

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

Liahona



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Liahona



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Photographs by Craig Dimond.



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ENJOYED MISSIONARY ARTICLE

I'm 12 years old and have been a member of the Church for a little more than one year. I'd like to express my sincere appreciation for the *Liahona*. I like all the sections because they help us in our daily lives and teach us more about the gospel. I especially liked the article "It's Your Call" in the October 2001 issue because it describes each step we need to take to become missionaries. Thanks for the *Liahona* and *The Friend*. They are very faithful gospel companions.

*Luis Eduardo Haro Bustos,
Puerto Natales Branch,
Punta Arenas Chile Stake*

JOY FROM SHARING TESTIMONY

The *Liahona* brings me great pleasure and delight. The Savior promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). The *Liahona* shows me how a testimony can bring about miracles, how step by step I can learn to be a witness of Jesus Christ. It is a great joy to me to know the Lord and even greater is my joy to help others come to know Him. A beautiful thing in heaven will be the joy of those we have helped bring to the Lord (see D&C 18:16).

*Dimitur Nikolov,
Sliven Branch,
Plovdiv Bulgaria District*

A SPIRITUAL GEM

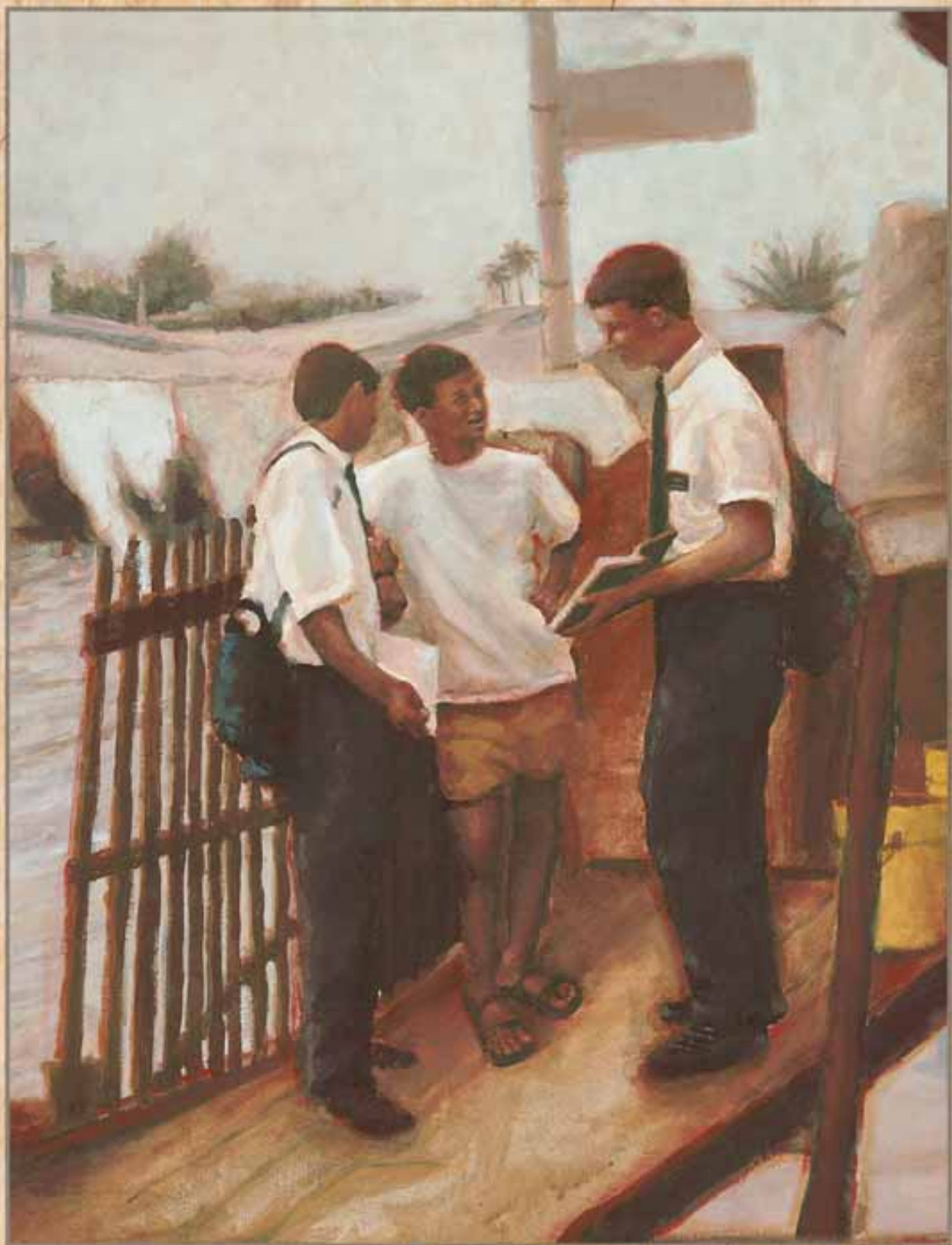
The *Liahona* is a spiritual gem. This wonderful magazine has blessed my life from the time I was a young man. The words of the prophets, seers, and revelators, the valuable articles for youth, and the tender and inspiring children's section have edified my life for more than 25 years. I thank my parents for having this pearl of great price in our home so I could enjoy its richness. Now I encourage my own children to fill their souls with its divine truth.

*Daniel Marcelo Cañoles,
Cruz del Sur Ward,
Talcabuan Chile Colón Stake*

APPRECIATES COMMENT LETTERS

I am amazed at how the Lord blesses His people in these latter days. I have subscribed to the *Liahona* since 1987, when I became a member of the Church. I feel great when I read the Comment section. The feelings and testimonies of these wonderful people around the world strengthen me. How blessed I am to be a member of the Lord's Church. I feel assured that this magazine is inspired of God to touch His people around the world.

*Victorino F. dela Cruz Jr.,
Quezon Hill Ward,
Baguio Philippines Stake*



Inspirational Thoughts

BY PRESIDENT GORDON B. HINCKLEY

Missionary Process

“The missionary process is fourfold: (1) finding the investigator, (2) teaching the investigator, (3) baptizing the worthy convert, (4) fellowshipping the new member. . . . It is important that 5 years from now, 10 years from now, 20 years from now, the man or the woman whom you baptized is an active and faithful and devoted and worthy member of The Church of Jesus Christ of Latter-day Saints” (missionary meeting, Houston, Texas, 20 Sept. 1998).

Sharing the Gospel

“In behalf of the missionaries . . . , I want to plead with the Saints to do all that you possibly can to provide referrals [of people] whom they might teach. You will be happy if you do so. Everyone that you see come into the Church because of your effort will bring happiness into your lives. I make that as a promise to each of you” (fireside, Pusan, Korea, 21 May 1996).

You Never Can Foretell the Consequences

“You never can foretell the consequences of that which you do. And the man or the woman, or the boy or the girl, on whom you call today, with whom you speak, with whom

you may leave a Book of Mormon, who may turn you down, may later become interested and come into this Church. . . . Strange are the ways of the Lord in touching the hearts of people. You never can tell the consequences of that which you do” (missionary meeting, Boston, Massachusetts, 22 Mar. 2002).

Conversion

“It is so important, my brethren and sisters, to see that [newly baptized members] are converted, that they have in their hearts a conviction concerning this great work. It is not a matter of the head only. It is a matter of the heart and its being touched by the Holy Spirit until they know that this work is true, that Joseph Smith was verily a prophet of God, that God lives and that Jesus Christ lives and that They appeared to the boy Joseph Smith, that the Book of Mormon is true, that the priesthood is here with all of its gifts and blessings. I just cannot emphasize this too strongly” (missionary meeting, Bogotá, Colombia, 8 Nov. 1996).

Church Expects Something of People

“This Church expects something of people. It has high standards. It has strong doctrine. It expects great service from people. They



“This Church is concerned with individuals, notwithstanding our numbers. Whether they be 6 or 10 or 12 or 50 million, we must never lose sight of the fact that the individual is the important thing.”

don't just idly go along. We expect them to do things. People respond to that. They welcome the opportunity to be of service, and as they do so, they grow in their capacity, in their understanding, and in their qualifications to do things and do them well" (interview with ORF [Austrian] television, 6 Nov. 2001).

Feeling Welcome

"We ought to see that everyone who joins this Church is made welcome, is made to feel at home, has friends in the Church, and has something to do in the Church with which he can grow in faith and faithfulness" (meeting, Aruba, 16 Mar. 2001).

An Encouraging Word

"We have such an obligation to those who are baptized into the Church. We cannot neglect them. We cannot leave them to stand alone. They need help as they become accustomed to the ways and culture of this Church. And it is our great blessing and opportunity to afford that help. . . . A warm smile, a friendly handshake, an encouraging word will do wonders" (regional conference, Ensign/Rose Park, Utah, 28 Feb. 1999).

Putting Our Arms around Them

"They [the missionaries] still have an obligation to nurture and help those they have baptized—to befriend them, to write to them, to give them encouragement. But greater than that is your responsibility, my brethren—as bishops, as stake presidents, as elders

quorum presidents—to put your arms around these people and make them feel comfortable and at home and warm and happy. It is an imperative" (regional conference, Woods Cross, Utah, 10 Jan. 1998).

Constant Nurturing

"Every convert needs a friend in the Church, someone who will be close to him, someone who will answer his questions, someone who will look after him and keep him coming. He needs a responsibility. He needs something to do. He won't grow without responsibility. He must have a responsibility. We must take care of those who come into the Church as converts. They need constant nurturing in the gospel" (regional conference, Woods Cross, Utah, 10 Jan. 1998).

Build People's Spirituality

"If I were a bishop or stake president today, what would I do? I think that I would try to put my major efforts on building the spirituality of the people. I would work as hard as I knew how to work in building their faith in the Lord Jesus Christ, in God our Eternal Father, in the Prophet Joseph Smith and the Restoration of this work and what it means and what it is all about. I would encourage my people to read the scriptures, to read the Book of Mormon, to read the New Testament. I would urge them with all the capacity I have to read quietly and thoughtfully and introspectively, if you please. I would urge them to read the teachings of the Prophet Joseph Smith" (regional conference, Eugene, Oregon, 14 Sept. 1996).

The missionary process is fourfold:
 (1) *finding the investigator;*
 (2) *teaching the investigator;*
 (3) *baptizing the worthy convert;*
 (4) *fellowshipping the new member."*



Remember the Individual

“We must look after the individual. Christ always spoke of individuals. He healed the sick, individually. He spoke in His parables of individuals. This Church is concerned with individuals, notwithstanding our numbers. Whether they be 6 or 10 or 12 or 50 million, we must never lose sight of the fact that the individual is the important thing” (interview with *Deseret News*, 25 Feb. 2000).

I Have a Testimony

“I have a testimony, real, burning, and vital, of the truth of this work. I know that God our Eternal Father lives and that Jesus is the Christ, my Savior and my Redeemer. It is He who stands at the head of this Church. All I desire is that I go forward with this work as He would have it go forward” (stake conference, Washington, Utah, 20 Jan. 2002). ■

IDEAS FOR HOME TEACHERS

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

1. Gather six to eight small pieces of wood or plastic. Invite family members to build something using these small objects. Then ask what “building blocks” we might use to build personal spirituality. Label the small objects with some of President Hinckley’s suggestions in this message. How might each suggestion build faith in Jesus Christ?
2. Read the first four statements, and discuss ways family members and missionaries in your area can work together.
3. Read “Feeling Welcome” and the three statements after it. Invite family members to tell about experiences they have had assisting a new member. Read “Remember the Individual,” and bear testimony of the Savior’s love.

4



STAYING POWER

Giving up everything for a mission seemed right until everything went wrong. But I would never quit. I would stay on my mission.



BY ELDER H. ROSS WORKMAN
Of the Seventy

T*he Lord wants you to serve a mission." I felt powerfully impressed that this was a call from God.*

I was in college, had a good part-time job, and was engaged to be married within a few months. My life was exciting, and the future looked bright.

I was surprised when my stake president approached me one Sunday morning. He said, "The Lord wants you to serve a mission." I felt powerfully impressed that this was a call from God. I acted upon that impression and immediately committed myself to serve.

I was called to serve in the Southern States Mission, and I began my preparation with difficult tasks. I quit my job, left the university, postponed my wedding two years, and said good-bye to my loved ones. It seemed that I was leaving everyone and everything that mattered to me.

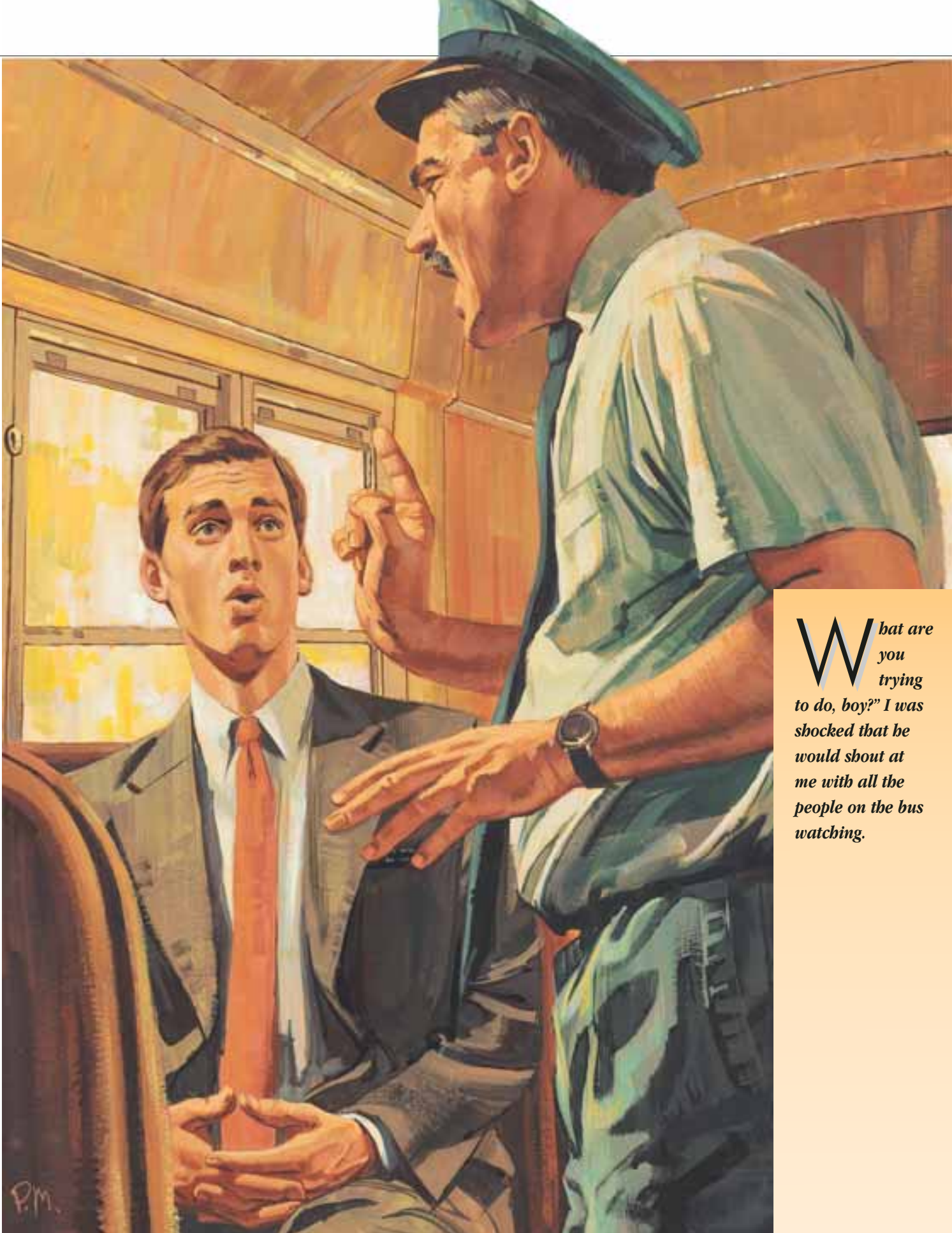
I traveled by train many hours with missionary companions to Atlanta, Georgia. Two missionaries picked us up and drove us to meet the mission president. He greeted me for a few moments and then told me

that I must leave immediately by bus to Montgomery, Alabama, where I would be given instructions about my field of labor. The same elders who had picked me up took me to the bus station and handed me a piece of paper with an address on it. They told me that the missionaries in Montgomery would tell me what to do.

I walked tentatively into the bus station, bought a ticket, and boarded the bus. It was getting dark, and I began to feel very alone. I found an empty seat next to a window and tried to ignore the growing discouragement from not knowing where I was going, whom I would be with, or what I would do.

When the bus driver took his seat, he stared at me in the rearview mirror. He walked to where I was sitting and shouted, "What are you trying to do, boy?" I was shocked that he would shout at me with all the people on the bus watching. I had no idea why he was angry. I barely whispered, "I'm just riding the bus."

He yelled, "Are you trying to start something here?" He pointed to a white line on



What are you trying to do, boy?" I was shocked that he would shout at me with all the people on the bus watching.



“The real success of a mission is not measured on a chart—it is etched in your heart and in the hearts of those whose lives are eternally changed because of you. Share your testimony often. I have seen nothing in a missionary that exerts more power and positive influence than the bearing of pure and simple testimony. Your testimony is the first step in the conversion of those whom you teach. Have courage to invite others to change their lives and come to Christ through obedience to the principles and ordinances of the gospel.”

—Elder Dennis B. Neuenschwander of the Presidency of the Seventy, “To a Missionary Son,” *Ensign*, Nov. 1991, 43.

the floor of the bus that I hadn’t noticed before. He told me to sit in front of that line or he would put me off the bus. I was terrified and moved immediately. I did not know, until much later, that in those days white lines divided the areas where white and black people could sit. There had been a lot of dissension in the southern United States over segregation of whites and blacks, and the bus driver thought I was trying to start a protest.

I rode for several hours, huddled in the bus, trying to fight off fear, loneliness, and embarrassment. By the time I reached Montgomery, my trembling hands could hardly lift my suitcases. The bus arrived late at night, so the bus station was almost empty, and no one was there to meet me. The only information I had was the address the missionaries had given me in Atlanta. I had no idea how to find the address.

I awakened a taxi driver sleeping in his taxi and asked if he could take me to the address on the paper. He was irritated. He told me how much it would cost, and I

promised to pay the fee, even though it seemed very expensive. He drove me fewer than 100 yards (90 m) and announced, “This is it!” The driver demanded his fee and left me and my suitcases in front of a small white house.

The house was dark. I carried my suitcases to the porch and knocked on the door. Nobody came. I knocked more loudly. After a few minutes, a sleepy-eyed missionary opened the door.

“Who are you?” he asked.

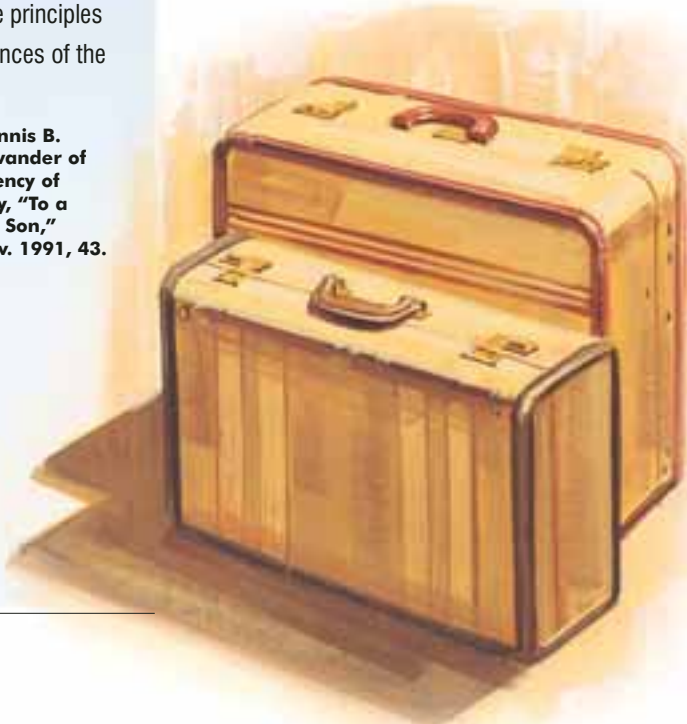
When I told him who I was and why I was there, he said that he didn’t know I was coming, and he didn’t invite me in. I apologized and told him I was doing only what I was told to do.

“We don’t have any room for you,” he said, still leaving me on the porch.

“What do you want me to do, Elder?” I cried. “I have been sent here, and I have nowhere else to go.”

He finally invited me into the house and told me I would have to sleep on the kitchen floor. Then he disappeared into his bedroom. Never had I felt so alone, unwanted, and discouraged.

I put my suitcases on the filthy floor and turned out the light. I was too discouraged to sleep, so I stood at the door and peered out the window. I could see the bus station that I had left only a few minutes before. I could easily walk there and buy a ticket for home. I had just enough money left. All of my joys, hopes, and dreams were at home. People there loved me. I could have my old job back, go back to school, see my family, and get married. Over and over again I thought, “Go home. Nobody here cares about you. Nobody here wants you.”



Then I asked myself, “Why did I come here in the first place?” My stake president’s words came back to me: “The Lord wants you to serve a mission.” I had felt a powerful impression when he said that to me. That feeling had been so strong that I postponed my wedding, quit my job, and left the university so I could serve a mission. I had known that the Lord wanted me to serve.

However, being in the mission field was not at all like I thought it would be. I had been sure once, but now, when I needed divine reassurance the most, those powerful feelings seemed a distant memory.

My introduction to the full-time mission field had been an unexpectedly difficult struggle for me. Yet I knew I was on the Lord’s errand. I had once known without doubt that it was His will that I serve a mission. The absence of a profound witness at that darkened window in the missionary apartment didn’t change that knowledge.

I was in the process of making a very important choice. It was a choice between what I wanted to do and what the Lord wanted me to do. It was the first time in my memory that I had ever recognized so clear a choice.

I spoke to myself: “I will never, never quit the calling I have accepted. No matter what happens, I will stay on this mission.” As I said the words, peace came to my heart for the first time since arriving in the mission field.

Now, many years later, I recognize that the Lord was guiding me through this experience. I learned that the Lord blesses us with confirming peace only after we demonstrate a willingness to obey. I shall always be grateful for the blessings of that choice. It changed my life forever. ■



I put my suitcases on the filthy floor and turned out the light. I was too discouraged to sleep, so I stood at the door and peered out the window. I was in the process of making a very important choice.

Timing

In all the important decisions in our lives, what is most important is to do the right thing. Second, and only slightly behind the first, is to do the right thing at the right time.

BY ELDER DALLIN H. OAKS

Of the Quorum of the Twelve Apostles

Many years ago I heard a story at the inauguration of a university president that illustrates the importance of timing. One university president had come to the end of his period of service, and another was just beginning. In a gesture of goodwill, the wise outgoing president handed his young successor three sealed envelopes. “Hold these until you have the first crisis in your administration,” he explained. “Then open the first one, and you will find some valuable advice.”

It was a year before the new president had a crisis. When he opened the first envelope, he found a single sheet of paper on which were written the words “Blame the prior administration.” He followed that advice and survived the crisis.

Two years later he faced another serious challenge to his leadership. He opened the second envelope and read, “Reorganize your administration.” He did so, and the reorganization disarmed his critics and gave new impetus to his leadership.

Much later the now-seasoned president encountered his third major crisis. Eagerly he opened the last envelope, anticipating the advice that would provide the solution for his troubles. Again he found a single sheet of paper, but this time it read, “Prepare three envelopes.” It was time for new leadership.

The familiar observation that “timing is everything” surely overstates the point, but timing is vital. We read in Ecclesiastes:

“To every thing there is a season, and a time to every purpose under the heaven:

“A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . .

“A time to weep, and a time to laugh; a time to mourn, and a time to dance;

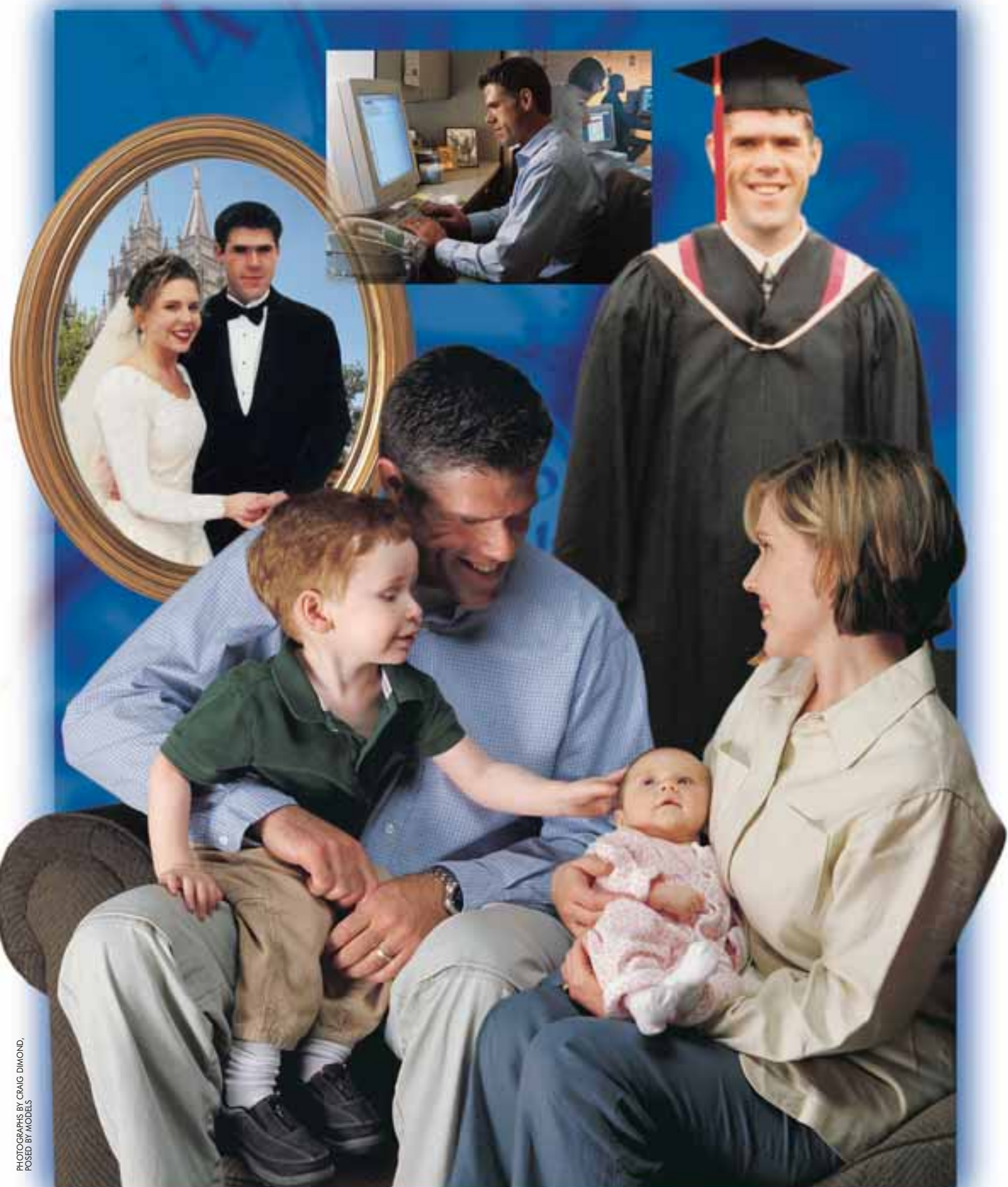
“ . . . A time to embrace, and a time to refrain from embracing; . . .

“ . . . A time to keep silence, and a time to speak” (Ecclesiastes 3:1–2, 4–5, 7).

In all the important decisions in our lives, what is most important is to do the right thing. Second, and only slightly behind the first, is to do the right thing at the right time.



Faith in the Lord Jesus Christ prepares us for whatever life brings. This kind of faith prepares us to deal with life's opportunities—to take advantage of those that are received and to persist through the disappointments of those that are lost.



People who do the right thing at the wrong time can be frustrated and ineffective. They can even be confused about whether they made the right choice when what was wrong was not their choice but their timing.

The Lord's Timing

My first point on the subject of timing is that the Lord has His own timetable. "My words are sure and shall not fail," the Lord taught the early elders of this dispensation. "But," He continued, "all things must come to pass in their time" (D&C 64:31–32).

The first principle of the gospel is faith in the Lord Jesus Christ. Faith means trust—trust in God's will, trust in His way of doing things, and trust in His timetable. We should not try to impose our timetable on His. As Elder Neal A. Maxwell of the Quorum of the Twelve Apostles has said:

"The issue for us is trusting God enough to trust also His timing. If we can truly believe He has our welfare at heart, may we not let His plans unfold as He thinks best? The same is true with the second coming and with all those matters wherein our faith needs to include faith in the Lord's timing for us personally, not just in His overall plans and purposes."¹

Indeed, we cannot have true faith in the Lord without also having complete trust in the Lord's will and in the Lord's timing.

In our service in the Lord's Church we should remember that *when* is just as important as *who*, *what*, *where*, and *how*.

For a vivid illustration of the importance of timing, we can look to the earthly ministry of the Lord and His succeeding instructions to His Apostles. During His lifetime the Lord instructed the Twelve Apostles not to preach to the Gentiles but "rather to the lost sheep of the house of

Israel" (Matthew 10:6; see also Matthew 10:5; 15:22–26). Then, at the appropriate time, this instruction was reversed in a great revelation to the Apostle Peter. Only then, at the precise time dictated by the Lord, was the gospel taken to the Gentiles (see Acts 10–11).

As this example shows, continuing revelation is the means by which the Lord administers His timing. We need

that revelatory direction. For example, many of us or our descendants will doubtless participate in the fulfillment of prophecies about the building of the city of New Jerusalem (see D&C 84:2–4). But in this matter the timing is the Lord's, not ours. We will not be approved or blessed in clearing the ground or pouring the footings for that great project until the Lord has said that it is time. In this, as in so many other things, the Lord will proceed in His own time and in His own way.

We prepare in the way the Lord has directed. We hold ourselves in readiness to act on the Lord's timing. He will tell us when the time is right to take the next step. For now,

we simply concentrate on our own assignments and on what we have been asked to do today. In this we are also mindful of the Lord's assurance: "I will hasten my work in its time" (D&C 88:73).

People who do not accept continuing revelation sometimes get into trouble by doing things too soon or too late or too long. The practice of plural marriage is an example.

The importance of the Lord's timing is also evident in His dietary laws. The Lord gave one dietary direction to ancient Israel. Much later, because of the "evils and designs" that exist in these "last days" (see D&C 89:4), He has given us a Word of Wisdom suited to the circumstances of our time, accompanied by the promised blessings we need in our time.



Having additional temples has always been the direction to go, but until the prophet of the Lord signaled this as a major initiative, no one could have properly urged such a sudden and dramatic increase.



The Lord's timing also applies to the important events of our personal lives. A great scripture in the Doctrine and Covenants declares that a particular spiritual experience will come to us "in his own time, and in his own way, and according to his own will" (D&C 88:68). This principle applies to revelation² and to all of the most important events in our lives: birth, marriage, death, and even our moves from place to place.

It is not enough that we are going in the right direction. The timing must be right, and if the time is not right, our actions should be adjusted to the Lord's timetable as revealed by His servants.

Several years ago President Gordon B. Hinckley announced the construction of a large number of new temples, essentially doubling the number of operating temples of the Church from about 50 to about 100 in just a few years. Having additional temples

has always been the direction to go, but until the prophet of the Lord signaled this as a major initiative, no one could have properly urged such a sudden and dramatic increase for the Church and its people. Only the Lord's prophet could signal the Church to double its operating temples in just a few years.

In my October 2001 general conference talk, I gave another illustration—the importance of following the Lord's timing with those we try to interest in hearing the gospel message.³ Proclaiming the gospel is His work, not ours, and therefore it must be done on His timing, not ours. There are nations in the world today that must hear the gospel before the Lord will come again. We know this, but we cannot force it. We must wait upon the Lord's timing. He will tell us, and He will open the doors or bring down the walls when the time is right. We

For a vivid illustration of the importance of timing, we can look to the earthly ministry of the Lord and His succeeding instructions to His Apostles.

A missionary can plan and work and do all within his or her power, but the desired result will depend upon the additional agency and action of others.

should pray for the Lord's help and directions so that we can be instruments in His hands to proclaim the gospel to nations and persons who are now ready—persons He would have us help today. The Lord loves all of His children, and He desires that all have the fulness of His truth and the abundance of His blessings. He knows when groups or individuals are ready, and He wants us to hear and heed His timetable for sharing His gospel with them.

The Agency of Others

The achievement of some important goals in our lives is subject to more than the timing of the Lord. Some personal achievements are also subject to the agency of others. This is particularly evident in two matters of special importance to young

people of college age—missionary baptisms and marriage.

In the summer of 2001, Sister Oaks and I were in Manaus, Brazil. I spoke to about 100 missionaries in that great city on the Amazon. As I stood to speak, I was prompted to put aside some notes I usually use on such occasions and substitute some thoughts on the importance of timing—some of the scriptures and principles I have been discussing here.

I reminded the missionaries that some of our most important plans cannot be brought to pass without the agency and actions of others. A missionary cannot baptize five persons this month without the agency and action of five other persons. A missionary can plan and work and do all within his or her power, but the desired result will depend upon the additional agency and action of others.



LEFT: PHOTOGRAPH BY SCOTT WELTY; RIGHT: PHOTOGRAPH BY WELDEN C. ANDERSEN, POSED BY MODELS

Consequently, a missionary's goals ought to be based upon the missionary's personal agency and action, not upon the agency or action of others. But this is not the time to elaborate on what I told the missionaries about goals. Instead I will share some other applications of the principle of timing, giving illustrations from our personal lives.

Applications to Our Lives

Because of things over which we have no control, we cannot plan and bring to pass everything we desire in our lives. Many important things will occur in our lives that we have not planned, and not all of them will be welcome. Even our most righteous desires may elude us or come in different ways or at different times than we have sought to plan.

For example, we cannot be sure that we will marry as soon as we desire. A marriage that is timely in our view may be our blessing or it may not. My wife Kristen is an example. She did not marry until many years after her mission and her graduation.

The timing of marriage is perhaps the best example of an extremely important event in our lives that is almost impossible to plan. Like other important mortal events that depend on the agency of others or the will and timing of the Lord, marriage cannot be anticipated or planned with certainty. We can and should work for and pray for our righteous desires, but despite this, many will remain single well beyond their desired time for marriage.

So what should be done in the meantime? Faith in the Lord Jesus Christ prepares us for whatever life brings. This kind of faith prepares us to deal with life's opportunities—to take advantage of those that are received and to persist through the disappointments of those that are lost. In the exercise of that faith, we should commit ourselves to the

priorities and standards we will follow on matters we do not control and persist faithfully in those commitments, whatever happens to us because of the agency of others or the timing of the Lord. When we do this, we will have a constancy in our lives that will give us direction and peace. Whatever the circumstances beyond our control, our commitments and standards can be constant.

The commitments and service of adult singles can

anchor them through the difficult years of waiting for the right time and the right person. Their commitments and service can also inspire and strengthen others. Wise are those who make this commitment: I will put the Lord first in my life, and I will keep His commandments. The performance of that commitment is within everyone's control. We can fulfill that commitment without regard to what others decide to do, and that commitment will anchor us no matter what timing the Lord directs for the most important events in our lives.

Do you see the difference between committing to what you will do, in contrast with trying to plan

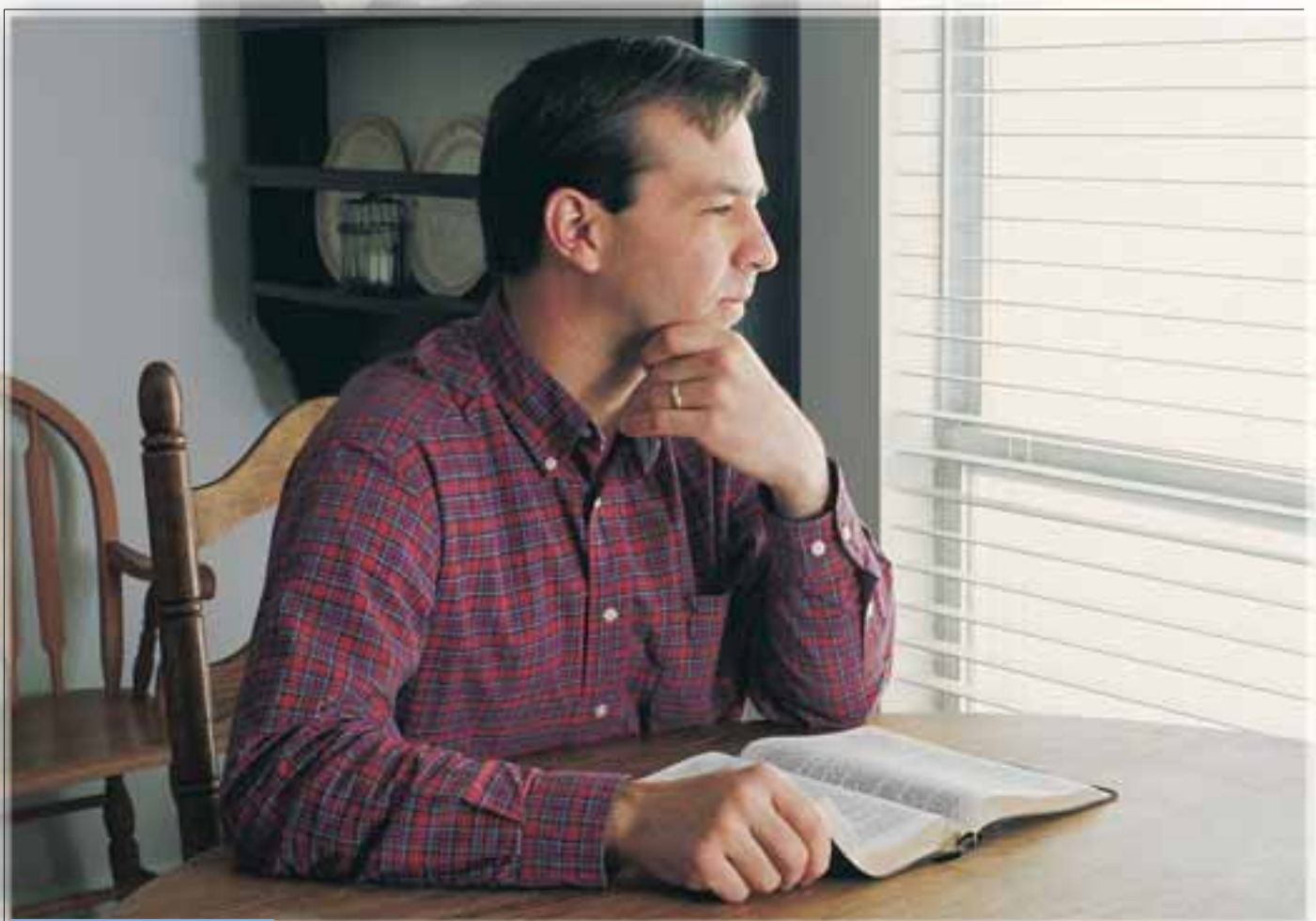
that you will be married by the time you graduate or that you will earn at least X amount of dollars on your first job?

If we have faith in God and if we are committed to the fundamentals of keeping His commandments and putting Him first in our lives, we do not need to plan every single event—even every important event—and we should not feel rejected or depressed if some things—even some very important things—do not happen at the time we had planned or hoped or prayed.

Commit yourself to put the Lord first in your life, keep His commandments, and do what the Lord's servants ask you to do. Then your feet are on the pathway to eternal life. Then it does not matter whether you are called to be



The timing of marriage is perhaps the best example of an extremely important event in our lives that is almost impossible to plan. It depends on the agency of others or the will and timing of the Lord.



A *ncor your life to eternal principles, and act upon those principles whatever the circumstances and whatever the actions of others. Then you can await the Lord's timing and be sure of the outcome in eternity.*

a bishop or a Relief Society president, whether you are married or single, or whether you die tomorrow. You do not know what will happen. Do your best on what is fundamental and personal and then trust in the Lord and His timing.

Life has some strange turns. I will share some personal experiences that illustrate this.

When I was a young man I thought I would serve a mission. I graduated from high school in June 1950. Thousands of miles away, one week after that high school graduation, a North Korean army crossed the 38th parallel, and our country was at war. I was 17 years old, but as a member of the Utah National Guard, I was soon under orders to prepare for mobilization and active service. Suddenly, for me and for many other young men of my generation, the full-time mission we had planned or hoped for was not to be.

Another example: After I served as president of Brigham Young University for nine years, I was released. A few months later the governor of the state of Utah appointed me to a 10-year term on the supreme court of the state. I was then 48 years old. My wife June and I tried to plan the rest of our lives. We wanted to serve the full-time mission neither of us had been privileged to serve. We planned that I would serve 20 years on the state supreme court. Then, at the end of two 10-year terms, when I would be nearly 69 years old, I would retire from the supreme court and we would submit our missionary papers and serve a mission as a couple.

I had my 69th birthday two years ago and was vividly reminded of that important plan. If things had gone as we planned, I would have submitted papers to serve a mission with my wife June.

Four years after we made that plan I was called to the Quorum of the Twelve Apostles—something we never dreamed would happen. Realizing then that the Lord had different plans and different timing than we had assumed, I resigned as a justice of the supreme court. But this was not the end of the important differences. When I was 66, my wife June died of cancer. Two years later I married Kristen McMain, the eternal companion who now stands at my side.

How fundamentally different my life is than I had sought to plan! My professional life has changed. My personal life has changed. But the commitment I made to the Lord—to put Him first in my life and to be ready for whatever He would have me do—has carried me through these changes of eternal importance.

Faith and trust in the Lord give us the strength to accept and persist, whatever happens in our lives. I did not know why I received a “no” answer to my prayers for the recovery of my wife of many years, but the Lord gave me a witness that this was His will, and He gave me the strength to accept it. Two years after her death, I met the wonderful woman who is now my wife for eternity. And I know that this also was the will of the Lord.

I return to the subject with which I began. Do not rely on planning every event of your life—even every important event. Stand ready to accept the Lord’s planning and the agency of others in matters that inevitably affect you. Plan, of course, but fix your planning on personal commitments that will carry you through no matter what happens. Anchor your life to eternal principles, and act upon those principles whatever the circumstances and whatever the actions of others. Then you can await the Lord’s timing and be sure of the outcome in eternity.

The most important principle of timing is to take the

long view. Mortality is just a small slice of eternity, but how we conduct ourselves here—what we become by our actions and desires, confirmed by our covenants and the ordinances administered to us by proper authority—will shape our destiny for all eternity. As the prophet Amulek taught, “This life is the time for men to prepare to meet God” (Alma 34:32). That reality should help us

take the long view—the timing of eternity.

I pray that each of us will hear and heed the word of the Lord on how to conduct ourselves in mortality and set our standards and make our commitments so that we can be in harmony and in tune with the timing of our Father in Heaven. ■

NOTES

1. *Even As I Am* (1982), 93.
2. See Dallin H. Oaks, “Teaching and Learning by the Spirit,” *Liabona*, May 1999, 21.
3. See “Sharing the Gospel,” *Liabona*, Jan. 2002, 8–9.

From a devotional address given on 29 January 2002 at Brigham Young University.



Commit yourself to put the Lord first in your life, keep His commandments, and do what the Lord’s servants ask you to do. Then your feet are on the pathway to eternal life.

LET’S TALK ABOUT IT

1. Invite family members to discuss how different their lives might be if events such as joining the Church, moving to a new city, or getting married had happened years before or after they actually did. Take turns reading “The Lord’s Timing” section, and tell how being ready to act on the Lord’s timetable has blessed your life.

2. Assign to a family member a task such as picking up an object or writing on a piece of paper. Then hinder him or her from completing the task. Discuss the role of agency and others’ actions in achieving our goals. Read “The Agency of Others” and “Applications to Our Lives” sections. Share experiences when taking “the long view” helped you or someone else make a righteous decision.

The Red Knit Scarf

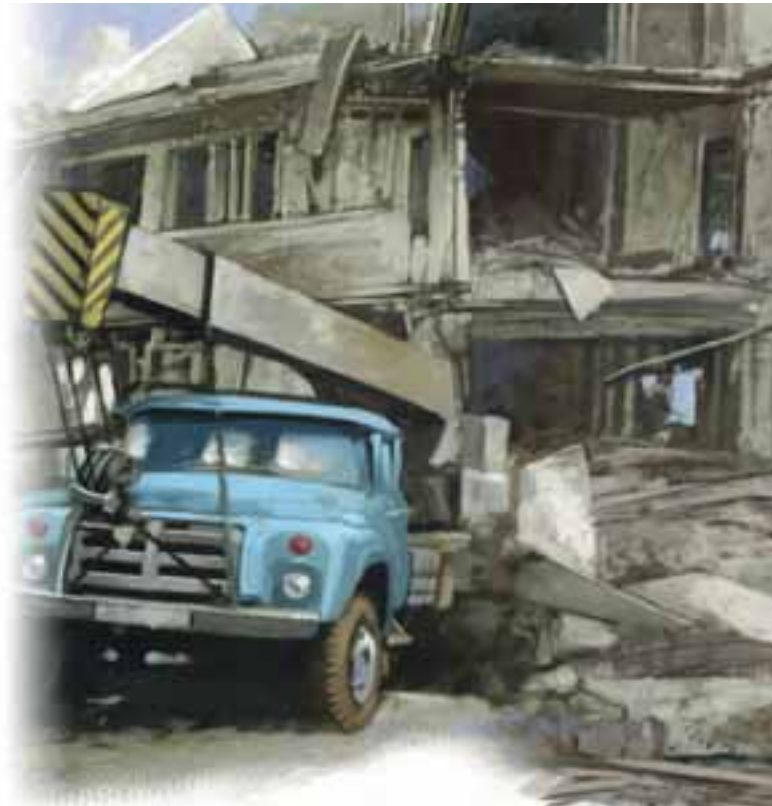
I grew up being taught there was no God, but an earthquake and a pair of missionaries helped me find Him.

BY HRIPSIME ZATIKYAN WRIGHT

I was born in Armenia when it was part of the Soviet Union. My parents taught me and my two siblings to be honest, good, and morally clean, and they did everything to give us a good education. But one of the first things I learned in kindergarten was a philosophy that religion is the opium of the people. And until I was 12 years old, I never knew there was a God.

Blessed Be Thy Name, God

When I was 12, a terrible earthquake destroyed 90 percent of my hometown, killing more than 50,000 people. I was in school when the noise became louder and louder, and everything around us began to shake. I was pulled into the crowd, trying to escape the building. Amid all the confusion, I suddenly realized I might never see my family again. In that moment, I saw a red knit scarf my mother had made for me hanging in a large hallway to the right of the stairwell. Following an impression, I broke from the crowd and went to retrieve the scarf. In that instant the ground shook for the third and last time, and I witnessed the stairwell collapse with all my friends in its ruins. Upon regaining my senses, I found that the whole school was a huge mass of rubble—with the exception of that tiny area housing me and my red knit scarf.

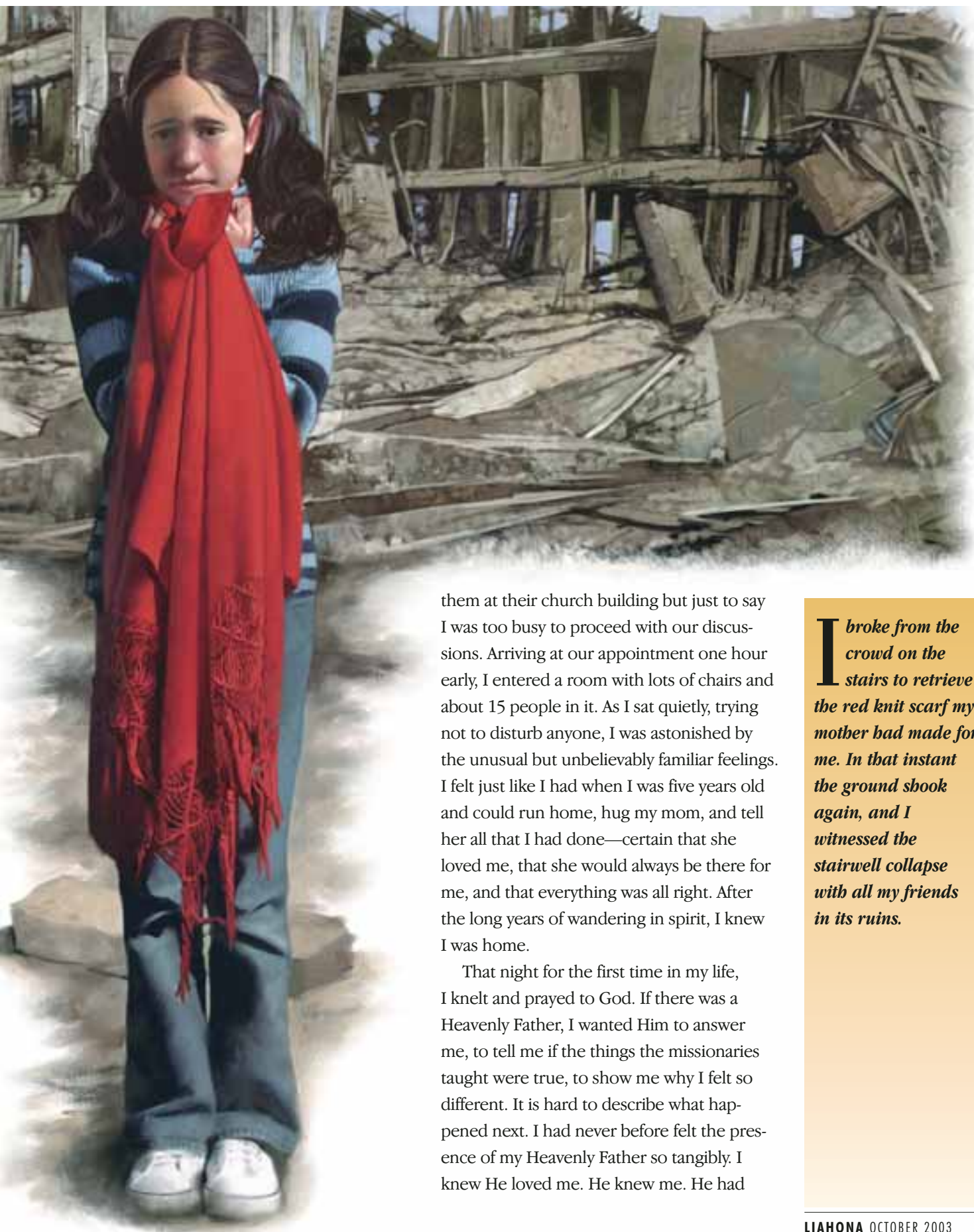


My entire family of five survived. When my father saw my mom, my eight-month-old sister, my seven-year-old brother, and me sitting in the middle of the street after seven hours of searching for us, the only thing he said was, “Blessed be Thy name, God.” I had lost my home, but for the first time I heard the name of God.

Feelings of Home

Eleven years passed. I had just graduated from the medical university in Yerevan, the capital of Armenia, where I was a medical resident in ophthalmology. While doing some volunteer work, I met two Latter-day Saint missionaries and we became good friends. They were welcomed in our home just as anyone else, but as soon as they started to talk about God, the whole atmosphere became tense. My parents told me that missionaries “teaching their religion” were not welcome in our home. Personally, I was not interested in religion, but I had not stopped them because there was something different in the eyes of those missionaries—something so innocent, pure, and magnificent. I was very interested in finding the source of the light I noticed in their eyes.

After my parents expressed their disapproval, I avoided meeting with the missionaries and finally arranged to meet



them at their church building but just to say I was too busy to proceed with our discussions. Arriving at our appointment one hour early, I entered a room with lots of chairs and about 15 people in it. As I sat quietly, trying not to disturb anyone, I was astonished by the unusual but unbelievably familiar feelings. I felt just like I had when I was five years old and could run home, hug my mom, and tell her all that I had done—certain that she loved me, that she would always be there for me, and that everything was all right. After the long years of wandering in spirit, I knew I was home.

That night for the first time in my life, I knelt and prayed to God. If there was a Heavenly Father, I wanted Him to answer me, to tell me if the things the missionaries taught were true, to show me why I felt so different. It is hard to describe what happened next. I had never before felt the presence of my Heavenly Father so tangibly. I knew He loved me. He knew me. He had

I broke from the crowd on the stairs to retrieve the red knit scarf my mother had made for me. In that instant the ground shook again, and I witnessed the stairwell collapse with all my friends in its ruins.



Above: On the day of her baptism, Hripsime (right) went alone to the church. Many friends, including Sister Anderson (left), attended. At the last minute, Hripsime's mother and brother arrived. Below: Sister Zatikyan during her mission on Temple Square in Salt Lake City.

always been there. I slept that night knowing with all the strength of my heart that I had found my way home.

I started studying the gospel very carefully. After four months of intense investigation, I decided to be baptized.

My life soon turned upside down. I lost my job and had to end my medical residency. As my interests and values started to change, my old friends started to disappear. But hardest of all for me to accept was that my parents were against my baptism.

I loved my parents dearly. They had given everything they had to provide me with the best education and environment. They were proud of my accomplishments. But when they

heard my decision, they were shocked. It was the first time I had wanted to do something they did not agree with, and it was very difficult for all of us. But I knew that God wanted me to be baptized. So even if my family would deny me, I couldn't deny my Heavenly Father.

My family did not accept the invitation to my baptism, so on my baptism day I went alone to the church. There were many people at the baptism, but I felt my only "family members" were the two missionaries. Then as I turned to go to the baptismal font, I saw my mother and brother. It was the happiest day of my life. The presence of my family was like a beam of sunshine that brought me the hope of a brighter tomorrow.



Sharing the Gospel Light

The following year was full of blessings. In addition to responsibilities in my branch and much volunteer work, I found work in a private hospital and was able to continue my education. My mother came to Church meetings several times after my baptism, and she joined the Church five months later. But most important, I had my Heavenly Father's love as part of my life, and I had the assurance that I was finally on my way home.

I wanted to share the light the gospel brought to my life, so exactly one year from the date of my baptism, I sent in my application to serve a full-time mission. Hoping that my father's heart had softened, I told him about my decision. His reaction was unexpectedly angry. I sat quietly in my room all night, and after work the next day, I was too scared to come home. I was still working when my father came into my workplace. After a long silence he finally asked, "Do you really want to leave all of these things—your home, your friends, your education, your work—only to go someplace you don't even know?" I said, "Yes." After that, we did not talk until the day I left for my mission. That day came 10 short days after I received my call to serve in the Utah Salt Lake City Temple Square Mission.

An Extra Book of Mormon

When I left to serve a mission, my mother and sister were members of the Church. Six months later my mother wrote me a letter, saying, "I found an extra copy of the Book of Mormon in our home. Your father said I must have put my book in the wrong place. I'm so excited. Something is happening." We later found out that four months after I left, my father stopped the missionaries in the street to ask them what a mission was like, where they ate and slept, how they were supported, and what their schedule was. He wanted to know why this Church was more important to me than anything else.

Eight months after I left, I received my first letter from my dad. He wrote, "On 2 December 2000, I was baptized. Little by little I learned about the gospel. I am so proud of you. I'm so proud of my girl who didn't give up and pulled



When Hripsime finished her mission, all of her family and many relatives and friends had been baptized (top); including her father (above), who wrote, "I'm so proud of my girl who didn't give up and pulled us onto this path."

us onto this path." By the time I finished my mission, all of my family members were converted to the gospel and many relatives and friends had decided to join the Church.

Living in the Light

Because of the truths I have learned, I feel obligated to live a meaningful life. I know that God lives and He knows each one of us. It doesn't matter what education or background we have; when we are close to Him, we can feel His love. I know these things not because my parents taught me, not because everyone else around me believed them, but because I feel them with all my heart. The light I saw shining in the eyes of those first missionaries is the same light I felt when I visited the meetinghouse for the first time and knew I had come home. It is the light I saw in the eyes of my family members as one by one they came into the Church. And it is the light described in the scriptures: "If your eye be single to my glory, your whole bodies shall be filled with light" (D&C 88:67). ■

Hripsime Zatikyan Wright is a member of the Salt Lake University Third Ward, Salt Lake University First Stake.

Questions & Answers

*How Can I Best Prepare
to Receive the Melchizedek Priesthood?*

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

L I A H O N A

The Aaronic Priesthood is the lesser priesthood and holds “the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins” (D&C 84:26–27). The greater priesthood is named after Melchizedek, an Old Testament high priest, and holds “the key of the mysteries of the kingdom, even the key of the knowledge of God” (D&C 84:19). Because the Melchizedek Priesthood includes the right to officiate in the higher ordinances and to administer spiritual blessings, your experiences after you receive the higher priesthood will expand upon what you have experienced as a deacon, teacher, and priest.

Among other things, deacons are able to pass the sacrament and collect fast offerings; teachers can prepare the sacrament and home teach; and priests may baptize, bless

Learning to fulfill your Aaronic Priesthood duties will prepare you for the Melchizedek Priesthood.

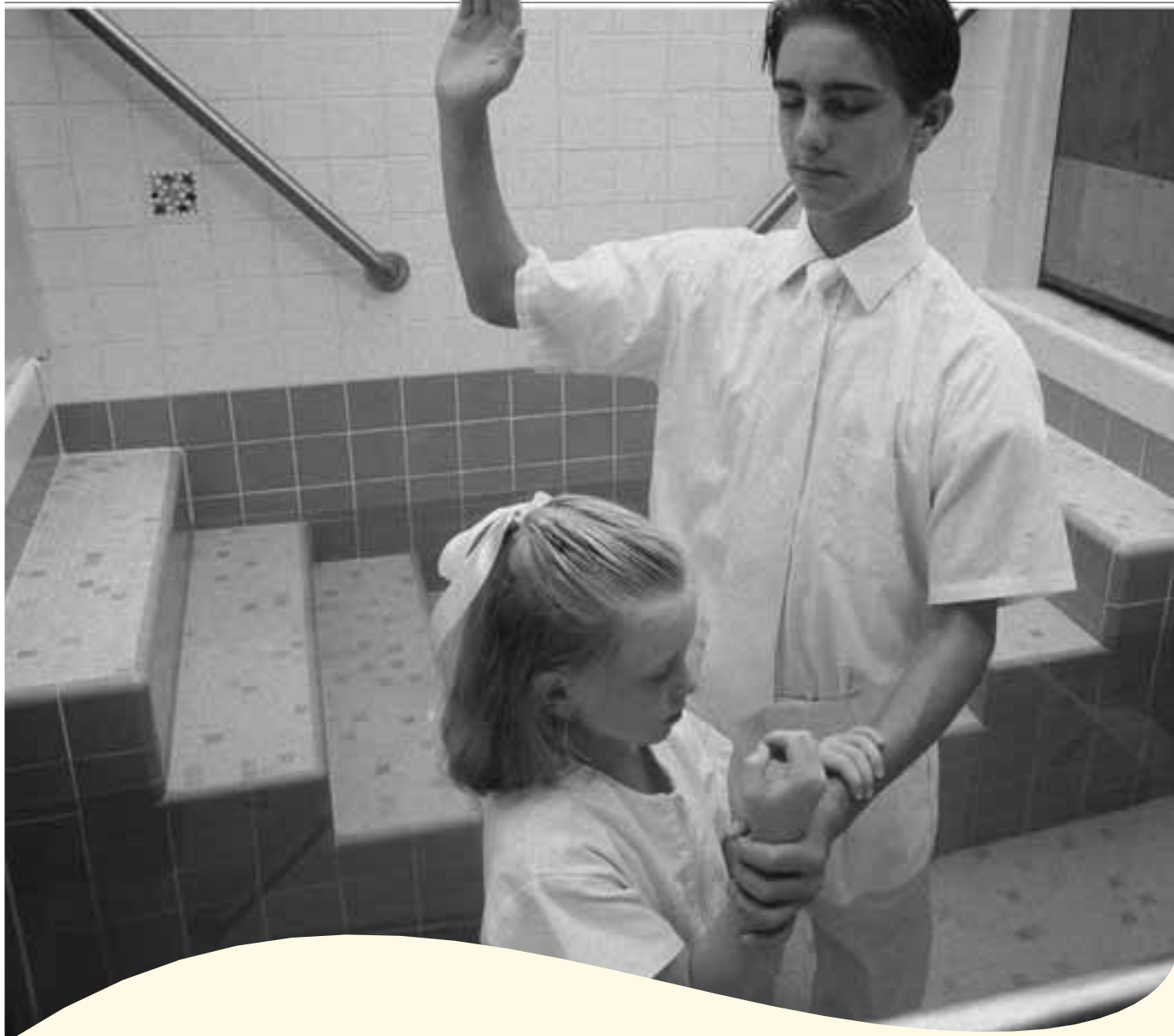
Aaronic Priesthood holders should keep themselves worthy in every way as they prepare for the higher priesthood.

Learn to be responsible. A lot of responsibility comes with the Melchizedek Priesthood.

Acting in the priesthood is acting in the name of Jesus Christ. Draw nearer to Him by praying, fasting, studying the scriptures, keeping the commandments, and serving others.

the sacrament, and ordain other priests, teachers, and deacons. Although these Aaronic Priesthood responsibilities are all spiritual activities, the ordinances and duties of the Melchizedek Priesthood are even more spiritual in nature. Therefore, as you prepare to receive the higher priesthood, you should prepare yourself spiritually for greater responsibilities, such as conferring the gift of the Holy Ghost and giving priesthood blessings.

A large part of your preparation should be to fulfill all your Aaronic Priesthood duties with diligence and to magnify any callings you receive. Your preparation should include any activity that will draw you closer to the Savior, since it is His priesthood you are preparing to receive and His authority you will use to bless others. These activities include praying, fasting, studying the scriptures, keeping the commandments, remaining free from the harmful influences of the world, and serving others.



READERS



Because you have received the Aaronic Priesthood, you have already begun to prepare to receive the Melchizedek Priesthood. You

need to fulfill the responsibilities in the Aaronic Priesthood that you now have, because you will have more responsibilities later.

Oyunsuren Bandi, 20, Old Darkhan Branch,
Ulaanbaatar Mongolia North District



Consistent with both the Aaronic and Melchizedek Priesthoods is the idea of service. Priesthood is service. The Aaronic Priesthood

prepares those who worthily hold it for even greater service as holders of the Melchizedek Priesthood. To prepare, study Doctrine and Covenants 84. Be obedient to the commandments, and you will bring joy to others by your faithfulness.

Elder Jeffrey Jardine, 21,
Argentina Salta Mission



The responsibility and experience we can have with the Aaronic Priesthood are remarkable and so is the Spirit we feel.

But through the Melchizedek Priesthood we become more mature and responsible and feel more love, joy, and goodness. To prepare to receive the Melchizedek Priesthood, we need to study and pray.

John Louie Ambrosio, 18,
Catania First Branch, Catania Italy District



Attending seminary and other Church classes helped me understand the nature of the higher priesthood. I especially studied Doctrine and Covenants 13, 20, 84, and 107. These scriptures offer a broad knowledge of the two priesthoods. The more I try to honor the priesthood, the more of a difference it makes in my life.

Humberto Martins de Araújo Júnior, 22,
Coetés First Ward, Olinda Brazil Paulista Stake

If we study, pray, and keep the commandments, we will be ready to receive the Melchizedek Priesthood. The Lord said, "I will give unto the children of men line upon line" (2 Nephi 28:30). This means we should work diligently but have patience in order to grow in the gospel.

Grigoryan Babken, 18, Komitas Branch,
Yerevan Armenia District



If you exercise your priesthood in charitable service and try to magnify your calling as a priest, you will naturally prepare yourself for the blessings of officiating in the Melchizedek Priesthood and serving as a missionary.

Elder Benny C. Smith, 20, Chile Santiago East Mission

When I think of the priesthood, I can feel how much our Heavenly Father and Jesus Christ love us. It is a great privilege to perform ordinances that are necessary for salvation, so it is important to be worthy. I like very much the words of the Savior: "What manner of men ought ye to be? Verily I say unto you, even as I am" (3 Nephi 27:27).

Nick Chemezov, 18, Kharkivs'ka Branch,
Kyiv Ukraine District



We look to you, my young brethren of the Aaronic Priesthood. We need you. Like Helaman's 2,000 stripling warriors, you also are the spirit sons of God, and you too can be endowed with power to build up and defend His kingdom. We need you to make sacred covenants, just as they did. We need you to be meticulously obedient and faithful, just as they were."

Elder M. Russell Ballard
of the Quorum of the Twelve Apostles, "The Greatest Generation of Missionaries," *Liahona*, Nov. 2002, 47.

The Aaronic Priesthood is a preparatory priesthood. This suggests that some experiences will be different in the Melchizedek Priesthood. Ordinances such as celestial marriage are performed by those holding the higher priesthood. Meeting your responsibilities in the Aaronic Priesthood will help you prepare to receive the Melchizedek Priesthood.

Ebers Raúl Alvarez Comesaña, 23, Montevideo 10th
Ward, Montevideo Uruguay West Stake

There is nothing more sacred in the life of a young man than receiving the Melchizedek Priesthood. The responsibilities are greater but so are the blessings if we magnify our responsibilities. The best way to prepare is to live worthily each day.

Moisés Nefi Morales Gonzáles, 17,
Naval Ward, Ventanilla Perú Stake

WHAT DO YOU THINK?

Youth readers: Send us your answer to the question below, along with your name, age, home address, and ward and stake (or branch and district). Please include a photograph of yourself. Mail your answer to arrive by 1 November 2003. Send it to Questions and Answers 11/03, Room 2420, 50 East North Temple Street, Salt Lake City, UT 84150-3220, USA; or e-mail to cur-liahona-imag@ldschurch.org

QUESTION

"I battle with the same temptations over and over, even though I decided against them years ago and have resisted them so far. Why doesn't the Lord acknowledge my commitment and take away the temptation?" ■

Prepare to Meet God

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

Alma 34:32: “This life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.”

Elder Marvin J. Ashton (1915–94) of the Quorum of the Twelve Apostles: “The ten virgins [see Matthew 25:1–13] represent the people of the Church of Jesus Christ, and not alone the rank and file of the world. . . . The responsibility for having oil in our personal lamps is an individual requirement and opportunity. The oil of spiritual preparedness cannot be shared. . . . The oil could have been purchased at the market in the parable, but in our lives it is accumulated by righteous living, a drop at a time” (“A Time of Urgency,” *Ensign*, May 1974, 36).

President Harold B. Lee (1899–1973): “How long have you postponed the day of a repentance from your own misdeeds? The judgment we shall face will be before the Righteous Judge who will take into account our capacities and our limitations, our opportunities and our handicaps. One who sins and repents and thereafter fills his life with purposeful

effort may not lose as much in that day of righteous judgment as one who, though not committing serious sin, falls down miserably by omitting to do that which he had capacity and opportunity to do but would not” (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 229).

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles: “The Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have *done*. It is an acknowledgment of the final effect of our acts and thoughts—what we have *become*. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become” (“The Challenge to Become,” *Liabona*, Jan. 2001, 40).

Alma 5:28: “Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God.”

Moroni 7:47: “Charity is the pure love of Christ, . . . and whoso is found possessed of it at the last day, it shall be well with him.”

Anne C. Pingree, second counselor in the Relief Society general presidency: “We can alter the face of the earth *one family and one home at a time* through charity, our small and simple acts of pure love. . . . Little by little our charitable acts change our natures, define our characters, and ultimately make us women with the courage and commitment to say to the Lord, ‘Here am I; send me’” (“Charity: One Family, One Home at a Time,” *Liabona*, Nov. 2002, 108–9).

President Spencer W. Kimball (1895–1985): “For those who heed the warning and make their preparations, for those found at midnight with the oil of righteousness in their lamps, for those with patience, long-suffering, and full dedication, the promise is that they shall sit down at the banquet with their Lord” (*Faith Precedes the Miracle* [1972], 257).

- How can we increase the oil in our lamps (see D&C 45:56–57)?

- What can we do to become more charitable and less prideful? ■





The Unprofitable Servant

Jesus taught His disciples about faith and faithfulness, and the relationship between His grace and our works.

BY ELDER W. ROLFE KERR
Of the Seventy



As one of four boys raised on a family farm in northern Utah, I was taught many valuable lessons by wise, loving, and farsighted parents. We were taught by word and example to put our trust in the Lord and that “all victory and glory is brought to pass unto [us] through [our] diligence, faithfulness, and prayers of faith” (D&C 103:36). We were taught to be faithful to the Lord Jesus Christ and His teachings.

While the Savior was completing His mortal ministry, He taught His disciples of faith and faithfulness. His words required new and seemingly demanding patterns of conduct (see Luke 10–19). Some of His disciples felt

overwhelmed and pleaded, “Lord, Increase our faith” (Luke 17:5). The Savior responded by giving them more of what may seem to us hard doctrine—a parable about faith and faithfulness. In the parable of the unprofitable servant, we find images of farm life, images they could easily understand. Its principles are as applicable today as the day they were given.

The Servant and the Master

Jesus began, “Which of you, having a servant plowing or feeding cattle . . .” (Luke 17:7). In Jesus’ day servants were the property of masters and were more similar to



slaves than employees. They were legally required to do whatever the master needed, such as planting crops, looking after the sheep, or preparing and serving meals. Servants were, in return, cared for by the master.

The Savior continued His question: "... Will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?" (vv. 7-8). The servant's duty was to provide for the master's needs first. It was unthinkable that the

master would excuse the servant for dinner while the master's meal was unprepared.

Jesus then concluded the parable with this rhetorical question: "Doth he thank that servant because he did the things that were commanded him? I trow [think] not" (v. 9). The servant should not expect to be thanked for his efforts because, after all, he was simply performing what he had already committed to do.

To ensure that His disciples understood the point of this parable, the Savior emphasized, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we

In Jesus' day servants were legally required to do whatever the master needed, such as planting crops, looking after the sheep, or preparing and serving meals. Servants were, in return, cared for by the master.

have done that which was our duty to do” (v. 10). Since the master had provided for all of the servant’s needs, the servant’s efforts were but the performance of what he owed the master and what was already his duty to do.

I believe that in this parable Jesus was teaching His disciples about faith and faithfulness, principles I began learning as a boy on the farm.

The Principles of Faithfulness and Valiance

Picture in your mind’s eye four young boys growing up on a farm. For us, faithfulness meant going the extra mile. It meant that we should not need to be told everything to do but that we should anticipate what was needed and do it. Feeding the cattle was not just a matter of throwing the hay, grain, and silage into the manger. It also meant cleaning up the baling wire, scattered hay leaves, and spilled grain. Caring for the cattle meant checking the fences and gates, cleaning and strawing the lounging sheds, and checking for sick or lame animals. Plowing the fields was more than just driving the tractor from one end of the field to the other. It included properly setting the plows, doing the job neatly—close to the fences and ditch banks—maintaining the machinery, and returning the tools and equipment to their proper places.

The dinner table was more than just a place to eat; it was a place to be taught, to share feelings and experiences, and to make plans for the future. Home was not just a place where we lived but a place to be kept clean and periodically redecorated, with our full involvement. Beds were not just to be slept in but to be made each day and changed weekly. Dishes were not just to be eaten on but to be washed and properly stored in cupboards. Fruits and vegetables were not just to be ravenously consumed but to be canned, bottled, or frozen. Household duties were part of what was expected of us

boys. We learned the old adage that “A job worth doing is a job worth doing well.”

Valiance means to faithfully perform one’s duties beyond the minimum requirement. It is laboring at a standard that represents our best efforts and is substantially more than what might be minimally expected. It was helpful for us to watch the faithful examples of valiance in our parents. When a long day’s labor on the farm was completed, our father fulfilled home teaching assignments and accepted and magnified many Church callings through the years. In addition to supporting her husband in his farm and priesthood responsibilities, our mother carried her own heavy load of ward and stake callings. Our parents were faithful. Indeed, they were valiant.



On our family farm, valiance meant to faithfully perform one’s duties beyond the minimum requirement.

From time to time we hear some Church members express the feeling that it is hard to be faithful in today’s world. They say, “It is hard to pay a full tithing,” “It is hard to stay morally clean,” or even, “It is hard to be a Latter-day Saint.” The fact that some things are hard is not new to those who have embraced the gospel of Jesus Christ. He will also provide an outpouring of strength to help us do those hard things.

Jesus taught His disciples many hard things (see John 6:60). What would the Savior say if we were inclined to feel that our lot was hard

or too challenging? Perhaps He would ask, as He did of His Apostles, “Will ye also go away?” (John 6:67). It is my prayer that we would recognize His generosity and mercy toward us and respond as Peter: “Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:68–69).

Faithfulness, even to what we feel are the hard doctrines, is a quality the Savior encouraged in His disciples. However, Jesus also wanted them to understand that

pleasing the master was more than just a work ethic. He taught them that it was also a matter of the heart and their relationship with their heavenly Master.

The Principles of Faith and Grace

As young boys on the farm, we recognized that we owed everything, physically and spiritually, to the Lord and our parents. We were taught, as Amulek taught the Zoramites, to pray “both morning, mid-day, and evening” for our own welfare and for the welfare of those around us (see Alma 34:19–27). Family and individual prayers were a part of our daily experience. We learned by word and example to have faith in “the Lord of the harvest” (see Alma 26:7). After we plowed, planted, irrigated, and cultivated the fields, we cast our fate in His hands. We worked hard but knew that without the sunshine and rain, the grace and mercy of God, and the benevolence of loving parents, we could accomplish nothing.

Is not this faith in and dependence upon God what King Benjamin taught when he said: “If you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, . . . if ye should serve him with all your whole souls yet ye would be unprofitable servants. . . . And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth” (Mosiah 2:20–21, 25).

We are indebted to God for our very lives. When we keep His commandments, which is our duty to do, He immediately blesses us. We are therefore continually indebted and unprofitable to Him. Without grace, our valiance alone cannot save us.

Elder Neal A. Maxwell of the Quorum of



the Twelve Apostles has written regarding this parable:

“God’s generosity [or grace] toward us is not to be expressed by the dilution of the demands of duty that He lays upon us. Where much is given, much is expected—not the other way around. Nor is divine generosity to be expressed by a lessening of God’s standards concerning what is to be done. Rather, when much is given and much is done by the disciple, then God’s generosity is overwhelming!

“When we have given and done our all, we will one day receive ‘all that [our] Father hath’ [D&C 84:38]. Therein lies God’s generosity. When we do our duty, He is bound—and gladly bound.”¹

In the parable of the unprofitable servant, the Savior taught His disciples and us about faith and faithfulness. He taught about valiance and grace. May we be valiant, doing more than would be minimally expected. May we gratefully acknowledge that only His grace is sufficient to make us perfect in Him (see Moroni 10:32–33). ■

NOTE

1. *Even As I Am* (1982), 86.

We are indebted to God for our very lives. When we keep His commandments, which is our duty to do, He immediately blesses us. We are therefore continually indebted and unprofitable to Him. Without grace, our valiance alone cannot save us.

That Book

I ignored the book for a long time. But when I finally opened it, it changed my life forever.

BY SUWIT SAISAM-ANG

I had several opportunities to pick up that blue book. When I did, I wanted to read more and more. I found out that the Lord had a plan for my life.

When I moved into a college dormitory in Khon Kaen, Thailand, I noticed a blue book in the corner of the room. I never picked it up, and the book was still there when I moved out of the dorm many months later.

After graduating from college, I returned to my hometown of Kalasin. One day when I was visiting a friend, I saw a blue book on top of his TV—a book that reminded me of the one in my dorm room. “Where did you get that book?” I asked my friend. He said missionaries had given it to him. I said I had seen a similar book but that I didn’t know anything about it. My friend had not read it either.

Picking up the book, I finally read the words on the cover—“The Book of Mormon: Another Testament of Jesus Christ.” Then, opening the book randomly and finding Jacob chapter 5, I began reading about a tame olive tree and a wild olive tree. Although I did not really understand the meaning of the allegory, reading it gave me a happy feeling.

As the days went by, I found that I wanted to read more of the book, so I returned to my friend’s house to borrow it. When I

arrived, my friend was talking to two missionaries. They introduced themselves as Elder Reid and Elder Haroldsen and made an appointment to visit me. They came as promised and shared with me their belief in Heavenly Father’s plan. As they spoke, I could feel the love of the Father.

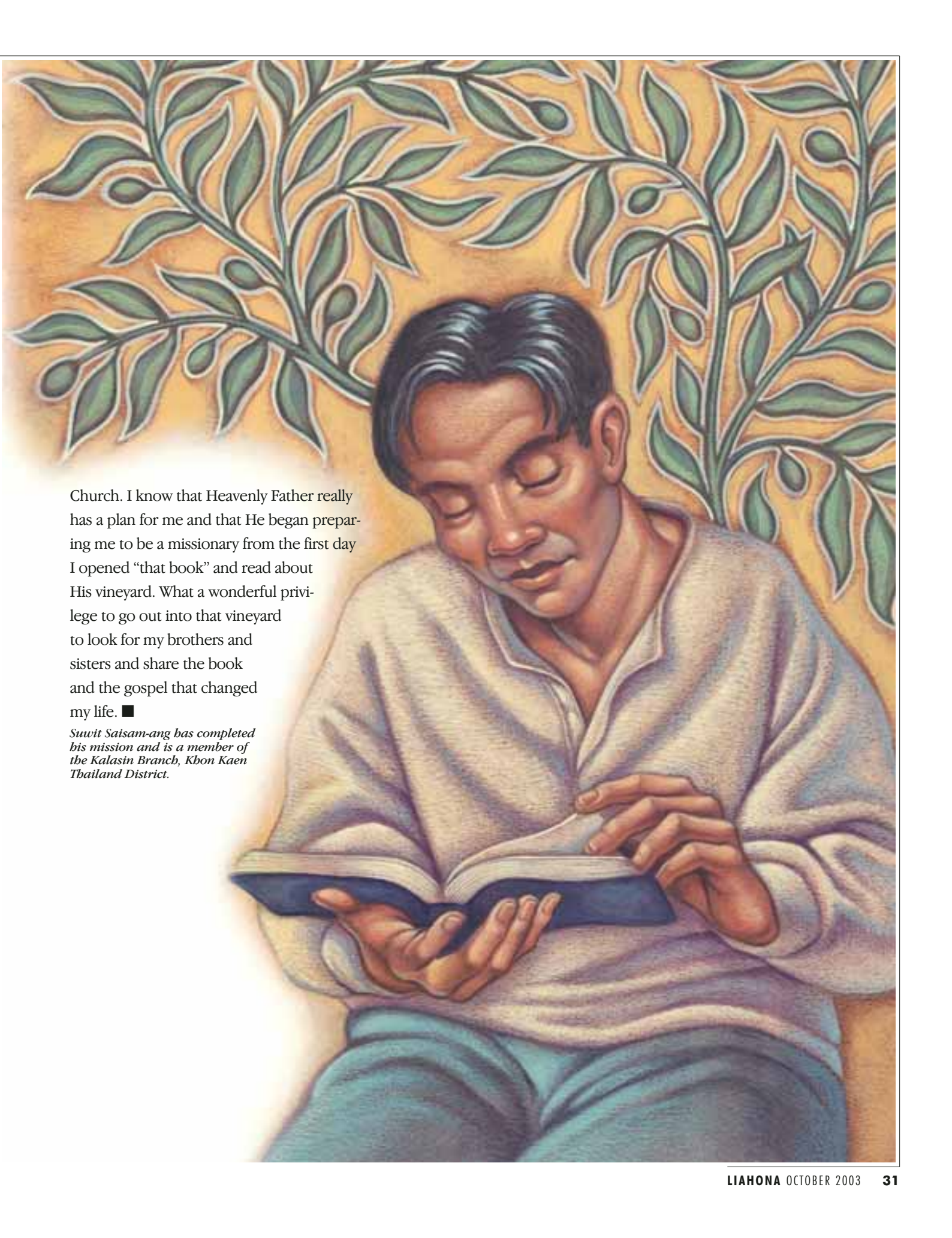
At their invitation, I attended church on Sunday. Although there were only 10 people in attendance, I felt a love for the Kalasin Branch, and I agreed to come again.

I was baptized on 21 March 1999 and soon began working with the missionaries. As I watched the missionaries trying to spread the gospel, I could feel God’s love for His children.

Two months after my baptism, my older sister gained her own testimony and was also baptized. A month later my niece was baptized too. With help from the members, our little branch soon tripled in size, with about 30 members attending church regularly.

A year after my baptism, I received a call to serve a full-time mission in Bangkok, Thailand. My older sister also received a call to serve in the same mission.

I know that it wasn’t luck or coincidence that I became a member of the Lord’s true



Church. I know that Heavenly Father really has a plan for me and that He began preparing me to be a missionary from the first day I opened “that book” and read about His vineyard. What a wonderful privilege to go out into that vineyard to look for my brothers and sisters and share the book and the gospel that changed my life. ■

Suwit Saisam-ang has completed his mission and is a member of the Kalasin Branch, Khon Kaen Thailand District.



At Home with the Hinckleys

When Sister Marjorie Pay Hinckley stands at a pulpit to address crowds of Latter-day Saints, she immediately makes us feel at home. With her charming wit and genuine love, she gently draws us into her family circle. Then—as if she were our own mother or grandmother—she says she is proud of us. And she encourages us by saying that with the Lord’s help, we can overcome life’s difficulties and find joy.

When her husband, President Gordon B. Hinckley, speaks at the pulpit, he often shifts into the role of a loving father and grandfather, teaching us how we can be better children, parents, husbands, wives, and family members.

Wherever they go throughout the Church, President and Sister Hinckley seem to find “family”—in addition to their 5 children, 25 grandchildren, and 35 great-grandchildren. Teaching the lifestyle they have exemplified during more than 90 years of life and 66 years of marriage, the Hinckleys are remarkably qualified to give advice on the most important roles we will ever fill. They recently visited with editors from the Church magazines about ways to strengthen marriage and family.

Marjorie Pay Hinckley (above, shortly before her marriage in 1937) and Gordon B. Hinckley (above, in his 1932 university graduation photo) have spent 66 years walking side by side in loving partnership.

“HE GAVE ME SPACE AND LET ME FLY”

Church magazines: Why has your marriage been so happy for so long?

President Hinckley: The basis of a good marriage is mutual respect—respect for one another, a concern for the comfort and well-being of one another. That is the key. If a husband would think less of himself and more of his wife, we’d have happier homes throughout the Church and throughout the world.

Church magazines: Sister Hinckley, you have said that your husband “always let me do my own thing. He never insisted that I do anything his way, or any way, for that matter. From the very beginning he gave me space and let me fly.”¹ How has he done that?

Sister Hinckley: He never tells me what to do. He just lets me go. He has made me feel like a real person. He has encouraged me to do whatever makes me happy. He doesn’t try to rule or dominate me.

Church magazines: President, you have said: “Some husbands regard it as their prerogative to compel their wives to fit their standards of what they think to be the ideal. It never works.”² How have you avoided doing this with Sister Hinckley?

President Hinckley: I’ve tried to recognize my wife’s individuality, her personality, her desires, her background, her ambitions. Let her fly. Yes, let her fly! Let her develop her own talents. Let her do things her way. Get out of her way, and marvel at what she does.

Church magazines: What are some of the things she does that make you marvel?





Above: Gordon B. Hinckley as a Church employee in 1935.



President Hinckley gives credit for their happy life to his wife (above with two of their children in about 1943).

President Hinckley: Oh my, many things . . .

Sister Hinckley (smiling): This will be

hard for him.

President Hinckley: . . . She has run the house all these years. When our children were growing up, I was away much of the time on Church assignments. In the early days, when I had responsibility for the work in Asia, which I had for a long time, I would be gone for as long as two months at a time. We couldn't telephone back and forth all the time in those days. She took care of everything. She ran the home. She ran everything and took care of the children.

We had a garden in our backyard. When I came home from one of my long assignments, I found that it had all been planted to

lawn. She and the children had spaded up that backyard, sown lawn seed, and there was a beautiful lawn! The garden didn't suffer, because we could plant another garden to the south of us. But that whole backyard became a beautiful patch of lawn.

That's typical of the way she did things. She was independent and had a great eye for beauty.

"I PREFER TO LAUGH"

Church magazines: Sister Hinckley, you have said: "The only way to get through life is to laugh your way through it. You either have to laugh or cry. I prefer to laugh. Crying gives me a headache."³

Sister Hinckley: If we can't laugh at life, we are in big trouble.

Church magazines: Can you think of a time when laughter was the best medicine for you?

Sister Hinckley: I think that could be most anytime. One day when our children were young, I made a casserole. And I really did a good job. When I took it out of the oven, our son Dick said, "How come you baked the garbage?"

Church magazines: How old was he at that time?

Sister Hinckley: Fourteen—old enough to know better!

"EVERYBODY ENJOYS EVERYBODY ELSE"

Church magazines: What do the two of you do to keep your family close?

President Hinckley: Oh, we've done lots of things through our lives—many, many things. In the summertime, from the time our children were very small, we've tried to go someplace, see something. We extended that up into the later years of our children's lives, after they were married.

The Hinckley family at the time of President Hinckley's call as a General Authority.



My wife once said that one of her great ambitions was to walk down the streets of Hong Kong with her children. So we all went to Asia on one occasion. Then she said she'd like to walk down the streets of Jerusalem with her children. So we arranged our family finances and all went to Jerusalem. We've had good times.

I want to say this for her: our children enjoy one another. We still get together. We have a family home evening of our extended family once a month—with all of our children, grandchildren, and great-grandchildren who are in town and available. That is simply an extension of what we did when the children were small. We had family home evening. When I was away, she would go forward with family home evening and other important things. She just kept things moving.

Church magazines: Describe a home evening with your extended family.

President Hinckley: We eat together and we talk together. We just have a delightful time together and discuss one or two things. Everybody enjoys everybody else. That is a wonderful thing, really, in this day and time.

Church magazines: You have mentioned having family home evenings as a young boy in the home of your father and mother.

President Hinckley: Right, going back to 1915, when President Joseph F. Smith announced the program. My father said, "We'll have family home evenings." We tried it, and it wasn't very successful at first. But it got better, and we've always had family home evenings—in my father's home and in my home, and the children have it in their homes.



President and Sister Hinckley have traveled the world together (right), including a visit to Canada for the rededication of the Cardston Alberta Temple in 1991 (above).

"YOU DO THE VERY BEST YOU CAN"

Church magazines: What would you say to parents who have heeded the counsel to have family home evening and are living their covenants to the best of their ability—and yet they have a son or daughter who has gone astray?

President Hinckley: Well, you do the very best you can. And when you have done that, you just place the matter in the hands of the Lord. Go forward with faith.

Sister Hinckley: Never give up. You never give up on them.

President Hinckley: Nobody is lost until somebody has given up. You stay with it. Now, fortunately, we have never had that experience in our home, I'm grateful to say. Our family has turned out amazingly well in my judgment. And I give all of the credit to this little lady.

Sister Hinckley: Thank you.

Church magazines: What counsel would you give to children who are living in a home where family home evening isn't held—and yet they want it desperately?



PHOTOGRAPH BY GERRY AVANT, CHURCH NEWS

Above: At the dedication of the México City México Temple in 1983.



Above: President and Sister Hinckley with their children and children-in-law at the Garden Tomb in Jerusalem in June 1996.



Above: Sister Hinckley with a daughter, granddaughter, and two great-granddaughters. Below: At President Hinckley's 80th birthday party.



in the right way. The children would be better off, and I think everyone would be happier.

My father never touched us. He had a wisdom all his own of quietly talking with us. He turned us around when we were moving in the wrong direction, without beating us or taking a strap to us or any of that kind of business. I've never been a believer in the physical punishment of children. I don't think it is necessary.

Church magazines: Sister Hinckley, you have said that "you don't teach a child not to hit by hitting."⁵

Sister Hinckley: When my daughter Jane was a young girl, she said to me one day that she had a friend who was grounded. I said, "Grounded? What does that mean?" We let our children figure things out for themselves. They knew when they were doing wrong, and they would fix it themselves. One of our daughters decided to stay home from church one Sunday. So she stayed home. She got very lonely. Everybody was in church but her, and she just sat on the lawn. She didn't try that again. She figured it wasn't any fun. It was lonely.

"IT TURNED OUT BETTER THAN I EXPECTED"

Church magazines: You have delighted audiences, Sister Hinckley, with your comment that when your husband became President of the Church, you wondered, "How did a nice girl like me get into a mess like this?"⁶ Could you put that comment into perspective now that you have been married 66 years to this fine man?

Sister Hinckley: Well, it turned out better than I expected. It has been a good life.

President Hinckley: Children can do a great deal. It is unfortunate that we have those situations, but they are real. Children can do the best they can do. They can sometimes influence their parents. Many a home has been brought to a better standard of living because children prayed for it and asked their parents for it. Some children in unfortunate circumstances can have uplifting experiences in the homes of their friends in the Church. But it is just sad when children can't have the blessings and benefit of a home in which there is a desire to live the gospel and follow the program of the Church.

Church magazines: You have said that your father never laid a hand on any of his children when disciplining them.⁴

President Hinckley: That's right. I don't believe that children need to be beaten, or anything of that kind. Children can be disciplined with love. They can be counseled—if parents would take the time to sit down quietly and talk with them. Tell them the consequences of misbehaving, of not doing things

President Hinckley: We've really had a good life. Really we have. We don't have many regrets in our lives. We've made mistakes, of course, here and there, but nothing of any serious consequence. I think we've done all right.

Church magazines: Do you think young people getting married today face the same kinds of challenges you did, or do they have different challenges?

President Hinckley: They face the same challenges, essentially. We were married in the Depression. We didn't have anything when we were married, to speak of. No one else did either. Everyone, it seemed to me, was poor.

Sister Hinckley: We didn't know we were poor.

President Hinckley: We started out in a modest way. The Lord has so richly blessed us. I don't know how anyone could have been more richly blessed than we have been. We've had problems. We've lived through all the things that parents go through—sickness with their children, things of that kind. But really, when all is said and done, if you can live with a good woman through your life and see your children grow to maturity as happy, able individuals who are making a contribution, then you can count your life a success.

It isn't how many cars you own, the size of your house, or things of that kind. It is the quality of life that you've lived that makes a difference.

Church magazines: How do you handle differences of opinion?

President Hinckley: We've just gone along and tried to be decent to one another. As I've said, mutual respect makes all the difference in the world—having respect for one another as individuals and not trying to change your partner after your manner. You let her live her life in her way and encourage her talents and her interests. You will get along better then.

If there is anything that concerns me, it is that some men try to run their wife's life and tell her everything she ought to do. It will not work. There will not be happiness in the lives of the children nor of the parents where the man tries to run everything and control his wife. They are partners. They are companions in this great venture that we call marriage and family life.

Sister Hinckley: I married well, didn't I?

President Hinckley (laughing): We've had a good life. We still appreciate one another. ■

NOTES

1. Quoted in Sheri L. Dew, *Go Forward with Faith: The Biography of Gordon B. Hinckley* (1996), 141.
2. *Cornerstones of a Happy Home* (pamphlet, 1984), 5.
3. Quoted in Virginia H. Pearce, ed., *Glimpses into the Life and Heart of Marjorie Pay Hinckley* (1999), 107.
4. See "The Environment of Our Homes," *Tambuli*, Oct.–Nov. 1985, 3.
5. Quoted in *Glimpses*, 53.
6. See *Glimpses*, 108.

This interview was conducted by Marvin K. Gardner and Don L. Searle.



PHOTOGRAPH BY GERRY AVANT, CHURCH NEWS



**Top: Visiting
Fiji in October 1997.
Above: At Yellowstone
National Park.**



**Above: Arriving
in Shenzhen, China,
in May 1996. Left:
Celebrating President
Hinckley's 85th
birthday with family
in 1995.**



PHOTOGRAPH BY GERRY AVANT, CHURCH NEWS

A Song for Ryan

By Luana Lish

It was the kind of Saturday that makes me appreciate the warm coziness of staying in bed. But this luxury was not to be. The annoying sound of my pager alerted me to a fire at a nearby cement plant, so I threw on my equipment and headed for the door, thankful my helmet would cover my messy hair. Vanity had taken a backseat ever since I joined our small town's fire department and then

became an emergency medical technician (EMT).

The cement plant fire was soon contained. But our pagers went off again, this time asking for EMTs to respond to a freeway injury accident involving a four-year-old boy. I knew this would be difficult, so my partner and I immediately began to pray. No EMT can truthfully say he or she is not affected when caring for seriously injured children.

We arrived to find a white van upside down in the median. I quickly looked around for our patient, thinking perhaps he was still in the vehicle. But I was called to the opposite side

of the freeway where several people were huddled over the small form of a child. One man was a doctor. He gave me a rundown of the boy's most serious injuries, then disappeared into the crowd. A woman was holding the child's hand and reassuring him. I asked if she knew his name. "His

My little patient was crying, and I wanted to calm his fears, kiss his hurts away, and comfort his frightened mother. My hands went through the routines I knew so well, but I felt so inadequate.



name is Ryan," she said. "I am his mother." Remarkably, she and two older children were unhurt.

EMTs follow certain protocols to ensure the best care for our patients, but none of these procedures can prepare us for the human suffering we must deal with when responding to horrifying accidents. I remember reviewing my training in my mind but also feeling overwhelmed. My little patient was crying, and I wanted to calm his fears, kiss his hurts away, and promise his frightened mother that he would be all right. My hands went through the routines I knew so well, but I felt so inadequate, so alone. My partner was not able to assist me with Ryan because he was caring for the little boy's father, who was still trapped in the van.

Ambulances soon arrived. I was assigned to stabilize Ryan's head on the way to the hospital. I knelt above his head and spoke softly to him, but he continued to cry and thrash about. I worried that he might injure himself further, but restraining him would have caused other problems.

At this point my prayers became more fervent, and I asked Heavenly Father to bless me to know how to comfort and calm Ryan and ease his pain. I immediately received an impression: "Sing to him." I hesitated. I questioned whether I had understood correctly. After all, I was a professional, and what would it look like to have an EMT singing in an ambulance over a critically injured patient?

Ryan cried out, and again I received the distinct impression: "Sing to him." As I held his head I quietly leaned close to his ear and started singing, "I am like a star shining brightly, Smiling for the whole world to see" ("I Am like a Star," *Children's Songbook*, 163). As I sang, Ryan became quiet. I sang "I Am a Child of God" and many other Primary songs. I realized Ryan was a Latter-day Saint when I noticed his very distraught mother trying to sing with me. More than once the paramedics became concerned because he was too quiet, but Ryan would respond as asked. I continued singing all the way to the hospital and into the emergency room, where the trauma team took over his care.

Later that day I returned to the hospital to check on Ryan and his father. I learned that Ryan had undergone surgery and was now stabilized and doing well. Even though he and his father would require a lengthy hospital stay to recover, I was grateful for the news. Ryan and I soon became good friends, and I still look forward each year to receiving a Christmas card with Ryan's picture inside.

I will always remember an answered prayer when my little patient quieted instantly in response to songs he loved, songs that reminded him of how much his Heavenly Father loves him. The effectiveness of emergency medicine is truly a marvel, but the beauty and simplicity of a few Primary songs will

forever remain in my memory as a gentle and profound miracle. ■

Luana Lish is a member of the Rapid Creek Ward, McCammon Idaho Stake.

Not Just Another Business

By Yolanda Zayas

Although my husband and I came from families with religious and moral principles, we were not satisfied with the way our own family of five was progressing spiritually. I attended the same church we had been reared in, accompanied by our three children—Beverly, Janice, and Ralph. My husband, Raúl, didn't go to church because he thought that all churches were businesses. He thought they were highly commercialized and that many of the leaders profited from the members' donations. He also believed religious literature should not be purchased but should be given to people who are interested in it.

In February 1986 my husband chanced to see two Latter-day Saint missionaries walk by our house, and he called them over. His intent was to ask them if the church they represented was interested in buying a lot to build a meetinghouse on. My husband is in the real estate business, so he saw this meeting as a sales opportunity.



The missionaries were not able to give him any information on that matter, but they didn't miss this chance to ask him if they could set up an appointment for a discussion about the restored gospel. My husband was certain this was just another church like all the others he had come in contact with before, so he asked them to come back the next day. He intended to show them that their church just used God to do business.

We received the missionaries the next day with a bit of suspicion. But as they proceeded to talk to us about the Church and its history, we began to feel something very special in our hearts. When they left they gave us copies of the Book of Mormon, and my husband asked how much he owed for them. To his surprise, the books were free. His surprise was even greater when he realized that this Church was not a business. He

The missionaries gave us copies of the Book of Mormon, and my husband asked how much he owed for them. To his surprise, the books were free.

became interested and started asking the missionaries all kind of questions.

We went to church every Sunday after that, and by 15 July 1987 our whole family had become converted. We were baptized and later were sealed for eternity as a family in the temple. Our son, Ralph, served as a full-time missionary and later married in the temple. Our two daughters have married returned missionaries in the temple, and we now have nine beautiful and healthy grandchildren.

My husband and I have served in many callings in the Church and have continued to grow spiritually and to help the gospel grow in our branch,

located in the southern part of our beautiful isle of enchantment, Puerto Rico. My husband has presided over the Salinas Branch twice. The work has been hard, but we know that our example as a branch has left many seeds scattered over our little town.

What more could we ask of our Heavenly Father? Our gratitude is eternal. What started as a simple sales conversation and an effort to prove the Church was a business came to be the greatest possible celestial transaction for our family—the opportunity to be united with each other, with our Savior Jesus Christ, and with our Heavenly Father. ■

Yolanda Zayas is a member of the Salinas Branch, Guayama Puerto Rico District.

Guided to Church

By Yadamsuren Munkhtuya

I grew up in Mongolia and believed in Buddhism. But one day a friend came to my home. She was a member of The Church of Jesus Christ of Latter-day Saints. She talked to me about Jesus Christ and invited me to attend her church. I didn't listen to her. She came again, but still I didn't listen.

A few weeks after her visit I had a dream. In the dream a voice told me to go to church. I asked, "What? What church? I don't understand." The voice gave me directions on how to get to church. I was told, "Tomorrow

morning go to this church. When you enter, two missionaries will be there to meet you."

When I woke up the next morning, I was confused. "Who had come to me in a dream? Who had talked to me?" I wondered. But I decided to go to church.

I followed the directions and found the church. At the door were two missionaries to meet me. They shook my hand and invited me to attend the

meeting. The members were nice, and everyone smiled. I felt very happy.

After sacrament meeting the missionaries invited me to hear the discussions. I said yes.

When Elder Johnson and Elder Sampson taught me the first discussion, I was confused, but they explained everything again. They had powerful testimonies. I asked many questions, and the elders always answered me. They read the


scriptures with me and invited me to pray about what they had shared with me. Then they left my home.

I felt happy. I decided to ask God if what I was learning was true. I knelt down and prayed, "If God lives and loves me, if Jesus Christ lives, and if this Church is true, let me feel the Spirit." After I prayed, my heart felt so good and so comfortable. I felt like I was flying. I felt the answer come to my heart: "God lives. He loves you! Jesus Christ lives. Do not be confused. This is the only true Church." I knew this was the Holy Ghost testifying of the truth. I had received my answer from God.

Two days later the missionaries returned to my home. I told them about my feelings and that I wanted to be baptized. I was so happy I jumped up and down. During the next three weeks, the elders taught me the rest of the discussions, and I was baptized.

I know that God lives and that He loves us. Jesus Christ is our Redeemer and Savior. I know that Joseph Smith saw God the Father and His Son, Jesus Christ. I love the Book of Mormon and know it is the word of God. I am now serving as a full-time missionary in Raleigh, North Carolina, in the United States. I love my mission. This is the Lord's work. I am so grateful I was guided to the true Church of Jesus Christ. ■

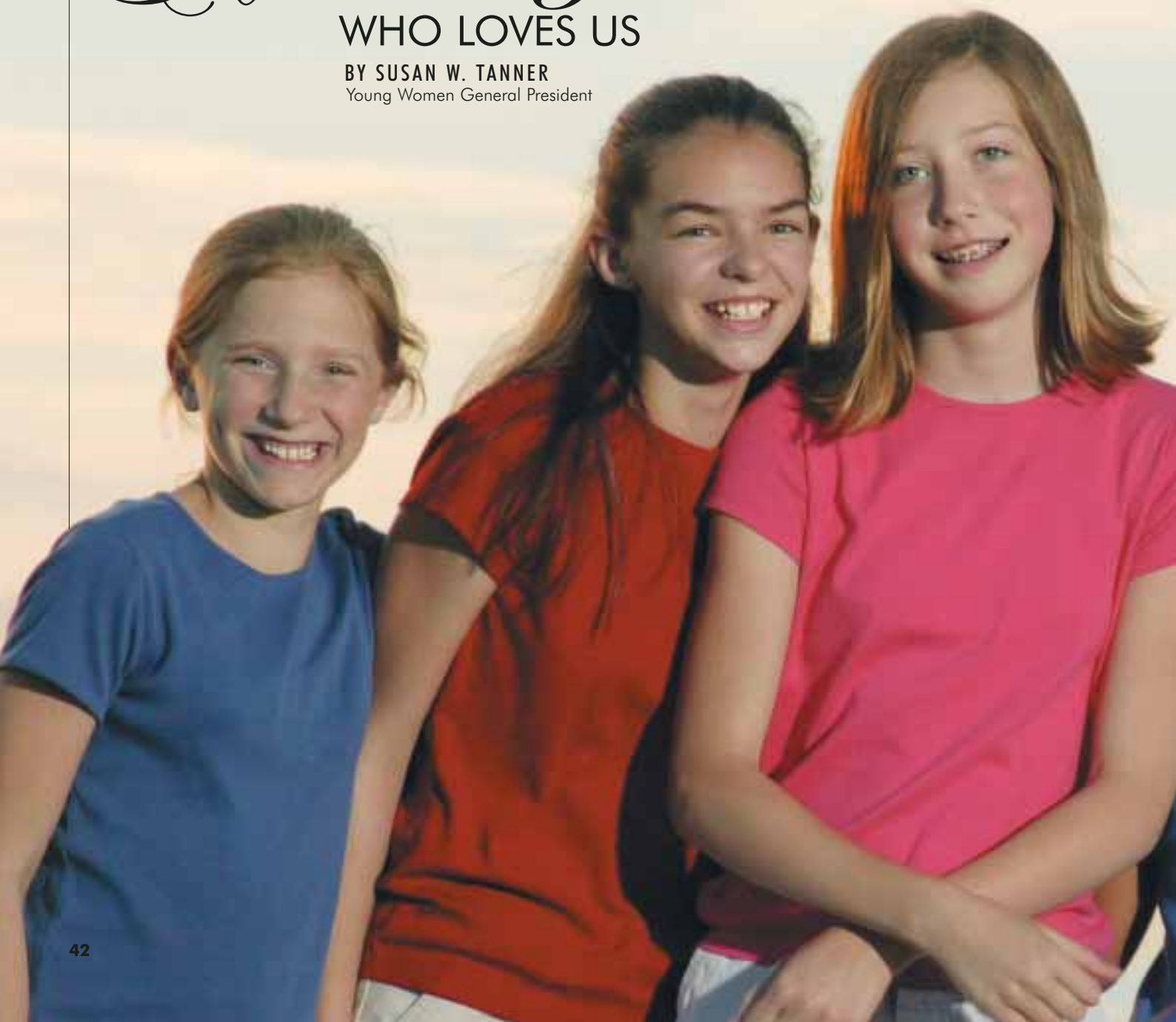
Yadamsuren Munkbtuya has completed her mission and is a member of the Old Darkhan Branch, Ulaanbaatar Mongolia North District.



In a dream a voice told me to go to church. "What church?" I asked. The voice gave me directions on how to get to this church. "When you enter, two missionaries will be there to meet you."

WE ARE
Daughters
OF OUR
Heavenly Father,
WHO LOVES US

BY SUSAN W. TANNER
Young Women General President



As I looked around the classroom into the faces of self-conscious but eager 12-year-old girls, I thought of the first line of the Young Women theme: “We are daughters of our Heavenly Father, who loves us.”

I wondered, “How do these young women know Heavenly Father loves them?” So I asked them.

Many bowed their heads or nervously shuffled their feet, not wanting to be called on. It was obvious to me they needed some time to think about the question and perhaps some privacy for their response. “Think about it throughout the lesson,” I said.

Finding His Love in Our Lives

At the conclusion, I handed out pieces of paper and had the young women write anonymously how they knew that Heavenly Father loved them. As they struggled to write, I heard such comments as “This is so hard” and “I’m not sure I *do* know.” I was particularly struck by Jocelyn, who had been in tears through most of the lesson. When I privately read their answers, I knew which crumpled paper was hers. She said simply, “Because He saved my mom.”

Her mother is one of my dear friends, and I too had been fervently praying for her. She had just successfully undergone surgery for a heart condition and was about to be released from the hospital when an artery in her spleen burst. Within minutes she was at death’s door. A team of doctors feverishly worked to revive her enough to prepare her for emergency surgery.



I wondered how these young women knew Heavenly Father loves them. So I asked them.



***I felt chilled by
Jocelyn's answer.
What if Heavenly
Father hadn't saved
her mother? Would
she still know that
Heavenly Father
loves her?***

Miraculous is the only way to describe her recovery. It was an answer to many prayers, including Jocelyn's and mine. It was a powerful witness of God's love.

Yet I also felt chilled by Jocelyn's answer. What if Heavenly Father hadn't saved her mother? Would she still know that Heavenly Father loves her? Would she be able to feel the Lord's love even amid life's inevitable sorrows and tragedies?

Then I thought of my niece Ashley. She too knows of the love her Father in Heaven has for her, yet her experience was quite the opposite of Jocelyn's.

About a year ago Ashley was walking with her father and mother across seaside boulders near their home in northern California. Her dad was photographing beautiful scenes for watercolors he would paint. Out

of nowhere and with no forewarning, a rogue wave engulfed the shore, carrying her father out to sea and dragging her mother along the boulders. Ashley was inland far enough that the killer wave missed her. Terrorized by what she had just witnessed, she ran for help.

Within minutes, a man with a cell phone called emergency numbers, and a rescue began. Her mother had landed in a precarious spot where she could be reached only by helicopter. She was in excruciating pain with a broken back and arm and with numerous cuts and gashes due to the vicious rocks and fierce ocean. Ashley's father was nowhere to be found. As Ashley's mother lay on the edge of the sea waiting for rescue, she felt her husband's presence, and she knew without a doubt that he was gone. His body never was recovered.





Shadrach, Meshach, and Abed-nego had faith and were preserved in the fiery furnace. The prophet Abinadi likewise trusted the Lord, yet his life was not preserved. But they all knew the Lord loved them.

Heavenly Father didn't save Ashley's dad. Yet Ashley still knows that He loves her. She says: "During that time I felt comfort from the Holy Ghost. I knew I would see my dad again. And I felt the Lord's love through the kind care of others."

Each week young women and their leaders throughout the Church stand and declare, "We are daughters of our Heavenly Father, who *loves* us . . ." Do we *really* know this? Do we know it deeply enough that this knowledge strengthens and sustains us? How can we better know and feel His love? Jocelyn's and Ashley's examples suggest that we may come to know of God's love in our lives—both in our joys and in our sorrows.

Finding His Love in the Scriptures

As I considered these contrasting stories, a pair of comparable scriptural examples came to my mind—Shadrach, Meshach, and Abed-nego's deliverance from the fiery furnace versus Abinadi's martyrdom by fire.

Shadrach, Meshach, and Abed-nego were faithful servants of the Lord. They knew He loved them. They had faith that He could

preserve them in the fiery furnace, if it was His will. "If it be so," they said, "our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king" (Daniel 3:17). Not only did they have faith that the Lord could save them, but more important, they trusted in His will for them, whether they were protected or not. The astonished King Nebuchadnezzar witnessed their miraculous rescue and recognized the powerful love that God had for these "servants that trusted in him" (Daniel 3:28).

The prophet Abinadi in the Book of Mormon likewise trusted the Lord when faced with the threat of a fiery death. King Noah said, "Thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people" (Mosiah 17:8).

Abinadi boldly refused. When it came time for him to be burned, he was not miraculously saved. "He fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his

Sometimes God blesses us by granting the desires of our hearts, and sometimes He blesses us with comfort and strength to bear the burden of unfulfilled or shattered desires.

death” (Mosiah 17:20). He trusted in the Lord’s love for him and His will for him.

Shadrach, Meshach, and Abed-nego were spared death by fire; Abinadi was not. Yet all were loved of the Lord, and all knew it.

The outcomes of these two stories suggest that the love of God transcends the earthly experiences we have. His love is greater than the good and the bad things that happen to us. Sometimes He blesses us by granting the desires of our hearts, and sometimes He blesses us with comfort and strength to bear the burden of unfulfilled or shattered desires.

Finding His Love in All Things

In my life I have known of God’s love for me. I have prayed for specific

blessings, and He has granted them to me. I feel His love in “mercies and [in] miracles” (“Bless Our Fast, We Pray,” *Hymns*, no. 138), in births and baptisms, in health and healings, in mornings and mountains, in friendships and family love, in timing and temples.

By contrast, I have also been sustained in my adversities. Some burdens weigh me down in spite of my desire to have this cup removed (see Luke 22:42). In fact, it is through such difficult experiences that I feel a greater dependence upon the Lord and an even richer outpouring of love from Him. I feel a closeness to Him, knowing that He is carrying me, comforting me, and giving me the courage to go on. I know as Paul taught the Romans that nothing, no matter how hard it is, can separate me from the love of God:

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . .

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:35, 38–39).

Jocelyn and Ashley could not be separated from the love of God, even though one’s parent was spared and the other’s was not. They recognize His love in all experiences—joyful and sorrowful. I desire that all young women the world over, in whatever circumstances they find themselves, can, like Jocelyn and Ashley, testify with conviction, “We are daughters of our Heavenly Father, who loves us!” ■





NETHERLANDS NEWS

On his way to Jerusalem in 1841, Elder Orson Hyde of the Quorum of the Twelve Apostles (above) spent more than a week in Rotterdam teaching the gospel. But Latter-day Saint missionaries were not assigned to the Netherlands for another 20 years. The first converts in the Netherlands were baptized on 1 October 1861, near a village called Broek bij Akkerwoude.

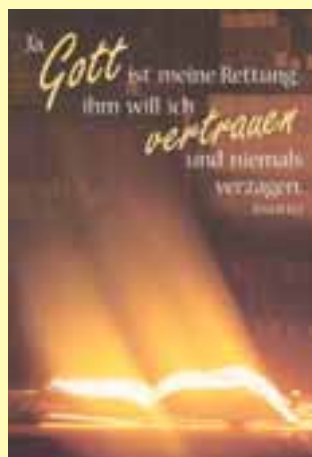
Now there are three stakes and about 7,800 Church members in the Netherlands. The Hague Netherlands Temple was dedicated on 8 September 2002.



BOOK OF MORMON CHALLENGE

When students in an institute class in Kreuzlingen, Switzerland (above), began studying the Book of Mormon, they felt a great spirit of peace in their lives, and they decided to share that spirit with the members of their branch. The students bore their testimonies of the Book of Mormon during sacrament meeting. Using Isaiah 12:2 as a theme (right), they encouraged branch members to read one chapter a day for one month.

Even after the month-long challenge was over, the members of the branch kept up their reading habit. And with their reading



came the same spirit of peace the institute students felt. Arletta Riesen explains: "The Spirit in our branch is so strong now. Every member is more willing to do what the Lord wants, and we can feel the love we have for each other. It's the same love Jesus Christ has for each one of us."

IT HAPPENED IN OCTOBER

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

5 October 1833: The Prophet Joseph Smith traveled from Kirtland, Ohio, to Canada, where he preached and baptized 16 people.



6 October 1867: The first general conference in the newly completed Tabernacle on Temple Square began. The building was dedicated on 9 October 1875.



8 October 2000: President Gordon B. Hinckley dedicated the new 21,000-seat Conference Center, located one block north of the Tabernacle.

Using the October 2003 *Liahona*

Family Home Evening Ideas

- “Timing,” p. 10: Elder Dallin H. Oaks teaches that we must not only do what is right, but we must do it at the right time. Ask for examples from the scriptures or from family members’ lives that illustrate what can happen when individuals do—or do not—take the Lord’s timing into consideration.

- “We Are Daughters of Our Heavenly Father, Who Loves Us,” p. 42: Discuss the questions Sister Susan W. Tanner poses: What if Heavenly Father doesn’t answer our prayers the way we hope He will? How can we know that He loves us? Relate the story of Sister Tanner’s niece Ashley, the story of Abinadi, or another similar story.

- “The Little Engine That Could,” p. F2: Ask the children in your family if they know the story of “The Little Engine That Could,” as retold by President James E. Faust. Have one of them summarize the story. Talk about the attitudes of the three trains. Ask for specific examples of how the children can be like the little blue engine.

PHOTOGRAPH BY KELLY
LARSEN, POSED BY MODELS

The Lesson I Remember Best

Do you remember a lesson or gospel discussion that was particularly insightful or enjoyable and that blessed your life or the life of someone else? Please send an account of the lesson you remember best to Teaching, *Liahona*, Room 2420, 50 East North Temple Street, Salt Lake City, UT 84150-3220, USA; or e-mail to cur-liahona-imag@ldschurch.org. Please include your complete name, address, telephone number, and ward and stake (or branch and district).

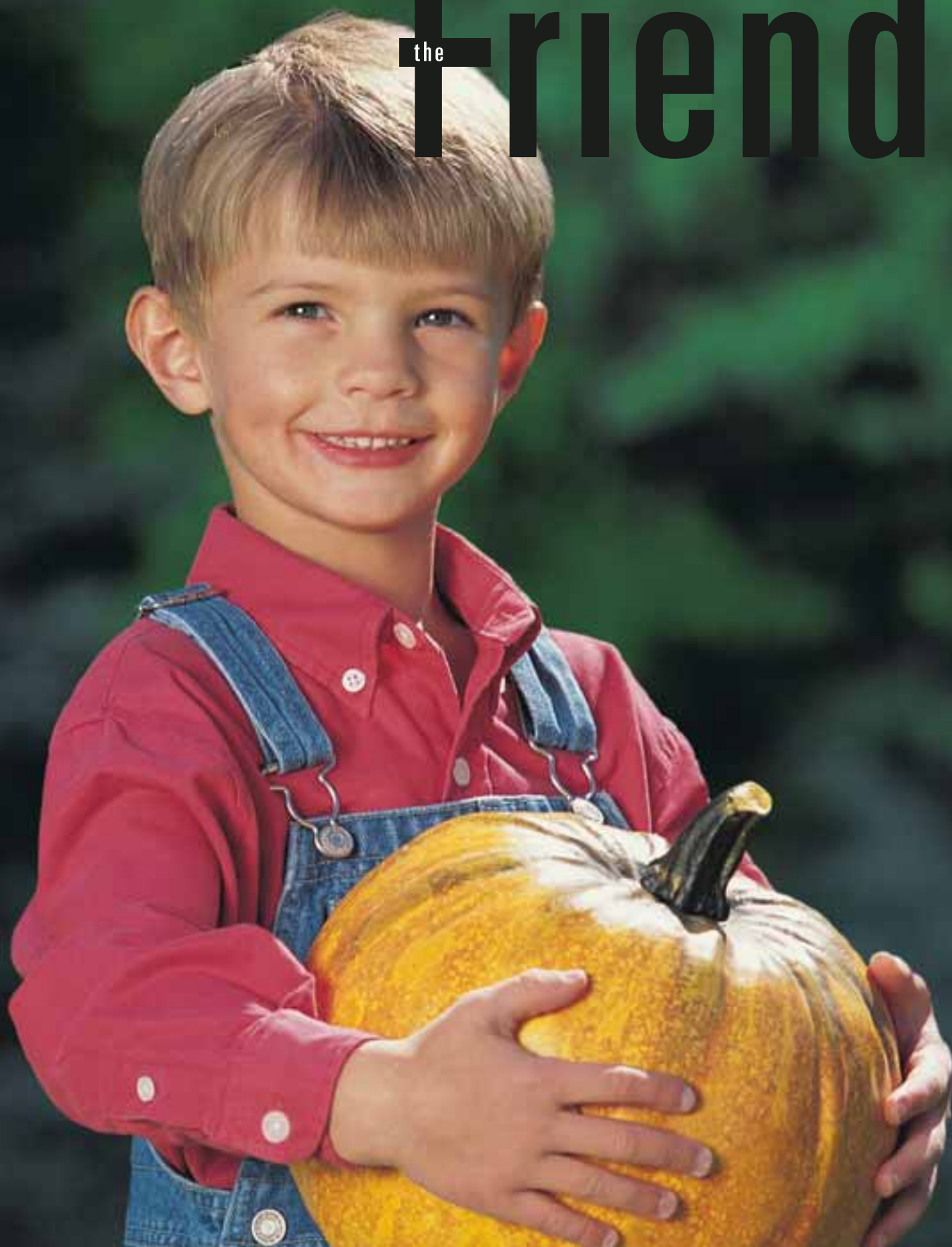
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the Friend



COME LISTEN TO
A PROPHET'S VOICE

The Little Engine That Could



BY PRESIDENT JAMES E. FAUST
Second Counselor in the First Presidency

I first heard the wonderful story of “The Little Engine That Could” when I was about 10 years old. As a child, I was interested in the story because the train cars were filled with toy animals, toy clowns, jackknives, puzzles, and books as well as delicious things to eat. However, the engine that was pulling the train over the mountain broke down. The story relates that a big passenger engine came by and was asked to pull the cars over the mountain, but he wouldn’t [lower himself] to pull the little train. Another engine came by, but he wouldn’t stoop to help the little train over the mountain because he was a freight engine. An old engine came by, but he would not help because, he said, “I am so tired. . . . I can not. I can not. I can not.”

Then a little blue engine came down the track, and she was asked to pull the cars over the mountain to the children on the other side. The little engine responded, “I’m not very big. . . . They use me only for switching in the yard. I have never been over the mountain.” But she was concerned about disappointing the children on the other side of the mountain if they didn’t get all of the goodies in the cars. So she said, “I think I can. I think



President James E. Faust uses a well-loved children’s story to teach us how we willingly should serve the Lord.

I can. I think I can.” And she hooked herself to the little train. “Puff, puff, chug, chug, went the Little Blue Engine. ‘I think I can—I think I can—I think I can—I think I can—I think I can—I think I can—I think I can—I think I can.’” With this attitude, the little engine reached the top of the mountain and went down the other side, saying, “I thought I could. I thought I could. I thought I could. I thought I could. I thought I could. I thought I could.”¹

At times all of us are called upon to stretch ourselves and do more than we think we can. Like the “Little Engine That

Could,” we need to be on the right track and develop our talents. To stay on the right track, we must honor and sustain [our priesthood leaders].

I hope we will not be like the big passenger engine, too proud to accept the assignments we are given. I also hope that we will not be like the freight engine, unwilling to go the “extra mile” in service.

I hope we can all be like the “Little Engine That Could.” It wasn’t very big, had only been used for switching cars, and had never been over a mountain, but it was willing. That little engine hooked on to the stranded train, chugged up to the top of the mountain, and puffed down the mountain, saying, “I thought I could.” Each of us must climb mountains that we have never climbed before. ●

From an October 2002 general conference address.

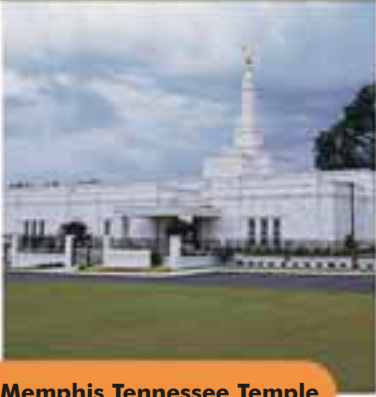
NOTE

1. “The Little Engine That Could,” retold by Watty Piper, from Mabel C. Bragg, *The Pony Engine* (1930).

PHOTOGRAPH BY DON BUSATH;
ILLUSTRATION BY MARK THOMPSON

Temple Cards

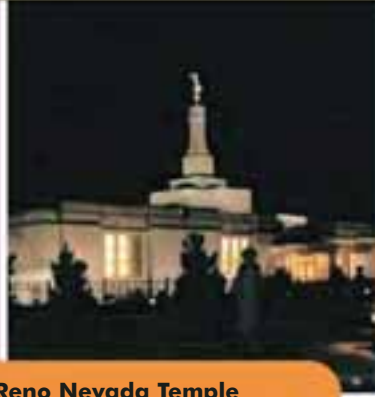
In 2003 each issue of *The Friend* contains Temple Cards. Remove the Temple Cards from the magazine, glue them



PHOTOGRAPH BY RICK FISHER

Memphis Tennessee Temple

Dedicated on 23 April 2000
by President James E. Faust



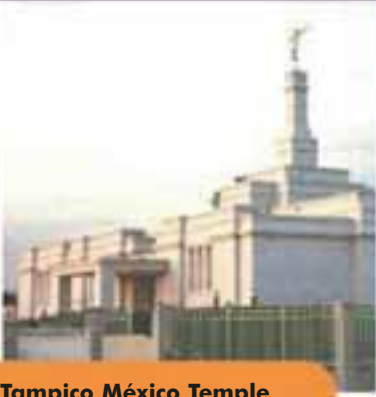
Reno Nevada Temple

Dedicated on 23 April 2000
by President Thomas S. Monson



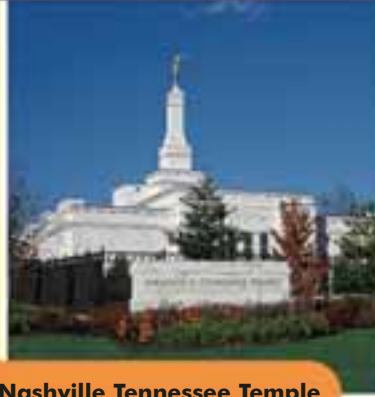
Cochabamba Bolivia Temple

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by President Gordon B. Hinckley



Tampico México Temple

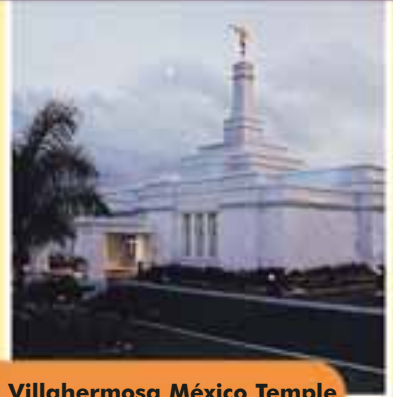
Dedicated on 20 May 2000
by President Thomas S. Monson



PHOTOGRAPH BY ROSE JASON

Nashville Tennessee Temple

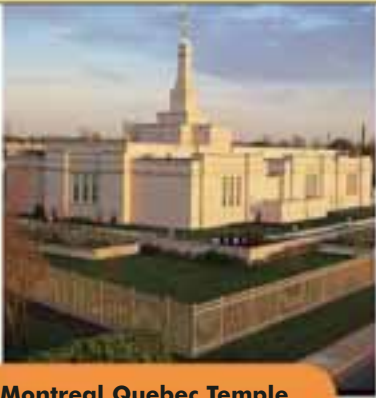
Dedicated on 21 May 2000
by President James E. Faust



PHOTOGRAPH BY HERNILIA CARRILLO

Villahermosa México Temple

Dedicated on 21 May 2000
by President Thomas S. Monson



PHOTOGRAPH BY YVAN DUBE

Montreal Quebec Temple

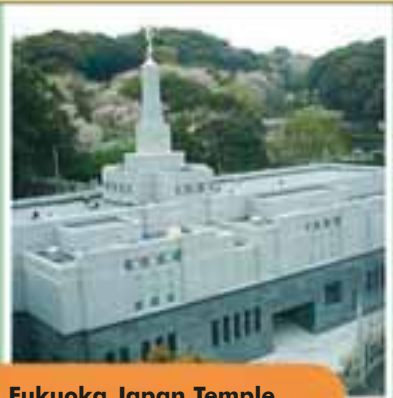
Dedicated on 4 June 2000
by President Gordon B. Hinckley



PHOTOGRAPH BY S.A. FOTOGRAFARTE

San José Costa Rica Temple

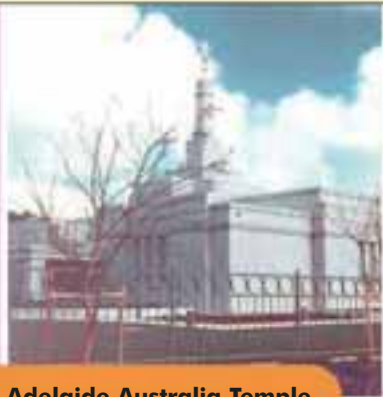
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Fukuoka Japan Temple

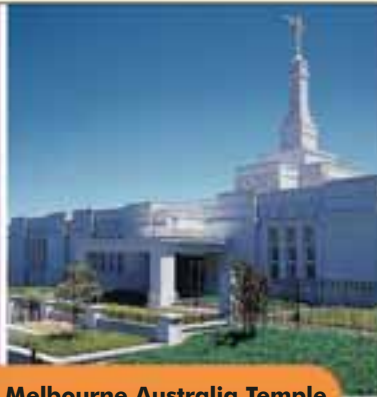
Dedicated on 11 June 2000
by President Gordon B. Hinckley

to heavy paper, and cut them out. Collect the cards to remind you of the importance of temples.



Adelaide Australia Temple

Dedicated on 15 June 2000
by President Gordon B. Hinckley



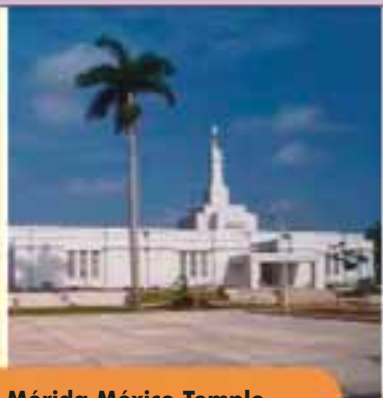
Melbourne Australia Temple

Dedicated on 16 June 2000
by President Gordon B. Hinckley



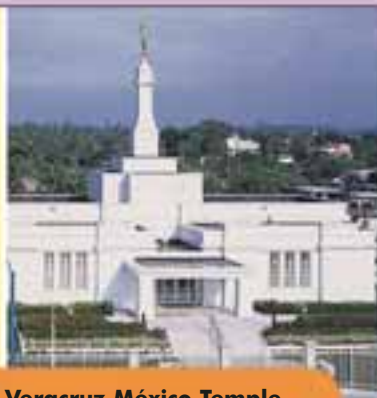
Suva Fiji Temple

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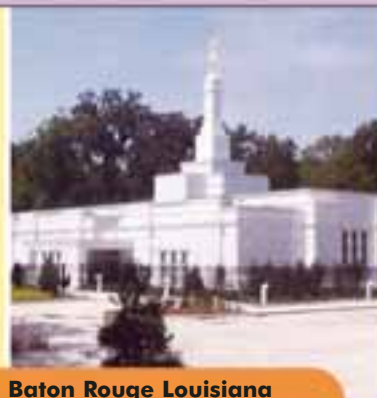
Mérida México Temple

Dedicated on 8 July 2000
by President Thomas S. Monson



Veracruz México Temple

Dedicated on 9 July 2000
by President Thomas S. Monson



Baton Rouge Louisiana Temple

Dedicated on 16 July 2000
by President Gordon B. Hinckley



Oklahoma City Oklahoma Temple

Dedicated on 30 July 2000
by President James E. Faust



Caracas Venezuela Temple

Dedicated on 20 August 2000
by President Gordon B. Hinckley



Houston Texas Temple

Dedicated on 26 August 2000
by President Gordon B. Hinckley

I AM THE LIGHT OF THE WORLD



JOHN 8:12

The Light of Christ

BY VICKI F. MATSUMORI

“I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).



What produces light? A candle, a flashlight, a lightbulb, the stars. What is the greatest source of light for us? No, it isn't the sun. It is Jesus Christ. He said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12).

This light “is given to every man, that he may know good from evil” (Moroni 7:16). Each of us has the Light of Christ to help us choose the right.

Elder Robert D. Hales of the Quorum of the Twelve Apostles reminds us how we can have spiritual light: “When I was a boy, I used to ride my bicycle home from basketball practice at night. I would connect a small pear-shaped generator to my bicycle tire. Then as I pedaled, the tire would turn a tiny rotor, which produced . . . a single, welcome beam of light. . . . I learned quickly that if I stopped pedaling my bicycle, the light would go out. I also learned that when I was ‘anxiously engaged’ in pedaling, the light would become brighter and the darkness in front of me would be [forced away].”

Elder Hales explains that “spiritual light comes from daily spiritual pedaling. It comes from praying, studying the scriptures, fasting, and serving—from living the gospel and obeying the commandments” (“Out of Darkness into His Marvelous Light,” *Liabona*, July 2002, 78).

When we live the gospel and keep the commandments, we can have the Light of Christ with us always.

Stained-Glass Window Picture

Trace the picture on page 6 onto plain white paper, and color the traced picture. Brush your picture very

lightly with salad oil, and blot it with a towel. Elder Dieter F. Uchtdorf of the Presidency of the Seventy said that when he was growing up, his “chapel had a stained-glass window of Joseph Smith in the Sacred Grove. Whenever the sun shone on it, I felt that the story it illustrated and what I had learned in Primary about the First Vision were true” (*Liabona*, Apr. 1999, F3). Place your picture in a window to remind you of the light the Savior provides in your life.

Sharing Time Ideas

1. Divide into groups, and have each group read, illustrate, and share something Jesus did or taught, such as feeding the multitude (Matthew 15:32–38); having compassion (Matthew 14:14); honoring His mother (John 19:26–27); praying (Matthew 6:9–13); and being baptized (Matthew 3:13–17). Explain that the children can help others by being kind, contributing fast offerings, obeying their parents, and following the Savior. Draw a line on the chalkboard, and write along it “Not pleased,” “Somewhat pleased,” and “Well pleased.” Have the children read Matthew 3:16–17 aloud. Place a painting of Jesus above “Well pleased.” Ask, “Where would the world be placed on the line?” Have the children silently decide where they would be placed on the line and where they wish to be placed on the line. Sing songs or hymns about the Savior.

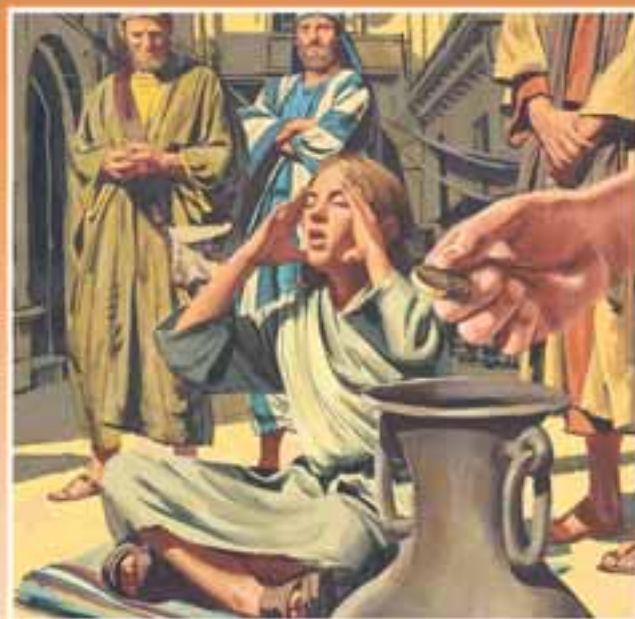
2. On candle-shaped pieces of paper, write situations such as “You find a cigarette. You and your friends decide to try it,” and “You see your mother cooking dinner. You decide to help her.” Attach large pictures of a hill and a bushel to the wall. Have the children read Matthew 5:14–16, and discuss what it means to have their lights “shine before men.” Have the children take turns choosing a candle, and ask them to decide whether to place the situation on the hill or under the bushel. Sing songs or hymns about choosing the right. ●

PAUL AND SILAS IN PRISON



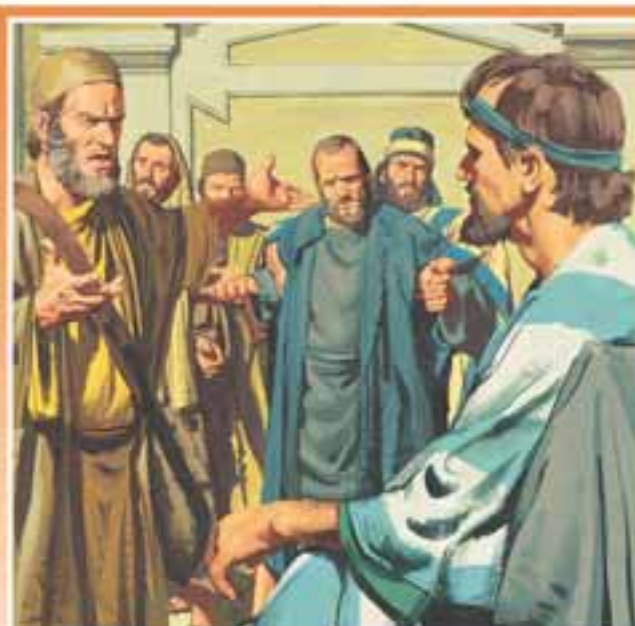
Paul and his friend Silas were teaching the gospel. The girl followed them, and Paul told the evil spirit to leave her. The men with her were angry. Now that the evil spirit was gone, they could not make any more money.

Acts 16:17–19



A girl had an evil spirit in her. Because people liked to hear the evil spirit speak, they paid the men with her to hear what it said.

Acts 16:16



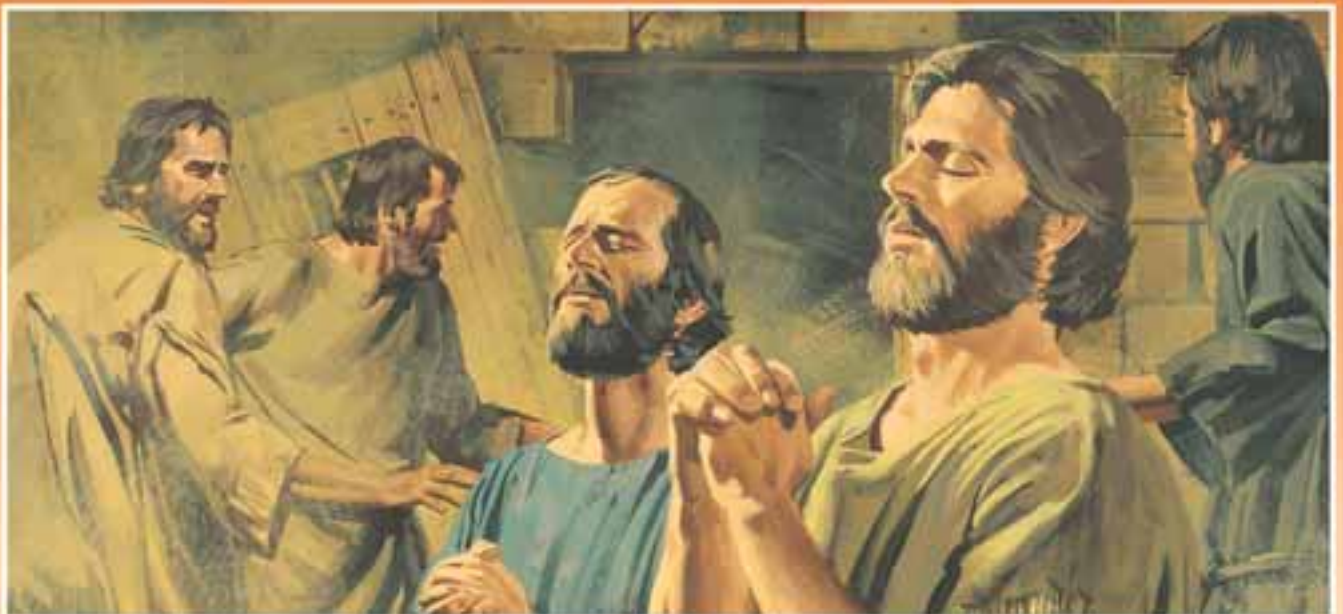
The men took Paul and Silas to the leaders of their city and told them that Paul and Silas were troubling the city. The leaders believed the men.

Acts 16:19–22



The people were angry, and they whipped Paul and Silas and put them into prison.

Acts 16:22–24



That night Paul and Silas prayed and sang hymns to Heavenly Father. Everyone in the prison heard them. Suddenly the ground began to shake. The prison shook, and the doors of the prison opened.

Acts 16:25–26



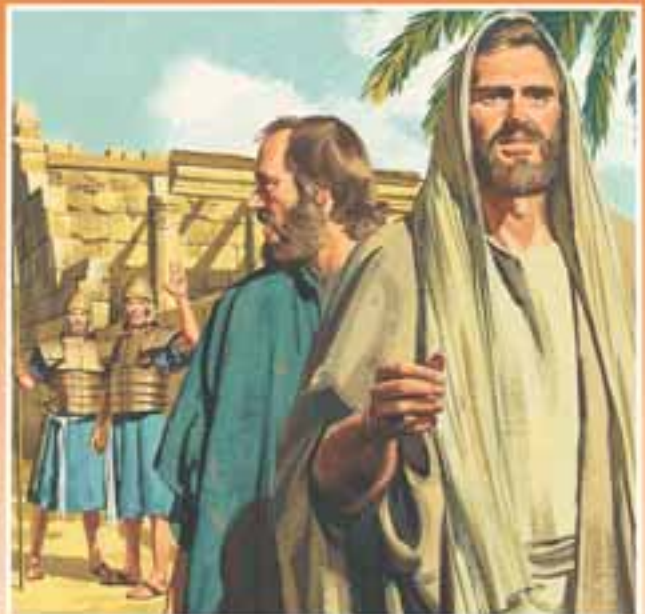
The guard woke up, saw the open doors, and thought that the prisoners had run away. Paul told him that all the prisoners were there. Knowing that God had made the ground shake and the prison doors open, the guard knelt by Paul and Silas and asked how he could be saved.

Acts 16:27–30



Paul and Silas taught the guard the gospel. They left the prison and baptized him. They also baptized his family.

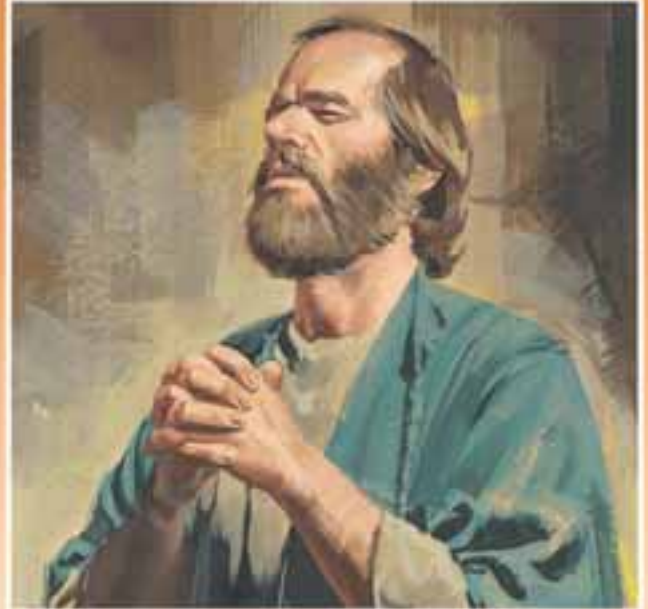
Acts 16:31–33



Then Paul and Silas went back to the prison. The next day the leaders set them free, and Paul and Silas went to another city to do more missionary work.

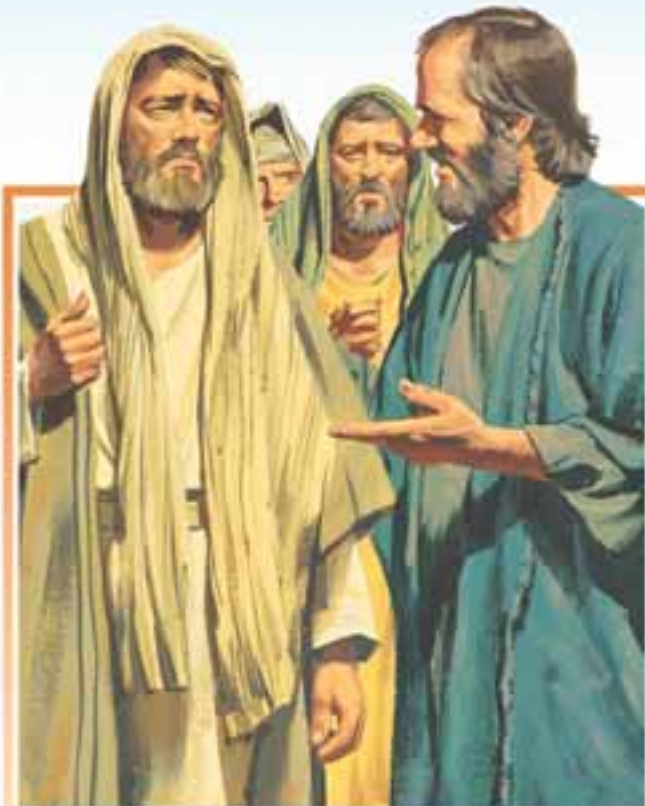
Acts 16:34–40

PAUL OBEYS THE HOLY GHOST



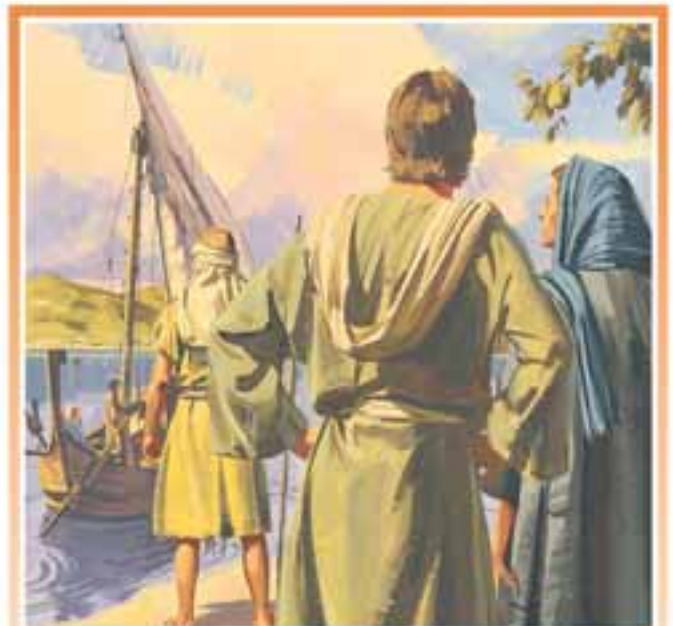
The Holy Ghost told the Apostle Paul to go to Jerusalem, where he would be put in prison and wicked people would hurt him. Paul was not afraid. He loved the Savior and had missionary work to do. He chose to go to Jerusalem.

Acts 20:22–24; 21:1–15



Paul said good-bye to his friends and told them that he would never see them again. He told them to remember the gospel and to obey God's commandments. He told them not to listen to the wicked people who would try to teach them bad things.

Acts 20:25, 28–32



He also told them to love each other and take care of each other. He knelt and prayed with them. Everyone cried. They hugged and kissed Paul and went with him to the boat when he left for Jerusalem.

Acts 20:35–38



Holding

Joyfully ♩ = 108-120

1. There are chil - dren sing - ing all a - round the world, - Hap - py voic - es ring - ing out the
 2. There are chil - dren shar - ing all a - round the world, - Lead - ing oth - er chil - dren to the

mf

joy - ful word: — We are chil - dren glow - ing with the gos - pel light, Stand - ing
 gos - pel fold. — With the strength of youth, we do the Fa - ther's work. With our

tall, walk - ing strong, choos - ing right. There are chil - dren lead - ing out in
 hearts and our hands we will serve. We are cov - 'nant chil - dren with a

ev - 'ry land — Who be - lieve in keep - ing all the Lord's com - mands. — Like the
 gift to give. — We will teach the gos - pel by the way we live. — With each

Hands around the World

strip - ling war - riors we go forth in faith, For we know that the Lord is our
word and ac - tion, we will tes - ti - fy: We be - lieve, and we serve Je - sus

The first system of musical notation features a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a 2/4 time signature. It contains three measures of music with lyrics underneath. The bass staff also has three measures of music, with fingerings (3, 1, 2) and (1) indicated below the notes.

Boldly
f
strength. Christ. We are chil - dren hold - ing hands a - round the world, Like an

The second system of musical notation continues the melody. It includes a dynamic marking of *f* (forte) and a tempo/mood marking of *Boldly*. The treble staff has three measures of music. The bass staff has three measures of music, with fingerings (1, 3, 5) and (3, 2) indicated below the notes.

ar - my with the gos - pel flag un - furled. We are led by His light, And we

The third system of musical notation continues the melody. The treble staff has three measures of music. The bass staff has three measures of music, with fingerings (5) and (4) indicated below the notes.

love truth and right. We are build - ing the king - dom of God.

The fourth system of musical notation concludes the piece. It features a final cadence in both staves. The treble staff has three measures of music. The bass staff has three measures of music, with a final chord marked with a square box.

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I Want to See the Prophet

BY SARA V. OLDS

Based on a true story

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Matthew 7:7).

When Sally was about eight years old, she lived in Salt Lake City. President David O. McKay (1873–1970) was the prophet. Sally had heard many stories of people having the chance to see him.

After general conference, he always came out a back door of the Tabernacle and climbed into a big car. A huge group of people waited outside the Tabernacle to see him, hoping to shake his hand, say hello—even just see him in person instead of on television. Sally thought it must be wonderful to actually meet the prophet.

She decided she would ask her parents if they would take her to Temple Square during general conference. But she did not tell them that she wanted to wait with all the other people and maybe have the chance to talk to President McKay. This was her special secret.

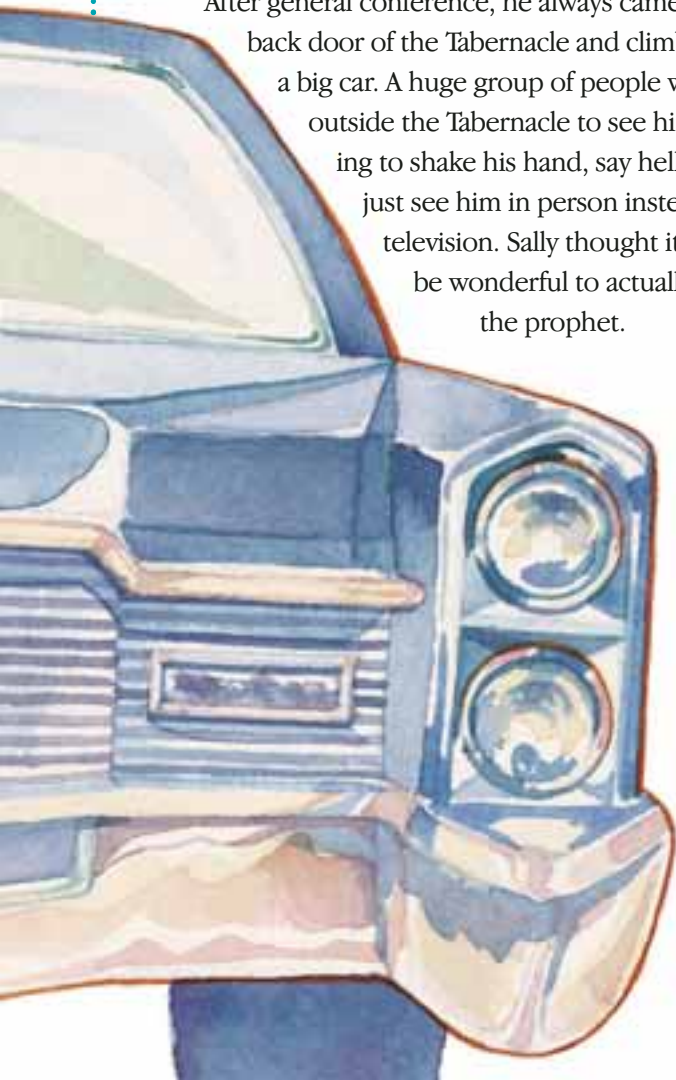
It was a beautiful day—not too hot, not too cold—when Sally’s family went to Temple Square during an afternoon session and listened to conference on the Tabernacle grounds. Large speakers carried the meeting to everyone outside, because the Tabernacle—every bench, every seat—was filled with people.

As Sally walked by the open doors, she caught a glimpse of the Tabernacle Choir and the General Authorities. Her heart leaped with excitement as she thought, “Today’s the day! Today’s the day! I’m going to meet President McKay!”

She could see people starting to gather at the back of the Tabernacle. After receiving permission from her parents, she joined the group and struggled toward the front. She wasn’t very tall, so if she didn’t stand right in front, how would she meet the prophet?

At last, with a wriggle here and jostle there, she reached the front of the crowd, where ropes blocked off a pathway between the Tabernacle and the road. There, just as she had heard, waited the big shiny car.

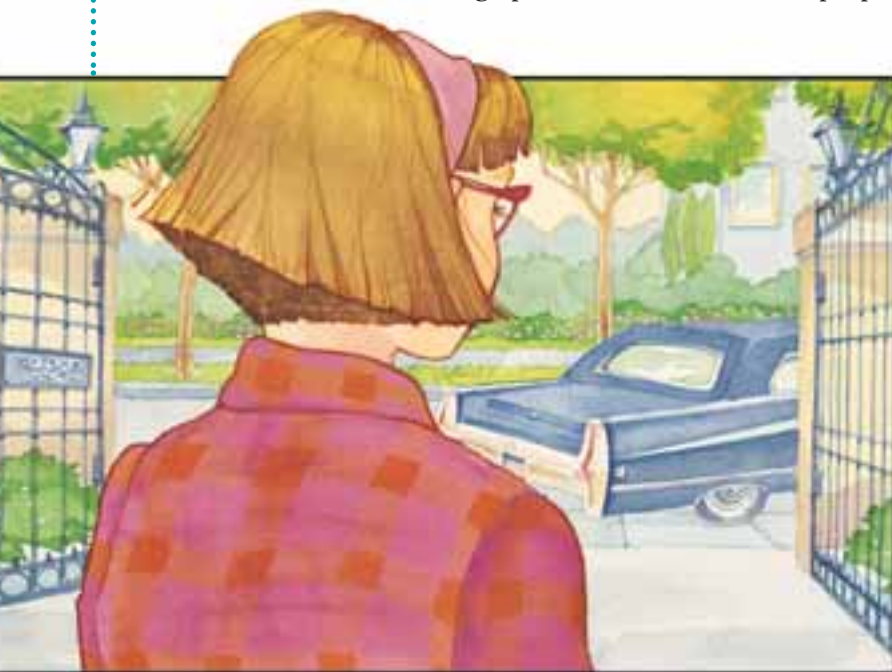
“Not much longer to wait,” she thought. She could hear the closing hymn being sung. “Sing faster! Sing faster!” she silently urged. After the closing prayer, the organist began to play the powerful Tabernacle organ once more. It was really time!





The crowd around her pressed forward, pushing against the ropes a bit. People were pouring out of the building, many of them joining the crowd, hoping to catch a glimpse of the prophet too.

The big car started and pulled forward a little. A large door at the back of the building opened.



But much to Sally's dismay, now that the car had moved, she couldn't see a thing but the car! She could also see the heads of a few men. But President McKay was not well, so although he was a tall man, he now sat in a wheelchair. Sally couldn't see him at all—not even catch a glimpse of his wheelchair's rubber wheels. How was she supposed to see the prophet, let alone *meet* the prophet, if she couldn't see anything?

She wanted to dash under the rope and run to the car. She wanted to climb in the car and shake his hand, say hello—*something*.

But all too quickly, the door slammed shut and the big car pulled slowly onto the road. It was over. He was gone.

Sally stood stunned. Her dreams! Her plans!

The crowd scattered, leaving her standing alone,

staring at the ropes that had been dropped to the ground after President McKay left.

Then, a quiet whispering thought entered her mind: "Why do you want to meet him, anyway?"

"To see him and to know for myself that he is a prophet," she almost said aloud, feeling the sting of tears.

Suddenly, she sensed a warm feeling in her heart. It was sweet and loving and slightly reproving. The thought came: "You do not need to see him to know. All you need to do is ask."

Ask?

It was so easy, so simple! Before she could even begin to say a quick prayer in her heart, an incredible warmth filled her from the top of her head down to her toes. She knew. The man in that car, the one who had sat so quietly all through conference, the one who seemed so frail—who, to her, seemed like he must have lived forever—was without a doubt a prophet of the Lord. She didn't need to meet him. And she didn't need to shake his hand. He didn't need to pat her on the head

or speak to her. She just knew.

And now she understood that for the rest of her life, she could always find out that the man who became the prophet and President of the Church was called of God. All she had to do was ask. ●



"God teaches His sons and daughters by the power of His Spirit, which enlightens their minds and speaks peace to them concerning the questions they have asked."

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, "Teaching and Learning by the Spirit," *Liahona*, May 1999, 22.



Teach Them to Understand, by Walter Rane

Parents are admonished to teach their children (see D&C 68:25). Here a father helps his son with his schoolwork, surrounded also by evidences of scriptural and physical nourishment.



When all is said and done, if you can live with a good woman through your life and see your children grow to maturity as happy, able individuals who are making a contribution, then you can count your life a success," explains President Gordon B. Hinckley, reflecting on his 66 years of marriage and family life. "It isn't how many cars you own, the size of your house, or things of that kind. It is the quality of life that you've lived that makes a difference." See "At Home with the Hinckleys," p. 32.