

Liahona

**Creating a Culture
of Modesty, p. 14**

**Why Stay Morally
Clean? p. 6**



Liahona



ON THE COVER

Front: Photograph by Craig Dimond, posed by model.
Back: Photograph by Steve Bunderson, posed by models. See "Everything Good and Beautiful," p. 14.



THE FRIEND COVER

See "I Am a Child of God," p. 4.



SEE P. 6

FEATURES

- 2 First Presidency Message: Family Home Evening
President Gordon B. Hinckley
- 14 Everything Good and Beautiful *Jan Pinborough*
- 20 Looking beyond the Mark *Elder Quentin L. Cook*
- 25 Visiting Teaching Message: Prepare Family Members by Strengthening Them Spiritually
- 32 From Young Women to Relief Society *Kathleen Lubeck Peterson*
- 38 Words of Jesus: Humility *Elder Athos M. Amorim*
- 42 Latter-day Saint Voices
 - Miracles Today *Nitochka Silva Calisto*
 - Intensive Family Care *Pamela Steenboek*
 - Never Give Up *Jason Lacayo*
 - Our New Mission Life *Robert A. Hague*
- 48 Using the March 2003 *Liahona*

ESPECIALLY FOR YOUTH

- 6 Reasons to Stay Pure *Elder Neal A. Maxwell*
- 13 Idea List: Becoming a True Friend *Kristi McLane*
- 19 True Beauty *Rosalyn Collings*
- 26 Gospel Classics: Today I Will . . .
President N. Eldon Tanner
- 30 The Truth about My Family *Scott Bean*
- 47 Did You Know?

THE FRIEND

- 2 Come Listen to a Prophet's Voice: The Path
President Thomas S. Monson
- 4 Sharing Time: I Am a Child of God *Vicki F. Matsumori*
- 6 Grandma Emily's Chicken *Sara Lewis*
- 9 For Little Friends: When I Lived with My Heavenly Father
Pat Graham
- 10 New Testament Stories: Jesus Suffers in the Garden of Gethsemane
- 14 Friend to Friend: Remember *Elder Walter F. González*
- 16 Temple Cards



SEE P. 14

March 2003 Vol. 27 No. 3
LIAHONA 23983
Official international magazine of
The Church of Jesus Christ of Latter-day Saints

The First Presidency: Gordon B. Hinckley,
Thomas S. Monson, James E. Faust

Quorum of the Twelve: Boyd K. Packer, L. Tom Perry,
David B. Haight, Neal A. Maxwell, Russell M. Nelson,
Dallin H. Oaks, M. Russell Ballard, Joseph B. Wirthlin,
Richard G. Scott, Robert D. Hales, Jeffrey R. Holland,
Henry B. Eyring

Editor: Dennis B. Neuenschwander

Advisers: J. Kent Jolley, W. Rolfe Kerr, Stephen A. West

Curriculum Department Administrators:

Managing Director: David L. Frischknecht

Editorial Director: Richard M. Romney

Graphics Director: Allan R. Loyborg

Editorial Staff:

Managing Editor: Marvin K. Gardner

Assistant Managing Editor: Jennifer L. Greenwood

Associate Editor: Roger Terry

Assistant Editor: Lisa Ann Jackson

Editorial Associate: Susan Barrett

Publications Assistant: Collette Nebeker Aune

Design Staff:

Magazine Graphics Manager: M. M. Kawasaki

Art Director: Scott Van Kampen

Senior Designer: Sharri Cook

Designers: Thomas S. Child, Randall J. Pixton

Production Manager: Jane Ann Peters

Production: Reginald J. Christensen, Denise Kirby,

Kelli L. Pratt, Rolland F. Sparks, Kari A. Todd,

Claudia E. Warner

Digital Prepress: Jeff Martin

Printing and Distribution:

Printing Director: Kay W. Briggs

Distribution Director (Subscriptions): Kris T Christensen

For subscriptions and prices outside the United States and Canada, contact your local Church distribution center or ward or branch leader.

Send manuscripts and queries to *Liahona*, Floor 24, 50 East North Temple Street, Salt Lake City, UT 84150-3223, USA; or e-mail: cur-liahona-imag@ldschurch.org

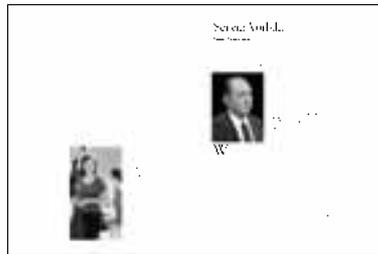
The *Liahona* (a Book of Mormon term meaning "compass" or "director") is published in Albanian, Armenian (East), Bulgarian, Cambodian, Cebuano, Chinese, Croatian, Czech, Danish, Dutch, English, Estonian, Fijian, Finnish, French, German, Haitian, Hiligaynon, Hungarian, Icelandic, Ilokano, Indonesian, Italian, Japanese, Kiribati, Korean, Latvian, Lithuanian, Malagasy, Marshallese, Mongolian, Norwegian, Pangasinan, Polish, Portuguese, Romanian, Russian, Samoan, Sinhala, Slovenian, Spanish, Swedish, Tagalog, Tahitian, Tamil, Telugu, Thai, Tongan, Ukrainian, Vietnamese, and Waray. (Frequency varies by language.)

© 2003 by Intellectual Reserve, Inc. All rights reserved.
Printed in the United States of America.

For Readers in the United States and Canada:

March 2003 Vol. 27 No. 3. LIAHONA (USPS 311-480) English (ISSN 1080-9554) is published monthly by The Church of Jesus Christ of Latter-day Saints, 50 East North Temple Street, Salt Lake City, UT 84150. USA subscription price is \$10.00 per year; Canada, \$15.50 plus applicable taxes. Periodicals Postage Paid at Salt Lake City, Utah, and at additional mailing offices. Sixty days' notice required for change of address. Include address label from a recent issue; old and new address must be included. Send USA and Canadian subscriptions to Salt Lake Distribution Center at address below. Subscription help line: 1-800-537-5971. Credit card orders (Visa, MasterCard, American Express) may be taken by phone. (Canada Poste Information: Publication Agreement #40017431)

POSTMASTER: Send address changes to Salt Lake Distribution Center, Church Magazines, PO Box 26368, Salt Lake City, UT 84126-0368.



"BE THOU AN EXAMPLE"

It is always a joy to read the *Liabona* (German). An address by President Thomas S. Monson, "Be Thou an Example" in the January 2002 issue, especially appealed to me.

We used to live in Bad Driburg, and as a pensioner I had the opportunity from time to time to pass out mineral water at a local spa. Once a lady there shared with me her belief that everything was going wrong in her life. I tried to encourage her to trust in God.

On a later occasion she told me she had recently seen a TV program about Latter-day Saints. She explained that the people on the program were like I was: friendly, open-minded, courteous, radiating something special. I told her, "I am a member of The Church of Jesus Christ of Latter-day Saints."

She looked at me in surprise and said, "I would like to know more about your church."

I learned through this experience to follow this counsel from President Monson's article:

- "1. Fill your mind with truth;
- "2. Fill your heart with love;
- "3. Fill your life with service"

(*Liabona*, Jan. 2002, 115).

Albert Zimmer,
Kaiserslautern Branch,
Mannheim Germany Stake



STRENGTHENING FAMILIES

Every time the *Liabona* (Spanish) comes, my wife and I read it within a week. My family has been strengthened by reading the *Liabona*. One of the parts we like most is the First Presidency Message. We also like the stories from members and the children's section. I like learning from other readers in the Questions and Answers section and applying their insights in my life. The *Liabona* is a blessing in our home.

Juan Alberto Arce,
Silver Spring (Spanish) Ward,
Silver Spring Maryland Stake

BLACK-AND-WHITE LIAHONAS

Ever since I joined the Church I have subscribed to the *Liabona* (Spanish). My 10-year-old daughter loves *The Friend*. She really has fun with the colorful pages. But the *Liabonas* I like best come in black and white; they are the general conference issues. My daughter is sad when they come, but I tell her, "Here are the General Authorities of the Church. Their talks are truly inspiring."

I also enjoy the News of the Church, where I find information about the Church's progress. The magazine has brought about a beautiful change in my life.

Libia Coromoto Mejía Montilla,
Coro Second Branch,
Falcón Venezuela District

MONDAY

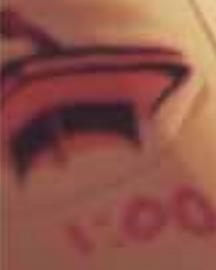
1



2



30



1:00

9



8



15



15

Family Home Evening

BY PRESIDENT GORDON B. HINCKLEY

One Evening a Week—Monday Night

“We have a family home evening program once a week [Monday night] across the Church in which parents sit down with their children. They study the scriptures. They talk about family problems. They plan family activities and things of that kind. I don’t hesitate to say if every family in the world practiced that one thing, you’d see a very great difference in the solidarity of the families of the world” (interview, *Boston Globe*, 14 Aug. 2000).

“[The Lord] expects us to have family home evening—one night a week to gather our children together and teach them the gospel. Isaiah said, ‘And all thy children shall be taught of the Lord.’ That is the commandment: ‘All thy children shall be taught of the Lord.’ And the blessing: ‘And great,’ he said, ‘shall be the peace of thy children’ [Isaiah 54:13]” (meeting, Nouméa, New Caledonia, 17 June 2000).

Childhood Recollections

“In 1915 President Joseph F. Smith asked the people of the Church to have family home evening. My father said we would

do so, that we would warm up the parlor where Mother’s grand piano stood and do what the President of the Church had asked.

“We were miserable performers as children. We could do all kinds of things together while playing, but for one of us to try to sing a solo before the others was like asking ice cream to stay hard on the kitchen stove. In the beginning, we would laugh and make cute remarks about one another’s performance. But our parents persisted. We sang together. We prayed together. We listened quietly while Mother read Bible and Book of Mormon stories. Father told us stories out of his memory. . . .

“Out of those simple little meetings, held in the parlor of our old home, came something indescribable and wonderful. Our love for our parents was strengthened. Our love for brothers and sisters was enhanced. Our love for the Lord was increased. An appreciation for simple goodness grew in our hearts. These wonderful things came about because our parents followed the counsel of the President of the Church” (“Some Lessons I Learned as a Boy,” *Ensign*, May 1993, 54).



What is the great strength of [this] Church? . . . It is the emphasis which we place on families. . . . Keep your families close together and love and honor your children” (meeting, Reykjavík, Iceland, 11 Sept. 2002).



LETTER FROM THE FIRST PRESIDENCY

October 4, 1999

To: Members of the Church throughout the World

Dear Brothers and Sisters:

Monday nights are reserved throughout the Church for family home evenings. We encourage members to set aside this time to strengthen family ties and teach the gospel in their homes.

Earlier this year we called on parents to devote their best efforts to the teaching and rearing of their children in gospel principles which will keep them close to the Church. We also counseled parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities.

We urge members, where possible, to avoid holding receptions or other similar activities on Monday evenings. Where practical, members may also want to encourage community and school leaders to avoid scheduling activities on Monday evenings that require children or parents to be away from their homes.

Church buildings and facilities should be closed on Monday evenings. No ward or stake activities should be planned, and other interruptions to family home evenings should be avoided.

*Sincerely yours,
Gordon B. Hinckley
Thomas S. Monson
James E. Faust*

Sense of Prioritizing

“You have to establish in your life some sense of prioritizing things, of giving emphasis to the important things and of laying aside the unimportant things that will lead to nothing. Establish a sense of justice, a sense of what is good and what is not good, what is important and is not important; and that can become a marvelous and wonderful blessing in your lives” (devotional, Utah Salt Lake City Mission, 15 Dec. 2001).

A Sacred Time for Family

“I wish to mention . . . family home evening. We are fearful that this very important program is fading in too many areas. Brethren, there is nothing more important than your families. You know that. This program was begun back in 1915, 87 years ago, when President Joseph F. Smith urged the Latter-day Saints to set aside one evening a week devoted specifically to the family. It was to be a time of teaching, of reading the scriptures, of cultivating talents, of discussing family matters. It was not to be a time to attend athletic events or anything of the kind. Of course, if there is family activity of such a kind occasionally, that may be all right. But in the increasingly frantic rush of our lives it is so important that fathers and mothers sit down with their children, pray together, instruct them in the ways of the Lord, consider their family problems, and let the children express their talents. I am satisfied that this program came under the revelations of the Lord in response to a need among the families of the Church.

“If there was a need 87 years ago, that need is certainly much greater today.

“The decision was made that Monday evening would be devoted to this family activity. In those areas where there are large numbers of Church members, school officials and others honored the program and did not schedule events on that evening.

“Now there appears to be a growing tendency to



President and Sister Hinckley frequently enjoy family time with their children, grandchildren, and great-grandchildren.

schedule other events on Monday night. We respectfully request that our public school officials and others let us have this one evening a week to carry forward this important and traditional program. We ask that they not schedule events that will require the time of children on Monday evenings. We are confident that they will realize that it is most important that families have the opportunity, at least once a week, to be together without conflicting loyalties. We shall be grateful indeed if they will cooperate in this matter. And we urge, in the strongest terms possible, that fathers and mothers regard most seriously this opportunity and challenge to make of Monday evening a time sacred to the family.

“I have received not a few invitations to participate in community Monday gatherings of one kind or another. I have uniformly turned down these invitations with appreciation, but with the explanation that I have reserved Monday as family home evening time. I earnestly hope that each of you will do the same” (“To Men of the Priesthood,” *Liabona*, Nov. 2002, 58).

Wholesome Family Life

“If we live the gospel, people will come into the Church. They will see the virtue of our lives, and they will be attracted to the message we have to teach. That message places great emphasis on the family. The family

becomes a very important thing in our teaching and in our practice. We believe that the family is the basic unit of society. You can’t have a strong community without strong families. You can’t have a strong nation without strong families—the father, the mother, the children as one unit working together. Now the family is falling apart all over America, all over the world. If

we can just cultivate good, wholesome family life among our members, I don’t worry very much about the future of this Church” (interview with Ignacio Carrión, *El País* [Mexico], 7 Nov. 1997). ■

IDEAS FOR HOME TEACHERS

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

1. Show page 2 (without showing page 3), and ask family members what they think this message is about. Make a list of the activities that could conflict with Monday night home evenings. Read together a few of President Hinckley’s statements and the First Presidency letter. Bear your testimony of the blessings of holding weekly family home evening.
2. Read aloud “Sense of Prioritizing.” As family members take turns reading from this message, ask them to tell why they think President Hinckley is emphasizing this topic. Tell why these ideas are important to you, and invite family members to do the same.

Reasons to Stay PURE

The blessings of obedience are beautiful. Disobedience is spiritually crippling. The power to choose is yours.



BY ELDER NEAL A. MAXWELL
Of the Quorum of the Twelve Apostles

My attempt will be to deal somewhat differently with the basic cluster of standards associated with chastity before marriage and fidelity after—all of which are a part of the stern but sweet seventh commandment, perhaps the least popular of the Ten Commandments.

Not a usual topic in our day, the seventh commandment is one of the least heeded but most needed laws of God. The world cares very little for the keeping of this commandment, so long as people appear to be admirable in any other respect. Once they are driven off the high ground of principle, so many people then settle for being “practical.” But immorality is so impractical!

As disciples we cannot so cave in. We have been given the commandments concerning chastity before marriage, fidelity after, and

the avoidance of homosexuality. We have even been instructed with regard to the perils of mental unchastity (see Matthew 5:28). The trends of a particular time cannot alter the eternal laws of God, nor can we give up.

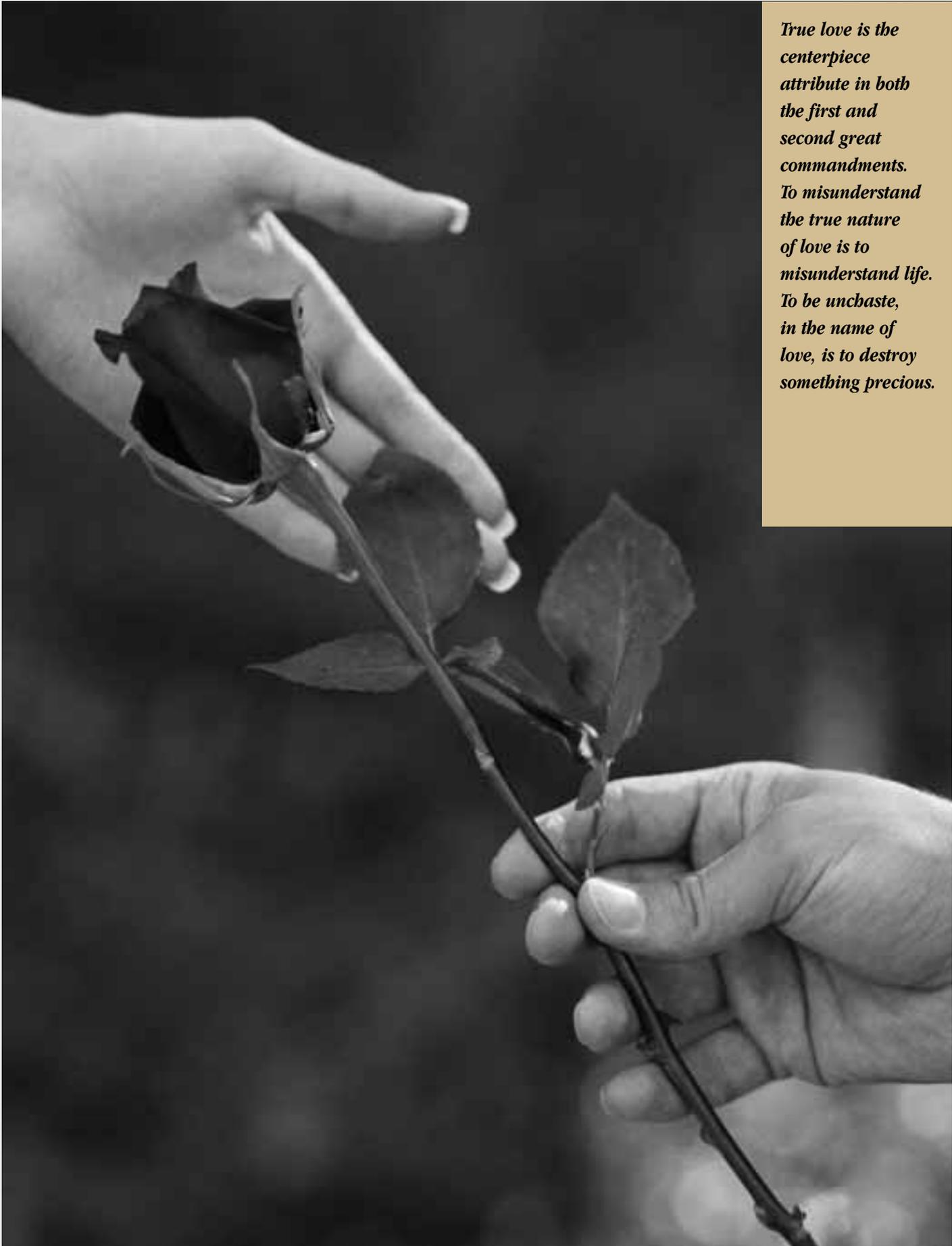
Eternity Starts Now

I have long believed that inside some of the hardest doctrines, deep inside them, are some of the greatest truths and the most precious principles. But these are not to be discovered casually or irreverently. Obedience actually brings both blessings and additional knowledge as Peter promised; obeying correct principles accelerates knowing (see 2 Peter 1:8). Such is the case with the seventh commandment.

For instance, Alma said that we must bridle all our passions so that we can “be filled with love” (Alma 38:12).

If such passions were actually true love, they would not need to be replaced with

True love is the centerpiece attribute in both the first and second great commandments. To misunderstand the true nature of love is to misunderstand life. To be unchaste, in the name of love, is to destroy something precious.



PHOTOGRAPHS BY JED A. CLARK

Reason 1: The blessings of being in harmony with divine law and the Lord.

Reason 2: The blessing of being in harmony with our own potential selfhood.

• Resist the rhetoric of the world. If you stand fast, so will others.

• Since you don't let people walk around in your house with muddy feet, do not let them walk through your minds with muddy feet.

love. The Lord (in an 1839 revelation to the Prophet Joseph Smith) linked “charity towards all men” with letting virtue garnish our thoughts unceasingly (D&C 121:45).

In the parable of the sower, Jesus spoke of how some of those who might change for the better fail to do so because the lusts of former things actually “choke the word” (Mark 4:19). This choking occurs because carnality is a profound contraction of the soul.

In pondering the seventh commandment, we come to see that we are also dealing with considerations of a transcendental or eternal character. In Proverbs we read, “Whoso comiteth adultery . . . *lacketh understanding*: he that doeth it destroyeth his own soul” (Proverbs 6:32; emphasis added). There are some consequences of sexual immorality which we are simply not able to measure fully; but they are very real—though not seen. Paul wrote about the things that are not seen which are eternal (see 2 Corinthians 4:18).

Quite frankly, brothers and sisters, we should be preparing now to live in a better world. This life is so vital, but it is such a small moment. And if we are too quick to adapt to the ways of this fleeting and flawed world, that very adjustment will maladjust us for our life in the next—a life that will last forever! No wonder those who break this commandment “lacketh understanding.”

Three Good Reasons

There are, of course, some concerns associated with the seventh commandment that we share with the world. Both in the kingdom and in the world there is a desire to avoid the disease that often goes with unchastity and infidelity.

A second point of concurrence is avoiding pregnancies in unwed mothers. Unfortunately, the world’s “final solution” is abortion. Abortion, like unchastity, produces, as Jacob so eloquently wrote of unchastity, conditions in which many hearts die, “pierced with deep wounds” (Jacob 2:35). Listen to these sounds of pain put in the form of questions to me by a young woman who had two abortions:

“I wonder about the spirits of those I have aborted—if they were there, if they were hurt. I was under three months each time, but a mother feels life before she feels movement.

“I wonder if they are lost and alone.

“I wonder if they will ever have a body.

“I wonder if I will ever have a chance again to bring those spirits back as mine.”

Alas, brothers and sisters, “wickedness never was happiness” (Alma 41:10).

A third concern shared somewhat between us and the world is that sexual immorality adversely affects marriage and family life, increasing the spiraling divorce rate.

Fortunately, the kingdom’s reasons for keeping the seventh commandment go far beyond these three concerns, real as these are.

The Best Reasons

The primary reason for obedience to all the laws of chastity is to keep the commandments of God. Joseph understood that reason clearly when he resisted the entreaties of Potiphar’s predatory wife (see Genesis 39:9). Joseph, who clearly noted his loyalty to his employer, Potiphar, concluded, “How then can I do this great wickedness, and sin against God?” Joseph’s obedience was an act

of many-splendored loyalty—to himself, to his future family, to Potiphar, to God, and, yes, even to Potiphar’s wife!



Another major reason for complying is that breaking the seventh commandment evicts the Holy Ghost from our soul. We lose the great value of His companionship, because He cannot abide in a sinful soul. And without His help, we then become less useful, less perceptive, less functional, and less loving human beings.

Real Love

Sexual immorality is also dangerous because it is so desensitizing. Lasciviousness can, ironically, move people who wrongly celebrate their capacity to feel to a point where they lose their capacity to feel! They become, in the words of three different prophets in three

different dispensations, “past feeling” (see Ephesians 4:19; 1 Nephi 17:45; Moroni 9:20).

The Atonement came through obedience and charity, not a lesser form of love. It was the most selfless and significant act in all of human history, while immorality, on the other hand, relentlessly reinforces selfishness—which already exists in plague proportions in the world. True love is the centerpiece attribute in both the first and second great commandments—on which every other law hangs! Therefore, to misunderstand the true nature of love is to misunderstand life.

To be unchaste, in the name of love, is to destroy something precious in order to celebrate its existence wrongly. When we lose our capacity to feel, it is because we have destroyed the taste buds of the soul.

Yet another reason underlying the need to keep the seventh commandment is that unchastity lowers self-esteem because we are actually sinning against our nature and who we really are (see 1 Corinthians 6:18, 19). In my opinion, we are also breaching previous promises made in the premortal world. Unchastity also impacts severely on others.

The tens of thousands of young people who are unmarried but living together represent a major breach in the family way of life. The harsh consequences of that breach on our social environment will be felt for generations to come.

Being Free

These, and other concerns, go far beyond the world’s concerns over disease and pregnancy. But the Church must resolutely be, as Paul said, “the pillar and ground of the truth” (1 Timothy 3:15).

Reason 3: The blessing of specific and deserved self-esteem.

Reason 4: The blessing of freedom from the tyranny of appetite.

- ***Those who are driven by appetite have a false sense of being free. It is an empty freedom.***
- ***Where mistakes have been made, remember we have the glorious gospel of repentance. The miracle of forgiveness awaits all who are seriously sorry and who will follow the necessary steps.***

Reason 5: The blessing of freedom from corrosive guilt.

Reason 6: The blessing of expanded agency by learning to act wisely for ourselves rather than merely being acted upon by appetite.

• Where the impulse to do wrong appears, act against that impulse while the impulse is still weak and while the will is still strong.

The Church is also concerned with one of the ultimate dimensions of freedom, which is freedom from sin. Paul said, “Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). Jesus said, “The truth shall make you free” (John 8:32).

When we think of this interconnected constellation of reasons, we can understand why it is not just recurring rhetoric when prophets, like Mormon, observe that the loss of chastity is the loss of that which is precious above all things (see Moroni 9:9). And why, so many times in history, have the writers of the scriptures, observing their own people’s decadence, equated ripening in iniquity with the spread of fornication and adultery (see Helaman 8:26)?

Finding Ourselves

By denying ourselves some appetites altogether, by governing other appetites, and by losing ourselves in service—we find ourselves (see Alma 39:9; 3 Nephi 12:30). We simply cannot make a difference in the world if we are just like the lost people of the world. Remember, if the salt loses its savor . . . (see Matthew 5:13)!

We must resist the wrong fashions of the world. The thirteenth article of faith does not say that we believe in all things that are popular, fashionable, ugly, and sensual, and that we seek after these things! Rather, “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men” (Articles of Faith 1:13). And these attributes depend on each other.

Another of the consequences of gross sexual immorality with its desensitization is that it begins to rob people of hope. As an individual is emptied of hope, despair quickly

enters in, for as one prophet said, “Despair cometh because of iniquity” (Moroni 10:22).

Ten Warnings

My closing counsel to you is contained in these 10 additional observations:

1. Resist the rhetoric of the world, and you will find that, if you stand fast, so will others—some surprisingly. As Paul said, “Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). Neither women nor men can be truly free if they behave so as to lose the Spirit.
2. Since you don’t let people come in and walk around in your house with muddy feet, do not let them walk through your minds with muddy feet.
3. Build your strong personal link in a chain of chastity and family fidelity, so it can proceed forth from grandparents to parents to children and then on to their posterity. To be so welded together is, of course, to be drawn together in the strongest kind of bond and is to affirm, by your actions, that you believe in the commandments in spite of what is going on in the world around you.
4. Do not company with fornicators—not because you are too good for them but because you are not good enough. Remember that bad situations can wear down even good people. Joseph had both good sense and good legs in fleeing from Potiphar’s wife.
5. Along with the traditional, predatory, selfish male there is now the predatory, selfish female. Both, driven by appetite, have a false sense of being free—but it is, alas, the same sort of empty freedom Cain possessed (after he had broken a

commandment by slaying Abel) when, ironically, he said, "I am free" (Moses 5:33).

6. Where mistakes have been made, remem-



ber we have the glorious gospel of repentance. The miracle of forgiveness awaits all who are seriously sorry and who will follow the necessary steps. Bear in mind, however, these are situations in which the soul must first be scalded by shame, for only with real cleansing can real healing occur. But the road of repentance is really there.

7. Where the impulse to do wrong appears, act against that impulse while the impulse is still weak and while the will is still strong. Dalliance merely means that the will weakens and the impulse grows stronger. There is a Parkinson's law of temptation: Temptation expands so as to fill the time and space available to it. Keep "anxiously engaged" (D&C 58:27) in doing good things.

8. Because our Church's behavioral standards are different, connect that fact with what several prophets have told us about

how we must come to despise the shame of the world. We must not hold the people of the world in contempt; we must love them. But we must come to have contempt for the shame of the world, because it matters so little in the end.

9. Remember, those who are in error must not call the cadence for your life, for those who boast of their sexual conquests are only boasting of that which has conquered them. We may pity behavioral clones, but we do not envy them.

10. My young friends, in your concern for justice, deal justly with yourselves! There is a very telling verse in the Book of Mormon that describes an ancient political leader with these words: "And he did do justice unto the people, but not unto himself because of his many whoredoms" (Ether 10:11).

Consequences and Blessings

I have tried to describe for you some of the consequences attached to immorality: antibiotics instead of abstinence; pills instead of children; partners instead of marriage; childbirth with unwed parents; and old perversions masquerading as new thrills.

I now need to say, however, that so far as the stern but sweet seventh commandment is concerned, obedience is also entrance. By avoiding the evils and consequences of unchastity, we also gain entrance and access to such blessings as always accompany those who keep the commandments. Moses promised ancient Israel that if they would keep the commandments, "all these blessings shall come on thee, and overtake thee" (Deuteronomy 28:2).

These next blessings and others "shall

Reason 7: The blessing of personal momentum that always comes when we practice decision-making in which we both reject wrong and choose the good.

Reason 8: The blessing of the integrity of soul that leads to personal wholeness and unafraid openness.

• We must come to despise the shame of the world. Those who boast of their sexual conquests are only boasting of that which has conquered them.

• *Build your strong personal link in a chain of chastity and family fidelity, so it can proceed forth to your posterity.*

come on thee, and overtake thee” if you keep the seventh commandment:

1. Keeping the stern seventh commandment



in the full sense of the word will yield the blessings of being in harmony with divine law and the Lord.

2. Obedience will likewise give the blessing of identity by being in harmony with our own potential selfhood. The gospel helps us think of ourselves not only for what we are, but for what we have the power to become.
3. Keeping the seventh commandment will bring the blessing of specific and deserved self-esteem.
4. The keeping of this commandment blesses us with freedom from the tyranny of appetite, which may be the most oppressive tyranny of all.
5. There will come, too, the blessing of freedom from corrosive guilt with its wasted

rationalizations and with its turning inward to self-pity instead of outward in genuine service.

6. We also come to know the blessing of expanded agency by learning to act wisely for ourselves rather than merely being acted upon by appetite, a vital dimension of agency (see 2 Nephi 2:26).
7. There is, too, the significant blessing of personal momentum that always comes when we practice decision-making in which we both reject wrong and choose the good. It is not enough to reach a bland behavioral point when we no longer take pleasure in sin; we must hunger and thirst for righteousness.
8. Additionally, there is the immensely important blessing of the integrity of soul that leads to personal wholeness and unafraid openness. How can we become “one flesh” (Matthew 19:5) in marriage if, as we enter into marriage, we are a sundered self? Chastity, integrity, and serenity—these are interdependent and inexpressible blessings.

My young friends, deviations from the commandments of Jesus Christ are a lessening of our personal Christianity. Therefore, part of being a true Christian is to keep the seventh commandment.

When God the Father introduced His Son, Jesus Christ, to the young prophet, Joseph Smith, His opening words were, “This is My Beloved Son. Hear Him” (Joseph Smith—History 1:17). This Church and its prophets have been hearing Him ever since—including what He has to say about chastity and fidelity! ■

Adapted from an article printed in the April 1981 Tambuli.

Becoming a True Friend

BY KRISTI McLANE

All of us need friends. But to gain a friend we must become one. Here are some ideas on how you can be a good friend:

✿ **Focus outside yourself.** Although it's tempting to talk about yourself, try to focus on what others have to say. People love to talk about themselves, and amazing things happen when you ask questions and listen.

✿ **Say what you mean and mean what you say.** Before you ask how someone is doing or attempt to serve up a compliment, make sure you mean it. Others know when you are being insincere (see 2 Corinthians 1:12).

✿ **Look for the good.** People's faults are often more noticeable than their positive traits. If you catch yourself thinking negative thoughts about someone, try to replace those thoughts with good ones.

✿ **Stand up for truth.** It is important that we stand for what we know is right through our actions, words, and deeds. If we do not compromise our standards, others will know we won't expect them to compromise theirs.

✿ **Serve.** The more we serve, the more we love. Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles has said, "The compassion of Christlike friends deeply touches and changes our lives" ("Valued Companions," *Ensign*, Nov. 1997, 32).

✿ **Remember the Golden Rule.** As simple as it may seem, it really works to do unto others as you would have others do unto you (see Matthew 7:12). Show others that you love them by being respectful and kind to them.

✿ **Keep a Christlike view.** We should learn to love others as Jesus Christ loves us. Remember, "a friend loveth at all times" (Proverbs 17:17). ■

Kristi McLane is a member of the BYU 61st Ward, Brigham Young University Second Stake.



Everything Good

Countering the world's standards can be daunting. But several key concepts can help parents give their children a firm foundation for dressing modestly throughout their lives.

BY JAN PINBOROUGH

On a few special days, we pay particular attention to our children's clothing. We carefully dress a precious infant to receive a name and a blessing. We prepare a treasured child to be baptized in white baptismal clothing. And on one of life's crowning days, we may be privileged to watch a loved daughter or son make eternal covenants in beautiful temple robes. On each of these special days, we recognize that the way our children dress adds to the reverence and sacred significance of gospel ordinances.

But we may not realize that the way our children dress on ordinary days also has great significance. Indeed, our children's everyday dress can either bring them closer to or take them farther from the ordinances and blessings of the gospel. How can we help our children dress in ways that will lead them from

the sacred moment of a blessing or a baptism to the sacred covenants of the house of the Lord?

Knowing I Am a Child of God—and Dressing the Part

Today more than ever before, our children need clear guidance in dressing modestly. In many modern societies, standards of modesty and even decency in dress have all but vanished. Styles that once might have been seen only in a cocktail lounge or an inappropriate magazine are now being marketed to children—and at younger and younger ages. So waiting until our children approach their teens to teach them about modesty is waiting too long.

The task of countering the world's standards can be daunting—especially when children grow older and want to fit in with their peers. But by starting in their earliest years, we can give our children a firm foundation for



and Beautiful

dressing modestly throughout their lives. What key concepts will put this foundation in place? Consider the following gospel truths and how understanding them will affect the clothing choices we make:

- I am a child of God. He gave me the sacred gift of my body for a specific purpose—to do His work.
- God wants me to dress modestly. Dressing modestly reflects my divine origin and purpose.
- Dressing modestly helps me focus on God's purpose for me, and it helps others treat me with respect.

An Accurate Reflection

One mother reinforced these points in a family home evening lesson. She began by showing a picture of the Salt Lake Temple and one of a gambling casino. The family discussed how architects strive to harmonize form and

function as they design buildings. They noticed how the towering spires of the Salt Lake Temple lead the eye upward toward the heavens, inviting reverence and awe. "I explained that the temple's outer dignity and grandeur accurately reflect the sacred purpose of the building—to lead us toward God," the mother says.

Then the family discussed how the casino's exterior reflects the purpose of that building. "We could see how the gaudiness of that building indicates excess. It beckons people to seek worldly pleasures," this mother continues. The family talked about how building materials, colors, and design all contribute to the overall purpose of a building.

"When I held up pictures of a person in modest clothing and one in immodest clothing, our children



immediately made the connection that clothing can reflect the purpose of a person,” she explains. The family could see that immodest clothing draws attention to the body of the person wearing it. They could also see that

modest clothing allows the spirit of the person wearing it to radiate. “We ended by discussing how the way we dress can either contribute to or detract from our divine purpose as children of God,” she concludes. “I challenged our family to make sure that the way we dress accurately reflects who we really are and what we are about.”

CLEAN IN BODY AND MIND

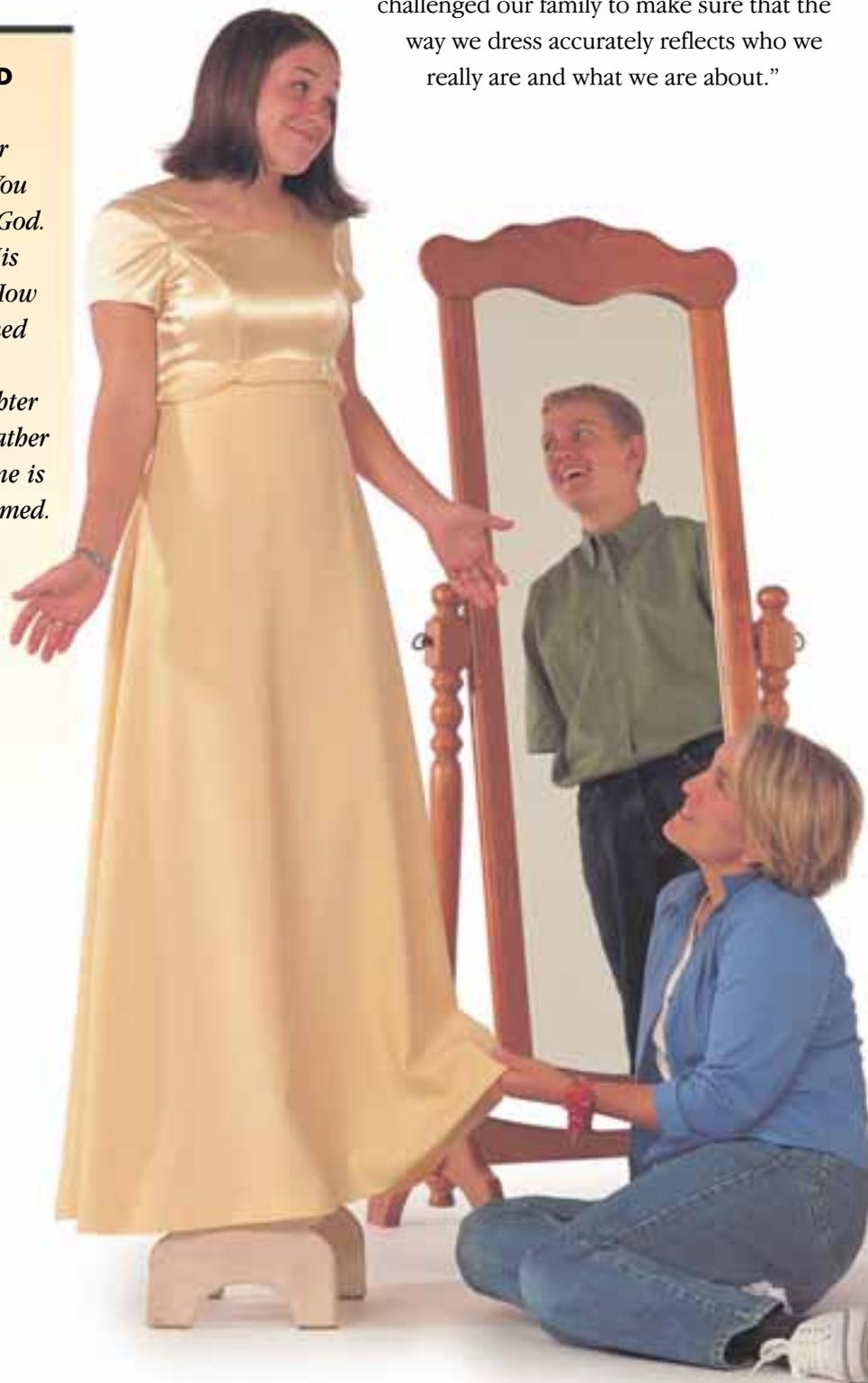


“Did you ever think that your body is holy? You are a child of God. Your body is His creation. . . . How

truly beautiful is a well-groomed young woman who is clean in body and mind. She is a daughter of God in whom her Eternal Father can take pride. How handsome is a young man who is well groomed. He is a son of God, deemed worthy of holding the holy priesthood of God.”

President Gordon B. Hinckley
(“A Prophet’s Counsel and Prayer for Youth,” *Liahona*, Apr. 2001, 37)

Lessons alone are not the most effective way to teach; parents must also support children in dressing modestly. If available clothing is not appropriate, consider sewing some that is.



Creating a Family Culture

Lessons alone are not the most effective way to teach modesty. Here are some ways we can create a family culture that supports our children in dressing modestly:

- Set a family standard by always dressing appropriately yourself. If you have been to the temple, wear clothing that completely covers the garment. Even if you have not yet been to the temple, wear clothing that is appropriate to wear once you have.
- Eliminate from your home any entertainment that dulls children's sense of what is appropriate and what isn't. Every visual medium—movies, computer games, television shows, music videos—carries a message about clothing. If a child's favorite pop star dresses provocatively, a young child may want to copy him or her and may begin to think these styles are not so bad.
- If you cannot find appropriate clothing, sew or have someone else sew for your children if possible.
- Write to or visit stores to let them know that you want wholesome styles for your children.
- Even when you or your children are participating in athletics, your clothing can be modest and tasteful

STAND TALL



"You have heard the phrase 'Your actions speak so loudly, I cannot hear your words.' Our actions

indeed speak volumes about us. We need to stand tall in following the counsel of the prophets to attire ourselves modestly. . . . Mothers, you can be our examples and conscience in this important matter. But remember, young people can detect hypocrisy as easily as they can smell the wonderful aroma of freshly baked bread. Parents, counsel your sons and daughters and then join with them in standing tall against immodesty."

Bishop H. David Burton, Presiding Bishop
("Standing Tall," *Liahona*, Jan. 2002, 76)

as well as appropriate for the activity. If your child is required to wear an immodest uniform or costume for a school or an extracurricular activity, work with the coach, teacher, or principal to find a more appropriate style. You may even need to help your child consider giving up an activity that requires inappropriate dress.

- Don't buy clothing that looks unwholesome or "borderline" simply to help children fit in with or be popular with peers. Help them feel comfortable with looking different by explaining that this kind of "differentness" is one way they can affirm their faith and be a light to others.

President Spencer W. Kimball (1895–1985) encouraged us to create a culture of modesty different from the one that may exist outside of our homes: "We can create a style of our own. . . . *We must be different.* We need not do anything we do not wish to do. We can create our own style and standards. We can influence the patterns among our own people, and we can also help to develop proper community patterns."¹

What Is the Standard?

The Church's basic guidelines on what *not* to wear are contained in *For the Strength of Youth*:

"Immodest clothing includes short shorts and skirts, tight clothing, shirts that do not cover the stomach, and other revealing attire. Young women should wear clothing that covers the shoulder and avoid clothing that is low-cut in the front or the back or revealing in any other manner. Young men should also maintain modesty in their appearance. All should avoid extremes in clothing,

appearance, and hairstyle. . . .

“ . . . If you are not sure what is appropriate, ask your parents or leaders for help.”²

A Modest Attitude

Of course, modesty goes beyond the exact length or style of a clothing item. A crude logo can make even a sweatshirt immodest. Modesty involves both the motives and attitude of the wearer. Those who flaunt their bodies or use them to get attention do not look modest, regardless of what they wear. A wholesome look and modest attitude reflect the following understanding:

“Your body is God’s sacred creation. Respect it as a gift from God, and do not defile it in any way. Through your dress and appearance, you can show the Lord that you know how precious your body is. You can show that you are a disciple of Jesus Christ.

“ . . . When you are well groomed and modestly dressed, you invite the companionship of the Spirit and can exercise a good influence on those around you.

“Never lower your dress standards for any occasion. Doing so sends the message that you are using your body to get attention and approval and that modesty is important only when it is convenient.”³

Mirror Questions

Before children leave for school or any other activity, they typically spend at least a few moments looking in the mirror to make sure their appearance is in order. Questions such as the following can help focus a child’s thoughts beyond looking stylish toward looking attractive in a wholesome, modest way:

A CLEAR MESSAGE



“I wonder sometimes if we as mothers are the ones who make our children feel the pressure to be popular and accepted. Educating our desires so our standards are the Lord’s standards sends a clear message that in the Lord’s kingdom there are no double standards. . . . These scrutinizing young people notice. They notice how short your shorts are or if you had to tuck and pin to wear that blouse; they notice what you wear (or don’t wear) when you are working in your yard; they notice which line you are standing in at the movie theater.”

Sharon G. Larsen, former second counselor in the Young Women general presidency (“Fear Not: For They That Be with Us Are More,” *Liahona*, Jan. 2002, 78)

- Does my clothing draw attention to my body or to my beliefs? Do I look provocative or wholesome?
- Am I dressing for success in a worldly way or dressing for the respect I deserve as a child of God?
- Does my clothing accurately reflect my identity as a follower of Jesus Christ and a member of His Church?

True Happiness

When President Brigham Young (1801–77) became concerned that his own daughters were becoming too worldly, he said, “I am weary of the manner in which our [young] women seek to outdo each other in all the foolish fashions of the world.” Then he asked them to “retrench,” to remove worldliness from their dress and behavior:

“I desire them to retrench from their extravagance in dress. . . . Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful. Not to make yourselves unhappy, but to live so that you may be truly happy in this life and the life to come.”⁴

As we help our children resist the immodest fashions of our time, we will also be helping them “improve in everything that is good and beautiful.” We will be helping them enjoy the Spirit more abundantly in their lives as they stay on a path that leads them toward the blessings of the temple and of eternal life. ■

Jan Pinborough is a member of the East Mill Creek Fourth Ward, Salt Lake East Mill Creek Stake.

NOTES

1. Quoted in “On My Honor,” *Ensign*, Apr. 1979, 3.
2. (pamphlet, 2001), 15–16.
3. *For the Strength of Youth*, 14–15.
4. Quoted in Susa Young Gates, *History of the Young Ladies’ Mutual Improvement Association* (1911), 8–10.

True Beauty

From one simple encounter, I realized what it means to be my own kind of beautiful.

BY ROSALYN COLLINGS

One of my favorite posters printed in the Church magazines shows a beautiful vase of roses with a single daisy in the center. The caption reads, “Be Your Own Kind of Beautiful” (see *Tambuli*, Apr. 1987, 34). I often feel like that daisy, a relatively normal-looking person lost amid a sea of more stunning beauty. But I am slowly learning that there are different kinds of beautiful

and that the most important is not an outward beauty but an inward one.

One day at school as I ate lunch and studied for my next class, I noticed a group sitting near me, talking and laughing. One young woman particularly caught my attention. She was tall, with beautiful black hair, dark skin, and high cheekbones. Her appearance was as unlike my pale, freckled face and red hair as anything I could imagine. She was one of the most beautiful people I had ever seen.

After a few minutes, the group rose to leave. But the young woman I had been watching stopped. I was somewhat embarrassed; I thought she must have seen me staring at them. Then something extraordinary happened.

“I’m sorry to disturb you,” she said, “but I want to tell you how beautiful you are.”

After a shocked pause, I started to laugh. “I was thinking the same thing about *you!*”

After she left, I continued to think about what had happened. We found our differences beautiful. At that moment I realized there is no single standard of beauty.

I have since thought about how our Heavenly Father sees us. I think we must be beautiful to Him because we are His children. And that divine birthright is much more important than any physical beauty.

Heavenly Father doesn’t care about the beauty of our hair or skin—but He does care about our hearts.

When we strive to experience a “mighty change in [our] hearts,” then we can be blessed to receive “his image in [our] countenances” (Alma 5:14). This inner radiance makes us truly beautiful. ■

Rosalyn Collings is a member of the State College Ward, Altoona Pennsylvania Stake.





When the Athenians realized the religious nature of the Apostle Paul's message, some mocked him while others remained politely uninterested. Both responses constituted looking beyond the mark.

Looking beyond the Mark

Focusing on the philosophies of men, pursuing “gospel hobbies” with excess zeal, and elevating rules over doctrine are ways we may look beyond the mark.

BY ELDER QUENTIN L. COOK

Of the Seventy

We live in a world where the latest story, the buzz, the hype, the “new thing” is much sought after and then publicized throughout the world. Movies, television, and other media often celebrate heroic gestures, dysfunctionality, conflict, and sexuality rather than the quiet, everyday acts of sacrifice, service, and love that are so much a part of the Savior’s message and example. The wild rush to find the new often tramples on what is true.

The 17th chapter of Acts gives an account of the Apostle Paul’s visit to Athens. Athens had been in a long period of decline but still was proud of its philosophical traditions. The account mentions the Stoics and the Epicureans, whose philosophies were among the more dominant of the time. The Stoics believed the highest good was virtue, and the Epicureans believed the highest good was pleasure. Many Stoics had become proud and used the philosophy as a “cloak for . . .

ambition and iniquity.” Many Epicureans had become hedonists who took as their motto “Let us eat and drink, for to-morrow we die.”¹

Paul was invited to address this difficult mixture of people on Mars Hill. In Acts 17:21 we read, “For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear *some new thing*” (emphasis added).

Paul attempted to gain their attention by referring to an altar that contained the inscription “To the Unknown God.” But his real message was the Resurrection of Jesus Christ. When the crowd realized the religious nature of this message, some began to mock him, while others, equally uninterested but perhaps more polite, said, “We will hear thee again of this matter” (Acts 17:32).

This Athenian response to Paul was not unlike that of the people described by the prophet Jacob during an even earlier period: “But behold, the Jews were a stiffnecked



When we
look
beyond
the mark, we are
looking beyond
Christ, the only
name under heaven
whereby we might
be saved.

people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand.

Wherefore, because of their blindness, which blindness came by *looking beyond the mark*, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble” (Jacob 4:14; emphasis added).

Today there is a tendency among some of us to “look beyond the mark” rather than to maintain a testimony of gospel basics. We do this when we substitute the philosophies of men for gospel truths, engage in gospel extremism, seek heroic gestures at the expense of daily consecration, or elevate rules over doctrine. Avoiding these behaviors will help us avoid the theological blindness and stumbling that Jacob described.

Substituting the Philosophies of Men for Gospel Truths

Some people seem to be embarrassed by the simplicity of the Savior’s message. They want to add complexity and even obscurity to the truth to make it more intellectually challenging or more compatible with current academic trends. The Apostasy occurred in part because of this problem. The early Christians adopted the Greek philosophical traditions, trying to reconcile their own beliefs with the existing culture. The historian Will Durant wrote: “Christianity did not destroy paganism; it adopted it. The Greek mind, dying, came to a transmigrated life.”²

Some in their spiritual immaturity attempt to appear sophisticated and intellectual. Instead of accepting revelation, they want to dissect it and add dimensions and variations of meaning that distort its beautiful truths. As Elder Neal A. Maxwell of the Quorum of the Twelve Apostles has pointed out, “The Jewish people . . . rejected the gospel, in part because it lacked adequate intellectual embroidery.”³ We look beyond the mark when we refuse to accept simple gospel truths for what they are.

Gospel Extremism

Another sign of spiritual immaturity and sometimes apostasy is when one focuses on certain gospel principles or pursues “gospel hobbies” with excess zeal. Almost any virtue taken to excess can become a vice.

Certain members have wanted to add substantially to various doctrines. An example might be when one advocates additions to the Word of Wisdom that are not authorized by the Brethren and proselytes others to adopt these interpretations. If we turn a health law or any other principle into a form of religious fanaticism, we are looking beyond the mark.

Some who are not authorized want to speak for the Brethren and imply that their message contains the “meat” the Brethren would teach if they were not constrained to teach only the “milk.” Others want to counsel the Brethren and are critical of all teachings that do not comply with their version of what should be taught.

The Lord said regarding important doctrine, “Whosoever declareth more or less than this, the same is not of me” (D&C 10:68) and “That which is more or less than this cometh of evil” (D&C 124:120). We are looking beyond the mark when we elevate any one principle, no matter how worthwhile it may be, to a prominence that lessens our commitment to other equally important principles or when we take a position that is contrary to the teachings of the Brethren.

Heroic Gestures as a Substitute for Daily Consecration

In a lecture at Brigham Young University, James S. Jardine, former chairman of the board of trustees of the University of Utah, indicated that when he was a student, he thought “of consecrating [his] life in one grand, heroic gesture” but came to realize that “consecration is not a once in a lifetime event; it is a daily devotion.”⁴

When I was young, I too wanted to prove myself through some heroic gesture. My great-grandfather David Patten Kimball was one of the young men who helped carry the members of the Martin handcart company



across the Sweetwater River. That sounded like the kind of consecration for which I was looking. Later, as I visited with my grandfather Crozier Kimball, he explained that when President Brigham Young sent the men on their rescue mission, he instructed them to do everything they possibly could to save the handcart company. Their consecration was specifically to “follow the prophet.” My grandfather told me that consistent, faithful dedication to one’s duty or to a principle is to be much admired. As heroic as it was for David Patten Kimball to help rescue the pioneers, it might be equally heroic today to follow the prophet by not watching immoral movies or by refraining from using vulgar language.

My mission president put all this into perspective for me and taught that, in some cases, seeking to perform a heroic effort can be a form of looking beyond the mark. He shared a wonderful poem that reads, in part:

*O, one might reach heroic heights
By one strong burst of power.
He might endure the whitest lights
Of heaven for an hour;—
But harder is the daily drag,
To smile at trials which fret and fag,
And not to murmur—nor to lag.
The test of greatness is the way
One meets the eternal Everyday.⁵*

Some members profess that they would commit themselves with enthusiasm if given some great calling, but they do not find home teaching or visiting teaching worthy of or sufficiently heroic for their sustained effort.

God uses us “not according to our works, but according to his own purpose” (2 Timothy 1:9). We are looking beyond the mark if our consecration is conditional or does not involve daily devotion.

Elevating Rules over Doctrine

The Savior was concerned when others elevated rules over doctrine. In Matthew 23:23 we read, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint

One of the great challenges of this life is to accept Christ for who He is: the resurrected Savior of the world, our Redeemer, our Lord and Master.

and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles pointed out that Jacob’s teachings with respect to looking beyond the mark applied to the Jews of Jesus’ day:

“They took the plain and simple things of pure religion and added to them a host of their own interpretations; they embellished them with added rites and performances; and they took a happy, joyous way of worship and turned it into a restrictive, curtailing, depressive system of rituals and performances. The living spirit of the Lord’s law became in their hands the dead letter of Jewish ritualism.”⁶

Doctrine usually answers the question “why?” Principles usually answer the question “what?” Whenever we emphasize *how* to do something without reference to *why* we do it or *what* we do, we risk looking beyond the mark. At the very least, we fall into the trap Paul described to the Corinthians: “For the letter killeth, but the spirit giveth life” (2 Corinthians 3:6).

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles has used the example of teaching our Aaronic Priesthood deacons the doctrines and principles of sacrament meeting so they will understand that the rules they follow (such as wearing a white shirt and tie when possible and passing the sacrament in a nondistracting way) support what the Lord would have us accomplish in sacrament meeting (renewing our covenants and remembering the Atonement in a reverent manner).⁷ In many areas we are guided only by doctrines and principles rather than rules. The Prophet Joseph Smith taught, “I teach them correct principles, and they govern themselves.”⁸ We are responsible to the Lord for how we respond in such situations.

Those who are committed to following rules without reference to doctrine and principle are particularly susceptible to looking beyond the mark. Equally dangerous are those who get mired in rules and are thus less willing

to accept change resulting from continuous revelation.

The “Mark” Is Christ

When we look beyond the mark, we are looking beyond Christ, the only name under heaven whereby we might be saved. Elder Jeffrey R. Holland of the Quorum of the

Twelve Apostles said, “Jacob saw that the Jews would look ‘beyond the mark’ and stumble in their search for the Holy One of Israel, this literal Son of God to be known as Jesus Christ: ‘By the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation.’”⁹

One of the great tragedies of our day is that many so-called Christian scholars refuse to accept the divinity of Jesus Christ. To some He is merely a great teacher. This is the ultimate example of looking beyond the mark. It happened in Jacob’s day, it happened in the meridian of time when the Savior was on the earth, and it is happening today when the gospel has been restored to the earth.

One of the great challenges of this life is to accept Christ for who He is: the resurrected Savior of the world, our Redeemer, our Lord and Master, our Advocate with the Father. When He is the foundation for all that we do and are, we avoid the theological blindness that results from looking beyond the mark, and we reap the glorious blessings He has promised us. “Come unto me, ye blessed,” He tells those who follow Him; “there is a place prepared for you in the mansions of my Father” (Enos 1:27). ■

NOTES

1. Frederic W. Farrar, *The Life and Work of St. Paul* (1898), 386–87.
2. *Caesar and Christ* (1944), 595; quoted in Neal A. Maxwell, *Lord, Increase Our Faith* (1994), 23.
3. *Lord, Increase Our Faith*, 47.
4. *On Becoming a Disciple Scholar: Lectures Presented at the Brigham Young University Honors Program Discipline and Discipleship Lecture Series*, ed. Henry B. Eyring (1995), 78.
5. Edmund Vance Cooke, “The Eternal Everyday,” *Impertinent Poems* (1907), 21.
6. *The Mortal Messiah*, 4 vols. (1979–81), 1:238.
7. See “The Aaronic Priesthood and the Sacrament,” *Liabona*, Jan. 1999, 43–46.
8. As quoted by John Taylor in *Millennial Star*, 15 Nov. 1851, 339.
9. *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (1997), 72.

Prepare Family Members by Strengthening Them Spiritually

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

The First Presidency: “The home is the basis of a righteous life, and no other instrumentality can take its place or fulfill its essential functions in carrying forward this God-given responsibility.

“We counsel parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform” (First Presidency letter, 11 Feb. 1999; see *Liabona*, Dec. 1999, 1).

President Gordon B. Hinckley: “Love your children. Cherish them. They are so precious. They are so very, very important. They are the future. You need more than your own wisdom in rearing them. You need the help of the Lord. Pray for that help and follow the inspiration which you receive” (“The Fabric of Faith and

Testimony,” *Ensign*, Nov. 1995, 89).

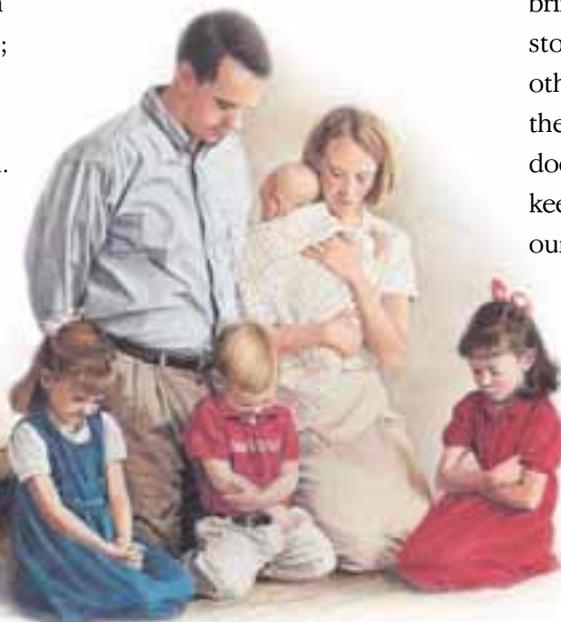
Moses 5:11–12: “Eve . . . heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.”

Elder Henry B. Eyring of the Quorum of the Twelve Apostles: “Kneel together in humble prayer as a family, each having the opportunity to be voice. There may be times when the prayer seems rote and when those not praying let their minds wander. But there will be other priceless moments when someone will petition in faith for real needs and the Holy Ghost will

touch hearts with testimony. I don’t remember as much of my mother’s teaching as I do her prayers for us. I could feel her love, and the Spirit confirmed in my heart that she loved Heavenly Father and the Savior and that her prayers would be answered. She brought blessings down on our heads then, and the memory of her prayers still does” (“A Legacy of Testimony,” *Ensign*, May 1996, 63).

Bonnie D. Parkin, Relief Society general president: “Spiritually strengthening our families begins in the walls of our homes, be they grass huts or palaces; it extends to our nieces, nephews, cousins, grandchildren; it includes our ward’s Primary children and young women and young men; it encompasses our neighbors and communities. It starts with bearing our testimonies often, believing in children’s abilities and talents, sharing our struggles as well as our successes, snuggling and listening more than rushing and scolding, telling our experiences of faith fulfilled, bringing the scriptures to life through stories and teachings, asking for others’ forgiveness while forgiving their shortcomings. Of course this doesn’t happen all at once; we just keep at it! We must never give up on our children or ourselves.”

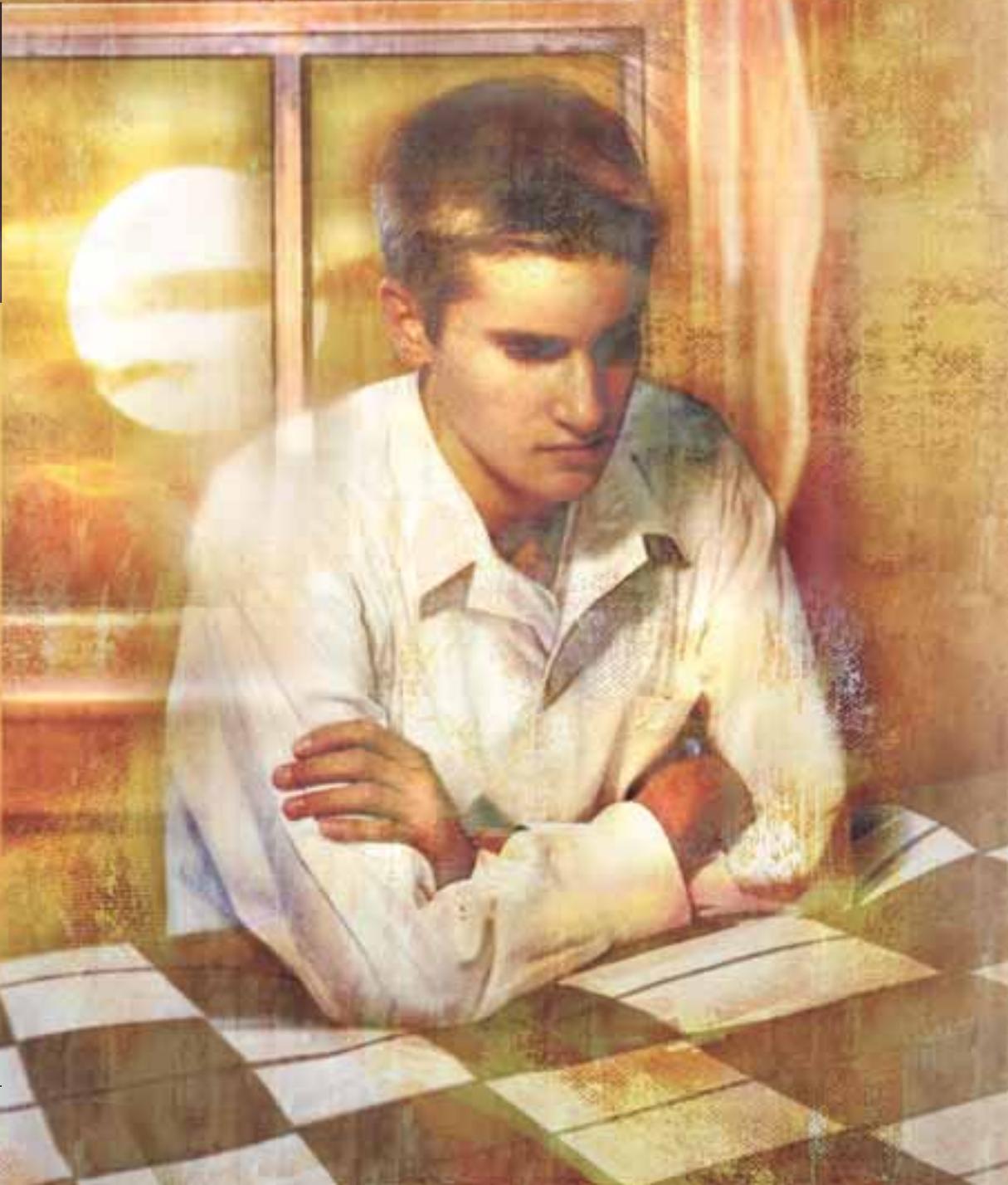
- *In what ways can we strengthen our own and our family’s spirituality?*
- *Why do we so urgently need the Lord’s help in rearing our children?* ■



TODAY I WILL...



N. Eldon Tanner was ordained an Apostle in 1962. In 1963 he began serving in the First Presidency, where he remained until his death in 1982. Here he teaches us to prepare for eternal life—by beginning today.



BY PRESIDENT N. ELDON TANNER (1898–1982)

*Supposing today were your last day on earth,
The last mile of the journey you've trod;
After all of your struggles, how much are you worth?
How much can you take home to God?*
—Anonymous

These words from a well-known poem sum up what life is all about. We are born, we live, and we die; and for what purpose? Our knowledge and understanding of the reason for our existence and what our eternal destiny will be should help us in determining how we shall live and how to sift out and strive for the really important things in life.

Each of us might well say: “Today is the first day of the rest of my life. Let me begin now to prepare for eternal life, that I may know a fulness of joy and happiness now and forever.” After all, this is really what each of us wants, and it is most important that we take time to find out how to get it and begin now to work at it day by day.

Day by Day

To accomplish this we must study and learn and increase our knowledge and understanding of the gospel. Then by application of our learning day by day and every day we will have an increase of faith and testimony that is so necessary for our own salvation, as well as for our influence on the lives of those we love, those with whom we want to share our happiness and blessings.

Remember always that the gospel is designed to teach us how to conduct ourselves for the benefit of our spiritual and temporal affairs. It is not enough to attend Church meetings, partake of the sacrament, participate in religious discussions, and then turn a deaf ear to the needs of our families, our neighbors, or our communities; or be dishonest or unscrupulous in our dealings with them.

Neither is it enough to be a good, solid citizen, contributing to charities, serving on community boards, and in general living a good Christian life. Although

commendable, this is not sufficient to entitle one to the fulness of joy and the eternal life that our Father in Heaven has promised to those who love Him and keep His commandments.

Our Duties

We recall the scriptural account of one who came to the Savior and said:

“Good Master, what good thing shall I do, that I may have eternal life?”

“And he said unto him, . . . if thou wilt enter into life, keep the commandments” (Matthew 19:16–17).

The scriptures recount again and again what the commandments are and that a requirement for eternal life, or living with God, is baptism by proper authority in His Church and kingdom. At the time of baptism, when we become members of the true Church, we take upon ourselves the responsibilities of that membership.

We are admonished to learn our duty and to act in the office in which we are appointed and are warned that if we do not we shall not be counted worthy to stand (see D&C 107:99–100).

Practice Makes Perfect

How do we keep ourselves headed in the right path for the achievement of our goals and eventual eternal life? Only by disciplining ourselves and by repenting each day of those old habits or weaknesses that will keep us from reaching our God-given potential and destiny. We know that we have to work constantly to attain anything worthwhile in life.

Before entering a tournament a golfer will practice a single shot by the hour. Musicians, artists, and public speakers all must work and practice to become proficient. How much more important it is for us to make preparation to be about the work of our Heavenly Father, who has placed us here for a wise and glorious purpose.

As we reflect on the value of resolving to do better, let us determine to discipline ourselves to carefully select the resolutions we make, to consider the purpose for making

them, and finally to make commitments for keeping them and not letting any obstacle stop us. Let us remind ourselves at the beginning of each day that we can keep a resolution just for that day. As we do this it gets easier and easier until it becomes a habit.

Make Your Day

I knew a young woman who was taught the gospel and who wanted to join the Church but who was having trouble with the Word of Wisdom. She used cigarettes and coffee, and the thought of never having another cigarette or cup of coffee in her whole life overwhelmed her. One of the missionaries told her to try it for just one day and then just one more day. She found that by living it a day at a time she could make it, and she was soon baptized. The same would be true in changing any bad habit for a good one.

The greatest blessing one can enjoy in life is to go to bed at night with a clear conscience, knowing that he or she has lived that day in harmony with the teachings of the Savior and has accomplished the work assigned to him or her to do.

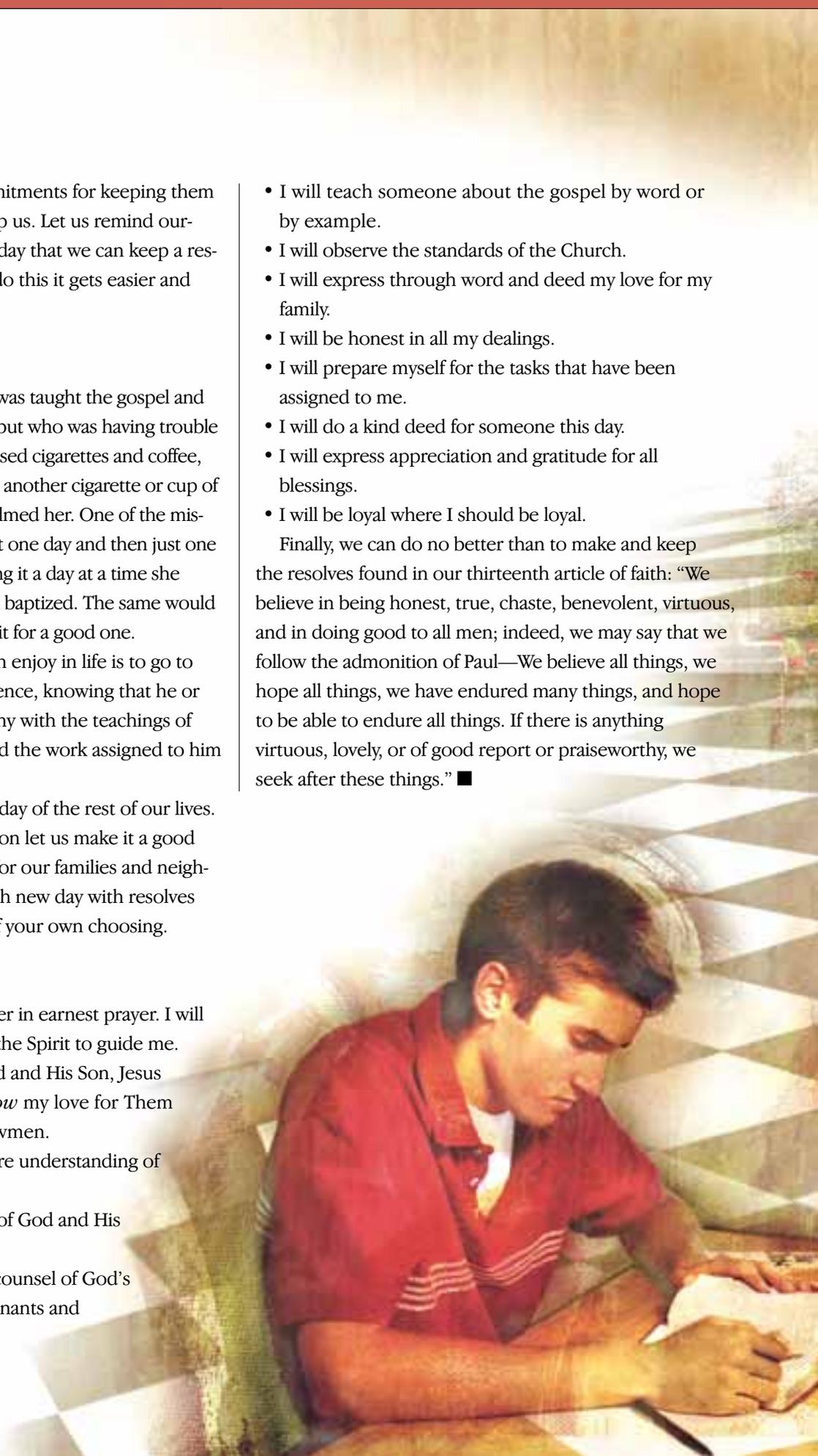
So we come now to the first day of the rest of our lives. With discipline and determination let us make it a good year and a good life for us and for our families and neighbors. It is desirable to begin each new day with resolves such as these or some others of your own choosing.

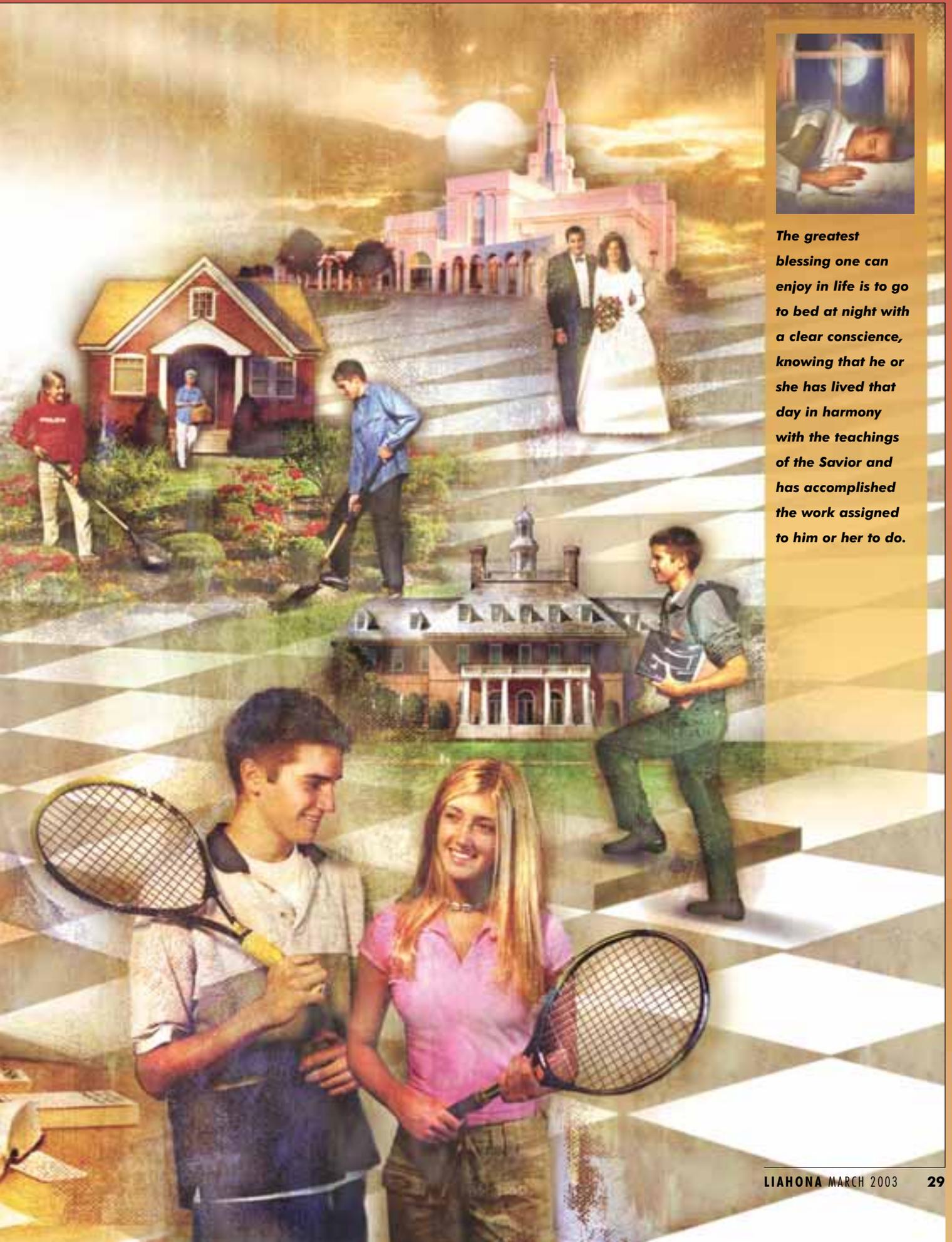
Just for Today

- I will seek my Heavenly Father in earnest prayer. I will listen for the promptings of the Spirit to guide me.
- I will *express* my love for God and His Son, Jesus Christ, in prayer and will *show* my love for Them through service to my fellowmen.
- I will study and strive for more understanding of the gospel.
- I will seek first the kingdom of God and His righteousness.
- I will listen to and heed the counsel of God's prophet. I will keep the covenants and commandments.

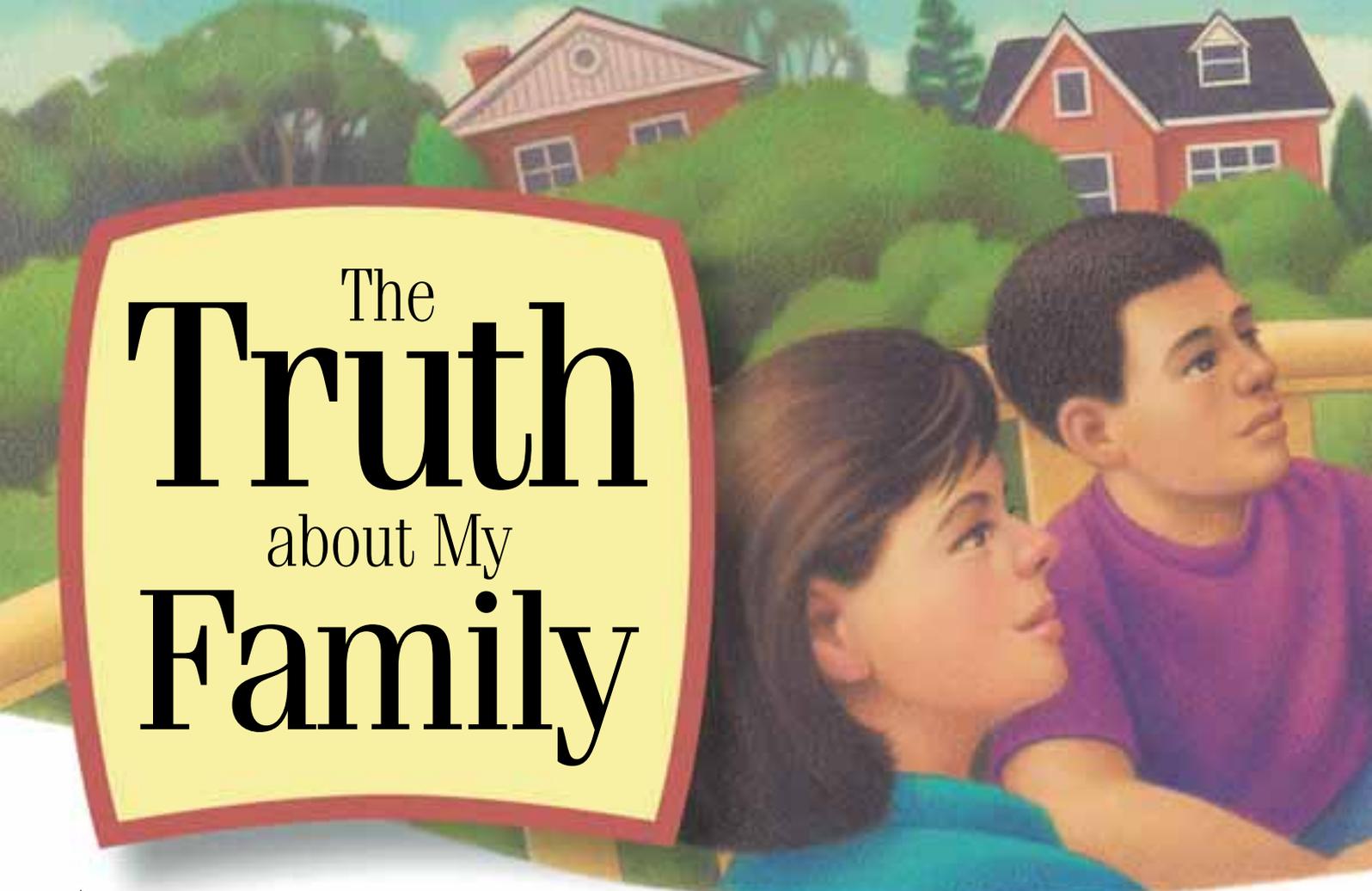
- I will teach someone about the gospel by word or by example.
- I will observe the standards of the Church.
- I will express through word and deed my love for my family.
- I will be honest in all my dealings.
- I will prepare myself for the tasks that have been assigned to me.
- I will do a kind deed for someone this day.
- I will express appreciation and gratitude for all blessings.
- I will be loyal where I should be loyal.

Finally, we can do no better than to make and keep the resolves found in our thirteenth article of faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." ■





The greatest blessing one can enjoy in life is to go to bed at night with a clear conscience, knowing that he or she has lived that day in harmony with the teachings of the Savior and has accomplished the work assigned to him or her to do.



The Truth about My Family

BY SCOTT BEAN

A few weeks before school started, I was sitting on the porch with my friends Grace and Ron when the discussion turned to how much Grace disliked her father. This wasn't a new topic for her.

"He always embarrasses me in public just by being there. It is just so annoying when he always . . ." She went on to talk about her father's failings and how he wasn't living up to her expectations.

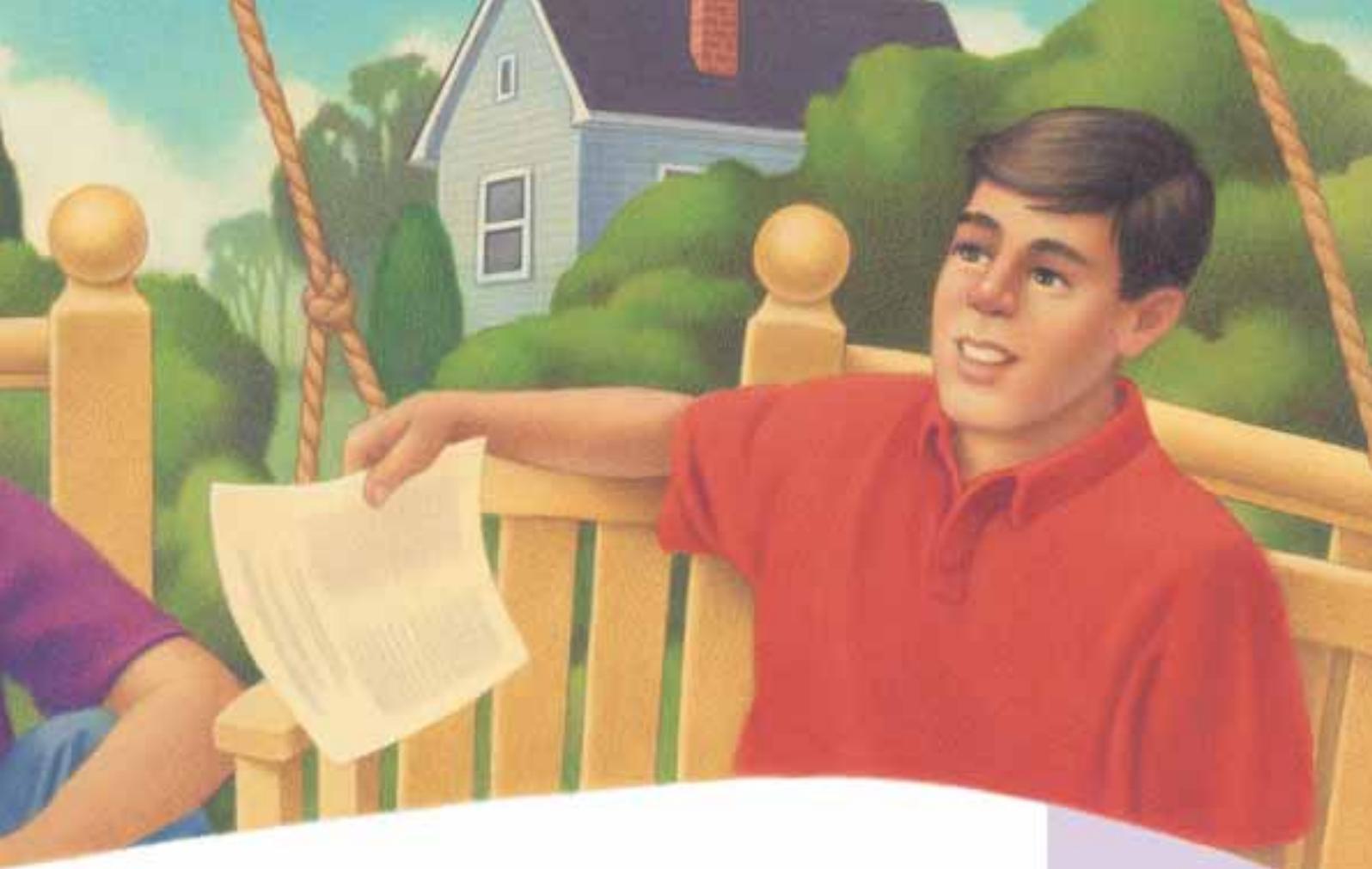
Ron decided he would take over the conversation by talking about his family and how he didn't think his mom was home enough and that he didn't like the way she dressed. He didn't think he should have a curfew or that his dad should yell so much.

The whole time I just sat on the porch swing waiting for them to ask me what I didn't like about my family. I couldn't say I didn't love my family. Moving five times in my lifetime had given my brother, sister, and me really tight bonds. We depended on each other and stuck up for one another. Our closeness was something my mother was very proud of.

Then Grace said, "What about your family, Scott?"

I didn't say anything for a minute. I was choosing my words carefully, knowing the things I said would represent what I believe in. When I finally spoke, I felt the Spirit guiding my words. There were no interruptions from either of them as I spoke of how much my family means to me and that I hope to spend eternity with them. I encouraged them to be more patient with their families. I told them to look at the big picture.

I ran inside the house and got my copy of the proclamation on the family by the First Presidency and Quorum of the Twelve Apostles. I read to them the seventh paragraph, focusing mostly on what qualities we should base our family relationships on: "Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities" (*Liahona*, Oct. 1998, 24).



After reading that, I said, “This is what my family believes. This is what we want to be and are striving for. I know if I can do all that, then I will be able to stand tall on the Judgment Day with my family, knowing we are going to live together forever.”

I didn’t know how well my friends took this information because of a long pause from both of them. We just sat there for a while, pondering what had been said.

Later a thousand thoughts went through my mind. I was proud I was preparing for a mission by sharing the Church’s teachings on families with my friends. But was I doing it appropriately? And what would they think if I tried to explain more about the gospel?

As I was getting ready for bed, I flipped through my scriptures and turned to section 4 of the Doctrine and Covenants. Here we

are told if we serve the Lord in missionary service “with all [our] heart, might, mind and strength,” then we “may stand blameless before God at the last day” (D&C 4:2).

Of course, my friends and I still have our disagreements. But I realized no one ever loses a true friend just by talking about religion and beliefs. Although Grace and Ron didn’t join the Church, I have continued my friendship with them. It felt good to explain my beliefs to them. Just because they didn’t immediately change what they believed about families or religion didn’t matter. I know there are hundreds of stories about the value of perseverance in missionary service. Mine may end up one of them. ■

Scott Bean is a member of the Elkhorn Ward, Omaha Nebraska Stake.

When my friends asked, “What about your family, Scott?” it was my opportunity to share the truth—about my family and about the gospel.

From Young Women

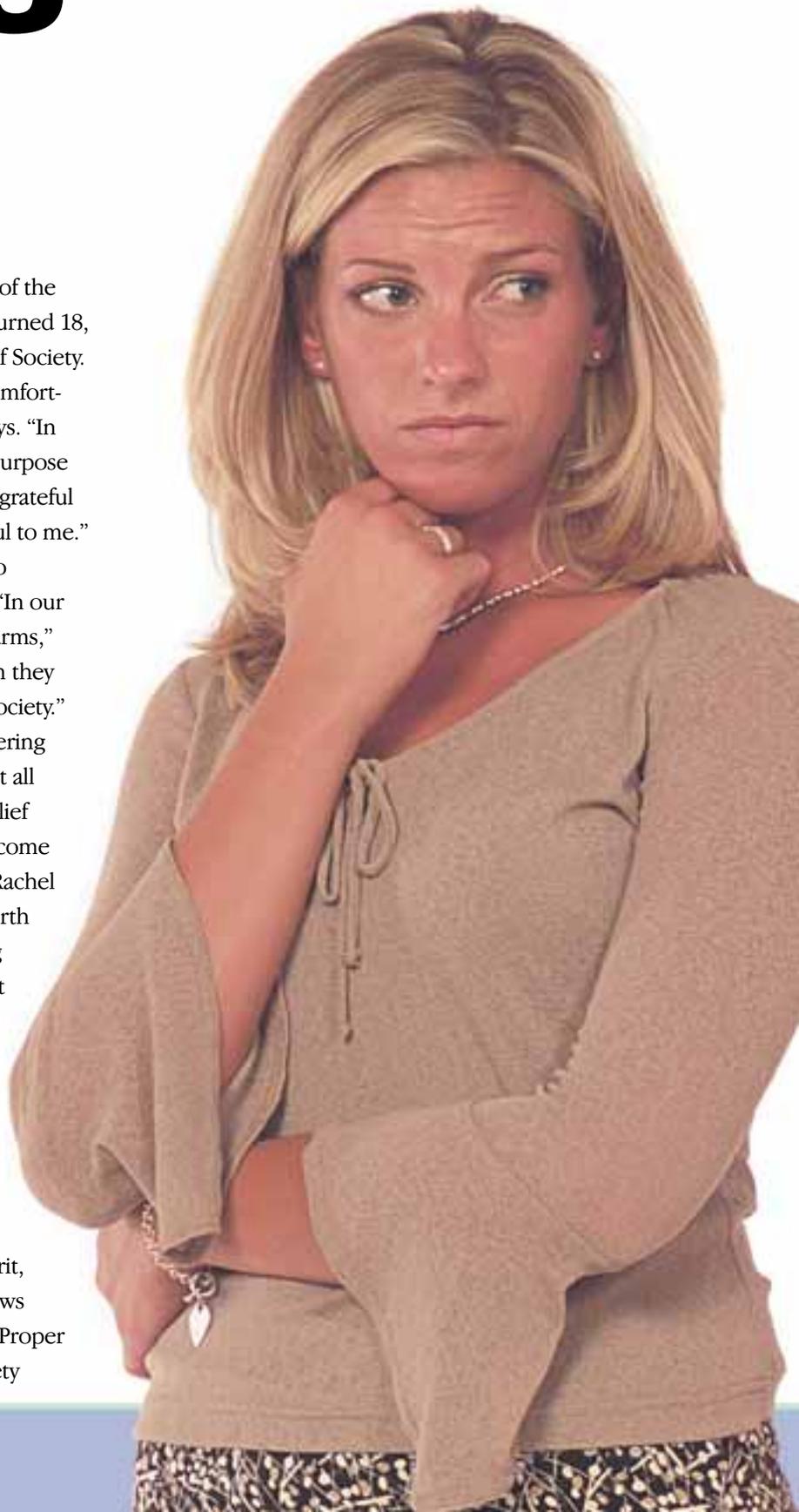
BY KATHLEEN LUBECK PETERSON

When Juliana Circe da Costa, a member of the Colônia Branch, Jundiaí Brazil Stake, turned 18, she was worried about attending Relief Society. “I was afraid I would be alone and wouldn’t be comfortable with the adult women in the branch,” she says. “In the beginning it was strange, but the Lord has a purpose for everything. I’m not saying it was easy, but I’m grateful to the Lord and the sisters who were so wonderful to me.”

Juliana’s Relief Society president, Rita Ribereiro Pandolfi, played a key role in Juliana’s transition. “In our branch we receive the young women with open arms,” she says. “We know they face many changes when they leave Young Women and begin attending Relief Society.”

Like Juliana, many young women find that entering Relief Society can be an adjustment. However, not all young women are apprehensive about joining Relief Society. For some, entering Relief Society is a welcome rite of passage. “I felt ready for the change,” says Rachel Kramer of the Chapel Hill First Ward, Durham North Carolina Stake. “I was just as ready to leave Young Women at 18 as I had been to become part of it at 12. I felt that the women in Relief Society were wise, brimming with the virtue of a life in harmony with the gospel. And I was glad to go on to the ‘meatier’ gospel discussions and to be around so many women I could look up to.”

Ready to attend or not, young women entering Relief Society need the same thing—to be loved and valued, have friends, learn, feel the Spirit, and be a part of the organization. Experience shows that there are ways to make the transition easier. Proper planning between Young Women and Relief Society



to Relief Society

Sisters need to feel loved and valued when they make the transition from the Young Women program to Relief Society.





presidencies, fellowshipping, and a strong support system of caring ward or branch members can help.

Leaders Working Together

The *Church Handbook of Instructions* lays the foundation for the transition to Relief Society, encouraging Young Women and Relief Society presidencies to work together (see *Book 2: Priesthood and Auxiliary Leaders* [1998], 206, 217).

To get better acquainted with incoming young women, one stake Relief Society presidency cooks and serves a meal at Young Women camp each year. “We would go early enough to visit each ward site,” says Relief Society president Carolyn Rasmus of the Orem Utah North Stake. “We served something that required us to place the food item on their plates so we could interact with each young woman. I remember the girls commenting—positively—that we wore jeans, weren’t afraid to get dirty, and took the time to come to camp. We hope it provided an opportunity for them to see us as sisters who are approachable.”

Evelia de Hoyos, Relief Society president of the Viveros Ward, Cuautla México Stake, says: “Every October our Relief Society presidency, accompanied by a single adult representative, visits the Laurel class. We talk about the Relief Society declaration; the history of the organization and its purpose; the focus on education; personal enrichment; the family and the home; charity; visiting teachers; and the Pursuit of Excellence program.”

Another Relief Society presidency regularly addresses the needs of the young women during stake training meetings. “Training the leaders, both in Young Women and in Relief Society, has kept the young women’s needs at the

forefront,” says Margarita Woodhouse, Relief Society president of the San Antonio Texas Stake. “By planning to include our younger sisters more fully, we are strengthening the future of Relief Society.”

She adds: “We’ve found that Young Women leaders’ attendance at Relief Society activities plays a key role in the transition. Young women look for the familiar faces of these leaders they have grown to love. Aside from mothers, Young Women leaders are the role models of Relief Society to young women.”

Many leaders on the ward or branch and the stake or district level plan events that bring young women and Relief Society sisters together. Diana Gardner of the Harrogate Ward, York England Stake, says that Laurels were invited to go to the temple to do baptisms on a night when their ward Relief Society sisters were performing endowments. “The Laurels and Relief Society sisters were eating dinner at the cafeteria together and walking around the temple grounds together. Their discussions have had a major impact on the young women,” says Sister Gardner.

One young woman found that attending home, family, and personal enrichment meeting greatly helped her with the transition to Relief Society. “When I was in Young Women, our Relief Society invited the Laurels to attend,” says Vicky Hacking of the Pleasant Hill Ward, Orlando Florida South Stake. “They regularly had a craft class that pertained to us. Sometimes we had a class for mothers and daughters. This helped me feel like I could fit in and made me want to attend Relief Society when I turned 18.”

In the Billingham Ward, Billingham England Stake, Young Women leaders invited a group of Relief Society sisters to join the young women in making Christmas presents for a service project. “It was fun to see the young women and Relief Society sisters mingling and sitting with each other, getting on so well, chatting and laughing in a less formal setting,” says Ann Helps, second counselor in the Young Women presidency. “It helped our young women break down the stereotype of Relief Society sisters and realize that older sisters were once young women too and they still have fun.”



PHOTOGRAPH © PHOTODISC

In addition to feeling loved and valued, young women entering Relief Society need to have friends, learn, feel the Spirit, and be a part of the organization.

Opportunities to Serve

Including young women new to Relief Society in planning activities, teaching lessons, and giving service helps them feel the spirit of Relief Society. Assigning them visiting teachers immediately and giving them visiting teaching assignments provide opportunities to serve as well as make friends. A new sister could also be called to a committee or given another assignment in Relief Society.

Some wards and branches invite a confident new sister to help teach a lesson. "Sharing insights from the youthful perspective of these

young sisters has often had a lasting and powerful impact in our Relief Society," says Relief Society president Susan Burningham of the Bountiful Hills Ward, Bountiful Utah Central Stake. "I will never forget the lesson in which one young adult shared experiences recorded in her journal. In another lesson, two young women and their mother each shared the reasons they had decided to live pure and virtuous lives."

Service opportunities bring joy to the soul and a sense of purpose. New sisters could be invited to assist other Relief Society sisters with compassionate service needs or on a humanitarian project.

"My transition from Young Women to Relief



Society was a wonderful experience because of service,” says Tagen Spencer of the Princeton Ward, Pocatello Idaho East Stake. “Even though I started my Relief Society experience in my home ward, where most of the women were elderly, they were all very welcoming to me. When I served with them on a humanitarian project, many of the widows in the ward were there. We were assigned to sort used clothing. One sister called and offered to pick me up. She even took me to lunch after the service project. Every time someone came across a used wedding dress, she would pull it out, give it to me, and start laughing. We had such a good time. It strengthened my testimony of service as well as helped me bond with the sisters.”

Fellowshipping Young Women

Welcoming the new sisters to Relief Society can be a special event. Some presidencies give each young woman a flower or a framed copy of the Relief Society declaration. Some spotlight each new member. One ward president created invitations that said, “Planting the seed of Relief Society in your heart,” and took one to each young woman at her home, along with a packet of seeds.

Welcoming young women and accepting them with love strengthen the sisterhood of Relief Society. Sitting by them, talking to them, learning about their interests and their lives can be important to the new sisters. Many of them are used to a one-on-one caring relationship with their Young Women advisers. They need to be loved by their new Relief Society sisters too.

“I had just moved to Atlanta, my first time away from home,” says Tara Towsley of the North Point Ward, Roswell Georgia Stake. “Needless to say, I was a bit intimidated. I remember sitting in sacrament meeting thinking about going home, when the most wonderful lady came up and

FEELING LOVED



“My wish for the young women joining Relief Society is that they would be received with arms wrapped around them, feel secure and safe, and feel the love of the Lord through the women they associate with. Relief Society will be the place where each young woman should find women to care about her and serve her. It’s also where she’ll learn to love her sisters. My counsel to these new sisters is to get involved and forget yourself. Then great things will happen.”

Bonnie D. Parkin, Relief Society general president

introduced herself. She told me her name, said she was the Relief Society president, and told me where Relief Society was held. She said she was excited that I was there. I felt better immediately.”

One Relief Society president challenged her ward sisters to learn the names of each young woman entering Relief Society. She distributed photos and a short biography of all the incoming young adults to each of the Relief Society sisters. It helped the sisters to call each young woman by name and befriend her.

Another Relief Society president attended the Laurel class and asked each young woman to fill out a card with her name and the name of five sisters in the ward she particularly admired. She then sent a letter to each of the sisters named, explaining how much that Laurel admired the sister. The sisters in turn took a special interest in the young woman.

Many leaders have realized that a young woman who is home for a summer needs fellowshipping just as much as those young women who are in the ward year-round. Extra attention helps these sisters feel part of Relief Society.

Fellowshipping is not a one-way street, however. Sister Margaret D. Nadauld, former Young Women general president, says, “I hope these new young adults entering Relief Society bring with them a friendliness and let the sisters feel of their strong spirits, love of the Lord, love of the scriptures, and understanding of gospel teachings.”

M. E. Clayton has attended Relief Society in several wards. Her suggestion for easing into Relief Society?

“Participate!” she says. “If young women want to have the meetings more geared toward what they’re interested in, participating and becoming part of the program will

allow the other women to meet and understand them. If they never participate, they can easily feel left out.”

Penny Rowe of the Leeds Fourth Ward, Leeds England Stake, says: “As leaders we must humbly pray for our fellow sisters and how we can best fellowship them. The greatest leader of all, our Savior, will always show us the way.”

Other Shepherds Can Help

Though Young Women and Relief Society leaders are on the forefront of helping young women make the transition, other shepherds are available to help too—parents, former Young Women leaders, priesthood leaders, home teachers, visiting teachers, friends, ward or branch families, and institute teachers. Working together, they can form a safety net for these young women, making sure they will not be ignored or drift away at this crucial time in their lives.

Bonnie D. Parkin, Relief Society general president says: “A bishop can make a big difference in a young woman’s attitude toward Relief Society. When the bishop interviews each young woman and talks about the value of Relief Society in her life, it has an impact.” Continuing attention and interviews with the bishop after a young woman joins Relief Society are helpful too.

Kelly Smurthwaite of the Brigham Young University—Idaho 56th Ward, BYU—Idaho Fourth Stake, was called to be a Relief Society president in her student ward for the following school year just as she was leaving to go

home for the summer. “My bishop’s parting advice to me was to observe the Relief Society leaders in my home ward,” she says. “He also encouraged me to remain active in Relief Society in the summer by going to home, family, and personal enrichment meetings and other activities.”

With temptations so prevalent in the world and Satan trying to deceive those who are striving to follow the Savior, we need to hold fast in our efforts to strengthen young adult sisters. When faithful Latter-day Saints rally

around to love, support, and protect these young women, the Lord’s blessings can be poured out in full measure.

“I’m so grateful for the Relief Society organization. I feel it has better prepared me for the next stage of my life,” says Tara Towsley. “It has given me the opportunity

to befriend women older and wiser and has helped my testimony mature in so many ways. It took time for me to find my place, but with time Relief Society began to feel like home.”

That is how it should be.

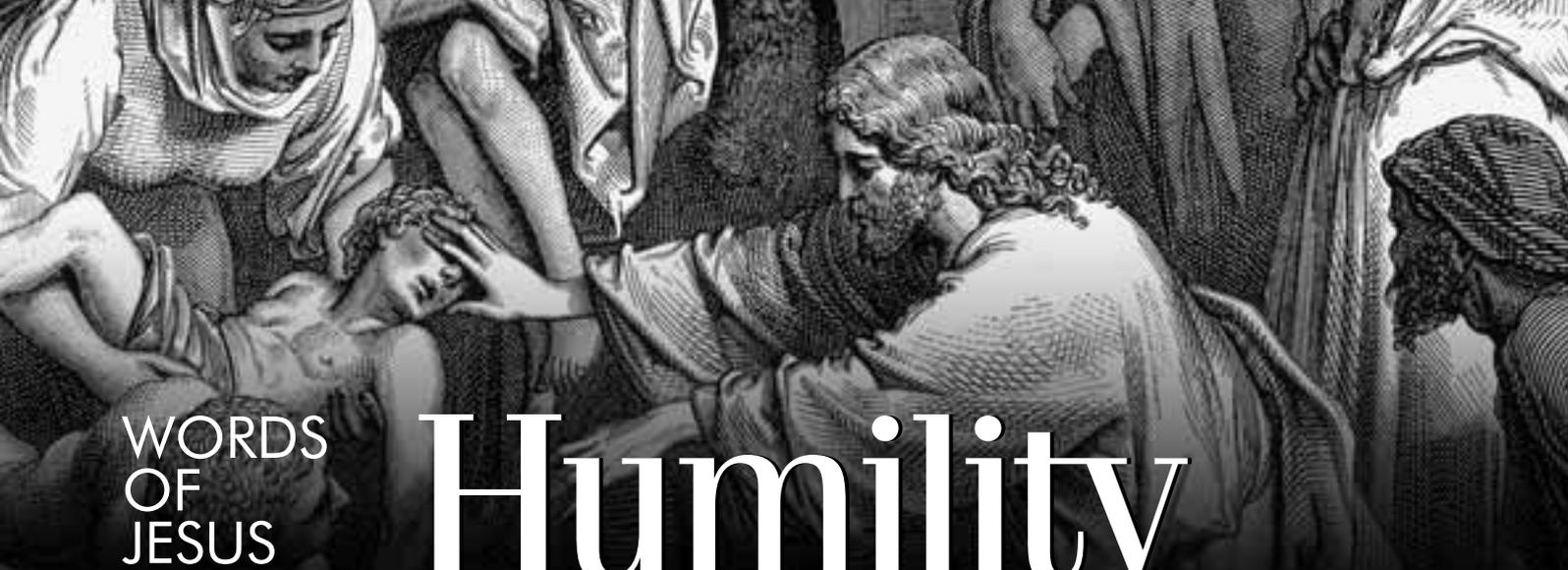
“We love these young women so much and pray for them continually,” says Sister Nadauld. “We don’t quit loving them after they leave the Young Women organization. We know how important it is for them to stay close to the Church in all ages of their lives, so we pray that we’ll see them sitting next to us in Relief Society meetings after they turn 18.” ■

Kathleen Lubeck Peterson is a member of the Harbor Hills Ward, Newport Beach California Stake.



When faithful Latter-day Saints rally around to love, support, and protect these young women, the Lord’s blessings can be poured out in full measure.

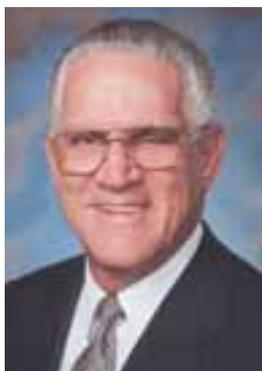




WORDS
OF
JESUS

Humility

“Learn of me; for I am meek and lowly in heart” (Matthew 11:29).



The Lord Jesus Christ, our perfect Master, has taught us the meaning of humility through word and example.

BY ELDER ATHOS M. AMORIM
Of the Seventy

Many times, the Savior used only a few words or a simple act to emphasize a wondrous eternal principle. For example, after feeding the 5,000, He said to His disciples, “Gather up the fragments that remain, that nothing be lost” (John 6:12), teaching them and us to avoid wastefulness. And when the Apostles returned from their missions, Jesus took them by ship and “departed . . . into a desert place” (Matthew 14:13) to rest for a while, reminding us that an occasional break from the demands of our work is necessary for all.

Jesus’ teachings on the subject of humility are similarly concise and powerful. The four Gospels, written with rare clarity and beauty, take us back to those days when the Son of God walked among men. His magnificent life showed a total and absolute absence of pride, arrogance, and vanity. Likewise, His words reflect a constant recognition of His dependence on the Father.

His Words on Humility

Humility is one of the dominant principles the Lord taught in the Beatitudes. To His

disciples gathered at the Sermon on the Mount and later to the Nephites on the American continent, He said:

“Blessed are they who . . . come down into the depths of humility and [are] baptized. . . .

“Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. . . .

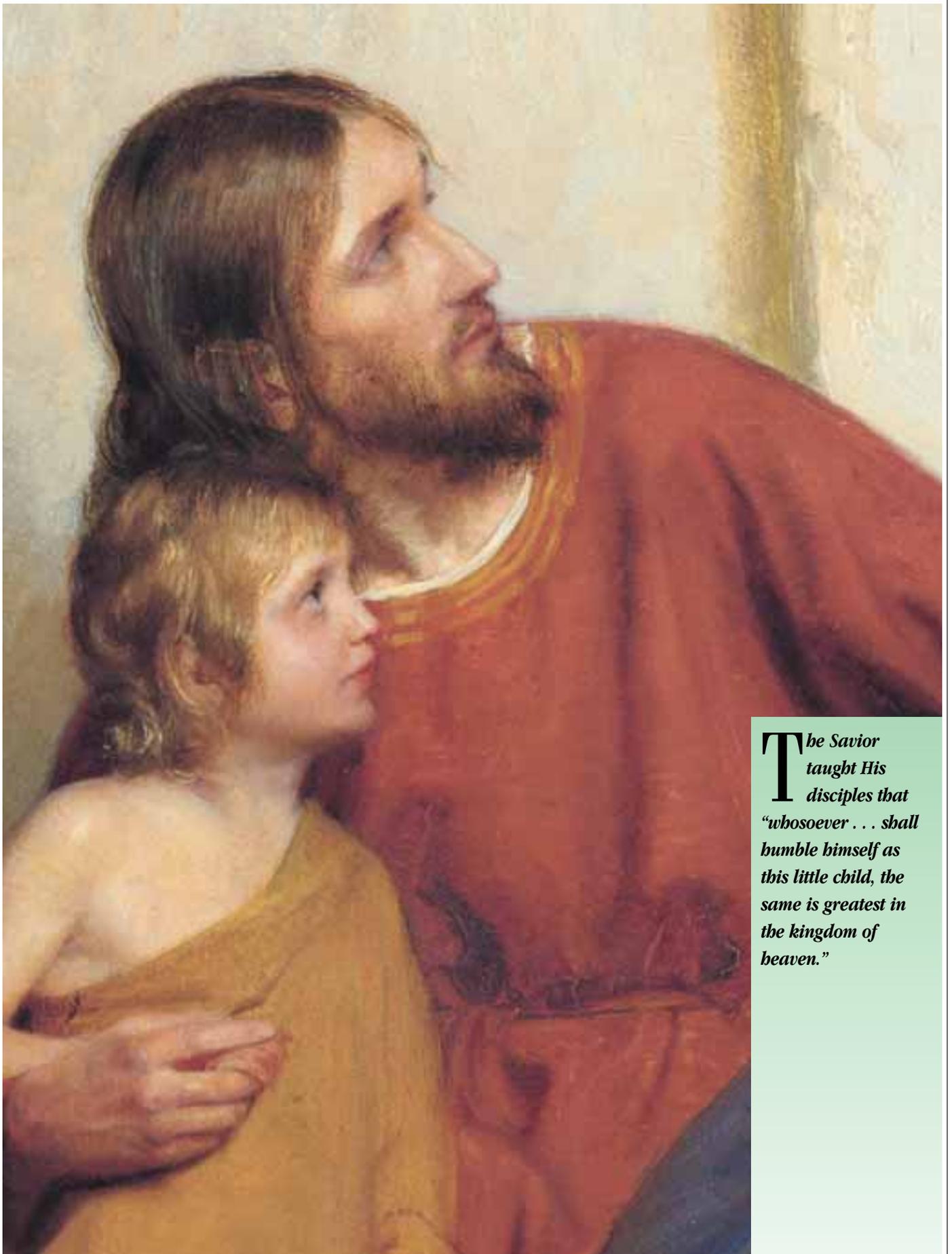
“And blessed are the meek, for they shall inherit the earth. . . .

“And blessed are all the peacemakers, for they shall be called the children of God” (3 Nephi 12:2–3, 5, 9; see also Joseph Smith Translation, Matthew 5:4–5, 7, 11).

When His disciples asked Him, “Who is the greatest in the kingdom of heaven?” Jesus called a little child to come to Him and chided them, saying: “Whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matthew 18:1, 4).

“For he that is least among you all, the same shall be great” (Luke 9:48).

Jesus always pointed out that His Father was the source of His power and knowledge. At the Feast of Tabernacles, Jesus went into the temple and taught: “My doctrine is not mine, but his that sent me. . . . He that speaketh of himself seeketh his own glory:



The Savior taught His disciples that “whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him” (John 7:16, 18).

Later Jesus testified: “I do nothing of myself; but as my Father hath taught me, I speak these things . . . for I do always those things that please him. . . . And I seek not mine own glory” (John 8:28–29, 50; see also 12:49–50).

The Master Teacher frequently warned against pride. During dinner at the home of one of the chief Pharisees, Jesus discerned how those seated at the table thought themselves better than one another (see Joseph Smith Translation, Luke 14:7). He taught them a parable and then said, “Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 14:11; see also 18:14).

When James and John’s mother asked Jesus to give her sons the privilege of sitting on His right and left in the day of His glory, Jesus explained that this was a privilege He was not authorized to give. And noting contention among His disciples, He said, “Whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister” (Matthew 20:27–28; see also 23:11–12; Luke 22:24–27).

Jesus taught His disciples of divine humility during their final moments together as they walked to the Mount of Olives just before His arrest and Crucifixion: “I am the true vine, and my Father is the husbandman. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:1, 5).

A short while later, in His great Intercessory Prayer, He stated:

“Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: . . .

“I have glorified thee on the earth. . . .

“And the glory which thou gavest me I have given them [His disciples]; that they may be one, even as we are one” (John 17:1, 4, 22).

His Example of Humility

From the moment of His birth, the Savior taught humility through His actions. The great Creator of all things (see

John 1:3) condescended to be born into the humblest of circumstances. He entered mortality in a shelter for animals and was laid in a manger, a crib that was also used for the feeding of animals. His first visitors were humble shepherds (see Luke 2:7–20).

As Jesus began to perform miracles in Galilee, His fame spread throughout the region. Many people flocked to Him, some desiring to be healed, while others were simply curious. To the sick and afflicted He often said, “Thy faith hath made thee whole,” emphasizing the role of the healed, rather than that of the Healer, in the miracle of healing.¹ And when a leper came, saying, “If thou wilt, thou canst make me clean” (Mark 1:40), Jesus healed him, saying, “See thou say nothing to any man” (Mark 1:44). Jesus repeated this instruction after many of His miracles, reflecting a deeply held desire that His miracles be done and received in humility and primarily in private.²

Following His miraculous feeding of the 5,000, some among the multitude wanted to make Him their king. Such popularity and power would have severely tempted or corrupted most people. But Jesus ignored the intoxicating influence of the praise of the world, departing into a mountain to be alone (see John 6:15). On another occasion of grand public acclamation, Jesus rode triumphantly into Jerusalem. The crowds shouted words of praise, spreading before Him their cloaks and tree branches (see Matthew 21:8–9). However, Jesus chose on this occasion to ride upon a donkey, a recognized Messianic symbol of humility (see Zechariah 9:9).

Service is always an opportunity to cultivate humility. Jesus demonstrated this when He knelt and washed the feet of the Apostles. “Know ye what I have done?” He asked them. “I have given you an example, that . . . the servant is not greater than his lord; neither he that is sent greater than he that sent him” (John 13:12, 15–16).

Finally, in His hours of greatest suffering, Jesus subjected Himself to the Father. And in perhaps His greatest act of humility, He allowed Himself to be hung upon the cross. His last words in mortality typify His teachings on humility. After Jesus uttered the words “It is finished” (John 19:30), He also

declared that His Father's will had been done (see Joseph Smith Translation, Matthew 27:54). He then bowed His head and gave up the ghost.

Our Words and Actions

The Lord Jesus Christ, our perfect Master, has taught us the meaning of humility through word and example. True and faithful Christians desire that their words and deeds reflect an inner sense of meekness, contriteness, and submissiveness to divine will.

On 2 November 1995, after a year of faithful preparation, Antonio and Roseli Berrocal of the Franca stake in São Paulo, Brazil, traveled with their five children to be sealed in the São Paulo Brazil Temple. On the way a tragic and fatal accident took the life of Sister Berrocal and all the children. On the 22nd of that same month, Brother Antonio entered the temple alone to be sealed to his beloved family. For me, my interview with him was a great and unforgettable lesson in humility. In moving words he expressed his gratitude to Heavenly Father and His Son, Jesus Christ, for the comfort he had felt in his moments of sadness and pain. He was grateful for the sacred ordinances that would be performed. Brother Antonio is a man who is meek and lowly in heart.

Also amazing to me is the humble service of senior brothers and sisters and young missionaries throughout the world. Their number is growing each day. They sacrifice, work hard, save money to pay for their own missions, and dedicate their lives to God with pure hearts and humble spirits. I am also inspired by the humble, faithful Saints who, every month, give to their bishops tithes and fast offerings

gained by their honest and hard work.

New Testament disciples testified of the Savior's extraordinary life and of His words and example of humility. Modern prophets and apostles have testified that "His life . . . is central to all human history. . . . God be thanked for the matchless gift of His divine Son."³

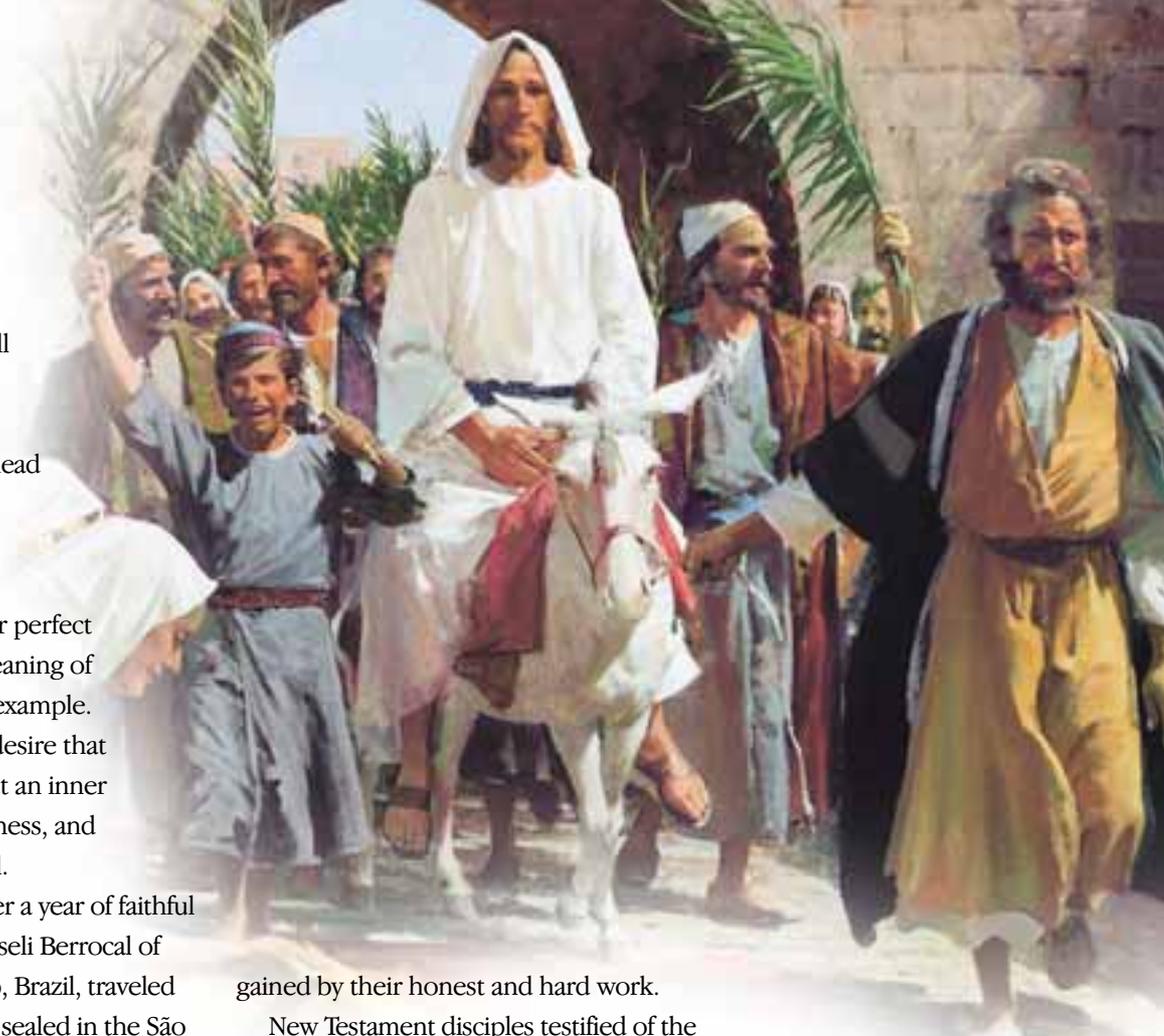
*Jesus, once of humble birth,
Now in glory comes to earth. . . .
Once he groaned in blood and tears;
Now in glory he appears.
Once rejected by his own,
Now their King he shall be known.⁴*

He lives. He has been and will always be the greatest landmark of humility along our journey to follow His footsteps. ■

Elder Athos M. Amorim was released in October 2002 as a member of the Second Quorum of the Seventy.

NOTES

1. See Matthew 9:22; see also 15:28; Mark 10:52; Luke 17:19.
2. See Matthew 9:30; Mark 7:36; 8:26; 9:9; Luke 8:56.
3. "The Living Christ—The Testimony of the Apostles," *Liabona*, Apr. 2000, 2–3.
4. "Jesus, Once of Humble Birth," *Hymns*, no. 196, verses 1, 3.



When Jesus rode triumphantly into Jerusalem and the crowds shouted words of praise, spreading before Him their cloaks and tree branches, He chose to ride upon a donkey—a recognized Messianic symbol of humility.

Miracles Today

By Nitochka Silva Calisto

One Saturday afternoon I decided to study the Sunday School lesson for the next

day's class. It was on miracles. "If ever we needed a miracle, it is now," I thought. My mother was a widow,

and our family was going through a difficult time financially.

Ever since my sisters and I were little girls, we had devoted ourselves to the art of horsehair weaving. We would wash the horsehair, color it with dyes, and then weave it hair by hair into shapes such as butterflies,



mice, and *copibues* (the national flower of Chile). It is very fine work and unique to our country. All winter long we would weave, and in the summer we would sell our work at art fairs.

The national economy was depressed that year and greatly affected our business. In the past a major source of our income had been an art fair in Temuco, a tourist town in southern Chile. But that year we had not been invited. We had even called the fair's organizers, but they refused to give us a booth. We worried about how this loss of income would affect us.

But as I studied the Sunday School lesson that afternoon, my attitude changed completely. First I read Mormon 9:19: "[God] ceaseth not to be God, and is a God of miracles." This promise lifted my spirits. Then as I read verse 21, I felt even better: "I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him."

I thought about the miracle my

At the office of culture, the man in charge told me there was only a remote possibility my family could have a booth at the art fair. But we needed the income, so I continued to believe in miracles.

family needed, and I decided to travel the four hours to Temuco to plead our case.

When I arrived at the office of culture, I was discouraged to see many other people there to make the same request and to learn that all these people had been told no. Still I felt the Lord was with me.

When my turn came to speak to the man in charge, he bluntly told me there was only a remote possibility we could have a booth but that a final decision could not be made yet. I explained that a booth would mean bread for my mother during the winter months, but I felt as if I were talking to a wall. Then without thinking, I told him I believed in miracles and left his office.

I called my husband and asked him to fast with me. My mind constantly reverted to the words of the Sunday School lesson: "[God] is a God of miracles." I needed a miracle—now.

I waited for six hours at the office of culture, feeling greater anguish with each passing minute. Finally I saw craftspeople arriving from every corner of Chile and also from other countries. The fair was starting. With a lump in my throat, I prayed, "Thy will be done." Suddenly a feeling of peace overcame me, and I decided to talk one more time to the man in charge.

When I entered his office, I could see his attitude had changed. He courteously told me I could have a booth. Once again I told him I believed in miracles.

We made the money we needed at the fair, and I learned for myself that God continues to work miracles today. My faith grows each day because of all He gives me. ■

Nitobka Silva Calisto is a member of the Carrion Ward, Santiago Chile Independencia Stake.

Intensive Family Care

By Pamela Steenhoek

Two hours after our fifth child, Angelique, was born, she began crying with every breath and started to turn purple. We realized something terrible was happening.

Medical tests indicated that Angelique had group B streptococcus, a serious illness for newborn babies. She was immediately transferred to a hospital that specialized in such problems. I was weighed down by worry as my new baby was taken away in an ambulance.

After I was released from the hospital two days later, I went directly to see Angelique. As I walked into the neonatal intensive care unit, I was gripped with fear. Two doctors and many nurses were surrounding my daughter. She was hooked up to so much machinery that I could hardly see her little body.

I pulled one doctor aside and asked, "Will she live?" He looked at me grimly and said, "We aren't sure at

this point, but we will do everything we can for her.” He asked me to go home and rest.

As my husband drove me home, we did not speak. We were both too worried. My husband went back to the hospital to give our daughter a blessing and to spend the night outside the intensive care unit.

That night as I tucked our other four children into bed, my oldest, who was seven, cried because she couldn’t hold Angelique. We had told the children that Angelique might not live, but they didn’t really understand.

I went to my room and offered the most sincere prayer of my life. I told Heavenly Father how much I loved Angelique but that He could take her if that was His will. I explained that I knew we were an eternal family and expressed gratitude for my temple marriage. In that instant a feeling of peace, love, and even happiness came over me—a feeling I’ll never forget.

I then had a distinct feeling that Angelique needed to hear our voices. My children had often “talked” to Angelique before she was born. She had been with us when we said family prayers, when we ate dinner together, and when I was singing. Now she was hearing only strangers in the hospital.

I woke the children, and they eagerly took turns

sharing messages with Angelique using a tape recorder. We sang familiar Primary songs and told her how much we loved her. We told her that we would care for her and do things with her if she would get better. The next morning I took the tape recorder to the hospital and asked the nurses to lay it at the end of Angelique’s bassinet and play the tape for her continuously.

When I returned to the hospital later in the day, an excited nurse greeted me and told me the most amazing thing had happened.

Angelique was on a respirator that recorded when she was breathing on her own and when the machine was doing the work. When our tape was playing, she started to breathe on her own half the time. When the

tape stopped, the machine would do all of her breathing for her again. It was amazing to watch her little body perk up when the tape played. The nurses played the tape around the clock. Angelique slowly recovered and was able to come home two weeks later.

I believe strongly in the power of prayer and a family’s love. I have a testimony that Heavenly Father does

The children took turns recording messages to their new, gravely ill baby sister. We sang familiar Primary songs and told her how much we loved her.



hear our prayers and that if we seek His will, He will inspire us through the Holy Ghost. ■

Pamela Steenboek is a member of the Allatoona Ward, Marietta Georgia East Stake.

Never Give Up

By Jason Lacayo

It was the 1970s, and my father, Horacio Lacayo, was a poor 13-year-old boy. One day his mother was angry with him and told him he would never amount to anything. He was upset and knew he had to do better. He decided he would make some changes.

Not long after that he met two missionaries, and they began telling him about the true gospel of Jesus Christ. Horacio had a great desire to learn more and to be baptized, but when he told his father, his father was angry. He said they already had a religion and he would never allow him to be a member of another church.

So Horacio asked his sister Maria to talk to their father for him. He often listened to her advice. After Horacio told Maria about the Church and explained that he wanted to be baptized, she agreed to help. She took the permission form to their father and told him firmly, "Signing this paper is the best thing you can do for your son."

His father eventually gave his permission, and Horacio was baptized. But soon his father began to regret

his decision and forbade Horacio to go to church. When Horacio begged him to reconsider, his father angrily told him to leave their home and never come back. So Horacio went to live with his aunt.

One night about a year later, Horacio dreamed that his father was very sick and was calling for him. The next morning before going to church, he told his aunt about his dream. She assured him it was just a dream and he should not worry about it.

When he returned home from church, his aunt was upset. She said, "I don't know how you knew, but your dad has been hurt in an accident. He is calling for you." When Horacio went to see his father, his father apologized for what he had done and said he would no longer oppose Horacio's Church activity.

Eventually many of Horacio's family members and friends joined the Church. Today Horacio, his wife, Aida, and their four sons are active Church members. Two sons are serving missions, and one just returned from a mission.

How was Horacio able to keep his faith as a boy? He never forgot that the Lord was at his side and that He would not let him down. My father never gave up.

I know the Lord will strengthen us in our spiritual battles, just as He did my father, Horacio Lacayo. ■

Jason Lacayo is a member of the Camorim Ward, Rio de Janeiro Brazil Jacarepaguá Stake, and is currently serving in the Chile Osorno Mission.

Our New Mission Life

By Robert A. Hague

After retirement my wife and I were living a comfortable life. We enjoyed working in the temple, fulfilling ward and stake assignments, and visiting our children, grandchildren, and widowed mothers. It seemed that things couldn't have been better.

But something began stirring within us. The time had come to seriously consider serving a mission, and we knew it. We soon decided to serve but felt we should make a list of things that needed doing before we turned in our missionary application forms. We dutifully made the list and began whittling it down.

Two months passed, and we discovered our to-do list had only become longer. "No problem," we thought. "We'll just put more effort into making it shrink." But it didn't. We came to realize that although the stirrings to serve a mission were still in us, our fear of the unknown was causing us to add to our list faster than we could complete the tasks on it.

One morning shortly after our most recent review of our to-do list, I was studying *Jesus the Christ* by Elder James E. Talmage (1862–1933). One passage touched me profoundly: "Excuses are easy to find; they spring up as readily and plentifully as weeds

by the wayside. When the Samaritan came along and saw the wretched state of the wounded man, he had no excuse for he wanted none" (3rd ed. [1916], 431–32).

With considerable emotion I hurried into the kitchen and shared these words with my wife. They had a significant impact on her as well. There was no question about our next move.

We immediately shredded our to-do list, or what we now laughingly call our excuse list, and initiated the process necessary to be called as missionaries.

Once we did this, things fell together quickly for us, and soon we found ourselves enjoying our lives

even more as we served in the Singapore Mission. Our assignment was to train new leaders in Church branches, first in Sri Lanka and then in Malaysia. We discovered that our family back home could get along just fine without us, and we soon realized how badly we were needed as senior missionaries.

Two nights before we returned from our mission, the members of the two branches we had been working with in Malaysia invited us to what turned out to be a surprise farewell party. We will never forget stepping outside the Church meetinghouse to be encircled by the local members, each holding a homemade Chinese lantern as

they sang to us in Chinese "God Be with You Till We Meet Again" (*Hymns*, no. 152). To this day I cannot share that experience without crying. How grateful we are that we didn't let our excuse list—our fears—keep us from a priceless experience. ■

Robert A. Hague is a member of the Yakima Second Ward, Selab Washington Stake.

At the end of our mission the local members, each holding a homemade Chinese lantern, sang to us in Chinese "God Be with You Till We Meet Again."



Did You Know?

Harold Bingham Lee

Harold B. Lee, eleventh President of the Church, was born in Clifton, Idaho, on 28 March 1899. In their home, the Lee family had a piano, and Harold grew to love music at an early age. He learned to play both the piano and the organ. Later on, he played the slide trombone in a dance orchestra to earn extra money.

When he was 17, the future prophet became a schoolteacher. And when he was 18, he was asked to be the principal of a four-room school. After teaching for four years, Harold B. Lee was called by Church President Heber J. Grant (1856–1945) to serve in the Western States Mission. When he returned from his mission, he

continued his teaching career and later served on the Salt Lake City Commission. After the Great Depression began, he was asked, while serving as a stake president, to establish what is now the Church welfare program.

At age 42, Harold B. Lee was called as an Apostle, and he was ordained President of the Church in 1972. He died a short year and a half later at age 74. Of President Lee, President Gordon B. Hinckley has said, “He . . . never blanched from his responsibility as a servant of God in bearing testimony of the truth” (quoted in *Teachings of*

Presidents of the Church: Harold B. Lee [2000], xviii).



Harold B. Lee at the piano, surrounded by four other Apostles: Mark E. Petersen, Matthew Cowley, Spencer W. Kimball, and Ezra Taft Benson.



It Happened in March

26 March 1830: The first 5,000 copies of the Book of Mormon were printed in Palmyra, New York, by E. B. Grandin at a cost of U.S. \$3,000.

18 March 1833: The First Presidency was organized when the Prophet Joseph Smith set apart Sidney Rigdon and Frederick G. Williams to be his counselors.

March 1839: While in Liberty Jail, the Prophet Joseph Smith pleaded

with the Lord regarding the suffering of the Saints. A portion of his prayer, revelation, and prophecies is recorded in Doctrine and Covenants 121, 122, and 123.

17 March 1842: The Prophet Joseph Smith organized the Relief Society. Emma Smith served as its first president.

12 March 1961: The Church’s first non-English-speaking stake was organized in The Hague, Netherlands.



Leadership Tip

Be on time—to class, to meetings, to everything. Or better yet, be a little early. Not only do you set an example, you also give yourself time to ponder, pray, or prepare. It can be difficult to feel the Spirit when you are in a rush, so set a goal to always be on time. ■

Using the March 2003 *Liahona*

Discussion Ideas

- “Reasons to Stay Pure,” p. 6: Elder Neal A. Maxwell explains that Church members share some of the world’s concerns about breaking the law of chastity. But he also teaches that our “reasons for keeping the seventh commandment go far beyond these . . . concerns.” What are some of these higher reasons?

- “Everything Good and Beautiful,” p. 14: Talk about modesty by finding pictures of temples and of worldly buildings and discussing the relationship between appearance and purpose. Then draw a parallel between architecture and clothing styles.

- “Looking beyond the Mark,” p. 20: Discuss one of the ways we might look beyond the mark. Ask for specific examples of how this particular issue can be a stumbling block.

- “Grandma Emily’s Chicken,” p. F6: Tell the story of Grandma Emily’s hen, and ask for examples to further illustrate the idea that we can bless others through our sacrifices—even when it is inconvenient.

Topics in This Issue

F=*The Friend*

Atonement.....	F10
Chastity.....	6
Church history.....	47
Conversion.....	42, F14
Creation.....	F9
Divine nature.....	14, 19, F4
Eternal life.....	26
Faith.....	42
Family home evening.....	2, 48
Family relations.....	2, 14, 25, 30
Friendship.....	13, 32
Goals.....	26
Healing.....	42
Home teaching.....	5
Humility.....	38
Jesus Christ.....	20, 38, F9, F10
Leadership.....	32, 47, 48
Miracles.....	42
Missionary work.....	30, 42
Modesty.....	14
New Testament.....	38, F10
Obedience.....	6, 20, F2
Pioneers.....	F6
Prayer.....	25, 42, F6, F14
Preparation.....	25
Primary.....	F4
Relief Society.....	32
Service.....	32, F2, F6
Spirituality.....	25
Talents.....	F4
Teaching.....	2, 14, 48
Temples and temple work.....	F16
Truth.....	20
Visiting teaching.....	25
Young Women.....	32

Stories from Couple Missionaries

Have you and your spouse served a mission together? We are looking for stories from couple missionaries that will inspire others to consider the blessings of serving a mission.

Please send your submissions to Couple Missionaries, *Liahona*, Floor 24,

50 East North Temple Street, Salt Lake City, UT 84150-3223, 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 Path



The path to happiness may not always be easy to walk, but it is not hidden. President Thomas S. Monson states clearly where it is found.

BY PRESIDENT THOMAS S. MONSON
First Counselor in the First Presidency

A line from the delightful play *The King and I* gives us encouragement. . . . The King of Siam lay dying. With him is Anna, his English tutor, whose son asks her the question, “Was he as good a King as he could have been?”

Anna answers wistfully, “I don’t think any man has ever been as good a King as he could have been—but this one [really] tried.”¹

The Prophet Joseph declared, “Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God.”²

Let us walk these . . . paths. To help us do so we can follow the shortest sermon in the world. It can be found on a common traffic sign. It reads, “Keep Right.”

This advice was found and followed by Joe, who had been asked to get up at six in the morning and drive a crippled child 50 miles (80 km) to a hospital. He didn’t want to do it, but he didn’t know how to say no. A woman carried the child out

to the car and set him next to the driver’s seat, mumbling thanks through her tears. Joe said everything would be all right and drove off quickly.

After a mile or so, the child inquired shyly, “You’re God, aren’t you?”

“I’m afraid not, little fellow,” replied Joe.

“I thought you must be God,” said the child. “I heard Mother praying next to my bed and asking God to help me get to the hospital, so I could get well and play with the other boys. Do you work for God?”

“Sometimes, I guess,” said Joe, “but not regularly. I think I’m going to work for Him a lot more from now on.”

. . . Will you? Will I? Will we? I pray humbly, yet earnestly, that we will. ●

From an April 1999 general conference address.

NOTES

1. Richard Rogers and Oscar Hammerstein II (Williamson Music, Inc., 1951).
2. *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (1976), 255–56.

LEFT: PHOTOGRAPH BY DON BUSATH; RIGHT: ILLUSTRATION BY RANDALL J. PIXTON



UPRIGHTNESS
FAITHFULNESS
HOLINESS
OBEDIENCE
VIRTUE

**KEEP
RIGHT**

I Am a Child of God

BY VICKI F. MATSUMORI

“All of you are children of the most High” (Psalm 82:6).



Name some of your favorite Primary songs. Why did you choose those particular songs? You probably enjoy them because they have a good melody or an important message.

One song that is a favorite for Primary children throughout the world is “I Am a Child of God.” It was written for a Primary conference in 1957 by Sister Naomi W. Randall and Sister Mildred T. Pettit. Sister Randall prayed for help in writing the message. She awoke in the middle of the night with the words of the song in mind. She mailed the words, or lyrics, to Sister Pettit. Sister Pettit put the words to music.

A few years later, President Spencer W. Kimball suggested changing “Teach me all that I must know” to “Teach me all that I must do.” He said that “to know isn’t enough. . . . We have to do something.” (See “Fun with Favorites,” *Tambulilit*, June–July 1985, 4.)

You learn important truths when you sing this song. You learn that you really are a child of God. You learn that Heavenly Father has sent you to a home with parents who can help you. And, especially, you learn that when you do what is right, you can one day return to live with Heavenly Father.

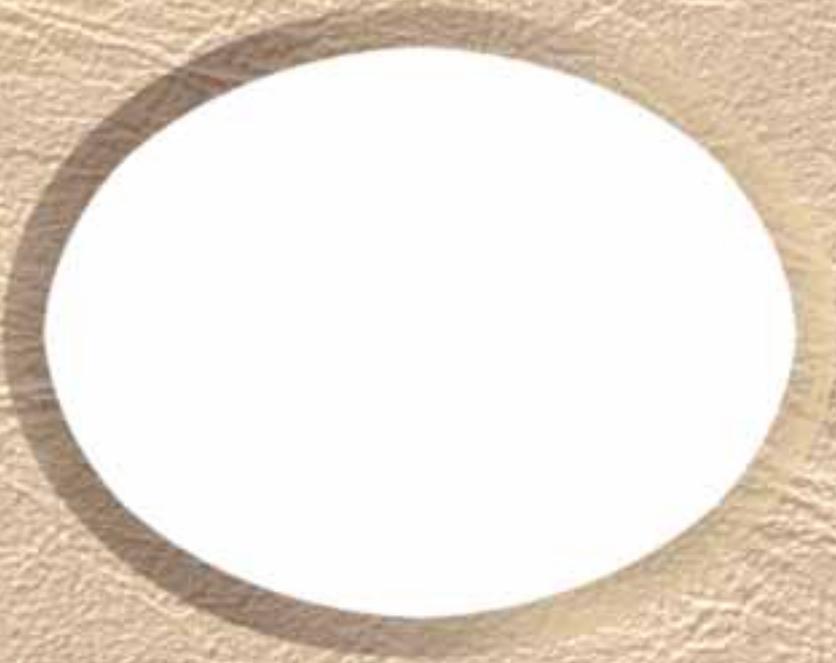
Personalized Picture and Frame

Remove page 5 from the magazine. Cut on the thick dark line, and glue the frame to heavy paper. Fold under the strip at the bottom as a stand for the frame. Decorate it by cutting out the items—or drawing other items—that show things you like to do or want to do, then gluing the items to the frame. Attach a picture—or draw one—of yourself in the middle of the frame. Place it where it will remind you that you are a child of God and have been blessed with many talents.

Sharing Time Ideas

1. Display pictures of some of the children in your Primary. Tell how each child is different—and special. Testify of each child’s divine nature. Help the children memorize Articles of Faith 1:7 by writing it on the chalkboard. Have the children repeat it; then choose a child to erase one or two words. Continue the process until no words remain on the chalkboard. Discuss various talents and personality traits, such as being good at athletics, music, or art; being friendly; being kind. Have the children stand in a circle. Choose one child to be “It.” The child who is It tosses a beanbag or other item to someone standing in the circle and calls out a talent such as “athletics,” then counts quickly to 10. The child who catches the beanbag must name an athletic talent, such as “playing soccer” before It reaches 10; if not, he or she becomes It. Sing “I Am a Child of God” (Children’s Songbook, 2–3).

2. Have the children name people from the scriptures whom they admire, such as Moses, Daniel, David, Esther, Paul, Nephi, and Alma. Write the list on the chalkboard. Divide the children into groups, and allow them to choose one of the people from the list and dramatize a story from that person’s life (see Teaching, No Greater Call [1999], 165–66). As the groups present their dramatizations, have the Primary guess which person’s story is being portrayed. After each presentation, discuss the qualities of nobleness and greatness shown by the scripture person. Sing songs or hymns that talk about these qualities. Read Abraham 3:22–23. Bear testimony that all of these people were among those who were chosen in the pre-earth life. Explain that each child was also chosen before he or she was born. Challenge the children to live their lives like the noble and great people in the scriptures. ●

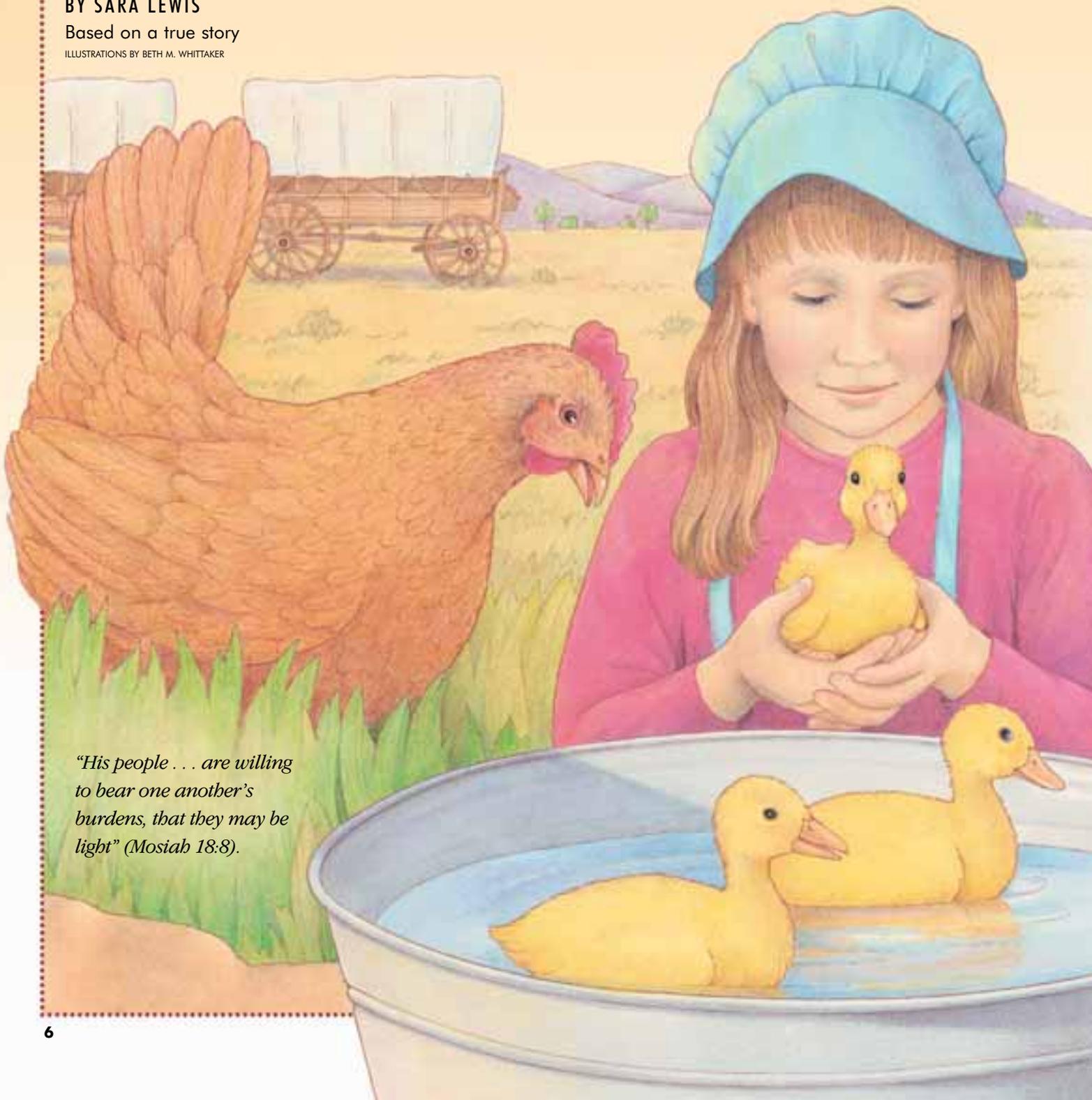


Grandma Emily's Chicken

BY SARA LEWIS

Based on a true story

ILLUSTRATIONS BY BETH M. WHITTAKER



"His people . . . are willing to bear one another's burdens, that they may be light" (Mosiab 18:8).

Rachel ran through the living room and rushed up the stairs to her bedroom. She and her best friend, Becca, were going to the park to try out Becca's new rollerblades.

As Rachel was pulling her own rollerblades out from under her bed, Mom came into the room. "I'm going over to Sister Heaton's for a few hours, and I need you to stay with David."

"But Becca and I are going to the park right now!"

"I'm sorry to ruin your plans, Rachel, but Sister Heaton still isn't feeling well after her operation, and I promised to help take care of her today. David will be up from his nap in about half an hour, and then you two can play for a while until Dad gets home."

"But I don't want to play with David—I want to go to the park!"

"I know you do, but today you need to stay home and take care of your little brother. You can go to the park tomorrow. I'm sorry, but Sister Heaton needs me, and I need you to help me."

As Rachel watched Mom going down the street, she was so angry that she almost cried. Why did she have to take care of David? It wasn't fair that she had to give up a trip to the park just so her mom could take care of somebody.

She called Becca to tell her the bad news, and as she hung up the phone, the doorbell rang. It was Aunt Pearl, her mom's younger sister.

"Hi, Aunt Pearl. Mom's not here."

"That's OK—I can't stay. I just came to return your mom's sewing machine. Mine is fixed now,

so I don't need hers anymore. And I thought that maybe I'd spend a few minutes with my favorite niece!"

Rachel gave her a weak smile and tried to seem happy, but Aunt Pearl noticed Rachel wasn't really feeling happy.

"What's wrong?"

"Oh, I was going to go to the park with Becca, but Mom told me I had to stay and take care of David so she could help a woman in our ward."

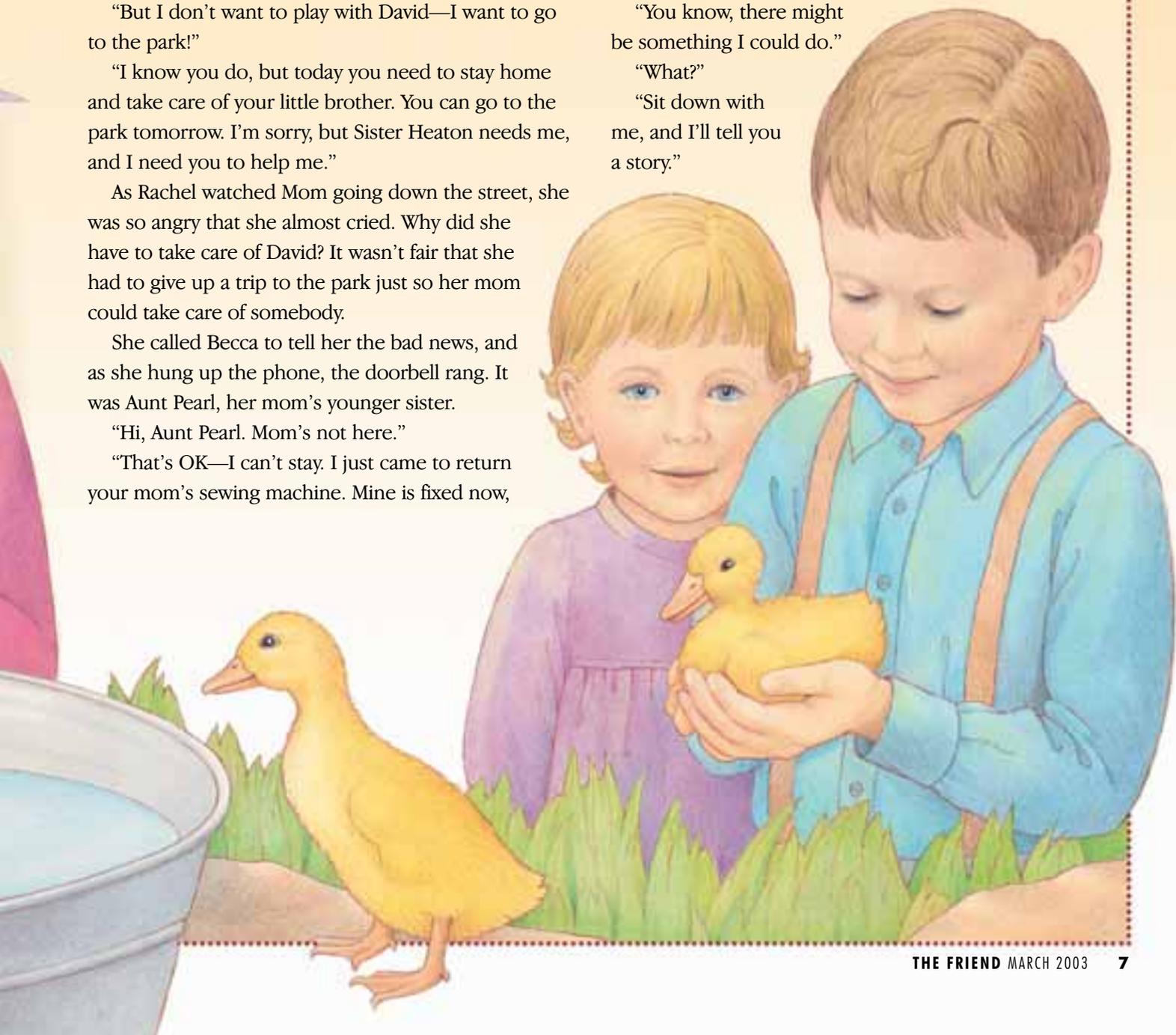
"That's too bad. If it were any other day but today, I'd stay so you could be with your friend. But I have a doctor's appointment, and I can't reschedule it."

"I guess I'll be OK. It's just that I really wanted to go to the park today."

"You know, there might be something I could do."

"What?"

"Sit down with me, and I'll tell you a story."



Rachel wasn't sure a story would fix things—a story couldn't baby-sit for her. But Aunt Pearl usually knew what she was talking about, so Rachel followed her to the couch.

Aunt Pearl began: "When your great-great-grandmother Emily Burk left Nauvoo to come west, she had an old hen she wanted to bring with her. It had been doing something rather unusual—sitting on a nest of duck eggs—and Emily just couldn't leave her behind. So she set up a box in the wagon for the nest. Soon the ducklings hatched, and every night when the wagon train stopped, Emily filled a washtub with water and let the little ducks swim. Everyone in camp came to watch them.

"You see, Rachel, part of being a member of The Church of Jesus Christ of Latter-day Saints is helping others. There's even a scripture in the Book of Mormon that tells us how important it is to 'bear one another's burdens' [Mosiah 18:8]. Heavenly Father wants us to take care of those who can't take care of themselves."

"You mean just like Emily took care of the chicken and like the chicken took care of the ducks?"

"And just like the Lord took care of the pioneers and how He still takes care of all of us. He wants us to be happy, so He watches over us."

"Why doesn't He take care of Sister Heaton instead of having Mom do it?"

"That's how He is taking care of Sister Heaton—through your mother. Most of the time Heavenly Father answers our prayers through someone else."

"So Mom is Heavenly Father's answer to Sister Heaton's prayers?"

"Probably. Your mother is helping Sister Heaton rest and get her mind off her troubles, sort of like those ducklings helping the tired pioneers find a little bit of enjoyment at the end of their long days."

"But why do I have to baby-sit?"

"So your mom can help Sister Heaton. The ducks wouldn't have been able to bring some enjoyment to the pioneers if the chicken hadn't cared for them. Your mom wouldn't be able to help Sister Heaton if she didn't know you would take good care of your brother while she's gone."

"So, in a way, I'm helping Sister Heaton too?"

"In a very big way."

"Then I guess I don't feel so bad about waiting until tomorrow to go to the park."

"I'm glad you think so."

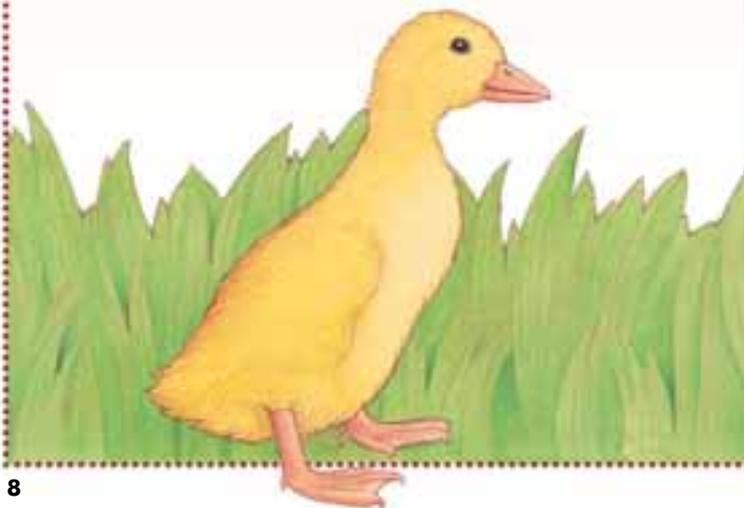
As Aunt Pearl left, Rachel heard David waking up. On her way upstairs to get him, she thought more about what Aunt Pearl had said. Rachel was still a bit disappointed to miss out on the trip to the park, but it helped to know that taking care of David helped Heavenly Father take care of Sister Heaton. ●



"As we keep the commandments and [serve], the Lord can 'pour out his Spirit more abundantly upon [us]' (Mosiah 18:10; see D&C 20:77). The reward for obedience and

service is not only the gift of the Holy Ghost but also special gifts of the Spirit. Paul defines the fruits of the Spirit as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control (see Galatians 5:22–23). The Holy Spirit blesses us with Christlike attributes as we serve each other."

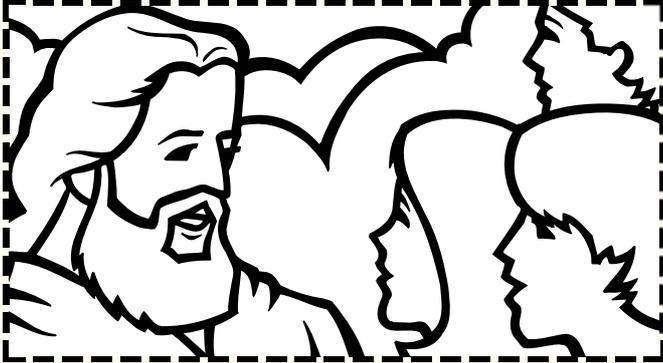
**Elder Merrill J. Bateman of the Seventy
("Living a Christ-Centered Life," *Liahona*,
Dec. 1999, 17–18)**



When I Lived with My Heavenly Father

BY PAT GRAHAM

Instructions: Color each picture. Then tell this true story (see Abraham 3–5).



1. We lived with Heavenly Father before we were born.



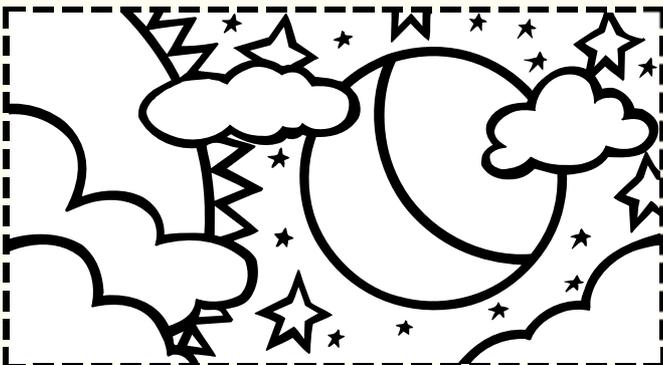
4. Jesus made the world beautiful with trees and flowers.



2. He asked Jesus Christ to create the world for us.



5. He made fish, birds, and animals and put them on the earth.

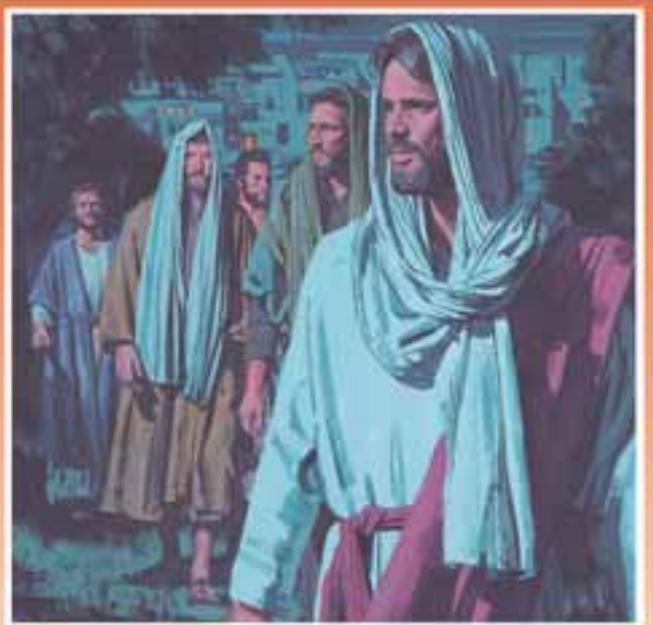


3. Jesus made the sun, the moon, and the stars to give light.



6. Then He placed Adam and Eve, our first ancestors, on the earth.

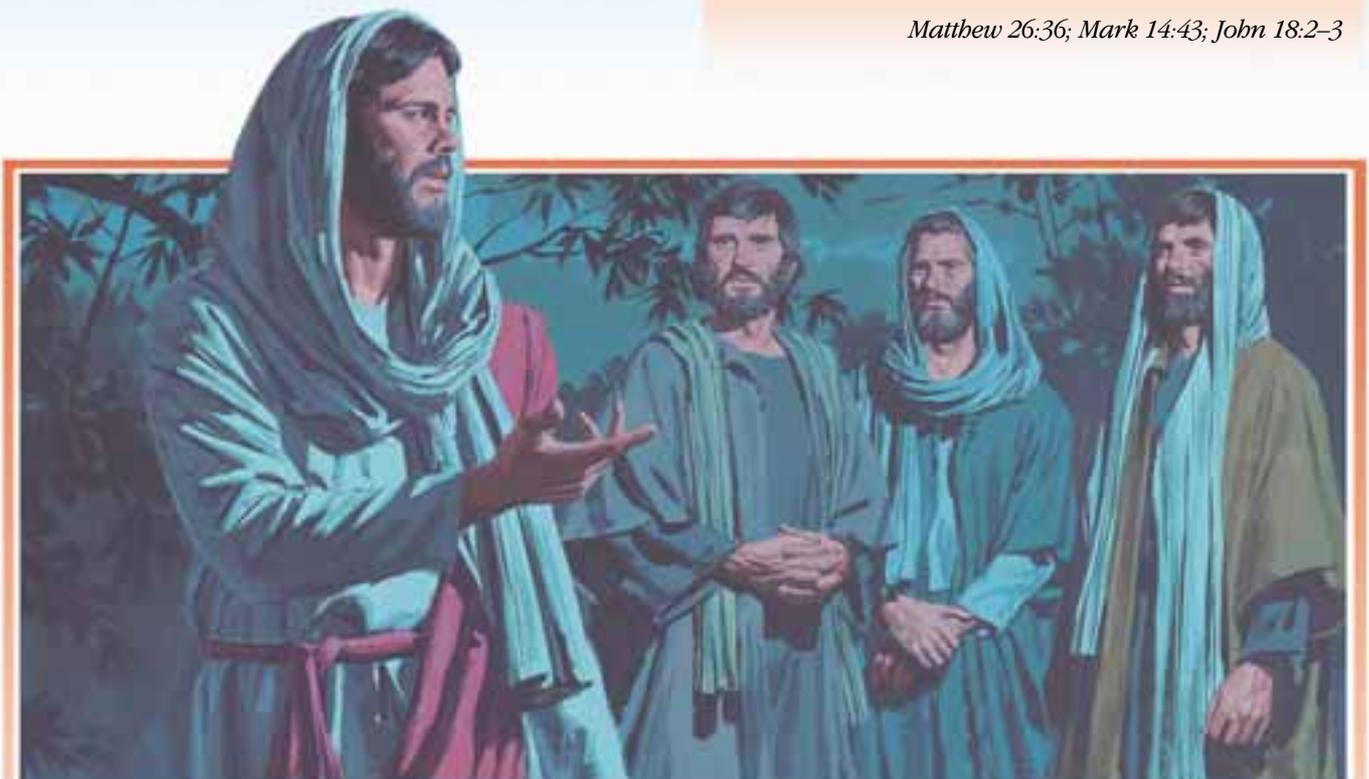
JESUS SUFFERS IN THE GARDEN OF GETHSEMANE



ILLUSTRATIONS BY PAUL MANN

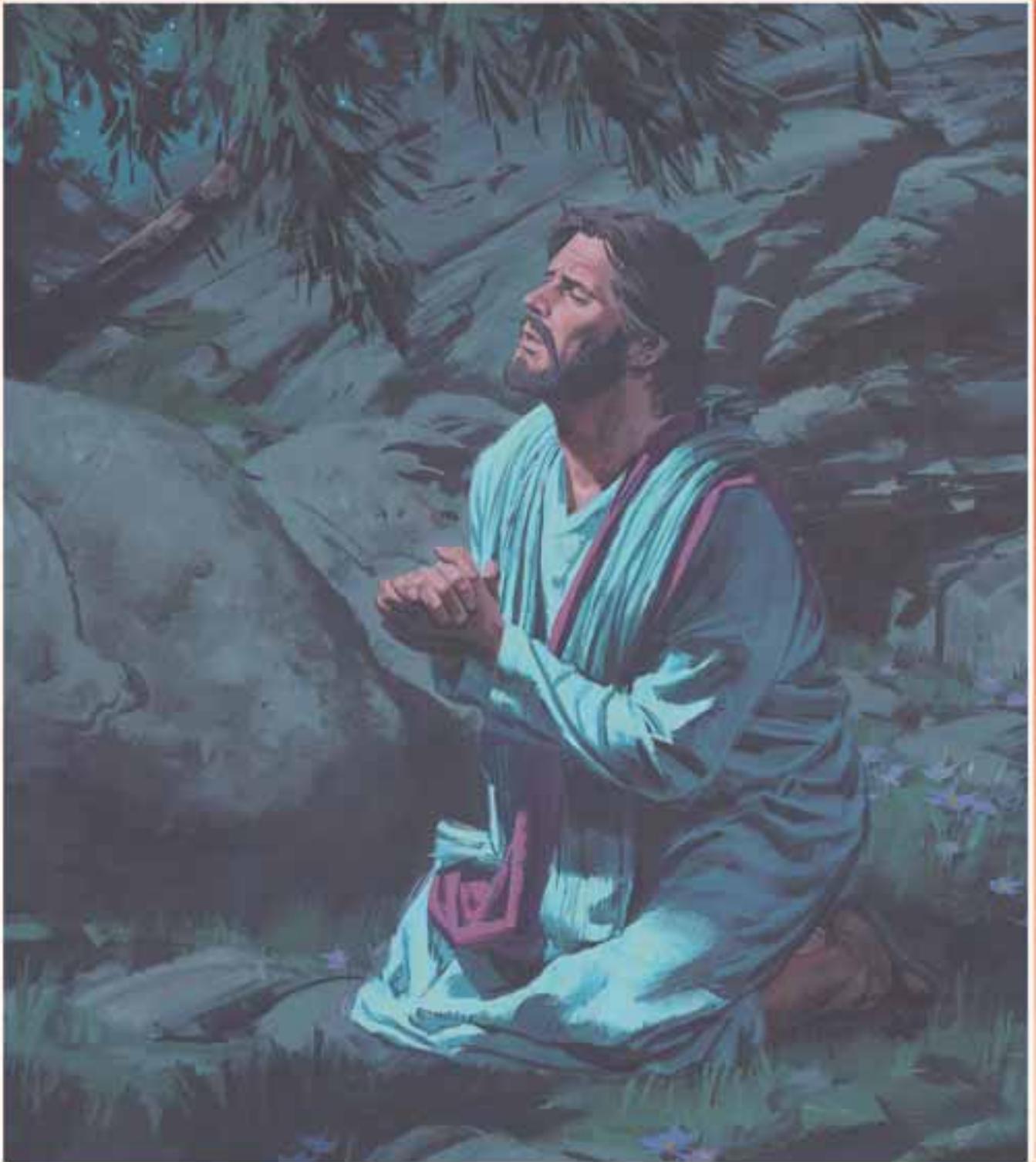
Jesus and the Apostles went to the Garden of Gethsemane. Judas did not go with them. He went to tell the chief priests and Pharisees where Jesus was.

Matthew 26:36; Mark 14:43; John 18:2-3



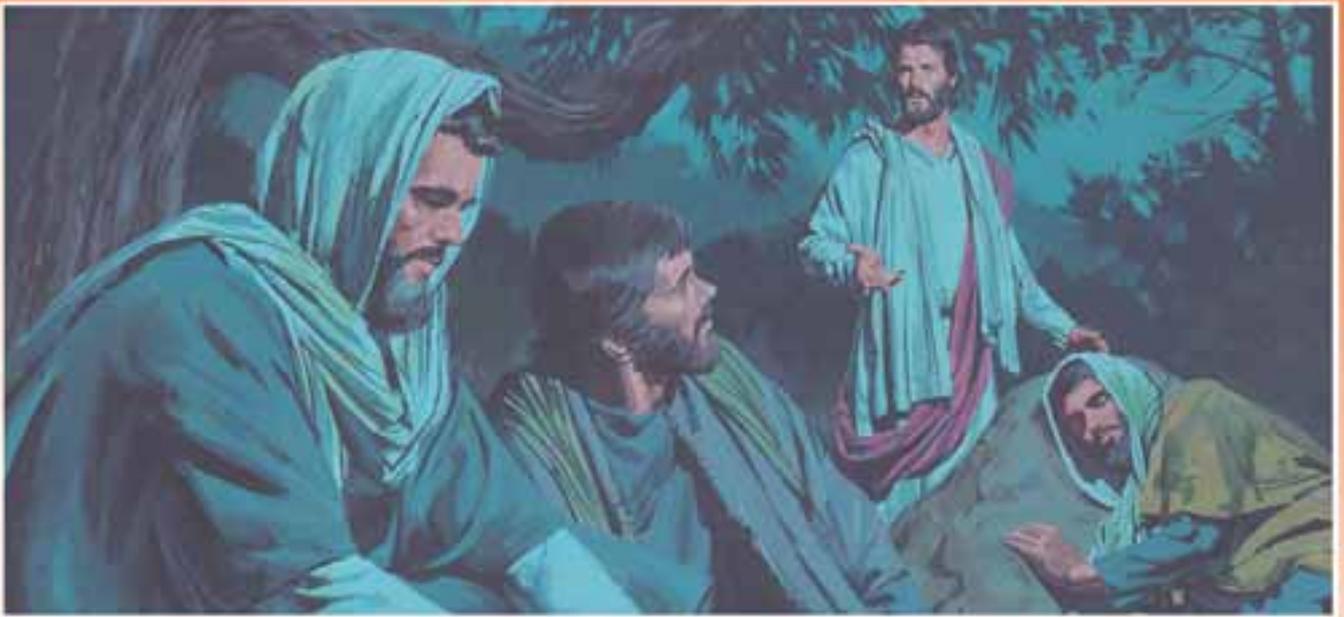
The Savior asked Peter, James, and John to go with Him into the garden and wait while He went farther and prayed.

Matthew 26:36-38; Mark 14:33-34



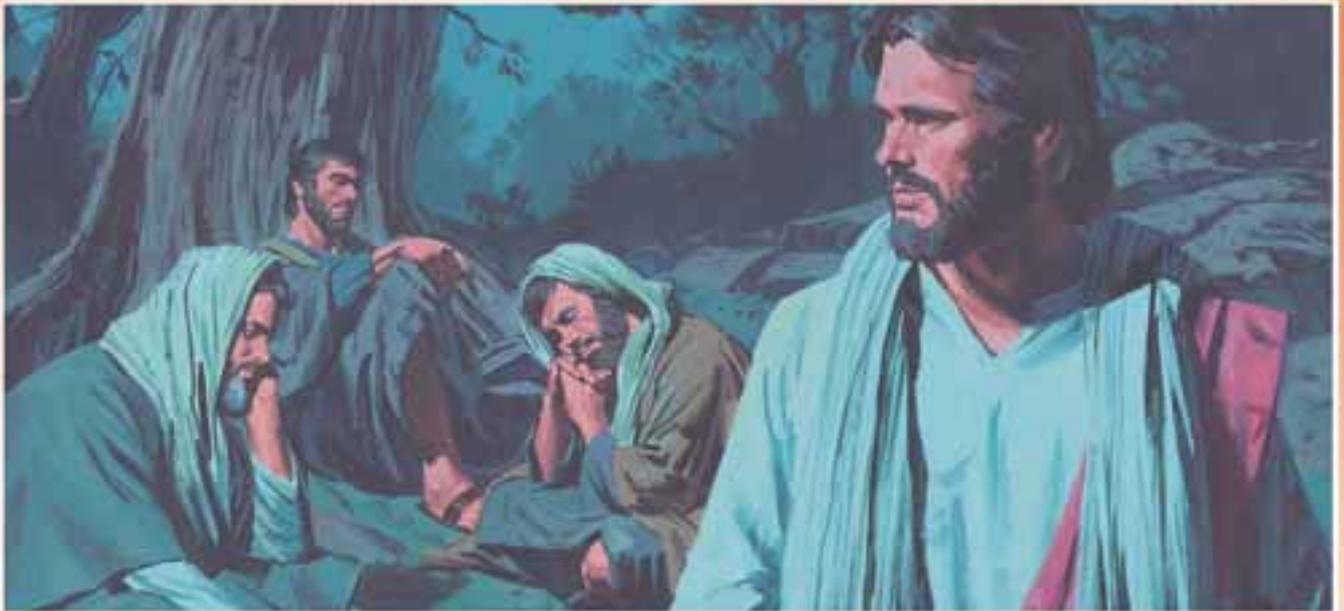
He knew He would suffer for the sins of all people. He did not want to suffer, but He chose to obey Heavenly Father.

Matthew 26:39-44



Peter, James, and John fell asleep while Jesus prayed. Jesus saw them sleeping and asked them to stay awake.

Matthew 26:40–41



He prayed again. Peter, James, and John wanted to stay awake. But they were very tired and fell asleep again. Jesus again saw them sleeping. He went back to pray.

Matthew 26:42–44



As Jesus prayed, He began to tremble. He suffered so much that blood came out of His skin. He was suffering for the sins of all people so if they would repent, they could be forgiven. While He suffered and prayed, an angel came to strengthen Him.

Luke 22:42-44; D&C 19:16-18



Jesus woke up Peter, James, and John and told them He would be betrayed, then killed by wicked people who were coming to get Him.

Matthew 26:45-46

Remember

“O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God” (Alma 37:35).



From an interview with Elder Walter F. González of the Seventy, currently serving in the South America North Area Presidency; by Christine Rappleye

I come from Uruguay, where I learned that the Book of Mormon was true. I first knew in my heart and then in my mind. When I read the first few pages of 1 Nephi, I knew there was something special about this book. I had such strong feelings that I could not hide my emotions! Something was telling me it was true. I can testify that the Book of Mormon invites the Spirit of God, which is the Holy Ghost.

If the Book of Mormon is true and teaches about Jesus Christ, then Joseph Smith is a prophet. If Joseph Smith is a prophet, then the Church has to be true. That is the way I came to know that the Church is true.

Before I joined the Church, I had been taught good principles by my parents. Some of them were principles of the gospel, but my parents didn't know they were teachings of the Church. I knew basic things about Jesus Christ, but I had never had to find out if they were true. When I was searching for an answer about the

Church, I decided to pray on my knees for the first time in my life. It was different from how I had prayed before. We need more people on their knees to receive testimonies.

Spiritual experiences need to be remembered. I try to remember my first experience of conversion and keep it alive for myself and my family. I think it is important to remember such spiritual experiences. When you remember them, they help you endure to the end.

We can learn from the Book of Mormon. When Alma taught as a missionary and as a father, he taught that we should remember the gospel (see Alma 37:13). Lehi did too. He said to remember the way the Lord led him and his family to the promised land (see 2 Nephi 1:1–5). I always try to remember the way I was converted and the way I know that the Church is true. Remembering has helped me throughout the 30 years I have been a member of the Church.

1. *At about age two.*
2. *At about age three.*
3. *Playing soccer (right) with his brother, Luis (left), at age 10.*

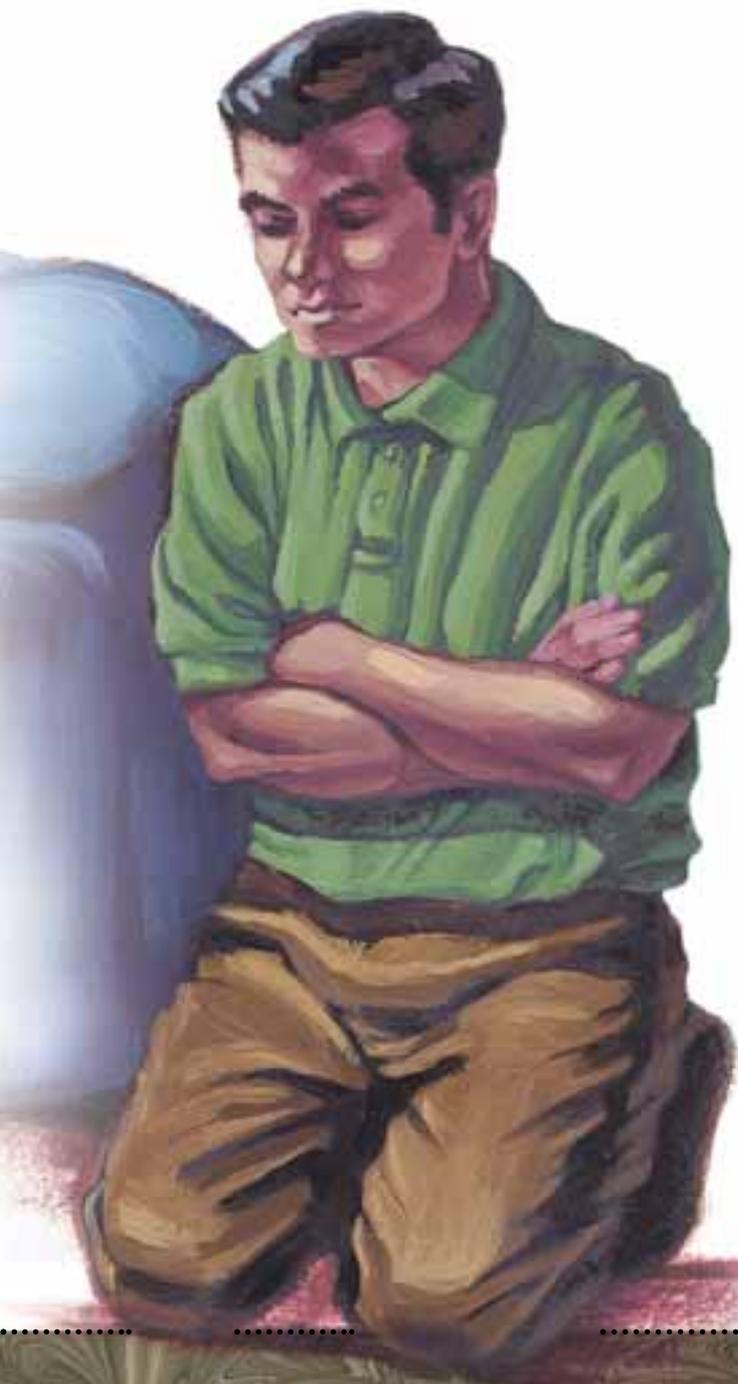


Another thing we need to remember is that we have made covenants with the Lord. We are a covenant-making people. The temple is a symbol of those covenants. It is very important not to take these covenants for granted. We need to understand them and ponder them. That will raise our level of commitment.

There are commitments we can make to help prepare us to make covenants, such as the baptismal

covenant. These commitments include reading the Book of Mormon every day, praying on your knees every day, and going to church every week. When you are keeping these commitments, you are preparing yourself to obey a covenant—a covenant like the baptismal covenant, which will prepare you to go to the temple. If you keep your commitments, whatever they are, they will help you keep your covenants.

When an investigator decides to learn more about



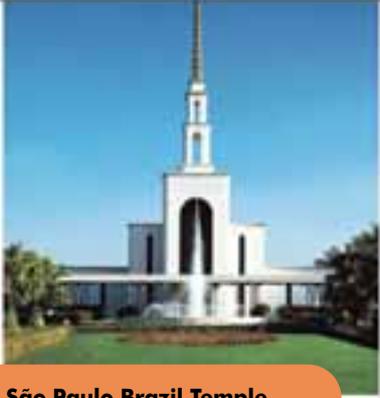
Elder González with his wife, Zulma, and their family.

the Church, the missionaries invite him or her to make smaller commitments, such as praying, attending church, and reading the scriptures. When an investigator keeps these commitments, the missionaries know that he or she is preparing to make the covenant of baptism and is receiving a testimony.

The Book of Mormon was the key to my conversion. The reason I love the Book of Mormon is that through it, we can know about Jesus Christ. We can learn that He is the Son of God and our Savior. We can develop our own testimonies of Him. He can become real to us. He is real. As we get closer to Him and keep our commitments and covenants, we can also feel His love, which is real. Always remember Him and how you developed your testimony of Him. ●

Temple Cards

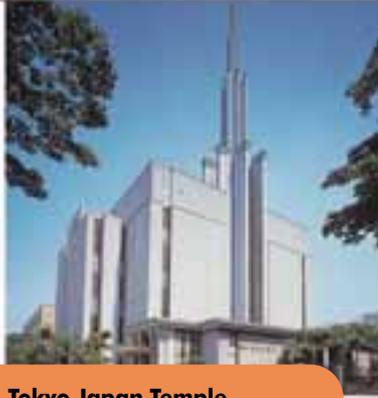
In 2003 each issue of *The Friend* will contain Temple Cards. Remove the Temple Cards from the magazine, glue them to heavy paper, and cut them out. Collect the cards to remind you of the importance of temples.



PHOTOGRAPH BY LAUREN FOGHEITO

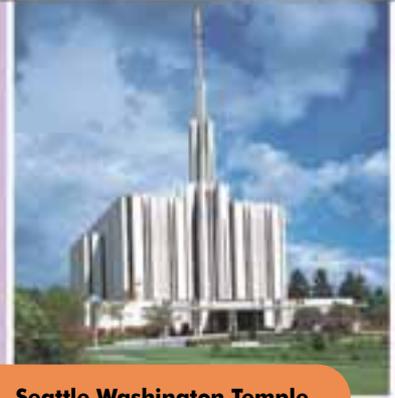
São Paulo Brazil Temple

Dedicated on 30 October 1978
by President Spencer W. Kimball



Tokyo Japan Temple

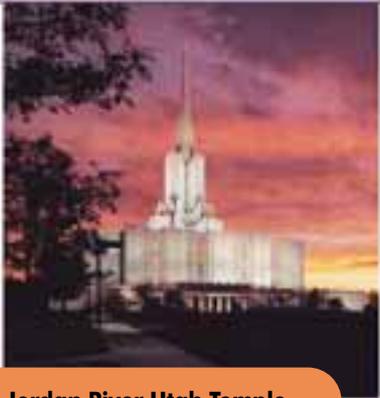
Dedicated on 27 October 1980
by President Spencer W. Kimball



PHOTOGRAPH BY JED A. CLARK

Seattle Washington Temple

Dedicated on 17 November 1980
by President Spencer W. Kimball



PHOTOGRAPH BY STEVE TREGAEGLE

Jordan River Utah Temple

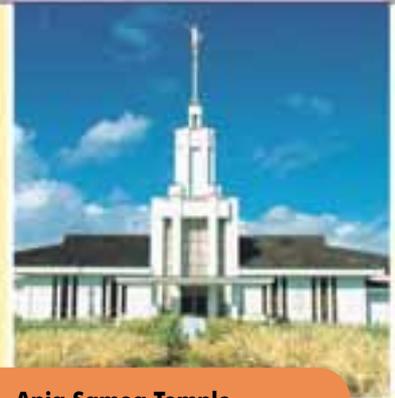
Dedicated on 16 November 1981 by President
Spencer W. Kimball (prayer read by President
Marion G. Romney)



PHOTOGRAPH BY JED A. CLARK

Atlanta Georgia Temple

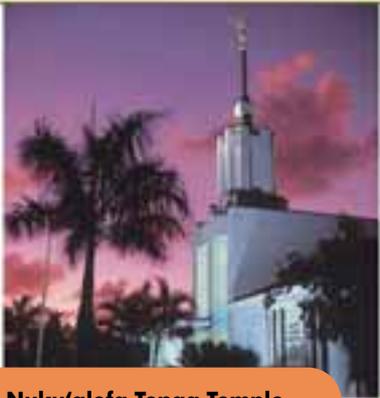
Dedicated on 1 June 1983
by President Gordon B. Hinckley



PHOTOGRAPH BY MICHAEL MCCONKIE

Apia Samoa Temple

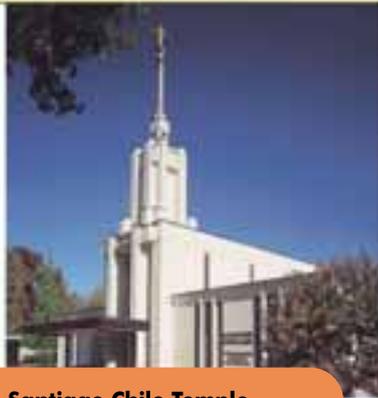
Dedicated on 5 August 1983
by President Gordon B. Hinckley



PHOTOGRAPH BY WILLIAM F. HOIDMAN

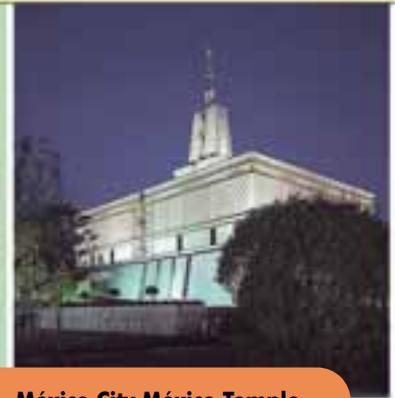
Nuku'alofa Tonga Temple

Dedicated on 9 August 1983
by President Gordon B. Hinckley



Santiago Chile Temple

Dedicated on 15 September 1983
by President Gordon B. Hinckley



PHOTOGRAPH BY JED A. CLARK

México City México Temple

Dedicated on 2 December 1983
by President Gordon B. Hinckley



About My Father's Business, by Harry Anderson

"After three days they found him in the temple, sitting in the midst of the doctors, . . . and all that heard him were astonished at his understanding and answers" (Luke 2:46-47).

COURTESY OF PACIFIC PRESS PUBLISHING ASSOCIATION



Each day as we help our children resist immodest fashions, we will also be helping them “improve in everything that is good and beautiful.” We will be helping them enjoy the Spirit more abundantly in their lives as they prepare to make and keep sacred covenants.

See “Everything Good and Beautiful,” p. 14.