

# THE New Era

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**Cover:** Jeff Pratt and  
Cameron Swain of  
Taylorsville, Utah, discov-  
ered leadership skills are  
something anyone can  
build. See "Me, a Leader?"  
on p. 28.

*Cover photography:*  
Larry Hiller (front) and  
Christina Smith (back)

**L**earning to  
be a leader  
sets these  
priests on the  
right path. See  
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# Getting WHERE You Want to Go

*There are all sorts of paths out there. Are you on the right one?*

BY ELDER RUSSELL M. NELSON

Of the Quorum of the Twelve Apostles



**R**ecently Sister Nelson and I were in Denmark during the commemoration of the 150th anniversary of the Church in Scandinavia. Between meetings, we took a few hours to search for villages where two of my father's grandparents were born. They were among the early converts to the Church in Denmark.

Thanks to a good driver and a superb map, we found each town on our list and obtained treasured information. During the entire journey, my hands were riveted to that valuable map so essential to achieve our goals.

In contrast, many people travel through life without good guidance, lacking knowledge of a desired destination or how to get there. But if rapt attention is paid to a road map for a day's journey, isn't it also wise to pay attention to authoritative guidance on our journey through life?

## **Why we need guidance**

The ultimate objective in our mortal journey has been revealed by our Creator, who said, "If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God" (D&C 14:7).

His gift of eternal life is subject to conditions established by Him (see D&C 130:21). Those conditions constitute a plan, or a spiritual road map. And when trouble comes, guidance is needed most. In our journey in Denmark, we met an unexpected detour that led us astray. In order to get back on course, we stopped the car. We studied the map with great care. Then we made the necessary course correction.

What if you are lost and have no







***n His great love, He did not leave us alone. He provided a guide—a spiritual road map—to help us achieve success in our journey.***

map? Suppose you are alone. You do not know where you are. What can you do? You call for help. You call home. Call the Church. Pray. When connected with your help line, you learn that you need to make a climb here or a turn there to get back on course. Or you may have to go back to the beginning in order to be certain that you can get where you want to go.

#### **Where we obtain guidance**

We turn to Him who knows us best—our Creator. He allowed us to come to earth with freedom to choose our own course. In His great love, He did not leave us alone. He provided a guide—a spiritual road map—to help us achieve success in our journey. We call that guide the standard works, so named because they—the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—constitute the *standard* by which we should live. They serve as a standard of reference, as are standards of time, weights, and measures that are kept in national bureaus of standards.

To reach our objective of eternal life, we need to follow teachings in the standard works and other revelations received from prophets of God (see D&C 1:38). Our loving Lord foresaw our need for guidance: “For strait is the gate,” He said, “and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it” (D&C 132:22).

Few find the way because they ignore the divine road map provided by the Lord. An even more serious mistake is to ignore the

Maker of the map. God declared in the first of His Ten Commandments, “Thou shalt have no other gods before me” (Exodus 20:3). Yet carnal man tends to let his loyalty drift toward idols.

We marvel at computers and the Internet that enable transmission of data with remarkable speed. We are truly grateful for these electronic servants. But if we let them take over our time, pervert our potential, or poison our minds with pornography, they cease being servants and become instead false gods.

False gods can only lead to dead ends. We need to follow divine direction. The Lord said, “Look unto me in every thought; doubt not, fear not” (D&C 6:36). And the Psalmist wrote, “Thy word is a lamp unto my feet, and a light unto my path” (Psalms 119:105).

Following such counsel demands not only conviction but conversion and often repentance. That would please the Lord, who said, “Repent, and turn yourselves from your idols; and turn . . . from all your abominations” (Ezekiel 14:6).

In your journey through life, you meet many obstacles and make some mistakes. Scriptural guidance helps you recognize error and make the necessary correction. You stop going in the wrong direction. You carefully study the scriptural road map. Then you proceed with repentance and restitution required to get on the “strait and narrow path which leads to eternal life” (2 Nephi 31:18).

Our busy lives force us to focus on things we *do* from day to day. But the development of character comes only as we focus on who



we really *are*. To establish and accomplish those greater goals, we do need heavenly help.

#### **How we can achieve scriptural guidance**

How can we truly live, not “by bread alone, but by every word that proceedeth out of the mouth of God”? (Matthew 4:4).

We begin with a determination to “liken all scriptures unto us, . . . for our profit and learning” (1 Nephi 19:23). If we “press forward, feasting upon the word of Christ, and endure to the end, . . . [we] shall have eternal life” (2 Nephi 31:20).

To feast means more than to taste. To feast means to savor. We savor the scriptures by studying them in a spirit of delightful discovery and faithful obedience. When we feast upon the words of Christ, they are embedded “in fleshy tables of the heart” (2 Corinthians 3:3). They become an integral part of our nature.

As you ponder and pray about doctrinal principles, the Holy Ghost will speak to your mind and your heart (see D&C 8:2). From events portrayed in the scriptures, new insights will come and principles relevant to your situation will distill upon your heart.

You cultivate such revelatory experiences by living according to the light already given you and by searching the scriptures with pure motives. As you do so, your confidence will “wax strong in the presence of God,” and the Holy Ghost will be your constant companion (see D&C 121:45–46).

We all *need* guidance through life. We *obtain* it best from the standard works and teachings of the prophets of God. With diligent effort, we can *achieve* that guidance and thus qualify for all of the blessings that God has in store for His faithful children.

*Adapted from an October 2000 general conference address.*

# WHY SHOULD I GO?

BY RUSSELL TOLLEY GILES

**W**ould I really be wasting two years of my life? My friend had asked me a tough question about why I was going on a mission, and I wasn't sure I had a good answer for him.

I have known since I was in Primary I would go on a mission. I sang songs about the rigors of missionary work well before I truly understood the concept. I wonder even now if I comprehend the full scope of the calling. Two years is a long time. It's 24 months; 730 days; 17,520 hours; 1,051,200 minutes; 63,072,000 seconds.

A friend of mine approached me just after I received my call to the Georgia Atlanta Mission. He made some remarks that surprised me.

He said, "Russell, from what I hear, you are a good worker and long overdue for a raise. You could doubtlessly be trained to be a manager in less than a month, allowing for further promotions and pay increases. You have two solid semesters of college behind you and could have a degree in no time at all. All of your friends are here and no one really wants to see you go. So why are you squandering two years of your life on a mission, time that could be spent doing something productive?"

The question caught me completely off guard. I stammered something about my testimony of the doctrines and principles of the Church and its truth. However, at that particular point in time, I wasn't sure myself if that was the reason I chose to embark on this sacred responsibility. Perhaps I was doing it simply because it was expected of me by my family and religious leaders.

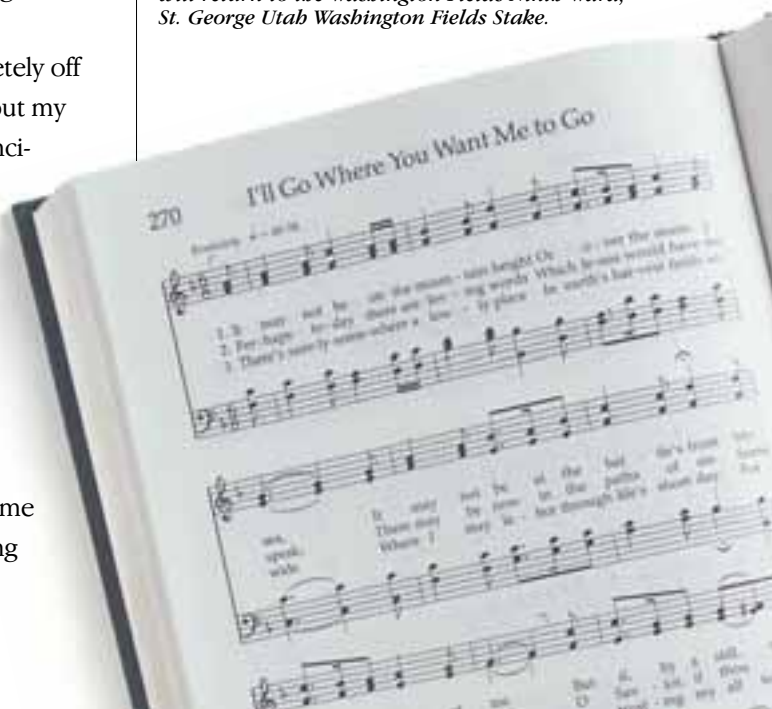
The incident troubled me for some time until one Sunday, while flipping

through the hymnbook during sacrament meeting, I came across hymn number 270, "I'll Go Where You Want Me to Go." It isn't a song we sing very often, so I read through some of the verses. The chorus commanded my attention and resolved my concerns. "I'll go where you want me to go, dear Lord, Over mountain or plain or sea; I'll say what you want me to say, dear Lord; I'll be what you want me to be."

Surely the lyrics of this hymn were meant for me. The lines do not read, "I'll go where you want me to go, Bishop Buchanan." They don't say, "I'll go where you want me to go, Mom and Dad." The command to serve a mission was issued by the Savior.


There is a definite purpose and reason for me to serve in one particular area, but most of all, what matters is my capacity and willingness to be a missionary by example, by preparation, and by faith. **NE**

**Russell Tolley Giles** is a full-time missionary who will return to the Washington Fields Ninth Ward, St. George Utah Washington Fields Stake.









**F**or nearly  
2,000 years, the  
authority to act  
for God was taken  
from the earth.  
When the Prophet  
Joseph Smith sought  
the true church, the  
powers of heaven  
were returned.



# POWER RESTORED

*The world was dark until a mighty Restoration of the gospel took place.*

**B**lack clouds hugged the horizon. The barometer was headed for the basement. And a stiff wind from the south carried leaves and trash. But the sun was still shining.

The forecasters had been warning that a big storm was on the way. But from the way they talked, many figured the storm should already have arrived. This was starting to look like a false alarm, especially after the wind died down.

Suddenly, a shock wave of wind hit from the west, filled with dust and shingles and tree branches. The sky went dark. The wind shifted its stance to punch from the north. Huge raindrops turned roofs into snare drums. And when the first lightning flared, the thunder was so close behind there was no time to count “one thousand one . . .”

Soon, lightning strikes began to knock out electric transformers all over the city, while the winds toppled poles or used whole trees to cut power lines. One after another, neighborhoods blinked into darkness.

By then, many had lit candles. But you feel kind of silly when you’ve lit candles and still automatically reach for the light switch or TV remote. Then, you begin to feel helpless as you realize that the garage door opener won’t work. The electric stove won’t heat your next meal. If the power is off for a long time, unused food in the fridge and freezer will rot. And the stores will be closed.





**J**ohn the Baptist appeared and ordained the Prophet Joseph Smith and Oliver Cowdery to the Aaronic Priesthood.

After the storm it took days to restore power to every neighborhood. The big power plants were still generating electricity. But until it reaches your home, it doesn't do you any good.

Electricity is great. When mankind learned to harness it, electricity literally changed the world. It lit up the night. It made our modern way of life possible.

When the Savior came to earth, He brought a power that can transform us until we are like Him, a power that can fill us with light. He made eternal life possible.

Electricity could seem like a miracle if you were seeing its effects for the first time. But when you study the scientific principles of electricity and begin to use it in your everyday life, it becomes commonplace. On the other hand, the more you study the principles of the Atonement and apply them in your life, the more miraculous it becomes to you.

Just as electricity only benefits us when we connect to the power source, we must also personally connect to the power of the Atonement. In order to receive forgiveness of sins and become clean, every one of us must personally repent and come unto Christ. Everyone who desires forgiveness of sin must be baptized by one having authority.

The Atonement is an accomplished fact. As He died on the cross the Savior said, "It is finished" (John 19:30). Following the death of the Savior and His Apostles, the keys of priesthood authority were lost, taken from the earth. The storm of apostasy that had been prophesied swept over the earth. During the long spiritual darkness that followed, performing a baptism was as ineffective as flicking a light switch during a blackout.

Finally, on 15 May 1829, a resurrected John the Baptist laid his hands on the heads of Joseph Smith and Oliver Cowdery and restored the "keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins" (D&C 13:1).

As before, it became possible for a repentant person to enter into the baptismal covenant and be washed clean of sin. Once again the fulness of the Atonement could bless and change lives. Power had been restored. **NE**



## AARONIC PRIESTHOOD POWER



"This Aaronic Priesthood, bestowed by John the Baptist, also includes the keys of baptism by immersion for the remission of sins. It is one thing to repent. It is

another to have our sins remitted or forgiven. The power to bring this about is found in the Aaronic Priesthood. . . . The holding of the Aaronic Priesthood, and the exercise of its power, is not a small or unimportant thing. The bestowal of these keys in this dispensation was one of the greatest and most significant things incident to the entire Restoration. It was the first bestowal of divine authority in this, the dispensation of the fulness of times. It is the priesthood of God, with authority to act in the name of the Savior of mankind."

—**President Gordon B. Hinckley**  
(*Ensign*, May 1988, 46)



"Priesthood is the greatest power on earth. . . . The power and authority delegated by God to act in His name for the salvation of His children. Caring for others is the very essence of priesthood

responsibility. It is the power to bless, to heal, and to administer the saving ordinances of the gospel."

—**President James E. Faust**  
(*Ensign*, May 1997, 41)



"We are commanded to repent of our sins and to come to the Lord with a broken heart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this

way, the Lord renews the cleansing effect of our baptism. In this way we are made clean and can always have His Spirit to be with us. The importance of this is evident in the Lord's commandment that we partake of the sacrament each week (see D&C 59:8–9).

"We cannot overstate the importance of the Aaronic Priesthood in this. All of these vital steps pertaining to the remission of sins are performed through the saving ordinance of baptism and the renewing ordinance of the sacrament. Both of these ordinances are officiated by holders of the Aaronic Priesthood under the direction of the bishopric."

—**Elder Dallin H. Oaks**  
(*New Era*, May 1999, 6)



**T**he holding of the Aaronic Priesthood, and the exercise of its power, is not a small or unimportant thing."  
—**President Gordon B. Hinckley**



**G**iving flowers to their mom is one way my sons show their love. Perhaps the most memorable gift was when Jarom gave her one less than a dozen.

# MINUS ONE ROSE





BY ALMA J. YATES

**A**s the father of seven sons, I have always wanted them to love, honor, and respect their mother. As the older ones have gone through their teen years and beyond, it has been gratifying to watch them do special things for their mother.

My wife, Nicki, loves flowers. Over the years, it has not been uncommon for one of the boys to bring his mother a special bouquet of a dozen roses. These floral gifts haven't necessarily come on Mother's Day, her birthday, or some other special occasion, although they have come then too. More often than not, these timely gifts come spontaneously and unexpectedly just to say, "Thanks, Mom, for everything you do and for putting up with me."

Such was the case when Jarom, our mission-bound son, surprised his mother. Over the years Jarom had found words and gestures of love and appreciation difficult to come by. He was a big, handsome, muscular young man who could bench-press 300 pounds but still struggled to refine the delicate art of telling his mother he loved her.

Of course, Nicki knew Jarom loved her, and she had accepted the fact that he would probably communicate his love and appreciation to her in other ways not associated with flowers, cards, or even spoken words.

But one afternoon he walked into the house and handed her a bouquet of yellow long-stemmed roses.

Somewhat taken aback, Nicki caught her breath and exclaimed, "Jarom, how beautiful!"

She instinctively breathed in their rich

fragrance. "I love them. One dozen yellow roses!"

Jarom shrugged sheepishly and shook his head. "Actually, there are only 11," he confessed. He cleared his throat and smiled bashfully. "I gave one of them away."

He paused and then explained. "I picked up the roses and was on my way home when I passed this girl from our neighborhood. She was about nine or ten, just kind of dragging down the sidewalk, looking really sad." He shrugged and grinned. "So I figured, why not. I stopped, took a rose from your bouquet and handed it to her. I told her to have a great day."

"What did she do?" Nicki asked, curious.

Jarom laughed. "Well, she wasn't sad anymore." He took a deep breath and added, "So that's why you've only got 11 roses."

Nicki smiled for a moment and tried to picture in her mind that girl walking down the street, discouraged and perhaps crushed by some adolescent tragedy. In the midst of her sorrow she looks up and sees this big, handsome neighbor approach her with a single yellow rose, perhaps the first she has ever received in her life. He smiles at her, hands her the rose, and tells her to have a great day. She is probably flattered beyond words, and suddenly her gray day is brightened by the unexpected light from Jarom's yellow rose. **NE**

*Alma J. Yates is a member of the Snowflake Sixth Ward, Snowflake Arizona Stake.*



ILLUSTRATED BY MELISSA RICKS

NEW ERA MAY 2003

15

# Q & A

*My Sunday School teacher told us we should pay a fast offering. But my offering wouldn't even be enough to make much of a difference. Do I really need to pay a fast offering if I give so little?*

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

## NEW ERA

**G**ive generously of what you have, and if it isn't much, don't worry. In some ways your *willingness* to give is more important to the Lord than *how much* you give when paying fast offerings.

Fast offerings are freewill offerings. That means you can decide how much to donate. Church leaders suggest that we give the amount we would have spent on the two meals we skipped in fasting, but they don't tell us a set amount we should pay. They do, however, ask us to be generous.

President Spencer W. Kimball (1895–1985) said, "If we give a generous fast offering, we shall increase our own prosperity both temporally and spiritually" (*Ensign*, Nov. 1977, 79).

You don't have to be a certain age or make a certain amount of money to receive the blessings about which President Kimball spoke. If you fast with a purpose, pray, and give a generous fast offering, you will be blessed with strengthened

**W**illingness to give is as important as how much is given.

**A**nycone, of any age or financial status, can receive the blessings of paying fast offerings.

**T**he blessings of the fast are many. In fact, Isaiah lists at least 15 blessings associated with fast offerings (see Isaiah 58).

**A** lot of little donations add up and can make a big difference to those in need.

**P**aying offerings now will create a wonderful habit that will help many throughout your lifetime.

## READERS

**Even though your fast offering may seem insignificant, it will help someone. It is good to get in the habit of paying a fast offering now because later it will be a greater sacrifice. It is important to remember that we do not just fast to help support the needy. Our fasting and fast offerings show our dedication to the Lord and the sincerity of our fast.**



Rebecca Crandall  
St. Louis, Missouri

**A small offering, in reality, is a big deal. If we aren't willing to do the small things the Lord has asked of us, are we going to accomplish the great things the Lord has in store for us? All people need to do their part.**



Elder Nathan Baker  
Tennessee Nashville Mission



***The pamphlet For the Strength of Youth states that fasting includes giving a generous fast offering. The importance doesn't lie in the amount you pay, but rather in your obedience and willingness to do what the Lord asks. If we keep simple commandments now, such as paying fast offerings, imagine how much easier it will be to obey the Lord in all things.***

*Katie Bauserman  
Russell, Kentucky*

***In the Bible story of the widow's mite, the widow was blessed because she paid all she had. That shows that you don't need to pay a lot to make a difference. If you pay a fast offering, you will be rewarded in heaven.***



*Tiffany Hinton  
Hong Kong, China*

***Because the branch members in my hometown paid their fast offerings, it***

***made it possible for my family to receive assistance and have our eyes opened to the gospel. The offerings you give, big or small, add up to help those in need.***



*Elder Adam Curry  
Oklahoma Oklahoma City  
Mission*

***You may be feeling that your fast offering doesn't make a big difference, but it doesn't really have to. It just***



## NEW ERA

self-control and a heart that is more open to receive guidance from the Spirit.

The Savior taught that the act of giving is more important than the amount given (see Mark 12:41–44). He used a poor widow who gave only two mites as an example of how we should give, not because two mites would make much of a difference, but because she offered all she had with a spirit of generosity and gratitude.

Giving with the right spirit is the most important part of your offering, but it's important to remember that fast offerings help the poor and needy. Your offering might not do much on its own, but a lot of small donations can add up to make a big difference to those in need.

President Marion G. Romney of the First Presidency (1897–1988) said, "Everything we do to help the poor must be measured by its accomplishment in spiritual terms. Givers must give out of a righteous heart and with a willing spirit. . . .

"Be liberal in your giving, that you yourselves may grow. Don't give just for the benefit of the poor, but give for your own welfare" (*Ensign*, July 1982, 4). Willingly obeying the law of the fast—fasting and paying fast offerings—brings a number of blessings to us.

Although the amount of money you earn will change, the sincerity of your offering doesn't have to change at all. You don't need to wait until you're older and make more money to pay fast offerings. Starting now will help you develop a good habit for those times when you are able to give more. And if you have the true spirit of the fast, you won't wait for fast Sunday; you'll always be looking for ways to help others. **NE**



**W**hat would happen if the principles of the fast day and the fast offering were observed throughout the world[?] The hungry would be fed, the naked clothed, the homeless sheltered. . . . The giver would not suffer, but would be blessed by his small abstinence" (*Ensign*, May 1991, 52–53).

—President  
Gordon B. Hinckley

## READERS

**needs to influence one life. You are helping bring joy and hope to people who need you. Even the smallest offering is worth paying.**



Lindsey Marie Boice  
Federal Way, Washington

**It doesn't take very much to help others. It is important that we all give a little. Even if it doesn't seem like much to you, it can make all the difference in the world.**



Tenika Cope  
Spanish Fork, Utah

**You will be blessed for what you give. In Alma 37:6 it says: "By small and simple things are great things brought to pass." So the amount you give can make a real difference.**

Clerissa Green  
McMinnville, Tennessee

## WHAT DO YOU THINK?

**Send us your answer to the question below, along with your name, age, and the names of your ward and stake. Please include a snapshot of yourself that is 1 1/2 by 2 inches (4 by 5 cm) or larger. Please respond by July 1, 2003.**

**Q&A, New Era  
50 East North Temple  
Salt Lake City, Utah 84150**

## QUESTION

**"I play football and know that some of the other players take supplements to enhance their performance. I feel like I can't compete unless I do too. Is it bad to take those kinds of supplements?"**

# STAY OUT OF **HOT WATER**



CREDIT CARD DEBT CAN REALLY TURN UP THE HEAT.  
ESCAPE THE PAIN OF DEBT BY SAVING FOR THE THINGS YOU NEED.  
(SEE 1 TIMOTHY 6:10.)



# THE MAINE ADVANTAGE

BY TIFFANY E. LEWIS

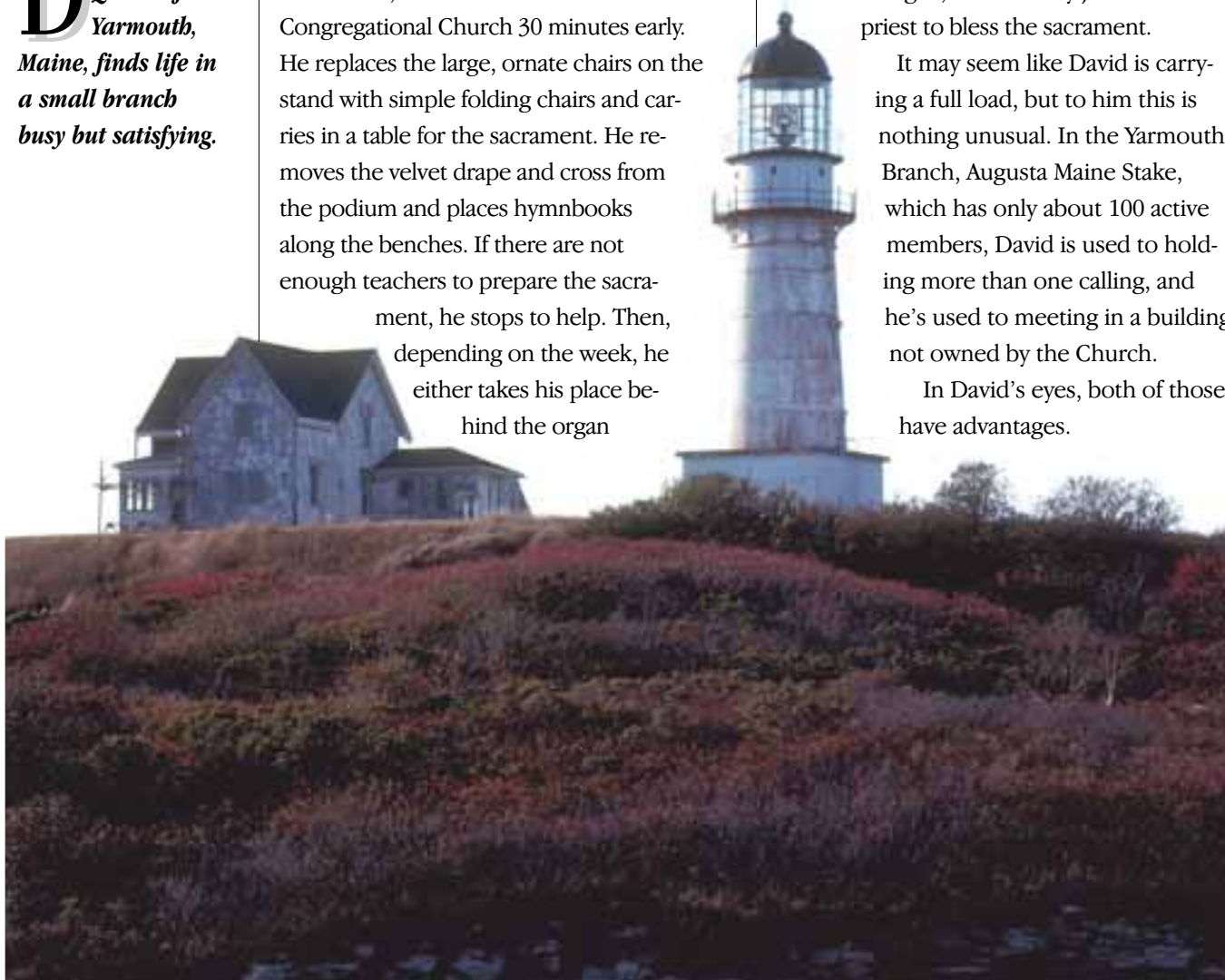
**D**avid Quinn of Yarmouth, Maine, finds life in a small branch busy but satisfying.

On a typical Sunday morning off the rocky coast of Maine, David Quinn, 16, arrives at the white Congregational Church 30 minutes early. He replaces the large, ornate chairs on the stand with simple folding chairs and carries in a table for the sacrament. He removes the velvet drape and cross from the podium and places hymnbooks along the benches. If there are not enough teachers to prepare the sacrament, he stops to help. Then, depending on the week, he either takes his place behind the organ

to play prelude music or on the bench behind the sacrament table. When he plays the organ, a missionary joins the other priest to bless the sacrament.

It may seem like David is carrying a full load, but to him this is nothing unusual. In the Yarmouth Branch, Augusta Maine Stake, which has only about 100 active members, David is used to holding more than one calling, and he's used to meeting in a building not owned by the Church.

In David's eyes, both of those have advantages.







### Being young

David's home state of Maine is a land of lobsters, lighthouses, and extreme weather conditions. Living so close to the coast, the youth take advantage of the vast Atlantic Ocean. They enjoy deep-sea fishing and whale watching, and they sometimes even have stake dances on a boat that sails around the bay.

The youth group numbers around 20 to 25 and is unusually close. "A bunch of guys from the branch will get together to play paintball or have a sleepover," says David. "And my sister is hanging out with her church friends all the time. We're all pretty good friends."

For Mutual, pool parties and outdoor games are common activities. Other times, the youth bake cookies or a pie and deliver them anonymously to someone's house. "With so few people, we can usually pick something that everybody wants to do," David says.

An activity last May took the priests and Laurels to Fox Island in northern Maine, where they followed Wilford Woodruff's missionary trek. They traveled by ferry to the island where they had a devotional and repaired the hiking trail at Mormon Mountain. They also installed a stone

plaque as a memorial to Wilford Woodruff.

In the branch nearly all the youth have callings. David has been playing the organ in sacrament meeting for about four months, rotating with his older sister, Andrea, and another boy from the ward. David admits it's a challenge. "I'm not big on playing in public," he says.

### Mingling with other faiths

For the past few years the Yarmouth Branch has met in the Yarmouth Congregational Church, and the members are making the most of their association with their friends of another faith. Recently they met together for a joint worship service. A combined choir consisting of members from both congregations performed.

"It was pretty cool," David says about the experience. "You could definitely feel the Spirit. Everyone had such a good time. At the end of the meeting we all mingled and talked, and some people found out they were related."

Members of the Yarmouth Branch will soon have a building of their own. Construction of the new Yarmouth Branch meetinghouse began last year. Members of the Congregational Church have accepted the invitation to come to the dedication.

### Friends of all ages

The branch members form a tight-knit group that supports themselves through activities and spontaneous service. When projects are planned, nearly all branch members show up.



**T**he Yarmouth Branch is lucky to have so many teens who are good friends. One of David's closest friends (far right) is his home teaching companion, Brother Bart Seymour.



"Living in a small branch has helped my testimony grow through the testimony of others," David says. "Everyone knows everyone else and enjoys each other's company. I have had great friends, home teaching companions, leaders, and teachers whom I have grown to know and love, whose spirits have helped mine grow."

David says another plus to living in a small branch is the speed with which news spreads. "If someone needs help moving,

has a baby, or is just having a rough time, another member is at his door in no time with food, cards, cookies, and a smile."

David frequently looks to the example of his best friend, Tom Bibber, 15, who is also in the branch. "Tom tries to live the gospel to the last principle. At swimming practice, when I suggested that we might skip a lap to catch up, Tom said, 'You can do what you want. I'm finishing the workout.' "

And when it comes to close friends, even





a span of several generations doesn't seem to be a factor. "My current home teaching companion, Brother Bart Seymour, is one of the best friends I have, and the one whose opinion and advice I value the most. His example has nurtured my testimony from the beginning."



## MAKING THE MOST OF A MESS

By Jacqueline Wittwer

**W**hen water poured into the basement of the Congregational Church one Sunday after days of heavy rain, Yarmouth Branch members stopped their sacrament meeting and hurried to the basement to save furniture, books, and other valuables from ruin. David Quinn and his friend Marc Johnson—still in their Sunday best—jumped in, literally, to help.

They were laughing and having a wonderful time, even though their clothes were soaked through. What mattered was that a job needed to be done. They made the best of a bad situation. They helped me see the importance of a good attitude through life's daily challenges. **NE**



### Standing out

The Church is small in Maine, with only two stakes in the entire state. David says the only disadvantage to living in a small branch is people notice when he doesn't show up to an activity. He stays strong by attending early-morning seminary (his mom's the teacher), going teaching with the missionaries, and working on the new Duty to God program.

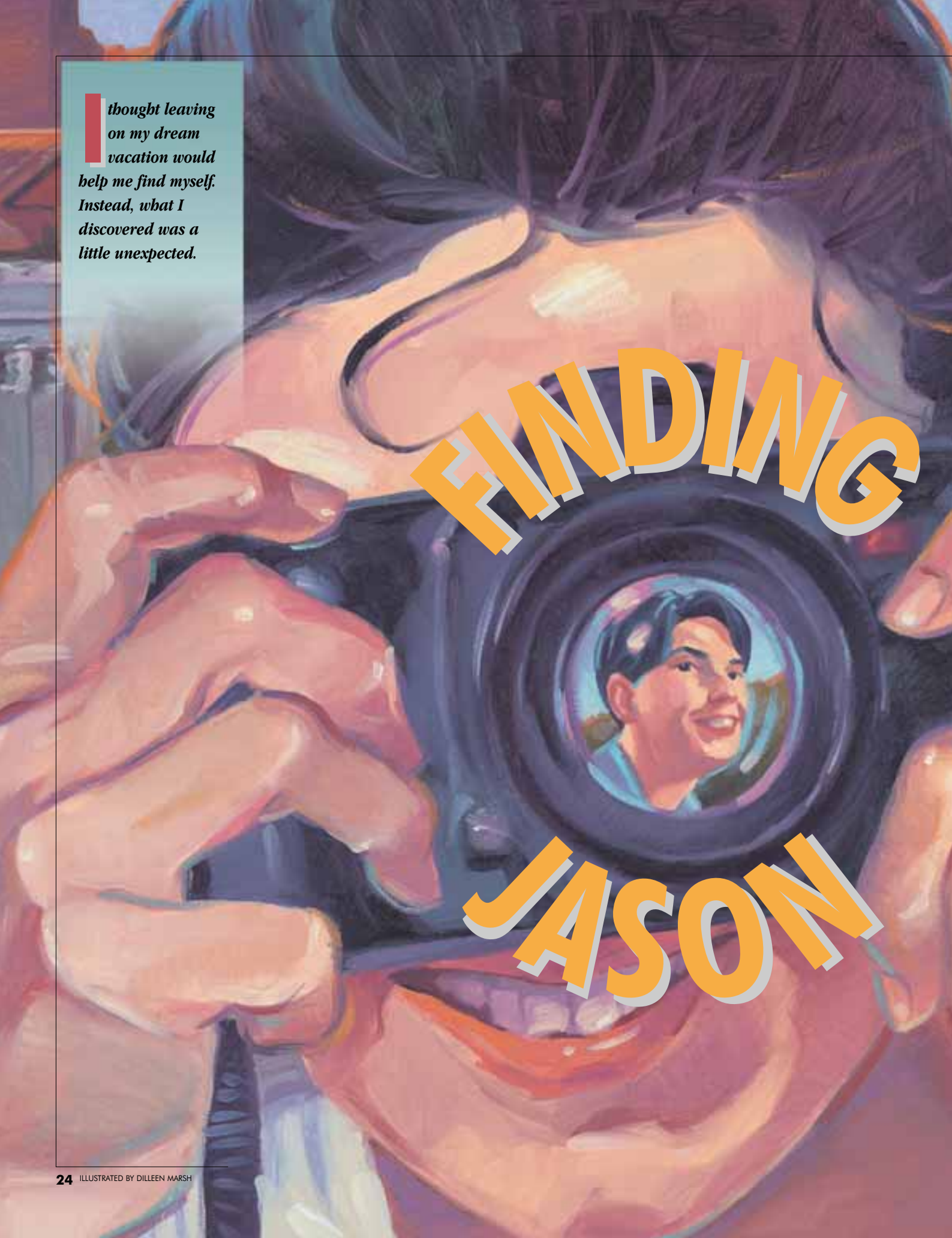
"The program has helped a lot," David says, "I'm reading the Book of Mormon by myself and then discussing it with my parents."

During wintertime in Maine, the sun sets early, around 3:30 or 4:00 P.M. The darkness and seclusion can be hard on those not used to the conditions. But David has learned that his light, even in times of darkness, can brighten the lives of those around him. **NE**

**Tiffany E. Lewis** is a member of the Miami Shores Ward, Fort Lauderdale Florida Stake.







**I** thought leaving  
on my dream  
vacation would  
help me find myself.  
Instead, what I  
discovered was a  
little unexpected.

# FINDING JASON



*The best surprise of my European trip happened after I came back home.*

BY ARIANNE B. COPE

Editorial Intern

I had planned to go to Europe since I was old enough to find it on a map. I had expectations: taste apple strudel, see the *Mona Lisa*, ride in a Venetian gondola. I certainly wasn't planning on sharing the gospel, so I'm not sure why I decided at the last minute to throw an extra Book of Mormon into my bulging suitcase.

I had listened to talks on missionary work since I was a little girl, lining my dolls on the couch in their Sunday best so they could watch general conference with me. The thing is, I was born and raised in Utah where the greatest missionary opportunity I'd ever taken advantage of was bringing International Barbie to my conference couch party. In my world surrounded by Church members, it was easy to label everyone else as "non-Mormon."

In the few weeks before my trip, my life had turned into a hurricane. The most difficult finals week I'd ever faced in school seemed to rip up an entire semester of hard work. I was swept into a whirlwind relationship with a guy I didn't know how I felt about, and I watched my older brother get married and move away. I'd been so busy, my spiritual health was battered. I fooled myself into thinking somehow my trip to Europe would dissolve all my problems and snap my life back into perspective.

Instead, I found myself on a tour surrounded by 50 people who came to Europe to have a nonstop drinking and drug party. Luckily they all seemed to realize I preferred strudel to beer and left me alone.

When I met Jason, he had those "I am a Canadian" patches attached prominently to all his clothing and luggage. He was nice but seemed to want to party like everyone else. I listened to *The Sound of Music* soundtrack on my headphones, wrote postcards to my boyfriend, and ignored everyone around me.



**I**t wasn't a coincidence that Jason and I were on the same tour. Because our paths had crossed, we were both able to get back on the right track.

It didn't take long for me to realize Jason was not quite what I had expected. He wasn't drinking with the others and even seemed interested in religion. He was curious about my beliefs and discussed his Catholic upbringing with me.

By the end of the tour, my view of Jason was altered enough for me to dare to give him that Book of Mormon I'd packed. On our last night in London I scribbled my testimony inside the book. I wasn't sure Jason would read the book, but I was so wrapped up in myself, I didn't give it a lot of thought. His road to salvation led back to Canada, 2,000 miles (3,200 km) away.

When I returned home, my anxious boyfriend was waiting at the airport with an armful of flowers. I had to fight the urge to turn and run back on the plane. None of my difficult choices had gone away. I felt I was drowning.

Then I got an e-mail from Jason. Much to my surprise, he was reading the Book of Mormon, attending church, and taking the missionary discussions—despite his family's hostility toward his efforts.

Jason and I began to e-mail every day. As we became closer friends, we talked more and more about the gospel. Seeing Jason's faith grow gave my testimony fresh perspective. Jason's e-mails helped pull me out of my despair and gave me courage to fix what was wrong in my life. As I reached out to help him learn about the gospel, I was really helping

myself. I broke up with my boyfriend, began earnestly studying my scriptures, and prayed with more sincerity than I ever had before.

Jason came to visit several times, once over general conference weekend. We watched all the sessions together. I liked watching how attentively he soaked in every talk. Sitting next to someone I would have labeled a "non-Mormon" made me realize how inappropriate it is to define someone by something they're not. I wasn't a non-Catholic or a non-Canadian to Jason. I was his friend.

Over the Thanksgiving break

I watched Jason's determined face enter the waters of baptism and come up smiling. I felt peace and knew that he and I didn't end up on the same European tour by chance. We were meant to be friends.

I offered Jason a Book of Mormon, yes, but he is more than a gold star on my chart of successful missionary experiences. He is an example to me of how the gospel should be the shining star in my life no matter what obstacles I face.

Jason told me, "I didn't ask the Lord to send me help, but He knew in my heart I wasn't happy. He decided to help me by crossing my path with yours."

Heavenly Father knew I needed help just as much as Jason did. We had something valuable to offer each other. I'm grateful Heavenly Father crossed Jason's and my paths because we formed a friendship that will help us both make it to our heavenly home. **NE**





# GET UP, GET GOING

**H**opefully you've been enjoying some much-deserved free time and relaxation after working hard in school all year. Rest is good, but you can't veg *all* summer, so what are you going to do with all those extra hours? Here are some ideas from the *New Era* and its readers on things you can do this summer.

- ✿ Spend time with your family. You're probably too busy during the school year to hang out with your mom, dad, and siblings, so now's a good time to catch up with them.
- ✿ Start a regular exercise schedule to keep yourself fit.
- ✿ Work on your Personal Progress or Duty to God Award requirements.
- ✿ Get a job or internship if your parents say that's okay. Now is a good time to get some work experience and save mission or college money.
- ✿ Read the Book of Mormon. If you read about five pages a day, you should finish it by the end of August.
- ✿ Turn off the summer reruns and find ways to serve at home, in your ward, and in your community.
- ✿ Learn a new skill. You could learn to cook, canoe, or do anything else you've wanted to learn how to do.
- ✿ Read good books.
- ✿ Check to see if your community has any free cultural or inexpensive musical events you could attend with friends or family.
- ✿ Participate in your ward or stake youth service projects and in youth conference.
- ✿ Summer classes are a good idea if you need to catch up on your schoolwork or would like to explore subjects that you can't fit into your school-year schedule.
- ✿ Make a new friend, a nonmember or less-active member, and do things with them that can lead them to either membership or full activity in the Church. **NE**





# ME A LEADER?

*Good news! You don't have to be a "natural born" leader to be a good leader. Just take a look at what these guys learned about leadership—and themselves.*

BY LARRY HILLER

I had been a senior patrol leader in Scouts, and I had a little leadership experience at school. I thought I was pretty hot stuff, and I knew what I was doing," says Dave Shepard. "But when I got up here, they opened my eyes."

Chris Poll, on the other hand, asks, "See myself as a leader when I first came up here? No, I didn't. I was nowhere near that type. But now I can see it. I can do it."

Two different attitudes, same "here." It's a camp high in the mountains of central Utah where priest-age young men from Taylorsville, Utah, are being trained in leadership skills. There are plenty of adults on the staff. But young men who went through the course in previous years teach many of the classes and lead the activities.

The "students" themselves aren't some group of elite, handpicked, natural-born leaders. These are ordinary guys who accepted an invitation to spend a week together learning how to become leaders. Some are naturally outgoing; others are shy. Some, like Dave, have had leadership experience. Many, like Chris, have always seen themselves as followers. All of them leave the camp with a lot of new skills and confidence they never had before.

## Nature or nurture?

Some people seem to be natural leaders—drawing others to them, organizing, getting things done. But what about the great majority of us? In the Church we get called to positions of leadership that we didn't ask for and sometimes don't feel equal to. Can we learn to be leaders?

"Yes!" The response from the young men here is unanimous.

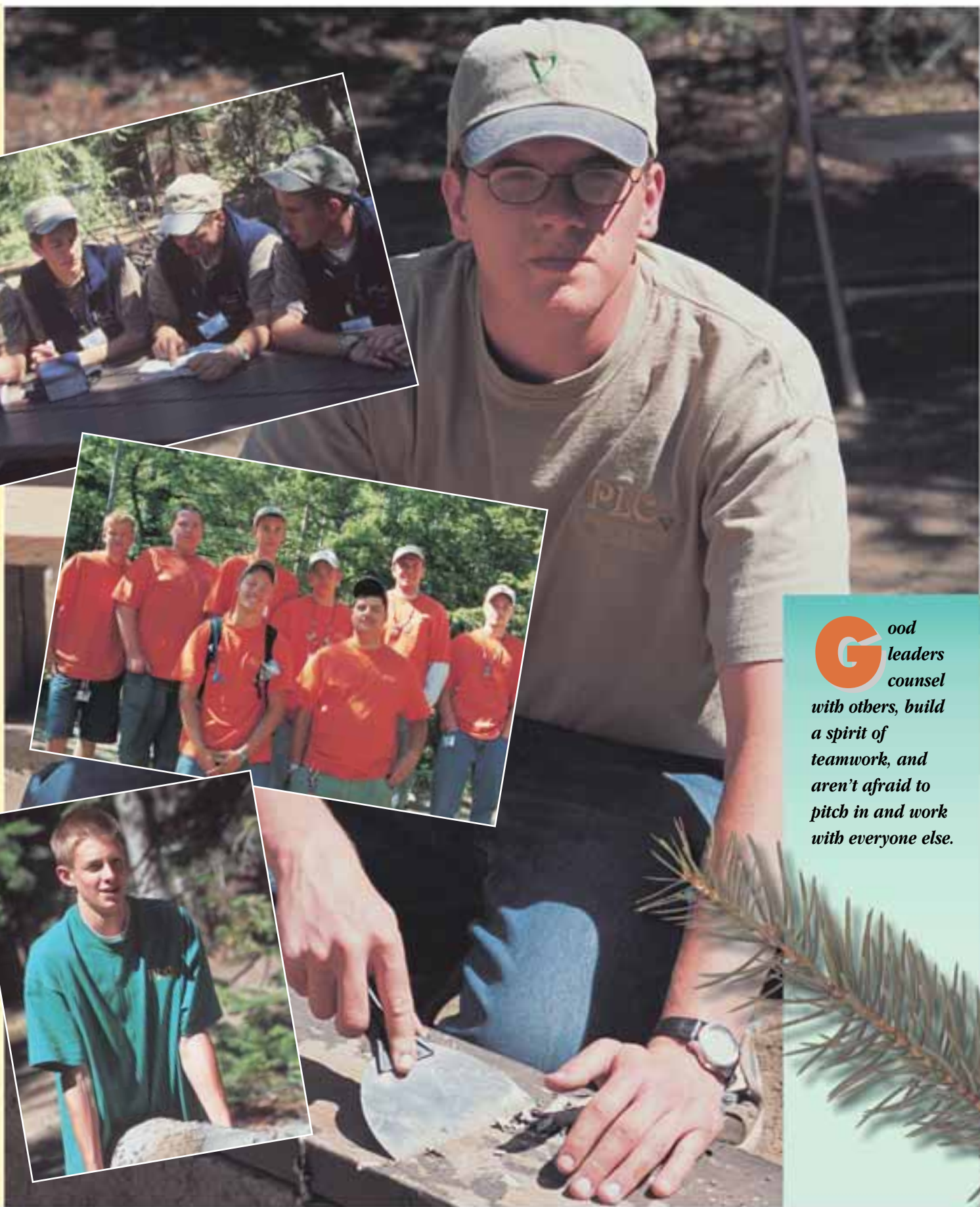
Take Lem Harsh, chairman of the Venturer Officers Association here at camp. He's at ease at the microphone and leading a meeting. He makes decisions, gives instructions, teaches, and it looks like it comes naturally. But that's because he's been here before. He definitely did not see himself as leadership material his first time at camp.

"I remember coming up and feeling like I had no reason to be here. I wasn't a leader at all, and I just kind of followed my crew around for a while," Lem says. "Then I stepped it up because they made you want to be a leader, and they gave you the tools."

Joe Hiller says he attended the first time mostly because his mom wanted him to. "I don't think I wanted to see myself as a leader."







**G**ood  
leaders  
counsel  
with others, build  
a spirit of  
teamwork, and  
aren't afraid to  
pitch in and work  
with everyone else.





**I**t's amazing how many of these young men came to camp feeling they were not "leadership material" only to discover that by learning some basic skills and by seeking the Lord's help, they could not only lead but they could even enjoy it.

Neal Cook has had some leadership callings, but, he says, "I would look to my adviser and just do what he said. When I came up here and learned what a real leader does, it really opened my eyes."

So, what does a real leader do?

#### **Be an example**

Andrew Hiller, Joe's brother, says, "One of the best things you can do as a leader is be the example for others. You may not always know it, but you are being looked to as the example for the group."

Lem gives an example of example. "You have to make decisions, even if they are not popular decisions—like cleaning assignments. It really helps others to know that you have been willing to do the same thing yourself. The first day here, we were the ones who cleaned the latrines." When others saw that their leaders were willing to do it, they were more willing to accept the assignment.

#### **Attitude—get a good one**

One of the most important examples a leader can give is attitude. As Joe points out, "When they see you with a good attitude, then they will have a good attitude."

Fine. But how do you get a good attitude if, say, your group gets an assignment that sounds anything but fun? Ross says reading the scriptures—especially stories about people like Nephi—helps him have a good attitude. "I think when you trust in the Lord, praying to Him and reading the scriptures, you will have a good attitude because the Spirit will be with you and will be guiding you. And once you have that good attitude,

be a good example, and show others it works. You have to decide to have a good attitude."

#### **Follow the leader**

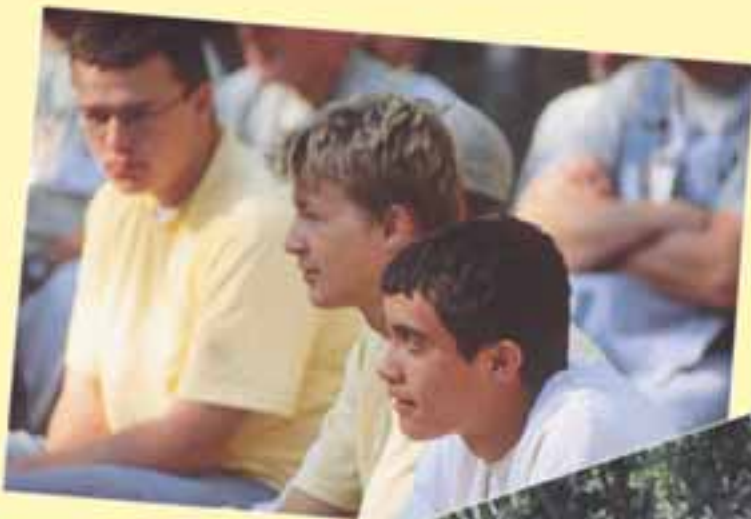
One of the coolest things about the young men at this camp is how readily they refer to the scriptures as they talk about leadership. Joe refers to D&C 35:13 and how the Lord uses the "weak things of the world" as His instruments—a reassuring thought for all of us who feel inadequate. And Ross points out D&C 82:18, which says that those who improve on their talents will gain other talents, "even an hundred fold," all "for the benefit of the church."

In the end, Lem sums it up. "Whenever I've had a question about leadership and what to do, I've thought, 'What would Christ do? How has Christ shown an example of this certain leadership skill?' And He has. He's done it, and He's shown us how best to go about it. Mostly it's loving each other. If you have any questions, you go to the scriptures, and you find that out."

#### **I will go, I will do**

In less than a week, the guys at camp learned a lot about leadership and about themselves. Those who thought they knew a lot realized they could still improve. Those who thought they didn't have what it takes learned they did. Everyone has gifts and talents that can be applied to leadership. And everyone can learn the skills they lack—especially if they are willing to learn from the Spirit and if they are willing to move ahead as Nephi did. The Lord doesn't call anyone to fail. **NE**

**Larry Hiller** is on the Church magazines staff.



## HERE ARE A FEW MORE LEADERSHIP TIPS FROM THE YOUNG MEN:

*Neal Cook:* "You don't have to be some popular stereotype. Just reach inside and be yourself."

*Joe Hiller:* "There are different strengths in our group that help the whole group work well together. Same with the crews here. All together we're a great leadership machine."

*Dave Shepard:* "As a leader, you have to be humble. The strengths you have come from God. He has given you those talents to develop."

*Ross Quigley:* "God won't call you to something you can't handle. He knows you have the capability to do it. But you can't do it all by yourself. You have to know and use your resources."

*Cameron Swain:* "Take an interest in the people you are in charge of. Being a leader is helping them and having them help you. They can teach you as much as you teach them."





# Miracles &

BY LARRY E. MORRIS

**N**ew Zealand was a special place to Elder Matthew Cowley. He had a lot of challenges there—tapeworms, sunstroke, boils—but amidst his hard missionary life, this future Apostle learned patience and love in the land of the Maoris.

**T**he average 17-year-old boy has plenty to worry about. There are school tests, homework, jobs, chores, church responsibilities, and more homework. But a mission call, of course, won't come until a little later.

In times past, however, before the Church standardized the age for full-time missionary service, calls could come at surprising times. Matthew Cowley's call came when he was

still in high school and had just turned 17. His ordinary and faithful missionary service eventually led to extraordinary opportunities for this future member of the Quorum of the Twelve Apostles.

The year was 1914. The *Titanic* had sunk two years earlier, and World War I had erupted in Europe. Young Matthew left Salt Lake City for New Zealand in October.





# Maoris

Almost a month later he arrived in the town of Tauranga, where he labored among the Maori people, the original inhabitants of New Zealand.

## Letters from home and fleas

Elder Cowley's daily journal entries reflect concerns common to all missionaries. He anxiously awaited letters from home. The first letter did not arrive until more than six weeks after he started his mission.

"The fleas bothered me so much that I was unable to

sleep," he wrote one day. Still, he managed to find humor in the situation. "I call them my best companions because they stick to me so close."<sup>1</sup> He soon began rubbing flea powder over his entire body and sprinkling it liberally on his covers before going to bed. "I trust that this will stupify [*sic*] them."<sup>2</sup>

The "ordinary" life continued: he was sick for two days with a stomach ailment; he performed his first baptism; he was delighted to get a fruitcake from home.

## "A very lonely place"

Young Elder Cowley quickly grew to love the people in his mission field. He felt at ease with the Maori people and took an interest in their culture. He and his companion frequently traveled some distance—by foot, bicycle, horse, boat, or train—to meet with members and investigators.

But by early February 1915, Elder Cowley was temporarily without a companion (a difficulty not encountered by present-day missionaries), and he battled homesickness by studying the Maori language and visiting



**H**e couldn't speak Maori. Try as he might, Elder Cowley just wasn't able to put together all the foreign words he was learning to make a sentence. But he turned to the Lord for help in the middle of a cornfield, and that help came in a miraculous way.

his Maori friends. His journal entry for 8 February is typical: "This is a very lonely place and I am afraid that I would be inclined to be homesick if I didn't have my books to study. . . . After studying several hours I took a walk up the road to another Maori home. Here I made some new friends and had a little religious conversation." <sup>3</sup>

Elder Cowley's assurance that his family was praying for him also strengthened him in hard times. "For eight months I was very sick," he later wrote. "I had boils, sunstroke, tapeworms, was kicked in the abdomen by a horse, and it was just one thing after another. I used to wake up in the morning, and I would say to myself, 'Well, all of them at home, my father, mother, and brothers and sisters are down on their knees offering up their prayers in my behalf.' . . . That meant something to me." <sup>4</sup>

#### **The gift of tongues**

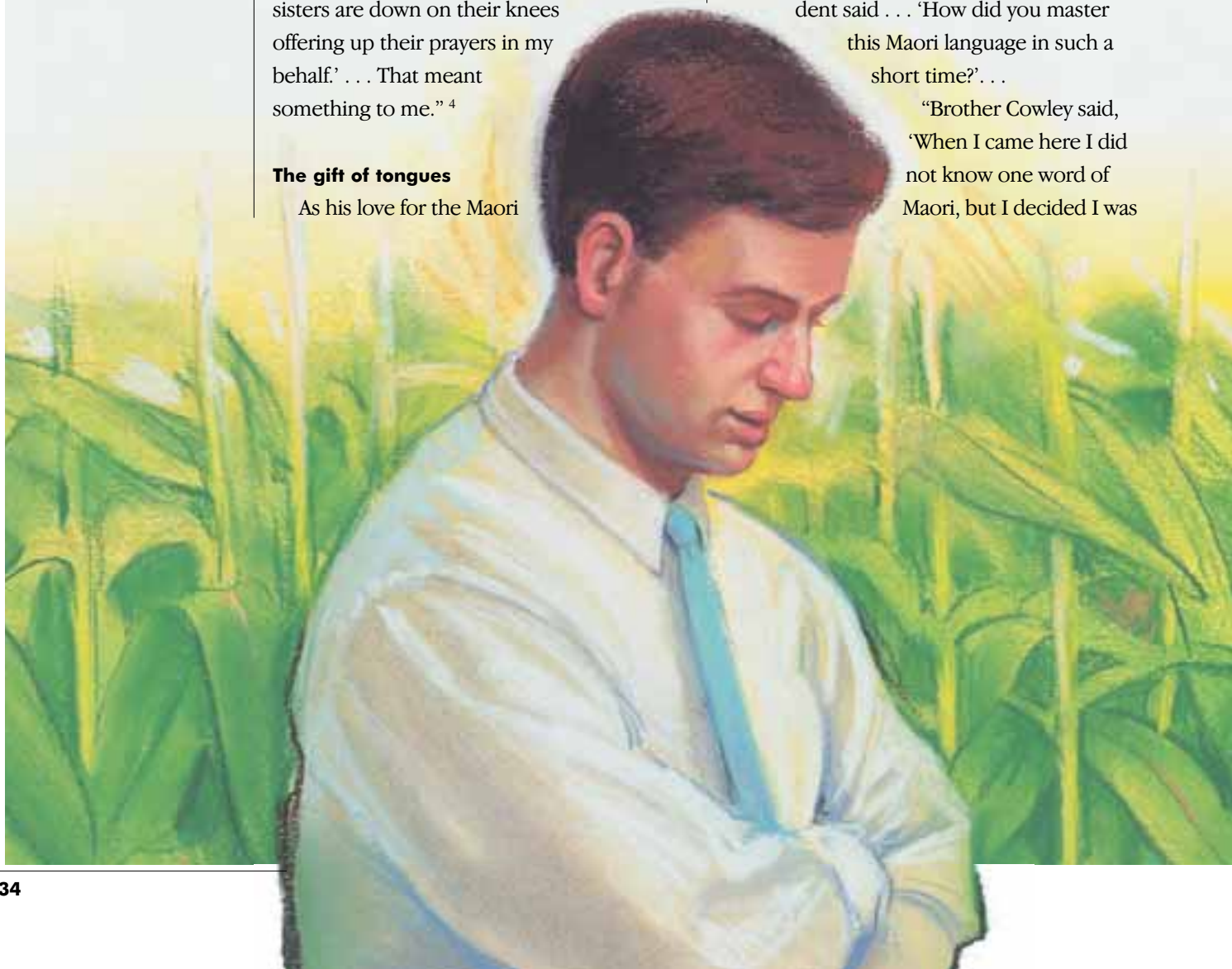
As his love for the Maori

people blossomed, Elder Cowley had even more of a desire to learn their language. Soon after rising, he would turn to his books. "I studied until noon and then had dinner and took a little rest," he wrote. "The rest of the afternoon was also spent in studying." <sup>5</sup>

Years later, Elder John Longden, an Assistant to the Twelve, told how Matthew, when he was only 17, was blessed to learn Maori. "He had only been out for two and one half months, and a district missionary conference was called. . . . Brother Cowley had an opportunity to speak. . . . He spoke for fifteen or twenty minutes in a fluent Maori tongue, so much so that it amazed the older Maori people in the congregation.

"After the meeting . . . the district president said . . . 'How did you master this Maori language in such a short time?' . . .

"Brother Cowley said, 'When I came here I did not know one word of Maori, but I decided I was





going to learn twenty new words each day, and I did. But when I came to put them together, I was not successful.' By this time they were passing a cornfield, and Brother Cowley said, 'You see that cornfield? I went out there, and I talked to the Lord, but before that, I fasted, and that night I tried again, but the words just didn't seem to jell. So the next day I fasted again, and I went out into that cornfield, and I talked to the Lord again. I tried that night with a little more success. On the third day I fasted again, and I went out into the cornfield, and I talked to the Lord. . . . I told him that I had been called by this same authority to fill a mission, but if this was not the mission in which I was to serve to please make it known because I wanted to serve where I could accomplish the greatest amount of good.'

"That was the spirit of Brother Cowley. He said, 'The next morning, as we knelt in family prayer in that Maori home, I was called upon by the head of the household to be mouth. I tried to speak English, and I could not. When I tried Maori, the words just flowed forth, and I knew that God had answered my prayer and this was where I should serve.' " <sup>6</sup>

#### **I was loved**

Though he was scheduled to complete his three-year

mission in 1917, Elder Cowley had become so fluent in the Maori language that President Joseph F. Smith (1838–1918) asked him to remain in New Zealand an additional two years to translate the Doctrine and Covenants and Pearl of Great Price into Maori. Elder Cowley willingly complied. He later served as president of the New Zealand Mission and presiding General Authority over the entire Pacific area, never losing his fluency in Maori.

Just months before he died of a heart attack in 1953 at the age of 56, Elder Cowley wrote that his experiences in New Zealand "have since been an anchor to my faith. . . . It was there that I learned the value of patience, long suffering, kindness, forgiveness and the other virtues that are so necessary in the regeneration of the human soul . . . There amidst the fleas and filth, I loved and was loved." <sup>7</sup> **NE**

**Larry E. Morris** is a member of the Butler 10th Ward, Salt Lake Butler West Stake.

#### Notes:

1. *Matthew Cowley Missionary Journal*, 1 Feb. 1915, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University.
2. *Matthew Cowley Missionary Journal*, 2 Feb. 1915.
3. *Matthew Cowley Missionary Journal*, 8 Feb. 1915.
4. Matthew Cowley, *Matthew Cowley Speaks*, 1954, 162.
5. *Matthew Cowley Missionary Journal*, 9 Feb. 1915.
6. *Improvement Era*, June 1955, 412–413.
7. *Matthew Cowley Speaks*, 437.







**“THE  
PRIESTHOOD  
IS NOT  
REALLY SO  
MUCH A GIFT  
AS IT IS A  
COMMISSION  
TO SERVE, A  
PRIVILEGE  
TO LIFT,  
AND AN  
OPPORTUNITY  
TO BLESS THE  
LIVES OF  
OTHERS.”**

## TEST YOUR LDS I.Q.

**T**he Melchizedek and Aaronic Priesthoods are named after two righteous men who followed the Lord and honored His priesthood. How much do you know about Melchizedek and Aaron?

1. Melchizedek was a prophet and king over the land of Salem (near modern-day Jerusalem). About when did he live?

- a) 2000 B.C.
- b) 1200 B.C.
- c) 1000 B.C.

2. Aaron was a descendant from what tribe of Israel?

- a) Judah
- b) Levi
- c) Ephraim

3. What does the name Melchizedek mean?

- a) God has saved
- b) Prince of Jerusalem
- c) King of righteousness

4. What was Aaron's wife's name?

- a) Abihu
- b) Jochebed
- c) Elisheba

5. Which Old Testament prophet paid tithes to Melchizedek?

- a) Samuel
- b) Abraham
- c) Noah

*Answers: 1. a (see Bible Dictionary); 2. b (see Exodus 6:16–20; Genesis 14:18–20); 3. c (see Bible Dictionary); 4. c (see Exodus 6:23); 5. b (see Alma 13:15).*

(Ensign, Nov. 1999, 50)  
—President Thomas S. Monson  
First Counselor in the  
First Presidency



## SHE HAS IT COVERED

If you've ever been through the checkout line at a grocery store, you can relate to Chelsea Goodrich. Chelsea, from the Mountain Home Idaho Stake, was tired of the sexually explicit words and images on the magazines lining the checkout areas in stores.

"My little brother would say, 'What does that mean?' and I felt uncomfortable trying to explain." Chelsea says the children who go through the checkout lines are exposed to inappropriate images and words, along with many adults who would prefer not to see that kind of material.

So she decided she could do

something to help her community. Writing to the American Family Institute, Chelsea requested a kit that helped her learn how she could get something to put on the racks to block the magazine covers. She worked hard and got many people to sign petitions, which she then took to store managers to help her state her case.

She expected the managers to be hard to convince, but they were all agreeable to her idea and ordered covers to place over the magazine racks. Chelsea's Laurel project was a success, and she feels like she really did some good in her community.

## LEADERSHIP TIP

Leaders should constantly strive to be a little better than they are. President Gordon B. Hinckley likes to remind us to stand a little taller. President Spencer W. Kimball (1895–1985) gave similar advice: "Each of us has more opportunities to do good and to be good than we ever use. These opportunities lie all around us. Whatever the size of our present circle of effective influence, if we were to improve our performance even a little bit, that circle would be enlarged. There are many individuals waiting to be touched and loved if we care enough to improve in our performance. . . .

"If we do well with our talents and with the opportunities around us, this will not go unnoticed by God. And to those who do well with the opportunities given them, even more will be given!" (*Ensign*, Aug. 1979, 7).



## ADAM-ONDI-AHMAN

On 19 May 1838, the Lord revealed to the Prophet Joseph Smith that an area in Daviess County, Missouri, named Spring Hill was the location of Adam-ondi-Ahman (see D&C 116). Adam-ondi-Ahman has been an important Church history site since the very beginning—and we mean the *very* beginning. The Lord told Joseph Smith that after Adam was cast out of the Garden of Eden he dwelt in Adam-ondi-Ahman. And three years before Adam died, he gathered his righteous posterity to this same area to give them his final blessing (see D&C 107:53–54). Adam-ondi-Ahman, which Elder Orson Pratt (1811–81) interpreted to mean "Valley of God, where Adam dwelt" (Daniel H. Ludlow, *Encyclopedia of Mormonism*, Vol. 1, 19), is also the future location for a meeting of the Saints at the Lord's Second Coming.



# CONNECTING



# *with Heaven*

*As a young missionary I learned an important lesson about priesthood power and what it means to be clean.*

BY ELDER JOHN H. GROBERG  
Of the Seventy

**F**ellow bearers of the priesthood everywhere: I hope we appreciate the priceless privilege of holding the priesthood of God. Its value is unfathomable.

Through its power, worlds—even universes—have, are, and will be created or organized. Through its power, ordinances are performed which, when accompanied by righteousness, allow families to be together forever, sins to be forgiven, the sick to be healed, the blind to see, and even life to be restored.

## **Power of the priesthood**

God wants us, His sons, to hold His priesthood and learn to use it properly. He has explained that “no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge . . .” (D&C 121:41–42).

For if we “exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man” (D&C 121:37).

Thus, we see that while the power of the priesthood is unlimited, our individual power in the priesthood is limited by our degree of righteousness or purity.

Just as clean wires, properly connected, are required to carry electrical power, so clean hands and pure hearts are required to carry priesthood power. Filth and grime slow or prevent the flow of electrical power. Unclean thoughts and actions interfere with individual priesthood power. When we are humble, clean, and pure of hand, heart, and mind, nothing righteous is impossible. An ancient saying declares, “If a man lives a pure life, nothing can destroy him.”



**N**othing righteous is impossible when we are humble, clean, and pure.





**“He that hath clean hands, and a pure heart”**

In His love for us, God has decreed that any worthy man, regardless of wealth, education, color, cultural background, or language may hold His priesthood. Thus, any properly ordained man who is clean in hand, heart, and mind can connect with the unlimited power of the priesthood. I learned this well as a young missionary years ago in the South Pacific. My first assignment was to a small island hundreds of miles from headquarters, where no one spoke English, and I was the only white man.

I was given a local companion named Feki who was serving a building mission and was a priest in the Aaronic Priesthood.

After eight seasick days and nights on a small, smelly boat, we arrived at Niuatoputapu. I struggled with the heat, the mosquitoes, the strange food, culture, and language, as well as homesickness. One afternoon we heard cries of anguish and saw a family bringing the limp, seemingly lifeless body of their eight-year-old son to us. They wailed out that he had fallen from a mango tree and would not respond to anything. The faithful father and mother put him in my arms and said, “You have the Melchizedek Priesthood; bring him back to us whole and well.”

Though my knowledge of the language was still limited, I understood what they wanted, and I was scared. I wanted to run away, but the expressions of love and faith that shone from the eyes of the parents and brothers and sisters kept me glued to the spot.

I looked expectantly at my companion. He shrugged and said, “I don’t have the proper authority. You and the branch president hold the Melchizedek Priesthood.” Grasping at that straw, I said, “Then this is the duty of the branch president.”

No sooner had I said this than the branch president walked up. He had heard the commotion and came from his garden. He was sweaty and covered with dirt and mud. I explained what had happened and tried to give the young boy to him. He stepped back and said, “I will go

and wash and put on clean clothes; then we will bless him and see what God has to say.”

In near panic, I cried, “Can’t you see? He needs help now!”

He calmly replied: “I know he needs a blessing. When I have washed myself and put on clean clothes, I will bring consecrated oil, and we will approach God and see what His will is. I cannot—I will not—approach God with dirty hands and muddy clothes.” He left me holding the boy. I was speechless.

Finally he returned, clean in body and dress and, I sensed, in heart as well. “Now,” he said, “I am clean, so we will approach the throne of God.”

That marvelous Tongan branch president, with clean hands and a pure heart, gave a beautiful and powerful priesthood blessing. I felt more like a witness than a participant. The words of the Psalmist came to my mind: “Who shall ascend into the hill of the Lord? . . . He that hath clean hands, and a pure heart” (Psalms 24:3–4). On that tiny island a worthy priesthood holder ascended into the hill of the Lord, and the power of the priesthood came down from heaven and authorized a young boy’s mortal life to continue.

With the fire of faith glowing from his eyes, the branch president told me what to do. Much additional faith and effort was required, but on the third day that little eight-year-old boy, full of life, was reunited with his family.

I hope you understand and feel these truths. This was a tiny island in the midst of a huge ocean—with no electricity, no hospital, no doctors—but none of that mattered. For in addition to great love and faith, there was a branch president who held the Melchizedek Priesthood, who understood

the importance of cleanliness of hand and heart and its outward expression in cleanliness of body and dress, who exercised the priesthood in righteousness and purity according to the will of God. That day his individual power in the priesthood was sufficient to connect with the unlimited power of the priesthood over earthly life.

### Connecting with God’s power

When I look into the heavens at night and contemplate the endless galaxies therein, I am amazed at what a tiny dot our little earth is and how infinitesimally small I am. Yet I do not feel afraid, alone, insignificant, or distant from God. For I have witnessed His priesthood power connecting with clean hands and pure hearts on a tiny island in a vast ocean.

That connection is available to all of us, no matter where, when, or under what circumstances we live, so long as our hands, hearts, and minds are clean and pure. There is no individual power in the priesthood outside of individual purity.

We simply must work harder at purifying our lives by serving others in more Christlike ways. There are always opportunities to serve—in our families, in the Church, on missions, in temples, and among our fellowmen. Noble service requires hard work, deep sacrifice, and complete unselfishness. The more the sacrifice is, the greater the resultant purity.

God, who is full of light, life, and love, wants us to hold and properly use His priesthood so we can transmit that light, life, and love to all about us. On the other hand, Satan, the prince of darkness, wants to hold back light, life, and love as much as he can.

***T***he branch president heard the commotion and came to find out what the matter was. He was sweaty and covered with dirt. “I will go and wash and put on clean clothes; then we will bless him and see what God has to say.”



**W**ith clean hands and a pure heart, the Tongan branch president gave a powerful blessing. "I felt more like a witness than a participant," Elder Groberg says.

Since there is nothing Satan can do about the power of the priesthood, he concentrates his energy on trying to limit our individual power in the priesthood by attempting to dirty our hands, hearts, and minds through abuse, anger, neglect, pornography, selfishness, or any other evil he can entice us to think or do. He knows if he can sufficiently soil us individually, he can, to that degree, keep us from the purity needed to properly exercise the priesthood and thus bring more light, life, and love to this earth and all the inhabitants thereof—past, present, and future.

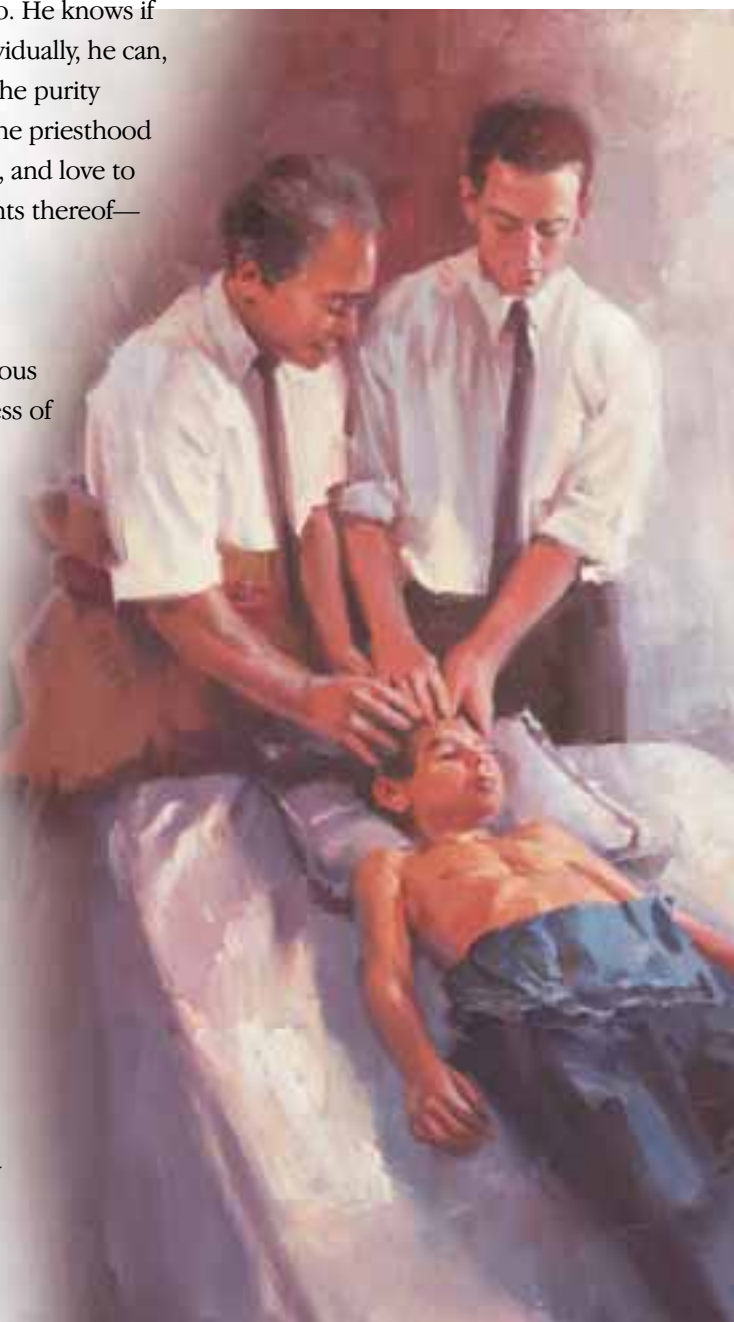
#### **A precious birthright**

Please don't sell your precious priesthood birthright for a mess of X- or R-rated pottage. Remember, the sand castles we build on the beaches of mortality, no matter how elaborate, will eventually be washed away by the tide. Only purity of hand, heart, and mind will allow us to tap into the ultimate power of the priesthood to truly bless others and eventually be able to build eternal mansions more beautiful and lasting than we can presently imagine.

I have learned for myself that God lives, that Jesus is the Christ, that He is my friend and your friend. I know that Jesus is the perfect personification of pure priesthood power. Follow Him.

I pray that we may all serve with more purity of heart, that our individual power in the priesthood may eventually be full through the perfect love of Him whose priesthood we bear. **NE**

*From an April 2001 general conference address.*





## BY KRISTEN SUCHER

The bell rang on Friday afternoon, and everyone quickly filed out of the school. Finally, my school week was over, and it was time to have some fun with my friends. We threw our backpacks into the trunk of my car and hopped in.

I was the first of my group of friends to have access to a car, so I was usually the driver. I was also the only Latter-day Saint in the group and, even though I had good friends, their standards were sometimes different from mine.

As we drove that day, my friends used swear words to dress up their stories. As in times past, it bothered me. So I thought about how I could cut down on the swearing and make the language of our group better. I knew my friends were aware and respectful of my values, but would they get mad if I expected them to uphold one of those values? I decided to try an idea.

“Hey, I’m trying out this new rule in my car where there’s no swearing allowed,” I said. They all gave me funny looks, but they went along with it. The result was amazing! Our conversations were hilarious because, instead of using swear words to express strong emotions, everyone found funnier ways to say things. It made our experiences in the car so much more enjoyable, and our friendships were strengthened as we kept the rule during car rides together.

I was so glad my friends were receptive to that no-swearing rule and were willing to uphold it in my car. It made me feel good to know I could stand up for my values and have my friends respect them. Best of all, it really made a difference in our friendships and helped us all to better appreciate the effects good language can have on people’s lives. **NE**

**Kristen Sucher** is a member of the BYU 129th Ward, Brigham Young University Seventh Stake.



MAY 2003 VOLUME 1 NUMBER 5

# COVERED GIRL

295

**A NEW  
LOOK:  
MODESTY**

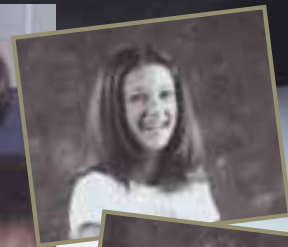
**FASHION IN  
A NOT-QUITE-  
ENOUGH-  
MATERIAL  
WORLD**

**WHAT  
BOYS  
REALLY  
THINK**

**THE  
POWER  
OF  
SLEEVES**



# DRESSED UP!



*Young women in California are making a fashion statement.*

BY NIKKI MINER

**Y**ou see them on TV, on the covers of magazines, in the movies, even at school—girls with bare midriffs, wearing tight clothes and spaghetti straps, short skirts, and even shorter shorts.

Revealing clothes are not in short supply, either. Most stores have shelves and racks full of them, especially in the summer. No wonder that as young women we're having such a hard time finding something stylish to wear that is also modest. Instead of looking a little harder, we may be tempted to give up.

Some girls may dress in the latest style without giving modesty a second thought because "that's what everyone is wearing." Others feel they have to dress to impress. I was interested, though, to hear remarks about how girls dress from some of the adults and young men in my very own Saratoga California Stake.

For instance, a member of our stake presidency was

asked, "How would you describe the trends and fashions for young women these days?"

He replied, "More and more revealing, tighter, lower, shorter, anything to emphasize the physical body."

A recently returned missionary said, "I don't feel like I should hang out with young women who dress immodestly because I get distracted from what I need to be doing."

Our ward has spent the past several months working hard to educate our young women about the importance of modesty. We started with an evening devoted to fashion. Our Young Women leaders showed us clothes that cover but still look good and flatter us, and we were told where to shop for modest clothes that are cute and fun. They also taught us how to get a more natural look with our makeup.

One Young Women leader surveyed some of the members of our stake, asking their opinions about how girls dress. For example, one of the young men surveyed said, "I don't respect girls who dress immodestly." Another said, "I don't care about girls who dress like that [in revealing clothes]."

One comment from a priest spelled out what most of the young men seemed to feel. He said, "There's a line between suggestive and attractive. A lot of young women





try to play the line, not just in their clothes, but in their makeup and attitude, too. It's unattractive when they look suggestive and act stuck up."

The young men's responses consistently showed they were unimpressed by and uncomfortable around young women who wear revealing clothes.

At the end of the evening all of the young women signed a modesty oath card.



Each time we dressed modestly for a Church function, we got a check mark on our cards. After the 12th check mark, we got a gift certificate for a juice smoothie, which really gave us something to look forward to. We keep the cards with us now as a reminder to stay modest.

A couple of weeks after our modesty night, one of our Young Women leaders set up a photo shoot for our Young Women activity. It was so much fun! She took pictures of us, and we got to show off our modest attire. It is exciting to look at all the fun pictures we took and the cards we

completed and to know that we accomplished our goal.

You may be wondering how well we have been doing with our modesty program. Well, I can say we are sticking strong to staying modest. All of the girls in my ward have completed their oath cards, including one girl who isn't a member of the Church yet. Though we've finished the program, we continue to dress modestly, even at school, which is amazing since my school has no dress code. The students can wear whatever they want. But our girls choose to dress modestly and stand as witnesses at all times and in all things and in all places.

When a young woman dresses modestly she reflects confidence and integrity, one of our Young Women values. President Gordon B. Hinckley said, "How truly beautiful is a well-groomed young woman who is clean in body and mind. She is a daughter of God in whom her Eternal Father can take pride. . . . Be true to your own convictions. You know what is right, and you know what is wrong. You know when you are doing the proper thing" (*New Era*, Jan. 2001, 11, 14).

Our prophet knows it is difficult for today's youth to stay clean and pure. But he says, and I believe, that it is important we do what we know we should and dress in a way that shows we know we are daughters of God and that He loves us. **NE**

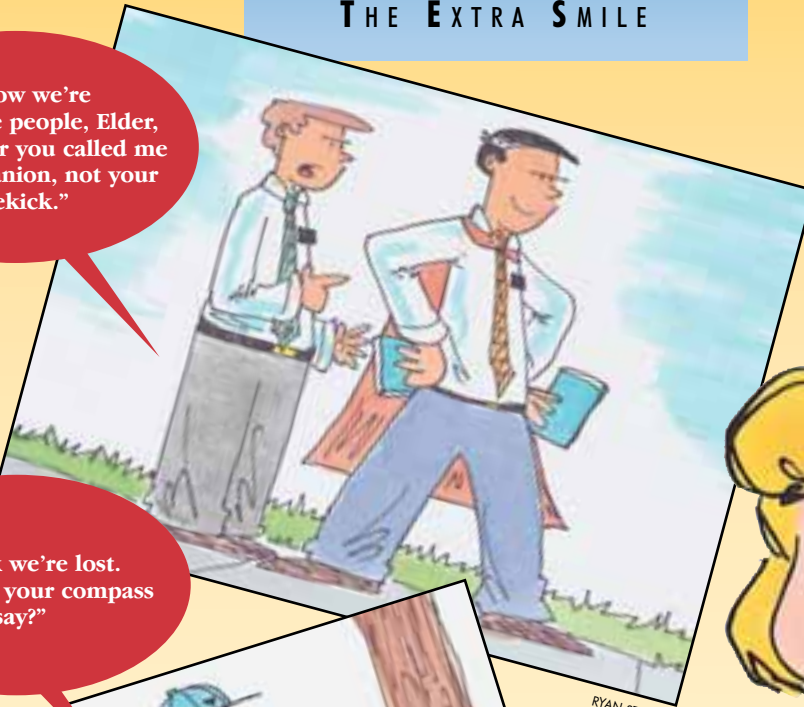
**Nikki Miner** is a member of the Saratoga Ward, Saratoga California Stake.

"I know we're here to save people, Elder, but I'd prefer you called me your companion, not your sidekick."

"I think we're lost. What does your compass say?"

"Made in Japan."

"Did I pack my scriptures?"



RYAN STOKER



RYAN STOKER



VAL CHADWICK BAGLEY



# AARONIC PRIESTHOOD MANUAL 1 (For use in 2003, lessons 25–49.)

The following resources may be used to supplement, but not replace, lessons 25–49. Please teach the lessons in the order they are printed. The manual does not include a Christmas lesson. If you want to teach a special Christmas lesson (21 December), consider using conference addresses, Church magazine articles, and hymns that focus on the life and mission of the Savior. (Resource Guides are printed in the May and November issues of the *Ensign* and *New Era*.)

## Lesson 25: Forgiveness

Gordon B. Hinckley, “You Can Be Forgiven,” *New Era*, Oct. 2001, 4–7.  
Alfredo P. Blanc, “A Debt for Half a Bicycle,” *Ensign*, Feb. 2000, 63–64.  
“Can I Be Forgiven?” *New Era*, Mar. 2000, 8–10.  
“Come unto Jesus,” *Hymns*, no. 117.

## Lesson 26: Do Good on the Sabbath

Dallin H. Oaks, “‘Always Have His Spirit,’” *Ensign*, Nov. 1996, 59–61.  
H. Aldridge Gillespie, “The Blessing of Keeping the Sabbath Day Holy,” *Ensign*, Nov. 2000, 79–80.  
“Should I give up participating so I won’t have to perform on Sunday?” *New Era*, May 1999, 16–18.

## Lesson 27: Reverence

James E. Faust, “‘Them That Honour Me I Will Honour,’” *Ensign*, May 2001, 45–47.  
Matthew Baker, “Coming Clean,” *New Era*, Apr. 2001, 28–31.  
“More Than Silence,” *New Era*, July 2002, 9.

## Lesson 28: Respect for Womanhood

Richard G. Scott, “The Sanctity of Womanhood,” *Ensign*, May 2000, 36–38.  
Sheri L. Dew, “We Are Women of God,” *New Era*, Nov. 2000, 12–14.  
“Father Consider Your Ways,” *Ensign*, June 2002, 12–16.

## Lesson 29: The Eternal Family

Spencer W. Kimball, “Oneness in Marriage,” *Ensign*, Oct. 2002, 40–45.  
Joseph Fielding Smith, “Every Soul Is Precious,” *New Era*, Oct. 2001, 26–29.  
Robert D. Hales, “The Eternal Family,” *Ensign*, Nov. 1996, 64–67.  
“Home Improvement,” *New Era*, Oct. 2002, 40.

## Lesson 30: The Plan of Salvation

Neal A. Maxwell, “‘I Am But a Lad,’” *New Era*, Feb. 2002, 4–7.

Christoffel Golden Jr., “Our Father’s Plan,” *Ensign*, Nov. 2001, 30–31.

## Lesson 31: Continue in Prayer and Fasting

Joseph B. Wirthlin, “The Law of the Fast,” *Ensign*, May 2001, 73–75.  
Esther Hansen, “The Real Fast,” *New Era*, May 2002, 11.  
Benjamin C. Tyau, “Taking My Own Advice,” *New Era*, Oct. 2002, 8–9.

## Lesson 32: Tithing

Spencer W. Kimball, “‘Will a Man Rob God?’” *New Era*, Mar. 2002, 42–45.  
Jeffrey R. Holland, “‘Like a Watered Garden,’” *Ensign*, Nov. 2001, 33–35.  
Jennifer M. Severino, “Ten Percent Tithing Equals One Hundred Percent Blessings,” *New Era*, Dec. 2002, 7.

## Lesson 33: Scripture Study

Gordon B. Hinckley, “Search the Scriptures,” *New Era*, Apr. 2000, 4–7.  
L. Tom Perry, “‘Give Heed unto the Word of the Lord,’” *Ensign*, June 2000, 22–29.  
Eric Nelson, “And a Child Led Me,” *New Era*, Oct. 2000, 34–36.

## Lesson 34: Obedience

Dallin H. Oaks, “Reach Out and Climb!” *New Era*, Apr. 2002, 42–45.  
Henry B. Eyring, “A Life Founded in Light and Truth,” *Ensign*, July 2001, 6–13.  
Athos M. Amorim, “Why Obey?” *New Era*, Nov. 2002, 44–46.  
Ralph W. Hardy Jr., “Naaman and Gehazi: A Contrast in Obedience,” *Ensign*, Aug. 2002, 27–29.

## Lesson 35: The Sacrament

David B. Haight, “Jesus of Nazareth,” *Ensign*, May 1994, 75–78.  
Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, 37–40.  
Vaughn J. Featherstone, “Sacrament Meeting and the Sacrament,” *Ensign*, Sept. 2001, 22–25.  
“Passing It By,” *New Era*, June 2001, 24–25.

## Lesson 36: Testimony

Joseph B. Wirthlin, “Spiritual Bonfires of Testimony,” *New Era*, June 2002, 8–13.  
Richard G. Scott, “The Power of a Strong Testimony,” *Ensign*, Nov. 2001, 87–89.  
Robert D. Hales, “How You Can Know,” *New Era*, Aug. 2002, 40–45.  
Jeniann Jensen, “Everyone Said It,” *New Era*, Oct. 2001, 32–33.

## Lesson 37: The Priesthood of Aaron

Gordon B. Hinckley, “‘Upon You My Fellow Servants,’” *New Era*, May 2002, 4–7.  
Thomas S. Monson, “Preparing the Way,” *Ensign*, Feb. 2002, 2–5.  
Robert L. Backman, “The Hope of Israel,” *New Era*, May 2001, 44–46.

## Lesson 38: Magnifying the Calling of an Aaronic Priesthood Holder

Thomas S. Monson, “Priesthood Power,” *New Era*, May 2001, 4–7.  
Robert D. Hales, “Fulfilling Our Duty to God,” *Ensign*, Nov. 2001, 38–41.  
John Allen Whately, “What Will I Say?” *New Era*, Aug. 2001, 32–33.

## Lesson 39: Missionary Work through Example

Ezra Taft Benson, “Of the Most Worth,” *New Era*, July 2002, 46–48.  
Thomas S. Monson, “A Little Child Shall Lead Them,” *Ensign*, June 2002, 2–7.  
Dallin H. Oaks, “Sharing the Gospel,” *Ensign*, Nov. 2001, 7–9.  
Elyssa Renee Madsen, “Coaching the Coach,” *New Era*, May 2000, 28–33.  
“Love One Another,” *Hymns*, no. 308.

## Lesson 40: The House of the Lord

Russell M. Nelson, “Personal Preparation for Temple Blessings,” *Ensign*, May 2001, 32–35.  
Greg Burgoyne, “The Temple at 12,” *New Era*, May 2001, 8–9.  
Kersten Campbell, “Becoming Beautiful,” *New Era*, Apr. 2002, 46–48.

## Lesson 41: Sexual Purity

Jeffrey R. Holland, “Personal Purity,” *New Era*, Feb. 2000, 4–7.  
Bruce Monson, “Speaking of Kissing,” *New Era*, June 2001, 32–36.  
“How can I follow the counsel in *For the Strength of Youth* to ‘avoid going on frequent dates with the same person?’” *New Era*, Sept. 2002, 16–18.

## Lesson 42: Honesty

James E. Faust, “Come Listen to a Prophet’s Voice: Honesty: A Moral Compass,” *Friend*, Nov. 2001, 2–3.  
Gordon Swensen, “Arm of Honor,” *New Era*, Aug. 2000, 26–27.  
“Sometimes people ask to copy my homework or answers on a test. . . . How do I handle this situation?” *New Era*, Sept. 2001, 16–18.

## Lesson 43: Tools for Searching the Scriptures

David B. Haight, “The Basics Have Not Changed,” *Ensign*, May 1997, 37–39.

“Taking the Scriptures to the World,” *Ensign*, July 2001, 24–31.  
Vicki H. Budge, “531 Pages til Christmas,” *New Era*, Dec. 2001, 25.  
“Scripture Study Suggestions,” *New Era*, Mar. 2001, 15.

## Lesson 44: Becoming a Better Home Teacher

Henry B. Eyring, “‘Watch with Me,’” *Ensign*, May 2001, 38–40.  
John L. Haueter, “Junior Companion,” *New Era*, Jan. 2001, 36–38.  
Chace Randall, “Extra Helping,” *New Era*, Nov. 2000, 11.

## Lesson 45: The Sacred Power of Procreation

Neal A. Maxwell, “The Seventh Commandment: A Shield,” *Ensign*, Nov. 2001, 78–80.  
Bruce C. Hafen, “The Gospel and Romantic Love,” *New Era*, Feb. 2002, 10–14.  
“More Holiness Give Me,” *Hymns*, no. 131.

## Lesson 46: Decision Making

Thomas S. Monson, “The Lighthouse of the Lord,” *Ensign*, Feb. 2001, 2–7.  
L. Tom Perry, “Decisions, Decisions,” *New Era*, Jan. 2002, 40–45.  
Dieter F. Uchtdorf, “Making Choices for Eternity,” *Ensign*, Oct. 2002, 25–30.

## Lesson 47: Consecration and Sacrifice

David B. Haight, “Gratitude and Service,” *Ensign*, May 2001, 70–72.  
Monte J. Brough, “Living the Law of Sacrifice,” *Ensign*, Apr. 2000, 44–49.  
Lisa M. G. Crockett, “Rock Star,” *New Era*, July 2000, 36–37.

## Lesson 48: The Power to Baptize

Robert D. Hales, “The Covenant of Baptism: To Be in the Kingdom and of the Kingdom,” *Ensign*, Nov. 2000, 6–9.  
“Father in Heaven, We Do Believe,” *Hymns*, no. 180.

## Lesson 49: Using Time Wisely

Dallin H. Oaks, “Focus and Priorities,” *Ensign*, May 2001, 82–84.  
F. Burton Howard, “A Question of Time,” *New Era*, July 2002, 38–41.  
“I feel like I never have enough time to get things done. How can I feel more peaceful?” *New Era*, Nov. 2000, 16–18.  
Chris Crowe, “The Art of Juggling,” *New Era*, Jan. 2001, 26–28.

# YOUNG WOMEN MANUAL 1 (For use in 2003, lessons 25–49.)

The following resources may be used to supplement, but not replace, lessons 25–49. Please teach the lessons in the order they are printed. The manual does not include a Christmas lesson. If you want to teach a special Christmas lesson (21 December), consider using conference addresses, Church magazine articles, and hymns that focus on the life and mission of the Savior. (Resource Guides are printed in the May and November issues of the *Ensign* and *New Era*.)

## Lesson 25: Sabbath Day

Thomas S. Monson, “Becoming Our Best Selves,” *Ensign*, Nov. 1999, 18–21.  
Earl C. Tingey, “Keeping the Sabbath Day Holy,” *Ensign*, Feb. 2000, 48–55.  
H. Aldridge Gillespie, “The Blessing of Keeping the Sabbath Day Holy,” *Ensign*, Nov. 2000, 79–80.  
Esther Hansen, “The Real Fast,” *New Era*, May 2002, 11.

## Lesson 26: Testimony

Joseph B. Wirthlin, “Spiritual Bonfires of Testimony,” *New Era*, June 2002, 8–13.  
Richard G. Scott, “The Power of a Strong Testimony,” *Ensign*, Nov. 2001, 87–89.  
Robert D. Hales, “How You Can Know,” *New Era*, Aug. 2002, 40–45.  
Julianne Pratt, “How Lovely Was My Morning,” *New Era*, May 2002, 8–10.

## Lesson 27: Scripture Study

Gordon B. Hinckley, “Search the Scriptures,” *New Era*, Apr. 2000, 4–7.  
Merlin R. Lybbert, “The Powerful Potential of Scripture Stories,” *Ensign*, Jan. 2002, 35.  
Vicki H. Budge, “531 Pages til Christmas,” *New Era*, Dec. 2001, 25.  
“Scripture Study Suggestions,” *New Era*, Mar. 2001, 15.

## Lesson 28: Resisting Sin

James E. Faust, “Serving the Lord and Resisting the Devil,” *Ensign*, Sept. 1995, 2–7.  
Boyd K. Packer, “A Few Simple Lessons,” *New Era*, Aug. 2002, 4–9.  
David E. Sorensen, “You Can’t Pet a Rattlesnake,” *Ensign*, May 2001, 41–42.

## Lesson 29: The Second Coming

Ezra Taft Benson, “Five Marks of the Divinity of Jesus Christ,” *Ensign*, Dec. 2001, 8–15.  
M. Russell Ballard, “‘When Shall These Things Be?’” *Ensign*, Dec. 1996, 56–61.  
“Guide Us, O Thou Great Jehovah,” *Hymns*, no. 83.

## Lesson 30: Service

David B. Haight, “Gratitude and Service,” *Ensign*, May 2001, 70–72.  
“Tips for Serving Effectively,” *Ensign*, Feb. 1999, 28–29.  
Shara Braithwaite, “Look What I Found,” *New Era*, Sept. 2000, 12–13.  
Jana Pope, “Angel Unaware,” *New Era*, Aug. 2002, 46–48.

## Lesson 31: Group Activities: A Basis for Wise Dating

Richard G. Scott, “Serious Questions, Serious Answers,” *New Era*, Oct. 1995, 4–8.  
Brad Wilcox, “Just Hanging Out,” *New Era*, Aug. 2001, 8–11.  
“We are together a lot, but we don’t date. Isn’t this okay?” *New Era*, Apr. 2002, 16–18.  
“How can I follow the counsel in *For the Strength of Youth* to ‘avoid going on frequent dates with the same person?’” *New Era*, Sept. 2002, 16–18.

## Lesson 32: Personal Purity through Self-discipline

Jeffrey R. Holland, “Personal Purity,” *New Era*, Feb. 2000, 4–7.  
Bruce C. Hafen, “The Gospel and Romantic Love,” *New Era*, Feb. 2002, 10–14.  
Caroline H. Benzley, “Be Clean,” *New Era*, July 2002, 12–15.

## Lesson 33: Avoiding Degrading Media Influences

Thomas S. Monson, “Pornography, the Deadly Carrier,” *Ensign*, July 2001, 2–5.  
Carla Dalton, “Setting Family Standards for Entertainment,” *Ensign*, June 2001, 26–29.  
“Mixed Signals,” *New Era*, June 2001, 10–15.  
Becky Manion, “No One Will Know,” *New Era*, Feb. 2002, 8–9.  
“Danger Ahead! Avoiding Pornography’s Trap,” *New Era*, Oct. 2002, 34–39.

## Lesson 34: Worthy Thoughts

Boyd K. Packer, “The Spirit of Revelation,” *Ensign*, Nov. 1999, 23–25.  
“How do I avoid these words and get them out of my head?” *New Era*, Oct. 2001, 16–18.  
“Clean Thoughts,” *New Era*, Feb. 2001, 15.  
“Let the Holy Spirit Guide,” *Hymns*, no. 143.

**Lesson 35:  
Living Righteously amid Pressures**  
Gordon B. Hinckley, “Living with Our Convictions,” *Ensign*, Sept. 2001, 2–5.  
John Bytheway, “Think First, Act Fast,” *New Era*, May 1999, 32–34.

Catherine Loveland, “Thanks, Candace,” *New Era*, Mar. 2002, 32–34.

## Lesson 36: The Importance of Truth in Living a Virtuous Life

Henry B. Eyring, “A Life Founded in Light and Truth,” *Ensign*, July 2001, 6–13.  
“I Broke My Promise,” *New Era*, Oct. 2001, 38–40.  
“Truth Reflects upon Our Senses,” *Hymns*, no. 273.

## Lesson 37: Caring for Our Physical Bodies

Russell M. Nelson, “We Are Children of God,” *Ensign*, Nov. 1998, 85–87.  
David A. Bednar, “‘Ye Are the Temple of God,’” *Ensign*, Sept. 2001, 14–21.  
Erik Backstrom, “Walking Your Way to Good Health,” *Ensign*, Mar. 2001, 72.  
Janet Thomas, “More Than Skin Deep,” *New Era*, Feb. 2001, 44–48.

## Lesson 38: Nutrition and the Word of Wisdom

Boyd K. Packer, “The Word of Wisdom: The Principle and the Promises,” *Ensign*, May 1996, 17–19.  
Harold G. Hillam, “Not for the Body,” *Ensign*, Oct. 2001, 18–21.  
Aleta Goodman Blackwell, “My Obsession with Food,” *Ensign*, Oct. 2002, 57–60.

## Lesson 39: Drug Abuse

L. Tom Perry, “‘Run and Not Be Weary,’” *Ensign*, Nov. 1996, 36–38.  
Janet Brigham, “Tobacco: Quitting for Good,” *Ensign*, Feb. 2002, 50–56.  
“Do What Is Right,” *Hymns*, no. 237.

## Lesson 40: Health Care in the Home

“Coping with Chronic Illness,” *Ensign*, Mar. 2002, 58–63.

## Lesson 41: The Ability to Succeed

Gordon B. Hinckley, “God Will Make a Way,” *New Era*, Jan. 2002, 4–7.  
L. Lionel Kendrick, “Strength During Struggles,” *Ensign*, Oct. 2001, 24–31.  
Margaret D. Nadauld, “What You Are Meant to Be,” *New Era*, Oct. 2002, 42–45.  
S. Michael Wilcox, “The 12 Spies,” *Ensign*, Mar. 2002, 35–37.

## Lesson 42: Courage to Try

Gordon B. Hinckley, “‘Be Not Afraid, Only Believe,’” *Ensign*, Feb. 1996, 2–5.  
James E. Faust, “Be Not Afraid,” *Ensign*, Oct. 2002, 2–6.  
John B. Dickson, “When Life Gets Tough,” *New Era*, Feb. 2002, 44–48.

**Lesson 43:  
Righteous Living**  
M. Russell Ballard, “Women of Righteousness,” *Ensign*, Apr. 2002, 66–73.

Sheri L. Dew, “This Is a Test. It Is Only a Test,” *Ensign*, July 2000, 62–66.  
Sharon G. Larsen, “You Choose,” *New Era*, Aug. 2001, 12–14.  
“How can I do what is right and still be accepted by my friends?” *New Era*, Jan. 2001, 16–18.

## Lesson 44: Using Time Wisely

Dallin H. Oaks, “Focus and Priorities,” *Ensign*, May 2001, 82–84.  
F. Burton Howard, “A Question of Time,” *New Era*, July 2002, 38–41.  
“I feel like I never have enough time to get things done. How can I feel more peaceful?” *New Era*, Nov. 2000, 16–18.  
Chris Crowe, “The Art of Juggling,” *New Era*, Jan. 2001, 26–28.

## Lesson 45: The Value of Work

Gordon B. Hinckley, “Put Your Shoulder to the Wheel,” *New Era*, July 2000, 4–7.  
Joseph B. Wirthlin, “Lessons Learned in the Journey of Life,” *Ensign*, Dec. 2000, 6–13.  
“Today, While the Sun Shines,” *Hymns*, no. 229.

**Lesson 46:  
The Purpose and Value of Education**  
Gordon B. Hinckley, “The Perpetual Education Fund,” *Ensign*, May 2001, 51–53.

L. Tom Perry, “Building a Community of Saints,” *Ensign*, May 2001, 35–37.  
Henry B. Eyring, “Education for Real Life,” *Ensign*, Oct. 2002, 14–21.  
Caroline H. Benzley, “Be Smart,” *New Era*, Aug. 2002, 30–33.

## Lesson 47: Encouraging the Development of Talents

Neal A. Maxwell, “Start Making Chips,” *New Era*, Sept. 1998, 4–7.  
Matthew Baker, “Playing a Different Tune,” *New Era*, Aug. 2001, 28–31.  
Jane Forsgren, “Erica’s Song,” *New Era*, Sept. 2001, 37.

## Lesson 48: Short-Range Goals as Stepping-Stones

Joseph B. Wirthlin, “One Step after Another,” *Ensign*, Nov. 2001, 25–27.  
Brett C. Sanders, “Push Me, Pull You,” *New Era*, May 2001, 32–34.  
“Breaking Bad Habits,” *New Era*, Sept. 2002, 11.

**Lesson 49:  
Delegating Responsibility to Others**  
Joseph B. Wirthlin, “Guided by His Exemplary Life,” *Ensign*, Sept. 1995, 32–39.

Joe J. Christensen, “The Principle of Presidency,” *Ensign*, Mar. 2001, 16–21.



## BIG IMPACT

I would just like to say how much I enjoyed reading the September 2002 issue of the *New Era*. It really had an impact on me. I especially liked the article "He Will Never Let You Down." It's one of the best influences in my life as a teenager. A lesson is always learned when I read this article. I'm grateful to be a member of The Church of Jesus Christ of Latter-day Saints.

Ben Gaughran

Birmingham, England (via e-mail)

## A NEW HABIT

A while ago my sister and I went to do baptisms for the dead. I didn't think I would feel the Spirit because I didn't read my scriptures or say my prayers a lot. But I went, and when I was there I felt the Spirit and also felt like the people I was being baptized for were with me. I was so happy that I went home and read my scriptures. I've been reading them every day since.

Sheri Gwynn

West Jordan, Utah

## A FINE PHOTO

I am a faithful reader of the magazine. I really enjoy and appreciate everything that goes into it. I'm writing about the Photo of the Month that appeared in the August 2002 *New Era*. I always enjoy reading the poem and looking over the picture, but in August's issue the photo of a young boy going into the waters of baptism really got to me. I realized how much missionary work for the Church is going forward throughout the world. Thank you to the photographer, Kevin Shaw, for opening this up for me.

Lucais Claven

Brisbane, Australia (via e-mail)

*"I came across this article that has given me a boost."*

## SAME QUESTION

I really would like to thank you so much for the Questions and Answers. I love to read the *New Era* each month. One of my favorite parts is the Q&A because most of the questions mean a lot to me. Often I have the same question, and it's nice to read other people's advice.

Sarah Williams

Nephi, Utah

## A MONTHLY PICK-ME-UP

I love this magazine because it gives me a spiritual high. I get to read wonderful counsel in the articles that help me in many ways to become better. It's really nice not to have to see all of the immodesty and the horrible words you can find in other magazines. Thank you for spending so much time putting this magazine together and giving me something to look forward to each month.

Amanda Hall

Lakeside, California

## HOW I SAW MYSELF

Thank you so much for the article "Mirror Image" (July 2002). I felt the same way about myself. I hated myself because I thought I was fat, ugly, and unwanted, even when my family and friends told me that wasn't true. Now I'm slowly increasing my self-esteem. I came across this article that has given me a boost. I'm now feeling a little better about myself.

Name Withheld

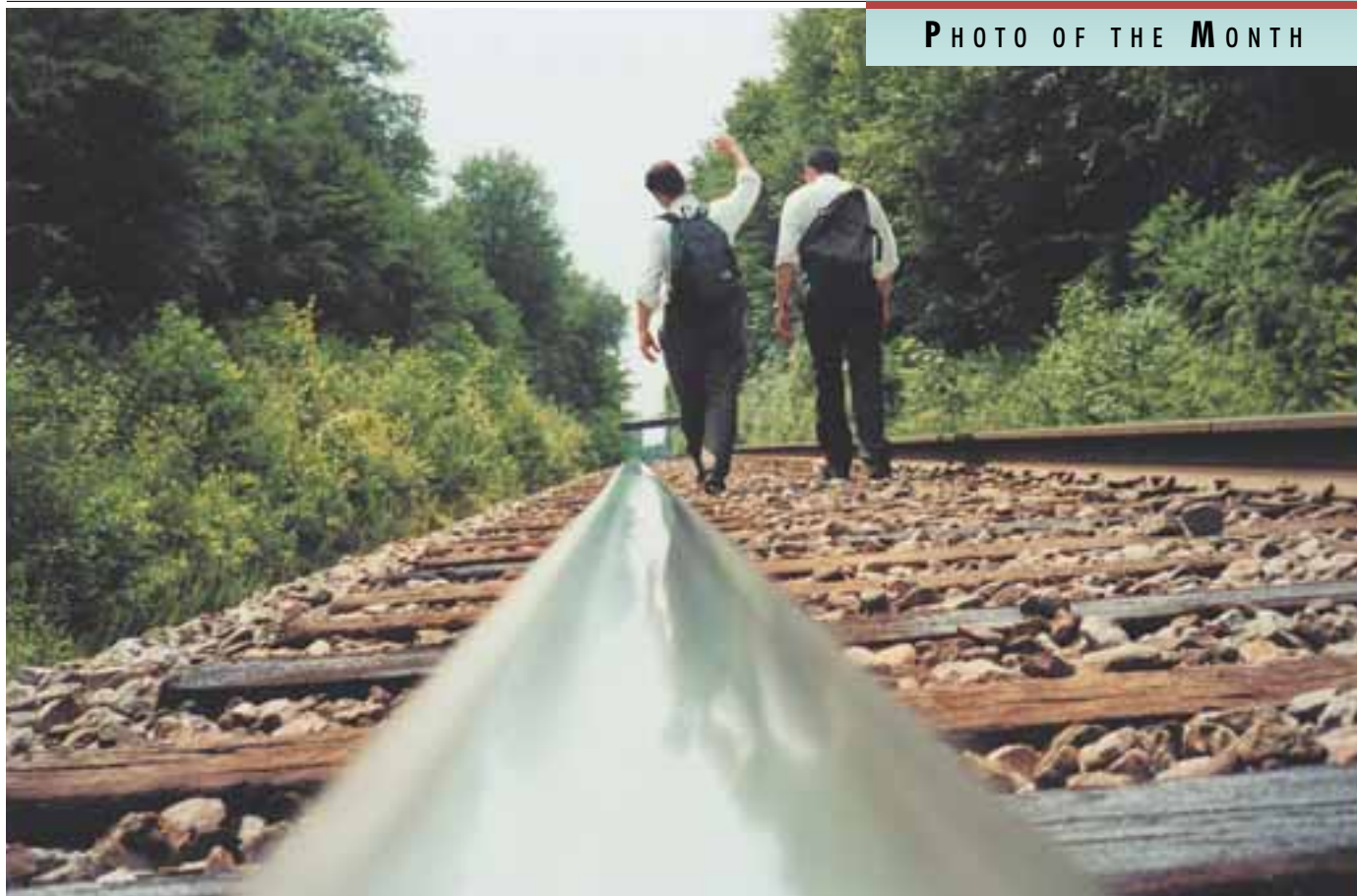
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Submissions may be edited for length and clarity.





## TWO YEARS

BY WILLIAM BRODEGARD

BY BRETT OBERLY

Want to know how long two years is?  
 I have turned around once,  
 And the first year is almost gone.  
 Two years is a heartbeat;  
 Two years is an eye blink;  
 Two years is the time it will take me to get completely  
     lost in the work,  
 To get caught up in saving souls and feeling  
     fine with staying here forever.  
 And then two years will be over, and  
 I will hop in a bus and, feeling all empty and alone inside,  
 Watch southern Chile slide away in my window.  
 And then I will hop on an airplane and say hello to my  
 First goodbye.  
 But let me tell you I will not be the same.  
 I will be two years more polished and  
 A thousand years older.





***“In the Church we get called  
to positions of leadership that  
we didn’t ask for and  
sometimes don’t feel equal to.  
Can we learn to be leaders?”***

***See “Me, a Leader?” p. 28.***