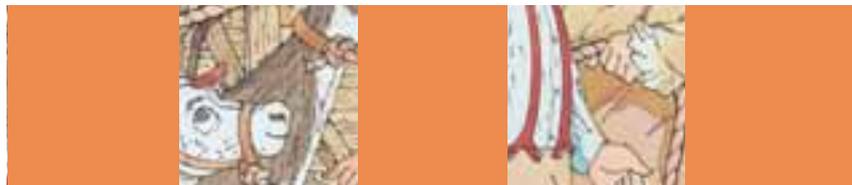
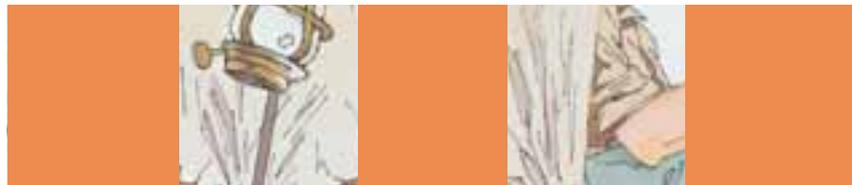
haul their tools in. When I said I couldn’t give it to them, they said, ‘We’ll see your father.’”

“Perhaps they were just joking. Come now, you are late for dinner. You’ll feel better after you eat something.”

But he was too worried to eat much. And just after

WEAVE A PIONEER PICTURE

Pioneer children faced hardship and danger on their westward trek, but they also had fun. To weave a picture of their experience, mount this page on heavy paper. Then cut out the picture strips and the pioneer picture. Cut slits along the heavy lines of the boxes in the picture. Weave the strips through the slits. You may want to tape the ends of each loose strip to the picture.



“FOLLOW ME”

BY VICKI F. MATSUMORI

**“Ye are all the children of God by faith in Christ Jesus”
(Galatians 3:26).**



Peter and Andrew earned their living by catching fish. One day as they cast their nets into the Sea of Galilee, they saw Jesus of Nazareth. Jesus said to them, “Follow me.”

Even though Peter and Andrew were in the middle of their work, “they straightway [immediately] left their nets, and followed him.”

Jesus then invited two other fishermen, James and John, to follow Him, and they too “immediately left the ship and their father, and followed him.” (See Matthew 4:18–22.)

Have you ever wondered what you would do if you saw the Savior and He called to you, “Follow me”? Would you leave what you were doing to follow Him?

Today we are also invited to follow the Savior. How can we follow Him? We follow Jesus Christ when we have faith in Him, repent of our wrongdoings, and are baptized. We follow Him when we listen to the promptings of the Holy Ghost, the words of the living prophet, and the wise counsel of our parents. We follow Him when we choose the right.

Just like His disciples of old, we will be blessed when we answer the Savior’s call to “follow me.” Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles said, “I . . . give you my witness that those who, in faith, . . . follow the Savior will experience happiness beyond their ability to comprehend [understand]” (“Follow Me,” *Liabona*, July 2002, 18).

Scripture Maze

1. Mount page 15 on heavy paper; then cut out the large rectangle and the maze pieces on the dotted lines.

2. Locate the scripture referred to on each maze piece, read it, find the person or persons mentioned in

that scripture on the large rectangle, and glue that piece of the maze on that part of the large rectangle.

3. Find the path through the maze that leads to the Savior.

4. Display the maze as a reminder of your choice to follow Jesus Christ.

Sharing Time Ideas

1. Review Jesus’ teachings on prayer by reading and discussing Matthew 6:7–13. Explain that Jesus also taught us by example that we can pray at any time, in any place. Give each class one of the following scripture references: Matthew 14:23; Matthew 26:36; Mark 1:35; Mark 6:46; Luke 3:21; Luke 5:16; Luke 6:12; Luke 18:1. Have them discover where or when a person could pray. Then have a child from each class draw a simple picture that illustrates that class’s scripture. Have the rest of the Primary guess the time or place that was illustrated and then locate the scriptures and read them aloud. Sing a song or hymn about prayer. Discuss additional places and times we can pray (see Alma 34:17–27). Tell about a time when a prayer was answered, and bear testimony that Heavenly Father will answer the children’s prayers for their good.

2. Invite adults to read or recite from memory their favorite scriptures and tell in what context the scripture was given. Have them tell how the scripture helps them follow the Savior. Emphasize that learning about Jesus through the scriptures and being obedient to His teachings help us follow the Savior in faith. Sing a song or hymn about following the Savior. Help the children share a scripture that has meaning to them. For those who need help choosing a scripture, list familiar scriptures on the board. Have each child copy a scripture on a piece of paper (you may need to copy a scripture for younger children). Invite them to display the scripture at home where they can memorize it during the week. Challenge them to prepare to recite their favorite scripture the following Sunday. ●

Alma and Helam are baptized.

The 2,000 warriors do not doubt.

Paul testifies of Jesus Christ.

Nephi tells his father that he will obey the Lord.



Enos prays and is blessed.

Peter and Andrew put down their nets and follow the Savior.

The sons of Mosiah search the scriptures.

Jacob goes to the temple.

Jesus' disciples partake of the sacrament.

Ten lepers obey and are healed.

Naaman obeys the prophet Elisha.

The children of Israel keep the Sabbath day holy.

**Alma 53:22;
56:46-48, 54-56**

Exodus 31:12-17

Enos 1:4-5

Luke 17:11-19

Acts 18:5

Matthew 4:18-20

1 Nephi 3:7

Jacob 2:2

Mosiah 18:12-14

Matthew 26:26-28

Alma 17:2

2 Kings 5:1-17



The Shield of Faith



Did you know that President Boyd K. Packer likes to paint and to make wood carvings? He teaches us about having faith in Jesus Christ.

BY PRESIDENT BOYD K. PACKER

Acting President of the Quorum of the Twelve Apostles

The Lord revealed why “he gave some, apostles; and some, prophets.” It is “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God” (Ephesians 4:11–13).

The ministry of the Apostles—the Presidency and the Twelve—therefore is to bring us to a unity of the faith.

As it has been since the beginning, the adversary [Satan] would divide us, break us up, and if he can, destroy us. But the Lord said, “Lift up your hearts and rejoice, and . . . take upon you my whole armor, that ye may be able to withstand the evil day, . . . taking the *shield of faith* wherewith ye shall be able to quench all the fiery darts of the wicked” (D&C 27:15, 17; emphasis added). . . .

. . . That shield of faith is not produced in a factory but at home. . . .

The ultimate purpose of all we teach is to unite parents and children in faith in the Lord Jesus Christ, that they are happy at home, sealed in an eternal marriage, linked



to their generations, and assured of exaltation in the presence of our Heavenly Father. . . .

The plan designed by the Father [is] that man and woman, husband and wife, working together, fit each child individually with a shield of faith made to buckle on so firmly that it can neither be pulled off nor penetrated by those fiery darts. . . .

In the Church we can teach about the materials from which a shield of faith is made: reverence, courage, chastity, repentance, forgiveness, compassion. In church we can learn how to assemble and fit them together. But the actual making of and fitting on of the shield of faith belongs in the family circle. ●

From an April 1995 general conference address.



Jesus Teaching the People by the Seashore, by James J. Tissot
"And he began again to teach by the sea side. . . . And he taught them many things by parables" (Mark 4:1-2).



Images in the stained glass of the Winter Quarters Nebraska Temple are drawn from the scriptures. *Above:* The Savior taught, “I am the vine” (John 15:5). *Front cover:* This etched glass panel reminds us of an Old Testament story of the Aaronic Priesthood wherein “Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds” (Numbers 17:8). See “Pieces of History, Pieces of Light,” p. 8.