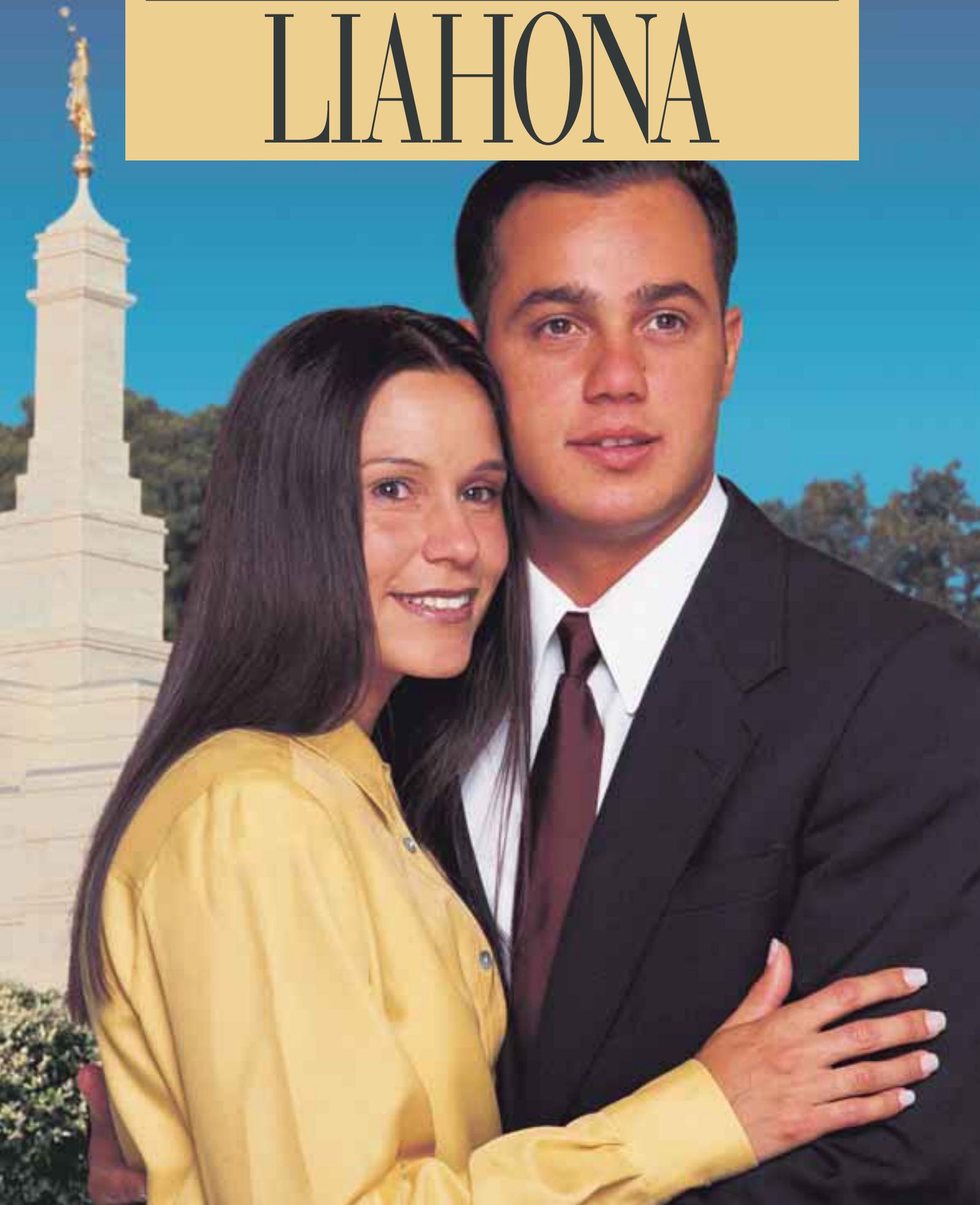


THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • NOVEMBER 2001

LIAHONA



LIAHONA



ON THE COVER

Front: Photo illustration by Craig Dimond.
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and Jed A. Clark.



THE FRIEND COVER

Kyu-Jin is one of seven children in the close and loving Cho family. See "Cho Kwang-Jin and Cho Young-Jin of Pusan, Korea," page 4. (Photograph by Melvin Leavitt.)

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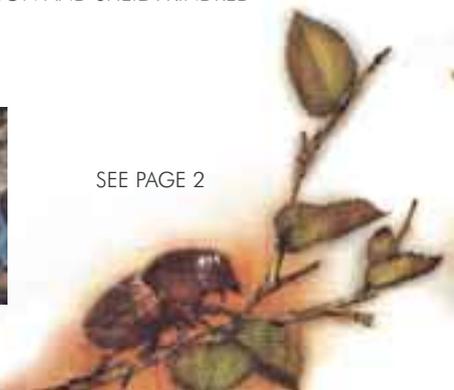


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APPRECIATED "LABELS"

I am very grateful for the *Liahona* (Spanish), and I especially appreciated President Thomas S. Monson's First Presidency Message entitled "Labels" in the September 2000 issue. I was also deeply moved by "'Lord, Here Am I,'" the Latter-day Saint Voices articles in the same issue.

*Margarita Salmerón Garrido,
Granada Branch,
Granada Spain District*

A COMPANION AND HELP

The *Liahona* (Spanish) is magnificent. It has helped me a great deal in my personal life. I'm a better daughter and wife as a result of reading it. I'm not a mother yet, but when I do become one, I will try to be the best mother I can be. The magazine is helping me prepare for this responsibility.

Keep up the good work, because there are people who feel lonely sometimes, and the magazine is a companion and help for us.

*Claudia Isabel de Lezama,
Buena Esperanza Ward,
Danli Honduras Stake*

ENJOYED "FINDING INNER PEACE"

I enjoyed reading "Finding Inner Peace," the Line upon Line article in the June 2000 *Liahona* (English). I would love for you to treat the topics of charity and pride. I am always inspired by the First Presidency Messages. They have helped me change some of my attitudes. I hope they have also helped others.

*Owoseni Mojisola,
Ibadan Sixth Branch,
Ibadan Nigeria District*

GOD WORKS IN PEOPLE'S HEARTS

I enjoy reading the *Liahona* (Spanish) each month. I take it to the university with me every day along with my other books, and people at school are always borrowing it from me to see what it's like. They really like it. I try to spark their interest, so I can talk to them about the Church. They don't always pay attention to me, but I am faithful to the cause of sharing the gospel. God works in people's hearts. I have seen the *Liahona* help friends of mine stay active in the Church and become full-time missionaries.

*Angie Herreria,
Flor de Bastión Ward,
Guayaquil Ecuador Pascuales Stake*

Pornography— THE DEADLY CARRIER

By President Thomas S. Monson
First Counselor in the First Presidency



I remember reading about woodcutters laying their massive axes and power saws to the stately and once mighty elm trees that graced the countryside surrounding England's Heathrow Airport.

It was said some of the majestic monarchs were over 100 years old. One wondered how many persons had admired their beauty, how many picnics had been enjoyed in their welcome shade, how many generations of songbirds had filled the air with music while capering among the outstretched and luxuriant branches.

Yet the patriarchal elms were dead. Their demise was not the result of old age, recurring drought, or the strong winds which occasionally lash the area. Their destroyer was much more harmless in appearance yet deadly in result. We know the culprit as the bark beetle, carrier of the fatal Dutch elm disease. This malady has destroyed vast elm forests throughout Europe and America. Its march of death continues. Many efforts at control have failed.

Dutch elm disease usually begins with a wilting of the younger leaves in the upper part of the tree. Later the lower

branches become infected. In about midsummer most of the leaves turn yellow, curl, and drop off. Life ebbs. Death approaches. A forest is consumed. The bark beetle has taken its terrible toll.

How like the elm is man. From a minute seed and in accordance with a divine plan, we grow, are nurtured, and

The bark beetle, carrier of the fatal Dutch elm disease, has destroyed vast elm forests.

Like the bark beetle, pornography too is the carrier of a deadly disease.



PHOTOGRAPH OF PRESIDENT MONSON BY DON BUSATH; ILLUSTRATIONS BY CARY HENRIE

mature. The bright sunlight of heaven, the rich blessings of earth are ours. In our private forest of family and friends, life is richly rewarding and abundantly beautiful. Then suddenly, there appears before us in this generation a sinister and diabolical enemy—pornography. Like the bark beetle, it too is the carrier of a deadly disease. I shall name it “pernicious permissiveness.”

At first we scarcely realize we have been

infected. We laugh and make lighthearted comment concerning the off-color story or the clever cartoon. With evangelical zeal we protect the so-called rights of those who would contaminate with smut and destroy all that is precious and sacred. The beetle of pornography is doing his deadly task—undercutting our will, destroying our immunity, and stifling that upward reach within each of us.

Can this actually be true? Surely this



matter of pernicious permissiveness is not so serious. What are the facts? Let's look! Let's listen! Then let's act!

PORNOGRAPHY AND CRIME

Pornography, the carrier, is big business. It is evil. It is contagious. It is addicting. It is estimated that in recent years Americans alone spent 8–10 billion dollars per year on hard-core pornography¹—a fortune siphoned away from noble use and diverted to a devilish purpose!

Apathy toward pornography stems mostly from a widespread public attitude that it is a victimless crime and that police resources are better used in other areas. Many state and local ordinances are ineffective, sentences are light, and the huge financial rewards far outweigh the risks.

One study points out that pornography may have a direct relationship to sex crimes. In the study, 87 percent of convicted molesters of girls and 77 percent of convicted molesters of boys admit to the use of pornography, most often in commission of their crimes.²

Some publishers and printers prostitute their presses by printing millions of pieces of pornography each day. No expense is spared. The finest of paper, the spectrum of full color combine to produce a product certain to be read, then read again. Nor are the movie or Web site producer, the television programmer, or the entertainer free from taint. Gone are the restraints of yesteryear. So-called realism is the quest.

One leading box office star lamented: "The boundaries of permissiveness have been extended to the limit. The last film I did was filthy. I thought it was filthy when I read the script, and I still think it's filthy; but the studio tried it out at a Friday night sneak preview and the audience screamed its approval."

Another star declared, "Movie makers, like publishers, are in the business to make money, and they make money by giving the public what it wants."

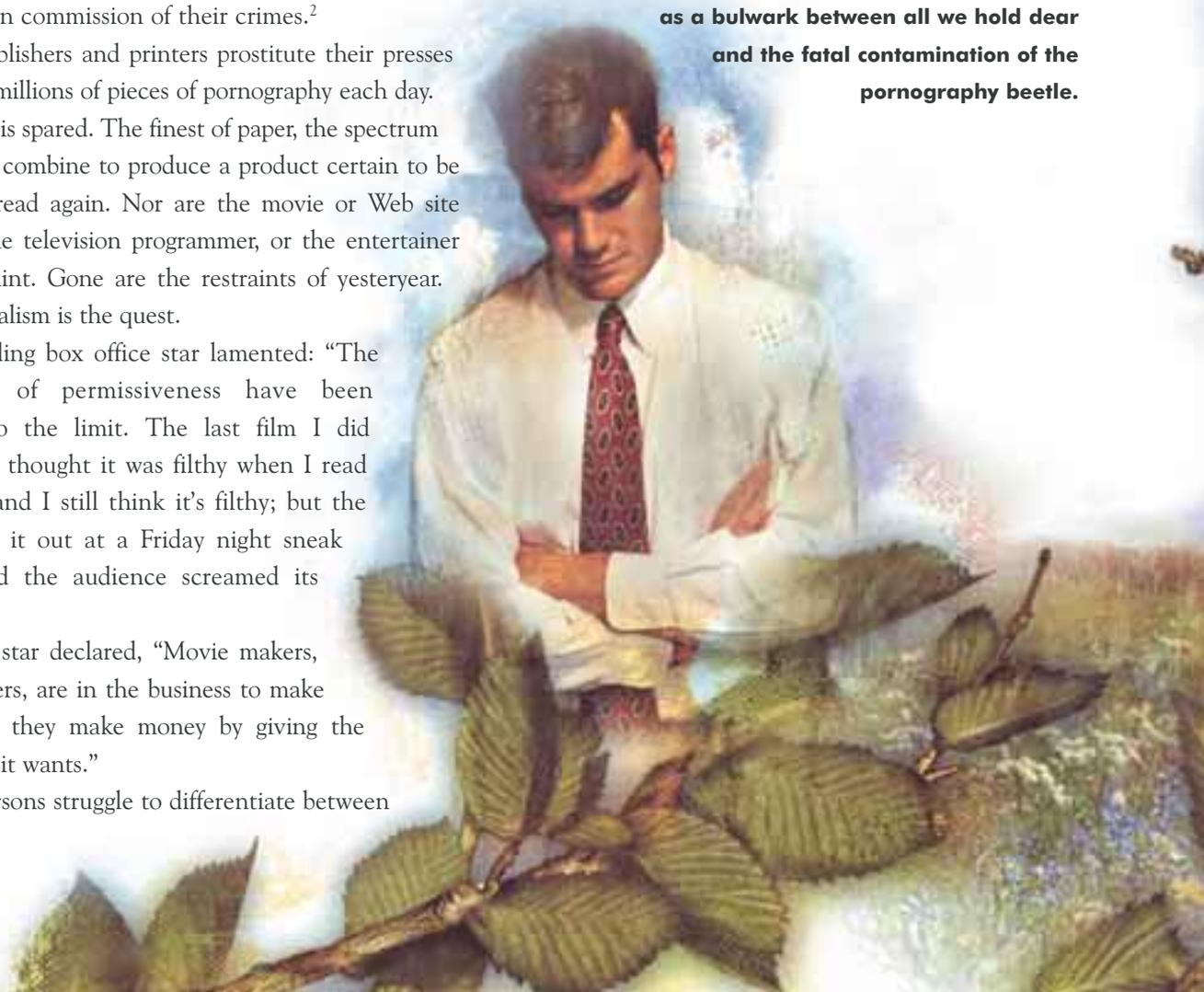
Some persons struggle to differentiate between

what they term "soft-core" and "hard-core" pornography. Actually, one leads to another. How applicable is Alexander Pope's classic "Essay on Man":

*Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*³

The constant, consuming march of the pornography beetle blights neighborhoods just as it contaminates human lives. It has just about destroyed some areas. It moves relentlessly closer to your city, your neighborhood, and your family. Pornography is now more available than ever. At the click of a button, evil can be viewed in our homes on televisions and computer screens, in our hotels

We have the capacity and the responsibility to stand as a bulwark between all we hold dear and the fatal contamination of the pornography beetle.



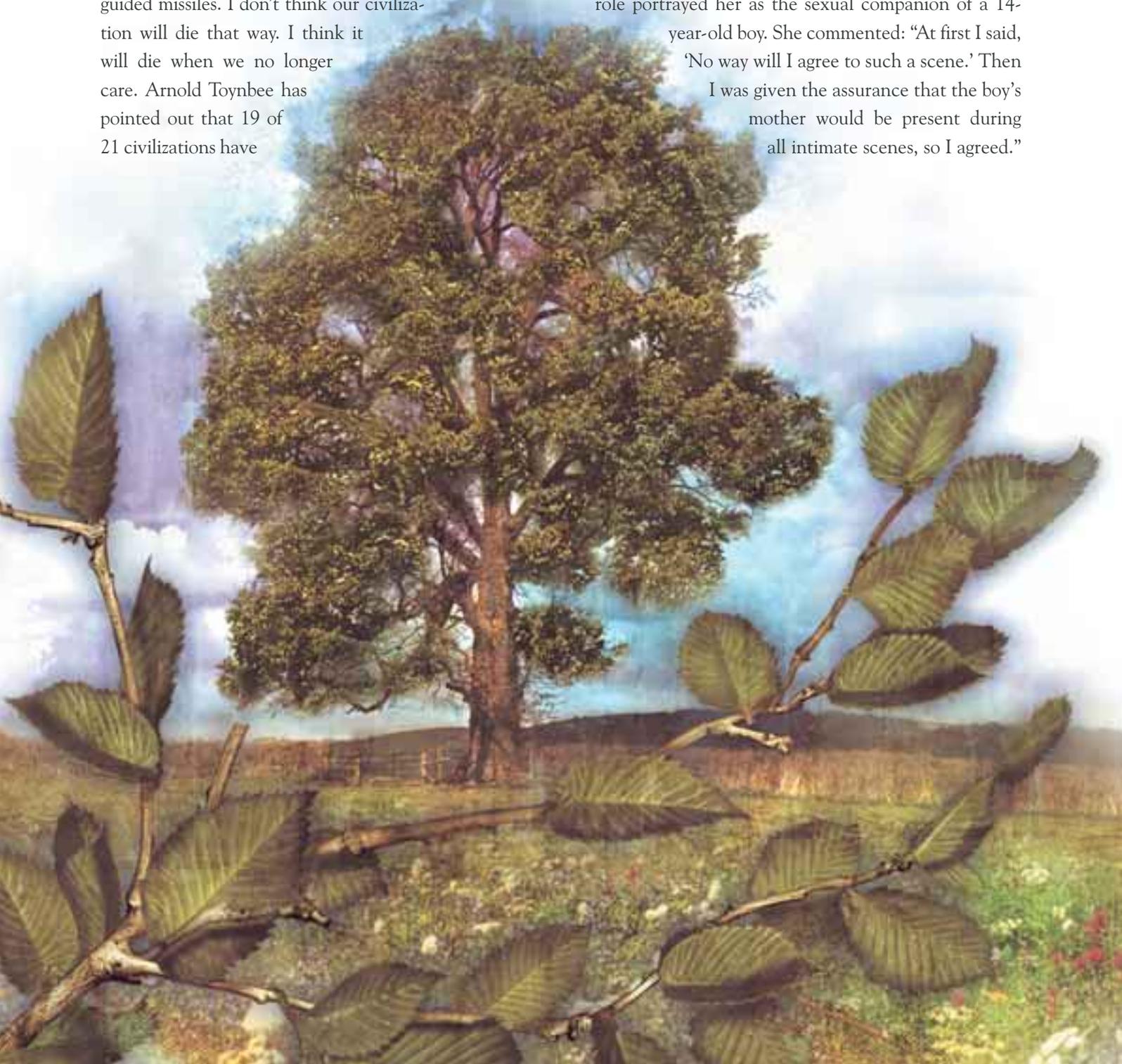
and movie theaters, or even in our places of employment, where access to the Internet is often provided.

WARNING

An ominous warning was voiced by Laurence M. Gould, former president of Carleton College: "I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that 19 of 21 civilizations have

died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware."⁴

I remember reading a review of a new movie. The leading actress told the reporter that she objected initially to the script and the part she was to play. The role portrayed her as the sexual companion of a 14-year-old boy. She commented: "At first I said, 'No way will I agree to such a scene.' Then I was given the assurance that the boy's mother would be present during all intimate scenes, so I agreed."



I ask: Would a mother stand by watching were her son embraced by a cobra? Would she subject him to the taste of arsenic or strychnine? Mothers, would you? Fathers, would we?

From the past of long ago we hear the echo so relevant today:

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

“Behold, your house is left unto you desolate.”⁵

Today we have a rebirth of ancient Sodom and Gomorrah. From seldom-read pages in dusty Bibles they come forth as real cities in a real world, depicting a real malady—pernicious permissiveness.

OUR BATTLE PLAN

We have the capacity and the responsibility to stand as a bulwark between all we hold dear and the fatal contamination of the pornography beetle. May I suggest three specific steps in our battle plan:

First, a return to righteousness. An understanding of who we are and what God expects us to become will prompt us to pray—as individuals and as families. Such a return reveals the constant truth: “Wickedness never was happiness.”⁶ Let not the evil one dissuade. We can yet be guided by that still, small voice—unerring in its direction and all-powerful in its influence.

Second, a quest for the good life. I speak not of the fun life, the sophisticated life, the popular life. Rather, I urge each to seek eternal life—life everlasting with mother, father, brothers, sisters, husband, wife, sons, and daughters, forever and forever together.

Let our lives be clean. Let our voices be heard. Let our actions be felt. Then the beetle of pornography will be halted in its deadly course.

Third, a pledge to wage and win the war against pernicious permissiveness. As we encounter that evil carrier, the pornography beetle, let our battle standard and that of our communities be taken from that famous ensign of early America, “Don’t tread on me.”⁷

Let us join in the fervent declaration of Joshua: “Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord.”⁸ Let our hearts be pure. Let our lives be clean. Let our voices be heard. Let our actions be felt.

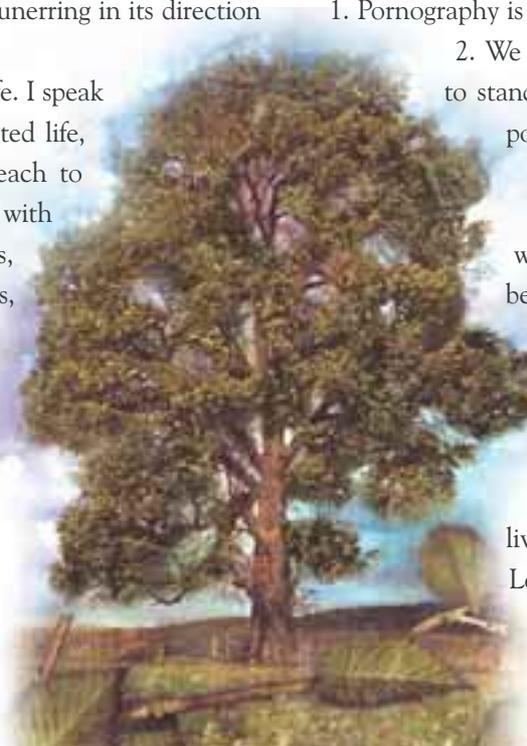
Then the beetle of pornography will be halted in its deadly course. Pernicious permissiveness will have met its match. And we, with Joshua, will safely cross over Jordan into the promised land—even to eternal life in the celestial kingdom of our God. □

NOTES

1. See *U.S. News and World Report*, 10 February 1997, 43.
2. See William Marshall, “A Report of the Use of Pornography by Sexual Offenders,” 1983, Ottawa, Canada.
3. In John Bartlett, *Familiar Quotations*, 16th edition (1992), 301.
4. Institute of Life Insurance advertisement in *Scientific American*, May 1968, 56.
5. Luke 13:34–35.
6. Alma 41:10.
7. In *Familiar Quotations*, 779.
8. Joshua 24:15.

IDEAS FOR HOME TEACHERS

1. Pornography is a sinister enemy.
2. We have the capacity and responsibility to stand against the fatal contamination of pornography.
3. Our battle plan includes:
 - An understanding of who we are and what God expects us to become.
 - Seeking for eternal life—life everlasting with family members forever and forever together.
 - A purity of heart. Let our lives be clean. Let our voices be heard. Let our actions be felt.



STANDING UP TO TEMPTATION

By Darrin Lythgoe

Standing up to temptation is a never-ending battle, but that is no excuse to give in. Following are ideas you can use to make resisting temptation easier, no matter where you are or who you're with.

- Put reminders of high standards (a picture of the Savior, a quote from the scriptures, a *Liahona* poster) in your backpack or schoolbag.

- Before telling a joke, imagine trying it out on your mom or dad or even your bishop. If you feel uncomfortable, keep the joke to yourself.

- Seek friends who have the same standards you do. It's easier to choose the right when those around you are trying to make good choices too.

- If you are having trouble getting up in time for early-morning seminary, put the alarm clock far enough away from your bed that you will have to stand up to turn it off.

- Always consider the consequences of your thoughts and actions. Ask yourself, "Is this something Jesus Christ would do?"

- To take your mind off of tempting thoughts, try humming a hymn, reciting a scripture, or doing something else that will distract you.

- Pray for guidance and help to overcome temptations that come your way.

- Read the scriptures and attend seminary regularly. Like our bodies, our spirits need daily nourishment to stay fit and ready to fight off temptation.

- Remember that Heavenly Father will not let you be tempted beyond your power to resist (see 1 Corinthians 10:13). □





INSIGHT AND COUNSEL FROM PRESIDENT GORDON B. HINCKLEY

Words of the Living

DO WHAT YOU OUGHT TO DO

“I don’t worry too much about the future, and I don’t worry very much about the past. The past is gone, and you can’t change it. . . . The future—you can anticipate it, but you can’t necessarily do very much about it. It is the present you have to deal with, and so you reach out for every good opportunity that you have to do what you ought to do.”¹

BE A GOOD CITIZEN WHEREVER YOU LIVE

“Everywhere our people are they ought to be good citizens. That is one of our cardinal doctrines—good citizenship in the land in which we live. We ought to be contributors to the society of which we are a part.”²

BE GOOD NEIGHBORS

“[The Lord] expects we will be good neighbors, kind to others, to those not of our faith, that we will treat them with generosity and love and respect, that when they have troubles, we will reach out to assist them and lift them and help and bless them.

“Jesus was asked what is the first and great law in the kingdom. And He said: ‘Thou shalt love the Lord thy God with all thy heart, . . .

[might, mind, and soul]. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself’ (Matthew 22:37–39). Now that isn’t easy to do; it is not easy to do, but we must work at it and work at it constantly. We must reach out to assist others, and their respect and appreciation for this Church will grow as we do so. The God of Heaven expects us to be helpful to others, to be good neighbors, to be friends to all within our reach.”³

WE BELIEVE IN EDUCATION

“We believe in education. The Lord has laid a mandate upon His people that they become acquainted with the things of the earth, as well as the things of the Spirit. He has laid an obligation upon us to get all the schooling that we have. Education becomes the key of opportunity for everyone in this life. It may involve sacrifice, it may involve unusual effort, but with the help of heaven, it can be had.”⁴

CONVERT RETENTION

“I think the Lord would be very pleased if we would get on our knees, each of us, and pray to Him and ask Him to help us bring someone into

this Church. And then when that occurs, you stay so very close to that individual until he or she becomes well grounded in the faith so that there will be no falling away after they’ve come into the Church.”⁵

PREPARE YOURSELVES FOR THE BLESSINGS OF THE TEMPLE

“My brothers and sisters, you who have not been to the house of God, I plead with you this morning with all the power that I have to begin today to repent of the past, to get your lives in order so that you may go there and bind to you those whom you love most and who are most dear to you. . . . Trust in the Lord, and as His servant I feel to promise you that He will bless you. There will be opened to you the doors of the temple of the Lord, that you may go there and enjoy these rich and marvelous blessings, and that you will be bound together as a family of husband and wife, of parents and children, living together in love and respect for another.”⁶

TEMPLE WORK

“We have laid upon us as a people a greater charge, a greater responsibility than any other people have ever had in the history of the world. We are responsible for [taking] the blessing of

Prophet

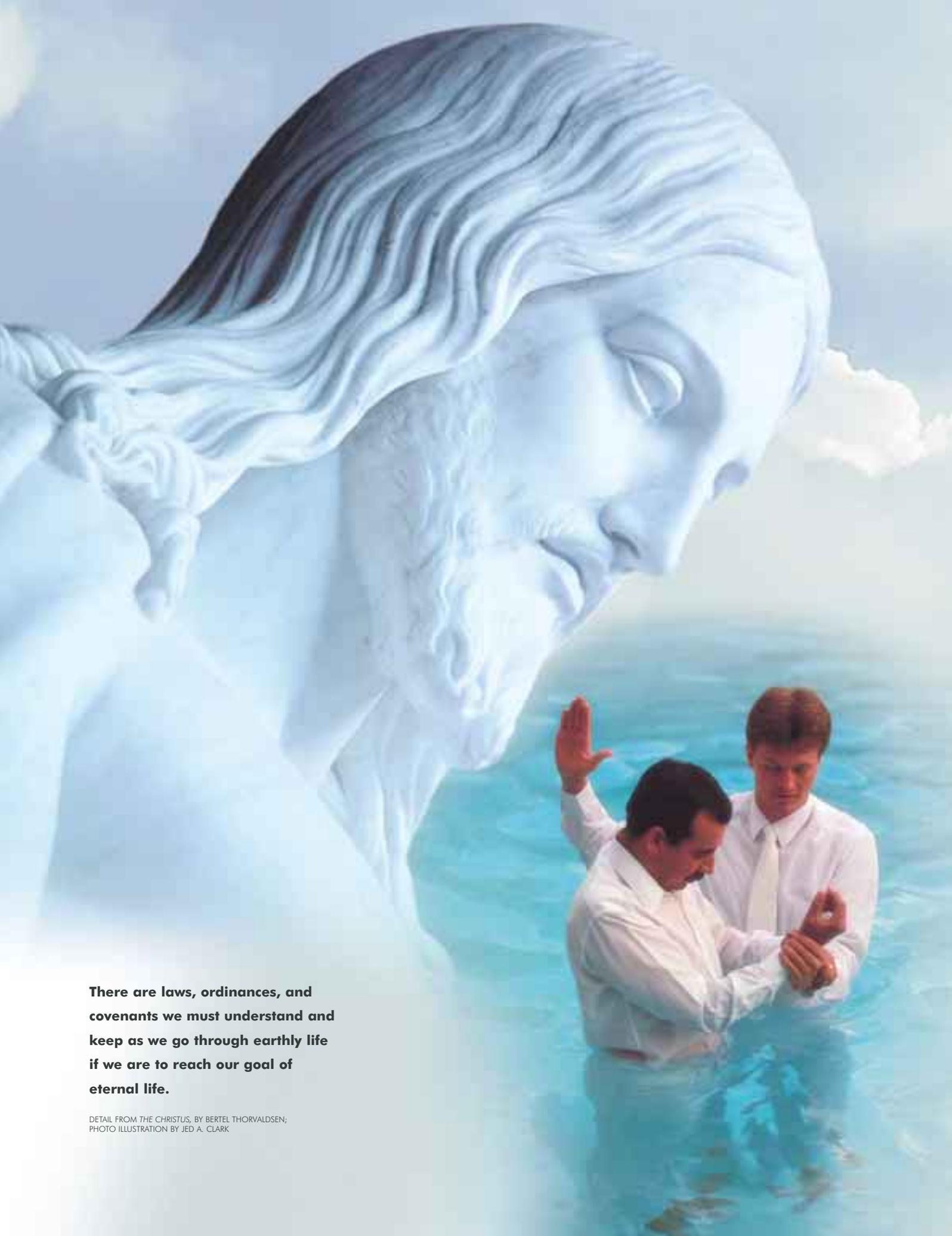
the gospel of Jesus Christ to all who have lived upon the earth, to all who now live upon the earth, and to all who will yet live upon the earth. No other people have had so great a responsibility as that. God bless the faithful Latter-day Saints who carry in their hearts the love and respect of the great doctrine of the eternity of the family and of the tremendous doctrine of proxy work for the dead.”⁷ □

“We are responsible for [taking] the blessing of the gospel of Jesus Christ to all who have lived upon the earth, to all who now live upon the earth, and to all who will yet live upon the earth.”

NOTES

1. Interview with *Deseret News*, 25 February 2000.
2. Interview with *Church News*, 2 November 1999.
3. Meeting, Guam, 31 January 2000.
4. Meeting, Cairns, Australia, 26 January 2000.
5. Regional conference, Oahu, Hawaii, 22 January 2000.
6. Regional conference, Santiago, Chile, 26 April 1999.
7. Conference, Salt Lake Jordan Utah Stake, 31 January 1999.





There are laws, ordinances, and covenants we must understand and keep as we go through earthly life if we are to reach our goal of eternal life.

DETAIL FROM *THE CHRISTUS*, BY BERTEL THORVALDSEN;
PHOTO ILLUSTRATION BY JED A. CLARK

RETURN WITH HONOR

Our Heavenly Father has lovingly given us commandments that will bring peace and joy into our lives and will guide us home with honor.



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

As a young man, I had an opportunity to serve in the United States Air Force as a jet fighter pilot. Each unit in the 308th Fighter Bomber Squadron had a motto to inspire their efforts. Our motto, “Return with Honor,” graced the side of our fighter aircraft. “Return with Honor” was a constant reminder to us of our determination to return to our home base with honor only after having expended all of our efforts to successfully complete every aspect of our mission.

This same motto, “Return with Honor,” can be applied to each of us on our eternal path of progression. Having lived with our Heavenly Father and having come to earth, we must have determination to return with honor to our heavenly home.

EMERGENCY PROCEDURES

In the process of preparing to be a pilot, I was required to have training in a Link trainer, which simulated real flight. There, an instructor would acquaint us with the emergencies which could occur when flying a jet fighter, sometimes at the speed of sound.

For each emergency, we were taught the procedures for avoiding disaster. We would practice each procedure

over and over, so if a real emergency came along we would have an automatic, preconditioned response. We would know exactly what we were to do if there happened to be a technical failure in the airplane. We would even choose the altitude at which we would bail out if the plane went out of control.

In our squadron I had a dear friend who was an outstanding football player. Years before, his team played in a New Year’s Day bowl game. Before a sold-out stadium and a large television audience, his team lost by a huge score. It turned out he and a few other members of his team had not kept the training rules. They paid a dear price. They had to live with knowing they were not prepared to play the big game; they had to live with the final score for the rest of their lives.

Years passed. Two members of this same football team were in my flight training unit. One was an exemplary, well-disciplined student and a model pilot who had learned his lesson well from the football game.

However, the other had not learned to listen to those with more knowledge and experience. When his turn would come to learn emergency procedures and to precondition his mental and physical responses so they would be automatic, even instantaneous, my friend would put his arm around the airman instructor and say, “Check me off for three hours of emergency procedure.” Then, instead of training, he would go to the pistol range

The Instrument Panel

By Elder Robert D. Hales

Of the Quorum of the Twelve Apostles

Just as aircraft pilots must obey certain rules to avoid disaster, there are laws, ordinances, and covenants we must understand and keep as we go through earthly life if we are to reach our goal of eternal life. As important as it is for an airman to develop an automatic response to warning indicators on the instrument panel, it is even more important for us to learn emergency procedures and develop preconditioned responses to the warning lights that go off in our personal lives.

There are five main indicators on the instrument panel.



THE COMPASS gives us our relationship to true north, allowing for the effects of magnetic deviation and prevailing winds that will take

us off our intended course.

The Holy Ghost guides us in the right direction.



THE AIRSPEED INDICATOR gives us the relationship of speed to safe flight.

We must move forward or we could stall and fall.

or play golf or go to the officers' club. But he never learned the emergency procedures.

On one occasion he was asked what he would do in an emergency. His answer: "I am never going to bail out; I am never going to have an emergency."

On an evening mission a few months later, fire erupted in his plane, and it dropped below 1,500 meters, spinning in flames. Noting the fire warning light, the younger pilot who was with him said, "Let's get out of here." And with the centrifugal force pulling against him, the younger man, who had taken his training seriously, bailed out. His parachute opened at once and he slammed to the ground, receiving serious injuries. But he survived.

On the other hand, my friend stayed with the airplane and died in the crash. He paid the price for not having learned the lessons that could have saved his life.

Just as aircraft pilots must obey certain rules to avoid disaster, there are laws, ordinances, and covenants we must understand and keep as we go through earthly life if we are to reach our goal of eternal life. As important as it is for an airman to develop an automatic response to warning indicators on the instrument panel, it is even more important for us to learn emergency procedures and develop preconditioned responses to the warning lights that go off in our personal lives. Many a pilot has crashed because of faulty calculations or failure to accurately read the flight instruments. If we refuse to pay attention or deliberately ignore the warnings we receive from the Holy Ghost, we will wander off course and may crash before reaching our goal to return with honor.

Warning lights of a personal nature are activated for many reasons. The offer of alcohol, tobacco, drugs, or pornography would turn on warning lights because when we choose to use these substances, we become slaves and our moral agency is limited. We must be prepared with preconditioned responses to reject these things, or we will jeopardize our right to have the Spirit to guide us and

direct us and our ability to return to our Heavenly Father.

When Jesus went into the wilderness and fasted for 40 days, Satan came to tempt Him with the same things he uses to tempt us: wealth, power, and worldly passions. Jesus told him to get behind Him and tempt Him no more. By our actions, we sometimes put Satan right square in front of us.

STRAYING OFF COURSE

I was taught about vertigo when my Air Force instructor took me up in an airplane with the cockpit covered by a canopy so I could not see outside. I would have to rely on the instruments. Unknown to me, he gradually turned the airplane upside down, keeping positive gravitational forces. My ear did not detect the slow

When Jesus went into the wilderness and fasted for 40 days, Satan came to tempt Him with the same things he uses to tempt us: wealth, power, and worldly passions. Jesus told him to get behind Him and tempt Him no more.





THE FUEL GAUGE indicates the amount of fuel consumed and the amount of fuel remaining.

Keep spirituality levels

high through Christlike living.



THE ALTIMETER allows pilots to know their altitude so they can fly above all obstacles.

Staying above worldly

things helps us avoid turbulence or obstacles.



THE ATTITUDE INDICATOR gives us our continuous and accurate relationship to the horizon.

Keeping the right attitude

helps us fly straight, level, and on course.

Instrument flying conditions require a complete trust in the instruments. Similarly, if we are obedient and listen to the Holy Ghost, we will recognize the warnings we receive in our own lives. If ignored, the price we pay will block our eternal progress. □

rolover. He told me to take control of the airplane. Of course, I did what every other student did. I pulled backwards because I was losing altitude, and, of course, I started a dive toward the earth because I did not know I was upside down.

As I started to regain control of the airplane, I could see the little marks on the landing gear were upside down. My instructor taught me the principle that you can take human beings at a two- or three-degree turn while keeping positive gravitational forces and turn them upside down without their knowing they have left the straight and level flight. The motion is imperceptible.

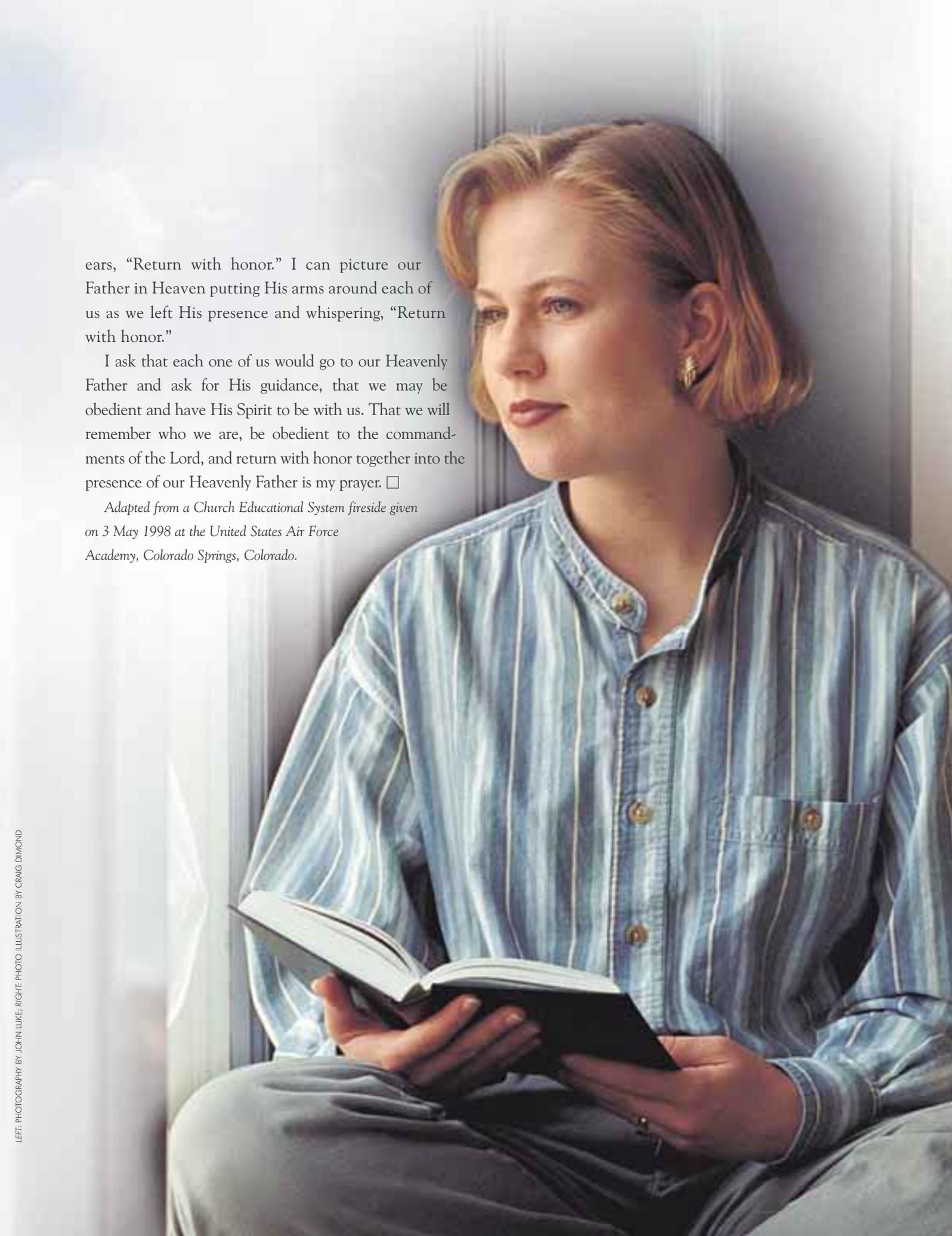
If we are not careful, we can experience spiritual vertigo. If we stray off the course of obedience by only two or three almost imperceptible degrees, we can become disoriented and lose sight of our eternal destination, not even realizing how far off course we are. We will then make poor choices. Just as my airplane left straight and level flight degree by degree, if we stray from the straight and narrow path even degree by degree, we can become confused and lose sight of our eternal goal.

Our Savior does not want us to crash. His desire is for us to choose the right course that will bring us back on the straight and narrow path to live with Him eternally. “Come, follow me,” He has told us (Luke 18:22). He provides the light that will keep us on course and bring us back into His presence.

WHO WE ARE

If we will remember who we are, sons and daughters of our Heavenly Father who are here to receive our earthly bodies, gain wisdom from our experiences, and endure to the end, and where we are going—to return to our Heavenly Father—we will be able to live by the example given us by our Savior.

As a father, I put my arms around each of my boys as they left to serve their missions and whispered in their



ears, “Return with honor.” I can picture our Father in Heaven putting His arms around each of us as we left His presence and whispering, “Return with honor.”

I ask that each one of us would go to our Heavenly Father and ask for His guidance, that we may be obedient and have His Spirit to be with us. That we will remember who we are, be obedient to the commandments of the Lord, and return with honor together into the presence of our Heavenly Father is my prayer. □

Adapted from a Church Educational System fireside given on 3 May 1998 at the United States Air Force Academy, Colorado Springs, Colorado.

ORDINANCES & COVENANTS

Sacred ordinances and covenants provide an endowment of divine power in our lives.



By Elder Dennis B. Neuenschwander
Of the Presidency of the Seventy

We are all aware that the mission of the Church is “to help bring to pass the immortality and eternal life of man by inviting all people to come unto Christ and be perfected in Him.”¹ One of the most significant teachings given by the Savior to the Apostles just prior to His arrest is this one recorded in John: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”² This same doctrine was taught by King Benjamin in these words: “There shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.”³

These and many other scriptures, both ancient and modern, attest to the fundamental doctrine that Jesus Christ and His atoning sacrifice stand at the very center of the plan of salvation. For a Latter-day Saint, the doctrine of salvation only in and through the name of Jesus Christ and the Church’s mission to invite all to come to Him pertain to all who have lived, or will ever live, on this earth. This doctrine is inclusive by its very nature and excludes or exempts no one. In answer to the question of how the Church accomplishes this mission to invite all to come unto Christ, we all quickly respond: “by proclaiming the gospel, perfecting the Saints, and redeeming the dead.” We would not be wrong, of course.

But in such a quick answer we miss some very critical pieces of information. The exact response to the question as set forth includes these statements:

Proclaiming the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people and preparing them to receive the *ordinances and covenants of the gospel*.

Perfecting the Saints by preparing them to receive the *ordinances and covenants of the gospel* and by instruction and discipline to gain exaltation.

Redeeming the dead by performing *vicarious ordinances of the gospel* for those who have lived on the earth.

Participation in sacred ordinances, both live and vicarious, and fidelity or obedience to the covenants associated with those ordinances are fundamental to the gospel of Jesus Christ and to the process of coming to Him and being perfected in Him. It is on this fundamental role of ordinances and covenants that I would like to focus.

In a very broad sense, everything ordained and established by God’s authority with the intent that it be applied in the lives of His children may be



Participation in sacred ordinances and obedience to the covenants associated with those ordinances are fundamental to the gospel of Jesus Christ and to the process of coming to Him and being perfected in Him.



RIGHT: DETAIL FROM THE SECOND COMING, BY HARRY ANDERSON

referred to as His ordinances. Consequently, the commandments, statutes, decrees, and requirements of God are properly defined as the ordinances of God. Understood in a somewhat narrower sense, ordinances are also solemn acts or ceremonies that have very specific sacred and holy purposes, significance, and meaning. My reference to ordinances is in this narrower application.

DIFFERENT VIEWS ON ORDINANCES

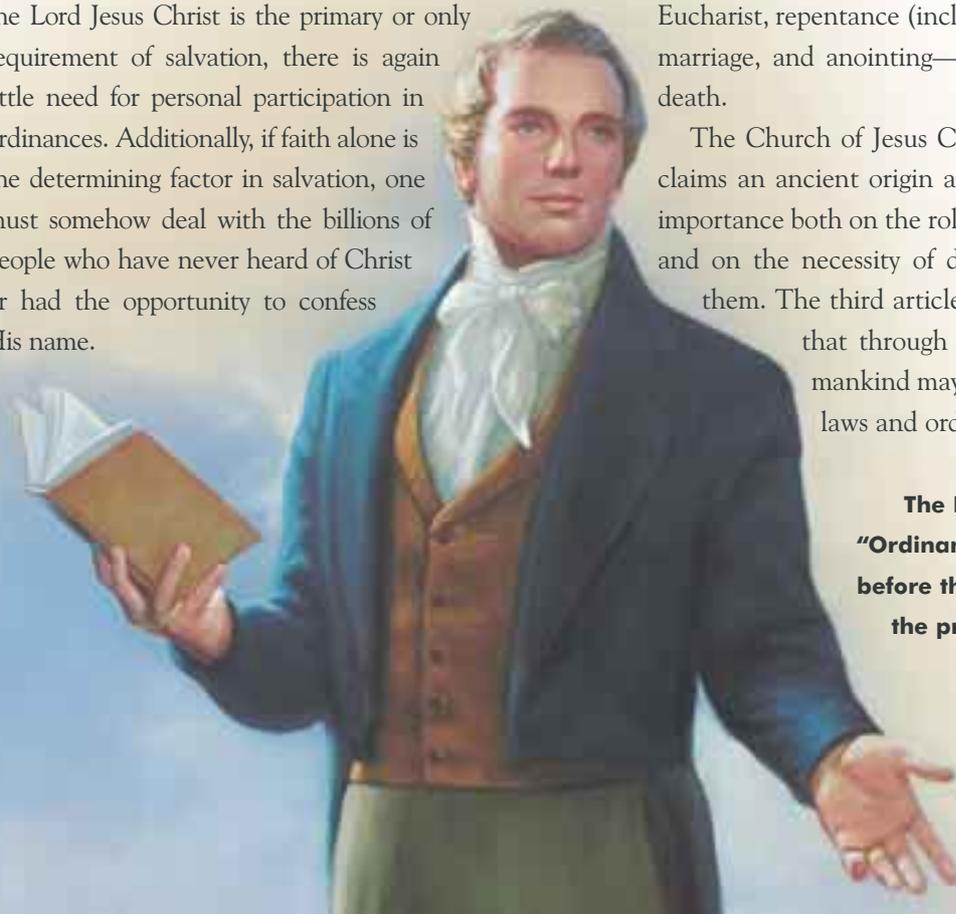
I would like to make a few general observations concerning the role of ordinances in the modern Christian world. In Protestant denominations, grace and faith have gained ascendancy as the primary, or sole, requirements of salvation. The more singular the role of grace in the process of salvation, the less important is the role of ordinances in that process. That is, if I believe that God arbitrarily decides whether I will or will not be saved, then my participation in ordinances will have little overall effect. Likewise, if faith in the Lord Jesus Christ is the primary or only requirement of salvation, there is again little need for personal participation in ordinances. Additionally, if faith alone is the determining factor in salvation, one must somehow deal with the billions of people who have never heard of Christ or had the opportunity to confess His name.

As personal participation in ordinances loses significance, the importance of divine authority also becomes less significant. If this is true, then one baptism is as good as another. Indeed, many churches accept the baptisms performed by other churches as valid. Consequently, the concept of divine authority and the importance of properly administered ordinances as requirements of salvation are greatly diminished.

There is a corollary observation. The more claim a church has on antiquity and apostolic authority, the more prominent the emphasis on sacred ordinances and upon divine authority to perform them. The Catholic Church in the Western development of Christianity and the Orthodox Church in the East both assume this position. Each claims divine authority and teaches the importance of sacred ordinances referred to as *sacraments* in the Western tradition and *mysteries* in the Eastern. Of these there are basically seven: baptism, confirmation, Eucharist, repentance (including confession), holy orders, marriage, and anointing—either of the sick or prior to death.

The Church of Jesus Christ of Latter-day Saints also claims an ancient origin and thereby places exceptional importance both on the role of ordinances and covenants and on the necessity of divine authority to administer them. The third article of faith teaches, “We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.”⁴

**The Prophet Joseph Smith taught,
“Ordinances instituted in the heavens
before the foundation of the world, in
the priesthood, for the salvation of
men, are not to be altered or
changed.”**



Sacred ordinances and the divine authority to administer them did not begin with the Restoration of the gospel and the founding of the modern Church in 1830. The sacred ordinances of the gospel as requirements for salvation and exaltation were “instituted from before the foundation of the world.”⁵ They have always been an immutable part of the gospel. The Prophet Joseph Smith taught: “Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.”⁶

If this were not the case, salvation would indeed be an arbitrary matter and would be restricted to those few who may have been fortunate enough to have heard of and believed in Jesus Christ. It is this principle of consistent and unalterable requirements that gives true meaning to the performance of vicarious ordinances in the temple. The Prophet wrote that baptism for the dead and the recording of such baptisms conform “to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel.”⁷

Through time and apostasy following Christ’s Resurrection and Ascension, however, the divine authority of the priesthood and the sacred ordinances were changed or lost, and the associated covenants were broken. The Lord revealed His displeasure over this situation in these words:

“For they have strayed from mine ordinances, and have broken mine everlasting covenant;

“They seek not the Lord to establish his righteousness,

but every man walketh in his own way, and after the image of his own god.”⁸

This situation required a restoration of knowledge pertaining to the importance, significance, and appointed administration of sacred gospel ordinances, both live and vicarious, as well as the divine authority of the priesthood and priesthood keys to administer them.

May we now turn our attention to a discussion of some of the factors that make personal and worthy participation in sacred gospel ordinances, properly administered, so significant in our determination to come unto Christ and be perfected in Him.

A WAY TO KNOW GOD

First, *through personal participation in sacred gospel ordinances we come to know*

God. I refer to the 84th section of the Doctrine and Covenants, in which we read:

“And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

“Therefore, in the ordinances thereof, the power of godliness is manifest.

“And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.”⁹

Our participation in sacred ordinances teaches much about the order of God’s kingdom and about Him. For example, it seems strange to think that one could enter a temple to perform some of the most sacred ordinances before submitting to baptism, which is one of the initial ordinances of the gospel. There is order in the kingdom of God, and there is order in the way we learn about it.



As we partake of the sacrament, we express our willingness to take the name of Christ upon us, to always remember Him, and to keep His commandments.

To Nephi, the Lord said, “I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.”¹⁰

Elsewhere the Lord has stated, “That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.”¹¹

We do not receive everything at one time, but we receive knowledge of holy things progressively and incrementally as we are worthy of and obedient to such knowledge. From the first ordinance of the kingdom—baptism—we progress through other ordinances such as confirmation and ordination to the priesthood, all of which lead to the most holy of ordinances, which are performed in the temple. Our participation in the sacred ordinances of the gospel orders our knowledge of the kingdom and thereby reveals the nature of God to us.

Sacred ordinances and knowledge of God are closely related. Therefore, what are some of the things we learn about God by participating in His appointed ordinances? Let us take baptism as an example. Baptism by immersion is for the remission of sins. One who has fully repented of his or her sins and with full purpose of heart receives baptism, knows that God not only has the power to forgive and to take away the burden of guilt associated with sin, but that He does so. This person knows, through personal experience, something about God and

His magnificent power and kindness. The only way to truly know these things is by participating worthily in the ordinance of baptism itself.

Baptism opens the door to the kingdom of God, through which one now not only passes cleanly but with a sure knowledge that God forgives. The same can be said of all other sacred ordinances of the gospel. Over time and with obedience, we progress into the ordinances of the temple, where our convictions are strengthened that our most precious relationships are not affected by death. This knowledge we receive by participating in the ordinances that are meant to teach us such things. Otherwise, they will not and cannot be known. The Prophet Joseph Smith taught the following relating to knowing essential holy truth through our participation in sacred ordinances: “Reading

the experience of others, or the revelation given to *them*, can never give *us* a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose.”¹²

As sacred ordinances reveal the order of the kingdom of God in a progressive manner, our participation in them reveals to us a knowledge of the personality and character of God that can be gained in no other way.

A GATEWAY TO COVENANTS

Second, *sacred gospel ordinances are the gateway to solemn covenants with God*. Ordinances and covenants can hardly be understood apart from each other. By ordinances we enter into covenants, and by covenants we receive the ordinances. Though there may be ordinances that do not have an associated covenant—such as the



From the first ordinance of the kingdom—baptism—we progress through other ordinances such as confirmation and ordination to the priesthood.

blessing and naming of children, anointing of the sick, or blessings of comfort—there is no eternal covenant that is not connected to an ordinance. Our important steps toward God are introduced by sacred ordinances and are governed by the conditions of the covenants associated with those ordinances.

Perhaps it would be good at this point to make just a comment on the nature of covenants. Eternal covenants are extended or offered to us only by God. He is the

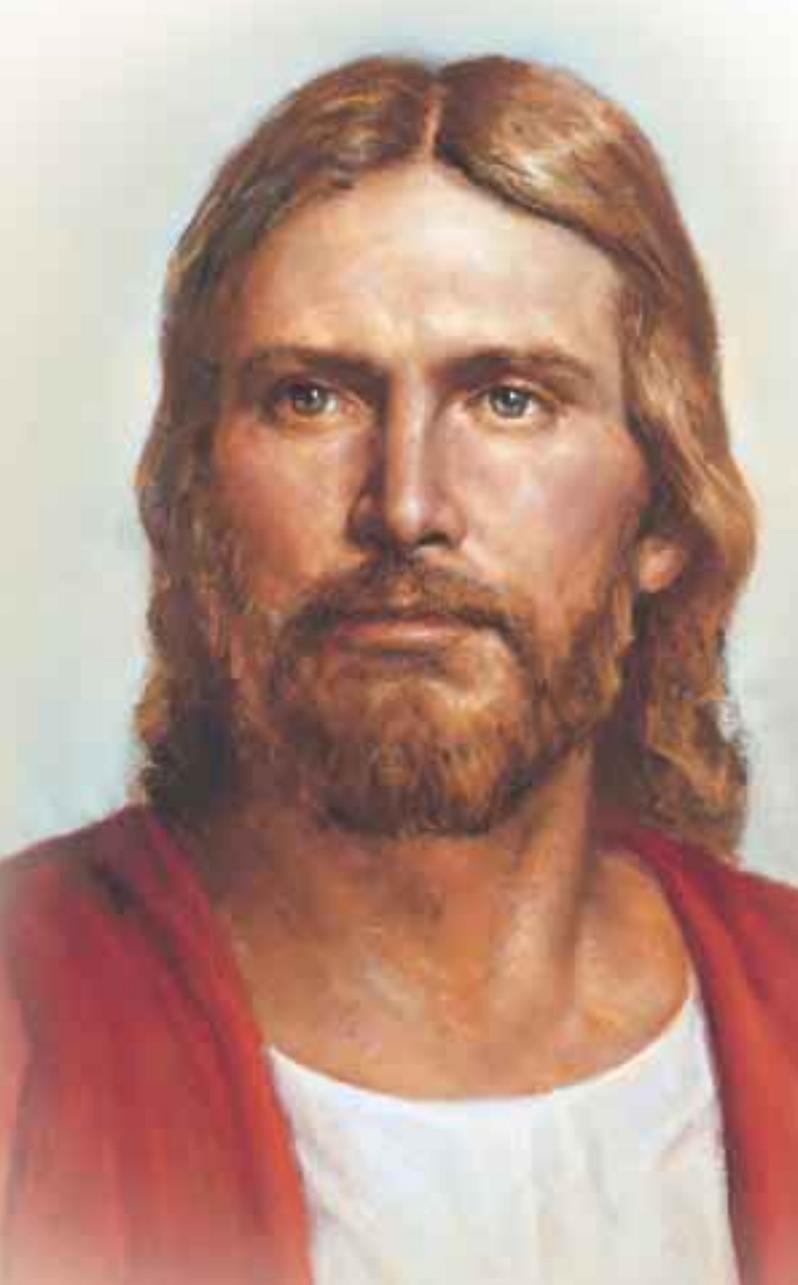
originator of all such covenants, as He is the only one who has authority and power to guarantee their validity beyond the grave.

“And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.”¹³

We cannot originate such covenants because we do not possess the power to guarantee them. Consequently, we can only enter into covenants that are offered to us by God, and we can enter them only in the way He prescribes. Examples of this, of course, are obvious and numerous. The gospel itself is the new and everlasting covenant between God and man. We can enter into that covenant in only one way: through baptism by immersion for the remission of our sins. Without obeying the ordinance, we can neither enter the covenant nor receive its blessings. God is the only one who can extend forgiveness of sins and bestow the blessings of membership in His kingdom that come through baptism. Such blessings, of course, include the gift of the Holy Ghost.

The ordinances of baptism and the sacrament are bound together inseparably. Through baptism we receive a remission of our sins. Through the sacrament we “retain a remission” of sins.¹⁴ By participating in baptism and the sacrament, we agree, or covenant, that we are willing to take the name of Christ upon us, to keep His commandments, and to always remember Him. In both instances, based upon our obedience to

The power of the Atonement itself is unlocked by sacred gospel ordinances that are performed under the keys of the priesthood.



the ordinances, God extends the promise, or covenant, that we would have His Spirit to be with us. Understanding the nature of the covenant and living in accordance with its requirements give life and meaning to the ordinance itself.

The Lord asks this question: “Will I receive at your hands that which I have not appointed?”¹⁵ The appointed authority in performing a sacred gospel ordinance is as essential to the validity of the ordinance as the ordinance itself is to the covenant that accompanies it. The Savior told Joseph in the initial visitation, “They draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a *form of godliness*, but they deny the power thereof.”¹⁶

The “form of godliness” may have reference to ordinances common to many Christian churches, such as baptism, the sacrament, and marriage. These all may share similarity in their performance, but without the priesthood authority and the accompanying covenant, the power of the ordinance is denied. If we eliminate priesthood authority and the covenant portion of an ordinance, we are left only with the “form of godliness.”

AN ENDOWMENT OF DIVINE POWER

Third, *sacred ordinances provide an endowment of divine power in our lives*. In His conversation with Pilate, the Savior said, “My kingdom is not of this world.”¹⁷ Numerous scriptures teach us that there is natural enmity between the world and the kingdom of God. One of the things that set the kingdom of God apart is the sense of the holy that exists therein. The world can have a sense only of the secular. Worthy participation in sacred gospel ordinances changes

our lives and brings blessings and power to us that we would otherwise not enjoy. The power of the Atonement itself is unlocked by sacred gospel ordinances that are performed under the keys of the priesthood. Remission of sins is

extended through the ordinance of baptism. Confirmation brings with it the promise of the constant companionship of the Holy Ghost. Ordination to the Melchizedek Priesthood opens the way for “every man [to] speak in the name of God”¹⁸ by teaching, blessing, and comforting others. Worthy participation in the holy ordinances of the temple reveals our eternal possibilities and places us in a position to realize them. President Brigham Young (1801–77) taught of the temple endowment: “Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life,

to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels.”¹⁹

One of the most beautiful yet most common of the gospel ordinances is that of the sacrament. We participate in it literally thousands of times throughout our lives. Yet because of its ever-present nature in our sacrament meetings, we can easily miss its supernal significance. Partaking worthily of the sacrament can bring a weekly endowment of divine power in our lives.

I would like to refer to a scripture which we normally quote in context of baptism. It has wonderful application to sacrament meeting as well:

“And it came to pass that [Alma] said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another’s burdens, that they may be light;



Worthy participation in the holy ordinances of the temple reveals our eternal possibilities and places us in a position to realize them.

“Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort. . . .

“ . . . What have you against being baptized in the name of the Lord?”²⁰

Isn't this a perfect description of a sacrament meeting? Should we not all come to that meeting mourning for our sins and willing to mourn with others over this same matter? The Savior's promise in the Sermon on the Mount is that those who mourn will be comforted. This occurs during the administration of the sacrament. I think this is why we come to sacrament meeting. As we partake of the sacrament, we express our willingness to take the name of Christ upon us, to always remember Him, and to keep His commandments. For this, God extends His covenant that we will always have His Spirit to be with us. The Holy Spirit is the Comforter. As we come to the sacrament mourning for our sins, so may we also leave comforted and forgiven of our sins. Is it any wonder, then, that those who stay away from this sacred ordinance also estrange themselves from the covenant associated with it?

Sacred ordinances are ordained of God. They are essential to our salvation and exaltation. Through the sacred ordinances of the gospel, we learn of His kingdom and learn of Him, we enter into holy and eternal covenants, and we receive an endowment of divine power in our lives. All of these things bring us to Christ that we may be perfected in Him.

I bear my witness that we can come unto Christ and be perfected in Him by our worthy participation in the sacred ordinances appointed by God and instituted from before the foundation of the world. I testify of the atoning sacrifice of Jesus Christ and to the saving power of His holy name. □

From a fireside address given at Brigham Young University on 27 October 2000.

NOTES

1. The Mission of The Church of Jesus Christ of Latter-day Saints.

2. John 14:6.

3. Mosiah 3:17.

4. Articles of Faith 1:3.

5. D&C 124:33.

6. *Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith (1976), 308.

7. D&C 128:5.

8. D&C 1:15–16.

9. D&C 84:19–21.

10. 2 Nephi 28:30.

11. D&C 50:24.

12. *Teachings of the Prophet*

Joseph Smith, 324; emphasis in original.

13. D&C 132:13.

14. See Mosiah 4:11–12.

15. D&C 132:10.

16. Joseph Smith—History 1:19; emphasis added.

17. John 18:36.

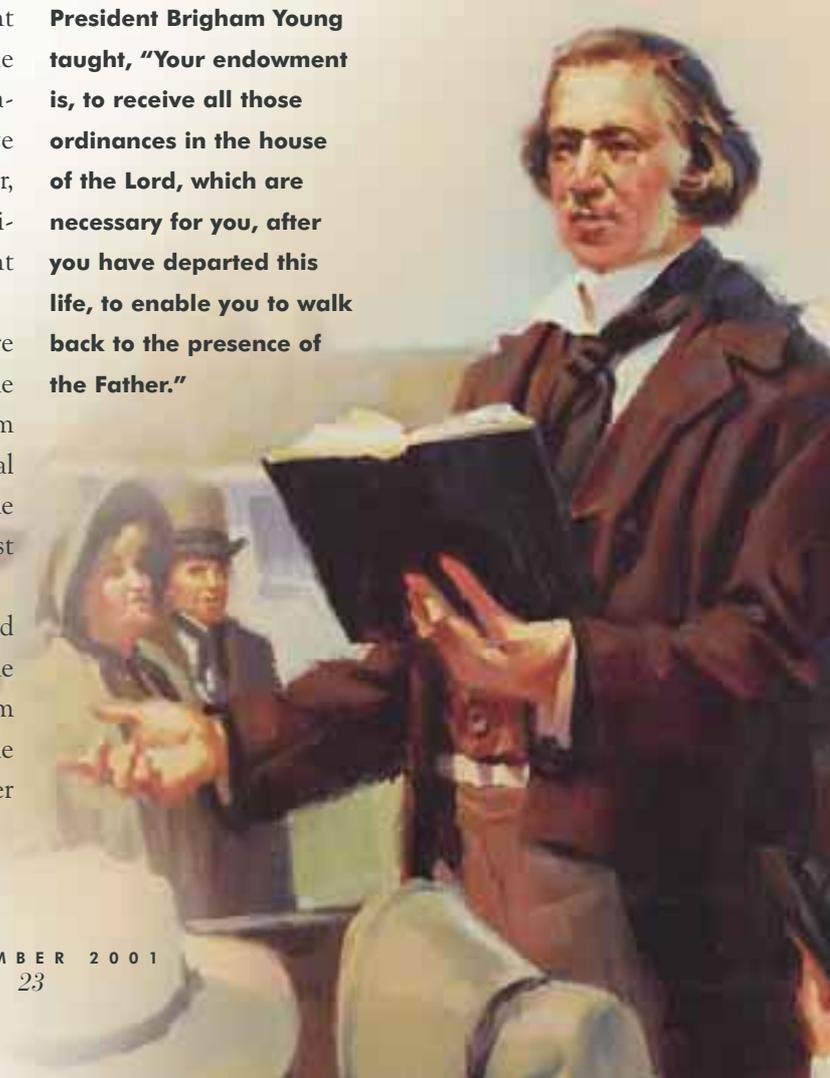
18. D&C 1:20.

19. *Teachings of Presidents of the Church: Brigham Young* (1997), 302.

20. Mosiah 18:8–10.

More on This Topic: See “The Lord’s Covenant People,” chapter 15 of *Gospel Principles* (item number 31110).

President Brigham Young taught, “Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father.”



BLESSING OUR LIVES AND HOMES WITH SACRED MUSIC

The First Presidency has identified the value of sacred music. “Hymns,” they wrote, “invite the Spirit of the Lord.” On a personal level, “hymns can lift our spirits, give us courage, and move us to righteous action. They can fill our souls with heavenly thoughts and bring us a spirit of peace.” When taught and sung at home, they “can bring families a spirit of beauty and peace and can inspire love and unity among family members” (“First Presidency Preface,” *Hymns*, ix–x).

A SOURCE OF PERSONAL STRENGTH

Because sacred music opens our hearts to the influence of the Holy Ghost, it is one of the means by which our Father in Heaven can bless and strengthen us. A sister who had struggled with serious health problems for many years was in constant pain. A few years ago, she underwent some prolonged and painful medical tests. Afterward, she was asked how she was able to withstand the tests. “I sang in my head every Primary song I could remember,” she replied. “The pain did not go away, but I was given strength to endure.”

Elder Boyd K. Packer of the Quorum of the Twelve Apostles observed that worthy music can also

help us withstand the temptation to think unworthy thoughts: “What do you do . . . when the stage of your mind is commandeered by the imps of unclean thinking? . . . Use [a favorite] hymn as the place for your thoughts to go. . . . As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away” (“Inspiring Music—Worthy Thoughts,” *Ensign*, January 1974, 28).

SACRED MUSIC IN THE HOME

Sacred music has tremendous power to help us learn and live gospel principles. A sister was asked to talk to some youth in a seminary class about Church music. Her first question to the youth was, “What were some of the lessons you were taught in Primary?” There was no response. Then she asked the students if they could remember any Primary songs. Many hands were raised, and the youth shared countless song titles. The sister wrote gospel principles on the chalkboard, and Primary songs and hymns were listed under each principle. Those young people quickly understood that music teaches the principles of the gospel, and songs and hymns—and the messages they teach—are remembered for years.

A home in which sacred music

is used to teach gospel principles is a home open to the influence of the Holy Ghost. That is one reason the First Presidency has counseled parents: “Teach your children to love the hymns. Sing them on the Sabbath, in home evening, during scripture study, at prayer time. Sing as you work, as you play, and as you travel together. Sing hymns as lullabies to build faith and testimony in your young ones” (*Hymns*, x).

As we fill our lives and our homes with the songs of Zion, we will “serve the Lord with gladness.” We will “come before his presence with singing” (Psalm 100:2). □



A SALUTE TO YOUTH

By Elder Delbert L. Stapley (1896–1978)

Of the Quorum of the Twelve Apostles



In 1869 President Brigham Young (above) established the beginning of the Young Women organization, called in those days the Retrenchment Society. The Retrenchment Society began with members of President Young's family (below).

Visualize the setting existing when in 1869 President Brigham Young established the beginning of the Young Women organization, called in those days the Retrenchment Society. He was disturbed about his daughters' somewhat worldly interests and actions. He worried about their spiritual and intellectual development and was concerned over the growing trend toward materialism, commercialism, and sophistication among the younger



Church members. His daughters seemed to reflect the general trend he had observed among the young women in Zion, whose main interests were young men,

socials, theater, ice skating, sleigh and hay rides, picnics, and clothes.

As President of the Church and a former governor of the Territory of Deseret, Brigham Young felt personally responsible for the moral and social welfare of all the residents of the territory.

The young men did not seem to be such an immediate problem, as many were pursuing higher education and becoming well versed in the scriptures and preparing for missions. Others were kept busy in agricultural and industrial pursuits—building homes, stores, ward houses, roads, and working on the construction of the temple.

The family home required help from the young women, with miscellaneous household tasks and caring for the sick.

President Young's thoughts turned





President Young asked young people to “retrench in everything that is bad and worthless, and improve in everything that is good and beautiful.”

to his own daughters, knowing their needs for improved womanly virtues and their qualifications for a more complete and abundant life.

He asked Sister Eliza R. Snow to notify all his family to assemble in the Lion House, as he had important matters to present to them. The scene in the quaint parlor was a memorable one. Following the evening family prayer, President Young dismissed his sons and younger daughters, looked around at the lovely faces of his older daughters, and said: “All Israel are looking to my family and watching the

example set by my . . . children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and, above all things, I desire them to retrench from their extravagance in dress . . . in your speech, wherein you have been guilty of silly . . . speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful” (Susa Young Gates, *History of the Young Ladies’ Mutual Improvement Association* [1911], 8–10).



TOP LEFT: PHOTOGRAPH BY RICHARD M. ROMNEY; BOTTOM LEFT: PHOTO ILLUSTRATION BY DEREK ISRAEISEN; TOP RIGHT: PHOTO ILLUSTRATION BY JED A. CLARK; BOTTOM RIGHT: PHOTO ILLUSTRATION BY MAREN E. MECHAM



The word *retrench* may to this generation sound rather archaic and outmoded. The dictionary defines *retrench*: to cut down, reduce or diminish, curtail, to economize.

The last sentence of the quotation is thus made more meaningful. "Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful."

CHALLENGE ACCEPTED

With mixed emotions, the daughters of Brigham Young accepted the challenge he had given them. Eliza R. Snow recorded his words and wrote the subsequent resolutions to guide the organization. She knew that as a prophet of God he had organized the Retrenchment Society through divine inspiration, not just for his own family, but for the benefit and blessing of all young ladies of the Church.

Soon they caught the spirit and became involved in striving to be "worthy of imitation." Before a year had gone by, young ladies all over the valley were holding meetings in parlors, schools, and ward houses.

PROGRAM FOR YOUNG MEN

As Brigham Young watched the Retrenchment Society bless every Mormon community, he became concerned about the general welfare of the young men of the Church,

especially during the winter months when time hung more heavily on their hands. In those early days the social structure was simple. There was very little in the way of sports or commercial amusement, and he felt the young men also needed a program of involvement. Junius F. Wells was given the assignment to organize societies among the young men of the Church for their mutual improvement. This led to the organization of the Young Men's Mutual Improvement Association. The Retrenchment Society thereafter, and until recent years, became known as the Young Ladies' Mutual Improvement Association.

Brigham Young explained, "Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into the state of intelligence that will be an honor to our being" (*Deseret News*, 15 June 1864, 294). □

Adapted from an October 1969 general conference address.



President Brigham Young explained, "Ours is a religion of improvement; it is . . . calculated to expand the minds of the children of men and lead them up into the state of intelligence that will be an honor to our being."

JUNIOR

I wanted to be a good home teacher, but my companion, well . . .

By John L. Haueter

What possible effect could a 14-year-old have on home teaching? I was just a kid. Who was I to tell an elder to do his home teaching? Not just an elder, but an elder I had never met or even seen at church. The only things I knew about him were his name and that he had been an athlete.

Three months earlier I had been called to be a junior home teaching companion, and I still had not visited anyone. It didn't help that my two best friends were already active home teachers. One was assigned with his father and the other with a member of the elders quorum presidency. My own father was serving in the bishopric and at that time was not assigned as a home teacher. What could a 14-year-old companion do?

My feelings of guilt had to be Brother Jensen's fault, I decided. He had been my deacons quorum adviser and had taught us the importance of home teaching. He also explained that as teachers in the Aaronic Priesthood, it was our duty to be faithful home teachers. He had warned us that we might have to remind and encourage a senior companion to go home teaching.

Well, I decided, my options were really very simple. I could wait for my senior companion to call and do my best not to feel guilty—or I could go to his house, introduce myself, and arrange to go home teaching.

On the one hand, he was the senior companion. He

was supposed to take charge. Wouldn't I be assuming too much authority by contacting him? He might even get offended. *Better to wait*, I thought. Then Brother Jensen's words came back to me.

"If your senior companion doesn't contact you," he had said, "then you must contact him and let him know you are ready to go home teaching." He explained that if the senior companion still wouldn't go home teaching, the responsibility would rest on him. Until I made the effort to go, I had to share in the failure.

I finally committed to go to my companion and introduce myself.

At church that Sunday, I began to feel more and more nervous. What would my companion think? Would he laugh? Maybe he would get mad and run me off. I didn't feel I could do it, but I had promised to follow through and make the attempt. If he responded negatively, then at least I would have done my part.

As I neared his house, I forced myself up the driveway and said a prayer, very simple, very direct: *Lord, please help me*. My fears left me for the moment, and I quickly climbed the steps and knocked. I knew someone would answer because I could hear what sounded like a party going on inside. The fear was coming back, but it was too late to run.

The door opened, and a woman asked me what I

COMPANION



ILLUSTRATIONS BY ROGER MOTZKUS

NOVEMBER 2001

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We rarely missed home teaching anyone in the two years we were companions. We also became pretty good friends.

wanted. She may have been polite, rude, sensitive, or even abrupt. I don't know because I was trying hard to remember what I was there for.

"Is Brother Johnson here?" I finally asked, timidly.

"Just a minute, please." I thought I could hear laughter but wasn't sure. I didn't have time to breathe before a very tall man stepped to the door. He seemed none too friendly.

"Yeah?" he said.

I'm sure he knew I was scared because he started to smile a little. I calmed down just enough to utter a little prayer in my mind one last, desperate time.

"My name is John," I began in a voice that didn't sound scared to me, "and I'm your home teaching companion. I was wondering when we could go home teaching?"

I don't know if he was amused or surprised, but he didn't throw me off the porch. *Good start*, I thought.

He smiled and said, "Give me your phone number, and I'll call you."

I went home feeling pretty good. I had made a good effort, and if he didn't call, I could say I had tried. When I arrived home, I told my parents what had happened. I don't think they expected me to get a call.

Later that night, I received a call from Brother Johnson, my companion.

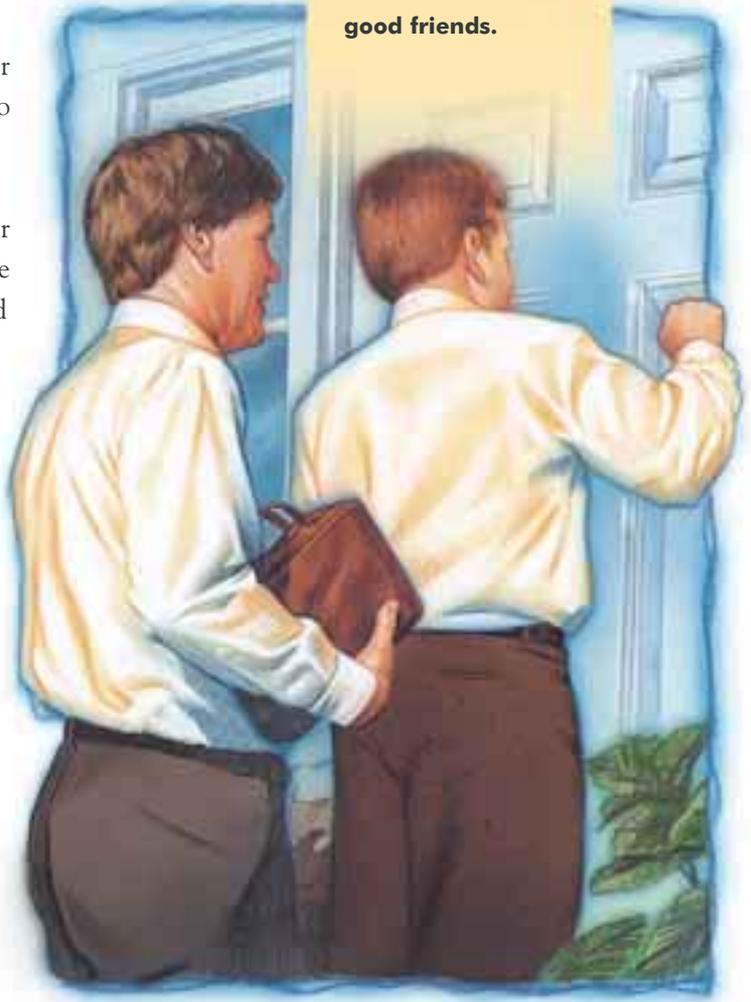
"Can you go home teaching Tuesday night at 7:00?" he asked.

"Uh, sure," I stammered.

"I'll pick you up then. Bye." He hung up.

Tuesday night we went home teaching. I found out later he had called the elders quorum president after I left his house that Sunday to get the names of the families we were assigned to visit. Then he made appointments.

We established a routine. On the third Sunday of each



month, I would stop by his house, and then he would set up appointments. We rarely, if ever, missed anyone in the two years we were companions. We also became pretty good friends. Brother Johnson even came to church a few times. He said he wanted to see if the quorum president would faint.

I learned two important lessons. First, an Aaronic Priesthood holder can have a positive influence on home teaching. Second, a less-active brother can be the most active home teacher.

As a home teacher, Brother Johnson taught me a lot. □

John L. Haueter is a member of the Sego Lily Ward, Sandy Utah

Central Stake.

I DIDN'T FIT IN

We all like to fit in, but this was one occasion when I am glad I felt completely out of place.

By Jeni Willardson

ILLUSTRATION BY SCOTT SNOW

Recently I went on a soccer recruiting trip to a university in another state. I went to decide if I wanted to go to school there.

While I was there, some girls already on the team decided they would show the recruits what college life was like, so they took us to a party. This party was not the kind I was used to. Everyone there was drinking and smoking.

One guy at the party announced that all the recruits had to get in the middle of a circle and he would pass around a bottle of liquor for us to drink.

When I wouldn't even touch the bottle, he said to me, "You're not even going to taste it?"

"No thanks," I told him.

He continued to harass me for a few minutes.

Throughout the party I felt very uncomfortable and wanted to leave. Finally we did.

The following day as I listened to general conference, I heard Elder Richard G. Scott of the Quorum of the Twelve Apostles say, "Be grateful that your righteous life molds you so that you don't fit where you don't belong" ("The Power of Righteousness," *Liahona*, January 1999, 81). I am thankful that I have lived my life in such a way that I was uncomfortable at the party. I felt that I was out of place there, and I am glad I was. I am also grateful I decided long ago that I would never drink. That decision helped me in my time of need. □

Jeni Willardson is a member of the BYU 212th Ward, Brigham Young University 19th Stake.



This party was not the kind I was used to. I'm glad I felt out of place there.

PIONEERING

in Chyulu, Kenya

By E. Dale LeBaron



High in the mountains southeast of Nairobi, the gospel is thriving among the people of Chyulu, Kenya.



Children sweep the meeting place (above) before Sunday meetings in Chyulu, Kenya (right).

Some time ago, I went to Africa to gather oral histories in my role as a professor of Church history at Brigham Young University. My visit to Chyulu, Kenya, was an unforgettable experience. The journey was difficult. The 240-kilometer trip from Nairobi took five hours, with one 20-kilometer section that took an hour and a half.

We arrived on Sunday and went to the meeting place an hour before Church services were to begin. The meeting place was a bower (a shelter made of poles) about 4.5 meters wide and 9 meters long. The sides were made from long grass interwoven between poles, and the roof was palm branches and corrugated iron. Next to the bower was a small handprinted sign that read, “L. D. S. CHYULU BRANCH.” At the entrance, a thick bushy shrub was wedged into the doorway. We were surprised to see about 20 children between the ages of 5 and 12 coming to the meeting place. Without supervision they swept the dirt floor with small tree limbs to remove any debris that had blown in since the last meeting. They tidied up and arranged the rough wooden benches.

Soon families began to arrive. Music was provided by a cassette tape of hymns played on a battery-operated tape recorder. Everyone sang; the children were reverent. The adult Sunday School class met in the bower, and Primary and other classes were held in various areas outside. A 12-year-old young woman taught about 30 Primary children, who eagerly participated in the lesson. It was fast and testimony Sunday, and testimonies and prayers were in Swahili—the members’ native language—or English. The Spirit was strong in both languages.



President Gordon B. Hinckley has said of such scenes: “The days of pioneering in the Church are still with us; they did not end with covered wagons and handcarts. . . . Each time that the gospel is introduced into a country, there are pioneers who participate in the opening of this work.”¹ This pioneering spirit is alive and well in Africa.

PHOTOGRAPHY BY E. DALE LEBARON, EXCEPT AS NOTED

Since the revelation in 1978 directing that “every faithful, worthy man in the Church may receive the holy priesthood,”² the Church in Africa has experienced phenomenal growth in both numbers³ and faith.

EARLY CONVERTS IN KENYA

The Church in Kenya began to take root nearly 20 years before it was officially recognized by the government. In the 1970s many interested Kenyans attended



Children in Chyulu gather for Primary in July 1992.

Church meetings in the homes of Latter-day Saint expatriates. The first Kenyan converts—Elizaphan Osaka, a former minister; his wife,

Ebisiba; and their two children—were baptized in 1979. In 1980 missionaries Elder Farrell and Sister Blanch McGhie arrived in Kenya, and a year later the Nairobi Kenya District was formed with two branches. In 1983 two brothers, Benson and Nickson Kasue, became the first full-time missionaries called from Kenya. They served in the California Los Angeles Mission and the Washington D.C. Mission, respectively.

During this time the Kenyan government declined to grant the Church official recognition and in July 1989 asked all non-native Latter-day Saint missionaries to leave the country. Despite this challenge, the Church

continued to grow. At that time Joseph Sitati, a management engineer from Nairobi, was the first Kenyan called to serve as a district president.

This pattern of growth, due largely to the faith and work of local early members, is typical throughout the world. As President Thomas S. Monson, then Second Counselor in the First Presidency, said: “Wherever the gospel has been taught and membership in the Church flourished, there has first been a pioneer period. Silent and vocal pioneers are raised up by the Lord to prepare the base strength for the Church organization which follows. Frequently, such strength begins with one family.”⁴

Julius and Sabina Kasue of Chyulu were two of Kenya’s early converts. They both came from Christian backgrounds and had studied the Bible. In 1981, while living in Nairobi, Kenya’s capital, Julius was introduced to the Church by Dennis Child, a Latter-day Saint working there. Julius frequently read the Book of Mormon and missionary pamphlets and discussed them with Brother Child. Julius recalls, “It was when I read the Book of Mormon for the second time and then prayed about it that I felt something burning in my heart.”⁵ Although Julius had a witness of the truth, he waited four years before being baptized in February 1986. His wife, Sabina, was baptized the following November. Soon after their baptism, Brother and Sister Kasue left Nairobi and returned to Chyulu, the area of their birth.

OPPOSITION TO CHURCH GROWTH

Soon after the Kasues arrived in Chyulu, a branch was organized and Brother Kasue was called as branch president. The Church grew rapidly under his leadership, and religious and community leaders became alarmed when converts left their denominations to join the Church. Soon there was considerable opposition to the Church and its followers.

As the Church had not yet been officially recognized by the Kenyan government, it was illegal for more than

nine adults to attend a Church meeting. When some complaints were filed, President Kasue was arrested and detained for 12 hours. He suspected that his arrest was largely due to David M. Maluti, a prominent community and religious leader who had strongly opposed President Kasue's church work. However, when their disagreements became public knowledge, Mr. Maluti decided he wanted to end the situation. Curious about how an intelligent and respected man such as President Kasue could follow the Church, he began asking questions about the Church. Because of Mr. Maluti's past adversarial position, President Kasue wondered about his motives and was reluctant to answer; nevertheless, he agreed to send Mr. Maluti some literature "that would speak for itself."

Mr. Maluti read the Book of Mormon, the Doctrine and Covenants, and other Church books and was impressed, but he was most inspired by the pamphlet *The Prophet Joseph Smith's Testimony*. He read it at least 40 times. While studying about the Church, Mr. Maluti attended a public meeting where questions were raised about the Church. He fervently defended the Church and bore his testimony to those present. When he finished there was enthusiastic applause. Within six months of their first meeting, President Kasue and Mr. Maluti became close friends, and Mr. Maluti was baptized and called to be the branch mission leader.

OFFICIAL RECOGNITION AND A MISSION

President and Sister Kasue and their children, along with many others, fasted and prayed that the Church would be officially recognized in Kenya. "Sometimes in family prayer I would forget to pray for the registration of the Church in Kenya," President Kasue remembers. "My children would remind me and say, 'Oh, Dad, you didn't pray for the registration of the Church.' My children had strong faith." When official recognition was finally received on 25 February 1991, many wept, prayed, and fasted as an expression of gratitude.

Eight months later, when Kenya was dedicated for the preaching of the gospel, Elder James E. Faust of the Quorum of the Twelve Apostles said: "We are grateful that after many long years of waiting a mission has been established for the preaching of the gospel. May the work go forward firmly and solidly."⁶

President Kasue immediately obtained a copy of the registration document and took it to the assistant chief of Chyulu Village to assure the rights of the Church to operate legally. The Saints could now meet without fear, and their membership soon increased to about 40. They needed a place to meet, but a mission had not yet been established and no meetinghouse

Julius and Sabina Kasue, early converts, were baptized in 1986. Brother Kasue served as the first branch president in Chyulu.





A lack of water in Chyulu made arranging for baptisms a challenge. A water storage tank was brought in by truck, and local brethren spent five hours pumping and hauling water six kilometers to fill it.

was provided. The members built a small bower on President Kasue's land.

In July 1991 the Kenya Nairobi Mission was organized with Larry Brown as president. Soon he and Sister Brown made a visit to Chyulu. "Although the trip was grueling, it was worth it!" says President Brown. "I remember that the sacrament meeting was held in the bower, but it was raining and the ground inside was wet. Before the priesthood holders knelt down to bless the sacrament, they threw an old sack on the mud. The next time we went, I happened to look in the sacrament trays, and there were only two small pieces of crackers. . . . They broke those crackers up. There were 63 people there, and I didn't think those crackers would ever go around, but they did. It was like feeding the 5,000."⁷

HAULING WATER FOR BAPTISMS

Many in the Chyulu area desired to join the Church, but because Chyulu was so isolated, the mission leaders decided to limit membership until sufficient local leadership was developed. Among those who came to church weekly were two men from another village. They rode their bicycles two hours each way. When they requested that they and others be allowed to be baptized, President Brown granted their request on condition that only the two men and their families be baptized. However, since African villages are often made up of large extended families, 40 jubilant converts arrived to be baptized.

Due to a lack of water in Chyulu, arranging for the baptisms was a challenge. President Brown and a missionary couple had made the arduous journey from Nairobi to Chyulu by truck, hauling baptismal clothing and a water storage tank to be used as the baptismal font. In Chyulu local brethren spent five hours pumping and hauling water six kilometers over "the rockiest of roads." Then brethren knelt in the water around the outside edge of the tank so the water was deep enough for each of the candidates to be immersed. Following the baptism, the new members bore their testimonies. They expressed deep gratitude for the gospel, especially

one sister who had been attending church for 10 years. They sang hymns of praise as they traveled home in the dark and the rain.⁸

Eventually a branch was formed in these new members' village, and they needed a meetinghouse. Since there was no road to the village, the members carried all of the building materials the last two kilometers up the hill to the building site.

Elder Byron J. Gilbert, a missionary, reported that in 1992 he and his wife, Emma, traveled from Nairobi to Chyulu to teach and interview eight candidates for baptism, but 75 people came for the discussion. During church, they had to fill the sacrament trays three times.⁹ Another missionary, Sister Linda Leavitt, who served in Chyulu for more than a year, said that many who desired to join the Church waited three months before their names could be placed on a waiting list to be taught the missionary discussions. During the three-month period, all attended church and most lived the law of tithing, kept the Word of Wisdom, and fasted.¹⁰

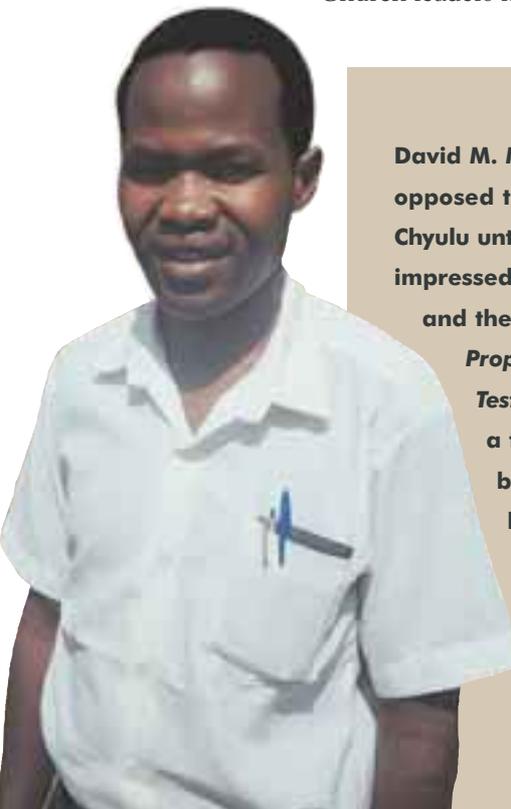
The fact that President Kasue and other Chyulu Church leaders have hungered to learn

more has contributed to the strength of the Church here. When President Brown invited all priesthood leaders to attend leadership meetings in Nairobi, he did not expect those from Chyulu to attend because of the distance and cost of travel. However, 11 brethren from Chyulu arrived early on the morning of the meeting. They had walked 20 kilometers to catch a train at midnight and traveled all night. They attended the leadership meeting that day, with some of them requiring translators. That night they stayed with Church members, and the following day they traveled back to Chyulu, expressing deep gratitude for the privilege of being at the meetings.

CROPS AND CONVERTS

Such has been the history of the Church in Chyulu, and the members have been greatly blessed. I witnessed the beginning of such a blessing as my July 1992 visit came to an end. As we prepared to leave, President Kasue asked if he could come with me to Nairobi. He said he needed to talk to President Brown, but he did not give any indication of concern. The following day President Brown informed me that there was a drought in the Chyulu area so severe that some people were near starvation. I was shocked. None of the members had complained about it privately or in their testimonies on Sunday, nor had they asked for my assistance.

President Brown took action immediately. With approval from the Area Presidency, he arranged for corn, rice, and beans to be delivered to Chyulu to relieve the suffering people. A missionary couple, Elder Ted and Sister Jaelyn McNeill, made the arduous trip. Because of the large truck and heavy load, eight sisters worked ahead of the truck rolling huge lava rocks off the road. The arrival of the food was greeted with gratitude and joy. Sister McNeill recalls: "You have never seen people so happy to receive anything. They knew this was going to save their lives."



David M. Maluti publicly opposed the branch in Chyulu until he read and was impressed by the scriptures and the pamphlet *The Prophet Joseph Smith's Testimony*. He gained a testimony, was baptized, and became a leader in the Church.

President Kasue visited with every family to assess their needs. Then he and Sister Kasue spent the night making porridge and taking it to the many who were too weak to get out of bed. Sister McNeill observes, “The Spirit there was so strong, it made us weep to see how President and Sister Kasue were handling things.”

To prevent similar circumstances in the future, the Church established a project to raise drought-resistant crops on Church land in Chyulu. It was directed



The people of Chyulu are grateful for the water pump provided by the Church.

by priesthood leaders, including Joel K. Ransom, an agronomist from Idaho and first counselor in the Chyulu district presidency. Those who helped with the project were given land and seeds to plant their own family gardens.

Although there had been no rain for nearly two years, 40 Church members and 60 people not of our faith planted their crops on 21 October 1992. Then they held a special fast for rain and watched the Church film *The Windows of Heaven*. Less than a week after the seeds were planted, the rains came. The crops grew, and so did the faith of the people. There was a bountiful harvest of both crops and converts.

Other seeds—the seeds of the gospel planted and nurtured in Chyulu—have grown strong over the years and continue to bear fruit. For example, in the mid-1990s,

when the Kenyan government declined to issue visas to foreign full-time missionaries, the young men of Chyulu helped meet the demand. In 1998, when David Boucher was released as president of the Kenya Nairobi Mission, he noted that although the branch in Chyulu made up about 15 percent of Church membership in Kenya, they had provided more than half of the Kenyan missionaries serving in Kenya.¹¹

These words by President Hinckley seem an appropriate tribute: “Pioneers are found among . . . the converts who come into the Church. It usually is difficult for each of them. It invariably involves sacrifice. It may involve persecution. But these are costs which are willingly borne and the price that is paid is as real as was the price of those who crossed the plains in the great pioneering effort more than a century ago.”¹² □

E. Dale LeBaron is a member of the Timpview Second Ward, Orem Utah Timpview Stake.

NOTES

1. Quoted in Gerry Avant and John L. Hart, “Many Are Still Blazing Gospel Trails,” *Church News*, 24 July 1993, 6.
2. Doctrine and Covenants, Official Declaration 2.
3. From 1853 to 1978 (125 years), Church membership in Africa grew to 7,712, or an average of 61.7 baptisms per year, with a total of one stake and one mission in South Africa. From 1978 to 1998, the Church increased by 112,344 members, an average of 5,617 members per year, to a total of 120,056 members in 48 sub-Saharan African nations, with 25 stakes and 12 missions. The increase of members per year during the last two decades in Africa is 91 times greater than the average increase per year previously.
4. Quoted in *Church News*, 24 July 1993, 6.
5. Interview with Julius Kauli Kasue in Chyulu, Kenya, 5 July 1992.
6. Dedicatory prayer by Elder James E. Faust given in Nairobi, Kenya, 24 October 1991. Copy in author’s possession.
7. Interview with Larry and Alice Brown in Nairobi, Kenya, 8 July 1992.
8. Interview with Byron J. and Emma Rae Gilbert, June 1993.
9. Interview with Byron J. and Emma Rae Gilbert, June 1993.
10. Personal history of Linda Leavitt, who served with her husband as missionaries in Kenya. Copy in author’s possession.
11. Telephone interview with David Boucher, 24 August 1999.
12. Quoted in *Church News*, 24 July 1993, 6.

“The Spirit Took Over”

By Jill Pulsipher Jones

PHOTO ILLUSTRATION BY STEVE BUNDERSON

During his years in high school, one of my sons withdrew more and more from our family. He resented authority of any kind. He dutifully attended church, but he had no enthusiasm for the gospel.

After he graduated from high school, instead of preparing for a mission, he set goals to earn money for a car and college. But one Sunday he attended Sunday School instead of leaving after sacrament meeting as he often had. The lesson that day was about serving missions.

At his missionary farewell, my son shared a letter his Sunday School teacher had written.

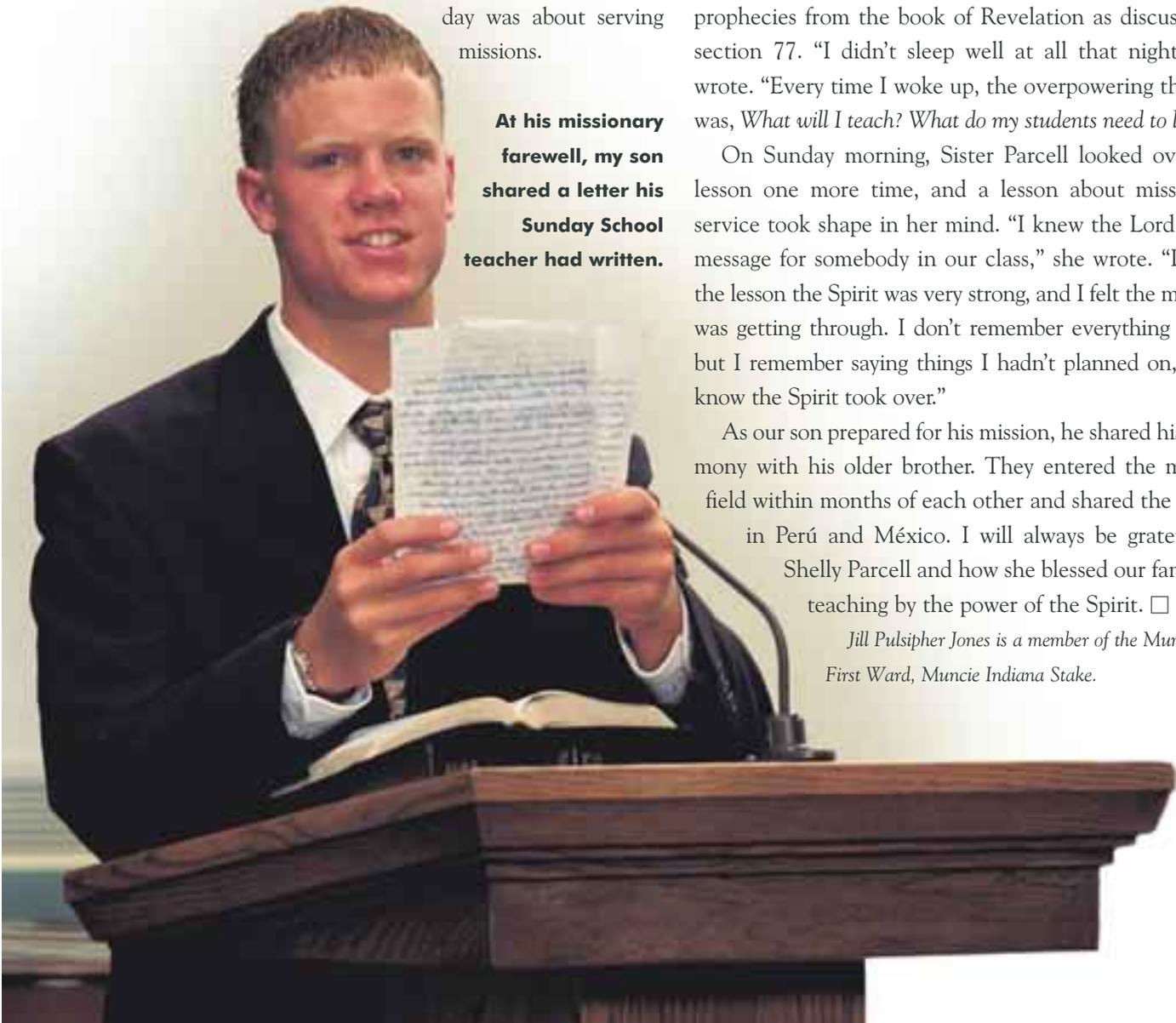
Our son later told us he had never felt the Holy Ghost so forcefully as during that lesson. Immediately after Sunday School, he told the bishop he wanted to serve a mission. In his farewell talk about a year later, he shared a letter his Sunday School teacher, Shelly Parcell, had written him after she learned of his decision.

Sister Parcell described how she had struggled to prepare a lesson on Doctrine and Covenants 71–75 and 77. She decided on Saturday evening to focus on the prophecies from the book of Revelation as discussed in section 77. “I didn’t sleep well at all that night,” she wrote. “Every time I woke up, the overpowering thought was, *What will I teach? What do my students need to learn?*”

On Sunday morning, Sister Parcell looked over the lesson one more time, and a lesson about missionary service took shape in her mind. “I knew the Lord had a message for somebody in our class,” she wrote. “During the lesson the Spirit was very strong, and I felt the message was getting through. I don’t remember everything I said, but I remember saying things I hadn’t planned on, and I know the Spirit took over.”

As our son prepared for his mission, he shared his testimony with his older brother. They entered the mission field within months of each other and shared the gospel in Perú and México. I will always be grateful for Shelly Parcell and how she blessed our family by teaching by the power of the Spirit. □

Jill Pulsipher Jones is a member of the Muncie First Ward, Muncie Indiana Stake.





“Reach Out for Every Good Opportunity”

We are now well into a new century and a new millennium. It is not unusual at such times to ponder the passage of time. To many of us, the past may seem to merge with the future in an uneasy mix of regret and anticipation. 🍷 “I don’t worry too much about the future,” President Gordon B. Hinckley says, “and I don’t worry very much about the past. The past is gone, and you can’t change it. . . . The future—you can anticipate it, but you can’t necessarily

do very much about it. It is the present you have to deal with, and so you reach out for every good opportunity that you have to do what you ought to do” (see this issue, page 8). 🍷 The following experiences reflect the wisdom of this counsel. With courage and faith, these

Church members have done what they “ought to do,” using present opportunities to make something good out of past weaknesses or mistakes and to open themselves to future possibilities.



My Mentor

By Joaquín Fenollar Bataller

I was 24 years old when I first met Julio Martínez. At the time, I had great interest in meeting someone who could explain the purpose of life to me and help me understand why I felt such a void in my soul. Julio,

age 87, was just such a person. He enjoyed extraordinary physical and mental health. He loved nature and was always in a wonderfully good humor. We spent many summer afternoons talking, and I came to admire him and his ideas. A philosopher who practiced what he taught, he became my mentor.

One day, two and a half years

after we met, Julio told me he had been baptized into The Church of Jesus Christ of Latter-day Saints. I was dismayed. How could a man as wise and experienced as he was make such a decision? I respected him, however, so I respected his choice. We continued to visit frequently, but I would turn the conversation to other matters whenever he began to talk about the Church.

In time I began to notice some changes in Julio. His eyes had a new

In time I began to notice some changes in Julio. His eyes had a new glow, and he became kinder, less critical, and more humble.

glow, and he became kinder, less critical, and more humble. I didn't understand what was prompting the changes, and I was afraid of losing the good friendship we already had. But still I remained unresponsive to his invitations to learn more about his church.

And so I ignored the Lord as He called to me. I believe He calls to each of us, often through other people, but we hear only if we have ears to hear—and only if we open our hearts. The Lord called to me several times, but my heart was closed.

Then on 20 August 1998, at Julio's urging, I met with some of the Lord's missionaries, Elders Martínez, Boyle, and Winward. For the first time, I recognized the voice that had been calling to me. The Spirit bore such witness that my heart was softened and I was humbled. With tears flowing down my cheeks, I asked myself over and over, *How is it possible for the Savior to love us so deeply? How did He come to do what He did for us, for me?*

Nine days later I was baptized. Thanks to Julio, my friend, I now know the love Jesus Christ has for us and the fellowship that is found in His Church. Julio became like a grandfather to me, and I rejoice to know that because of our Lord's grace I found His eternal truth.

Joaquín Fenollar Bataller is a member of the Gandía Branch, Valencia Spain District.

The Hidden Book

By Ruth Dorsett

In the summer of 1973, I succumbed to an unexplainable urge to go to Europe in search of family history records. That is how my two granddaughters and I ended up copying records inside a large old building in Kappeln, Germany.

I had felt impressed to concentrate my limited time on searching out Grandfather Thomsen's people. The building we were in housed the civil and religious records of Kappeln back to 1764. We did not speak German, but fortunately the English-speaking curator explained enough terms for us to understand the records.

My granddaughters and I worked as fast as we could to get the information I needed until they left for England in keeping with our plans. I felt I could not leave yet; my urge to research my grandfather's family line now seemed like true inspiration.

It didn't take long for the staff at the Kappeln archives to learn how important their records were to me. I was waiting at the door each morning when they opened, and I did not stop for lunch. They responded generously: not only did they allow me to stay when they closed for lunch, but they offered to open their doors an hour earlier each morning. Given my limited time, I was grateful beyond expression.

When I had searched through the births, marriages, and burials back to 1764, I wondered where to go next. I knew the records before 1764 had to be somewhere, but where? At that moment I had the impression, "You haven't looked." Somewhat astonished, I went to the building's vault and muttered, "Where haven't I looked?"

Some large books on the top shelf caught my eye. I mused to myself, *I'll bet the records are in those big books that no one has looked at for ages.* To reach them I had to step on the bottom shelf. As I reached with my right hand to remove one of the large volumes, I placed my left hand in a recessed corner to brace myself and felt something there. After retrieving the massive book from the top shelf, I looked to see what I had felt with my left hand. It turned out to be a much smaller book. Its cover was the same color as the shelves, an unobtrusive tan. I opened it. Old Gothic script spread across the page. What was it?

I flipped to the back where the writing was more modern and found the name of a child born to parents whose records I had already assembled going back as far as I could—to 1765. I was now looking at the record of an older child born to those same parents in 1763.

I was afraid to hope, but as soon as the staff returned from lunch I



After retrieving the massive book from the top shelf, I looked to see what I had felt with my left hand. It turned out to be a much smaller book.

took the book to the archivist. After some discussion, he told me that the book was, in fact, just what I had thought—a record of christenings in Kappeln going back to the mid-1600s. “This is the Kappeln record, but we have never seen this record here,” he said.

I made arrangements with the staff to have a copy made. The 101 sheets I received produced many

names my family and I would later submit for temple work. Paper copies and a film of the book are now available in the Church Family History Library.

I gratefully acknowledge the help the Lord gives those who sincerely seek their ancestors. This experience confirmed to me the wisdom of the scripture: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Proverbs 3:5–6).

Ruth Dorsett is a member of the Bloomington Hills Second Ward, St. George Utah Bloomington Hills Stake.

No Need to Fear

By **Betina Beatriz Salvatierra de Sánchez**

I was asked to give a talk in sacrament meeting about the importance of the standard works in my life. I was happy to accept the assignment, even though I’m a bit shy and I get nervous in front of people. I was grateful to speak on this topic because I have a strong testimony of the scriptures.

For a long time I have studied the scriptures every day, just as our prophets have asked us to do. When I do this, I feel great joy. I know that what I read in the standard works is the word of God.

I also keep a personal journal. The missionaries taught me to do this, and I consider it to be a valuable work as well. Each day I record my experiences and any progress I have made. In accepting the assignment to speak, I felt comfortable knowing I might find something in my journal to use in my talk.

Because I was so nervous, I worked hard all week, preparing the talk and praying for guidance. I wanted my words to touch the hearts of my brothers and sisters.

Finally Sunday arrived. I shook a little as I went to the pulpit. As I spoke, I noticed the members were listening intently. I had never felt so calm or spoken with such ease. A beautiful spirit filled me, almost like

a burning (see D&C 9:8). Giving my talk was a wonderful experience. I knew Heavenly Father had blessed me with His Spirit.

As I thought about the experience afterward, I realized I may have been blessed with the Spirit because I had prepared my talk so diligently and had sought the Lord's guidance. Because I was prepared, there was no need to fear (see D&C 38:30).

I also realized that if we prepare confidently for something that seems to be as small as a talk, we can also prepare for greater things, secure in the knowledge that the Lord will sustain us.

Betina Beatriz Salvatierra de Sánchez is a member of the Godoy Cruz Centro Ward, Godoy Cruz Argentina Stake.

Trusting the Rest to the Lord

By **Rondie S. Rudolph**

"Mom!" The high-pitched wail made me wince.

What now? I wondered. The children had gone to bed, and I was going about my evening activities. My husband was at a late meeting.

I went upstairs, bracing myself for what I thought was another argument between siblings, and found my youngest child, Michaella, with red-rimmed eyes. "My ear hurts, Mom."

Oh, no, I thought. *Why does this always happen at night?* I couldn't justify the expense of an emergency-room visit for an ear infection, so I used all the home remedies I knew and tucked her in. "Try to sleep

now," I said. "I'll call the doctor as soon as her office opens in the morning."

Downstairs again, I felt anxious and could not concentrate. I went to the kitchen and halfheartedly began to wipe the counters. Then with a sudden motion I threw down the cloth. I headed back upstairs to check on Michaella, moving softly in case she was asleep. I stopped halfway up. Through the open door at the top of the stairs, I could hear sobs.

I could not take it. I couldn't just

"It hurts bad, Mom," my daughter said. The usual dimple in her cheek wasn't there. Her face was pale. Fatigue and pain had made dark smudges under her eyes.



stand by, helpless, while my child suffered. I sank down on the stairs, tears running down my face. I prayed. I pleaded. I trembled as I told the Lord I would do everything I could to help my daughter and then I would leave the rest up to Him. After taking a few deep breaths, I climbed the rest of the stairs, sat on my daughter's bed, and smoothed her damp hair.

"It hurts bad, Mom." The usual dimple in her cheek wasn't there. Her face was pale. Fatigue and pain had made dark smudges under her eyes.

I decided I would not wait until my husband returned; I would risk looking like an overanxious, over-protective, and overreacting mother. "I'm going to call our home teacher, OK?"

Michaela nodded.

I made the call, feeling somewhat awkward. When I asked our home teacher if he would give Michaela a blessing, his answer was, "Of course." A short while later he arrived, smiling, as if driving out late at night was his favorite thing to do.

While he performed the blessing I felt hope lighten my heavy heart. I thanked him as he left, then put Michaela to bed again. She was asleep within minutes.

The next morning she seemed so much better, I was tempted to skip calling the pediatrician. But I had

promised the Lord I would do everything I could.

Later that morning, I watched the doctor closely. She peered through her scope into Michaela's ear and said, "You didn't get much sleep last night, did you?" It wasn't really a question; it was a statement.

"She slept straight through the night," I said.

I took a mental photograph of the doctor's astonished face.

I knew then that we had had our own little miracle. No seas were parted, no lepers cleansed, no dead raised. It had simply been a night of peace, without pain, for a little girl.

For me, it was enough.

Rondie S. Rudolph is a member of the Louisville First Ward, Boulder Colorado Stake.

Polishing My Wedding Ring

By Ke Te-kuang

As my future wife and I prepared for marriage, we began looking for wedding rings that would symbolize our union. None we looked at seemed right until we decided to wear CTR rings. These rings, we believed, would remind us always to choose the right and to raise our family in righteousness.

One day, shortly before our marriage, I noticed my ring had lost its luster. I asked several people what to do and was told to polish it with

substances like toothpaste, fine cotton, and grease. I tried them all. Nothing worked. I finally gave up, even though the lost luster bothered me.

After we were married, life seemed to get more complicated. I became so busy with work and Church callings that my wife was left alone to do much of the work at home. Gradually, the joyful feeling in our home ebbed away. Unsure of the reason for the change or of how to resolve our concerns, we prayed for guidance.

In time, our first son was born. My wife spent a great deal of time caring for our son. I was grateful for all she was doing and decided that I would make hand washing the diapers my task.

Several weeks after I began washing the diapers, I was surprised to see that my wedding ring had regained its luster. It occurred to me that washing diapers every day had done what none of the recommended polishing techniques could do.

It also occurred to me that since I had been so busy with duties outside my home, I had failed to fulfill my most important duties as a husband and father. Like my ring, our marriage had lost its luster. But once I chose the right—as my ring suggested—and made my family my top priority, both began to shine once more. □

Ke Te-kuang is a member of the Chian Branch, Hua Lien Taiwan District.



THE VISITOR

When Mike visited my class, he was faced with a startling question.

By Ken Merrell

When I was preparing to serve a mission, my bishop called me to teach the Sunbeams. I had never before learned to love others more than myself until I had served those children in such a simple assignment. With time and patience I learned how to keep those seven children in their seats and listening to a simple lesson.

One day I invited Mike* to come to church and visit my class. Mike was my age but had stopped attending church completely by the time he was 12. We had remained friends over the years as I had served as the deacons quorum president, the teachers quorum president, and first assistant to the bishop in the priests quorum. He had been the topic of many fellowship discussions and was often part of my prayers. Once in a while Mike would accept my invitations to come to an activity. It always surprised me when he did, so I kept inviting him.

I don't remember when I invited him to my Primary class, but one day he showed up. At that time, Mike had long, black hair and a beard.

"Class, I would like to introduce you to my friend Mike," I said to begin my lesson. "He is visiting us today."

Mike sat next to me in front. The children sat in a semicircle around us with their eyes fixed on Mike. They were much quieter than usual. I was about five or six minutes into the lesson when one little boy got up from his chair and walked across the room and stood directly in front of my friend. He paused for a moment and then climbed onto Mike's lap. I watched the two of them as I continued with the lesson.

The boy stared into Mike's face. Mike was quite uncomfortable but did not interrupt the lesson or turn

the boy away. The other children watched the two of them for a few minutes.

Then one of the girls climbed off her seat and approached Mike. I was intently interested in seeing how Mike would react, so I did not ask the two children to return to their seats. The girl stood with her hand on Mike's knee looking into his face.

Then it happened. The boy on Mike's lap reached up with both hands and turned Mike's face directly to his. I stopped my lesson to see what was about to unfold.

With the innocence of a child, he said to Mike, "Are you Jesus?"

The look on Mike's face was total surprise. It seemed, as I glanced at the children's faces, they all had the same question on their minds.

Mike looked at me as if to ask, *Help, what do I say?*

I stepped in. "No, this is not Jesus. This is His brother." Mike looked at me in shock.

Then without hesitation the boy on Mike's lap reached up and wrapped his arms around Mike's neck. "I can tell," he said as he hugged Mike.

The rest of the children smiled and nodded in agreement as their question was answered. Mike blinked back tears in response to the love he felt from this small Sunbeam. The lesson went on, but that day the teacher who taught the most was a three-year-old child.

Mike spent more than a year getting ready to serve a full-time mission. It thrilled me to learn he left for the mission field a few months before I returned. When I think of those Sunbeams, I think of the scripture in Matthew 18:5: "And whoso shall receive one such little child in my name receiveth me." □

Ken Merrell is a member of the Lakeview Sixth Ward, Orem Utah Lakeview Stake.

*Name has been changed.

Using the November 2001 *Liahona*

LESSON IDEAS

■ “Pornography—the Deadly Carrier,” page 2: Discuss the three steps in President Thomas S. Monson’s battle plan to combat pornography. What specific things can you do to help eliminate this evil?

■ “Return with Honor,” page 10: Elder Robert D. Hales discusses several tools pilots use to help them return home safely. Compare these instruments to their spiritual counterparts that we can use to help us return safely to our heavenly home.

■ “A Salute to Youth,” page 25: Why did Brigham Young create the Retrenchment Society? What influences in the world today should we avoid?

■ “Did Teacher Say I Could?” page F14: Being obedient doesn’t always save our lives physically, but it will save us spiritually and lead us to eternal life. Discuss some of the commandments the Lord has given us to keep us spiritually safe.

PHOTO ILLUSTRATION BY CRAIG DIMOND



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FOLLOWING THE PROPHET

President Gordon B. Hinckley has encouraged youth to be grateful, smart, clean, true, humble, and prayerful (see “A Prophet’s Counsel and Prayer for Youth,” *Liahona*, April 2001, 30–41). How has his counsel helped you? Send stories and experiences to **Following the Prophet, *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, age, address, telephone number, and ward and stake (or branch and district).**

The Friend

FOR CHILDREN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ■ NOVEMBER 2001



Doctrine and Covenants Scripture-Story Grab Bag

By Corliss Clayton



To play this scripture-story game, mount these two pages onto light-weight cardboard. Cut out the picture cards and put them into a small, sturdy bag. Have the first player pick one card and tell what the card reminds him or her of in the Doctrine and Covenants or from Church history. There are no wrong answers, but the player must explain why the card reminds him or her of that principle or story. For example, the “prison” card might remind you of Joseph Smith in Liberty Jail or of spirit prison.

If the player can't think of a story, the other players may help. Take turns choosing cards until a story has been shared for each one. To expand the game, add the Old Testament Scripture-Story Grab Bag cards (see *The Friend*, October 1998, 13), the New Testament Scripture-Story Grab Bag cards (see *The Friend*, October 1999, 12–13), and the Book of Mormon Scripture-Story Grab Bag cards (see *The Friend*, October 2000, 2–3). Tell stories from these scriptures too. □



ADAM



JACKSON COUNTY



MARRIAGE



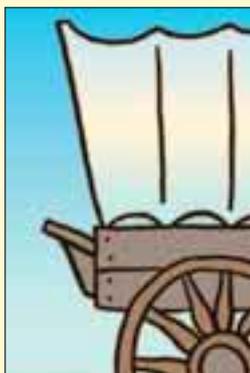
NEEDY



SONG



MARTYR



WAGON



CHILD



SERVANT



WITNESSES



VISION



DEATH

High priest
Elder
Priest
Teacher
Deacon

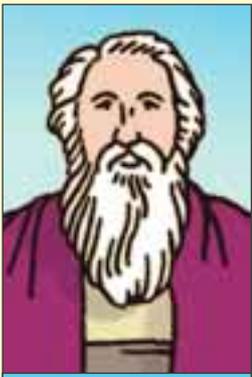
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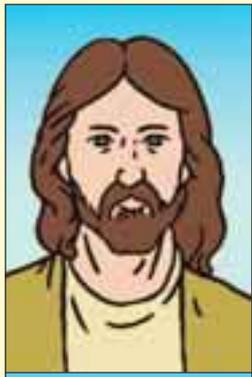
TEMPLE



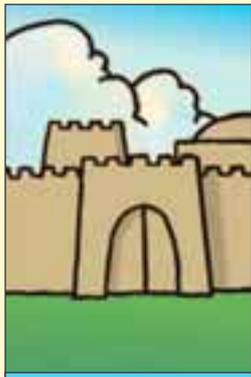
PROPHET



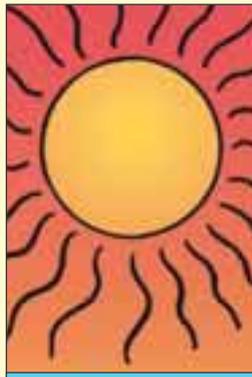
PRISON



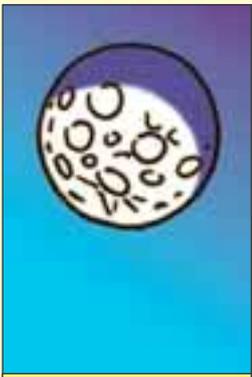
SECOND COMING



JERUSALEM



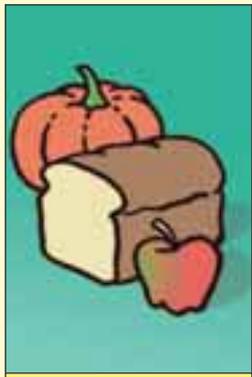
CELESTIAL GLORY



TERRESTRIAL GLORY



TITHING



WORD OF WISDOM



TELESTIAL GLORY



DOCTRINE & COVENANTS



ZION



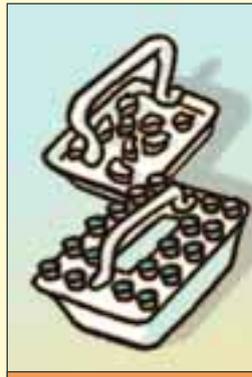
TESTIMONY



BAPTISM



JOSEPH SMITH



SACRAMENT

Cho Kwang-Jin and Cho Young-Jin

of Pusan, Korea

By Melvin Leavitt

PHOTOGRAPHY BY THE AUTHOR

Robots are powerful and can fight with great might and do great damage,” Cho Young-Jin, age 8, explains. “But my robots will be different. My robots will help people.”

Young-Jin loves to draw and plans to make a living creating comic strips and animated cartoons of robots. Recently baptized, he has decided his mighty machines will not promote violence or hatred.

Young-Jin is the family’s oldest son, which is an important responsibility in the Korean culture. He willingly helps his younger brothers and sisters, and he is obedient. When his father, Boong-Jae, asked him to be more reverent in sacrament meeting by keeping a record of each talk, he obeyed.

Kwang-Jin is Young-Jin’s twin brother, born a few minutes later. He is a happy, carefree soul who likes to laugh and has many friends. Kwang-Jin hopes to be a scientist when he grows up. He also likes to model in clay and wants his father to teach him Tae Kwon Do,



a Korean martial art. He has a good singing voice and loves to sing Primary songs.

The twins have three brothers and two sisters. Kyu-Jin, a pretty seven-year-old girl, is highly intelligent and a good student. She likes to sing and to take care of her younger brothers and sister.

Jong-Jin, age 5, is a tenderhearted boy who often counts his brothers and sisters to make sure no one is missing.

Wi-Jin, age 3, is an energetic boy who knows exactly what he wants, especially if it's some of the delicious food his mother, Hwasoon, cooks so well. Wi-Jin likes to make little gifts to give his parents.

Du-Jin, age 2, is a sweet child who loves his daddy.

Sol-Jin, age 7 months, likes to ride on her daddy's knee, be hugged, and give hugs back.

The twins enjoy baseball, soccer, computer games, reading, and a little television. The family especially likes to gather on the living room floor to play a game called *yut no ri*. Each player in turn throws four sticks onto a mat. The way the sticks land determines how game pieces are moved around a game board.

Young-Jin and Kwang-Jin attend school six days a week. Each day after school they take a computer class for an hour. They also take piano lessons together.

Before entering a Korean home, everyone takes off his or her shoes and leaves them at the entrance. It is Kwang-Jin's chore to arrange these shoes neatly. He is also responsible for organizing the children's toys. Young-Jin helps clean the living room and organizes videotapes. All the children who are old enough clean their own rooms.

1. Young-Jin and Kwang-Jin belong to a close and loving family.

2. Young-Jin drawing one of his nice and helpful robots.

3. Brother Cho teaching Tae Kwon Do to Young-Jin and Kwang-Jin.



4. *Yut no ri* is one of the Cho family's favorite games.

Family prayer morning and night, morning scripture study, family home evening, and personal prayer are natural parts of life in the Cho home. In a family home evening lesson on the wise and foolish virgins, family members made oil containers to hang on their walls as a reminder to be prepared.

Brother and Sister Cho both served full-time missions, and their children are eager to follow in their footsteps. They are already practicing. Both Young-Jin and Kwang-Jin have invited a friend to a Church meeting.

The children believe in prayer. They have seen it work. Once, before going on an outing, they prayed for protection. That day they were involved in a small accident, but no one was hurt. They felt Heavenly Father had protected them.

Korean families are close-knit and celebrate many holidays together, including a special Children's Day. One of the Chos' favorite holidays is the lunar New Year. Another popular celebration is Ch'usök, a thanksgiving festival to mark the beginning of the harvest. It is celebrated with delicious traditional foods.

The Chos live near the Sea of Japan in Pusan, Korea's second largest city. A legend about Pusan says that once upon a time, tall green hills and a big city both wanted to live in the same beautiful place by the sea. They ended up sharing!

Sometimes the Chos follow the hills to one of Pusan's beaches to play baseball, explore tidal pools, and build sand castles. Afterward they may visit a fast-food restaurant for untraditional food, like pizza, fried chicken, or hamburgers.

In the Cho family, the children can have fun and be themselves while growing into the men and women they dream of becoming. They are guided with genuine love and the gentle teachings of the Savior. Theirs is a family that would inspire the creation of the very nicest sort of robot. □



4

FINDING SAFETY IN COUNSEL

By Elder Henry B. Eyring Of the Quorum of the Twelve Apostles

When tensions ran high in northern Missouri in the fall of 1838, the Prophet Joseph Smith called for all the Saints to gather to Far West for protection. Many were on isolated farms or in scattered settlements. He specifically counseled Jacob Haun, founder of a small settlement called “Haun’s Mill.” A record of that time includes this: “Brother Joseph had sent word by Haun, who owned the mill, to inform the brethren who were living there to leave and



come to Far West, but Mr. Haun did not deliver the message” (Philo Dibble, “Early Scenes in Church History,” in *Four Faith Promoting Classics* [1968], 90).

Later, the Prophet Joseph wrote: “Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who [had abided] by my counsel” (*History of the Church*, 5:137). Then the Prophet recorded the sad truth that innocent lives could have been saved from the mob’s attack at Haun’s Mill had his counsel been received and followed.

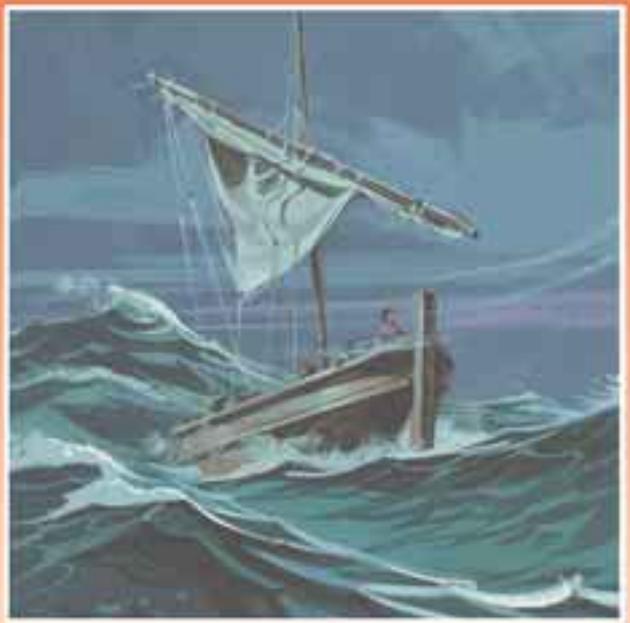
Every time in my life when I have chosen to delay following inspired counsel or have decided that I was an exception, I have come to know that I had put myself in harm’s way. Every time that I have listened to the counsel of prophets, felt it confirmed in prayer, and then followed it, I have found that I moved toward



safety. Along the path, I have found that the way had been prepared for me and the rough places made smooth. God led me to safety along a path which was prepared with loving care. □

Adapted from an April 1997 general conference address.

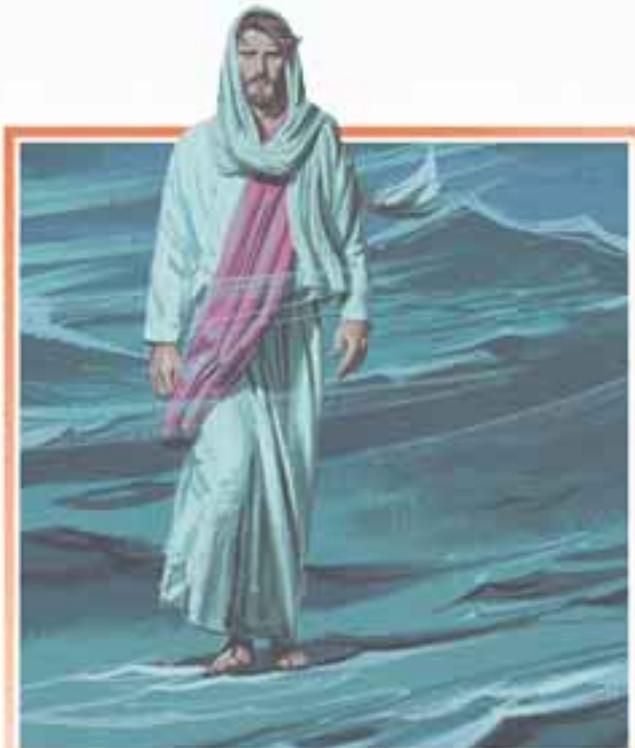
JESUS WALKS ON THE WATER



ILLUSTRATIONS BY PAUL MANN

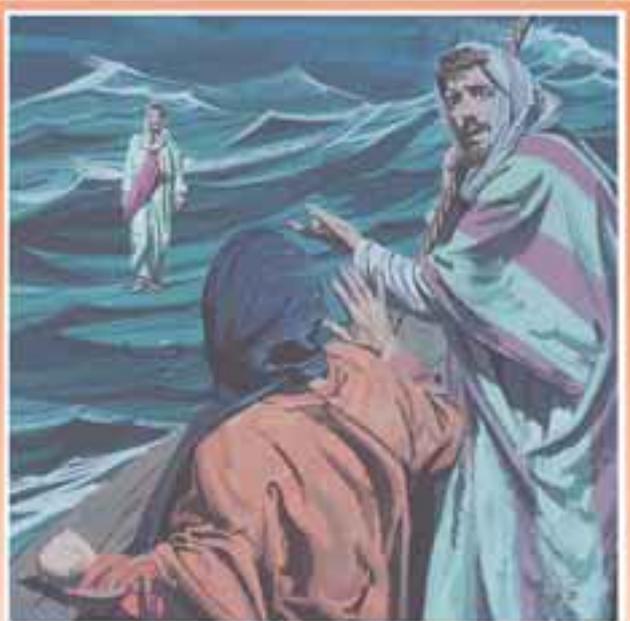
Once while Jesus went up on a mountain to pray, His disciples went out on a boat on the Sea of Galilee. The wind started to blow hard, and the waves became high.

Matthew 14:22–24



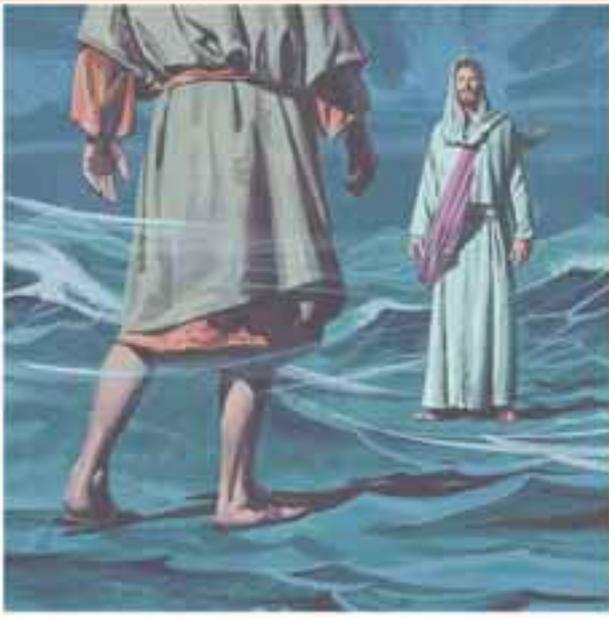
Jesus came down to the sea in the night. He walked on the surface of the water to get to the boat.

Matthew 14:25



The disciples saw Him walking on the water, and they were afraid. They thought He was a spirit. He called to them, "It is I; be not afraid."

Matthew 14:26–27



Peter wanted to walk on the water too. Jesus told Peter to walk to Him, so Peter climbed out of the boat and began to walk on the water toward the Savior.

Matthew 14:28–29



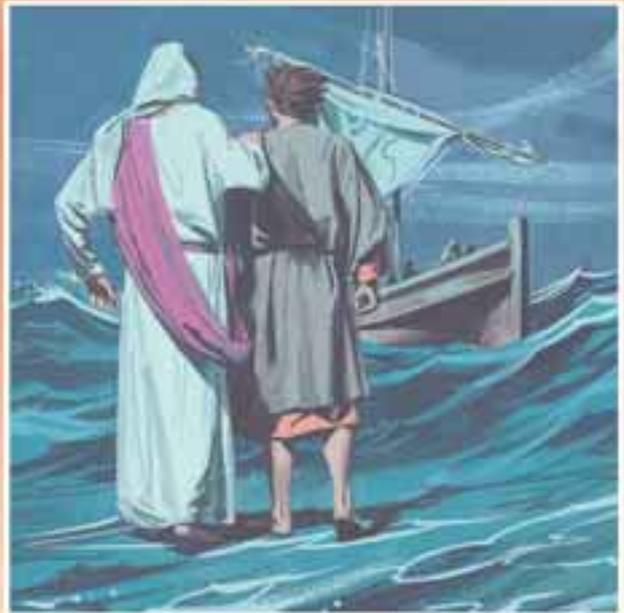
Because the wind was blowing hard and the waves were high, Peter became afraid. He began to sink into the water and cried to Jesus to save him.

Matthew 14:30



The Savior took Peter's hand. He asked Peter why he was afraid and why he did not have more faith.

Matthew 14:31



When Jesus and Peter came to the boat, the storm stopped. All the disciples then worshiped the Savior. They knew He was the Son of God.

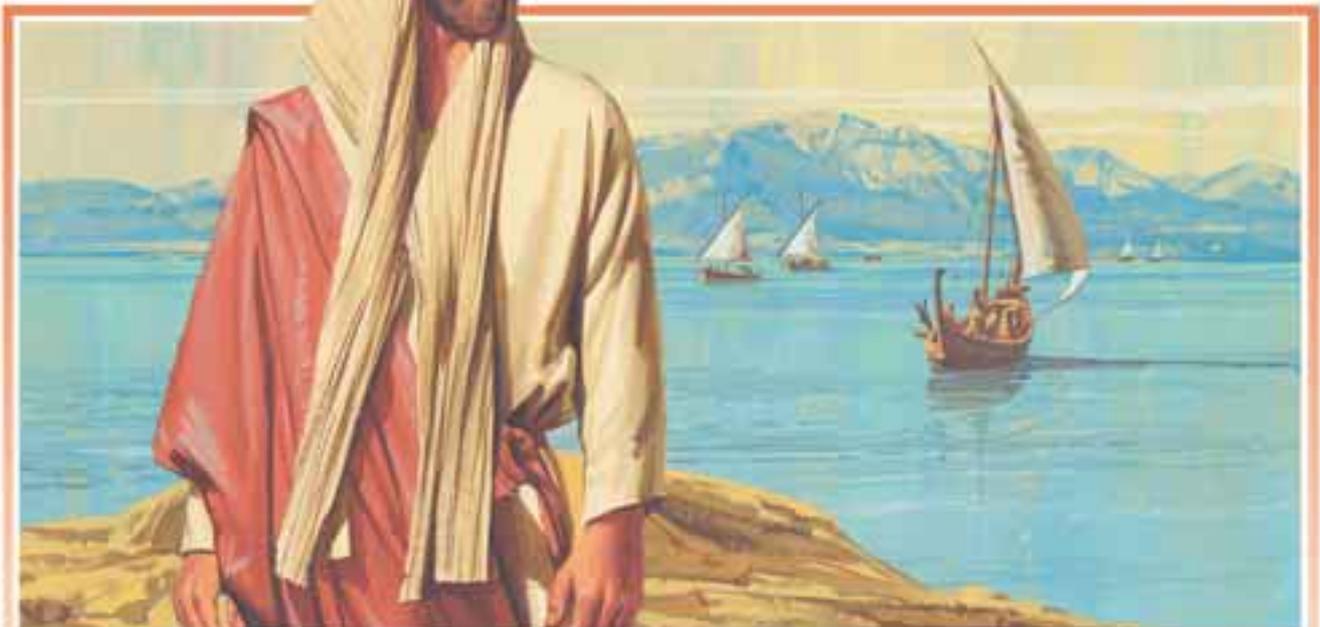
Matthew 14:32–33

THE BREAD OF LIFE



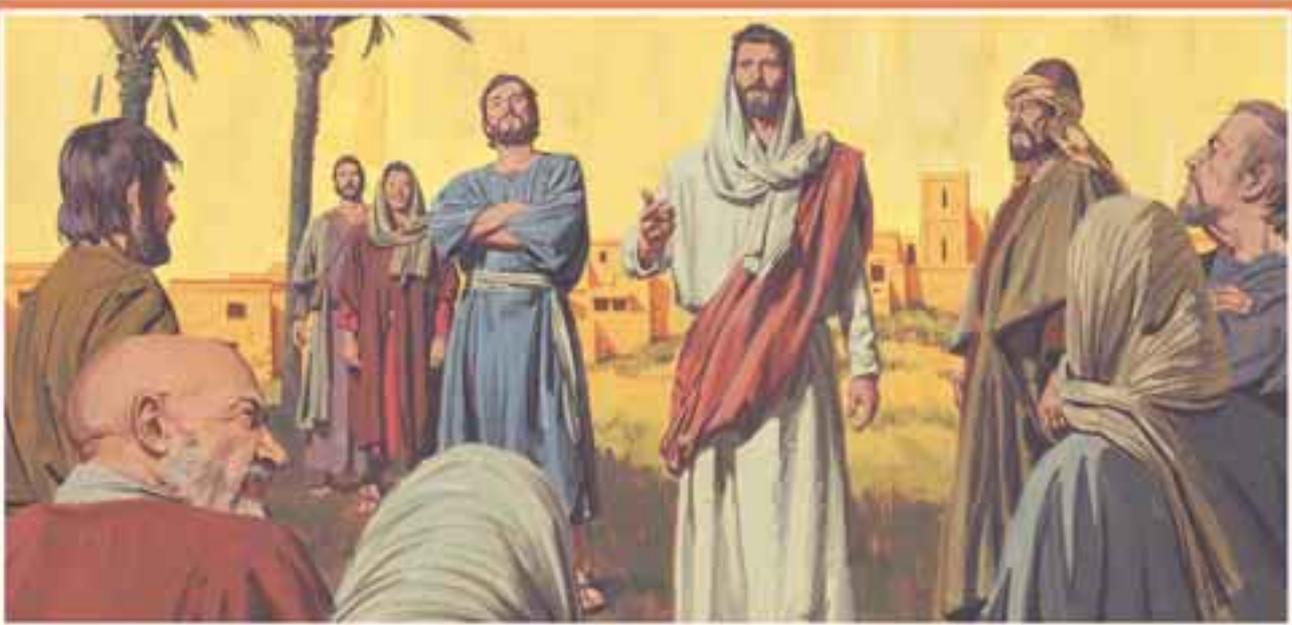
The day after 5,000 people had been fed with five loaves of bread and two small fish, the people tried to find Jesus. They went in boats and followed Him to Capernaum.

John 6:22, 24



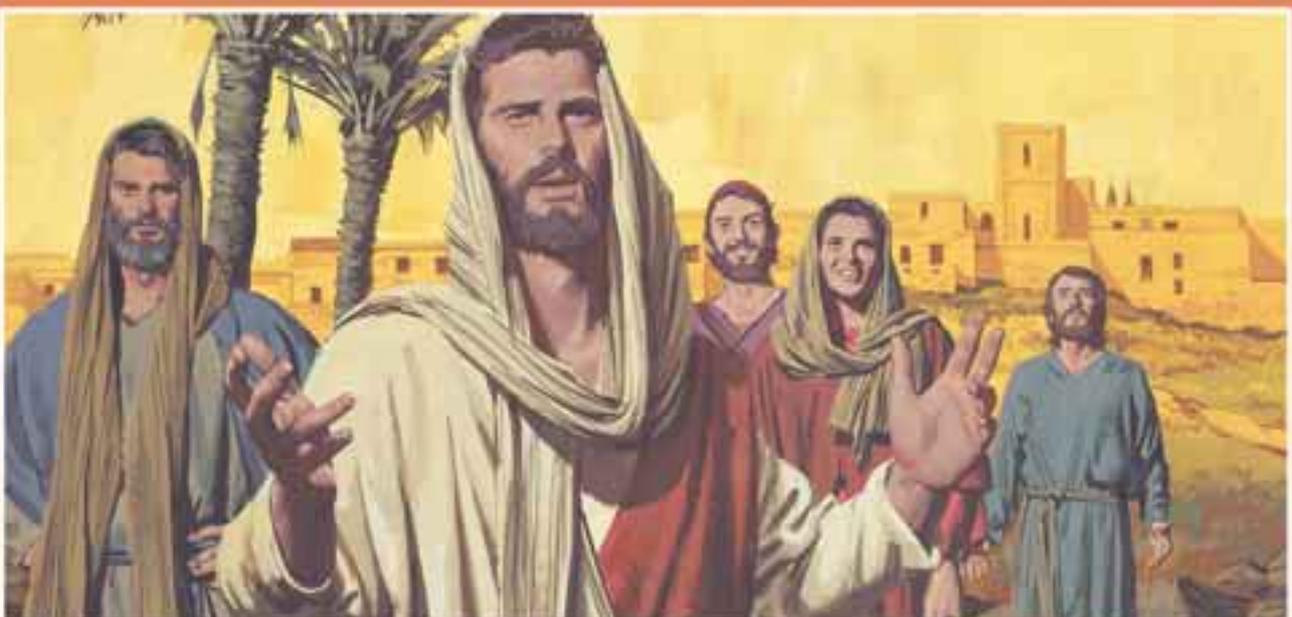
Jesus knew they had come only because they wanted Him to feed them again.

John 6:26



He taught them that bread would keep them alive for a while but that there was another kind of bread they should seek—the bread of eternal life. He told them that He is that bread.

John 6:27, 30–35



He taught them that He would sacrifice His life for them. If they would follow Him and believe in Him—the Bread of Life—they would gain everlasting life.

John 6:47–51

The Prophet Will Tell Us

By Diane S. Nichols

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).



Think of people you love very much. Would you want them to know when something wonderful was going to happen? Would you warn them about things that might hurt them?

Heavenly Father loves us very much. He wants us to know what we can do to be happy and to return to Him someday. For this reason, He calls prophets to speak for Him on earth.

In the scriptures we read about prophets who told people what the Lord wanted them to know and do. Some people listened, obeyed, and were blessed. Others didn't, and their lives were not as happy.

Noah, an Old Testament prophet, warned the people to repent. Only his family listened and obeyed. Because they did, they were safe on the ark when the floods came.

Joseph, who was sold into Egypt by his brothers, told Pharaoh to save food for seven years because there would be a famine. Pharaoh listened, and the people of Egypt had food.

Abinadi, a Book of Mormon prophet, warned wicked King Noah and his people to repent. Alma listened and obeyed. He also taught the gospel to others. Their lives were happier because they followed the prophet. Those who didn't listen were destroyed or captured.

Heavenly Father has sent President Gordon B. Hinckley to teach and guide us today. We can choose whether or not to listen to his words and do the things he counsels us to do. If we do, our lives will be happier, we will be safer, and one day we will return to live with Heavenly Father.

Instructions

Glue page 13 onto heavy paper. Cut out the figures. In family home evening, use the figures to tell the story of Noah warning the people to repent, building the ark, and gathering his family and the animals into the ark. Explain that Noah's family was safe because they followed the counsel of the prophet (see Genesis 6:9–7:10; 7:17–8:22; Moses 8:18, 23–24).

Sharing Time Ideas

1. Choose several scripture stories in which prophets prophesy or lead the people according to God's will. Divide the children into groups, and have an adult tell each group a story and help the children draw pictures to use in retelling the story. Possible stories: Joseph tells Pharaoh to store grain (see Genesis 41); Moses leads the children of Israel out of bondage (see Exodus 14); Samuel the Lamanite prophesies about Jesus Christ (see Helaman 14; 3 Nephi 1:19–21); Brigham Young leads the Saints to the Salt Lake Valley (see D&C 136). Have the groups tell their stories. Sing a song or hymn that teaches a principle taught by each group's prophet.

2. Put objects or pictures of objects that tithing helps pay for in a box (for example: temples, hymnbooks, chalk and eraser, lesson manual, meetinghouse, and so on). Read Malachi 3:10. Explain that Malachi taught the people to pay their tithing and the Lord would pour out blessings upon them. Tell the story of President Lorenzo Snow teaching the people to pay tithing (see Primary 5 manual, lesson 45). Give 10 children an apple or another kind of fruit, and have them hold it up as if they were trees or bushes. Have another child "pick" the fruit. Ask how much of the fruit they should pay for tithing. Explain that tithing is generally paid with money, but in pioneer times, many paid tithing with products they grew. Show a tithing receipt and envelope. Explain that we fill out a receipt, put it and our tithing into the envelope, and give it to the bishop, branch president, or his counselors. They send it to Church headquarters, where it is used for many things. Have children choose objects or pictures from the box. Bear testimony of the blessings of paying tithing. □

“Did Teacher Say I Could?”

By Janine Mickelson, as told to Sheila Kindred

ILLUSTRATIONS BY BRAD TEARE

Eighteen-year-old Annie Smith wrapped her scarf tighter around her neck and looked back across the railroad bridge she and her students had just crossed. The students were from her one-room schoolhouse in Porterville, Utah. They were a variety of ages and sizes; some students were even older than she was. She was glad to see the older ones helping the younger ones along the tracks. It was a beautiful winter day in 1892, a perfect day for their school outing. She and her students had already enjoyed dinner at her house and a sleigh ride.

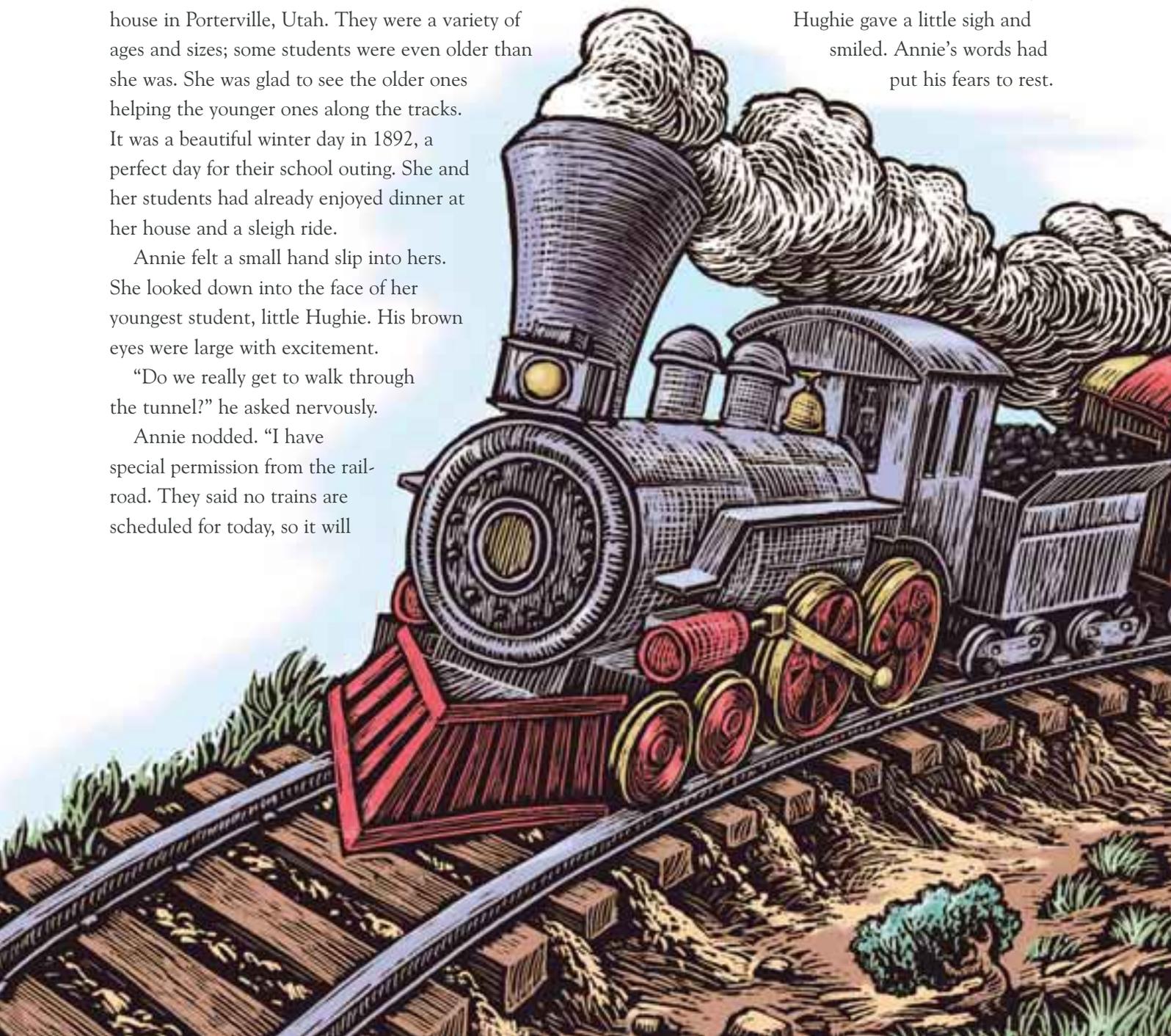
Annie felt a small hand slip into hers. She looked down into the face of her youngest student, little Hughie. His brown eyes were large with excitement.

“Do we really get to walk through the tunnel?” he asked nervously.

Annie nodded. “I have special permission from the railroad. They said no trains are scheduled for today, so it will

be perfectly safe.” She looked at the dark opening of the mountain tunnel ahead. “It’s a long, dark tunnel, Hughie, and there are no lights inside. But on the other side is a beautiful view of the rockslide and the valley.”

Hughie gave a little sigh and smiled. Annie’s words had put his fears to rest.



Now he tugged on her arm. “Come on, Teacher. Let’s go see the valley.”

Soon they were all inside the tunnel. It took a while for their eyes to adjust to the darkness after the bright daylight. “Go slowly,” Annie said. Her voice echoed in the tunnel. “Stay on the tracks and hold hands so you don’t fall.”

At first the children were laughing and joking, but they soon grew quiet as they concentrated on keeping their footing. Their footsteps grated on the gravel as they guided each other over the railroad ties.

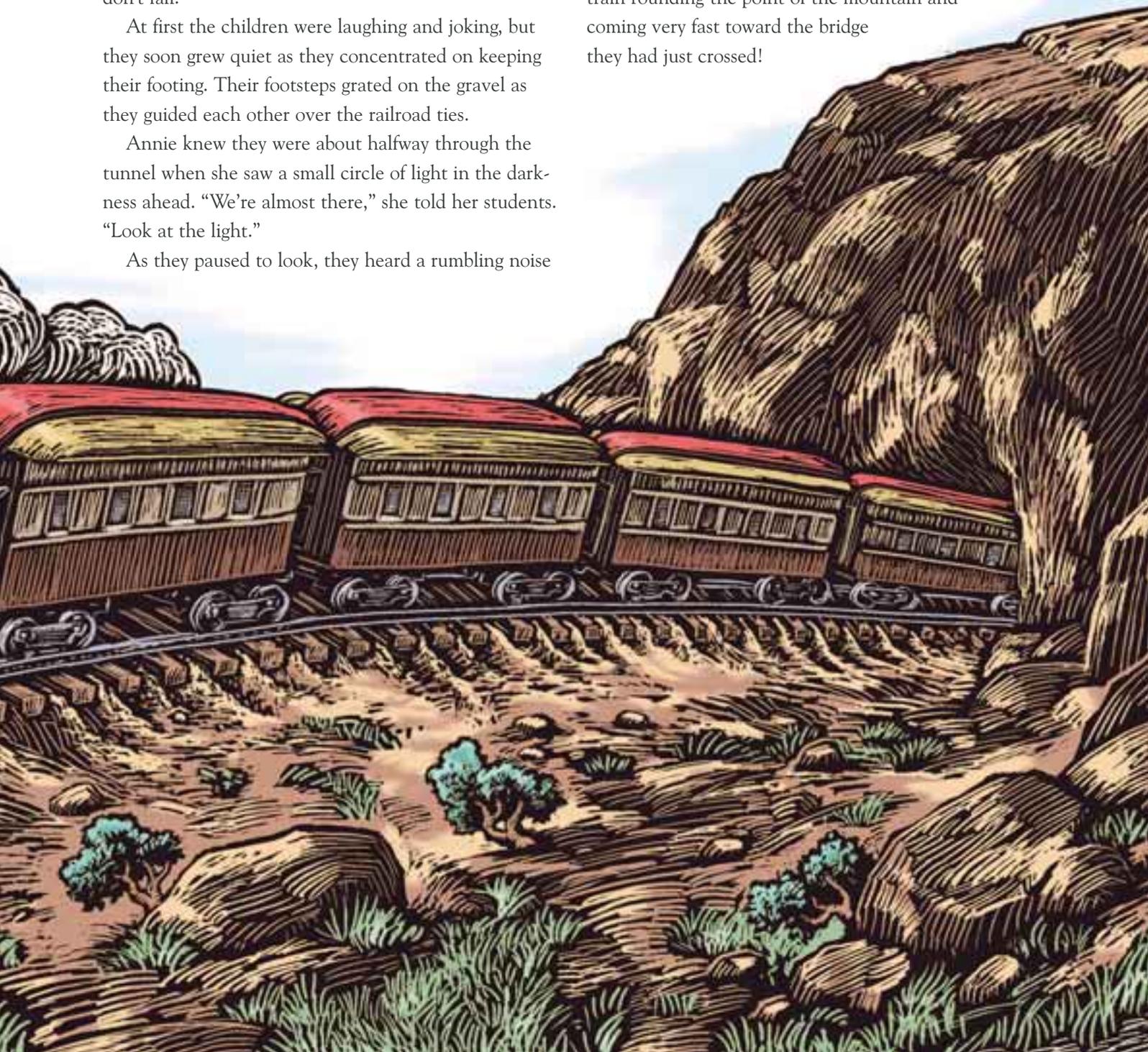
Annie knew they were about halfway through the tunnel when she saw a small circle of light in the darkness ahead. “We’re almost there,” she told her students. “Look at the light.”

As they paused to look, they heard a rumbling noise

behind them, and then a sound that terrified them—a train whistle.

“Teacher?” It was Hughie’s voice. “Did you hear?”

Annie hushed him quickly. She stood frozen on the tracks, not daring to believe her ears. But then the whistle sounded again, nearer this time. There was a train rounding the point of the mountain and coming very fast toward the bridge they had just crossed!



Annie prayed silently for help. *Please, Heavenly Father, what should I do? Tell me what to do.*

“Teacher?” an older child asked. “Should we run?”

The tracks were starting to vibrate under their feet.

“No!” Annie commanded. The words seemed to spring from her lips of their own accord. “Lie down at once as close to the wall as possible. Don’t move or try to get up until I say you can. Now, go!”

She had to shout the last word over the sound of the approaching train. She pulled the nearest child with her to the wall of the tunnel and held him tight. As the train roared into the tunnel, many of the children

screamed in terror. Sparks flew from the smokestack, and the smoke almost suffocated them. The train seemed to go on forever. Annie trembled and tightened her grip on the child she was holding, afraid she might lose him in the hot, rushing wind that swept through the tunnel with the train.

When the train was finally gone, she helped the child up and hurried toward the light. She went as swiftly as she could, tripping on stones and helping her students, who were also rushing to get out of the dark.

Once outside the tunnel, one of the older children asked, “Where’s Hughie?”

Taking some older boys with her, Annie returned to the dark tunnel, afraid of what she might find. The boys ran ahead calling Hughie’s name. “He’s here!” a boy called, relief in his voice. “He’s still lying facedown by the wall.”

Annie heard another boy comforting him. “It’s OK, Hughie. The train is gone. You can get up now.”

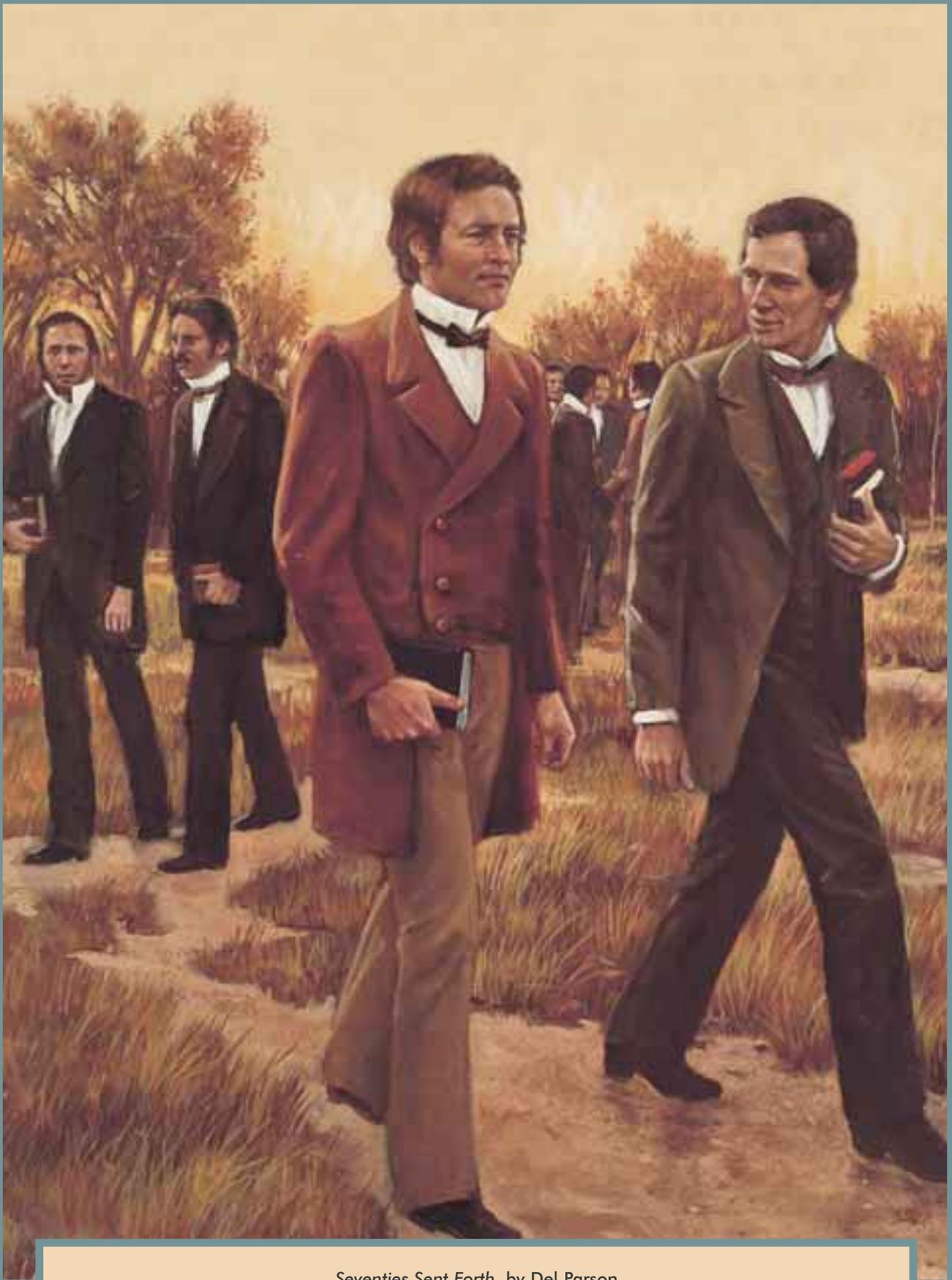
Hughie turned his face toward them and said in a brave but frightened voice, “Did Teacher say I could?”

Annie hurried over and put her arms around him. “Oh, Hughie,” she said with tears forming in her eyes. “Thank you for being so obedient. You did the right thing, and you are safe. You can get up now. Teacher says so.”

Hughie got to his feet, and Annie took his hand and led him toward the light. She silently thanked Heavenly Father for watching over this little boy who had such faith in his teacher. She hoped she would always live worthy of that trust.

Annie also knew her trust in Heavenly Father had been rewarded. Her prayer had been answered when she told the children what they needed to do to be safe. They were spared because they immediately obeyed those instructions. There is safety in obedience. That was a lesson Hughie, the other students, and their teacher never forgot. □





Seventies Sent Forth, by Del Parson

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world" (D&C 107:25).



“**S**acred ordinances are ordained of God. They are essential to our salvation and exaltation. Through the sacred ordinances of the gospel, we learn of His kingdom and learn of Him, we enter into holy and eternal covenants, and we receive an endowment of divine power in our lives. All of these things bring us to Christ that we may be perfected in Him.” See Elder Dennis B. Neuenschwander, “Ordinances and Covenants,” page 16.