

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ■ OCTOBER 2002

# LIAHONA



# LIAHONA



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## THE FRIEND COVER

Photo illustration by Steve Bunderson.

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October 2002 Vol. 26 No. 10  
LIAHONA 22990  
Official international magazine of  
The Church of Jesus Christ of Latter-day Saints

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

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

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

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Printed in the United States of America.

**For Readers in the United States and Canada:**

October 2002 Vol. 26 No. 10. LIAHONA (USPS 311-  
480) English (ISSN 1080-9554) is published monthly by  
The Church of Jesus Christ of Latter-day Saints, 50 East  
North Temple Street, Salt Lake City, UT 84150. USA  
subscription price is \$10.00 per year; Canada, \$15.50  
plus applicable taxes. Periodicals Postage Paid at Salt Lake  
City, Utah, and at additional mailing offices. Sixty days'  
notice required for change of address. Include address  
label from a recent issue; old and new address must be  
included. Send USA and Canadian subscriptions to Salt  
Lake Distribution Center at address below. Subscription  
help line: 1-800-537-5971. Credit card orders (Visa,  
MasterCard, American Express) may be taken by phone.  
(Canada Poste Information: Publication Agreement  
#40017431)

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



**DELIGHTED WITH MISSIONARY ISSUE**

I was delighted to find many articles  
about missionaries in the October 2001  
*Liahona* (Spanish). They helped me under-  
stand more about how important a mission  
is and what it's like to be a full-time  
missionary. I enjoyed reading each article.  
They strengthened my desire to serve a  
mission.

*Christián Herrera Mejía,  
Framboyanes Ward,  
Tapachula México Izapa Stake*

**MOVED BY MY FIRST LIAHONA**

I already had a desire to serve a mission,  
but I was so moved by the October 2001  
*Liahona* (English) that I felt I should begin  
serving a mission immediately. October  
2001 was the first month of our subscrip-  
tion, and already I like the *Liahona* very  
much.

*Allwyn Arokia Raj Kilbert,  
Coimbatore First Branch,  
Bangalore India District*

**I ASKED FOR A COPY**

After joining the Church, I kept hearing  
about *Le Liahona* (French), but I did not  
really know what it was. One day I asked a  
friend for a copy. After reading it, I was filled  
with joy and with the Spirit. Thanks to the  
magazine I am preparing to go on a mission.

*Marc Henry Simon,  
Les Cayes Branch,  
Les Cayes Haiti District*



**A FAITHFUL READER IN ALBANIA**

I am a faithful reader of the *Liahona*  
(Albanian), and I very much like the in-  
formation, news, messages, and stories  
published in it. I am grateful to be able to  
read it in my own language.

I was baptized in September 2001 at age  
70. Seven years before, my left leg and arm  
became paralyzed. While I was ill, the mis-  
sionaries came to my house. These young  
men found me confined to bed, and they  
gave me priesthood blessings—as well as  
teaching me the gospel of Jesus Christ. I had  
lost the desire and the will to read until they  
shared a pamphlet about Joseph Smith. I  
asked for whatever reading material they  
could provide me. My wife was soon  
baptized. It took me longer, but I am grateful  
now to be a member of The Church of Jesus  
Christ of Latter-day Saints.

*Agim Shehu,  
Tirana Fourth Branch,  
Tirana Albania District*





# Be Not AFRAID

By President James E. Faust

Second Counselor in the First Presidency



When we think of the Prophet Joseph Smith we recognize that he was a man who possessed many great attributes. Courage was certainly one of these. Even at the tender age of seven, he would not take counsel from his fears.

He had contracted typhus, from which he developed a fever sore that settled into his left leg. To save his leg, doctors cut a deep incision and removed several pieces of affected bone. There was, of course, no anesthetic available at that time, and already the seeds of greatness were sprouting as the brave young Joseph endured this excruciating operation with only the comfort he could draw from his father holding him.

## AFRAID OF THE PAIN

I can relate to the Prophet Joseph's experience because of something that happened to me. When I was a boy, I used to love to walk in the fields and in the meadows and to swim in the creeks and in the ponds. My father taught me to hunt and to fish. One summer our family went on an outing near Wanship, Utah. We camped in tents among the trees that grew along the banks of the river. A group of our parents' friends and their families went with

us and pitched their tents close to ours. One afternoon some of my young friends and I went out hunting varmints, which were considered pests because they ate the tender feed the sheep needed as they grazed. We had .22-caliber rifles, and I was accidentally shot in the leg above the knee at close range. When the bullet passed through my leg, it felt like a hot poker was going through the flesh. Then I felt the warm blood running down my leg from the hole where the bullet had passed through it. I called my father to show him what had happened. He and the other men administered first aid to control the bleeding, then helped me into our family car to go to the nearest doctor, who was in Coalville.

After laying me on the operating table and examining the wound carefully, the doctor decided that he must first sterilize the hole in my leg through which the bullet had passed. When I saw how he was going to sterilize it, I was afraid of two things: I was afraid of the pain and I was also afraid that I would cry. I didn't want to cry, because I wanted my father to think I was no longer a child. In my heart, I said a silent prayer that Heavenly Father would help me so that no matter how badly it hurt, I wouldn't cry.

The doctor took a rod like those used to clean gun barrels. On the end of the rod was a hole through which a small piece of gauze was threaded and dipped into a sterilizing solution. The doctor then took the rod and pushed it into my leg. When it came out on the other side, he

**The brave young Joseph Smith endured an excruciating operation with only the comfort he could draw from his father holding him.**

changed the gauze, put fresh antiseptic on it, and pulled it back through the hole, pushing it back and forth three times. It hurt quite a bit, especially when he got near the bone. But my father held my hand, and I gritted my teeth and shut my eyes and tried to hold still. Heavenly Father had heard my silent prayer, because it did not seem to hurt as much as I thought it would, and I didn't cry. The wound healed quickly and completely. I was never bothered again by that leg, even when I participated in sports in high school and college. I have felt something of a feeling of kinship to the Prophet Joseph ever since, knowing that he, too, had had a painful wound in his leg and had been healed and that he was later described as being a hale and hearty man.

#### **FEAR NEED NOT CONTROL US**

As problems and difficulties have come in my life since, I have tried to face them as best I could, relying more on the help of our Heavenly Father than the comfort from tears. I learned the lesson that life's burdens don't seem to be so great if we don't allow ourselves to get paralyzed into a stupor of inactivity by our sorrow and pain. As children of our Heavenly Father, we should learn to be happy, to trust in Him, and to not be afraid.

The United States and much of the world have been plunged into a state of fear by the terrorist attacks of 11 September 2001. But this is nothing new in the history of the world. The roles of terror and killing were integral parts of the Gadianton strategy in the history of the Nephites. This terror perpetrated in this new millennium has been skillfully designed to frighten us, but fear need not control us. The subsequent anthrax scare is perceived as being more psychologically damaging because it is less obvious than a plane crash. Yet we deal with far more prevalent risks such as staph infections, which happen every day. We are more ready to accept risks that we are familiar with, such as riding in an automobile or even crossing the street.

Satan is our greatest enemy and works night and day to destroy us. But we need not become paralyzed with fear of Satan's power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm he will retreat.

In the children's classic *The Secret Garden*, author Frances Hodgson Burnett tells the story of the orphan, Mary Lennox, who is taken to her uncle's house, where she meets her cousin, Colin, who is a recluse. Even though there is nothing wrong with him, he is paralyzed by the fear he will become a hunchback if he lives, and he has convinced himself that he will soon die.

Mary Lennox is a lonely child who is determined not to be interested in anything. One day while walking on her uncle's estate, she stumbles upon the key to the entrance of a garden enclosed by a high wall. Once she enters the garden, a transformation takes place. In working to restore the garden to its former grandeur, she experiences a freshening of her spirit. Colin is coaxed from his gloomy room into the garden, and the author writes this commentary:

"So long as Colin shut himself up in his room and thought only of his fears and weakness and his detestation of people who looked at him and reflected hourly on humps and early death, he was a hysterical half-crazy little hypochondriac who knew nothing of the sunshine and the spring and also did not know that he could get well and could stand upon his feet if he tried to do it. When new beautiful thoughts began to push out the old hideous ones, life began to come back to him, his blood ran healthily through his veins and strength poured into him like a flood. . . . Much more surprising things can happen to any one who, when a disagreeable or discouraged thought comes into his mind, just has sense to remember in time to push it out by putting in an agreeable determinedly courageous one. Two things cannot be in one place.

*'Where you tend a rose, my lad,  
A thistle cannot grow.'*"<sup>1</sup>



**In working to restore the garden to its former grandeur, Mary Lennox, a character in *The Secret Garden*, experiences a freshening of her spirit. Her cousin, Colin, is coaxed from his gloomy room into the garden, and strength pours into him.**

#### **HEAVENLY FATHER WILL COMFORT US**

Remember, the Lord has said, “The very hairs of your head are all numbered” unto the Father. “Fear ye not therefore” (Matthew 10:30–31). He knows us, He loves us, and He knows our needs. He will comfort us if we will only trust in Him and His goodness and wisdom.

There are many things that we cannot change. We all have difficulties and disappointments. But often these turn out to be opportunities. The Lord can measure how strong we are by how we handle these difficulties in our lives. As the Lord said to the Prophet Joseph Smith, “Know thou, my son, that all these things shall give thee experience, and shall be for thy good” (D&C 122:7).

Sometimes the Lord allows us to have trials to shape us into productive servants. In our desire to achieve, we often fail to see that the Lord is trying to prune us away from false pride and vain ambition so He can

teach us discipleship. His all-seeing eye is over us and ever watching us as our Eternal Heavenly Parent. When trials come, as surely they will to all of us during mortality, let us not sink into the abyss of self-pity but remember who is at the helm, that He is there to guide us through all the storms of life.

#### **LET US NOT TAKE COUNSEL FROM OUR FEARS**

The story is told of a ship that was in distress during a severe storm off the coast of Holland:

“A rowboat went out to rescue the crew of the fishing boat. The waves were enormous, and each of the men at the oars had to give all his strength and energy to reach the unfortunate sailors in the grim darkness of the night and the heavy rainstorm.

“The trip to the wrecked ship was successful, but the rowboat was too small to take the whole crew in one rescue operation. One man had to stay behind on



board because there simply was no room for him; the risk that the rescue boat would capsize was too great. When the rescuers made it back to the beach, hundreds of people were waiting for them with torches to guide them in the dreary night. But the same crew could not make the second trip because they were exhausted from their fight with the stormwinds, the waves, and the sweeping rains.

“So the local captain of the coast guard asked for volunteers to make a second trip. Among those who stepped forward without hesitation was a nineteen-year-old youth by the name of Hans. With his mother he had come to the beach in his oilskin clothes to watch the rescue operation.

“When Hans stepped forward his mother panicked and said, ‘Hans, please don’t go. Your father died at sea when you were four years old and your older brother Pete has been reported missing at sea for more than three months now. You are the only son left to me!’

“But Hans said, ‘Mom, I feel I have to do it. It is my duty.’ And the mother wept and restlessly started pacing the beach when Hans boarded the rowing boat, took the oars, and disappeared into the night.

“After a struggle with the high-going seas that lasted for more than an hour (and to Hans’s mother it seemed an eternity), the rowboat came into sight again. When the rescuers had approached the beach close enough so that the captain of the coast guard could reach them by shouting, he cupped his hands around his mouth and called vigorously against the storm, ‘Did you save him?’

“And then the people lighting the sea with their torches saw Hans rise from his rowing bench, and he shouted with all his might, ‘Yes! And tell Mother it is my brother Pete!’”<sup>2</sup>

On another day and on another sea, the ancient Apostles were on a ship “in the midst of the sea, tossed with waves: for the wind was contrary.

“And in the fourth watch of the night Jesus went unto them, walking on the sea.

“And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

“But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid” (Matthew 14:24–27).

Let us not take counsel from our fears. May we remember always to be of good cheer, put our faith in God, and live worthy for Him to direct us. We are each entitled to receive personal inspiration to guide us through our mortal probation. May we so live that our hearts are open at all times to the whisperings and comfort of the Spirit. □

#### NOTES

1. *The Secret Garden* (1987), 338–39.
2. Jacob de Jager, “You Never Know Who You May Save,” *Ensign*, November 1976, 56–57.

#### IDEAS FOR HOME TEACHERS

Some examples of how this message could be shared are listed below:

1. Invite family members to describe a person who is courageous. Have family members take turns reading aloud the stories about the Prophet Joseph Smith and President Faust as young boys.
2. Show family members a plant and invite them to tell what they know about being a successful gardener. How can the saying “Where you tend a rose, . . . a thistle cannot grow” be applied to overcoming fears?
3. Show family members the painting on page 7 of this issue. Ask them to imagine how they would have felt if they had been on that ship. Read Matthew 14:22–27, and tell about a time when putting faith in God helped you be of good cheer. Family members may also want to share similar experiences.

**The ancient Apostles were on a ship “in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea.”**







# Spiritual



*“Nonsense,” I said.  
“There are no crocodiles  
out there.” Then all at  
once I saw it!*

**By President Boyd K. Packer**  
Acting President of the Quorum of  
the Twelve Apostles

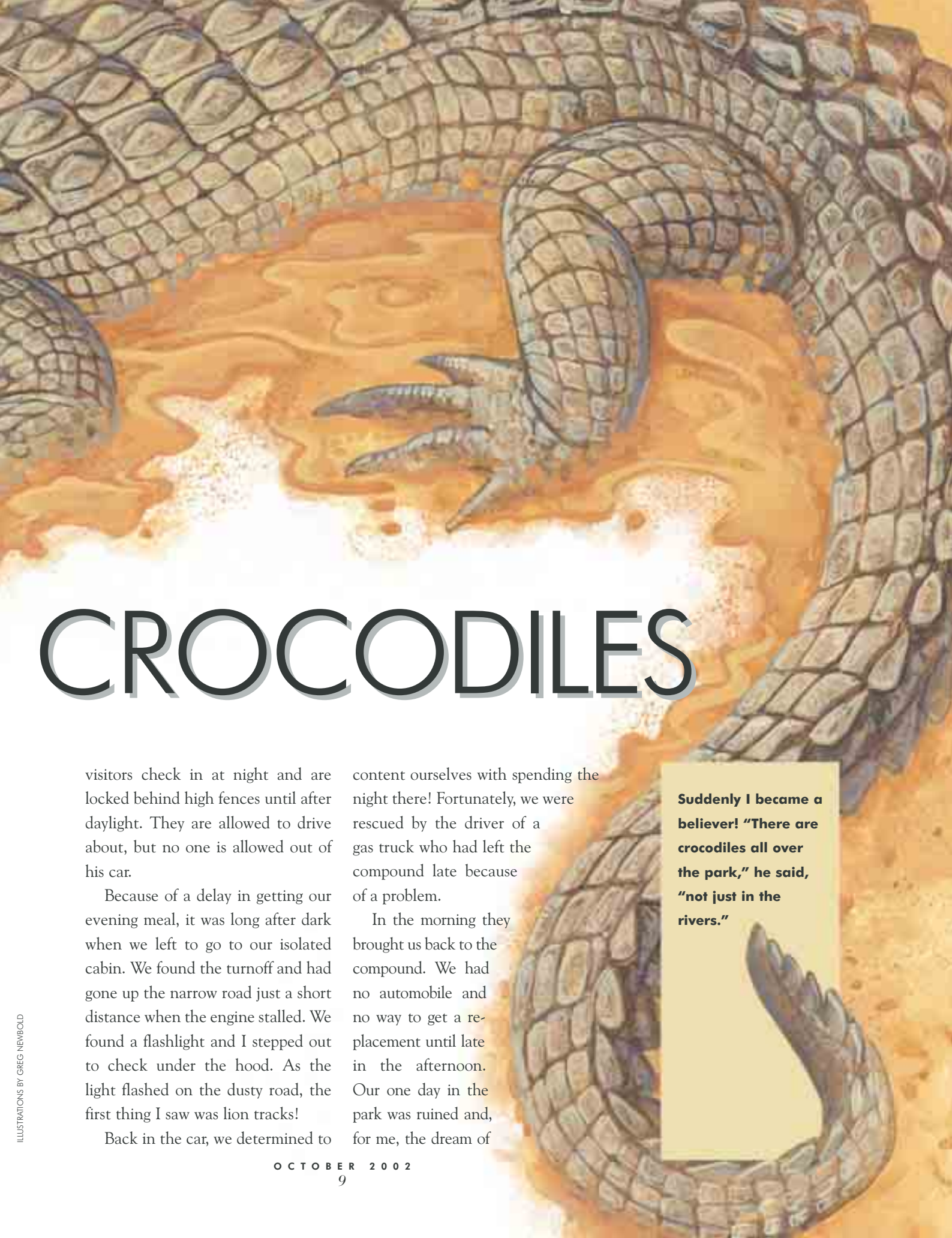
I have always been interested in animals and birds. When I learned to read, I found books about birds and animals and came to know much about them. By the time I was in my teens, I could identify most of the African animals. I could tell a klipspringer from an impala, or a gemsbok from wildebeest.

I always wanted to go to Africa and see the animals, and finally that opportunity came. Sister Packer and I were assigned to tour in South Africa. We had a very strenuous schedule and had dedicated eight chapels in seven days.

The mission president was vague about the schedule for September 10th. (That happens to be my birthday.) I thought we were planning to return to Johannesburg, South Africa. But he had other plans. “There is a game reserve some distance from here,” he explained, “and I have rented a car, and tomorrow, your birthday, we are going to spend seeing the African animals.”

Now I might explain that the game reserves in Africa are unusual. The people are put in cages, and the animals are left to run free. That is, there are compounds where the park





# CROCODILES

visitors check in at night and are locked behind high fences until after daylight. They are allowed to drive about, but no one is allowed out of his car.

Because of a delay in getting our evening meal, it was long after dark when we left to go to our isolated cabin. We found the turnoff and had gone up the narrow road just a short distance when the engine stalled. We found a flashlight and I stepped out to check under the hood. As the light flashed on the dusty road, the first thing I saw was lion tracks!

Back in the car, we determined to

content ourselves with spending the night there! Fortunately, we were rescued by the driver of a gas truck who had left the compound late because of a problem.

In the morning they brought us back to the compound. We had no automobile and no way to get a replacement until late in the afternoon. Our one day in the park was ruined and, for me, the dream of

**Suddenly I became a believer! "There are crocodiles all over the park," he said, "not just in the rivers."**

a lifetime was gone.

I talked with a young ranger, and he was surprised that I knew many of the African birds. Then he volunteered to rescue us. "We are building a new lookout over a water hole about 20 miles [32 kilometers] from the compound," he said. "It is not quite finished, but it is safe. I will take you out there with a lunch. You may see as many animals, or even more, than if you were driving around."

On the way to the lookout he volunteered to show us some lions. He turned off through the brush and before long located a group of 17 lions all sprawled out asleep and drove right up among them.

We stopped at a water hole to watch the animals come to drink. It was very dry that season and there was not much water, really just muddy spots. When the elephants stepped into the soft mud, the water would seep into the depression and the animals would drink from the elephant tracks.

The antelope, particularly, were very nervous. They would approach the mud hole, only to turn and run away in great fright. I could see there were no lions about and asked the guide why they didn't drink. His answer, and this is the lesson, was "Crocodiles."

**Fortunately, there is spiritual first aid for those who have been bitten. The bishop of the ward is the guide in charge of this first aid. He can also treat those who have been badly morally mauled by these spiritual crocodiles—and see them completely healed.**

another location where the car was on an embankment above the muddy hole where we could look down. "There," he said. "See for yourself."

I couldn't see anything except the mud, a little water, and the nervous animals in the distance. Then all at once I saw it!—a large crocodile, settled in the mud, waiting for some unsuspecting animal to get thirsty enough to come for a drink.

I knew he must be joking and asked him seriously, "What is the problem?" The answer again: "Crocodiles."

"Nonsense," I said. "There are no crocodiles out there. Anyone can see that."

I thought he was having some fun at the expense of his foreign game expert, and finally I asked him to tell us the truth. Now I remind you that I was not uninformed. I had read many books. Besides, anyone would know that you can't hide a crocodile in an elephant track.

He could tell I did not believe him and determined, I suppose, to teach me a lesson. We drove to





Suddenly I became a believer! When he could see I was willing to listen, he continued with the lesson. "There are crocodiles all over the park," he said, "not just in the rivers. We don't have any water without a crocodile somewhere near it, and you'd better count on it."

The guide was kinder to me than I deserved. My "know-it-all" challenge to his first statement, "Crocodiles," might have brought an invitation, "Well, go out and see for yourself!"

I could see for myself that there were no crocodiles. I was so sure of myself I think I might have walked out just to see what was there. Such an arrogant approach could have been fatal! But he was patient enough to teach me.

I hope you'll be wiser in talking to your guides than I was on that occasion. That smart-aleck idea that I knew everything really wasn't worthy of me, nor is it worthy of you. I'm not very proud of it, and I think I'd be ashamed to tell you about it except that telling you may help you.

Those ahead of you in life have probed about the water holes a bit and raise a voice of warning about crocodiles. Not just the big, gray lizards that can bite you to pieces, but spiritual crocodiles, infinitely more dangerous, and more deceptive and less visible, even, than those well-camouflaged reptiles of Africa.

These spiritual crocodiles can kill

or mutilate your souls. They can destroy your peace of mind and the peace of mind of those who love you. Those are the ones to be warned against, and there is hardly a watering place in all of mortality now that is not infested with them.

On another trip to Africa I discussed this experience with a game ranger in another park. He assured me that you can indeed hide a crocodile in an elephant track—one big enough to bite a man in two.

He then showed me a place where a tragedy had occurred. A young man from England was working in the hotel for the season. In spite of constant and repeated warnings, he went through the compound fence to check something across a shallow splash of water that didn't cover his tennis shoes.

"He wasn't two steps in," the ranger said, "before a crocodile had him, and we could do nothing to save him."

It seems almost to be against our natures, particularly when we are young, to accept much guidance from others. But there are times when, regardless of how much we think we know or how much we think we want to do something, our very existence depends on paying attention to the guides.

Now, it is a gruesome thing to think about that young man who was eaten by the crocodile. But that is

not, by any means, the worst thing that could happen. There are moral and spiritual things far worse even than the thought of being chewed to pieces by a monstrous lizard.

Fortunately there are guides enough in life to prevent these things from happening if we are willing to take counsel now and again. If you will listen to the counsel of your parents and your teachers and your leaders when you are young, you can learn how to follow the best guide of all—the whisperings of the Holy Spirit. That is individual revelation. There is a process through which we can be alerted to spiritual dangers. Just as surely as that guide warned me, you can receive signals alerting you to the spiritual crocodiles that lurk ahead.

Fortunately, there is spiritual first aid for those who have been bitten. The bishop of the ward is the guide in charge of this first aid. He can also treat those who have been badly morally mauled by these spiritual crocodiles—and see them completely healed.

That experience in Africa was another reminder for me to follow the Guide. I follow Him because I want to. I bear witness that He lives, that Jesus is the Christ. I know that He has a body of flesh and bones, that He directs this Church, and His purpose is to see all of us guided safely back into His presence. □

*Adapted from an April 1976 general conference address.*

# DANGER AH

## *Avoiding Pornography's Trap*

Will you walk to the edge of a crevice and risk becoming trapped? Or will you stay far from its danger and gain all that a loving Heavenly Father desires to give?

**I**t has been an incredible day on the snow-covered mountain, the most challenging climb you and your buddies have ever attempted. Nearing the peak, you spot a deep crevice just ahead—the kind of crevice that can swallow up a hiker and leave no trace. Will you walk to the edge of the slippery slope and risk everything? Will you warn those behind you or let them take their chances?

Pornography is like that crevice. One of its greatest dangers is that you might not even realize how treacherous it is until you are caught in its trap. Three young Latter-day Saints shared their stories anonymously. We'll call them Blair, Ryan, and Rob. They hope their experiences

will help others avoid this trap. And, for anyone with a similar struggle, they give advice on how to escape.

**Blair:** I grew up in the Church and have a testimony. However, there is a part of my life that few people know. At age seven I often saw a pornographic poster on a teenage neighbor's wall. It left an impression in my mind that I could not forget. Unworthy thoughts led me to develop an unworthy habit I felt I couldn't break.

**Ryan:** When I was about 12 years old I went to a friend's house and found him and a bunch of neighborhood boys gathered around the computer. I joked, "Hey, are you guys looking at pornography?"

They said, "How did you guess? Come check this out."

That was the beginning of a problem in my life. I soon began using our family computer to find more and more images.

**Rob:** You usually don't realize you have a problem until you are in so deep you can no longer see the light. That's what happened with me. I was curious and justified my involvement with pornography by reminding myself that guys at school were involved with it too, and it didn't seem like a big problem for them.

### **JUST LOOKING OR GETTING HOOKED?**

*Pornography first appeals to curiosity. Somehow, just looking doesn't seem all that dangerous. Every one of us has gone into a store just to look—not to buy. But*

# HEAD!

*this is a huge store, with almost unlimited merchandise. Once we are in the store, the invitations to satisfy our curiosity are endless. And so curiosity is never satisfied.*

*There are lots of things in life—like rattlesnakes or abandoned mine shafts or drugs—that we may be curious about. But knowing how dangerous they are, we walk away or leave the party or turn off the computer.*

*Actually, with pornography, there is no such thing as “just looking.” Looking is the problem. Viewing pornography triggers sexual feelings. We can easily get hooked on those pleasurable feelings, especially if they seem to relieve stress or anxiety—and we can start a cycle of addiction just as difficult to break as an addiction to drugs or alcohol.*

**Rob:** Curiosity turned to interest, and interest developed into a strong habit. Soon I was addicted. I







# Staying Far from Danger

**I**t is both dangerous and wrong to deliberately view things that stimulate sexual thoughts. Our environment is full of such things. And because they are often legal and common, it is sometimes impossible to avoid seeing them.

But you don't have to let them trap you. If you put on the full armor of God every day by praying, studying the scriptures, and doing your best to keep the commandments, you will develop the strength to withstand this and any temptation.

Here are some other ways you can stay far from the lethal spiritual crevice called pornography.

**1. Know it when you see it.** A simple definition is this: Pornography is any entertainment that uses immodest or indecent images to stimulate sexual feelings. So even a mainstream television program or advertisement can be pornographic. If images trigger sexual feelings in you, you should avoid them.

**2. Break the emotional connection.** There is a connection between any addictive behavior and emotions such as stress, anxiety, and depression. If you are feeling stressed or anxious, try to deal with those feelings directly—rather than using pornography or any other destructive means to cover them up. Prayer, scripture study, exercise, positive friends, and regular Church

attendance can all help. A parent, a Church leader, or another trusted adult can be a lifeline if problems seem too big to resolve alone.

**3. Surf smart.** If you have access to the Internet at home, ask your parents to install an Internet filtering service. But don't rely on the filter alone; it may fail you. The only real control is self-control. Keep your computer out of your bedroom; keep it where others will be around.

**4. Be a modern-day Joseph.** Remember what Joseph did when Potiphar's wife tried to trap him in an immoral situation? Joseph "fled, and got him out" (Genesis 39:12). In other words, he ran. When you are exposed to pornography, leave immediately—whether by a mouse click, a channel change, or a quick exit from a friend's house.

**5. Get the most powerful help of all.** Don't let your spirit grow weak from lack of spiritual food. A steady diet of righteous influences—such as prayer, scripture study, Mutual, seminary, and a careful study of *For the Strength of Youth*—can give you the strength you need to navigate through a world that has spiritual crevices at every turn. □



PHOTOGRAPHY BY JED A. CLARK, EXCEPT AS NOTED; JOSEPH AND POTIPHAR'S WIFE, BY DEL PARSON



would get home from school, go straight to the computer, and be there for hours. My social life suffered. So did my schoolwork, family ties, and—most important—my spirituality.

At the very time I most needed the promptings of the Spirit in my life, I was less and less able to feel anything. Life became a constant struggle against depression.

My soul hungered, and the only thing I fed it offered no nourishment. I would get discouraged with myself, so I would delve into pornography to feel better. But the pornography would upset me even more.

#### TOTALING THE DAMAGES

*Guilt, fear, and depression are common emotions for those involved with pornography—guilt, because they know what they are doing is wrong; fear, because they are terrified their secret will be found out; and depression, because they no longer feel the Spirit. Relationships with family, friends, Church leaders, and the Lord are damaged.*

**Blair:** My self-confidence dwindled in church, school, and everywhere. Many times I felt very alone, awkward, and unworthy. If a girl liked me, I would think, “She wouldn’t like me if she *really* knew me.” I would shy away from being social.

**Rob:** Through all those years I attended church, but I was mentally inactive. I kept going to church so I

wouldn’t upset my parents. But I knew the lifestyle I was caught up in was wrong. I noticed a change in my own countenance day by day, year by year. I became calloused and hardened. I found myself lying to my parents, my bishop, everyone around me. Inside I was going through personal turmoil and spiritual torment.

#### THE KEY TO CHANGE

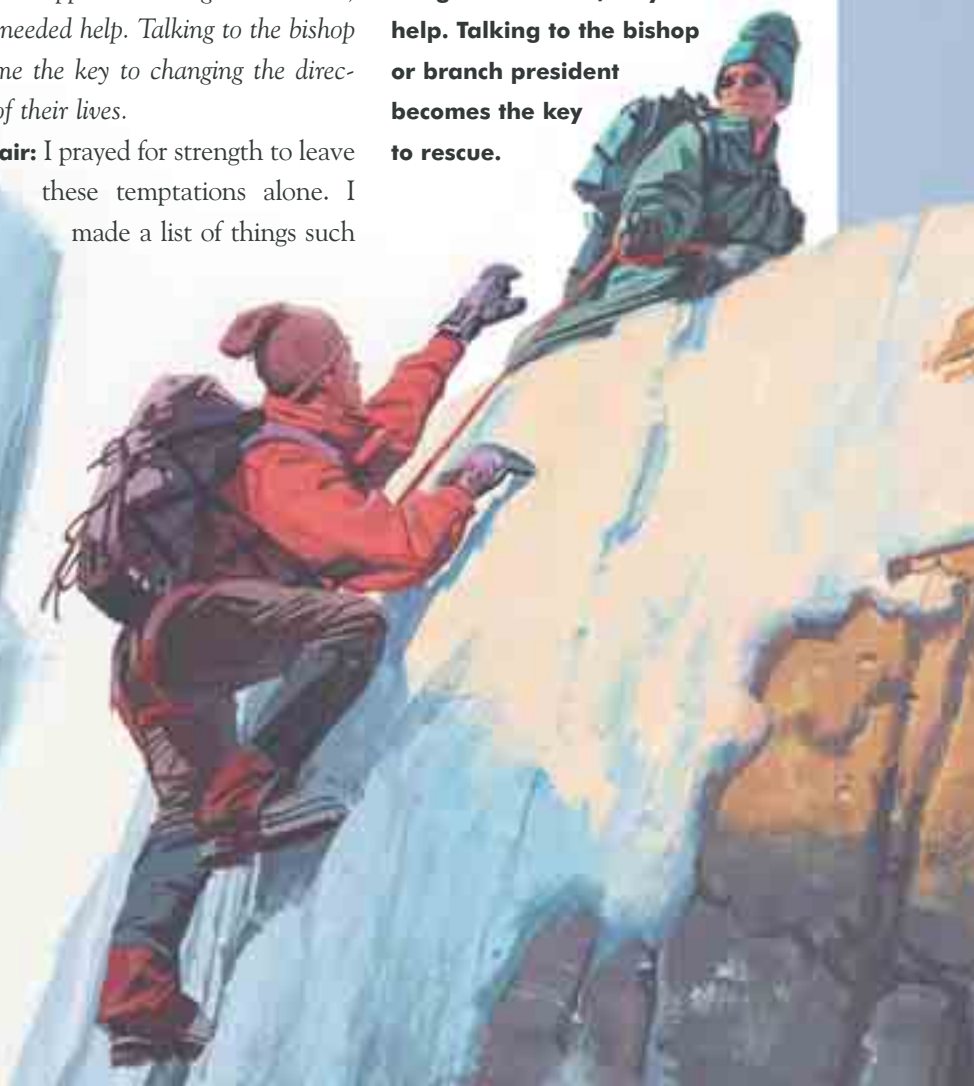
*As these young men struggled with their addiction to pornography, each tried to overcome it on his own. But like a hiker trapped in a dangerous crevice, each needed help. Talking to the bishop became the key to changing the direction of their lives.*

**Blair:** I prayed for strength to leave these temptations alone. I made a list of things such

as prayer, scriptures, and clean thoughts that would help me draw close to God. But although I worked hard, it didn’t solve my problems.

The thought of confessing to the bishop made me cringe. I felt it would be better to tell the bishop about the problem when it was in the past. But I finally realized it wasn’t ever going to be in the past if I did not confess. If

**Many people try to overcome addictions to pornography on their own. But like a hiker trapped in a dangerous crevice, they need help. Talking to the bishop or branch president becomes the key to rescue.**



God already knew my struggles and I felt comfortable talking about them in prayer, why not talk face to face with God's servant? Once I finally decided to confess, I felt a reassuring peace that it was the right thing to do.

*If you are using pornography, you are not morally clean, even if you haven't done anything else immoral. Rob talks about realizing he wasn't worthy to go to the temple or on a mission.*

**Rob:** I humbly bowed before the Lord in tears and pleaded for strength beyond my own. Night after night I prayed, and finally I knew I had to talk to my bishop about it. That was the hardest part—admitting to someone else that I had a problem. I kept thinking I could handle it myself and no one would ever have to know. I wanted it to be something just between God and me. But I finally matured to a point where I realized that was impossible. I approached my bishop and began a long and difficult repentance process.

#### YOU ARE NOT ALONE

*Repentance may be difficult, but it is also comforting and filled with hope.*

*Speaking of those who struggle with pornography, one bishop says: "Help is available. The repentance process is just that—a process. It takes time to break negative patterns, and each small victory must be acknowledged, reinforced, and celebrated along the way. Sometimes*

*those I have worked with still struggle, but at least they are not hiding anymore. They have begun to build a support system. They have realized they don't have to face this challenge alone."*

*A former bishop explains: "Besides my own family, I don't think I loved anyone in my ward quite as much as I loved those who came to me with broken hearts, seeking forgiveness and peace. They cared more about what the Lord thought of them than what any person thought. I respected their courage and desire to make things right. I shed tears over them. I rejoiced when they were clean and whole again. And afterward I never looked at them as former sinners—only as beloved brothers and sisters."*

*"Trust in the Lord," counseled Elder Richard G. Scott of the Quorum of the Twelve Apostles. "He knows what He is doing. He already knows of your problems. And He is waiting for you to ask for help" ("Trust in the Lord," Ensign, May 1989, 36).*

#### HOW IS BLAIR NOW?

I felt relief when I stopped pretending. Sharing the burden with my bishop and my family meant I no longer had to deal with this addiction alone. Now I hold on to this support system.

A problem that dominated my youth could not be overcome overnight. This road has been long and hard—and it continues. It isn't

## A Prophet's Warning

**I** plead with you boys . . . to keep yourselves free from the stains of the world. You must not indulge in sleazy talk at school. You must not tell sultry jokes. You must not fool around with the Internet to find pornographic material. You must not dial a long-distance telephone number to listen to filth. You must not rent videos with pornography of any kind. This salacious stuff simply is not for you. Stay away from pornography as you would avoid a serious disease. It is as destructive. It can become habitual, and those who indulge in it get so they cannot leave it alone. It is addictive.

*"It is a five-billion-dollar business for those who produce it. They make it as . . . attractive as they know how. It seduces and destroys its victims. It is everywhere. It is all about us. I plead with you young men not to get involved in its use. You simply cannot afford to."*—President Gordon B. Hinckley ("Living Worthy of the Girl You Will Someday Marry," Ensign, May 1998, 49) □

enough anymore to *look* happy. I want to *be* happy. I am coming to know Christ and to understand the Atonement. The Savior gives me the strength I need so my self-confidence and self-respect grow each day.

#### AND RYAN?

I was honest with my bishop. And when my dad talked to me, I was honest with him too. We worked on the problem together. We decided not to have the Internet in our home for a while. That was a big help.

I'm turning 16 soon, and I'm glad I decided not to let pornography control my life. I feel better about myself, and I think about young women differently than I did before. With my bishop's help, I'm preparing now for the temple, a mission, and a great marriage one day.

#### AND ROB?

It took a lot of time and sincere effort to break bad habits. Eventually I was judged by my priesthood leader as worthy to serve a mission. The best feeling in the world was to go to the temple and know I am clean. The Spirit I wanted to feel during all those teenage years came flooding into my heart and life. I am so thankful for the Atonement of Jesus Christ.

The adversary still works on me, trying

to get me to backslide. But I have learned to put on the armor of God every day. I know Jesus Christ loves me, and I love Him.

#### AND YOU?

*The best way to avoid a problem with pornography is to stay as far away from it as possible. But if you are struggling with*

*pornography or any unworthy habit, please talk to your bishop or branch president. He loves you, he will be discreet, and he can help you put the power of the Atonement to work in your life. With the help of the Savior and His servants, you can gain the strength you need. You can become clean and confident and worthy in every respect.* □

## Another Drug?

**P**ornography can be powerfully addictive.

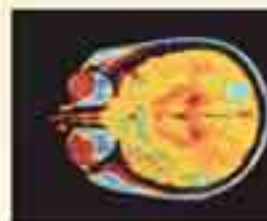
Scientific research—including new brain-scan technology—is beginning to show that pornography may cause physical and chemical changes

in the brain similar to those caused by drugs. The only sure way to avoid the danger is to stay away from pornography in the first place.

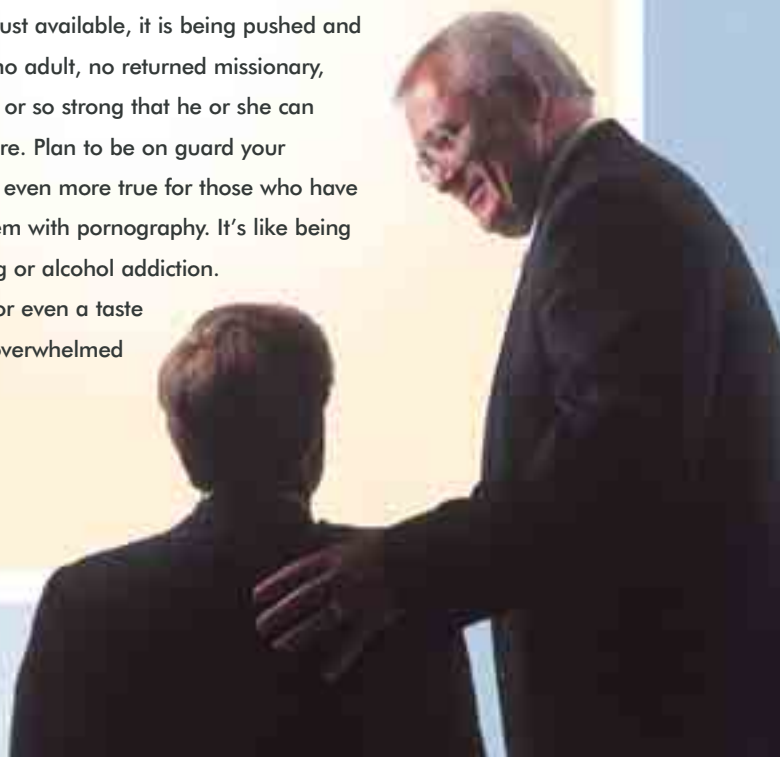
If you have become addicted, you must seek help. The first person to see is your bishop or branch president. He can help you bring the Savior's redeeming and healing power into your life. He can also help you obtain professional help as necessary. Please don't try to go it alone.

Pornography isn't just available, it is being pushed and marketed. Nobody—no adult, no returned missionary, no one—is so mature or so strong that he or she can risk deliberate exposure. Plan to be on guard your entire life. And that is even more true for those who have had a previous problem with pornography. It's like being recovered from a drug or alcohol addiction.

You must not return for even a taste because you can be overwhelmed in a moment. □



PHOTOGRAPH OF BRAIN SCAN  
BY PHOTO DISC





# JEREMIAH: As Potter's Clay

The Lord's tender sculpting of the prophet Jeremiah's life reminds us of how He can shape each of our lives.



**By Elder Jean A. Tefan**  
Area Authority Seventy

His name means “Jehovah will exalt,” and he was fearless in his service of the Lord; yet the prophet Jeremiah experienced much anguish of spirit.

Sometime during the first part of Jeremiah's more than 40-year ministry at Jerusalem, the Lord instructed him to visit a potter's house (see Jeremiah 18:1–2). Jeremiah observed the potter at work, spinning a lower wheel with his foot while working with his hands a pile of wet clay on an upper wheel. Pottery making is one of the oldest crafts of civilized people. Jeremiah watched as the potter discovered a flaw in the vessel he was making. It interested Jeremiah that the potter collapsed the clay formation in his hands and began again to shape a whole new pot (see Jeremiah 18:3–4). The Lord then asked a rhetorical question: “O house of Israel, cannot I do with you as this potter?” (Jeremiah 18:6). This question also might well have been addressed to Jeremiah.

He was a prophet who saw some of the darkest days of Israel's wickedness, yet through it all he recognized the skilled hands of the Master potter, molding his character into a beautiful work of art. The events of his life remind us of the necessity to submit our whole lives, no matter how difficult it may be, into the Lord's loving hands.

## **HIS CALL TO SERVE**

Jeremiah was born in the town of Anathoth, about three miles (five kilometers) northeast of Jerusalem.

His father, Hilkiah, was “of the priests that were in Anathoth in the land of Benjamin” (Jeremiah 1:1). While Jeremiah was still young, the Lord called him to be His prophet: “Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak” (Jeremiah 1:7). Jeremiah at first resisted the Lord's confidence in him: “I cannot speak: for I am a child” (Jeremiah 1:6). But the Lord was aware of Jeremiah's potential: “Before I formed thee in the belly I knew thee; . . . and I ordained thee a prophet unto the nations” (Jeremiah 1:5).

Similarly, the Lord knows each of us and has chosen us to come forth into mortality in a time and place that is best for us. He can mold us through our callings to serve in the home or Church. My wife and I gained a greater appreciation for this principle when we were called to preside over the Fiji Suva Mission. We did not speak fluent English, and my wife was particularly overwhelmed. She received a special blessing for this gift when she was set apart. She studied hard and practiced English at home and with the missionaries. Soon she was able to speak in English to the missionaries in zone conferences in Fiji, Vanuatu, and Kiribati; then in turn, she taught the missionaries working in New Caledonia in French. She felt that the Lord had called her to serve people of both languages; therefore, she needed to be able to speak both languages. This experience has molded and blessed her, our family, and the people she has had the opportunity to teach, even if her English has a slight French accent.



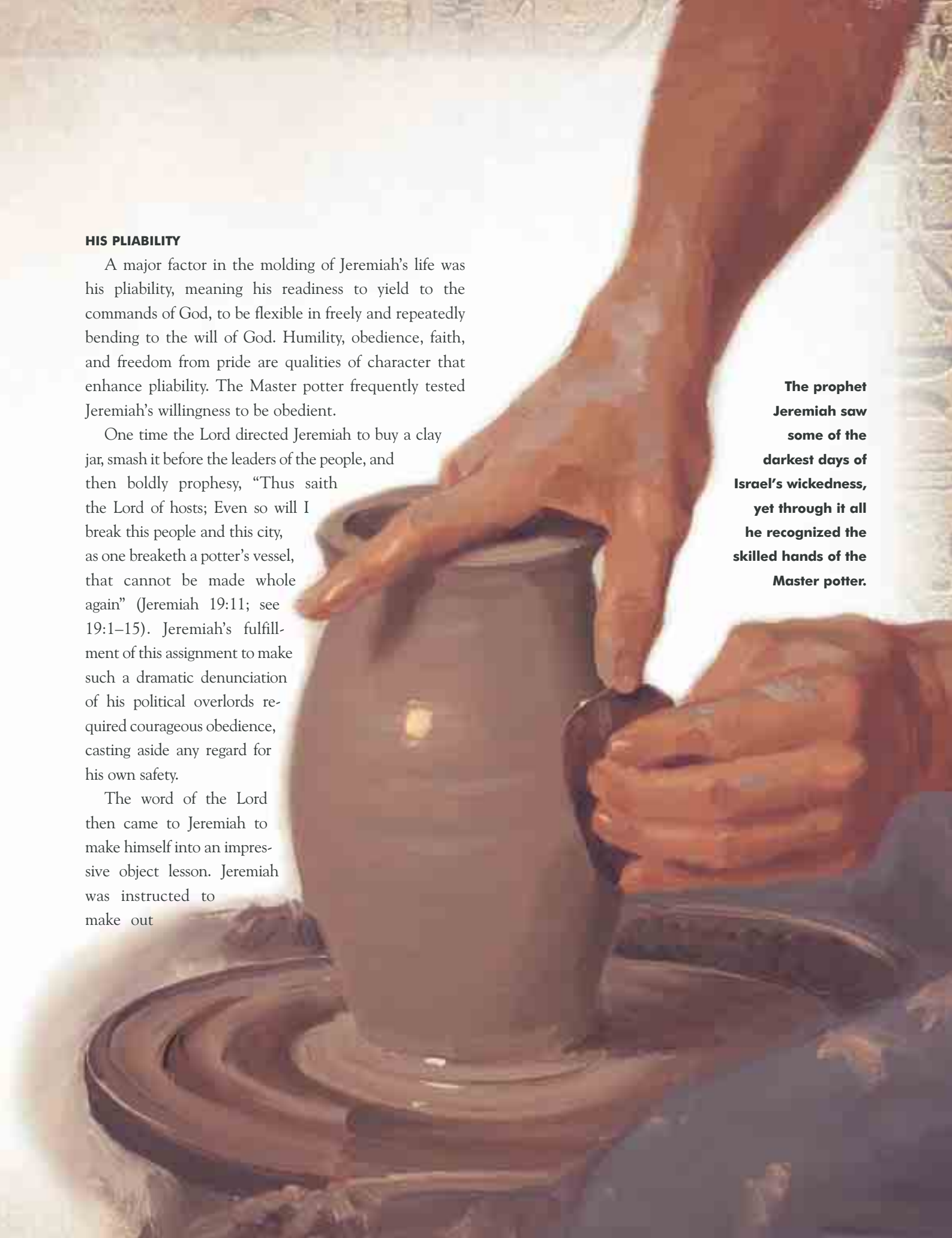
### **HIS PLIABILITY**

A major factor in the molding of Jeremiah's life was his pliability, meaning his readiness to yield to the commands of God, to be flexible in freely and repeatedly bending to the will of God. Humility, obedience, faith, and freedom from pride are qualities of character that enhance pliability. The Master potter frequently tested Jeremiah's willingness to be obedient.

One time the Lord directed Jeremiah to buy a clay jar, smash it before the leaders of the people, and then boldly prophesy, "Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again" (Jeremiah 19:11; see 19:1-15). Jeremiah's fulfillment of this assignment to make such a dramatic denunciation of his political overlords required courageous obedience, casting aside any regard for his own safety.

The word of the Lord then came to Jeremiah to make himself into an impressive object lesson. Jeremiah was instructed to make out

**The prophet Jeremiah saw some of the darkest days of Israel's wickedness, yet through it all he recognized the skilled hands of the Master potter.**



of a crossbar and straps a yoke that animals wear, put it around his own neck, and wear it in the presence of King Zedekiah and Jerusalem's ambassadorial corps. What a strange spectacle Jeremiah must have been before these men of great influence and power! Jeremiah told them that if they did not voluntarily bow down to and serve the king of Babylon, as oxen in a yoke, the Lord would destroy them (see Jeremiah 27:1–11).

In these and many other instances, Jeremiah was pliable enough to do what the Lord commanded, no matter how peculiar, unpopular, or foolish it may have made him appear to others.

During my service as mission president, I met many young people who also demonstrated this kind of pliability. I first met Olivier Pecqueux on a visit to New Caledonia. He was 24 years old and in the military service. He was not active in the Church, pursuing instead a life of worldliness. But the Lord had other plans for him. At his request we met and discussed his patriarchal blessing. He decided to humble himself, repent, and let the Lord mold his life. Soon he was called on a full-time mission, and he became one of my most capable elders. He is now attending college and was recently married in the Tahiti temple.

Our decisions should likewise exemplify pliability and a hope in Christ as expressed by Elder Hugh W. Pinnock (1934–2001) of the Seventy: "When we make mistakes, as ancient Israel was making, we can take what we have marred and begin again. The potter did not give up and throw the clay away, . . . and we are not to feel hopeless and reject ourselves. Yes, our task is to overcome our problems, take what we have and are, and start again."<sup>1</sup>

#### THE THINGS WHICH HE SUFFERED

Jeremiah was a man who saw many afflictions (see Lamentations 3:1). In fact, the Lord warned him at the time of his call that kings, princes, priests, and the people would fight against him. "But they shall not prevail against thee; for I am with thee . . . to deliver thee" (Jeremiah 1:19), the Lord promised. The following are just two of the many difficult circumstances Jeremiah was required to endure.



**Jeremiah was pliable enough to do what the Lord commanded, no matter how it may have made him appear to others.**

When Pashur, the priest in charge of keeping order in the temple courts, heard of Jeremiah's impressive breaking of the clay jar and prophesying before the people, he had Jeremiah arrested, beaten, and confined in the stocks. The next day Pashur had Jeremiah brought to him, but Jeremiah fearlessly repeated the Lord's words of impending destruction, adding, "And thou, Pashur, and all that dwell in thine house shall go into captivity" (Jeremiah 20:6).

As the Babylonian army laid siege to Jerusalem, Jeremiah relayed the word of the Lord to King Zedekiah

and his people that they must surrender. This upset certain officials, who then used Jeremiah's attempt to leave the city as a pretext to arrest and imprison him for treason (see Jeremiah 37:6–15).

Jeremiah was cast into a terrible cistern-dungeon to die of starvation. Cisterns are pear-shaped cavities cut out of rock to catch and store water. Sediment had settled in the bowl of this cistern over the years until it was so deep that Jeremiah "sunk in the mire" (Jeremiah 38:6). If not for the courage and Christlike service of Ebed-melech, an Ethiopian servant to the king, Jeremiah would have surely died (see Jeremiah 38:7–13; see also 1 Nephi 7:14).

When the Babylonian king overran Jerusalem, Jeremiah chose to remain with his people at Jerusalem, continuing to deliver the word of the Lord to them despite their constant refusal to follow his advice. Jeremiah is believed to have died in Egypt not long after making one more appeal to his people to return to the Lord (see Jeremiah 44).

The things which Jeremiah suffered were some of the Lord's most powerful tools for shaping and purifying his life. Likewise, that which we suffer and endure in patience gives us experience and can be for our good (see D&C 122:7–8). Elder John B. Dickson of the Seventy has said, "Life is not intended to be easy, but I promise those that labor faithfully . . . and with determination handle every challenge properly . . . that they will be blessed with feelings of happiness . . . that [will] mold and build us and that can never be taken away."<sup>2</sup>

#### **VESSELS OF HONOR**

On 19 December 1841 the Quorum of the Twelve Apostles met in the home of the Prophet Joseph Smith. According to the minutes of the meeting kept by Wilford Woodruff, "Elder Heber C. Kimball preached . . . of the clay in the hands of the potter, that when it [was] marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go into the next batch, and was a vessel of dishonor; but all clay that formed well in the hands of the potter . . . was a vessel of honor."<sup>3</sup>

Jeremiah was a prophet who truly testified of Christ (see Helaman 8:20). The Savior Himself used Jeremiah's

words to teach and prophesy during His mortal ministry. His life was a vessel of honor, a guiding light of service, pliability, and long-suffering for Saints today.

Our lives may also be vessels of honor, works of beauty in the hands of the Master potter, if we will respond to His call, be pliable in His hands, and learn from the things which we suffer. □

*Elder Jean A. Tefan is an Area Authority Seventy serving in the Pacific Islands Area.*

#### **NOTES**

1. "Beginning Again," *Ensign*, May 1982, 12.
2. "Nobody Said That It Would Be Easy," *Ensign*, November 1992, 46.
3. *History of the Church*, 4:478.

**The Lord directed Jeremiah to smash a clay jar before the leaders of the people and then prophesy of their destruction. Jeremiah's fulfillment of this assignment required courageous obedience.**



# Questions & Answers

## *I Feel Sad Much of the Time. What Can I Do to Feel Happier?*

*Answers are intended for help and perspective, not as pronouncements of Church doctrine.*

### LIAHONA'S ANSWER

The prophet Lehi taught, “It must needs be, that there is an opposition in all things” (2 Nephi 2:11). In order for God’s creations to fulfill their purposes, opposites must exist—health

and sickness, good and evil, light and darkness, happiness and misery. Sadness, therefore, is a necessary part of our mortal experience.

You should be concerned, however,

if you are often sad or feel depressed for long periods of time. If you suffer from excessive feelings such as these, talk immediately to your parents or a Church leader. Seek the Lord’s help through prayer and priesthood blessings; His help is always available.

If your sadness continues, your parents or Church leaders may encourage you to receive help from a trusted professional, such as a doctor or a counselor, to determine if you are suffering from a physical or emotional disorder. Counseling, medication, and other medical helps may be part of your answer.

It may also help you to remember that it is Satan who seeks to make us sad. Lehi taught that because Lucifer “had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind” (2 Nephi 2:18). Satan and his followers tempt us to sin, for sin makes us miserable. They also whisper doubt and discouragement, tempting us to question ourselves, our testimonies,



PHOTO ILLUSTRATION BY STEVE BLUNDERSON

and our potential as children of God.

If your sadness is the result of sin, you can exercise faith in Jesus Christ and repent. The process may not be easy, but there is no greater joy than knowing that your sins have been resolved through repentance. Your bishop or branch president can help. If your sorrow stems from discouragement or doubt, you can seek the companionship of the Holy Ghost to strengthen your faith in the Savior. In either case, prayer and priesthood blessings can help.

Sometimes external circumstances are a source of sadness. Loved ones may die; friends may turn against you; people may be insensitive; you may encounter injury or illness. Experiences that help us grow are not always pleasant. Sometimes you just have to endure and take comfort in the Lord's promise that He will not allow you to experience more than you can bear (see Alma 13:28).

We all will have difficult experiences in this life, but we can endure them with the Lord's help. "Men are, that they might have joy," said Lehi (2 Nephi 2:25). The Lord wants us to be happy. Even though we may not be happy at every moment now, if we keep His commandments and endure to the end, we have the promise that we will be eternally happy in His presence someday.

For more information in English, visit [www.ldsfamilyservices.org](http://www.ldsfamilyservices.org).

## READERS' ANSWERS

When I am sad, I think of the Savior's sacrifice, and a warm thought comes: "He did it for me." The Lord wants us to be happy, to feel joy, and to enjoy His blessings.



*Veronica Toledo Lazanas, 19,  
Pasig First Ward,  
Pasig Philippines Stake*

To feel happier, you can develop a greater love for God and your fellow human beings by doing good to those around you. Humble yourself and make time to serve others.



*Obioma Madumere, 17,  
Old Umuahia Branch,  
Umuahia Nigeria Stake*

The Lord has shown us the way to happiness: living the gospel. By doing so, we invite the Spirit of God into our lives, and bad feelings will find no room in our hearts.



*Virginie Teihotaata, 23,  
Uturoa Ward,  
Raromatai Tahiti Stake*



## "The Odyssey to Happiness"

**T**he many hours I have spent listening to the tribulations of men and women have persuaded me that both happiness and unhappiness are much of our own making. . . .

**". . . Nobody is ever happy 24 hours a day, seven days a week. Rather than thinking in terms of a day, we perhaps need to snatch happiness in little pieces, learning to recognize the elements of happiness and then treasuring them while they last. . . .**

**". . . The odyssey to happiness . . . is made on stepping-stones of selflessness, wisdom, contentment, and faith. The enemies of progress and fulfillment are such things as self-doubt, a poor self-image, self-pity, bitterness, and despair."—President James E. Faust, Second Counselor in the First Presidency ("Our Search for Happiness," *Liahona*, October 2000, 2–7) □**

If you want to feel happy, do kind things for others. Take the light of the gospel to them.



*Yelena Gritsenko, 16,  
Vladivostok Second Branch,  
Vladivostok Russia District*

One day I was so sad that I felt I couldn't go on. I opened my scriptures. When I finished reading, I felt peace. I knew Heavenly Father was with me and would comfort me.



*Guadalupe Celeste  
Moo Dzul, 19,  
Calkini Branch,  
Calkini México District*

To overcome feelings of sadness, I pray and read the scriptures and the *Liahona* (Indonesian). The scriptures strengthen my faith, and the *Liahona* helps me know that God loves me.



*Susana Widya Yuliyanti, 21,  
Banjarsari Branch,  
Surakarta Indonesia  
District*

To free myself of bad feelings, I read and ponder my patriarchal blessing, attend the temple and try to feel the spirit of that holy place, and draw

upon the eternal power of the Savior's great sacrifice—the Atonement.



*Humberto Martins de  
Araújo Jr., 22,  
Caetes First Ward,  
Olinda Brazil Paulista Stake*

I believe that scripture study and prayer are our best helps in overcoming problems.



*Elder Atelea Moeata Jr., 20,  
Tonga Nuku'alofa  
Mission*

Sadness does not come from nothing, nor does it come suddenly or by chance. A short while ago, I felt sad and could not find a reason. When I prayed, I realized the Holy Ghost was trying to warn me that I was not choosing the right. I decided to change my spiritual state. I began to set goals, pray more, and study the Book of Mormon.



*Juliana Lazzarotti dos Neves  
Oliveira, 17,  
Santa Clara Branch,  
Coimbra Portugal District*

When I am not happy, I participate in a branch activity. I read *O Le Liahona* (Samoan) or the scriptures.

I also try to avoid being idle. Failing to use spare time wisely enables the adversary to tempt us.

*Tofoi A. Malaeti'a, 16,  
Fagasa Branch,  
Pago Pago Samoa Stake*

**QUESTIONS AND ANSWERS**  
*is a youth feature, and we hope to print a wide selection of youth answers from a variety of countries. Please mail your answer to arrive no later than 15 November 2002. Send it to Questions and Answers 11/02, Liahona, Floor 24, 50 East North Temple Street, Salt Lake City, UT 84150-3223, USA; or e-mail to cur-liahona-imag@ldschurch.org. Your answer may be typed or clearly written in your own language. You must include your full name, age, home address, and ward and stake (or branch and district). Please include a photograph of yourself; this photograph will not be returned.*

**QUESTION:** *I turn 19 next year and am preparing to be a missionary, but I don't know much about the Melchizedek Priesthood. How will my responsibilities and experiences in the Melchizedek Priesthood differ from those I have had in the Aaronic Priesthood? And how can I best prepare to receive the Melchizedek Priesthood? □*



# SUSTAINING PRIESTHOOD LEADERS

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

## HOW ARE WE BLESSED BECAUSE THE PRIESTHOOD IS ON THE EARTH?

D&C 84:19–21, 36: “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. . . . For he that receiveth my servants receiveth me.”

**Elder Robert D. Hales of the Quorum of the Twelve Apostles:** “If the power of the priesthood were not upon the earth, the adversary would have freedom to roam and reign without restraint. There would be no gift of the Holy Ghost to direct and enlighten us; no prophets to speak in the name of the Lord; no temples where we could make sacred, eternal covenants; no authority to bless or baptize, to heal or comfort. Without the power of the priesthood, ‘the whole earth would be utterly wasted’ (see D&C 2:1–3). There would be

no light, no hope—only darkness” (“Blessings of the Priesthood,” *Ensign*, November 1995, 32).

**Mary Ellen W. Smoot, former Relief Society general president:** “We . . . recognize the blessings of the restored priesthood. We rejoice as each baby is blessed, each child is baptized, as we partake of the sacrament and are set apart for Church callings and watch our husbands give fathers’ blessings. We are grateful for priesthood blessings that light our way and give us direction and hope” (“Rejoice, Daughters of Zion,” *Liahona*, January 2000, 113).

## HOW CAN OUR ACTIONS SUSTAIN OUR PRIESTHOOD LEADERS?

**President Gordon B. Hinckley:** “I give you my testimony that the happiness of the Latter-day Saints, the peace of the Latter-day Saints, the progress of the Latter-day Saints, the prosperity of the Latter-day Saints, and the eternal salvation and exaltation of this people lie in walking in obedience to the counsels of the priesthood of God” (“If Ye Be Willing and Obedient,” *Ensign*, December 1971, 125).

**President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles:** “Do you sustain your bishop? Do you sustain your stake president and the General

Authorities of the Church? Or are you among those who are neutral, or critical, who speak evilly, or who refuse calls? Better ask, ‘Lord, is it I?’” (*Follow the Brethren*, Brigham Young University Speeches of the Year [23 March 1965], 9).

**Elder David B. Haight of the Quorum of the Twelve Apostles:** “When we sustain the President of the Church by our uplifted hand, it not only signifies that we acknowledge before God that he is the rightful possessor of all the priesthood keys; it means that we covenant with God that we will abide by the direction and the counsel that comes through His prophet. It is a solemn covenant” (“Solemn Assemblies,” *Ensign*, November 1994, 14–15).

D&C 108:7: “Strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.” □





# Area Authority Seventies

*"To Bear Record of My Name  
in All the World"*



**By Elder Earl C. Tingey**

*Of the Presidency of the Seventy*

"We are becoming a great global society," said President Gordon B. Hinckley ("This Work Is Concerned with People," *Ensign*, May 1995, 52).

Indeed, the Church now has more than 11 million members throughout the nations, and it continues to carry out the Savior's charge to take the gospel to all the world.

In the Saturday morning session of the April 1997 general conference, President Hinckley announced a new calling in the Church to help meet the needs of this increasing global membership—the Area Authority Seventy, to be assigned to the Third, Fourth, and Fifth Quorums of the Seventy. Today Area Authority Seventies are playing a pivotal role in preaching and administering the gospel worldwide.

Exactly what is the role of Area Authority Seventies? We need first to understand the role of the Seventy.

## **BUILDING UP THE CHURCH IN ALL NATIONS**

The Prophet Joseph Smith announced the establishment of the office of Seventy on 8 February 1835. On

28 February he organized the First Quorum of the Seventy (see *History of the Church*, 2:181, 201–4). A month later the Lord by revelation gave further instructions through the Prophet Joseph regarding the calling and role of the Seventy. These instructions are recorded in what is now Doctrine and Covenants 107:

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling. . . .

"The Seventy are to act in the name of the Lord, under the direction of the

**Today Area Authority Seventies are playing a pivotal role in preaching and administering the gospel worldwide—including bearing "record of [His] name in all the world."**



PHOTOGRAPHS BY JAMES RIVERA, OSWALD UCKERMANN, NESTOR CURBELO, AND MARVIN K. GARDNER







**On 28 February 1835 the Prophet Joseph Smith organized the First Quorum of the Seventy. Their call was “to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world.”**

Twelve . . . , in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews. . . .

“It is the duty of the [Twelve] to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others. . . .

“And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;

“And the seventh president of these presidents is to preside over the six;

“And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

“And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it.

“And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews” (D&C 107:25, 34, 38, 93–97).

The role of the Seventy, then, is to act under the direction of the Quorum of the Twelve Apostles in building up and regulating the affairs of the Church in all

nations. The Twelve are to call upon the Seventy to help in preaching and administering the gospel.

Members of the Quorums of the Seventy do not hold priesthood keys as part of their calling as Seventies. But when they receive an assignment from the First Presidency or the Quorum of the Twelve Apostles, the keys they need to accomplish the task are delegated to them. As President Brigham Young (1801–77) explained to the Seventy, “When we send you to build up the kingdom, we will give you the keys, and power and authority” (*History of the Church*, 7:308). When they are ordained, members of the Seventy do receive apostolic authority to bear witness that Jesus is the Christ and to go forth in all the world as the Twelve may send them.

#### **A GROWING REACH**

The need for Area Authority Seventies was anticipated by the Lord when He provided that there be “other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it” (D&C 107:96). Before 1997 the need for help in administering the Church in all the world was served by two other callings—from 1967 until 1995 by regional representatives of the Twelve and from 1995 until 1997 by Area Authorities. (For more information, see Elder L. Aldin Porter, “A History of the Latter-day Seventy,” *Ensign*, August 2000, 14–20.)

By 1967 the Church was beginning to experience rapid growth. The first stake outside of North America was created in Auckland, New Zealand, in 1958. Nine years later when 69 brethren were called as regional representatives of the Twelve, there were 29 stakes outside the United States and Canada and a total of 2.6 million Church members. These regional representatives resided in their own homes, continued their employment, and served under the direction of the Twelve to train and strengthen stake leaders. When this calling was concluded in 1995, there were 284 regional representatives serving throughout the world.

When President Hinckley announced the calling of Area Authorities in 1995, Church membership had reached more than 9 million. President Hinckley explained: “[Area Authorities] will be high priests chosen from among past and present experienced Church leaders. They will continue with their current employment, reside in their own homes, and serve on a Church-service basis. The term of their call will be flexible, generally, for a period of approximately six years. They will be closely tied to the area presidencies. They will be fewer in number than have been the regional representatives” (*Ensign*, May 1995, 52).

By 1997, when Area Authorities became Area Authority Seventies and three additional Quorums of the Seventy were organized, Church membership had grown to 10 million, with more than 2,400 stakes, 318 missions, almost 25,000 wards and branches, and 56,000 full-time missionaries. Temples were beginning to dot the earth, with 51 temples in operation—a number that would double in the next three years.

Since 1997 Area Authority Seventies have helped carry the heavy responsibilities that rest upon the shoulders of the First Presidency, the Quorum of the Twelve Apostles, and the First and Second Quorums of the



#### The Prophetic Calling of Area Authority Seventies

“We have two Quorums of Seventy who serve as General Authorities with jurisdiction across the Church. . . .

“We also have a faithful cadre of Brethren serving as Area Authorities. These have been called wherever the Church is organized. They are faithful and devoted men. They are men who love the Church and who have served in many capacities. As we have traveled at home and abroad, we have worked with many of them and have been deeply impressed with their remarkable capacity. . . .

“... We have determined to present to the conference the names of these Area Authorities to be ordained Seventies. They will then have a quorum relationship presided over by the Presidents of the Seventy. They will be known as Area Authority Seventies, to serve for a period of years in a voluntary capacity in the area in which they reside. They are called by the First Presidency and will work under the general direction of the Quorum of the Twelve, the Presidents of the Seventy, and the Area Presidencies in that part of the world in which they live. . . .

“Consistent with their ordination as Seventies, they become officers of the Church with a specific and definite tie to a quorum. While there will be only limited opportunities for them to come together in quorum meetings, the Presidents of the Seventy will communicate with them, will instruct them, receive reports, and do other things of that kind. They will now have a sense of belonging that they have not experienced up to this time. . . .

“We welcome most warmly these Brethren into quorum membership and activity. They have our confidence, our love, and our esteem.

“With these respective quorums in place, we have established a pattern under which the Church may grow to any size with an organization of Area Presidencies and Area Authority Seventies, chosen and working across the world according to need.

“Now, the Lord is watching over His kingdom. He is inspiring its leadership to care for its ever-growing membership.”—President Gordon B. Hinckley (“May We Be Faithful and True,” *Ensign*, May 1997, 5–6) □

Seventy in a growing Church. That growth will ever continue, for prophets from ancient to modern times have prophesied of our day:

“The God of heaven [shall] set up a kingdom, which shall never be destroyed . . . , and it shall stand for ever” (Daniel 2:44).

“The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth” (D&C 65:2).

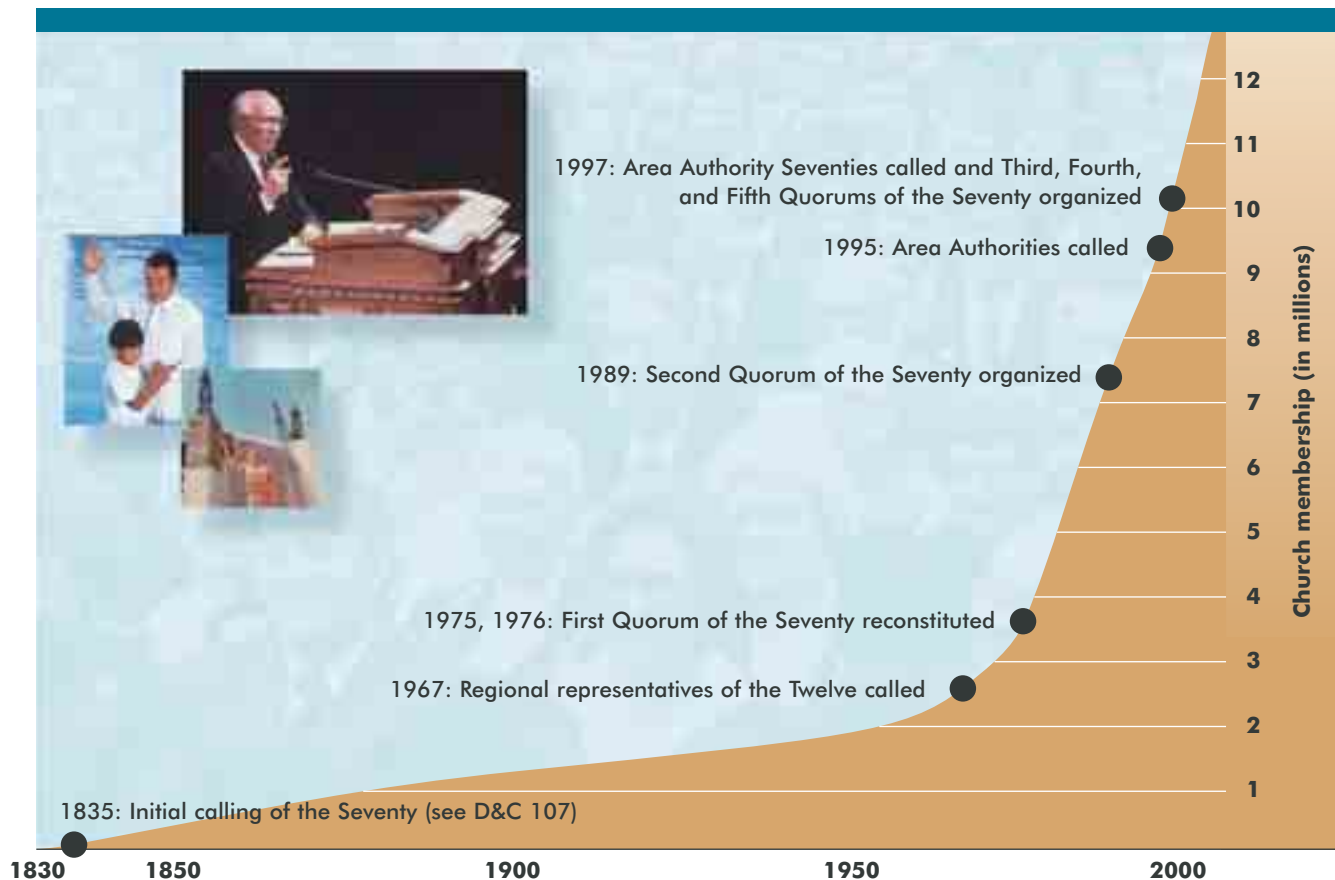
#### SHARING THE BURDENS

Area Authority Seventies can perform many of the same duties, when assigned, as do Seventies in the First

and Second Quorums. And all Seventies go about building up the Church. How then do Area Authority Seventies differ from members of the First and Second Quorums of the Seventy?

*First, Area Authority Seventies maintain their employment and serve on a Church-service basis in the areas where they live.* Members of the First and Second Quorums give up their own employment to travel and serve full time wherever they are assigned.

*Second, Area Authority Seventies are assigned to quorums by geographical area.* Those living in Europe, Africa, Asia, Australia, New Zealand, the Philippines, and the Pacific are assigned to the Third Quorum; those in México, Central America, and South America are in the Fourth Quorum; and those in the United States and Canada are







### **Third Quorum of the Seventy**

*Europe, Africa, Asia, Australia, New Zealand,  
the Philippines, and the Pacific*



### **Fourth Quorum of the Seventy**

*México, Central America,  
and South America*



### **Fifth Quorum of the Seventy**

*United States  
and Canada*

in the Fifth Quorum. The First and Second Quorums have no geographic designation.

*Third, members of the First and Second Quorums are designated General Authorities; members of the Third, Fourth, and Fifth Quorums are designated Area Authority Seventies.*

Exactly what do Area Authority Seventies do? When President Hinckley announced their calling in April 1997, he listed some of their key assignments:

- Preside at stake conferences and train stake presidencies.
- Create or reorganize stakes and set apart stake presidencies.
- Chair regional conference planning committees.
- Serve on area councils.
- Tour missions and train mission presidents.
- Serve in Area Presidencies. (See “May We Be Faithful and True,” *Ensign*, May 1997, 6.)

Three members of the Seventy serve as an Area Presidency in each of the Church’s 29 area headquarters located throughout the world. In the past this assignment placed a heavy responsibility on members of the First and Second Quorums of the Seventy and their wives, who often lived away from their families for many years. Now an increasing number of Area Authority Seventies are serving as members of Area Presidencies in the areas where they live.

Several Area Presidencies have included Area Authority Seventies since 1997. But in 2001, the role of Area Authority Seventies in Area Presidencies was expanded. Two of the Church’s Area Presidencies are now made up entirely of Area Authority Seventies.

The Central America Area, for example, is now presided over by three native residents of Guatemala. These men, Elder Enrique R. Falabella, Elder Julio E. Alvarado, and Elder E. Israel Pérez, preside over an area that includes Guatemala, El Salvador, Honduras, Nicaragua, and Belize and consists of 403,000 members, 78 stakes, and 10 missions.

The recently established Idaho Area in the United States is presided over by three Area Authority Seventies who live in Idaho: Elder C. Scott Grow, Elder D. Rex Gerratt, and Elder Ronald L. Loveland. These Brethren preside over an area in southern Idaho consisting of almost 317,000 members, 96 stakes, and 2 missions.

The first Seventies called in 1835 were men who had proven their faithfulness and loyalty to the Church during the march of Zion’s Camp. Today we see a similar pattern. The Area Authority Seventies are men of great spiritual capacity. They are responsible and obedient. Many are former stake or mission presidents. They are exemplary husbands and fathers. They are teachers of the gospel. When they are



released as Area Authority Seventies, they return to serve in the wards and stakes (or branches and districts) in which they live. They continue to contribute to the Lord's kingdom—through whatever Church callings and assignments they receive.

#### **CONTINUING REVELATION FOR A GROWING CHURCH**

And what of the future? The Church will continue to grow. Today we exceed 11 million members. Some, not of our faith, project that our membership will exceed 200 million by the end of this century.

The number of Quorums of the Seventy and members of the Seventy can grow and multiply to meet the needs of the Church. President John Taylor (1808–87) received the following revelation on 14 April 1883, when he inquired regarding the Lord's will concerning the organization of the Seventies:

“Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion. For ye are my Priesthood and I am your God. Even so. Amen” (in James R. Clark, compiler, *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 volumes [1965–75], 2:354).

We are blessed in this day to have continual revelation

**Through continuing  
revelation to His  
prophets, the Lord  
provides the perfect  
organization  
needed to  
accomplish  
His purposes.**

from the Lord on the organization of the Seventy. The calling of Area Authority Seventies and the expansion of the Quorums of the Seventy to five—and the number of quorums will likely continue to expand—are evidences of continuing revelation in the Church. With no basic organizational change, just the calling of additional Area Authority Seventies as needed, the Church can accommodate future growth.

Through continuing revelation to His prophets, the Lord provides the perfect organization needed to accomplish His purposes. The Church is safely under the leadership of the First Presidency and the Quorum of the Twelve Apostles—the 15 men we sustain as prophets, seers, and revelators.

I have both observed and participated in the growth and development of the leadership of the Church during the past 35 years. I served as a regional representative. I was in the Presidency of the Seventy in 1995 when Area Authorities were called. I witnessed the memorable occasion in 1997 when the Area Authorities were informed by the First Presidency that they would be ordained Seventies and assigned to one of the three newly established Quorums of the Seventy. I testify that revelation was experienced at that time. And I have watched as a great sense of brotherhood has developed among the Quorums of the Seventy.

Those who are called as Area Authority Seventies and who serve in the Third, Fourth, and Fifth Quorums of the Seventy are men who share the burden and responsibility to bear a sure witness of Jesus Christ in all the world. In very deed, they are helping fulfill the Lord's charge to the original Seventy: “To bear record of my name in all the world, wherever . . . mine apostles, shall send them to prepare a way before my face” (D&C 124:139). □

# He Hears Me

By Valeria Tello



A few days before my final year of seminary was about to begin, Brother Fernández, our new teacher, came to my house. He asked my sister and me to join with him and his wife in singing a hymn about the First Vision in sacrament meeting. I had never sung in public before. I had always felt that my voice wasn't good enough. But I felt I couldn't refuse, so I agreed to try.

The hymn was unfamiliar to me. A few days before the performance, Brother Fernández loaned us a cassette so my sister and I could learn our parts.

On the Friday before we were to perform, my throat started hurting. I went to bed early that night, but I couldn't sleep and had a hard time breathing. My body hurt all over.

I got up the next day complaining of the pain, and my mother advised me to see the doctor. The doctor gave me some medication and sent me home to rest.

I spent that day in bed. My family was frightened because my fever wasn't going down. I prayed a great deal, asking Heavenly Father to help me get better.

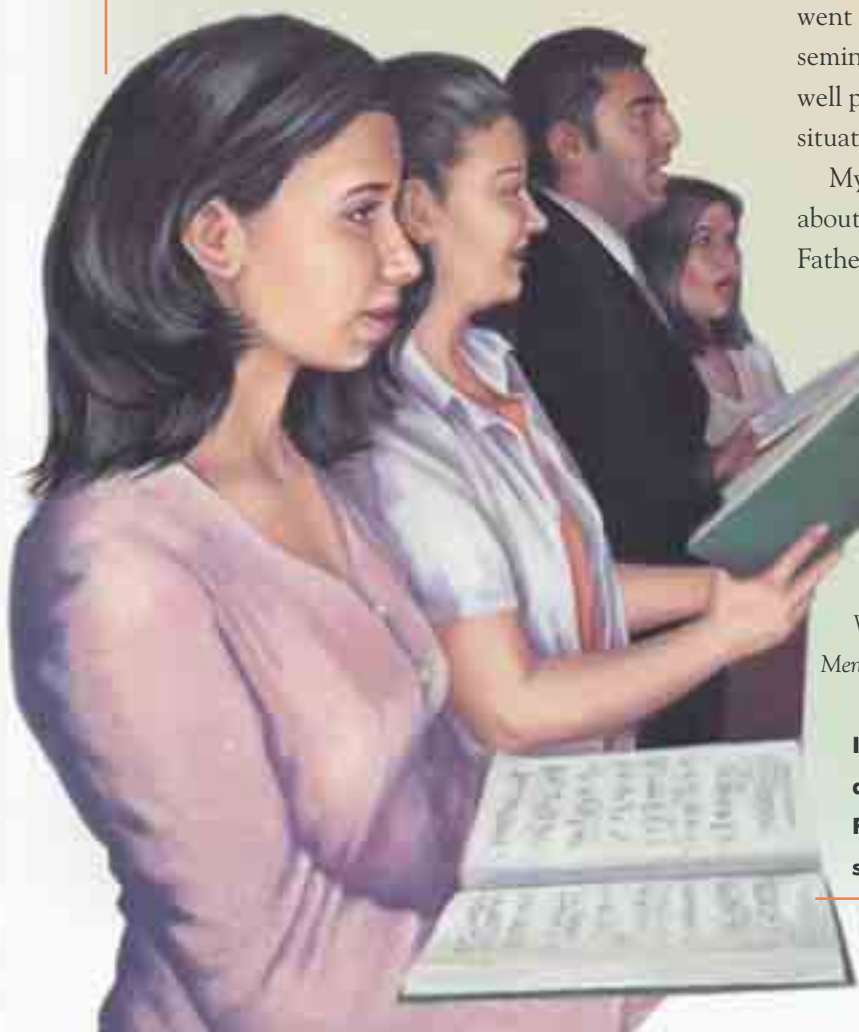
When I woke up on Sunday, I felt much better and went to church. After I shared my testimony about how seminary has blessed me, it was time to sing. I didn't feel well prepared, but I knew that Heavenly Father knew my situation and would help me.

My seminary teacher, his wife, my sister, and I sang about the Prophet Joseph Smith's vision of God the Father and His Son, Jesus Christ, and how we are called to serve in Their work. Later the members complimented us, but my greatest satisfaction came from having sung to the Lord with all my strength.

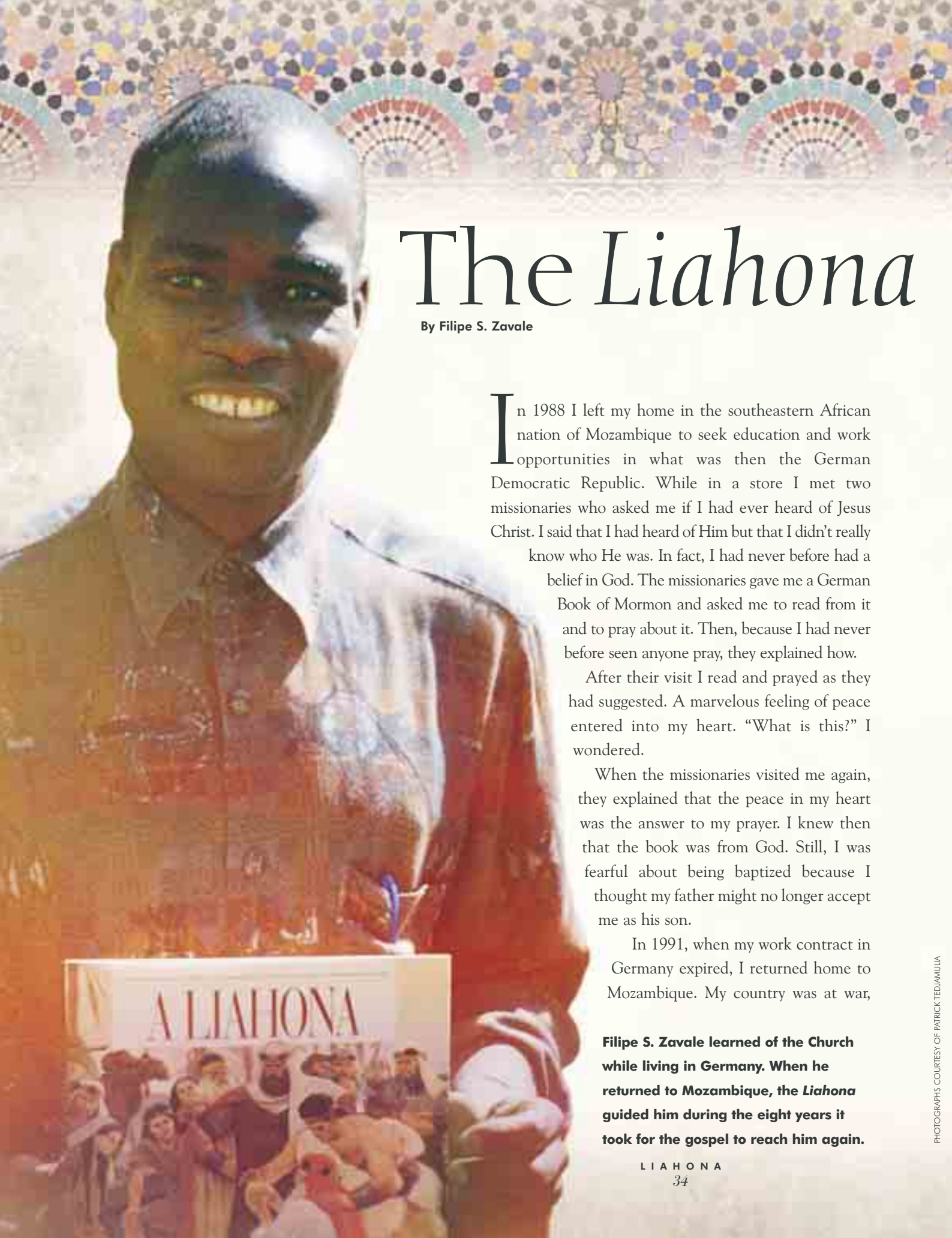
I am so grateful for the gospel, because I know that when I pray, I'm talking to my Father in Heaven. He hears me. He loves me and knows my needs. □

*Valeria Tello is a member of the Plumerillo Second Ward, Mendoza Argentina Stake.*

**I agreed to help with a musical number and immediately got a sore throat. Fortunately, Heavenly Father knew my situation.**







# The *Liahona*

By Filipe S. Zavale

In 1988 I left my home in the southeastern African nation of Mozambique to seek education and work opportunities in what was then the German Democratic Republic. While in a store I met two missionaries who asked me if I had ever heard of Jesus Christ. I said that I had heard of Him but that I didn't really know who He was. In fact, I had never before had a belief in God. The missionaries gave me a German Book of Mormon and asked me to read from it and to pray about it. Then, because I had never before seen anyone pray, they explained how.

After their visit I read and prayed as they had suggested. A marvelous feeling of peace entered into my heart. "What is this?" I wondered.

When the missionaries visited me again, they explained that the peace in my heart was the answer to my prayer. I knew then that the book was from God. Still, I was fearful about being baptized because I thought my father might no longer accept me as his son.

In 1991, when my work contract in Germany expired, I returned home to Mozambique. My country was at war,

**Filipe S. Zavale learned of the Church while living in Germany. When he returned to Mozambique, the *Liahona* guided him during the eight years it took for the gospel to reach him again.**

# Was My Guide

Mozambique

and the Church was not yet established there. Still, I was happy in the hope that one day the Church would come to my homeland and I could be baptized. Whenever anyone would invite me to attend a church, I would tell them I already had one.

“Which one?” they would ask.

“It doesn’t exist here,” I would answer. “But it will come.” Of that I was certain.

It was eight years before I found the Church again, but during all those years, I had a guide. When I left Germany, the branch president there subscribed to *A Liahona* (Portuguese) for me. Each month for eight years, *A Liahona* came to me. And each month for eight years, it encouraged me and gave me hope. Whenever I read it, I felt as if I were with other Latter-day Saints. The magazine oriented me, filled me with great emotion, brought humble words to me, and fed my spirit. Often in the Questions and Answers section, I found answers to my own questions. For eight years, *A Liahona* guided me.

Then one day in 1999, full-time missionaries walked into the post office where my brother works—the same post office where my copy of *A Liahona* always arrives. When my brother saw Elder Patrick Tedjamulia’s name tag, he recognized the name of the Church from my magazines and asked the elder who he was. My brother explained that he had a family member in the same church, and Elder Tedjamulia asked to meet me.

When my brother told me about meeting the missionaries, I was amazed. Could it really be that the Church was here in Mozambique?

I soon learned that it was true. Our government had recognized the Church in 1996.

It was marvelous to meet with the elders again. I remembered the things the missionaries had taught me in Germany, and I felt that same peace come into my heart.

In January 2000 I was finally baptized a member of The Church of Jesus Christ of Latter-day Saints. It has been a great blessing to me. I feel the Lord’s Spirit in all the work of the Church.

How grateful I am for *A Liahona*. I am thankful that Heavenly Father provided a guide for me, so I could continue to believe and to have hope until I could find His Church again. □

*Filipe S. Zavale is a member of the Maputo Branch, South Africa Johannesburg Mission.*

**Members and missionaries gather for Filipe’s baptism in January 2000.**



# ONENESS

## *in Marriage*

The mere performance of a ceremony does not bring happiness and a successful marriage. This requires forgetting of self, continued courting, and obedience to the Lord's commandments.



**By President Spencer W. Kimball  
(1895–1985)**

Honorable, happy, and successful marriage is surely the principal goal of every normal person. Marriage is perhaps the most vital of all the decisions and has the most far-reaching effects, for it has to do not only with immediate happiness, but also with eternal joys. It affects not only the two people involved, but also their families and particularly their children and their children's children down through the many generations.

### **A UNION OF MINDS AND HEARTS**

In selecting a companion for life and for eternity, certainly the most careful planning and thinking and praying and fasting should be done to be sure that of all the decisions, this one must not be wrong. In true marriage there must be a union of minds as well as of hearts. Emotions must not wholly determine decisions, but the mind and the heart, strengthened by fasting and prayer and serious consideration, will give one a maximum chance of marital happiness. It brings with it sacrifice, sharing, and a demand for great selflessness.

Many of the TV screen shows and stories of fiction

end with marriage: "They lived happily ever after." We have come to realize that the mere performance of a ceremony does not bring happiness and a successful marriage. Happiness does not come by pressing a button, as does the electric light; happiness is a state of mind and comes from within. It must be earned. It cannot be purchased with money; it cannot be taken for nothing.

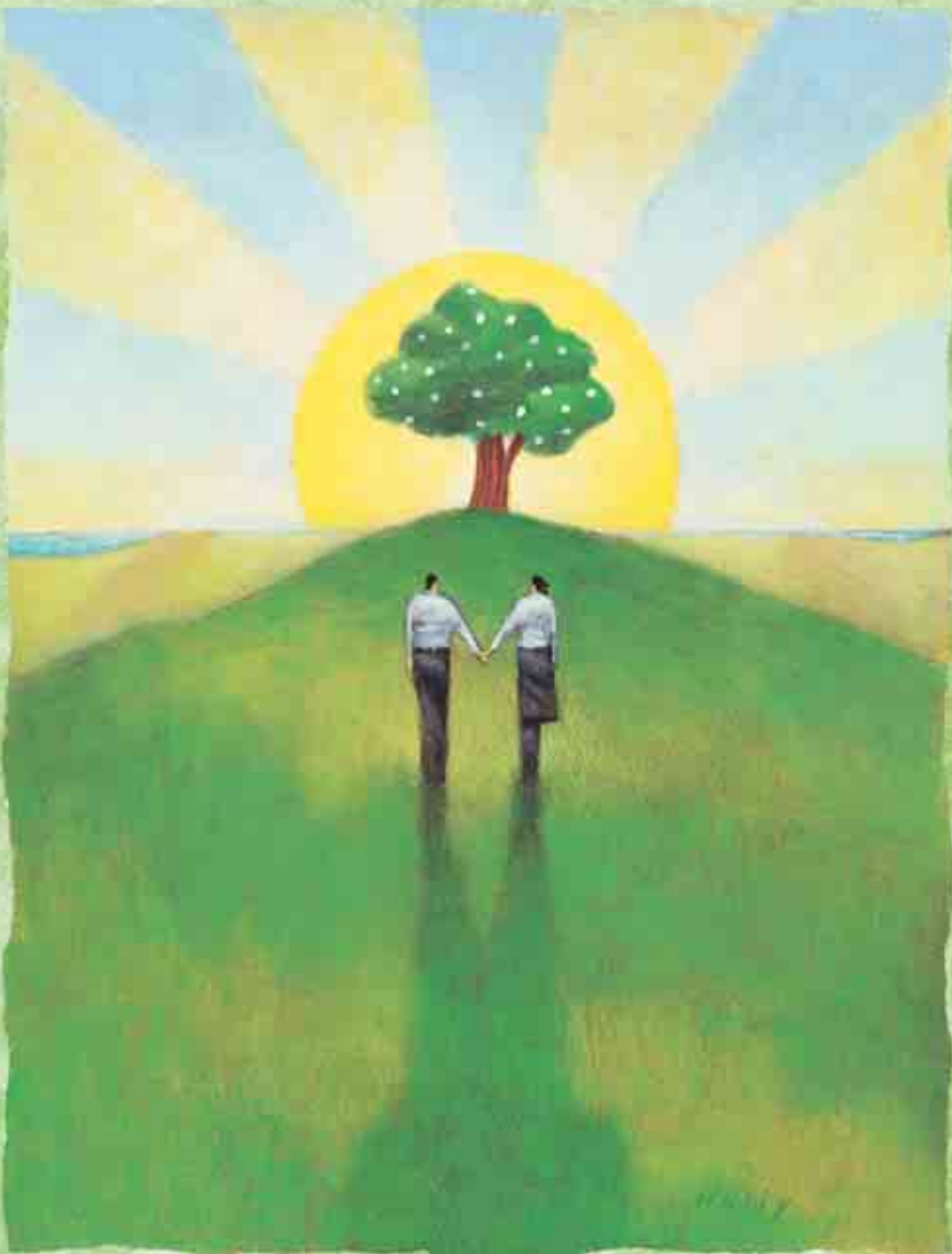
Some think of happiness as a glamorous life of ease, luxury, and constant thrills; but true marriage is based on a happiness which is more than that, one which comes from giving, serving, sharing, sacrificing, and selflessness.

### **UNDERSTANDING HEARTS**

Two people coming from different backgrounds learn soon after the ceremony is performed that stark reality must be faced. There is no longer a life of fantasy or of make-believe; we must come out of the clouds and put our feet firmly on the earth. Responsibility must be assumed and new duties must be accepted. Some personal freedoms must be relinquished, and many adjustments, unselfish adjustments, must be made.

One comes to realize very soon after marriage that the spouse has weaknesses not previously revealed or discovered. The virtues which were constantly magnified during





courtship now grow relatively smaller, and the weaknesses which seemed so small and insignificant during courtship now grow to sizable proportions. The hour has come for understanding hearts, for self-appraisal, and for good common sense, reasoning, and planning. The habits of years now show themselves; the spouse may be stingy or prodigal, lazy or industrious, devout or irreligious; he may be kind and cooperative or petulant and cross, demanding or giving, egotistical or self-effacing. The in-law problem comes closer into focus, and the relationship of the spouse to them is again magnified.

Often there is an unwillingness to settle down and to assume the heavy responsibilities that immediately are there. Economy is reluctant to replace lavish living, and the young people seem often too eager “to keep up with the Joneses.” There is often an unwillingness to make the financial adjustments necessary. Young wives are often demanding that all the luxuries formerly enjoyed in the prosperous homes of their successful fathers be continued in their own homes. Some of them are quite willing to help earn that lavish living by continuing employment after marriage. They consequently leave the home, where their duty lies, to pursue professional or business pursuits, thus establishing an economy that becomes stabilized so that it becomes very difficult to yield toward the normal family life. Through both spouses’ working, competition rather than cooperation enters the family. Two weary workers return home with taut nerves, individual pride, increased independence, and then misunderstandings arise. Little frictions pyramid into monumental ones.

#### **A NEVER-FAILING FORMULA**

While marriage is difficult, and discordant and frustrated marriages are common, yet real, lasting happiness is possible, and marriage can be more an exultant ecstasy than the human mind can conceive. This is within the reach of every couple, every person. “Soul mates” are fiction and an illusion; and while every young man and young woman will seek with all diligence and prayerfulness to find a mate with whom life can be most compatible and

beautiful, yet it is certain that almost any good man and any good woman can have happiness and a successful marriage if both are willing to pay the price.

There is a never-failing formula which will guarantee to every couple a happy and eternal marriage; but like all formulas, the principal ingredients must not be left out, reduced, or limited. The selection before courting and then the continued courting after the marriage process are equally important, but not more important than the marriage itself, the success of which depends upon the two individuals—not upon one, but upon two.

In a marriage commenced and based upon reasonable standards as already mentioned, there are not combinations of power which can destroy it except the power within either or both of the spouses themselves; and they must assume the responsibility generally. Other people and agencies may influence for good or bad. Financial, social, political, and other situations may seem to have a bearing; but the marriage depends first and always on the two spouses who can always make their marriage successful and happy if they are determined, unselfish, and righteous.

The formula is simple; the ingredients are few, though there are many amplifications of each.

First, there must be the proper approach toward marriage, which contemplates the selection of a spouse who reaches as nearly as possible the pinnacle of perfection in all the matters which are of importance to the individuals. And then those two parties must come to the altar in the temple realizing that they must work hard toward this successful joint living.

Second, there must be a great unselfishness, forgetting self and directing all of the family life and all pertaining thereunto to the good of the family, subjugating self.

Third, there must be continued courting and expressions of affection, kindness, and consideration to keep love alive and growing.

Fourth, there must be a complete living of the commandments of the Lord as defined in the gospel of Jesus Christ.

With these ingredients properly mixed and continually



**Love is like a flower and needs constant feeding. Love cannot be expected to last forever unless it is continually fed with portions of love, the manifestation of esteem and admiration, the expressions of gratitude, and the consideration of unselfishness.**

kept functioning, it is quite impossible for unhappiness to come, misunderstandings to continue, or breaks to occur. Divorce attorneys would need to transfer to other fields and divorce courts would be padlocked.

#### **FROM "I" TO "WE"**

Two individuals approaching the marriage altar must realize that to attain the happy marriage which they hope

for they must know that marriage is not a legal coverall, but it means sacrifice, sharing, and even a reduction of some personal liberties. It means long, hard economizing. It means children who bring with them financial burdens, service burdens, care and worry burdens; but also it means the deepest and sweetest emotions of all.

Before marriage, each individual is quite free to go and come as he pleases, to organize and plan his life as it seems best, to make all decisions with self as the central point. Sweethearts should realize before they take the vows that each must accept literally and fully that the good of the little new family must always be superior to the good of either spouse. Each party must eliminate the "I" and the "my" and substitute therefore "we" and "our." Every decision must take into consideration that there are two or more affected by it. As she approaches major decisions now, the wife will be concerned as to the effect they will have upon the parents, the children, the home, and their spiritual lives. The husband's choice of occupation, his social life, his friends, his every interest must now be considered in the light that he is only a part of a family, that the totalness of the group must be considered.

A marriage may not always be even and incidentless, but it can be one of great peace. A couple may have poverty, illness, disappointment, failures, and even death in the family, but even these will not rob them of their peace. The marriage can be a successful one so long as selfishness does not enter in. Troubles and problems will draw parents together into unbreakable unions if there is total unselfishness there. During the depression of the 1930s there was a definite drop in divorce. Poverty, failures, disappointment—they tied parents together. Adversity can cement relationships which prosperity can destroy.

#### **TO GIVE HAPPINESS**

The marriage that is based upon selfishness is almost certain to fail. The one who marries for wealth or the one who marries for prestige or social plane is certain to be disappointed. The one who marries to satisfy vanity and pride or who marries to spite or to show up another



person is fooling only himself. But the one who marries to give happiness as well as receive it, to give service as well as to receive it, and who looks after the interests of the two and then the family as it comes will have a good chance that the marriage will be a happy one.

Love is like a flower, and, like the body, it needs constant feeding. The mortal body would soon be emaciated and die if there were not frequent feedings. The tender flower would wither and die without food and water. And so love, also, cannot be expected to last forever unless it is continually fed with portions of love, the manifestation of esteem and admiration, the expressions of gratitude, and the consideration of unselfishness.

Total unselfishness is sure to accomplish another factor

in successful marriage. If one is forever seeking the interests, comforts, and happiness of the other, the love found in courtship and cemented in marriage will grow into mighty proportions. Many couples permit their marriages to become stale and their love to grow cold like old bread or worn-out jokes or cold gravy. Certainly the foods most vital for love are consideration, kindness, thoughtfulness, concern, expressions of affection, embraces of appreciation, admiration, pride, companionship, confidence, faith, partnership, equality, and interdependence.

#### THE PINNACLE OF HAPPINESS

To be really happy in marriage, one must have a continued faithful observance of the commandments of the Lord. No one, single or married, was ever sublimely happy

**When a husband and wife go together frequently to the holy temple, kneel in prayer together, go hand in hand to their religious meetings, keep their lives wholly chaste, and work together for the upbuilding of the kingdom of God, then happiness is at its pinnacle.**



unless he was righteous. There are temporary satisfactions and camouflaged situations for the moment, but permanent, total happiness can come only through cleanliness and worthiness. One who has a pattern of religious life with deep religious convictions can never be happy in an inactive life. The conscience will continue to afflict, unless it has been seared, in which case the marriage is already in jeopardy. A stinging conscience can make life most unbearable. Inactivity is destructive to marriage, especially where the parties are inactive in varying degrees.

Religious differences are the most trying and among the most unsolvable of all differences.

Marriage is ordained of God. It is not merely a social custom. Without proper and successful marriage, one will never be exalted. Read the words of your Lord, that it is right and proper to be married.

That being true, the thoughtful and intelligent Latter-day Saint will plan his life carefully to be sure there are no impediments placed in the way. By making one serious mistake, one may place in the way obstacles which may never be removed and which may block the way to eternal life and godhood—our ultimate destiny. If two people love the Lord more than their own lives and then love each other more than their own lives, working together in total harmony with the gospel program as their basic structure, they are sure to have this great happiness. When a husband and wife go together frequently to the holy temple, kneel in prayer together in their home with their family, go hand in hand to their religious meetings, keep their lives wholly chaste—mentally and physically—so that their whole thoughts and desires and loves are all centered in the one being, their companion, and both work together for the upbuilding of the kingdom of God, then happiness is at its pinnacle.

#### **“AND NONE ELSE”**

Sometimes in marriage there are other cleavings, in spite of the fact that the Lord said, “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else” (D&C 42:22).

This means just as completely that “thou shalt love thy husband with all thy heart and shall cleave unto him and none else.” Frequently, people continue to cleave unto their mothers and their fathers and their chums. Sometimes mothers will not relinquish the hold they have had upon their children, and husbands as well as wives return to their mothers and fathers to obtain advice and counsel and to confide, whereas cleaving should be to the wife in most things, and all intimacies should be kept in great secrecy and privacy from others.

Couples do well to immediately find their own home, separate and apart from that of the in-laws on either side. The home may be very modest and unpretentious, but still it is an independent domicile. Your married life should become independent of her folks and his folks. You love them more than ever; you cherish their counsel; you appreciate their association; but you live your own lives, being governed by your decisions, by your own prayerful considerations after you have received the counsel from those who should give it. To cleave does not mean merely to occupy the same home; it means to adhere closely, to stick together:

“Wherefore, it is lawful that . . . they twain shall be one flesh, and all this that the earth might answer the end of its creation;

“And that it might be filled with the measure of man, according to his creation before the world was made” (D&C 49:16–17).

Brothers and sisters, may I say this is the word of the Lord. It is very, very serious, and there is nobody who should argue with the Lord. He made the earth; He made the people. He knows the conditions. He set the program, and we are not intelligent enough or smart enough to be able to argue Him out of these important things. He knows what is right and true.

We ask you to think of these things. Be sure that your marriage is right. Be sure that your life is right. Be sure that your part of the marriage is carried forward properly. □

*Adapted from a devotional address given at Brigham Young University on 7 September 1976.*





## A Living Testimony

By Helen Sturdevant

**I**t would be an understatement to say that my husband and I were surprised to learn that, at age 40, I was expecting a baby. Complications in the pregnancy soon prompted the doctors to order complete bed rest for me. My husband gave me a priesthood blessing in which I was promised that if I would do as I was instructed by the doctors, all would be well.

But bed rest proved to be a difficult challenge as I tried to meet the needs of our two young children and keep myself occupied.

When the ward members realized I would be “confined for the duration,” dinners began arriving with regularity. My three-year-old son was often picked up to spend the day with friends. And when my six-year-old son got home from school, someone always seemed to drop in to check on him. Sisters came frequently to

**When we were able to take John to church, a mother approached us with her eight-year-old son, who had fasted and prayed for our son. He wanted to see how his faith and prayers had been answered.**

clean the house and do the laundry, often ending up sitting on my bed to visit.

More than two months before the baby was due, I went into early labor and our tiny, frail son was born. He was so ill that the doctors told us we should set our affairs in order and prepare for a funeral. We went in to see our tiny son, covered with wires and tubes, in a warming crib. With tears flowing freely, my husband and two other brethren anointed and blessed our little baby, John. John responded by beginning to fight for his life.

While my husband and I spent many days and nights at the hospital, our ward members continued their many acts of service and love for our family. More than once during the pregnancy and at least twice after the baby was born, the entire ward fasted and prayed for us.

On one occasion when we were permitted to take John to church even though he was still on oxygen, a mother approached us with her eight-year-old son. She quietly, almost reverently, asked if her son could see the baby. She explained that her son had caught the vision of serving and loving others by fasting and praying. He wanted to see how his faith and prayers had been answered. He looked at the baby and wept. He told his mother he was

glad he could fast and pray. “After all,” he said, “look what Heavenly Father did.”

Today John is a vibrant, energetic, loving 17-year-old. He is a living testimony to the members of that generous ward and their commitment to faith and charity. Words cannot express the gratitude we feel toward them and our Heavenly Father.

*Helen Sturdevant is a member of the Parkwood Ward, Austin Texas Oak Hills Stake.*

## Bearing His Name

By Raúl García

**O**ne day while serving in the Texas Fort Worth Mission, my companion and I finished visiting some investigators and then realized we didn’t have a dinner appointment. We decided to stop at one of the many nearby fast-food restaurants.

When I stepped to the cash register, an employee took my order and asked me my name so she could call me over the loudspeaker when my meal was ready. “Elder García,” I replied.

The woman did not seem to understand my English. Again she asked me my name. To avoid any



**The cashier did not seem to understand my English when I told her my name. To avoid any further misunderstanding, I pointed to my name tag, which bore my name and the name of the Church in Spanish.**

further misunderstanding, I pointed to my name tag, which bore my name and the name of the Church in Spanish.

As I turned to sit with my companion and wait for my order, I happened to notice the name she had written. Instead of writing my name, she had written, “Jesucristo.” Maybe she made the mistake because the Savior’s name stands out on the Church’s logo. Or maybe she just wasn’t paying attention.

Each time I remember this simple experience, I feel a firm desire to have people think of Jesus Christ when they see me—not because of a name tag but because I am bearing His name by doing the things He taught us to do.

*Raúl García is a member of the Pomona Third (Spanish) Ward, Covina California (Spanish) Stake.*

## Everyday People

By Maria Mabilia

A few years ago my husband and I were returning home to Italy from the Frankfurt Germany Temple. With us in the car were another couple and a young man about to leave on a full-time mission. We had spent a wonderful week attending the temple, but as we journeyed home, my heart was agitated and I could not figure out why.

While we were still in Germany, I noted that Angelo, my husband, took a wrong turn. But trying not to worry the other passengers, I didn’t say anything. Suddenly a huge truck coming from the opposite direction ran into us. The force of the blow sent our car spinning out of control. Angelo was powerless; all we could do was pray.

Our car finally stopped when it smashed against a tree. All the windows broke out, and glass was everywhere. Even my eyeglasses were broken into pieces. I soon learned that six other cars were involved and some of the victims were in serious condition.

The paramedics arrived right away and took my husband, the couple traveling with us, and some of the other victims to the hospital. The young, soon-to-be missionary and I were left at the accident scene. I felt confused and lost since I was in a foreign country without my husband and without any information about what was happening. And so I continued to turn my heart to Heavenly Father in prayer. His answer came almost immediately.

A man approached me. He was German, but he spoke to me in English. Even though I don’t speak either English or German, I was able to understand when he offered to take us to the hospital. Since he was on a bicycle, he said he would return home to get his car.

We were alone again. But in a few minutes another man approached. He spoke Italian! I was so happy that I hugged him and started to cry. He also wanted to help us, but he too had to get his car.

Both men soon returned. They loaded our suitcases in their cars and



**After the accident, the paramedics took those with injuries to the hospital. I was left without my husband in a country where I didn't speak the language, so I continued to turn my heart to Heavenly Father in prayer.**

took us to the hospital. The second man left, but the first stayed with me the entire day, helping me find my husband, buy new glasses, and locate a hotel room for the night. Above all, he gave me encouragement and moral support.

When he came back the next day,

I couldn't help but think of the parable of the good Samaritan. This man, although he didn't know my husband or me, helped us through a very difficult time.

That day I located and contacted some local Church members. Almost immediately the mission president

and the bishop arrived. They were strangers to us, but in their faces I saw the pure love of Jesus Christ. While my husband and our traveling companions recovered, the Church members helped us. Each time they came to visit, they brought their love.





**There we stood—a Russian and an American—face to face, whistling in two-part harmony one of the most beautiful hymns of the Restoration.**

The most important blessing we received during this time of adversity was the reminder of the great love God has for His children. Now I know from experience that if we trust in Him, He will never leave us alone but will be at our side through everyday people.

*Maria Mabilia is a member of the Como Branch, Como Italy District.*

## Russian Duet

By Swen Nielsen

After a busy week of serving as a worker in the Stockholm Sweden Temple, I went to the guest-house laundry room to wash some clothing. As I loaded the washer, I absentmindedly whistled one of

my favorite hymns, “High on the Mountain Top” (*Hymns*, number 5). This hymn and its reference to people “in distant lands” hearing the gospel and serving the Lord has always resonated with me. I have always felt that I am one of those the hymn refers to because I was born in Denmark, where I was converted to the gospel, and moved to Utah with my family at age 14.

As I was going about my chores, a Russian brother who was attending the temple that week walked in. As he did, I ceased whistling. He immediately started whistling the same hymn I had been whistling. When he stopped, he pointed to me. I whistled from where he had left off.

He then started at the beginning of the hymn once more, pointed to me, and stopped whistling. Neither of us could speak the other’s language, hence all the pointing. But I managed to understand what he wanted, and I started at the beginning as he had done. He whistled a beautiful harmony to my melody.

There we stood—a Russian and an American—face to face, whistling in two-part harmony one of the most beautiful hymns of the Restoration. We did not get all the way through it before tears filled our eyes. Finally, we could not go on. We embraced and he uttered the only English words I heard him speak: “Russian duet.”

I think we both felt an overwhelming gratitude for the gospel of Jesus Christ, which breaks down cultural and geographic barriers. Our beliefs and our commitment made it possible that we, both from different “distant lands,” could stand as brothers in the gospel in yet another land and share a moment of joy, proclaiming together as the hymn says, “High on the mountain top A banner is unfurled. Ye nations, now look up; It waves to all the world.” □

*Swen Nielsen and his wife, Shirlene, returned from their mission to the Stockholm Sweden Temple in June 2001 and are members of the Slate Canyon Fourth Ward, Provo Utah Stake.*

## Did You Know?



### THE FIRST BISHOP

Edward Partridge was the first bishop of the restored Church. Since 1850 he has also been regarded as the Church's first Presiding Bishop. Born in 1793, he became dissatisfied with the religions of his day while in his 20s. After investigating the Church, he was baptized in 1830 by the Prophet Joseph Smith. The Prophet said of Bishop Partridge, "He was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance

to the end" ("History of Joseph Smith," *Times and Seasons*, 15 September 1843, 320).

Edward became bishop less than two months after his baptism (see D&C 41:9), and he certainly needed the "patient endurance" mentioned by the Prophet Joseph. He and his family were harshly persecuted. On one occasion he was dragged from his home and tarred and feathered by a mob.

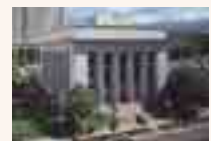
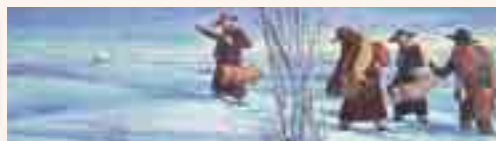
After a serious illness, Bishop Partridge died in Nauvoo in May 1840. He was only 46 years old. Of Edward Partridge, the Lord said,



"His heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile" (D&C 41:11). In the Doctrine and Covenants we learn that the Lord received Bishop Edward Partridge unto Himself (see D&C 124:19).

### LEADERSHIP TIP

Effective leaders are also good teachers. A government official once asked the Prophet Joseph Smith how he was able "to govern so many people" and "preserve such perfect order." The Prophet replied, "I teach them correct principles, and they govern themselves" (as quoted by John Taylor, "The Organization of the Church," *Millennial Star*, 15 November 1851, 339). Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained, "Well-taught doctrines and principles have a more powerful influence on behavior than rules" ("Gospel Teaching," *Liahona*, January 2000, 96). Great leaders motivate by sharing knowledge and by being faithful examples. They inspire their followers to do good.



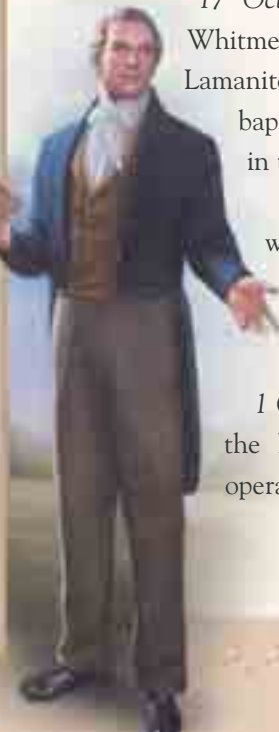
### IT HAPPENED IN OCTOBER

*Following are a few significant events that happened in Church history during the month of October.*

17 October 1830: Parley P. Pratt, Oliver Cowdery, Peter Whitmer Jr., and Ziba Peterson left on a mission to the Lamanites (see D&C 32). On their way they taught and baptized Sidney Rigdon and a congregation of his followers in the area of Kirtland, Ohio.

2 October 1917: The Church Administration Building was completed in Salt Lake City. Today the building houses the offices of the First Presidency, the Quorum of the Twelve Apostles, and other General Authorities.

1 October 2000: President Gordon B. Hinckley dedicated the Boston Massachusetts Temple—the Church's 100th operating temple. □





# Using the October 2002 *Liahona*

## DISCUSSION IDEAS

■ “Be Not Afraid,” page 2: President James E. Faust relates the story of Hans, a young man who helped rescue his brother. What would have happened if Hans and the other rescuers had taken counsel from their fears? What fears can you refuse to listen to?

■ “Spiritual Crocodiles,” page 8: President Boyd K. Packer likens crocodiles to spiritual predators. What are some of these “spiritual crocodiles”? How can you avoid them?

■ “Oneness in Marriage,” page 36: What are the ingredients of President Spencer W. Kimball’s formula for a happy marriage? How can these ingredients prevent unhappiness or misunderstanding in marriage?

■ “The Time Will Come,” page F6: Would you be willing to fast and pray for missionaries to come to countries where the gospel has not yet been preached? How do you think you would feel when the missionaries arrived?

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## TEST YOUR KNOWLEDGE

Match the Quorums of the Seventy with the areas in which they serve.

- |                                   |   |
|-----------------------------------|---|
| _____ 1. First and Second Quorums | a. México, Central America, and South America                                     |
| _____ 2. Third Quorum             | b. Europe, Africa, Asia, Australia, New Zealand, the Philippines, and the Pacific |
| _____ 3. Fourth Quorum            | c. United States and Canada   |
| _____ 4. Fifth Quorum             | d. Worldwide  |

For answers, see this issue, page 31.





# The Friend

FOR CHILDREN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ■ OCTOBER 2002





COME LISTEN TO A PROPHET'S VOICE

*We each face worries, sorrows, and hard choices. But we do not face them alone. The wisest and strongest Being in the universe has offered to counsel and comfort us at any hour of the day or night. Members of the First Presidency join all the prophets who ever lived in inviting us to pray.*

**President Gordon B. Hinckley**

“There is a power greater than you who can help you. You never need be ashamed of praying. Get on your knees as the day starts. Get on your knees as the day closes and offer prayer unto the Lord, and ask Him to bless you in dealing with your problems, to bless you in your schooling, bless you in all you do, and remember before Him those who are less fortunate than you, others who are in

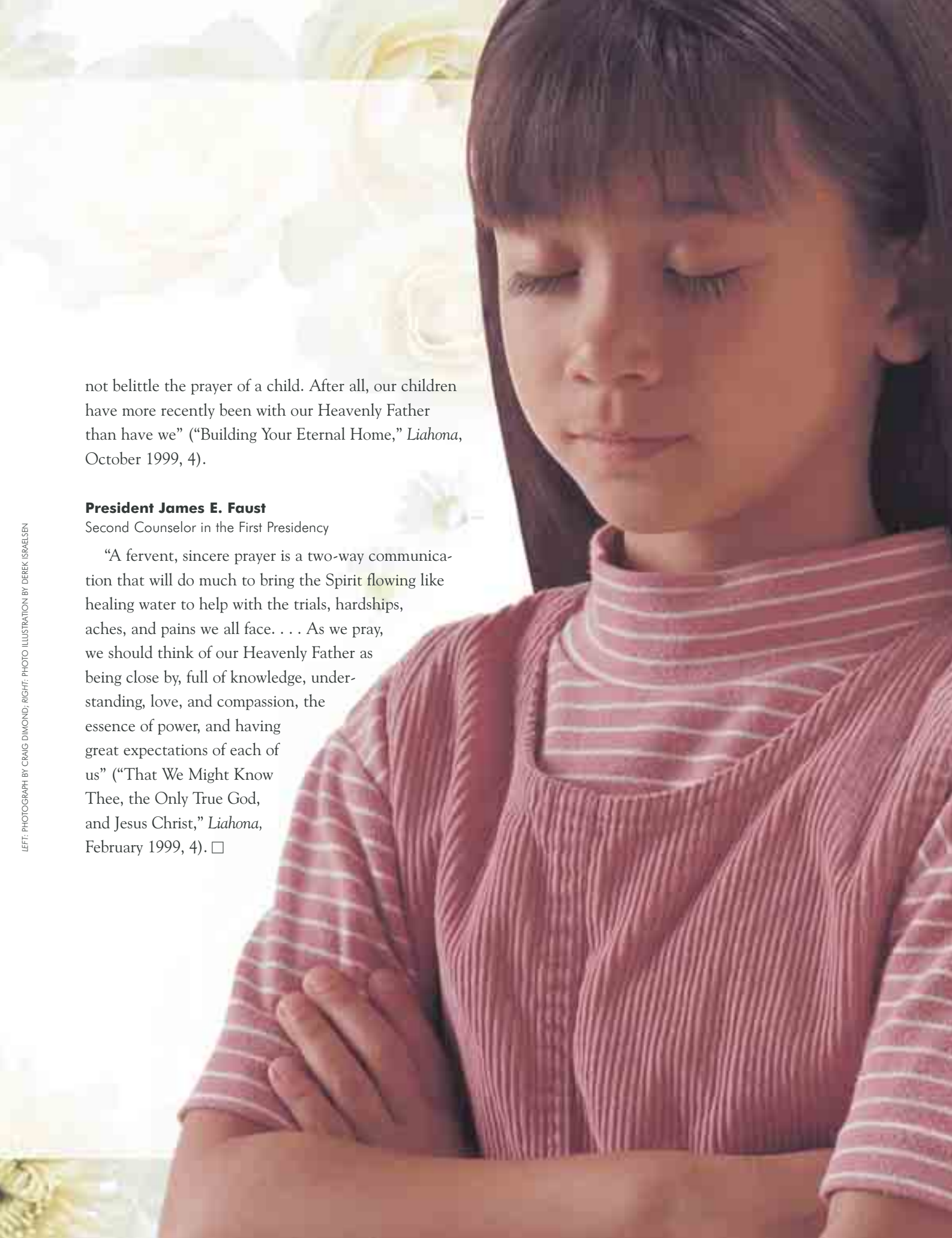
trouble and need and desire His blessings. Be prayerful! There is something wonderful, there is something noble, there is something upstanding and good about an individual who prays. Don't forget to pray” (meeting, Winnipeg, Manitoba, Canada, 4 August 1998).

**President Thomas S. Monson**

First Counselor in the First Presidency

“When our oldest son was about three, he would kneel with his mother and me in our evening prayer. I was serving as the bishop of the ward at the time, and a lovely lady in the ward, Margaret Lister, lay perilously ill with cancer. Each night we would pray for Sister Lister. One evening our tiny son offered the prayer and confused the words of the prayer with a story from a nursery book. He began: ‘Heavenly Father, please bless Sister Lister, Henny Penny, Chicken Licken, Turkey Lurkey, and all the little folks.’ We held back the smiles that evening. Later we were humbled as Margaret Lister sustained a complete recovery. We do

# Prayer



not belittle the prayer of a child. After all, our children have more recently been with our Heavenly Father than have we” (“Building Your Eternal Home,” *Liahona*, October 1999, 4).

**President James E. Faust**

Second Counselor in the First Presidency

“A fervent, sincere prayer is a two-way communication that will do much to bring the Spirit flowing like healing water to help with the trials, hardships, aches, and pains we all face. . . . As we pray, we should think of our Heavenly Father as being close by, full of knowledge, understanding, love, and compassion, the essence of power, and having great expectations of each of us” (“That We Might Know Thee, the Only True God, and Jesus Christ,” *Liahona*, February 1999, 4). □



# FAITH HELPS US CHOOSE THE RIGHT

By Vicki F. Matsumori

**“We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost” (Articles of Faith 1:4).**



A boy sticks his tongue out at you. What should you do? This happened to Elder Wayne S. Peterson of the Seventy while he was waiting in his car. What do you think he did? Elder Peterson remembered how important it is to choose the right. He explains: “I waved at the little boy. He stuck his tongue out at me again. I smiled and waved again. This time he waved back. Soon he was joined . . . by a little brother and sister. [When their car] pulled away, my newfound friends continued to wave for as long as I could see them” (“Our Actions Determine Our Character,” *Liahona*, January 2002, 96).

Elder Peterson showed faith in Jesus Christ by following His teachings. The Savior taught, “Therefore, all things whatsoever ye would that men should do to you, do ye even so to them” (3 Nephi 14:12). Elder Peterson felt good because he had chosen the right. When we choose the right, we show our love for Heavenly Father and prepare for temple ordinances.

If we choose to do something wrong, we feel bad and know we need to repent. Heavenly Father has provided a way for us to be forgiven so we can be worthy to be with Him.



If we show our faith in Jesus Christ by choosing the right and by repenting when we do wrong, the Holy Ghost can guide us. As we take the sacrament each week, we can renew our baptismal covenants to remember the Savior and keep His commandments. If we keep these covenants, when we are old enough we will be worthy to attend the temple. Going to the temple is an important step we must take to live with Heavenly Father again.

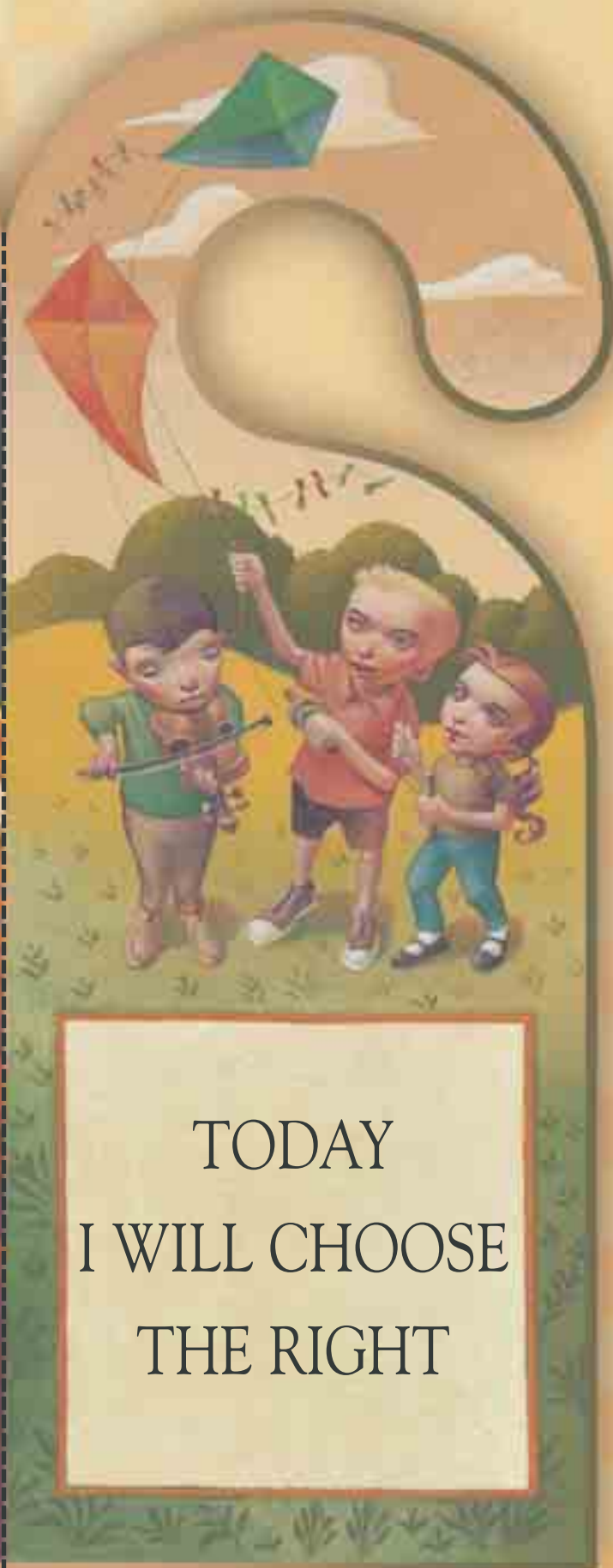
## Sharing Time Ideas

1. Invite four adults to give short talks on faith in Jesus Christ, repentance, baptism, and the gift of the Holy Ghost. Before each talk, have the children sing a song or hymn about the principle of that talk. Write phrases from the fourth article of faith on separate pieces of paper, and give each class a phrase to memorize. Have each class choose someone to present its phrase. While the entire Primary repeats the fourth article of faith, have the class representatives put themselves in the correct order. Repeat this process until the children have memorized the article of faith.

2. Tell the story of Alma the Younger’s conversion (see Mosiah 27; Alma 36). Select passages from the story that illustrate and explain the process of repentance, and write them on separate pieces of paper. Have each child choose a passage and illustrate it. Review the process of repentance: feel sorry, ask for forgiveness, right the wrong, and don’t repeat the wrong. Sing a song or hymn about repentance. Use the children’s pictures to tell the story of Alma the Younger again. Help the children see how Alma and the sons of Mosiah repented. □



I HAVE  
SHOWN FAITH  
TO CHOOSE  
THE RIGHT



TODAY  
I WILL CHOOSE  
THE RIGHT

**Instructions:** Cut out the door hanger, fold it along the broken line, and glue the backs together. Place the hanger where it can remind you to choose the right. When you make a good choice, turn the hanger over to show that you have faith to choose the right.



A vibrant illustration of a young boy with dark skin and curly hair, wearing a red short-sleeved shirt and blue shorts, standing barefoot in a lush green forest. He is positioned next to a bamboo fence and a large, leafy tree. A bicycle is parked on the ground to his right. The background is filled with dense foliage and a clear blue sky.

# "THE TIME

**By Shauna Gibby** A true story

ILLUSTRATIONS BY SHAUNA MOONEY KAWASAKI

In 1978 Isaac was eight years old. He lived in a small African village in Cross River State, Nigeria. His house was made of bamboo poles packed with mud, and it had a roof made of palm leaves. Isaac loved his village and all the people who lived there.

The village was surrounded by a lush, green forest. There were palm trees, banana trees, ferns, and bamboo. To get to the next village, Isaac walked down the dirt road through the forest or rode his cousin's old bike.

His family had a small farm where they grew their own food. They ate soup and *gari*, a dish that looks like oatmeal and is made of boiled roots. Isaac and his sisters each had jobs to do. One of Isaac's jobs was to walk down to the river and get water for his family.

On Sundays, Isaac and his family went to church. Their meetinghouse was also made of bamboo and mud, and it had a neat, white sign: THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. There was a big brass bell in front.

At church, Brother Ekong taught them about Jesus Christ. He read to them from the few books they had received from Salt Lake City, and they sang hymns. Isaac's favorite hymn was "Come, Come, Ye Saints" (*Hymns*, number 30).

Like many other people in his village, Isaac had a strong testimony that the Church is true. They were waiting for missionaries to help them learn more



# WILL COME"

about the restored gospel. Brother Ekong did not hold the priesthood, so he could not baptize them. More than anything, Isaac wanted to be baptized and become a member of the Church. His father told him, "The time will come when we can be baptized."

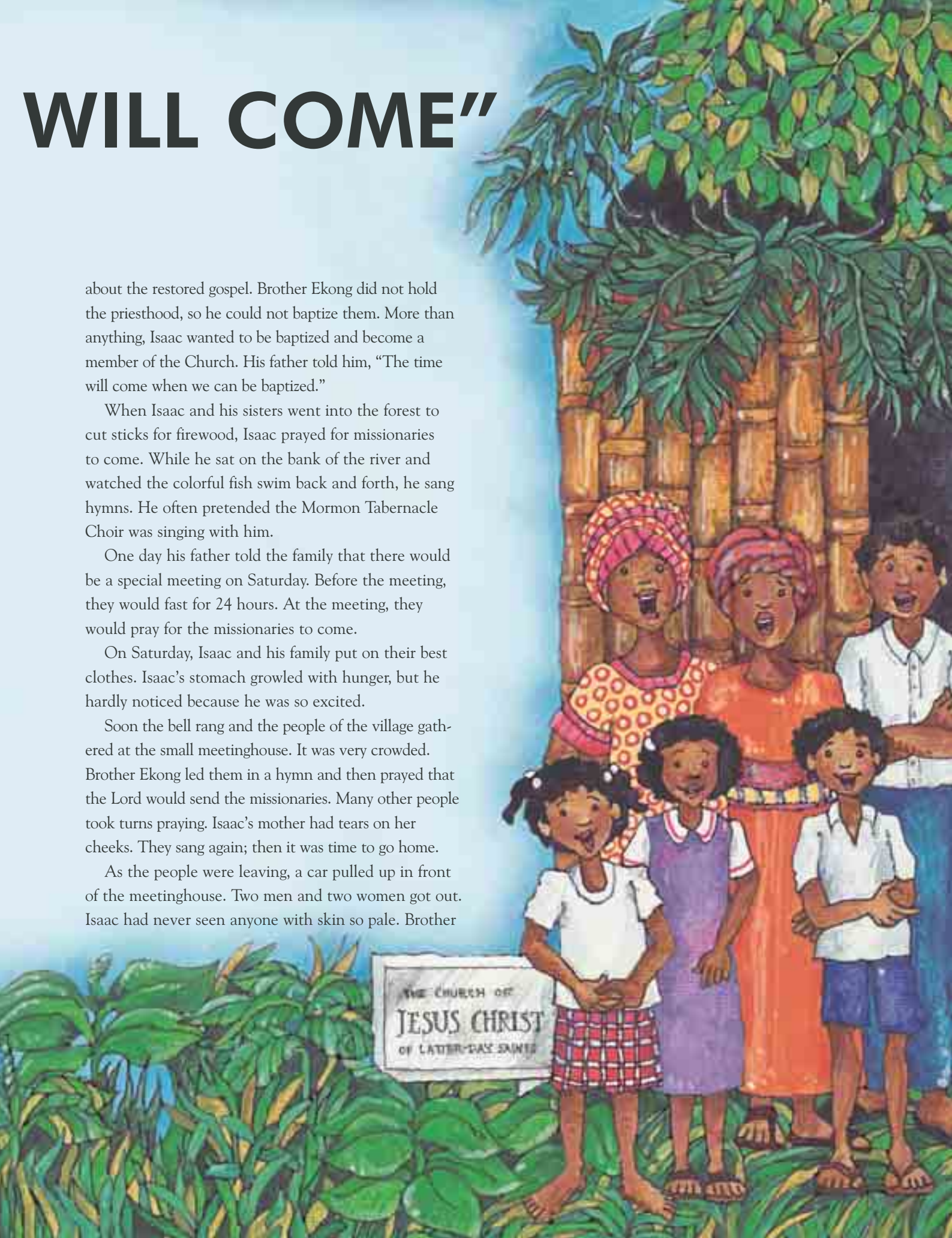
When Isaac and his sisters went into the forest to cut sticks for firewood, Isaac prayed for missionaries to come. While he sat on the bank of the river and watched the colorful fish swim back and forth, he sang hymns. He often pretended the Mormon Tabernacle Choir was singing with him.

One day his father told the family that there would be a special meeting on Saturday. Before the meeting, they would fast for 24 hours. At the meeting, they would pray for the missionaries to come.


On Saturday, Isaac and his family put on their best clothes. Isaac's stomach growled with hunger, but he hardly noticed because he was so excited.

Soon the bell rang and the people of the village gathered at the small meetinghouse. It was very crowded. Brother Ekong led them in a hymn and then prayed that the Lord would send the missionaries. Many other people took turns praying. Isaac's mother had tears on her cheeks. They sang again; then it was time to go home.

As the people were leaving, a car pulled up in front of the meetinghouse. Two men and two women got out. Isaac had never seen anyone with skin so pale. Brother







Ekong talked excitedly to them. Then he went to the bell and rang it loudly. Everyone quickly returned to the meetinghouse.

Brother Ekong welcomed the four strangers and told them that the village had waited for this glad day for many years. One of the men, Elder Rendell Mabey, stood and told them he was a missionary sent to them by the prophet, President Spencer W. Kimball.

Elder Mabey bore his testimony of the restored gospel. Then Elder Cannon bore his testimony, and Sister Mabey and Sister Cannon also shared theirs. The day was very hot, but no one wanted to leave. The people asked many questions. Elder Mabey promised to return and teach them more. He told the villagers their time had come and soon they could be baptized.

On the last day of December 1978, Isaac's family and many others gathered on the riverbank where the river had deep water and a gentle current. When it was Isaac's turn, he waded into the river.

Elder Mabey took him by the wrist, said the baptismal prayer, and lowered him into the water. The warm sunlight sparkled on the surface of the water as Isaac waded back to shore. His heart felt warm and sparkly too.

Twenty-one years later, Isaac stood in the same deep water with his eight-year-old son, Raymond. Isaac now held the priesthood and could baptize his son. His heart was filled with joy as he remembered the beautiful day he had been baptized in that same river. He was very grateful that his time had finally come. □



**"Through missionaries and members, the message of the restored gospel is going to all the world. . . .**

**"The Church of Jesus Christ of Latter-day Saints offers all of the children of God the opportunity to learn the fulness of the gospel of Jesus Christ as restored in these latter days. We offer everyone the privilege of receiving all of the ordinances of salvation and exaltation."—Elder Dallin H. Oaks of the Quorum of the Twelve Apostles ("Have You Been Saved?" *Ensign*, May 1998, 57) □**

# THE SAVIOR GOES TO JERUSALEM



ILLUSTRATIONS BY PAUL MANN

Some people told the Pharisees that Jesus had brought Lazarus back to life. The Pharisees thought that everyone would believe in Jesus and that no one would listen to them anymore.

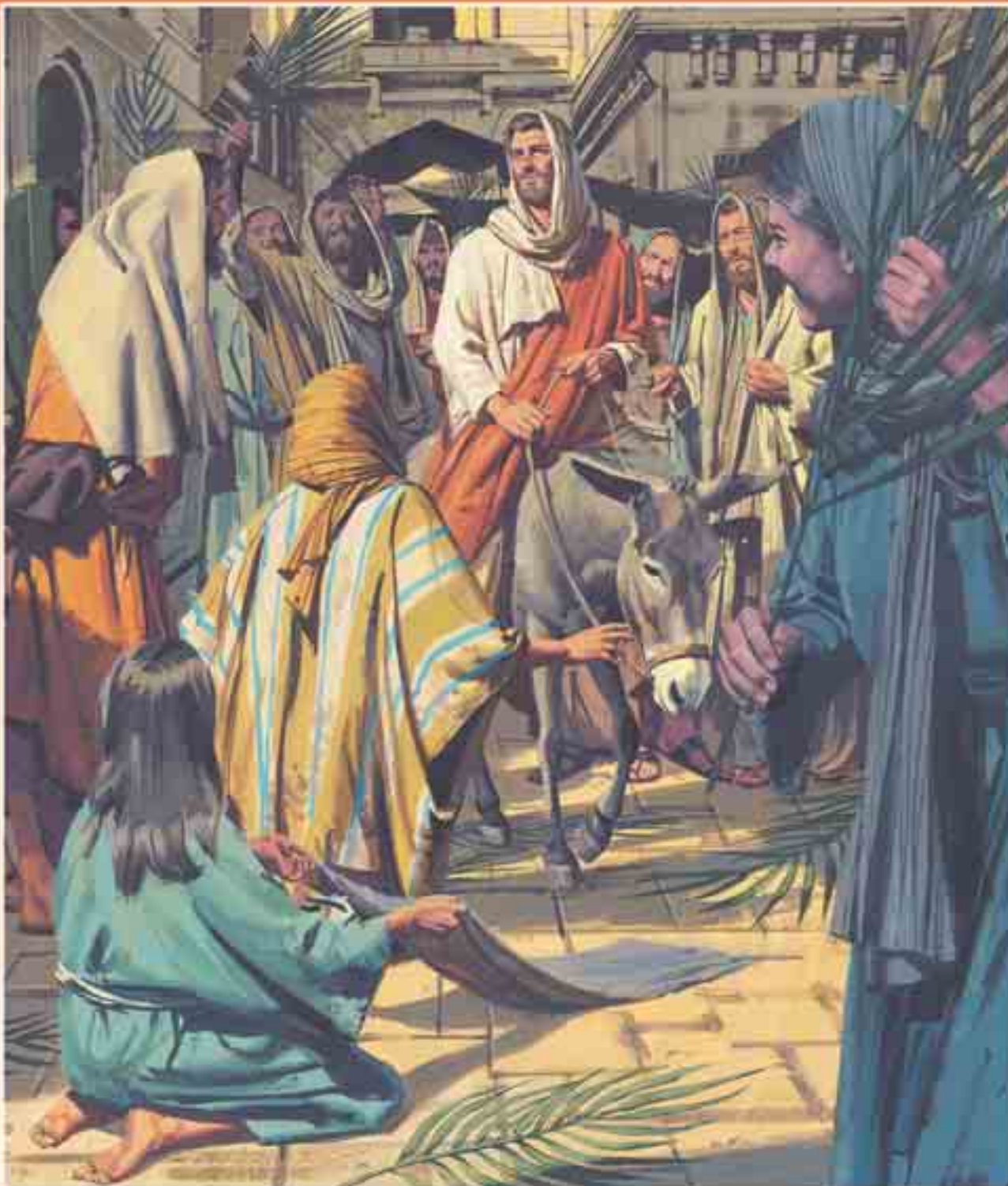
*John 11:46–48*



They planned a way to kill Jesus. They waited for Him to go to Jerusalem for the Passover meal.

*John 11:50–51, 56–57*





Jesus went from Bethany to Jerusalem. Many people heard that He was coming and went to meet Him. Jesus was riding a young donkey. A prophet had written that the Son of God would ride a young donkey into Jerusalem. Many people had seen His miracles and believed that Jesus was the Son of God. Now they put their clothes on the ground for the donkey to walk on. They waved palm leaves in the air and said that Jesus was the Savior.

*Zechariah 9:9; Matthew 21:4-9; John 12:1, 12-15*



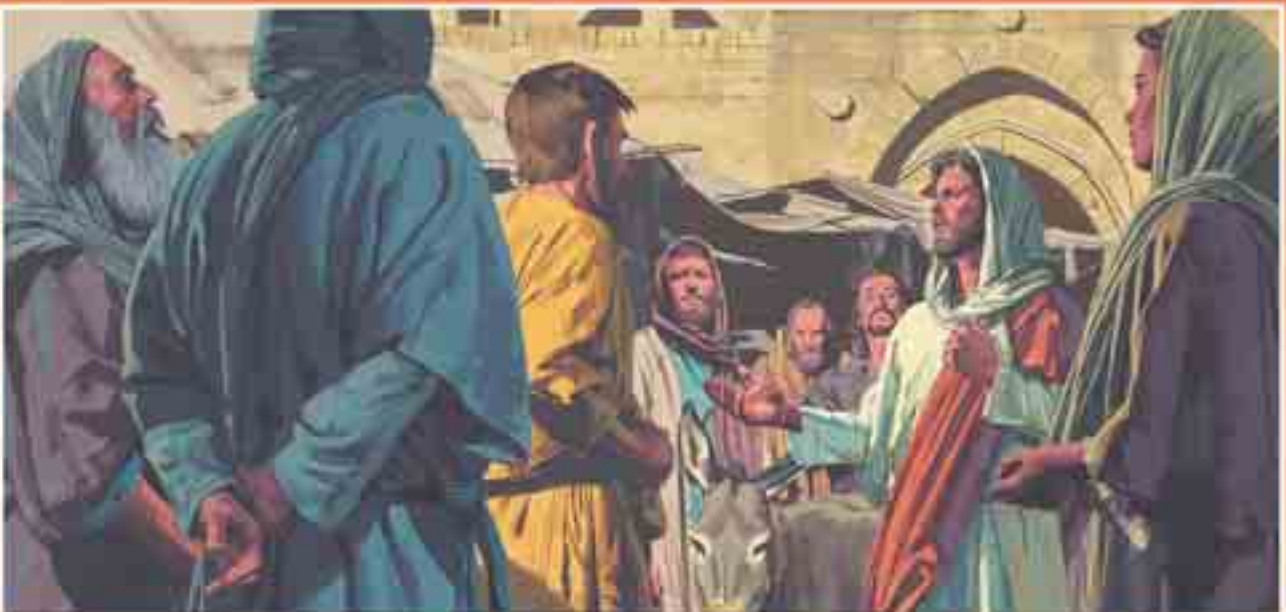
All the people in Jerusalem came to see what was happening. They asked who Jesus was. The disciples said that He was a prophet from Nazareth.

*Matthew 21:10–11*



The Pharisees were angry because many people believed in the Savior. Jesus knew the Pharisees wanted to kill Him.

*John 11:53; 12:19, 23*



Jesus told His disciples that He would soon die. He would suffer for the sins of all people, and He would die on the cross. He would be the Savior of the world. This was why He had come to earth.

*John 12:23–25, 27, 32–33, 47*

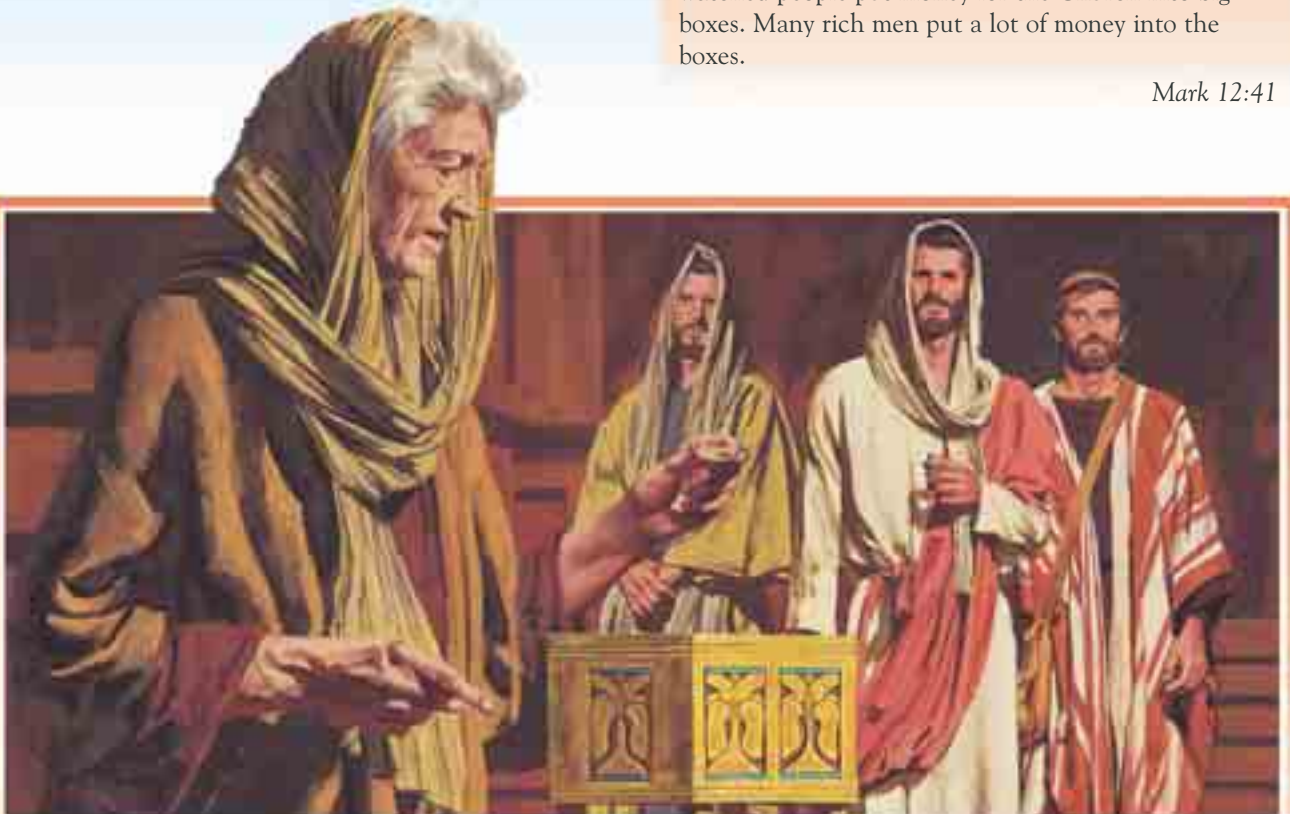


# THE WIDOW'S MITES



While Jesus was near the temple in Jerusalem, He watched people put money for the Church into big boxes. Many rich men put a lot of money into the boxes.

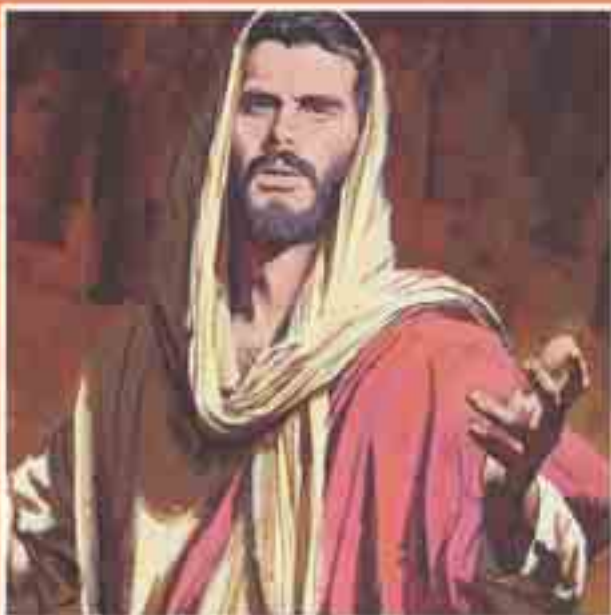
*Mark 12:41*



A widow, a poor woman whose husband had died, went to the boxes and put in two pieces of money called mites. It was not very much money, but it was all the money she had.

*Mark 12:42, 44*





Jesus saw her. Wanting to teach His disciples a lesson, He told them about her.

*Mark 12:43*



He also told them about the rich men who had given lots of money. The rich men had more money at home.

*Mark 12:43-44*



The widow had no money at home. In a way, she had given more to the Church than all the rich men, because she had given all she had.

*Mark 12:43-44*

# THE THINGS I DO



With expression ♩ = 60-66 (Conduct two beats to a measure.)

Chords: C, F, C, Am, Dm, Am, F, Fm, C, D7, C, G7, C, F, C7

1. I'm much too young to go a-broad To teach and preach the  
(2. The) peo-ple in my neigh-bor-hood Will judge the gos-pel

word of God, But I can show I know it's true, Quite  
bad or good By how I act at work and play, And

sim-ply, by the things I do. 2. The (Piano)  
not just on the Sab-bath day. 3. I'll

F B $\flat$  F B $\flat$  F

take my friends to church with me, Where I will act with dig - ni - ty. My

Dm Am B $\flat$  F B $\flat$  C $^7$  F

rev - 'rence and my hap - py face Will tell them it's a sac - red place. (Piano)

Dm G $^7$  C F C

4. In ev - 'ry-thing I do they'll see I

Am Dm Am F E Cm D $^7$

am what I pro - fess to be. Then when the el - ders find their door, They'll

C G $^7$  C F C

say, "Come in and tell us more."

Words: L. Clair Likes, 1908-1998. © 1975 IRI

Music: Vanja Y. Watkins, born 1938. © 1975 IRI

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1 Timothy 4:12

Proverbs 20:11





# Temple Firsts

By Ann Woodbury Moore

**Can you identify the temple "firsts"?**

- 1. The first temple completed after the Church was restored.**
  - a. Kirtland Temple
  - b. Salt Lake Temple
  - c. Nauvoo Temple
- 2. The first temple completed in Utah.**
  - a. Manti Utah Temple
  - b. St. George Utah Temple
  - c. Logan Utah Temple
- 3. The first temple completed in Europe.**
  - a. London England Temple
  - b. Freiberg Germany Temple
  - c. Bern Switzerland Temple
- 4. The first temple completed in Asia.**
  - a. Tokyo Japan Temple
  - b. Taipei Taiwan Temple
  - c. Seoul Korea Temple
- 5. The first temple completed in South America.**
  - a. Buenos Aires Argentina Temple
  - b. Santiago Chile Temple
  - c. São Paulo Brazil Temple
- 6. The first temple completed outside the United States and its territories.**
  - a. Cardston Alberta (Canada) Temple
  - b. Hamilton New Zealand Temple
  - c. Johannesburg South Africa Temple
- 7. The first temple dedicated by President Gordon B. Hinckley.**
  - a. Las Vegas Nevada Temple
  - b. Atlanta Georgia Temple
  - c. Frankfurt Germany Temple

Answers: 1a, 2b, 3c, 4a, 5c, 6a, 7b

## Joseph's Coat of Many Colors

By Mariam Grisham

Jacob in the Old Testament loved his son Joseph very much. He made Joseph a coat of many colors (see Genesis 37:3). See how colorful you can make the coat at right. □

ILLUSTRATION OF ANGEL MORONI STATUE BY DENISE KIRBY; ILLUSTRATION OF JOSEPH BY SHAUNA MOONEY KAWASAKI; BORDER BY RANDALL J. PIXTON





*Nebuchadnezzar's Dream, by Robert T. Barrett*

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Daniel 2:27-28).

**“Sometimes the Lord  
allows us to have trials to  
shape us into productive servants.  
In our desire to achieve, we often  
fail to see that the Lord is trying  
to prune us away from false pride  
and vain ambition so He can  
teach us discipleship.” See  
President James E. Faust, “Be Not  
Afraid,” page 2.**

