

Liahona

Ol Toktok blong Jeneral Konfrens

Presiden Nelson I Stap invaetem Ol Sent blong "Letem God I Win"; I Tokbaot mo Sakemaot Fasin blong Luk long Kala blong Skin blong Man

Oli Anaonsem Ol Jenis long Lidasip insaed long Olgeta Seventi, long Prisaeding Bisoprik

6 Niu Tempol we oli Anaonsem





Ol Foto: Lo Narváez, V Region, Jile; inset: Apia, Samoa

From KOVID-19, plante long ol memba blong Jos oli no bin save kam tugeta long ol mitinghaos blong lukluk konfrens. Be, ol miting ia oli bin soem olgeta long nasonal mo rijinol televisen mo long ol redio stesen long moa long 50 kantri, mekem se konfrens i save go long wan bigfala namba blong ol pipol we i moa long 1.4 bilian pipol.

Ol Samting we Oli Stap Insaed Novemba 2020

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Osaka, Japan

Namba 190 Medel Yia Jeneral Konfrens

Satedei Moning Sesen, 3 Oktoba 2020

Kondakta: Presiden Henry B. Eyring

Fas Prea: Elda Patrick Kearon

Las Prea: Elda Juan A. Uceda

Musik i kam long Tabenakol Kwaea long Tempol Skwea*: "Truth Eternal," *Hymns*, no. 4; "Praise to the Lord, the Almighty," *Hymns*, no. 72, arr. Wilberg; "I Feel My Savior's Love," *Children's Songbook*, 74–75, arr. Cardon; "Come, Ye Children of the Lord," *Hymns*, no. 58; "Have I Done Any Good?" *Hymns*, no. 223, arr. Zabriskie; "Love One Another," *Hymns*, 308, arr. Wilberg.

Satedei Aftenun Sesen, 3 Oktoba 2020

Kondakta: Presiden Dallin H. Oaks

Fas Prea: Elda J. Devn Cornish

Las Prea: Joy D. Jones

Musik i kam long ol defren kwaea: "Hark, All Ye Nations!" *Hymns*, no. 264, arr. Shank; "Beautiful Savior," *Children's Songbook*, 62–63, arr. Kasen; "Go Forth with Faith," *Hymns*, no. 263; "How Firm a Foundation," *Hymns*, no. 85, arr. Ashby.

Sesen blong Ol Woman, 3 Oktoba 2020

Kondakta: Bonnie H. Cordon

Fas Prea: Liz Darger

Las Prea: Kathryn Reynolds

Musik i kam long ol defren kwaea: "As Zion's Youth in Latter Days," *Hymns*, no. 256, arr. Kasen; "I Am a Child of God," *Hymns*, no. 301; "My Heavenly Father Loves Me," *Children's Songbook*, 228, arr. Staheli; "More Holiness Give Me," *Hymns*, no. 131, arr. Goates.

Sandei Moning Sesen, 4 Oktoba 2020

Kondakta: Presiden Henry B. Eyring

Fas Prea: Elda Randall K. Bennett

Las Prea: Elda Walter F. González

Musik i kam long Tabenakol Kwaea long Tempol Skwea: "Awake and Arise," *Hymns*, no. 8; "Press Forward, Saints," *Hymns*, no. 81, arr. Wilberg; "If the Savior Stood Beside Me," DeFord, arr. Cardon; "We Thank Thee, O God, for a Prophet," *Hymns*, no. 19; "God Is Love," *Hymns*, no. 87, arr. Murphy; "For I Am Called by Thy Name," Gates.

Sandei Aftenun Sesen, 4 Oktoba 2020

Kondakta: Presiden Dallin H. Oaks

Fas Prea: Elda Paul V. Johnson

Las Prea: Jan E. Newman

Musik i kam long Tabenakol Kwaea long

Tempol Skwea: "Oh Say, What Is Truth?" *Hymns*, no. 272, arr. Longhurst; "Softly and Tenderly," Thompson, arr. Wilberg; "Guide Us, O Thou Great Jehovah," *Hymns*, no. 83; "God Be with You Till We Meet Again," *Hymns*, no. 152, arr. Wilberg.

* Musik blong wanwan sesen, anda long daerek-sen blong ol defren kondakta mo i gat ol defren man blong plei piano, oli bin rekodem fastaem finis.

Oi Toktok blong Jeneral Konfrens we Oli Stap

Blong save lukluk ol toktok blong jeneral konfrens onlaen long ol defren lanwis, conference. ChurchofJesusChrist.org, mo jusum lanwis we yu wantem. Ol toktok ia, oli stap tu long Gospel Library ap long mobael o tablet. Plante taem, long sikis wik taem afta long jeneral konfrens, ol vidio mo odio rekoding long Inglis oli stap long

ol distribusen senta. Infomesen long ol defren fomat blong jeneral konfrens blong olgeta memba we oli gat ol disabiliti, i stap long disability. ChurchofJesusChrist.org.

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Suga Siti, Aedaho, YSA

Ofisol intanasonol magasin blong Jos blong Jisas Kraes blong
Ol Lata-dei Sent

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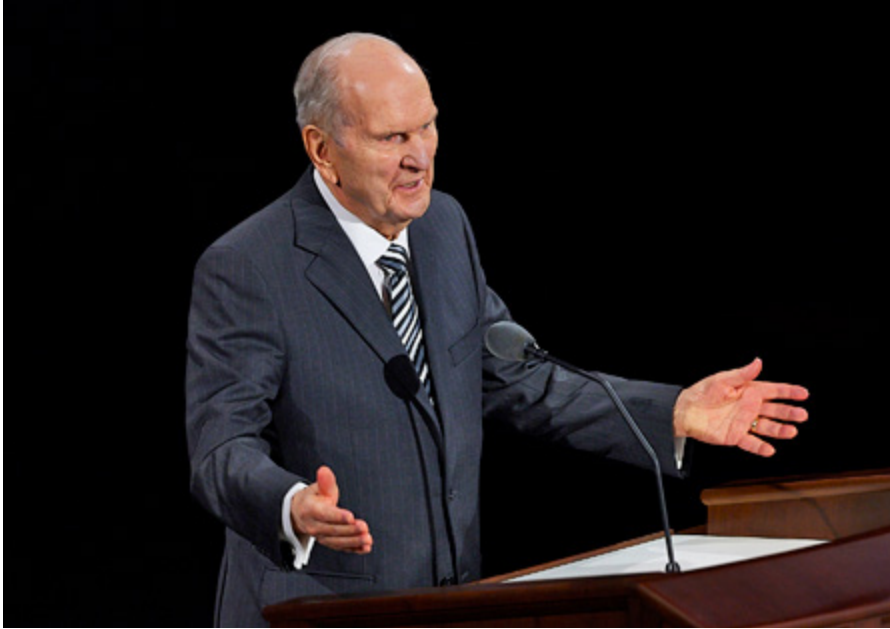
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Ol Haelaet blong Namba 190 Medel Yia Jeneral Konfrens



Long medel blong wan taem we yumi no save stret wanem bae i hapen, ol milian pipol oli bin faenem wan taem blong pis long taem blong jeneral konfrens we oli bin holem long 3 kasem 4 Oktoba 2020. Ol lida blong Jos oli bin poenem rod long yumi i go long Jisas Kraes wetem ol mesej blong yuniti, mo lav, hop mo hiling, mo pis long tabu stamba tingting.

Presiden Russel M. Nelson i bin tijim yumi olsem wanem blong kasem ol blesing blong kam wan pipol blong God.

“Taem yufala i stap jusum blong letem God i stap win insaed long laef blong yufala, bambae yufala i gat eksperiens, blong yufalawan, se God i ‘wan God blong ol merikel’ [Momon 9:11].” —Presiden Russell M. Nelson (luk long pej 92)

Plante spika oli bin toktok **fasin blong yuwan i groap** tru long fasin blong folem Jisas Kraes, trastem Hem, mo mekem tingting blong yumi i folem tingting blong Hem.

“Taem yumi putum tingting blong yumi i stap daon mo tanem yumi i go long [Jisas Kraes], Hem bae i mekem i paoa blong yumi blong jenis i kam antap moa.” —Becky Craven (luk long pej 58)

Bakegen, niu **koronavaeres ia** i bin tajem wanem we yumi bin luk mo harem long taem blong konfrens. Be, wetem moa eksperiens, lukluk i kam bigwan moa taem we ol spika oli bin lukluk nomo long hop, be tu, long fasin blong andastanem moa plan ia blong God from hapines blong yumi we i no save finis.

“Ol tes insaed long skul blong laef blong wol ia oli ol impoten pat blong progres blong yumi from taem ia we i no save finis. . . . Mi prea se, . . . yumi stap lanem ol impoten lesen we ol eksperiens we i gat jalenj nomo oli save tijim long yumi.” —Elda David A. Bednar (luk long pej 8)

Wetem plante **fasin blong no spel long sosol laef** we i tajem plante pat

blong wol ia, ol lida oli tok agensem fasin blong lukluk kala blong skin mo vaelens. Oli bin singaotem yumi, olsem ol Ol Lata-dei Sent, blong kam wan long stret mo gud fasin, blong faenem yuniti taem evri samting i defren, mo blong help blong bildimap wan sosaeti we i gat gud fasin mo i gat lav.

“Yumi laef long wan taem we fasin blong stap seraot we i strong tumas. . . . ‘Yumi save stap olsem wan paoa blong leftemap mo blesem ful sosaeti.’” —Elda Quentin L. Cook (luk long pej 18)

Taem yu gotru long konfrens ia tru long namba ia, mifala i hop se bae yu gat eksperiens bakegen long hop mo insperesen we yu bin filim long fas taem, mo tu, taem yu kasem ol niu tingting tru long stadi blong yu long ol manis we oli stap kam. ■



Gwatemala Siti, Gwatemala



Satedei Moning Sesen | 3 Oktoba 2020

I Kam long Presiden Russell M. Nelson

Presiden blong Jos la blong Jisas Kraes blong Ol Lata-dei Sent

Stap Muv Fored

Wok blong Lod i stap muv fored sloslo i go.

Ol dia brata mo sista blong mi. Hem i wan *glad* blong stap wetem yufala taem yumi stat blong makem namba 190 Medel Yia Jeneral Konfrens blong Jos la blong Jisas Kraes blong Ol Lata-dei Sent. Mi laekem blong joenem yufala insaed long hom blong yufala o weaples yufala i stap tugeta long hem, blong yumi lisin long ol mesej blong ol profet, sia, mo reveleta mo blong ol nara lida blong Jos.

Yumi talem tangkyu from teknoloji ia we i letem yumi joen olsem wan bigfala wol kam tugeta blong ol disae-pol blong Jisas Kraes. Jeneral konfrens blong las Epril, namba blong ol pipol we oli wajem i moa bigwan bitim bifo, mo mifala i ting se bae i hapen bakegen.

Long ol las manis we oli pas, wan wol sik, ol strong wael faea, mo ol nara disasta oli tanem wol ia i apsaed daon. Mi krae sore wetem yufala we i lusum wan we yufala i lavem long tetaem ia. Mo mi stap prea from olgeta evriwan we oli stap safa naoia.

Be yet, wok blong Lod i stap muv fored sloslo i go. Long medel blong fasin sosol distens, ol fes mask, mo ol Zoom miting, yumi bin lanem blong mekem sam samting i defren, mo mekem samting i gud moa tu. Ol taem we i defren i save tekem ol praes we oli defren.

Ol misinari mo ol misin lida blong yumi oli bin ol gud risos, oli stap strong, mo oli bin mekem gud tok tumas. Nomata we kolosap evri



Olmue, Valparaíso, Jile

misinari oli faenem ol niu wei blong mekem wok blong olgeta, plante misin oli ripot se oli stap tij *moa* bitim oltaem.

Mifala i mas klosem ol tempol blong sot taem, mo sam bilding projek oli go slo smol, be naoia oli stap muv fored. !Long kalenda yia blong 2020, bae yumi brekem graon blong 20 niu tempol!

Famli histri wok i kam antap bigwan. Oli krietem plante niu wod mo stek. Mo mifala i glad blong givim ripot se Jos i bin givim yumaniterian help from wol sik ia blong 895 projek long 150 kantri.

Gospel stadi insaed long hom we i kam antap i mekem se i gat ol



testemoni mo ol famli rilesensip we oli kam strong moa. Wan mama i bin raetem: “Yumi filim se yumi kolosap moa long ol pikinini blong yumi mo ol apupikinini blong yumi naoia we yumi kam tugeta long Zoom evri Sandei. Wanwan i gat taem blong givim tingting long *Kam Folem Mi*. Ol prea blong ol memba blong famli i bin jenis from se yumi andastanem gud moa wanem we oli nidim.”

Mi prea se, olsem wan pipol, yumi stap yusum taem ia, we i wan kaen ia nomo, blong yumi groap long saed blong spirit. Yumi stap long ples ia blong Lod i testem yumi, blong luk save bae yumi jusum blong folem

Jisas Kraes, blong sakem sin oltaem, mo lanem samting mo progres. Spirit blong yumi i wantem progres tumas. Mo yumi mekem hemia taem yumi stap strong long kavenan rod ia.

!Tru long evri samting, Papa blong yumi long Heven mo Pikinini blong Hem, Jisas Kraes, Tufala i lavem yumi! !Tufala i kea long yumi! Tufala mo ol tabu enjel blong Tufala oli stap lukaot-gud long yumi.¹ Mi save se hemia i tru.

Taem yumi kam tugeta blong harem ol toktok we Lod i bin givim insperesen long mifala blong talemaot, mi stap invaetem yufala blong tingting hevi long wan promes we Lod i bin mekem. Hem i talemaot se “*eni man*

we i wantem, i save holemtaet toktok blong God, we i laef mo i gat paoa, we bae i save brekem ol trik mo ol rop blong trap mo ol plan blong devel, mo lidim man blong Kraes long wan rod we i stret mo i no isi.”²

Mi prea se bambae yufala i *jusum* blong holemtaet toktok blong God olsem we i kamaot long Jeneral Konfrens ia. Mo mi prea se yufala i filim stret lav ia blong Lod we Hem i gat long yufala,³ long tabu nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long Doktrin mo Ol Kavenan 84:88.
2. Hileman 3:29; oli ademap italik.
3. Luk long 2 Nifae 1:15.



I Kam long Elda David A. Bednar
Blong Kworom blong Olgeta Twelef Aposol

Bae Yumi Testem Olgeta long Wei ia (Ebrahim 3:25)

Naoia i taem blong rere mo soemaot se yumi wantem mo save mekem evri samting, mo eni samting we Lod God blong yumi bae i givim oda long yumi blong mekem.

Mi prea from help blong Tabu Spirit blong yumi evriwan taem mi stap serem ol tingting mo ol filing we oli bin kam long maen mo hat blong mi taem we mi bin stap rere from jeneral konfrens ia.

Hamas Ol Tes Oli Impoten

Blong moa long 20 yia bifo oli singaotem mi fultaem long seves

blong Jos, mi bin wok olsem wan yunivesiti tija mo administreta. Fasfala responsabiliti blong mi olsem wan tija i blong helpem ol studen blong lanem olsem wanem blong oli lanem samting olgetawan. Mo wan stamba pat blong wok blong mi, i blong krietem tes, makem tes mo givim fidbak abaot hamas wan studen i mekem long ol tes. Olsem we yufala i save aot long

eksperiens blong yufalawan, lol tes oli no pat ia blong lanem samting we ol studen oli laekem tumas!

Be ol tes we oli kamaot oltaem, i nid blong hapen blong lanem samting. Wan tes we i wok gud bae i helpem yumi blong komperem wanem we yumi nid blong save wetem wanem we yumi rili save abaot wan spesifik topik; mo tu, i givim wan standet we i stap we yumi save makem hamas yumi lanem mo develop.

Semma, ol tes insaed long skul blong laef blong wol ia oli ol impoten pat blong progres blong yumi from taem ia we i no save finis. I gud blong luk se, toktok ia, *tes*, oli no save faenem wan taem long toktok blong skripja insaed long Ol Tabu Standet Buk, hemia long Inglis lanwis. Be, i gat ol nara toktok olsem *makem*, *lukluk*, mo *traem* we oli yusum blong tokbaot ol defren paten blong stap soemaot stret save blong yumi long saed blong spirit abaot hamas yumi andastanem, mo hamas yumi givim yumi long plan blong hapines we i no save finis blong Papa long Heven, mo hamas paoa yumi gat blong stap lukaotem ol blesing blong Atonmen blong Sevyia.

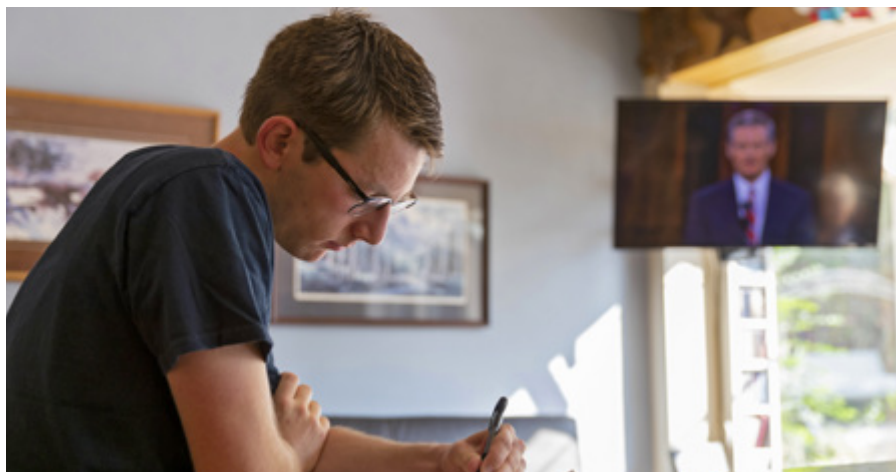
Hem we i mekem plan ia blong fasin blong sevem man, i tokbaot stret stamba tingting blong taem blong tes long wol ia, mo i yusum ol toktok ia, *makem*, *lukluk*, mo *traem* long ol skripja blong bifo mo tedei. “Mo bae yumi *testem* olgeta long wei ia, blong luk sapos bae oli mekem evri samting we Lod, God blong olgeta bae i givim oda long olgeta.”¹

Tingting long prea ia we i kam long Deved we i raetem Ol Sam:

“Plis yu *lukluk* long laef blong mi, blong *faenemaot* se mi mi wanem man, mo yu *skelem* olgeta tingting blong mi.

“Fasin ya blong yu we oltaem yu stap lavem man tumas, hem nao i stap lidim mi. Fasin ya we tingting blong yu i stap strong long man, hem nao i stap soemaot rod long mi.”²

Mo Lod i talemaot long 1833: “From hemia, no fraet long enem i blong yufala, from we mi bin talem



Provo, Yuta, YSA



Santo Domingo, Dominik Ripablik

wetem atoriti long hat blong mi, Lod i talem, se bambae mi *testem* yufala long evri samting, blong luk sapos bae yufala i stap folem kavenan blong mi, i go kasem ded, blong mi save faenem yufala i klin inaf.”³

Fasin blong Makem mo Traem Man long Taem Tedei

Yia 2020, yumi makem, long sam pat blong hem, wetem wan wol sik we i bin makem, skelem, mo traem yumi long plante wei. Mi prea se, olsem wanwan man, woman mo famli, yumi stap lanem ol impoten lesen we ol eksperiens we i gat jalenj nomo oli save tijim long yumi. Mi hop tu se yumi evriwan i luksave moa “ol bigfala samting blong God” mo trutok ia se bambae “hem i konsekretem ol hadtaem blong [yumi] blong oli kam wan blessing blong [yumi].”⁴

Tufala besik prinsipol i save lidim yumi mo mekem yumi kam strong moa taem yumi stap fesem ol situesen we oli makem mo traem yumi long laef, i nomata se oli wanem: (1) prinsipol blong stap rere, mo namba (2), prinsipol blong wokbaot i go wetem strong bilif long Kraes.

Stap Makem Yu mo Stap Rere

Olsem ol disaepol blong Sevy, yumi gat komanmen ia blong “*rere long evri samting we i nid*; mo stane-map wan haos, we i wan haos blong prea, wan haos blong livim kakae, wan haos blong fet, wan haos blong lanem samting, wan haos blong glori, wan haos blong oda, wan haos blong God.”⁵

Yumi gat promes tu se: “sapos yufala i rere, bae yufala i no fraet.

“Mo blong yufala i ronwe long paoa blong enemy, mo kam wanples, long mi, olsem wan pipol we i stret mo gud, we i no gat mak mo i no gat rong.”⁶

Ol skripja oli givim ol stret baondri blong stap oganaesem mo stap rere laef blong yumi mo hom blong yumi, tugeta, long saed blong laef long wol ia, mo long saed blong spirit. Ol hadwok blong yumi blong stap rere from ol eksperiens blong tes ia long laef long wol ia, i mas folem eksampol blong Sevy, we sloslo, “i stap groap moa long bodi blong hem mo long waes blong hem tu. Mo oltaem God i glad tumas long hem, mo ol man tu oli glad tumas long hem”⁷—wan miks balens blong stap rere long saed blong waes, bodi, spirit mo sosol laef.

Long wan aftenun, sam manis i pas, Susan mo mi i mekem lis blong storej blong kaekae mo ol imejensi saplae. Long tetaem ia, KOVID 19 i stap go raon kwik, mo plante graon i seksek i kasem hom blong mifala long Yuta. Mifala i bin wok stat long ol fas dei blong mared blong mifala blong folem kaonsel blong profet long saed blong stap rere from sam jalenj we yumi no luk, mo long wei ia mitufala i stap “skelem” se mitufala i rere o no long medel blong vaeres ia mo ol etkwek, mo i bin wan gud taem blong mekem hemia. Mitufala i wantem faenemaot mak blong mitufala long tes ia we i no gat woning from.

Mitufala i lanem fulap samting. Long plante eria, wok blong rere i bin stret nomo. Long sam nara eria, mitufala i mas kam antap from se mitufala i no bin luksave mo lukluk samfala nid ia long stret taem.

Mitufala i laf bigwan tu. Mitufala i faenemaot, eksampol, se sam samting insaed long wan kabod ia blong kipim kaekae, oli stap ia ova ten yia finis. !Mi talem stret, mitufala i fraet blong openem mo lukluk insaed long samfala kontena ia from mitufala i fraet se bae mitufala i openem rod blong sam nara wol sik bakegen! Be yufala i mas hapi blong save se mitufala i sakemaot ol samting ia long wan stret fasin, mo bae wol i no safa from.

Sam memba blong Jos oli talem tingting blong ol se ol imejensi plan,



Munik, Jemani



Gwatemala Siti, Gwatemala

mo ol saplae, mo kipim kaekae, mo ol 72 aoa kit, ating oli nomo impoten from se Ol Brata Lida oli no tokbaot hemia tumas naoia abaot ol topik ia mo ol nara topik we oli go wetem, long taem blong jeneral konfrens. Be i gat plante strong toktok blong singaot-em yufala blong rere we ol lida blong Jos oli bin stap talemaot blong plante yia i kam finis. Be ol kaonsel blong ol profet we oli bin kamaot ova long taem we i pas oli givim wan strong konset we i klia, mo wan woning we i laod i bitim wan man we i singsing.

Semma olsem ol taem blong jalenj oli soemaot ol samting we yumi no strong long hem long fasin blong yumi rere long laef ia, semmak, ol sik blong mekem samting long spirit wanwan taem mo fasin blong no lukaot tumas bae i mekem samting i kam nogud long taem blong ol tes.

Eksampol: yumi lanem long parabol blong ol ten yang gel se fasin blong pusumbak taem blong rere i lidim yumi blong no save makem gud yumi. Tingbaot olsem wanem ol faef yang gel we oli no waes oli no bin rere gud from tes ia we oli bin givim long olgeta long dei ia we Man Ia we Bae I Marede.

“Ol faef ya we oli no waes, oli tekem laet blong olgeta, be oli no tekem sam moa karsin wetem olgeta.

“Be olgeta faef ia we oli waes, oli tekem sam botel karsin wetem laet blong olgeta.

“Be long medel naet, wan man i singaot se, ‘!Man ya we i jes mared, bambae i kamtru naoia! !Yufala i kam mitim hem!’

“Nao ol ten gel ya oli wekap, oli klinim ol laet blong olgeta.

“Nao olgeta ya we oli no waes, oli talem long olgeta se, ‘Plis yufala i givim sam karsin long mifala, from we ol laet blong mifala oli emti, klosap oli ded.

“Be olgeta ya we oli waes oli se, ‘No. Karsin ya i no naf blong yumi evriwan. Yufala i

mas go long stoa blong pem blong yufala.

“Nao oli go pem karsin blong olgeta. Bae taem oli stap longwe yet, man ia we i jes mared i kamtru. Hem i go insaed long haos blong hem, mo ol faef gel ia we oli rere long hem oli go wetem hem oli joen long kakae blong mared. Nao ol man oli satem doa.

“Biaen ol narafala gel ya oli kambak bakegen, oli singaot se, ‘!Masta, Masta! !Plis yu letem mifala i kam insaed!’”⁸

“Be man we i jes mared, i se, ‘Tru mi talem long yufala, mi mi no save yufala.’”⁹

Long tes ia, ol faef yang gel we oli no waes, oli makem olgeta se oli save lisin nomo, be oli no save mekem folem toktok.¹⁰

Mi mi gat wan fren we i wan strong studen long loa skul. Long taem blong

kos long wan semesta, Sam i putum taem evri dei blong luklukbak, raetem-sot, mo lanem samting aot long not blong hem, hemia long wanwan kos we hem i tekem. Hem i folem sem paten ia blong evriwan long ol klas blong hem long en blong evri wik mo evri manis. Teknik blong hem ia i mekem se hem i bin lanem loa, be i no lanem ol ditel nomo baehat. Long taem blong las eksam, Sam i bin rere. Yes, hem i faenem se las eksam ia, i wan long ol taem we tingting blong hem i no fasfas nating, insaed long loa trening blong hem. Fasin blong rere we i wok gud mo i folem taem, i kam fastaem long eni taem blong pruvum mo makem yu.

Teknik blong Sam long saed blong edukesen blong hem long saed blong loa, i wan long ol fasfala paten blong Lod blong stap gro mo stap develop. “From luk, olsem ia nao Lod God i talem: ‘Bae mi givim long ol pikinini blong ol man tijing folem tijing, rul folem rul, smol long ples ia mo smol longwe; mo oli kasem blesing, olgeta ia we oli lisin long ol rul blong mi, mo oli lisin long ol advaes blong mi, from bae oli lanem waes tingting; from long hem we i kasem bae mi givim moa.’”¹¹

Mi stap invaetem wanwan long yumi blong “traem luklukgud long laef blong [yumi],”¹² blong “faenemaot se [yumi] stap holem yet fasin blong bilif, no yufala i no moa holem.”¹³ ?Wanem nao yumi bin lanem long ol las manis blong stretem laef mo holemtaet yumi long ol samting? ?Wanem nao yumi nid blong kam antap long hem long laef blong yumi long saed blong spirit, bodi, sosol laef, filing, mo waes? Naoia i taem blong rere mo soemaot se yumi wantem mo save mekem evri samting, mo eni samting we Lod God blong yumi bae i givim oda long yumi blong mekem.

Makem Yu mo Gohed I Go

Long wan taem, mi bin go long fenerol blong wan yang misinari we i bin ded long wan aksiden. Papa blong misinari ia i bin toktok long fenerol seves, mo i tokbaot we hat blong hem i soa from hem i seperet kwiktaem long wan pikinini we hem i lavem.

Hem i talem stret se, hemwan, hem i no andastanem ol risen, o taem blong wan samting olsem i hapen. Be mi tingbaot yet se, gudfala man ia, i bin talem se hem i bin save se God i bin save ol risen mo taem blong pikinini blong hem i ded—mo hemia i gud inaf long hem. Hem i talem long kongregesen se hem mo famli blong hem, i nomata se oli harem nogud tumas, bae oli oraet; se testemoni blong olgeta i stap strong mo i no mov. Hem i endem toktok blong hem wetem toktok ia: “Mi wantem yufala i save se, long saed blong gospel blong Jisas Kraes, famli blong mifala i stap fulwan insaed long hem. Yumi evriwan i stap insaed long hem.”

I nomata se from oli lusum wan, i brekem hat bigwan mo i had, ol memba blong strong famli ia, long saed blong spirit, oli bin rere blong soemaot se oli save lanem ol lesen we oli impoten long taem we i no save finis, hemia tru long ol samting we oli bin safa long hem.¹⁴

Fasin blong stap fetful i no blong no gat waes, o fasin blong stap krangke. Hem i blong trastem mo putum tras blong yumi long Jisas Kraes olsem Sevyia blong yumi, tras long nem blong Hem mo long ol promes blong Hem. Taem we yumi “wokbaot i go wetem strong bilif long Kraes, wetem wan stret mo klin hop, mo wan lav long God mo long evri man,”¹⁵ yumi gat blesing ia blong gat wan lukluk i go long taem we i no save finis, mo gat wan visen we i go i bitim limit blong paoa blong yumi long wol ia. Bambae yumi save “kam tugeta wan ples”¹⁶ mo “no mas mov, kasem dei blong Lod i kam.”¹⁷

Taem mi bin stap olsem Presiden blong Brigham Yang Yunivesiti—Aedaho, Elda Jeffrey R. Holland i bin kam long skul long Disemba 1998 blong toktok long wan long ol wik divosen. Susan mo mi i bin invaetem wan grup blong ol studen blong mit mo toktok wetem Elda Holland bifo hem i givim mesej blong hem. Taem we taem blong mifala i kam long en blong hem, mi bin askem Elda Holland: “Sapos yu gat janis blong

tijim wan samting nomo long ol studen ia, ?Wanem nao bae yu tijim?

Hem i ansarem:

“Yumi stap witnesem wan bigfala mov we i stap hapen, we i fasin blong jusum saed we yumi stanap long hem. Bae oli karemaot long yumi, ol Lata-dei Sent, janis ia blong stap long medel. Medel rod ia, bae i go lus.

“Sapos yu stap flot long wota i folem taed blong wan reva, bae yu go samples. Bae yu go nomo long ples we taed ia i pulum yu i go long hem. Blong folem bigfala wota, blong folem taed, blong glis i go wetem taed, bae i no ansa.

“Yumi mas mekem joes. Blong no mekem wan joes, hem i wan joes finis. Lanem blong mekem joes naoia.”

Toktok blong Elda Holland abaot fasin we i stap kam antap blong jusum saed, i tok blong wan profet mo ol fasin blong sosaeti mo ol samting we oli bin hapen long ol las 22 yia i pruvum hemia stat long taem hem i ansarem kwestin blong mi. Hem i bin talemaot finis bigfala hol we bae i stap bitwin ol wei blong Lod, mo blong wol; Elda Holland i bin givim woning se ol dei ia we yumi stap isi nomo wetem wan leg insaed long Jos we i kambak, mo wan leg long wol, ol dei ia oli stap lus kwiktaem. Wokman ia blong Lod i bin stap leftemap tingting blong ol yang pipol blong oli jusum, oli rere, oli kam ol strong disaepol blong Sevyia. Hem i bin stap helpem olgeta blong rere mo mov fored tru long ol eksperiens we i makem, lukluk, mo traem olgeta, long laef blong olgeta.

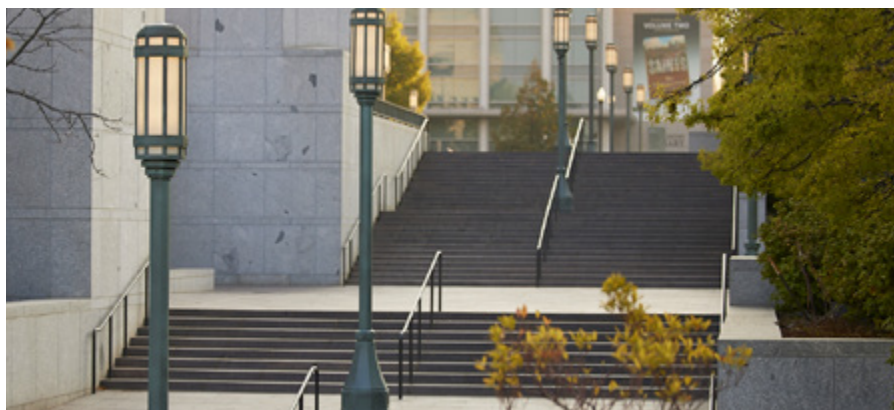
Promes mo Testemoni

Rod ia blong yumi pruvum o makem yumiwan, i wan impoten pat blong bigfala plan blong hapines blong Papa long Heven. Mi promes se, taem we tugeta, yumi stap rere mo mov i go fored wetem fet long Sevyia, bae yumi evriwan i save kasem sem mak long las tes o eksam blong laef long wol ia: “!Ei, yu yu mekem wan gudfala wok! Yu yu wan gudfala man we yu lukaot gud long ol wok blong mi. From we yu bin lukaot gud long smol bisnis ya we mi putum long han blong yu, bambae mi putumap yu blong yu lukaot long plante bisnis. Yu kam joen long lafet blong mi.”¹⁸

Mi witnes se God Papa we I No Save Finis i Papa blong yumi. Jisas Kraes i Wan Stret Pikinini Ia Nomo blong Hem we i laef i stap, we i Sevyia mo Ridima blong yumi. Abaot ol trutok ia, mi testifae olsem long tabu nem blong Lod Jisas Kraes, amen. ■

OL NOT

1. Ebraham 3:25; oli ademap italik.
2. Ol Sam 26:2–3; oli ademap italik.
3. Doktrin mo Ol Kavenan 98:14; oli ademap italik.
4. 2 Nifae 2:2.
5. Doktrin mo Ol Kavenan 88:119; oli ademap italik.
6. Doktrin mo Ol Kavenan 38:30–31.
7. Luk 2:52.
8. Matiu 25:3–4, 6–11.
9. Josef Smit Translesen, Matiu 25:12 (insaed long Matiu 25:12, futnot a).
10. Luk long Jemes 1:22–25.
11. 2 Nifae 28:30.
12. Hagae 1:5, 7.
13. 2 Korin 13:5.
14. Luk long Doktrin mo Ol Kavenan 105:6.
15. 2 Nifae 31:20.
16. Doktrin mo Ol Kavenan 101:22.
17. Doktrin mo Ol Kavenan 87:8.
18. Matiu 25:21.





I Kam long Elda Scott D. Whiting
Blong Olgeta Seventi

Stap Kam olsem Hem

Tru nomo long tabu help blong Sevyia bae yumi evriwan i save progres blong kam olsem Hem.

Iven long wan man we i stadi gud long laef mo seves blong Jisas Kraes, komanmen blong Sevyia we i blong kam “olsem we mi stap”¹ i had, mo luk olsem se man i no save kasem. Ating yu olsem mi—yu save gud ol wiknes mo rong blong yu, afta yu save tingting se i oraet blong stap laef long wan wei we i no nidim blong stap gro o kam antap from i gud nomo . “I tru, tijing ia i no stret mo man i no mas tekem i series,” eskius ia nao yumi jusum blong tekem rod we i no gat tumas ston, mekem se yumi no hadwok blong jenis tumas.

?Be wanem sapos blong stap kam “olsem we [Hem i stap] ” i no wan simbol , iven we bae bodi blong yumi i save ded samtaem? ?Wanem sapos i posibol, long sam wei, blong yumi save kasem mak ia long laef ia, from we i nid blong kasem bifo yumi stap wetem Hem bakegen? ?Wanem sapos “olsem we Mi stap” i stret mo stret toktok ia nao we Sevyia i stap minim? ?Afta wanem? ?Wanem mak blong hadwok bae yumi wantem blong givim blong invaetem merikel paoa blong Hem insaed long laef blong yumi mekem se yumi save jenisim ol fasin blong yumi?

Elda Neal A. Maxwell i tijim: “Taem yumi tingting hevi long toktok ia we i kam long Jisas blong stap kam olsem Hem, yumi save luk-save se situesen blong laef blong yumi i wan we, i no se i nogud, be i wan situesen we yumi putum haf hat blong yumi long hem mekem se yumi no strong blong mekem wok blong Hem—!we i wok blong yumi tu! Yumi talem nomo, be yumi not stap traehad blong kam olsem Hem.”² Wan yangfala man blong jos, Charles M. Sheldon, i serem tingting mo filing blong hem long semmak wei: “Kristin bilif blong yumi i laekem tumas ol samting blong stap isi mo i no strong, mo i no wantem blong tekem eni samting we i rafrak mo hevi olsem wan kros.”³

I tru, yumi evriwan i stap anda long oda ia blong kam olsem Hem, i olsem we Jisas Kraes i bin kam olsem Papa.⁴ Taem yumi stap progres, yumi kam moa komplit, moa gud, mo develop fulwan.⁵ Tijing olsem i no kam long ol doktrin blong wan jos o bilif blong eniwan, be i kam stret long Masta Hemwan. Hem i tru long wei ia we man i save lukluk long olsem wanem hem i mas mekem folem komanmen ia tru long wei blong toktok mo blong developem rilesensip wetem ol narafala man. I tru, i nomo gat wan nara wei blong hilim ol rilesensip we i brokbrok o blong wan sosaeti we i seraot, be blong wanwan long yumi blong traehad nomo blong kam moa olsem Prins ia blong Pis.⁶

Bae yumi tingting olsem wanem blong statem wan gudfala tingting, blong jusum gud samting blong mekem, mo mekem plan blong lukao-tem blong kam olsem Hem tru ol fasin olsem hemia blong Jisas Kraes.

Disaed mo Mekem

Sam yia i pas, waef blong mi mo mi i stanap long ples we rod blong longfala maonten ia Fuji i stat long hem, long Japan. Taem mitufala stat blong klaem, mitufala lukluk i go antap long top blong maonten mo askem mitufalawan sapos bae mitufala save kasem ples ia.



Orem, Yuta, YSA

Taem mitufala stap gohed, mitufala taet plante, ol masel oli soa, mo paoa blong go moa i stap godaon. Long tingting blong mitufala, i moa impoten blong mitufala i lukluk nomo long nekis step. Bae mitufala i talem: “Bae mi no save mekem yet blong kasem top, be mi save mekem nekis step naoia.” Wetem taem, wokbaot ia we i had, long en bae i posibol blong kasem—step folem step.

Fas step blong rod ia blong stap kam olsem Jisas Kraes i blong gat wan hat we i wantem blong mekem. Blong save komanmen ia blong kam olsem Hem i gud, be save ia i nidim blong joen tugeta wetem wan strong tingting long hat blong jenisim yumi wanwan, wan step long wan taem, bitim blong stap man we i folem fasin blong wol.⁷ Blong developem fasin ia, yumi mas save huia i Jisas Kraes. Yumi mas save ol fasin blong Hem⁸ mo yumi mas lukaotem ol fasin blong Hem insaed long ol skripja, ol seves blong wosip mo ol narafala tabu ples. Taem yumi kam blong save moa abaot Hem, bae yumi luk ol fasin blong Hem tru long ol narafala man. Hemia bae i leftemap tingting blong yumi long wanem we yumi wantem kasem, from se sapos ol narawan oli save kasem, long sam wei, ol fasin ia blong Hem, yumi tu, yumi save kasem.

Sapos yumi stap ones wetem yumiwan, Laet blong Kraes⁹ we i stap insaed long yumi bae i soem se yumi no gat wan fasin olsem hemia blong Kraes yet komperem wetem wanem fasin we Sevyia i wantem long yumi blong kasem.¹⁰ Fasin blong stap ones i impoten tumas sapos yumi wantem progres blong kam olsem Hem. I tru, fasin blong stap ones i wan long ol fasin blong Hem.

Nao sam long yumi we oli no gat fraet, maet oli save tingting blong askem wan famli memba we oli trastem, waef o hasban, fren, wan lida blong jos, blong talem long



yumi wanem fasin blong Kraes yumi nidim—!mo yumi mas rere blong akseptem wanem ansa bae yumi harem we i kam long olgeta! Samtaem yumi lukluk yumiwan insaed long ol mira we oli soem yumi se yumi raon moa, yumi bunbun moa bitim we yumi rili stap.

Ol fren mo famli we yumi trastem oli save helpem yumi blong luk yumiwan long wan wei we i moa stret, be iven olgeta ia, we oli gat lav mo wantem blong help plante olsem we oli stap mekem, oli save lukluk samting long wan wei we i no stret. Olsem wan risal, hem i impoten se yumi mas askem Papa blong yumi long Heven we i gat bigfala lav long wanem we yumi nidim mo weaples yumi mas lukluk moa blong hadwok long hem. Hem i andastanem yumi fulwan mo bae Hem i soem wetem lav long yumi, ol wiknes blong yumi.¹¹ Ating bae yu lanem se yu nidim blong gat bigfala fasin blong save wet longtaem, fasin blong putum tingting i stap daon, gat jariti, lav, hop, fasin

blong wokhad oltaem wetem strong tingting o stap obei mo, i go moa.¹²

I no longtaem i pas, mi bin gat wan eksperiens we i lukluk long sol blong mi, taem wan lida blong Jos we i gat bigfala lav i bin tok stret long mi mo talem se mi sapos blong yusum wan fasin, i moa. Hem i no tantanem trutok from se hem i mekem wetem fasin blong lav. Long naet ia, mi serem eksperiens ia wetem waef blong mi. Hem i gat bigfala sore mo bigfala hat blong lisin, iven taem hem agri long tingting blong lida ia. Tabu Spirit i konfemem hemia long mi se kaonsel blong olgeta i kam long Papa long Heven we i gat bigfala lav.

Bae i save help tu blong finisim aktiviti blong ol fasin olsem hemia blong Kraes long japta 6 blong *Prijim Gospel Blong Mi*¹³

Taem yu mekem wan ones asesmen mo disaed blong klaem i go antap long maonten, bae yu nidim blong sakem

sin. Presiden Russell M. Nelson i bin tijim wetem lav: “Taem yumi jusum blong sakem sin, !yumi jusum blong jenis! Yumi letem Sevyia i jenisim yumi i kam wan moa gud vesen blong yumiwan. Yumi jusum blong gro long saed blong spirit mo blong kasem glad—glad ia blong fasin blong pem-aot man, tru long Hem. Taem yumi jusum blong sakem sin, !yumi jusum blong kam moa olsem Jisas Kraes!”¹⁴

Blong kam olsem Jisas Kraes i nidim blong hat mo maen blong yumi i jenis, yes, fasin blong yumi stret, mo blong mekem hemia, hem i posibol nomo tru long gladhat blong Jisas Kraes blong wantem sevem man.¹⁵

Faenemaot mo Tekem Aksen

Naoia we yu save disaed blong jenis mo sakem sin mo bin lukaotem help tru fasin blong stap prea, tingting hevi wetem ones fasin, mo sapos i posibol, kaonsel wetem ol narawan, bae yu nidim blong jusum wan fasin we bae yu wantem blong lukluk

nomo long hem. Bae yu nidim blong mekem ol samting ia mo hadwok tru. Ol fasin ia oli no save kam isi mo kwiktaem, be tru long gladhat blong Hem bae oli kam long taem we yumi stap traehad blong kasem.

Ol fasin olsem hemia blong Kraes, oli ol presen we oli kam long wan Papa long Heven we i gat bigfala lav blong blesem yumi mo olgeta we oli stap raon long yumi. Folem hemia, ol hadwok blong yumi blong kasem ol fasin ia, bae i nidim ol prea we oli kam long wan tru hat blong kasem tabu help blong Hem. Sapos yumi lukao-tem ol presen ia blong givim moa gud seves long ol narawan, Hem bae i blesem yumi long ol hadwok blong yumi. Blong lukaotem wan presen long God long wan selfis fasin bae i mekem yumi harem nogud mo save kros.

Blong stap lukluk nomo bigwan long wan fasin we yu nidim, taem yu progres blong kasem fasin ia, ol nara-fala fasin bae oli stat blong kam long yu. ?Wan man we i stap lukluk nomo bigwan long jariti bae i save kam antap long lav mo fasin blong putum tingting i stap daon? ?Wan man we i stap lukluk nomo long fasin blong stap obei bae i save kasem fasin blong wok had oltaem wetem strong tingting mo gat hop? Ol bigfala hadwok blong yu blong kasem wan fasin bae i kam wan wef we bae i leftemap evri bot long haba.

Raetemdaon mo Sapotem

Hem i impoten long mi taem mi stap traehad blong kam olsem Hem blong raetemdaon eksperiens blong mi, mo wanem we mi stap lanem. Taem mi stap stadi bigwan long wan fasin blong Hem insaed long maen blong mi, ol skripja oli kam niu taem mi luk ol eksampol blong ol fasin blong Hem long ol tijing blong Hem, seves blong Hem, mo ol disaepol blong Hem. Ae blong mi tu i kam blong lukluk nomo blong stap luksave ol fasin blong Kraes long ol narafala man. Mi bin stap wajem ol naesfala fasin blong sam pipol, insaed mo aotsaed long Jos, we oli stap traehad blong kam olsem Hem. Oli ol eksampol we oli gat bigfala



Reksbeg, Aedaho, YSA

paoa long olsem wanem ol fasin ia, we oli man long wol ia oli gat, oli save kamaot tru long glad hat mo bigfala lav blong Hem.

Blong save luk tru progres, bae yu nidim blong praktisim mo gohed blong wokhad oltaem. Semmak olsem blong klaem wan maonten i nidim blong rere bifo mo gat fasin blong stap strong kasem en, fasin blong no givap long taem blong klaem, mekem se wokbaot ia tu bae i nidim tru hadwok mo sakrifikes. Tru Kristin fasin, we yumi yusum blong traehad blong kam olsem Masta blong yumi, i oltaem nidim hadwok wetem ful paoa blong yumi.¹⁶

Naoia wan sot toktok blong woning. Komanmen ia blong kam olsem Hem i no blong wantem mekem yu filim sem, no klin inaf, o no gat wan i lavem yu. Ful eksperiens blong yumi long wol ia i abaot fasin blong progres, traehad, mekem ol mistek, mo blong stap winim samting. Olsem we mi mo waef blong i bin wantem se bae mitufala save sareme ae blong mitufala mo kasem top blong maonten long wan majik wei, hemia i no wanem we laef i minim.

Yu yu gud inaf, oli lavem yu, be hemia i no minim se yu fulwan finis. I gat wok blong mekem long laef ia mo long nekis laef. Tru nomo long tabu help blong Hem bae yumi evriwan i save progres blong kam olsem Hem.

Long ol taem ia taem we “evri samting bambae oli muvmuv olbaot; mo

... fraet bae i kam long evri pipol,”¹⁷ meresin ia nomo, mo tritmen ia nomo blong winim i blong traehad blong kam olsem Sevyia,¹⁸ Ridima¹⁹ blong evri kaen man, Laet blong Wol,²⁰ mo blong lukaotem Hem we i bin talemaot: “Mi nao rod ya.”²¹

Mi save se blong kam olsem Hem tru long tabu help mo paoa blong Hem, hem i posibol blong kasem, step folem step. Sapos no, Hem bae i no save givim komanmen ia long yumi.²² Mi save hemia—from we mi luk ol fasin blong Hem tru long plante long yufala. Abaot ol samting ia, mi testifae long nem blong Jisas Kraes, amen. ■

OL NOT

1. 3 Nifae 27:27. Ol komanmen we i kamaot long Sevyia, luk long Matiu 5:48 (“Be fasin blong yufala i mas stret gud, olsem fasin blong Papa blong yufala long heven.”); 1 Jon 2:6 (“Sapos wan man i stap talem se laef blong hem i stap joen gud long laef blong God, fasin blong hem i mas stret gud wetem fasin blong Jisas Kraes. Fasin ya i soemaot we yumi savegud se laef blong yumi i stap joen gud long laef blong God.”); Mosaea 3:19 (“From man we i folem fasin blong wol i wan enem blong God, mo i bin olsem stat long taem we Adam i bin foldaon mo bae i stap olsem, blong oltaem mo oltaem, be sapos nomo hem i mekem folem ol gudfala toktok blong tabu Spirit, mo i tekemaot man we i folem fasin blong wol, mo kam wan sent tru long atonmen blong Kraes we i Lod, mo i kam olsem wan pikinini, we i stap lisen, i no stap flas, i putum tingting blong hem i stap daon, i save wet longtaem, i gat plante lav, i glad blong stap biae long evri samting we Lod i tingting blong

putum long hem, semmak olsem wan pikinini i stap bialen long papa blong hem.”; Alma 5:14 (“Mo nao luk, mi askem yufala, ol brata blong mi blong jos: ?yufala i bin bon long God long saed blong spirit?? Yu kasem pikja blong hem long fes blong yu?”); 3 Nifae 12:48 (“From hemia, mi wantem se yufala i kam stret gud evriwan semmak olsem mi, o Papa blong yufala we i stap long heven we i stret gud evriwan.”).

2. Neal A. Maxwell, *Even as I Am* (1982), 16.
3. Charles M. Sheldon, *In His Steps* (1979), 185.
4. Luk long Doktrin mo Ol Kavenan 93:12–17.
5. Luk long Matiu 5:48, futnot b.
6. Luk long Aesea 9:6; 2 Nifae 19:6.
7. Luk long 1 Korin 2:14; Mosaea 3:19.
8. Luk long Matiu 7:23; 25:12; Mosaea 26:24; luk tu long ol futnot blong wanwan skripja; David A. Bednar, “From we yufala i save mi, bambae yufala i save Papa blong mi tu,” *Liahona*, Nov. 2016, 102–5.
9. Luk long Doktrin mo Ol Kavenan 93:2
10. Luk long Moronae 7:12–19
11. Luk long Ita 12:27.
12. Luk long *Preach My Gospel: A Guide to Missionary Service*, rev. ed. (2019), japta 6, “Olsem Wanem Mi Save Developmen Ol Fasin Olsem Hemia blong Kraes?” Refrens we i go wetem ol narafala fasin olsem hemia blong Sevyia oli seraot raon long skripja. I gat sam moa eksampol we oli stap long Mosaea 3:19; Alma 7:23; Ol Toktok blong Bilif 1:13.
13. Luk long *Preach My Gospel*, 132.
14. Russell M. Nelson, “Yumi Save Mekem Gud Moa mo Stap Gud Moa,” *Liahona*, Mei 2019, 69.
15. Luk long Bible Dictionary, “Grace”; luk tu long Gaed long Ol Skripja, “Gladhat” olskripja.ChurchofJesusChrist.org.
16. Luk long Sheldon, *In His Steps*, 246: “Sapos mining blong yumi stap olsem wan Kristin man i blong stap glad nomo long ol spesel janis ia blong save wosip, blong gat bigfala hat we yumi no pem wan samting, blong gat ol fren we oli gud, oli mekem samting isi, mo oli kaen, mo blong gat ol samting we i mekem laef i isi, blong stap laef wetem respek mo semtaem stap longwe long samting ia we i tingting i fasfas from sin from se hem i mekem yumi harem i soa tumas we yumi no save takem—sapos hem i hemia nao mining blong Kristin fasin, nao i tru, yumi stap longwe long fasin blong folem wokbaot blong Hem ia we i bin wokbaot long rod ia wetem ol krae blong bodi i soa, ol krae mo krae blong tingting i wari from se evri man i lus; Hem we i bin swet, ol bigfala drop blong blad, we i bin stap antap long kros mo i singaot: ‘God blong mi, God blong mi, from wanem yu yu gowe long mi?’”
17. Doktrin mo Ol Kavenan 88:91.
18. Luk long Aesea 43:3.
19. Luk long Job 19:25.
20. Luk long Jon 8:12.
21. Jon 14:6.
22. Luk long 1 Nifae 3:7.



I Kam long Michelle D. Craig
Fas Kaonsela long Yang Woman Jeneral Presidensi

Ol Ae blong Luksave

Tru long paoa blong Tabu Spirit, Kraes bae i mekem yumi save lukluk yumiwan mo lukluk ol narawan semmak olsem we Hem i luk.

Stap Luk Han blong God

Mi lavem OlTestaman stori blong wan yang man we i bin givim seves long profet Elisa. Long wan eli moning, yangfala man ia i wekap, i go aotsaed, mo i faenem se wan bigfala ami i raonem siti blong olgeta blong spolem olgeta. Hem i ron i go long Elisa: “!Profet! !Naoia yumi lus finis! ?Bambae yumi mekem olsem wanem?”

Elisa i ansa se, “Yu no fraet. Olgeta long saed blong yumi oli plante moa, i winim olgeta ya.”

Elisa i save se yangfala man i nidim moa bitim blong wan i talem nomo long hem bakegen; hem i nidim blong luksave. Mekem se, “Elisa i prea se, . . . Hae God, . . . yu openem ae blong man ya, blong hem i luk paoa blong yu.” Nao Hae God i openem ae blong man ya, mo hem i luk we hil ya we taon i stap long hem i fulap gud long faea we i olsem ol hos wetem ol kat blong faet we oli stap hivap raon long profet ya.”¹

Maet bae i gat ol taem we yu, semmak olsem wokman ia, yu faenem se yu stap traehad blong luk olsem wanem God i stap wok insaed long laef blong yu—ol taem we yu filim se i tumas—taem ol hadtaem blong laef ia i karem yu kamdaon long ol ni blong yu. Wet mo trastem God mo

taem blong Hem, from se yu save trastem hat blong Hem wetem ful hat blong yu. Be i gat wan seken lesen long ples ia. Ol dia sista mo brata blong mi. Yufala tu, yufala i save prea blong Lod i openem ol ae blong yufala blong luk ol samting we plante taem, yufala i no stap luksave.

Stap Luk Yumiwan olsem we God I Stap Luk Yumi

Maet ol samting we oli moa impoten blong yumi luk klia, hem i huia God mo huia yumi—ol pikinini boe mo gel blong papa mo mama long



Wakayama, Japan

heven wetem wan “tabu fasin mo wan fuja ples we i no save finis.”² Askem long God blong soemaot ol trutok ia long yu, mo olsem wanem Hem i filim abaot yu. Taem yu andastanem moa tru aedentiti mo stamba tingting blong yu long wol ia dip long sol blong yu, bae i gat moa paoa long evri samting long laef blong yu.

Stap Luksave Ol Narawan

Blong stap andastanem olsem wanem God i luk yumi, i rere long rod blong helpem yumi blong luksave ol narawan olsem we Hem i luk olgeta. David Brooks i talem: “Fulap long ol bigfala problem long sosaeti blong yumi i risal blong ol pipol we oli filim se oli no luksave mo save olgeta. . . . I gat wan stamba . . . fasin we yumi evriwan i mas kam moa gud long hem, mo hemia i fasin blong stap luksave yumi wanwan moa dip mo ol narawan i lukluk yumi moa dip.”³

Jisas Kraes i luk ol man moa dip. Hem i luk wanwan man, ol nid blong olgeta, mo huia oli save kam olsem. Taem ol narawan i luk ol man blong fising, ol man blong sin, o ol man blong kolektem takis, Jisas i bin luk

ol disaepol; long ples we ol nara man i luk wan man we devel i go insaed long hem, Jisas i lukluk pas bitim nogud lukluk blong ol man, mo luk-save man ia mo hilim hem.⁴

Iven long ol bisi laef blong yumi, yumi save folem eksampol blong Jisas mo luksave wanwan man—ol nid, fet, jalenj blong olgeta, mo huia oli save kam olsem.⁵

Taem mi stap prea blong Lod i openem ol ae blong mi blong luksave ol samting we maet mi no stap luksave oltaem, mi stap askem long miwan tu (2) kwestin mo lukluk gud ol filing mo tingting we oli kam: “?Wanem nao bae mi mas stop blong stap mekem?” mo “?Wanem nao we mi no stap mekem we mi mas stat blong mekem?”⁶

Sam manis i pas, long taem blong sakramen, mi bin askem miwan ol kwestin ia, mo mi bin sapraes long filing mo tingting we i kam. “Stop blong stap lukluk fon blong yu taem yu stap wet long ol laen.” Kolosap i kam otomatik blong stap lukluk fon blong mi taem mi stap laenap; mi faenem se i wan gud taem blong mekem fulap samting olsem jekem ol imel, lukluk smol nius, mo go tru long sosol media.

Long nekis moning, mi laenap long wan longfala laen long wan stoa. Mi pulumaot fon blong mi, mo tingbaot tingting ia we mi bin kasem. Mi putumbak fon blong mi mo lukluk raon. Mi luk wan olfala man long laen long fored blong mi. Basket blong soping blong hem i emti be i gat sam tin blong kaekae blong puskat nomo. Mi filim i defren smol, be mi talem wan *gudfala* samting olsem: “mi luksave se yu gat wan puskat.” Hem i talem se wan strong ren mo win i stap kam

mo hem i no wantem sot long kaekae blong puskat long taem ia. Mitufala i storian smol mo afta, hem i tanem hem i kam long mi mo talem: “yu save, mi no bin talem long eni man hemia, be tedei hem i betdei blong mi.” Hat blong mi i kam sofsof. Mi talem hapi betdei long hem mo talem wan prea blong tangkyu long hat blong mi se mi no bin stap long fon blong mi mo mestem wan janis blong rili luk samting, mo konek wetem wan narawan we i bin nidim.

Wetem ful hat blong mi, mi no wantem stap olsem pris ia o Livaet we i stap long rod blong go long Jeriko—hem we i lukluk mo i pas bitim.⁷ Be fulap taem mi ting se mi olsem.

Stap Luksave Wok we God I Gat blong Mi

I no longtaem i pas mi bin lanem wan lesen we i gat valiu, abaot blong stap lukluk dip, aot long wan yang woman we nem blong hem Rozlyn.

Fren blong mi we i bin harem nogud tumas taem hasban blong hem we tufala i stap blong 20 yia i lego hem nao, i serem stori ia long mi. Tingting ia blong stap go long jos hemwan i mekem hem i filim i tumas from ol pikinini blong hem i stap serem taem bitwin mama mo papa. Hem i tingbaot:

“Long wan jos we famli i wan long samting we i moa impoten, blong sidaon yuwan, i save filim nogud tumas. Long fasfala Sandei we mi wokbaot i go insaed, mi stap prea se bae i nogat wan i toktok long mi. Mi no save holemtaet miwan, mo krae i kolosap nomo. Mi sidaon long ples we mi stap sidaon long hem oltaem mo hop se bae i no gat man i luksave se jea blong mi i emti gud.

“Wan yangfala woman long wod blong mifala i tanemraon mo lukluk mi. Mi giaman blong smael. Hem i smael i kambak. Mi save luksave wari we hem i gat long fes blong hem. Mi krae long hat blong mi se bae hem i no kam toktok long mi—mi no gat wan gudfala samting blong talem mo mi save se bae mi krae. Mi lukluk i gobak daon long leg blong mi mo traem blong no lukluk hem.



Temekula, Kalifonia, YSA

“Long taem blong nekis aoa, mi luk we hem i stap lukluk i kambak long mi wanwan taem. Taem miting i finis, hem i wokbaot stret from mi. ‘Halo Rozlyn,’ mi talem slo. Hem i putum ol han blong hem raon long mi mo talem, ‘Sista Smit, mi luksave se tedei hem i wan nogud dei blong yu. Mi sore tumas long yu. Mi lavem yu.’ Olsem we mi bin filim, wota blong ae i kam taem hem i hagem mi bakegen. Be taem mi bin wokbaot i go, mi tingting long miwan se: ‘Ating mi save mekem nomo.’

“Swit yang woman ia blong 16 yia, kolosap haf long yia blong mi, i lukaot mi evri Sandei blong ful yia ia blong hagem mi mo askem, ‘Yu oraet?’ Hem i mekem mi filim moa gud blong stap kam long jos. Tru samting i we, mi bin stat blong stap *trastem* ol hag ia. Wan man i bin luksave mi. Wan man i save se mi stap. Wan man i bin kea.”

Semmak wetem evri presen we Papa God i wantem tumas blong givim, blong luksave moa dip i nidim yumi blong *askem long Hem*—mo afta *mekem folem*. *Askem* blong luk ol narawan olsem we Hem i luk olgeta—ol tru pikinini boe mo gel blong Hem wetem tabu paoa we i no save finis. Mo afta, *mekem folem* taem yumi lavem, givim seves, mo talem bakegen long olgeta se oli gat valiu mo paoa olsem we Spirit i lidim yumi blong mekem. Taem hemia i kam wan fasin long laef blong yumi, bae yumi luk se yumi stap kam “ol tru man blong folem . . . Jisas Kraes.”⁸ Ol narawan bae oli save *trastem* hat blong yumi wetem hat blong olgeta. Mo long fasin ia, bae yumi faenem tu, tru aedentiti mo stamba tingting blong *yumiwan*.

Fren blong mi i bin tingbaot wan nara eksperiens taem hem i stap sidaon hemwan long semmak longfala jea ia we i emti, mo stap tingting sapos 20 yia blong efot ia blong laef folem gospel long hom, i blong nating nomo. Hem i nidim moa bitim blong wan i talem nomo long hem bakegen; hem i nidim blong luksave. Hem i filim wan kwestin i stikim



Sao Paolo, Brasil

hat blong hem: “From wanem yu bin mekem ol samting ia? Yu bin mekem from blesing blong hem, blong ol narawan i presem yu, o wan risal we yu bin wantem?” Hem i stop smol taem, lukaotem insaed long hat blong hem, mo afta, hem i save ansa se, “Mi bin mekem from mi lavem Sevyia. Mo mi lavem gospel blong Hem.” Lod i bin openem ol ae blong hem blong luksave. Simpol jenis ia blong lukluk i gat paoa, mo helpem hem blong gohed strong wetem fet long Kraes, nomata long situesen blong hem.

Mi witnes se Jisas Kraes i lavem yumi mo i save givim yumi ol ae blong lukluk—*iven* taem i had, *iven* taem yumi taet, *iven* taem yumi stap yumiwan, mo *iven* taem ol risal blong ol samting i no olsem we yumi hop from. Tru long gladhat blong Hem, bae Hem i blesem yumi mo mekem yumi gat moa paoa blong mekem samting. Tru long paoa blong Tabu Spirit, Kraes bae i mekem yumi save *lukluk* yumiwan mo *lukluk* ol narawan olsem we Hem i luk. Wetem help blong Hem, yumi save luksave moa klia wanem i nid moa. Yumi save stat blong luksave han blong Lod i stap

wok insaed mo tru ol nomol samting long laef blong yumi—bae yumi lukluk moa dip.

Mo afta, long bigfala dei ia “taem we bae hem i kamkamaot, bae yumi stap olsem hem, from bae *yumi luk hem* olsem we hem i stap; blong yumi save gat hop ia,”⁹ hem i prea blong mi, long nem blong Jisas Kraes, amen. ■

OL NOT

1. 2 King 6:15–17.
2. Stamba Toktok blong Ol Yang Woman, ChurchofJesusChrist.org/study?lang=bis
3. David Brooks, “Finding the Road to Character” (Toktok blong forum blong Brigham Yang Yunivesiti, 22 Okt 2019), speeches.byu.edu.
4. Luk long Mak 5:1–15.
5. “Hem i wan series samting blong laef long wan sosaeti blong ol man mo woman we oli save kam ol god, blong tingbaot se, man ia we i boring mo no gat intres nating blong yu save toktok wetem, i save, wan dei, kam wan samting we, sapos yu bin luksave naoia, bae yu wantem tumas blong wosipim hem. . . I no gat wan man we i wan nomol man nomo.” I no gat man *olbaot*” (C. S. Lewis, *The Weight of Glory* [2001], 45–46).
6. Kim B. Clark, “Encircled about with Fire” (Seminaries and Institutes of Religion satellite broadcast, Aug. 4, 2015), ChurchofJesusChrist.org.
7. Luk long Luk 10:30–32.
8. Moronae 7:48.
9. Moronae 7:48; oli ademap italik.



I Kam long Elda Quentin L. Cook
Blong Kworom blong Olgeta Twelef Aposol

Ol Hat Oli Joen Tugeta long Fasin blong Stap Stret mo Gud mo Fasin blong Stap Wan

Long 200-yia we i makem wan poen blong gro blong Jos, letem yumi komitim yumi olsem ol memba blong Jos blong Lod blong laef folem stret mo gud laef mo stap yunaet long wan wei we i neva hapen bifo.

Fasin blong stap stret mo gud mo fasin blong stap wan i impoten tumas.¹ Taem pipol oli lavem God wetem ful hat blong olgeta mo

traehad blong stap stret mo gud blong kam olsem Hem, hemia, i daonem fasin blong raorao insaed long komuniti. I gat moa yuniti. Mi laekem wan



Kuala Lumpur, Malesia

tru stori we i soemaot fasin ia.

Olsem wan yang man we i no blong fet blong yumi, Jeneral Thomas L. Kane i bin givim sapot mo difendem ol Sent long gavman level taem oli askem olgeta blong aot long Nauvu. Hem i bin wan loya blong Jos blong plante yia.²

Long 1872, Jeneral Kane, waef blong hem we i gat fulap talen, Elizabeth Wood Kane, mo tufala boe blong tufala oli bin travel aot long haos blong olgeta long Pensilvania, i go kasem Sol Lek Siti. Oli folem kampani blong Brigham Yang mo ol grup blong hem long wan rod long Saot i go long Sent Joj, Yuta. Elizabeth i bin putum taem blong spendem wetem ol woman we bae hem i mitim long fas visit blong hem wetem ol Sent long Yuta. Hem i sapraes bigwan long sam long ol samting we hem i bin lanem. Eksampol, hem i faenemaot se ol woman oli save wok long eni wok we wan woman i save mekem blong winim mane, long Yuta.³ Hem i faenemaot tu se ol memba blong Jos oli kaen mo oli gat respek long ol Ameriken Indian.⁴

Long trip ia oli stap long Filmo long haos blong Thomas R. mo Matilda Robison King.⁵

Elizabeth i bin raetem se taem Matilda i stap rere long kaekae blong Presiden Yang wetem grup blong hem, faef Ameriken Indian oli kam insaed long rum. I nomata se oli no invaetem olgeta, be i soem klia se bae oli joenem kampani we i stap. Sista King i toktok long olgeta “long lanwis blong olgeta.” Oli sidaon wetem ol blangket blong olgeta wetem wan lukluk we i naes long fes blong olgeta. Elizabeth i askem wan long ol pikinini blong King, “Mama blong yu i talem wanem long ol man ia?”

Ansa blong boe blong Matilda hem i “Hem i se, ‘Ol strenja ia oli kam faswan, mo mi bin kuk i naf nomo blong olgeta; be kaekae blong yufala i stap kuk long faea naoia, mo bae mi singaot yufala taem bae i rere.’”

Elizabeth i askem: “Bae hem i mekem olsem we hem i talem, o bae i givim hafhaf kaekae nomo long olgeta long doa blong kijin?”⁶



Vila Alemana, Hae Valparaiso, Jile

Boe blong Matilda i ansa: “Mama ba i givim kaekae long olgeta semmak olsem i mekem wetem yufala mo bae i givim wan ples long olgeta long tebol blong hem.”

Mo hem i mekem olsem, mo “oli kakae wetem gudfala fasin blong kakae.” Elizabeth i eksplenem se, hem i givim 100 pesen long Matilda from seves blong hem.⁷ Ol pipol oli save kam moa tugeta taem oli tritim olgeta wetem respek nomata long olsem wanem ol man i lukluk olgeta.

Olsem ol lida, yumi no mas gat mistek ia blong bilif se long bifo evri rilesensip i stret gud, evri fasin i olsem blong Kraes, o evri desisen i stret. Nomata long hemia, fet blong yumi i tijim yumi se yumi evriwan i ol pikinini blong Papa blong yumi long Heven, mo yumi wosipim Hem mo Pikinini blong hem Jisas Kraes, we i Sevyia blong yumi. Wanem we yumi wantem hem i blong ol hat mo maen blong yumi i joen tugeta wetem fasin blong stap stret mo gud mo yuniti, mo bae yumi kam wan wetem Tufala.⁸

Blong stap stret mo gud, i wan toktok we i bigwan blong andastanem be i minim tu blong laef folem ol komanmen blong God.⁹ Hem i mekem yumi kwalifae from ol tabu odinens we i putum yumi long rod blong kavenan mo blesem yumi blong gat Spirit blong i lidim yumi long laef.¹⁰

I no nid blong wanwan long yumi blong gat evri blesing long laef blong yumi long taem naoia, blong save stap stret mo gud. Maet bae yumi no save mared o gat blesing ia blong gat ol pikinini o gat ol nara blesing we yumi wantem naoia. Be Lod i bin promes se olgeta we oli stret mo gud mo stap fetful “oli save stap wetem God long wan ples blong hapi we i neva gat en.”¹¹

Yuniti, i wan toktok tu we i bigwan blong andastanem gud, be hem i givim eksampol blong fas mo seken komanmen blong lavem God mo lavem ol pikinini blong Hem.¹² I makem ol pipol blong Saeon we hat blong olgeta mo maen blong olgeta i “joen tugeta blong kam wan long lav.”¹³

Mesej blong mi i abaot ol defren samting mo ol lesen aot long ol tabu skripja.

Hem i bin 200 yia nao stat long taem we Papa mo Pikinini blong Hem, oli bin kamaot long wol ia mo statem Restoresen blong gospel blong Jisas Kraes long 1820. Stori long buk blong 4 Nifae long Buk blong Momon i gat wan taem we i semmak long 200 yia taem afta we Sevyia i bin kam long olgeta mo i bin stanemap Jos blong Hem long Amerika blong bifo.

Long rekod blong histri ia we yumi ridim long 4 Nifae, i tokbaot wan pipol we i no bin gat ol tingting blong gat samting blong narafala man, o ol rao, o ol faet, o ol fasin blog slip olbaot, o ol giaman, ol ol fasin blong kilim man i ded, o eni kaen fasin blong gat rabis tingting. From stret mo gudfala fasin ia oli bin raetemdaon, “i tru we i no save gat wan pipol we i moa hapi long medel blong evri pipol we han blong God i mekem olgeta.”¹⁴

Long saed blong yuniti, 4 Nifae i rid olsem: “I no gat eni rao long graon, from lav blong God we i bin stap insaed long hat blong ol pipol.”¹⁵

Nomata long hemia, 4 Nifae tokbaot wan bigfala jenis we i bin stat long “tu hundred mo wan yia,”¹⁶ taem rabis fasin mo fasin blong seraot i smasem gud fasin blong stap stret mo gud mo yuniti. Bigfala fasin nogud ia we i bin hapen i kam moa nogud i mekem bigfala profet ia Momon, i

stap toktok sore long boe blong hem Moronae:

“Be o boe blong mi, olsem wanem wan pipol olsem ia, we glad blong olgeta i stap tumas long rabis sin—

“?Olsem wanem nao yumi save ting se, God bae i no holembak han blong hem long jajmen agensem yumi?”¹⁷

Long dispensesen ia, nomata we yumi laef long wan spesel taem, wol i no bin kasem blesing from stret mo gud fasin mo yuniti we oli stap tokbaot long 4 Nifae. I tru yumi laef long wan taem long fasin blong stap seraot we i strong tumas. I nomata, milien long olgeta we oli akseptem gospel blong Jisas Kraes oli komitim olgeta blong mekem se fasin blong stap stret mo gud mo yuniti i hapen. Yumi evriwan i save se yumi save mekem i moa gud, mo hemia i jalenj blong yumi long dei ia tedei. Yumi save stap olsem wan paoa blong leftemap mo blesem ful sosaeti. Long 200-yia we i makem wan poen blong gro blong Jos, letem yumi komitim yumi olsem ol memba blong Jos blong Lod blong laef folem stret mo gud laef mo stap yunaet long wan wei we i neva hapen bifo. Presiden Russell M. Nelson i bin askem yumi “blong soemaot bigfala fasin we i gud, kam tugeta olsem ol pipol blong ol defren kala mo defren kantri mo soem respek long evriwan.”¹⁸ Hemia i minim blong lavem wanwan long yumi mo God mo akseptem evriwan olsem ol brata mo sista mo stap olsem ol tru pipol blong Saeon.

Wetem evri doktrin we yumi gat, yumi save stap olsem wan grup we i yunaet mo glad blong wok tugeta wetem ol defren pipol. Yuniti mo blong gat defren pipol long wan ples i wan samting nomo. Yumi save mekem wok ia blong karem ol defdefren pipol i kam tugeta sapos yumi wok plante blong respektem ol defren kalja mo mekem olgeta i wok tugeta. Long taem we mi bin stap long stek presidensi blong San Fransisko Kalifonia Stek, mifala i gat olgeta we oli toktok long ol lanwis ia: Spanis-, Tonga-, Samoa-, Tagalog-, mo Mandarin. Wod blong mifala we i toktok Inglis oli gat ol pipol we oli kam



Provo, Yuta, YSA

ol defren ples mo gat defren kalja. I gat lav, fasin blong stap stret mo gud mo yuniti.

Ol wod mo ol branj insaed long Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent oli serem olgeta tru long ol eria o lanwis,¹⁹ be i no folem ol defren kala o kalja blong man. Defren kala blong man i no gat insaed long ol membasip rekod.

Long stat blong Buk blong Momon kolosap 550 yia bifo Kraes i bon, oli bin tijim yumi abaot stamba komanmen blong rilesensip bitwin ol piki-nini blong Papa long Heven. Evriwan oli mas kipim komanmen blong Lod, mo evriwan oli invaetem olgeta blong tekem pat blong gud fasin blong Lod; “mo hem i no tanem baksaed blong hem long eniwan we i kam long hem, blak mo waet, slef mo fri, man mo woman; mo hem i tingbaot olgeta we oli no gat respek long tru God; mo evriwan i semmak long God, Ol Jiu tugeta wetem Ol Jentael.”²⁰

Ministri mo mesej blong Sevyia i oltaem talemaot i klia defdefren man mo defren kala blong man oli ol pikinini blong God. Yumi ol brata mo sista. Long doktrin blong yumi, yumi biliv se long kantri we Restoresen i

tekem ples long hem, Ol Yunaeted Stet, Konstitusen blong Yunaeted Stet²¹ mo ol nara toktok we i go wetem,²² we ol man we oli no stret evriwan oli bin raetem, God i bin givim insperesen long olgeta blong blesem ol pipol. Olsem we yumi ridim long Doktrin mo Ol Kavenan, oli “putum tugeta ol loa ia, mo oli mas holemtaet from ol raet mo proteksen *blong evri bodi blong mit mo bun*, folem ol stret mo tabu prinsipol.”²³ Tu long ol prinsipol ia oli fridom blong mekem joes mo man i ansa from sin blong hemwan. Lod Hemwan i talemaot se:

“From hemia, hem i no stret blong wan man i stap slef blong wan narafala man.

“Mo from stamba tingting ia, mi bin setemap Konstitusen blong kantri ia, tru long ol han blong ol waes man we mi mekem olgeta oli girap from stret stamba tingting ia, mo mi tekembak graon ia tru long fasin blong mekem blad i ron.”²⁴

Revelesen ia oli kasem long 1830 taem ol Sent long Misuri oli fesem bigfala harem nogud. Long hed taetol blong Doktrin mo Ol Kavenan seksen 101 sam pat i rid: “Ol grup blong ol nogud pipol oli ronemaot olgeta aot

long haos blong olgeta long Jakson Kaonti. . . . Ol strong toktok blong kilimded man we oli kam agensem [ol memba] blong Jos oli bin plante.”²⁵

Hemia i bin wan taem blong bigfala hadtaem. Plante long ol man we oli stap long Misuri oli tingting long ol Ameriken Indian olsem ol strong enemi we oli wantem aotem olgeta long graon ia. Antap long hemia, plante long ol man oli stap long Misuri oli stap lukao-tem ol slef mo oli no glad long ol man we oli no laekem fasin blong mekem man i kam slef.

Long nara lukluk, doktrin blong yumi respektem ol stret man Amerika mo wanem yumi wantem, i blong tijim olgeta gospel blong Jisas Kraes. Folem fasin blong mekem man i kam slef, skripja blong yumi i mekem

i klia se i no stret blong wan man i stap slef blong wan narafala man.”²⁶

Be long en, oli ronemaot ol Sent aot long Misuri²⁷ afta oli fosem olgeta blong oli muv i go long Wes.²⁸ Ol Sent oli kam antap mo oli faenem pis we i kam tru long fasin blong stap stret, yuniti, mo laef folem gospel blong Jisas Kraes.

Mi glad long Prea blong Sevyia we oli raetem long Gospel blong Jon. Sevyia i talemaot se Papa i bin sendem Hem mo we Hem, Sevyia, i finisim wok we oli sendem Hem blong mekem. Afta we Hem i prea from ol disaepol blong Hem mo olgeta we bae oli biliv long Kraes: “Blong oli save kam wan; olsem yu, Papa, i joen long mi, mo mi long yu, blong mekem se olgeta tu oli save joen wetem yumitufala.”²⁹ Blong kam wan i wanem we Kraes i bin prea from bifo oli givim hem long ol man nogud mo krusifaem Hem.

Long fas yia blong Restoresen blong Gospel blong Jisas Kraes, we oli raetem insaed long seksen 38 blong Doktrin mo Ol Kavenan, Lod i bin tokbaot ol wo mo fasin nogud mo i talem, “Mi talem long yufala i mas stap wan, mo sapos yufala i no stap wan, yufala i no blong mi.”³⁰

Kalja blong Jos blong yumi i kamaot long gospel blong Jisas Kraes. Leta blong Aposol Pol i go long Ol Man Rom i gat paoa.³¹ Eli long taem blong Jos long Rom, i gat ol Jiu mo ol Jentael oli stap long hem. Ol Man Jiu long taem ia oli gat kalja blong Juda mo oli “winim fridom mo stat blong kam plante mo stap kam antap gud.”³²

Ol Jentael long Rom oli gat wan kalja we i kolosap semmak long kalja blong ol man Gris, we Aposol Pol i save gud from eksperiens blong hem long Aten mo long Korin.

Pol i setemap gospel blong Jisas Kraes long wan wei we i simpol long ol man blong andastanem. Hem i putum long oda tufala kalja Juda mo Jentael³³ we i go agensem tru gospel blong Jisas Kraes. Hem i askem gud wanwan long olgeta blong lego pat blong kalja mo bilif blong olgeta we i no sapotem gospel blong Jisas Kraes. Pol i askem long Ol Jiu mo Ol Jentael blong kipim ol komanmen, lavlavem olgeta, mo blong stret mo gud fasin i lid i go long gudfala laef.³⁴

Kalja blong gospel blong Jisas Kraes i no wan kalja blong Jentael o blong Juda. I no blong wan kala blong skin o weaples yu stap laef long hem. Taem yumi stap glad from yumi gat plante defren kalja yumi mas lego ol pat blong ol kalja we oli go agensem gospel blong Jisas Kraes. Ol memba blong yumi oltaem oli kam long ol defren kala blong pipol mo defren kalja. Sapos i nid blong yumi folem toktok blong Presiden Nelson blong karem i kam tugeta ol laen blong Isrel we oli seraot i stap, bae yumi fanem se yumi defren semmak long ol Jiu mo Jentael long taem blong Pol. Yumi save kam wan long lav mo fet blong yumi long Jisas Kraes. Leta blong Pol we i go long Ol Man Rom we i stanemap ol prinsipol we yumi folem kalja mo doktrin blong gospel blong Jisas Kraes. I wan model blong yumi blong tedei.³⁵ Ol odinens blong tem-pol oli karem yumi kam wan long wan spesel wei mo i letem yumi blong stap wan long impoten fasin we i no save finis.

Yu givim ona long ol paeonia memba blong yumi raon long wol, i no from se oli stret evriwan be from se oli winim ol hadtaem, oli mekem ol sakrifaes, oli wantem blong stap olsem Kraes, mo oli wokhad blong bildim fet mo stap wan wetem Sevy. Fasin we oli stap wan wetem Sevy i mekem olgeta oli wan wetem olgeta wanwan. Prinsipol ia i tru blong yu mo blong mi tedei.

Wan strong singaot i go long ol memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent hem i blong oli wokhad blong stap wan Saeon pipol we oli gat wan hat mo wan maen mo stap laef long stret mo gud fasin.³⁶

Hem i prea blong mi se bae yumi stap stret mo gud mo yunaet mo lukluk fulwan blong givim seves mo wosip long Sevy blong yumi Jisas Kraes, we mi stap testifae long hem. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long Doktrin mo Ol Kavenan 38:27.
2. Thomas Kane i givim seves long bihaf blong ol memba i wan pikja we oltaem oli soem “olsem wan ak blong wan yangfala man we tingting i strong long gud fasin we i no gat fasin blong stap selfis i witnesem strong fasin we i no gat jastis long hem we wan bigfala grup i stap putum agensem wan smol grup blong relijin” (presentesen blong Elizabeth Wood



Kwebrada de Alvarado, Valparaíso, Jile

- Kane, *Twelve Mormon Homes Visited in Succession on a Journey through Utah to Arizona*, ed. Everett L. Cooley [1974], viii).
3. Luk long Kane, *Twelve Mormon Homes*, 5.
 4. Luk long Kane, *Twelve Mormon Homes*, 40.
 5. Luk long Lowell C. (Ben) Bennion and Thomas R. Carter, “Touring Polygamous Utah with Elizabeth W. Kane, Winter 1872–1873,” *BYU Studies*, vol. 48, no. 4 (2009), 162.
 6. Wanem i hapen, i we, Elizabeth i ting se evri man Amerika long taem ia bae oli givim hafhaf kaekae nomo long ol Indian mo tritim olgeta defren long ol narafala man.
 7. Luk long Kane, *Twelve Mormon Homes*, 64–65. I gud blong notem daon se plante long ol stret man Amerika, mo ol jif blong olgeta tu, oli kam ol memba blong Jos. Luk tu long John Alton Peterson, *Utah’s Black Hawk War* (1998) 61; Scott R. Christensen, *Sagwitch: Shoshone Chieftain, Mormon Elder, 1822–1887* (1999), 190–95.
 8. Long dispensesen ia “olgeta we oli stret mo gud bae oli kam wanples aot long medel blong evri nesen, mo bambae oli kam long Saeon, mo oli stap singsing ol singsing blong wan glad we i no gat en” (Doktrin mo Ol Kavenan 45:71).
 9. Luk long Doktrin mo Ol Kavenan 105:3–5. Ol skripia oli talemaot klia se taem yumi kea long ol pua mo olgeta we oli gat nid i olsem wan tul we bae i save help blong mekem yumi kam stap stret mo gud.
 10. Luk long Alma 36:30; luk tu long 1 Nifae 2:20; Mosaea 1:7. Mo las pat blong Alma 36:30 i rid, “Folem hamas we yu no obei long ol komanmen blong God, bae hem i katemaot yu long fes blong hem. Nao hemia i folem toktok blong hem.”
 11. Mosaea 2:41. Presiden Lorenzo Sno (1814–1901) i talemaot: “I no gat wan Lata-dei Sent we fet blong hem i strong bae i lusum ol janis blong hem from hem i no bin mekem sam samting we hem i no fit blong mekem. Long narafala toktok, sapos wan yang man o wan yang woman i no gat janis ia blong mared, mo olgeta i laef wetem plante fet kasem taem we oli ded, olgeta bae i gat evri blesing, fasin blong kam olsem god mo glori we eni man o woman bae i gat janis ia mo wok blong mekem i kam gud. Hemia i sua mo i tru” (*Teachings of Presidents of the Church: Lorenzo Snow* [2012], 130). Luk tu long Richard G. Scott, “The Joy of Living the Great Plan of Happiness,” *Ensign*, Nov. 1996, 75.
 12. Luk long 1 Jon 5:2.
 13. Mosaea 18:21; luk tu long Moses 7:18.
 14. 4 Nifae 1:16.
 15. 4 Nifae 1:15.
 16. 4 Nifae 1:24.
 17. Moronae 9:13–14.
 18. Russell M. Nelson, insaed long “First Presidency and NAACP Leaders Call for Greater Civility, Racial Harmony,” May 17, 2018, newsroom.ChurchofJesusChrist.org; luk tu long “President Nelson Remarks at Worldwide Priesthood Celebration,” June 1, 2018, newsroom.ChurchofJesusChrist.org.
 19. Doktrin mo Ol Kavenan 90:11 i rid,

“Evri man bae i harem gospel we i fulwan . . . mo long mama lanwis blong hem.” Folem wanem we i stap, oli stap apruvum ol kongregesen blong ol defren lanwis.

20. 2 Nifae 26:33.
21. Luk long Constitution of the United States.
22. Luk long United States Declaration of Independence (1776); Constitution of the United States, Amendments I–X (Bill of Rights), National Archives website, archives.gov/founding-docs.
23. Doktrin mo Ol Kavenan 101:77; oli ademap italik.
24. Doktrin mo Ol Kavenan 101:79–80.
25. Doktrin mo Ol Kavenan 101, seksen hedding.
26. Luk long *Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 1, *The Standard of Truth, 1815–1846* (2018), 172–74; James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. (1992), 93–94; Ronald W. Walker, “Seeking the ‘Remnant’: The Native American during the Joseph Smith Period,” *Journal of Mormon History*, vol. 19, no. 1 (Spring 1993), 14–16.
27. Luk long *Saints*, 1:359–83; William G. Hartley, “The Saints’ Forced Exodus from Missouri, 1839,” in Richard Neitzel Holzapfel and Kent P. Jackson, eds., *Joseph Smith, the Prophet and Seer* (2010), 347–89; Alexander L. Baugh, “The Mormons Must Be Treated as Enemies,” in Susan Easton Black and Andrew C. Skinner, eds., *Joseph: Exploring the Life and Ministry of the Prophet* (2005), 284–95.
28. Luk long *Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 2, *No Unhallowed Hand, 1846–1893* (2020), 3–68; Richard E. Bennett, *We’ll Find the Place: The Mormon Exodus, 1846–1848* (1997); William W. Slaughter and Michael Landon, *Trail of Hope: The Story of the Mormon Trail* (1997).
29. Jon 17:21.
30. Doktrin mo Ol Kavenan 38:27.
31. Leta we i bin go long Ol Man Rom i kliarem doktrin we i isi blong man i andastanem. Buk blong Rom i tokbaot Atonmen long Niu Testeman nomo. Mi kam blong laekem Leta ia we i go long Ol Man Rom, blong save mekem ol defren kaen pipol oli kam wan tru long gospel blong Jisas Kraes taem mi bin stap olsem wan stek presiden wetem ol memba blong ol defren kaen kala blong skin mo kalja we oli stap toktok plante defren lanwis.
32. Frederic W. Farrar, *The Life and Work of St. Paul* (1898), 446.
33. Luk long Farrar, *The Life and Work of St. Paul*, 450.
34. Luk long Rom 13.
35. Luk long Dallin H. Oaks, “The Gospel Culture,” *Liahona*, Mar. 2012, 22–25; luk tu long Richard G. Scott, “Removing Barriers to Happiness,” *Ensign*, May 1998, 85–87.
36. Luk long Moses 7:18.



I Kam long Elda Ronald A. Rasband
Blong Kworom blong Olgeta Twelef Aposol

We Oli Givim Nem I Go long Lod

Statem rod ia naolia, blong oli “givim nem blong yu i go long Lod” blong mekem se Spirit blong Hem i stap wetem yu fulap.

Gud moning, ol brata mo sista. Olsem wan disaepol blong Sevyaa blong yumi, Jisas Kraes, mi bin stap luk fored from onlaen kam tugeta ia wetem yufala long evri kona blong wol ia, from konfrens ia.

Yia ia i defren, i no olsem ol nara-wan. Long mi, hem i stat wetem wan wok we i kam long Fas Presidensi blong dediketem wan tabu tempol i go long Lod, long Deban, Saot Afrika.

Bambae mi neva fogetem se bilding ia i hae mo tabu. Be, bitim wanem we i stap, bae mi oltaem tingbaot gud tingting blong ol pipol we oli bin rere gud blong go insaed long tabu bilding ia. Oli kam we oli rere blong tekpat long wan long ol bigfala blesing blong Restoresen: dedikesen blong wan haos blong Lod. Oli kam wetem hat we oli fulap wetem lav long Hem mo long Atonmen blong Hem. Oli



Suga Siti, Aedaho, YSA

kam mo fulap wetem tangkyu i go long Papa blong yumi long Heven from ol tabu odinens we bae mekem olgeta i kam olsem wan god. Oli kam we oli klin inaf.

Ol tempol, nomata weaples oli stap long hem, oli bildim olgeta i hae bitim ol standet blong wol. Evri Lata-dei Sent tempol long wol—evri 168 long olgeta—oli stanap olsem ol testeman blong bilif blong yumi long laef ia we i no save finis mo glad ia blong spendem laef ia wetem ol famli blong yumi mo Papa blong yumi long Heven. Taem yumi go long tempol, save blong yumi i go long saed blong Godhed

mo gospel we i no gat en, long saed blong komitmen blong yumi blong laef folem mo tijim trutok, mo long saed blong gladhat blong yumi blong folem eksampol blong Lod mo Sevyia Jisas Kraes.

Long aotsaed blong evri tempol blong Jos, i gat ol stret toktok ia, “Tabu fasin long Lod.” Tempol hem i haos blong Lod mo wan ples blong haed long ol samting blong wol. Spirit blong Hem i kavremap gud olgeta we oli stap wosip insaed long ol tabu wol blong haos ia. Hem i putum ol standet blong yumi folem taem yumi go insaed olsem ol ges blong Hem.

Palika blong mi, Blaine Twitchell, wan long ol ol gudfala man ia we mi bin save, i bin tijim mi wan bigfala lesen. Sista Rasband mo mi, i bin go visitim hem taem laef blong hem long wol ia i stap kam long en. Taem mitufala i go insaed long rum blong hem, bisop blong hem i stap rere blong go. Taem mitufala i stap talem halo long bisop mi stap tingting: “Wan bisop ia i naes tumas. Hem i stap ia blong givhan long wan fetful memba blong wod blong hem.”



Mi talem long Blaine: “Hem i naes tumas blong bisop i kam visit.”

Blein i lukluk mi mo ansa: “Hem i moa long hemia. Mi askem bisop blong kam from tempol rekomen intaviu blong mi. Mi wantem ded we oli *givim nem blong mi i go long Lod*.” !Mo hemia i hapen!

Toktok ia, “we oli givim nem i go long Lod” i bin stap wetem mi. Hem i givim mi wan ful niu lukluk long olsem wanem ol Lida blong Jos blong yumi oli stap intaviu yumi. Wan tempol rekomen i impoten tumas long ol taem we Jos i jes stat kasem 1891, mekem se wanwan tempol rekomen, Presiden blong Jos nao i apruvum.¹

Nomata se i blong wan yut o adalt, tempol rekomen intaviu blong yu i no abaot ol samting we yu mas mekem o no mas mekem. Wan rekomen i no wan lis blong tikim, wan pepa we i givim raet long yu blong brekem ol rul, o wan tikit blong wan spesel ples blong sidaon. Stamba tingting blong hem i moa hae mo moa tabu. Blong kwalifae blong kasem ona ia blong wan tempol rekomen, yu mas laef gud folem ol tijing blong Jos ia blong Jisas Kraes blong Ol Lata-dei Sent.

Long intaviu blong yu, yu gat janis ia blong lukluk gud sol blong yu i stap wea abaot fet blong yuwan long Jisas Kraes mo Atonmen blong Hem. Yu gat blesing ia blong talemaot testimoni blong yu abaot gospel we i kambak; talem gladhat blong yu blong sastenem olgeta we Lod i jusum blong lidim Jos blong Hem; bilif blong yu long doktrin blong gospel; ol samting we yu mekem blong lukaotem famli blong yu; ol kwaliti blong yu blong stap ones, folem loa blong jastiti, stap tru long man o woman blong yu, stap obei, kipim Tok blong Waes, loa blong taeting, mo kipim Sabat dei i tabu. Hemia oli ol stamba prinsipol blong wan laef we wan i givim fulwan long Jisas Kraes mo wok blong Hem.

Tempol rekomen blong yu i stap soem wan tingting long saed blong spirit we i dip mo i tru, se yu stap traehad blong laef folem ol loa blong Lod mo lavem wanem Hem i lavem: gat tingting i stap daon, no stap flas, stanap strong oltaem, bigfala lav, strong paoa long tingting, lav mo sore, stap fogiv, mo stap obei. Mo yu komitim yuwan blong folem ol standet ia

taem yu saenem nem blong yu long tabu pepa ia.

Tempol rekomen blong yu i openem ol get blong heven long yu mo ol narawan wetem ol rael mo odinens we oli blong taem we i no save finis, we i tekem ol baptaes, ol endaomen, ol mared mo ol siling.

Blong oli ‘givim nem [blong yu] i go long Lod,’ i blong mekem wan i tingbaot wanem nao hem i mas mekem olsem wan Lata-dei Sent we i stap kipim ol kavenan. Palika blong mi, Blaine, i bin luk se i impotem tumas blong rere from dei ia we bae hem i stanap wetem wan tingting blong hat we i stap daon long fes blong Lod.

Tingting long taem we Moses i klaem Hil blong Horeb mo Lod, Jehova i kamaot long hem long wan bus we faea i laet long hem. God i talem long hem: “!Yu tekemaot sandel blong yu! !Graon ya we yu stap stanap long hem i tabu ya!”²

Blong tekemaot sus blong yumi long doa blong tempol, hem i blong lego ol samting blong wol we yumi laekem we bae oli blokem yumi blong gro long saed blong spirit, lego long saed, ol samting ia we oli pulumaot tingting blong yumi long wol ia, hem i blong no letem fasin blong raorao i spolem yumi, hem i blong lukaotem wan taem blong stap tabu.

Tru long wan tabu plan, bodi blong yumi i wan kriesen blong God, wan tempol blong spirit blong yumi, mo

yumi mas lukaotem wetem respek. Ol toktok blong Praemer i singsing ia oli tru: “Bodi blong mi i wan tempol we i nidim bigfala kea.”³ Taem we Lod i kamkamaot long Ol Man blong Nifae, Hem i givim komanmen ia: “yufala i save kam tabu taem we yufala i kasem Tabu Spirit, blong yufala i save stanap mo yufala i no gat mak long fored blong mi long las dei.”⁴ “Yufala i mas kam ol wanem kaen man?Lod i askem, mo afta i ansa: “Olsem we mi stap”⁵ Blong oli “givim nem [blong yumi] i go long Lod,” yumi traehad blong stap olsem Hem.

Mi tingbaot we mi bin harem Presiden Howard W. Hunter long fas toktok blong hem long jeneral konfrens olsem namba 14 Presiden blong Jos. Hem i talem: “Hem i dip tingting insaed long hat blong mi se, evri memba blong jos, i mas klin inaf blong go insaed long tempol. Bae Lod i laekem tumas mo bae i glad tumas sapos evri adalt we i memba blong jos bae oli klin inaf blong kasem—mo holem—wan tempol rekomen we i laef i stap.”⁶ Bae mi ademap, wan limit yus tempol rekomen blong putum wan klia rod long ol gudfala yut blong yumi.

Presiden Nelson i tingbaot ol toktok ia blong Presiden Hunter: “Long dei ia, 6 Jun 1994, tempol rekomen ia we yumi stap karem long walet o paos, i kam wan defren samting. Bifo, hem i rod blong kasem wan samting. I rod blong letem mi go insaed long

tabu haos blong Lod; be afta we hem i talem toktok ia, hem i kam samting ia nao we mi wantem kasem. Hem i kam wan baj we i soem se mi stap obei long wan profet blong God.”⁷

Sapos yu no kasem wan rekomen yet, o sapos rekomen blong yu i nomo laef, laenap long doa blong bisop semmak olsem ol fas Sent oli laenap long doa blong Nauvu Tempol long 1845 mo 1846.⁸ Ol bubu blong mi oli bin stap wetem ol fetfulwan ia. Oli bin lego naes siti blong olgeta mo oli go Wes, be oli bin save se ol tabu eksperiens i stap longwe, i wet long olgeta insaed long tempol. Sarah Rich i raetem taem i stap long Aeowa: “Sapos i no bilif mo save ia we oli givim long mifala insaed long tempol, . . . bae wokbaot blong mifala i olsem blong tekem wan step i go long tudak.”⁹ Hemia nao yumi stap mestem sapos yumi stap gotru long laef ia yumiwan, we yumi no gat insperesen mo pis we oli promesem yumi insaed long tempol.

Statem rod ia naoia, blong oli “givim nem blong yu i go long Lod” blong mekem se Spirit blong Hem i stap wetem yu fulap, mo blong ol standet blong Hem oli tekem “pis long tingting” blong yu.¹⁰

Ol yut lida blong yufala, ol presiden blong kworom blong ol elda, presiden blong Rilif Sosaeti, mo ol givhan brata mo sista blong yufala bae oli helpem yufala blong rere, mo bisop o branj presiden bae oli soem rod long yufala wetem lav.

Yumi bin gotru long wan taem we ol tempol oli bin klos, o oli yusum wetem sam limit. Long Presiden Nelson mo olgeta we oli wok long saed blong hem, desisen ia we i kam tru long insperesen blong klosem ol tempol, i mekem “hat i soa” mo “i mekem plante wari.” Presiden Nelson i stap i askem hemwan: “?Bae mi talem wanem long Profet Josef Smit? ?Bae mi talem wanem long Brigham Yang, Wilfod Wudrof mo ol nara presiden i go kasem Presiden Thomas S. Monson?”¹¹

Naoia, sloslo mo wetem tangkyu, yumi stap openem bakegen ol tempol



Provo, Yuta, YSA

blong gat ol siling mo ol endaomen long wan limit namba.

Be, blong stap klin inaf blong go long tempol, hemia oli no stopem nating. Bae mi talem bigwan bakegen se, i nomata se tempol i stap kolosap o no, yu nidim blong tempol rekomen we i laef i stap blong stanap strong long kavenan rod ia.

Let las yia, Sista Rasband mo mi i go mekem wan wok long Niu Silan, we mitufala i toktok long wan bigfala grup blong ol yang singgel adalt. Tempol i no stap kolosap long olgeta; hemia long Hamilton, oli stap mekem bakegen, mo oli stap wet yet blong brekem graon blong tempol long Oklan. Be, mi bin filim blong leftemap tingting blong olgeta blong riniu mo kasem ol tempol rekomen.

Iven we oli no save soem rekomen long tempol, bae oli presentem olgeta long fes blong Lod we oli klin gud mo oli rere blong wok blong Hem. Blong stap klin inaf blong holem wan tempol rekomen we i laef i stap, hem i tugeta: wan proteksen agen-sem enemy, from se yu mekem strong komitmen long Lod abaot laef blong yu, mo wan promes se Spirit bae i stap wetem yu.

Yumi mekem tempol wok taem we yumi stap lukaotem ol bubu blong yumi mo sendem nem blong olgeta i go blong oli mekem odinens blong olgeta. I nomata se ol tempol blong yumi oli bin klos, yumi save lukaotem ol famli blong yumi yet. Wetem Spirit blong God insaed long hat blong yumi, tru long proksi, yumi stanap long bihaf blong olgeta “blong oli givim nem [blong olgeta] i go long Lod.”

Taem we mi bin stap olsem Eksekutif Daerehta blong Tempol Dipatmen, plante taem mi bin harem Presiden Gordon B. Hinckley i tok-baot skripja ia we Lod i talem long Nauvu Tempol: “Bae wok blong tempol blong mi, mo evri wok we mi bin givim long yufala, bae i mas gohed mo i no mas stop; mo fasin blong yufala blong wok strong wetem strong tingting, mo fasin blong yufala blong stap gohed blong wok, mo

fasin blong yufala blong save wet longtaem, mo ol wok blong yufala, bae oli mas dabol, mo bae yufala i no save lusum pei blong yufala nating, mi, Lod blong Ol Pipol mi talem.”¹²

Wok blong yumi insaed long tempol i fasin long praes blong yumi long taem we i no save finis. I no longtaem i pas, oli bin testem yumi. Lod i bin singaotem yumi blong wok insaed long ol tempol wetem “fasin . . . blong wok strong wetem strong tingting, mo . . . blong stap gohed blong wok, mo fasin blong . . . save wet longtaem.”¹³ Blong oli “givim nem [blong yumi] i go long Lod” i nidim blong yumi gat ol kwaliti ia.

Yumi mas wok wetem strong tingting blong stap laef folem ol komanmen, blong gohed strong lukluk gud long ol tempol kavenan blong yumi, mo talem tangkyu from wanem we Lod i stap gohed blong tijim yumi abaot olgeta, mo wet longtaem taem yumi wet blong ol tempol oli open bakegen fulwan.

Taem we Lod i singaotem yumi blong “dabolem” ol hadwok blong yumi, Hem i stap askem yumi blong kam antap long stret mo gud fasin blong yumi. Eksampol, yumi save mekem moa long stadi blong ol skripja, wok blong lukaotem famli histri, mo mekem moa prea blong fet blong yumi save serem lav we yumi gat long haos ia blong Lod wetem olgeta we oli stap mekem olgeta oli rere blong kasem wan tempol rekomen, speseli ol memba blong famli blong yumi.

Mi promesem yufala, olsem wan Aposol blong Lod Jisas Kraes, se taem yufala i stap traehad blong dabolem ol stret mo gud wok blong yufala, bambae yufala i filim wan niu bigfala komitmen long God we i Papa, mo



Salsbeg, Ostria

Jisas Kraes, bambae yufala i filim Tabu Spirit i bigwan moa we i stap soem rod long yufala, bae yufala i talem tangkyu from ol tabu kavenan blong yufala, mo bae yufala i filim pis blong save se oli “givim nem [blong yufala] long Lod.” Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long James R. Clark, komp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints, 1833–1964*, 6 vols. (1965–75), 3:229.
2. Eksodas 3:5.
3. “My Body Is a Temple,” *The Children Sing* (1951), no. 99.
4. 3 Nifae 27:20.
5. 3 Nifae 27:27.
6. *Teachings of Presidents of the Church: Howard W. Hunter* (2015), 180.
7. *Teachings of Russell M. Nelson* (2018), 373.
8. Luk long *Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 1, *The Standard of Truth, 1815–1846* (2018), 582–83.
9. Sarah P. Rich, *Autobiography, 1885–1890*, Church History Library, Salt Lake City, 66.
10. Mosaea 4:3.
11. Sarah Jane Weaver, “President Nelson Talks about the ‘Painful’ Decision to Close Temples amid COVID-19,” *Church News*, July 27, 2020, thechurchnews.com.
12. Doktrin mo Ol Kavenan 127:4.
13. Doktrin mo Ol Kavenan 127:4.



I Kam long Presiden Dallin H. Oaks
Fas Kaonsela long Fas Presidensi

Lavem Ol Enemi blong Yu

Blong save se yumi evriwan, yumi ol pikinini blong God, i givim yumi wan visen blong hamas evri narawan oli impoten, mo blong hamas yumi save girap i go antap ova long fasin blong no mekem stret long man.

Ol tijing blong Lod oli blong taem we i no save finis mo oli blong evriwan long ol pikinini blong God. Long mesej ia, bae mi givim samfala eksampol blong Yunaeted Stet, be ol prinsipol we mi tijim, oli save yusum long evri ples.

Yumi stap laef long wan taem we i gat kros mo fasin blong no laekem man nating insaed long ol rilesensip blong politik, mo polisi. Yumi bin

filim hemia long Samataem ia taem we sam oli go ova long pis protes mo oli prapa spolem samting. Yumi bin filim long ol kampen from ol pablik ofis, we oli stap gohed naoia. Sore tumas, sam long ol samting ia oli go kasem sam politik toktok, mo toktok we i no kaen insaed long ol miting blong Jos.

Long wan demokratik gavman, bambae yumi oltaem gat ol defren

tingting ova long ol kandidet mo ol polisi. Be, olsem ol man we yumi stap folem Kraes, yumi mas lego kros mo fasin blong no laekem man we oli stap yusum taem oli stap toktok raon o talemaot long klia ples ol joes blong politik long ol defren ples.

Hemia wan long tijing blong Sevywa we yumi save gud, be i wan we yumi no stap praktisim tumas:

“Yufala i harem finis we ol tija oli talem bifo se, ‘Yu mas lavem ol man we oli stap raonabaot long yu, be yu mas agensem ol enemi blong yu.’

“Be mi mi talem long yufala, se yufala i mas lavem ol enemi blong yufala, mo yufala i mas prea from olgeta we oli stap mekem i nogud tumas long yufala.” (Matiu 5:43–44).¹

Blong plante jeneresen, oli bin tijim Ol Man Jiu se oli no mas laekem nating ol enemi blong olgeta, mo oli bin stap safa taem oli bin stap anda long rul mo ol rabis fasin blong Ol Man Rom. Yet, Jisas i bin tijim olgeta blong oli mas “lavem ol enemi blong olgeta” mo “mekem gud long olgeta we oli no laekem olgeta.”

Iven long taem blong yumi tedei, i gat ol defren kaen tijing long saed blong ol praevet rilesensip mo hemia blong politik. Be stil, hemia i wanem Sevywa blong yumi i givim oda long yumi blong mekem. Insaed long Buk blong Momon yumi ridim: “From i tru, i tru mi talem long yufala, hem we i gat spirit blong raorao i no blong mi, be hem i blong devel, we i papa blong raorao, mo hem i tantanem hat blong ol man blong raorao wetem kros, wan wetem narawan” (3 Nifae 11:29).

Blong lavem ol enemi blong yumi mo olgeta we oli agensem yumi, hem i no isi. “Plante long yumi i no kasem mak ia blong gat lav mo sore mo fogivnes,” Presiden Hinckley i talem, mo i ademap, “i nidim disiplin blong yuwan we i bigwan bitim hemia we yumi save gat.”² Be kaen wei ia blong lavem man i mas impoten, from se i pat blong tufala stamba komanmen ia blong “lavem Hae God blong yu” mo blong “lavem ol man we i stap raonabaot long yu, . . . olsem we yu stap mekem i gud long yu” (Matiu



Apia, Samoa

22:37, 39). Bae i mas posibol olsem from Hem i tijim: “Askem, mo bae God i givim long yu; lukaotem mo bambae yu faenem” (Matiu 7:7).³

?Hao nao bae yumi kipim ol tabu komanmen ia long wan wol we yumi mas stap folem tu ol loa blong ol man? Laki, yumi gat tijing mo eksampol blong Sevyia blong save hao blong mekem balens wetem ol loa blong Hem we oli no save finis mo ol praktis blong ol loa we man i mekem. Taem we ol enemi



Akra, Gana

oli lukaotem blong trikim Hem wetem wan kwestin se bae Ol Man Jiu oli mas pem takis i go long Rom o no, Hem i poenemaot pikja blong Sisa long koen blong ol mane ia mo talem: “Oraet, samting we i blong Sisa, yufala i givimbak long Sisa. Mo samting we i blong God, yufala i givimbak long God” (Luk 20:25).⁴

From hemia, yumi mas folem ol loa blong ol man (givimbak long Sisa) blong stap laef long pis anda long atoriti blong gavman, mo tu, yumi mas folem ol loa blong God blong save kasem tabu ples blong yumi. Be hao blong mekem hemia—speseli hao bae yumi lanem blong lavem olgeta we oli kam agens yumi mo olgeta enemi blong yumi?

Tijing blong Sevyia we i “blong no toktok wetem kros” i wan fas gudfala step. Devel i papa blong raorao, mo hem i hem nao we i stiaem ol man blong oli toktok wetem kros. Hem i promotem se bae i gat nogud filing long medel blong ol man mo long medel blong ol grup tu. Presiden Thomas S. Monson i tijim se fasin blong kros, i “tul blong Setan,” from se “blong stap kros, i blong folem tingting blong Setan. I no gat wan i save mekem yumi kros. Hem i joes blong yumi.”⁵ Kros i rod i go long fasin blong seraotem man mo gat nogud filing. Yumi muv i go fored blong lavem olgeta we oli agensem yumi taem yumi ronwe long kros

mo holemtaet yumi blong mekem nogud samting long olgeta we yumi no agri wetem olgeta. Bae i help tu sapos yumi wantem blong lan aot long olgeta.

Long ol wei ia blong developem paoa blong lavem ol narawan, i simpol wei ia we oli tokbaot long wan miusik plei blong bifo. Taem yumi stap traem blong andastanem mo hao yumi joen long wan pipol we i gat defren kalja, yumi sapos blong traem blong save olgeta. Long plante situesen, nogud tingting, o iven, fasin blong no laekem man i go lus mo i gat frensip, o iven, lav, taem we fasin blong toktok wetem man i mekem se man i andastanem olgeta mo i gat respek long wanwan long olgeta.⁶

Wan help we i bigwan moa blong stap lanem blong lavem olgeta we oli agensem yumi mo ol enemi blong yumi, i blong lukaotem mo andastanem paoa blong lav. Hemia trifala tijing blong profet long saed ia.

Profet Josef Smit i bin tijim se: “hem i wan ona we i hang long taem, we lav i givim lav. Bae yumi givim plante lav—soem kaen fasin blong yumi long evri man.”⁷

Presiden Howod W. Hanta i tijim: “Wol ia we yumi stap laef long hem, bae i kasem fulap samting sapos ol man mo ol woman evri ples bae oli gat mo soem klin lav ia blong Kraes, we i kaen fasin, fasin blong no stap

flas, mo stap daon. Hem i no wantem samting blong narawan o hae tingting. . . . I no lukaotem blong gat samting i kambak. . . . I no gat ples blong folem nogud grup, no laekem man, o mekem vaelens. . . . Hem i leftemap tingting blong ol defren pipol blong oli stap laef tugeta long lav blong Ol Kristin Man, i nomata long bilif, kala blong skin, hamas mane o kalja.”⁸

Mo Presiden Russell M. Nelson i askem strong long yumi blong “mekem sekol blong lav blong yumi i kam bigwan moa, i tekem ful famli blong ol man.”⁹

Wan stamba pat blong lavem ol enemi blong yumi i blong givimbak long Sisa taem yumi obei ol loa blong ol defren kantri blong yumi. I nomata se ol tijing blong Jisas oli blong jenisim laef, Hem i no tijim fasin blong agens o blong brekem loa. Hem i bin tijim wan wei we i moa gud. Revelesen blong tedei i tijim sem samting:

“Man i no mas brekem ol loa blong kantri, from hem we i holem ol loa blong God i no nid blong brekem ol loa blong kantri.

“Taswe, yufala i mas folem rul blong gavman we i stap” (Doktrin mo Ol Kavenan 58:21–22).

Mo toktok blong bilif blong yumi, we profet Josef Smit i bin raetem afta we ol fasfala Sent oli bin safa plante agens aot long ol loa mo

ol man blong gavman blong Misuri, i talem: “Mifala i biliv we mifala i mas obei long ol king, ol presiden, ol lida, mo ol jaj, blong folem, givim ona, mo sapotem loa” (Ol Toktok blong Bilif 1:12).

Be hemia i no minim se yumi agri se evri samting bae i hapen tru long paoa blong loa. Hem i minim se yumi obei long loa we i stap mo yusum ol rod blong putum pis blong mekem ol jenis long loa ia. Hem i minim tu se, wetem pis, yumi akseptem ol risal blong ol ileksen. Bae yumi no tekpat long ol nogud fasin blong mekem nogud man from we yumi no glad long wanem i kamaot.¹⁰ Long wan sosaeti we i sapotem demokrasi, yumi oltaem gat janis ia mo diuti blong stap strong, wetem pis, kasem nekis ileksen.

Tijing blong Sevyia blong lavem ol enemy i blong yumi i stanap long ril samting ia, we i, evri man mo woman long wol ia oli ol pikinini blong God.

Prinsipol ia we i no save finis mo sam besik prinsipol blong loa, oli bin testem olgeta long ol protes long plante siti blong Amerika.

Long wan taem we i go tumas, i luk se sam oli bin fogetem se Fas Jenis long Konstitusen blong Yunaeted Stet i meksua se i gat “raet blong ol pipol blong oli kam tugeta long pis, mo oli askem Gavman blong stretem wanem we i no stret.” Hemia nao rod we oli givim raet blong mekem ol pablik toksave mo lukluk nomo long ol samting we i no folem jastis insaed long ol loa mo fasin blong yusum loa. Mo i bin gat ol taem we i no bin gat jastis. Long ol aksen long pablik, mo long ol praevet fasin blong yumi, yumi bin gat fasin blong luk kala blong skin mo ol nara samting we i go wetem. Long wan atikol we hemwan i raetem, Revren Theresa A. Dear blong Nasonol Asosiesen blong Kala Pipol I Kam Antap (NAACP) i mekem yumi tingbaot se “fasin blong luk kala blong skin i stap fidim hem long fasin blong



Temekula, Kalifonia, YSA

no laekem man, mekem man i nogud, no wantem save long man, mo fasin blong no toktok.”¹¹ Olsem ol sitisen mo ol memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent, yumi mas mekem gud moa blong rutumaot fasin blong luk kala blong skin.

Long wan nara taem we i go tumas, wan smol namba blong ol pipol we oli tekpat mo sapota blong ol protes ia, mo ol aksen afta we i no folem loa, i luk se oli fogetem se ol protes ia we Konstitusen i protektem, oli ol *pis* protes. Ol man we oli protes o agens, oli no gat raet blong prapa spolem gud samting, brekem samting, o stilim propeti, o blong ting nating long ol paoa blong polis blong gavman, we i folem loa. Konstitusen mo ol loa, insaed i no gat eni invitesen blong mekem faet blong agens. Yumi evriwan—polis, man blong protes, sapota, mo man we i lukluk—yumi mas andastanem ol limit blong raet blong yumi mo hamas diuti blong yumi i impoten blong stap

insaed long ol baondri blong loa we i stap. Ebrahim Linkon i talem i stret: “i no gat wan samting we oli save stretem folem jastis we i inaf blong man i stretem nomo taem i tekem loa long han blong hem.”¹² Kaen fasin blong stretem samting long fasin blong tekem loa long han blong yuwan, i rod we i no folem loa. Hemia i fasin blong agens long loa, wan sistem we i no gat gud paoa blong gavman o polis, we i daonem man be i no protektem ol raet blong wanwan man mo woman.

Wan risen we ol las protes long Yunaeted Stet oli go tumas, i mekem man i sek, mo i tingting se ol fasin blong no laekem man o no folem loa olsem long medel blong ol defren grup blong ol pipol mo ol nara grup long ol nara nesen, i we, oli no sapos blong filim olsem insaed long Yunaeted Stet. Kantri ia, i mas gud moa i bitim ol narawan long faet blong hem blong katemaot fasin blong agensem

ol pipol folem kala blong skin, i no agensem ol Blak Ameriken nomo, we oli soemaot moa olgeta long ol las protes, be tu, agensem Ol Man Latino, Ol Man Esia mo ol nara grup blong pipol. Histri blong kantri ia blong agensem ol pipol folem kala blong skin, i no wan hapi histri mo yumi mas kam gud moa.

Yunaeted Stet ia, ol man nara ples oli kam stanemap, we oli gat ol defren sitisensip mo oli kam long defren ples. Stamba tingting blong mekem evriwan i kam wan i no blong stanemap wan relijin nomo, o mekem ol defren kalja o traeb blong ol olfala kantri oli gogohed. Jeneresen we i stanemap Amerika oli lukaot blong oli kam wan tru long wan niu konstitusen mo loa. Hemia i no blong talem se ol pepa blong bifo, o andastaning blong olgeta bifo i stret evriwan. Histri blong ol fasfala tu handred yia blong Yunaeted Stet i soem se i gat nid blong kam gud moa, olsem

raet blong ol woman blong vot, mo speseli, katemaot fasin blong stap slef, mo i tekem tu ol loa blong meksua se olgeta we oli bin stap olsem slef bae oli gat ol semfala raet mo situesen blong fridom.

Tufala studen blong Yale Yunivesiti oli mekem yumi tingbaot se:

“Nomata hem i gat plante samting i no stret, be Yunaeted Stet hemwan nomo i gat ol tul blong yunaetem wan sosaeti we i defdefren mo i seraot. . .

“ . . . Ol sitisen blong hem oli no nidim blong jusum wan nasonal aedentiti mo defren kalja. Ol Man Amerika oli save gat tugeta. Be ki, hem i blong stap tru long konstitusen. Yumi mas stap wan from mo tru long Konstitusen, i nomata wanem aedia o tingting yumi no agri long hem.”¹³

Plante yia i pas, wan Britis sekretari i givim bigfala kaonsel ia long wan toktok storian insaed long Haos blong Ol Komon: “Yumi no gat *ol man we oli joenem yumi* we oli no save finis, be yumi gat ol *enemi* we oli gogohed blong stap. Ol *intres* blong yumi oli blong taem we i no save finis mo oli gogohed, mo ol *intres* ia, hem i diuti blong yumi blong mekem i kamtru.”¹⁴

Hem i wan gud tingting *blong laef ia* blong folem ol *intres* we “oli no save finis mo oli gogohed.” Antap long hemia, doktrin blong Jos blong Lod i stap tijim yumi se ol *intres* we oli no save finis we oli sapos blong lidim yumi, wetem olgeta blong politik, oli ol tijing blong Sevyia blong yumi we i givim insperesen long Konstitusen blong Yunaeted Stet mo ol stamba loa blong plante long ol kantri blong yumi. Stap tru blong ol loa we i stanap— no tru long ol “man we oli joen long yumi” we oltaem oli stap blong sot taem—hemia i bes wei blong lavem olgeta we oli agensem yumi

mo ol enemi blong yumi, taem yumi stap lukaotem yuniti ia wetem ol defren fasin blong yumi.

Blong save se yumi evriwan, yumi ol pikinini blong God, i givim yumi wan tabu visen blong hamas evri narawan oli impoten, mo blong wantem mo gat paoa blong girap i go bitim fasin blong no gat jastis mo luk nogud long man from kala blong skin blong hem. Ova long plante yia blong stap long ol defren stet krosem nesen ia, Lod i bin tijim mi se hem i posibol blong stap obei mo blong stap lukaot blong mekem ol loa blong nesen ia oli kam gud moa, be tu, blong lavem olgeta we oli agensem yumi mo ol enemi blong yumi. Hemia i no isi. Be hem i wan promes we i kam wetem tru help blong Lod blong yumi Jisas Kraes. Hem i givim oda ia blong lavem man, mo Hem i promesem help blong Hem taem yumi stap obei. Mi testifae se yumi gat lav ia mo daerek-sen we i kam long Papa blong yumi long Heven, mo long Lod Jisas Kraes. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk tu long Luk 6:27–28, 30.
2. Gordon B. Hinckley, “The Healing Power of Christ,” *Ensign*, Nov. 1988, 59; luk tu long *Teachings of Gordon B. Hinckley* (1997), 230.
3. Luk tu long Doktrin mo Ol Kavenan 6:5.

4. Luk tu long Matiu 22:21; Mak 12:17.
5. Thomas S. Monson, “School Thy Feelings, O My Brother,” *Liahona*, Nov. 2009, 68.
6. Luk long Becky and Bennett Borden, “Moving Closer: Loving as the Savior Did,” *Ensign*, Sept. 2020, 24–27.
7. Joseph Smith, insaed long *History of the Church*, 5:517. Semmak, Martin Luther King Jr. (1929–68) i bin talem: “Blong givimbak vaelens wetem vaelens, bae i dabdabolem vaelens, i ademap moa bigfala tudak long wan naet we i no gat sta i saen finis. Tudak i no save ronemaot tudak; laet nomo i save mekem hemia. Fasin blong no laekem man nating i no save ronemaot sem fasin ia bakegen: be lav nomo i save mekem hemia (*Where Do We Go from Here: Chaos or Community?* [2010], 64–65).
8. *Teachings of Presidents of the Church: Howard W. Hunter* (2015), 263.
9. Russell M. Nelson, “Blessed Are the Peacemakers,” *Liahona*, Nov. 2002, 41; luk tu long *Teachings of Russell M. Nelson* (2018), 83.
10. Luk long “A House Divided,” *Economist*, Sept. 5, 2020, 17–20.
11. Theresa A. Dear, “America’s Tipping Point: 7 Ways to Dismantle Racism,” *Deseret News*, June 7, 2020, A1.
12. Abraham Lincoln, toktok long taem blong Young Men’s Lyceum, Springfield, Illinois, Jan. 27, 1838, insaed long John Bartlett, *Bartlett’s Familiar Quotations*, 18th ed. (2012), 444.
13. Amy Chua and Jed Rubenfeld, “The Threat of Tribalism,” *Atlantic*, Oct. 2018, 81, theatlantic.com.
14. Henry John Temple, Viscount Palmerston, ol toktok we oli kamaot insaed long House of Commons, Mar. 1, 1848; insaed long Bartlett, *Bartlett’s Familiar Quotations*, 392; oli ademap italik.



Benkaluru, India



Satedei Aftenun Sesen | 3 Oktoba 2020

Presiden Henri B. Eyring i Presentem
Seken Kaonsela long Fas Presidensi

Sastening blong Ol Jeneral Atoriti, Ol Eria Seventi, mo Ol Jeneral Ofisa

Ol brata mo sista. Naoia bae mi presentem long yufala, Ol Jeneral Atoriti, Ol Eria Seventi, mo Ol Jeneral Ofisa blong Jos blong yufala i sastenem tru long vot blong yufala.

Hem i propos blong yumi saste-nem Russel Marion Nelson olsem profet, sia, mo reveleta mo Presiden blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent; Dallin Harris Oaks, olsem Fas Kaonsela long Fas Presidensi; mo Henry Bennion Eyring, olsem Seken Kaonsela long Fas Presidensi.

Olgeta we oli agri, oli save soem.

Olgeta we oli no agri, sapos i gat, oli save soem.

Hem i propos blong yumi saste-nem Dallin H. Oaks olsem Presiden blong Kworom blong Olgeta Twelef Aposol mo M. Russel Ballard olsem Akting Presiden blong Kworom blong Olgeta Twelef Aposol.

Evriwan we i agri, plis mekem saen.

Olgeta we oli agens oli save soem.

Hem i propos blong yumi saste-nem olgeta ia olsem ol mem-ba blong Kworom blong Olgeta Twelef Aposol: M. Russell Ballard, Jeffrey R. Holland, Dieter F. Uchtdorf, David A. Bednar, Quentin L. Cook, D. Todd Christofferson, Neil L. Andersen, Ronald A. Rasband, Gary E. Stevenson, Dale G. Renlund, Gerrit W. Gong, mo Ulisses Soares.

Olgeta we oli agri, plis soem.

Eniwan we i no agri i save soem.

Hem i propos blong yumi saste-nem ol kaonsela long Fas Presidensi mo Kworom blong Olgeta Twelef Aposol olsem ol profet, sia, mo reveleta.

Evriwan we i agri, plis soem.

Agens, sapos i gat, soem long sem saen.

Mifala i rilisim, ol Elda ia: L. Whitney Clayton, Enrique R. Falabella, mo Richard J. Maynes olsem ol Jeneral Atoriti Seventi mo givim emeritus posisen long olgeta.

Olgeta we oli wantem joenem mifala blong talem tangkyu long olgeta Brata Lida ia mo ol famli blong olgeta from bigfala seves blong olgeta, plis soem.



Jiba, Japan

Mi mifala i rilisim Elda L. Todd Budge olsem Jeneral Atoriti Seventi.

Olgeta we oli wantem joenem mifala blong talem tangkyu long hem from seves blong hem, plis leftemap han.

Mifala i rilisim Bisop Dean M. Davies mo W. Christopher Waddell olsem Fas mo Seken Kaonsela long Prisaeding Bisoprik.

Olgeta we oli wantem joenem blong talem tangkyu long olgeta Brata ia from bigfala seves blong olgeta, plis soem.

Mifala i rilis olgeta ia olsem ol Eria Seventi: Ruben Acosta, René R. Alba, Alberto A. Alvarez, Vladimir N. Astashov, José Batalla, Bradford C. Bowen, Sergio Luis Carboni, Armando Carreón, S. Marc Clay Jr., Z. Dominique Dekaye, Osvaldo R. Dias, Michael M. Dudley, Mark P. Durham, E. Xavier Espinoza, James E. Evanson, Paschoal F. Fortunato, Sam M. Galvez, Patricio M. Giuffra, Leonard D. Greer, Daniel P. Hall, Toru Hayashi, Paul F. Hintze, Adolf J. Johansson, Wisit Khanakham, Seung Hoon Koo, Pedro X. Larreal, Johnny L. Leota, José E. Maravilla, Joel Martinez, Joaquim J. Moreira, Isaac K. Morrison, Eduardo A. Norambuena, Ferdinand P. Pangan, Jairus C. Perez, Steven M. Petersen, Jay D. Pimentel, Edvaldo B. Pinto Jr., Alexey V. Samaykin, K. David Scott, Rulon F. Stacey, Karl M. Tilleman, William R. Titera, Carlos R. Toledo, Cesar E. Villar, David T. Warner, Gary K. Wilde, mo William B. Woahn.

Olgeta we oli wantem joenem blong talem tangkyu from gudfala seves blong olgeta, plis leftemap han.

Wetem Elda L. Whitney Clayton we oli rilisim hem olsem Jeneral Atoriti Seventi mo givim emeritus posisen long hem; oli rilisim hem tu olsem wan memba blong Presidensi blong Olgeta Seventi.

Elda Brent H. Nielson we oli singaotem hem olsem wan memba blong Presidensi blong Olgeta Seventi, mo hem i propos blong yumi sastenem hem.

Evriwan we i agri, plis soem.

Eniwan we i no agri, plis soem.



Benkaluru, India

Hem i propos blong yumi saste-nem Dean M. Davies olsem Jeneral Atoriti Seventi.

Olgeta we oli agri, plis soem.

Eni agens, i save soem tu.

Hem i propos blong yumi saste-nem W. Christopher Waddell blong givim seves olsem Fas Kaonsela long Prisaeding Bisoprik, mo L. Todd Budge blong givim seves olsem Seken Kaonsela long Prisaeding Bisoprik.

Olgeta we oli agri, oli save soem.

Eni wan we i agens, plis soem long sem saen.

Hem i propos blong yumi saste-nem olgeta ia olsem ol niu Eria Seventi: Laurian P. Balilemwa, Jonathon W. Bunker, Enrique R. Mayorga, mo Konstantin Tolomeev.

Olgeta we oli agri, oli save soem.

Olgeta we oli no agri, sapos i gat, oli save soem.

Hem i propos blong yumi saste-nem Ol nara Jeneral Atoriti, Ol Eria Seventi, mo Ol Jeneral Ofisa blong Jos olsem we oli stap naopia.

Evriwan we i agri, plis soem.

Agens, sapos i gat, soem long sem saen.

Yumi invaetem olgeta we oli agens blong oli kontaktem ol stek presiden blong olgeta.

Ol brata mo sista. Mifala i talem tangkyu from fet mo prea blong yufala we yufala i gohed blong gat long bihaf blong ol lida blong Jos. ■



Temekula, Kalifonia, YSA



I Kam long Elda D. Todd Christofferson
Blong Kworom blong Olgeta Twelef Aposol

Ol Sosaeti we Oli Save Lukaot long Olgetawan

Sapos wan gud namba blong yumi mo ol neba blong yumi i traehad blong lidim laef blong yumi folem trutok blong God, ol klin fasin blong laef we yumi nidim long evri sosaeti, bae i kam bigwan.

Hemia wan naesfala kwaea i stap singsing abaot naesfala Sevyia.

Long 2015, Yunaeted Nesen i pasem wanem oli singaotem “2030 Ajenda blong Sastenebol Dvelopmen.” Oli tokbaot se i wan “blu print, o plan blong pis mo gudlaef blong ol pipol mo planet, naolia mo long fiuja i go.” Ajenda blong Sastenebol Dvelopmen ia, i tekem 17 gol blong kasem bifo yia 2030, olsem: nomo gat pua laef, nomo gat hanggri, kwaliti edukesen, jenda ikwol fasin, klin wota mo klin ples, mo gudfala wok.¹

Tingting blong developmen ia we i save sapotem hemwan, i intresting mo i wan impoten wan. Be, moa impoten i bigfala kwestin ia blong ol sosaeti we oli save lukaot long olgetawan. ?Wanem nao ol stamba samting we oli sapotem wan sosaeti we i gro gud, wan we i promotem hapines, progres, pis, mo gudlaef bitwin ol memba blong hem? Yumi gat wan skripja histri blong tu kaen sosaeti olsem we oli bin stap gro. ?Wanem nao yumi save lanem aot long olgeta ia?

Bifo, hae petriak mo profet Inok i bin prijim stret mo gud fasin mo i

“bildim wan bigtaon we oli singaotem Bigtaon blong Tabu Fasin, we i Saeon.”² Mo oli raetem se: “Lod i bin singaotem pipol blong hem, Saeon, from se oli bin gat wan hat mo wan maen, mo oli bin stap laef long stret mo gud fasin; mo i no bin gat puaman long medel blong olgeta.”³

“Mo Lod i bin blesem kantri ia, mo pipol ia i bin kasem blesing antap long ol bigfala hil, mo antap long ol hae ples, mo i bin gro gud.”⁴

Oli pipol blong ol fas mo nambatu senturi, long Wes pat blong wol ia, we oli bin save olgeta olsem Ol Man blong Nifae mo Ol Man blong Leman, oli givim wan nara gudfala eksampol blong wan sosaeti we i bin stap groap gud. Afta long seves blong Sevyia we i laef bakegen long ded long medel blong olgeta, “oli wokbaot folem ol komanmen we oli bin kasem long Lod blong olgeta mo God blong olgeta, oli gohed blong livim kakae mo prea, mo blong kam tugeta plante blong prea tugeta mo blong harem toktok blong Lod. . . .

“Mo i no bin gat ol tingting blong wantem samting blong narafala man,

o ol rao, o ol faet, o ol fasin blong slip olbaot, o ol giaman, o ol fasin blong kilim man i ded, o eni kaen fasin blong gat rabis tingting; mo i tru we i no save gat wan pipol we i moa hapi long medel blong evri pipol we han blong God i mekem olgeta.”⁵

Oli sosaeti ia long tufala eksampol ia, sapot i kam long ol blesing blong heven we oli kam from eksampol blong ful tingting mo komitmen blong olgeta long tufala hae komanmen ia: “Yu mas lavem Hae God ya we i God blong yu [wetem ful hat, mo wetem ful sol, mo wetem ful tingting blong yu],” mo. . . . “Yu mas lavem [neba] blong yu, [mo] mekem i gud long olgeta olsem we yu stap mekem i gud long yu.”⁶ Tufala sosaeti ia oli bin obei long God long wanwan laef blong olgeta, mo oli lukaotem gudlaef blong wanwan long olgeta long saed blong bodi mo spirit. Folem ol toktok blong Doktrin mo Ol Kavenan, tufala sosaeti ia oli ol sosaeti we “evri man i . . . traem blong lukaotem gud laef blong neba blong hem, mo mekem evri samting wetem wan ae we i lukluk nomo long glori blong God.”⁷

Sore tumas, olsem we Elda Quentin L. Cook i bin talem finis long moning, gudfala sosaeti ia we oli tokbaot long Nambafo Nifae insaed long Buk blong Momon, i no bin stap strong i bitim nambatu handred yia. Blong stap gogohed blong sapot, i no wan samting we i sua, mo wan sosaeti we i stap kam antap, i save foldaon long taem we hem i lego ol stamba klin fasin we i stap holemtaet pis mo gud laef insaed long hem. Long kes ia, ol pipol oli stap go folem ol temtesen blong devel, nao “oli stat blong seraot long ol grup; mo oli stat blong bildi-map ol jos blong olgeta bakegen blong kasem mane, mo oli stat blong tanem baksaed long tru jos ia blong Kraes.”⁸

“Mo i bin hapen se taem we tri handred yia i pas i go, ol pipol blong Nifae tugeta wetem Ol Man blong Leman oli kam nogud tumas, wan olsem narawan.”⁹

Taem en blong wan nara handred yia i kam, plante milian oli bin ded blong wo insaed long sosaeti ia, mo

nesen blong olgeta we i bin stap long pis long wan taem, i brokbrok long ol traeb we oli stap faet.

Taem mi tingtingbak long hemia mo ol nara eksampol blong sam sosaeti we oli no bin gat saksas, mi ting se i sef blong talem se taem ol pipol oli tanem baksaed long fasin blong ansa long fes blong God, mo oli stat blong trastem “han blong bodi blong mit mo bun,” nao disasta i kam. Blong trastem han blong bodi blong mit mo bun hem i blong no wantem luk Haeman we i raetem ol raet mo ol hae fasin blong ol man, mo givim fas ples long ol rij samting, paoa, mo ol pres blong wol ia (mo plante taem jikim mo mekem nogud long olgeta we oli stap folem wan defren standet). Be wanem i stap, olgeta long ol sosaeti we oli save lukaot long olgetawan, oli stap lukao-tem, olsem we King Benjamin i bin talem: “blong gro long saed blong save blong hem we i bin mekem [olgeta], o long saed blong save long ol samting we oli stret mo tru.”¹⁰

Ol institusen blong famli mo relijin oli bin wan mas blong kavremap tugeta, wanwan man mo woman, mo ol komuniti wetem ol klin fasin we oli sapotem wan sosaeti we i stap strong. Ol klin fasin ia, we rus blong olgeta i stap insaed long ol skripja, oli, fasin blong stap tru mo strong, responsabiliti mo stap akaontebol, lav mo sore, mared mo fasin blong stap tru long mared laef, respek long ol narawan mo propeti blong ol narawan, seves, mo fasin we i nid blong wok, mo gud wok, mo sam narawan moa.

Edita we oli save gud hem, Gerard Baker, i bin raetem wan atikol eli long yia ia long *The Wall Street Journal* we hem i givim ona long papa blong hem, Frederick Baker, long taem blong namba 100 betdei blong papa blong hem. Baker i talem tingting blong hem abaot ol risen we papa blong hem i laef longtaem, be hem i ademap ol tingting ia:

“I tru se yumi evriwan i wantem blong save sikret blong laef longtaem; be mi filim plante taem se bae i gud moa blong givim moa taem blong fae-nemaot se wanem nao i mekem wan

laef i gud, i nomata hamas taem yumi gat. Long ples ia, mi trastem se mi mi save sikret blong papa blong mi.

“Hem i kamaot long wan taem we oli tokbaot laef blong man folem diuti we hem i gat, i no tru long wanem hem i gat raet long hem; tru long ol sosol responsabiliti be i no ol spesel janis we wan i save kasem. Stamba prinsipol we i laef truaot long senturi blong hem, i bin fasin ia we pipol i gat se, oli mas mekem diuti blong olgeta long famli, God, mo kantri long olgeta.

“Long wan taem we ol makas blong brokbrok famli i fulap, papa blong mi i bin wan hasban we i givim evri samting long waef blong hem blong 46 yia, wan papa we i mekem diuti blong hem mo i gat sikis pikinini. Hem i bin stap, mo hem i plei wan impoten pat taem papa mo mama blong mi oli safa from wan pikinini blong tufala i ded. . . .

“Long wan taem we relijin i stap kam moa olsem wan samting we man i jes wantem lukluk nomo long hem, papa blong mi i bin laef olsem wan fetful mo tru Katolik, wetem wan bilif we i no seksek long ol promes blong Kraes. Yes, samtaem mi ting se hem i bin laef longtaem inaf from se hem i bin rere gud moa bitim eniwan we mi bin mitim, we bae i ded.

“Mi mi wan laki man—mi gat blessing blong gat wan gud edukesen, wan gudfala famli blong mi, sam saksas long wol ia we mi no bin naf blong kasem. Be, mi mi praod mo mi filim tangkyu insaed long mi, be i no bigwan bitim praod mo tangkyu we mi gat long man ia, we, i no toktok o mekem samting i kam bigwan tumas, i no wet se bae hem i kasem wan praes, o pres blong man, be i bin gohed—blong wan hundred yia nao—wetem ol simpol diuti, wok we hem i mas mekem, mo long en, i gohed blong gat wan laef blong klin fasin.”¹¹

Fasin ia blong tekem relijin mo fet long wan relijin i impoten, i go daon bigwan long plante nesen long ol las yia we i pas. Wan namba blong ol pipol, we i stap gro, oli tekem se blong gat bilif mo mekem promes



Pejanga Indian Risevesen, Kalifonia, YSA

long God, i nomo nid blong gat stret fasin, hemia long laef blong wanwan man, woman mo sosaeti, long wol ia tedei.¹² Mi ting se bae yumi evriwan i agri se, olgeta we oli stap talem se i no nid blong gat relijin, plante taem oli ol gudfala pipol wetem gud fasin. Be, bae yumi no save agri se, hemia i hapen olsem nomo be i no tru long wan tabu paoa. Mi mi stap tokbaot Laet blong Kraes. Sevyia i talem: “Mi mi tru laet we i saenem evri man we i kam long wol ia.”¹³ Weta oli save o no, evri man, woman, mo pikinini blong evri kaen bilif, ples, mo taem, insaed long hem i gat Laet ia blong Kraes, mo from hemia, i gat wan save se wanem i raet mo wanem i rong, we plante taem yumi singaotem, tingting o gud tingting.¹⁴

Be, taem fasin blong putum relijin long saed i seperetem klin fasin blong man blong nomo ansa long God, hemia i katemaot plant long rus blong hem ia nao. Blong stap dipen long kalja mo tradisen nomo, bae i no inaf blong sapotem klin fasin insaed long sosaeti. Taem we wan i no gat wan god i moa hae bitim hemwan, mo i no lukaotem wan samting we i gud moa bitim ol samting we hemwan i wantem mo i laekem, ol risal blong hem oli kamaot afta.

Eksampol: wan sosaeti we, wanem i blokem fasin blong gat seks, i blong man i agri nomo, hem i wan



Pinhais, Parana, Brasil

sosaeti we i stap roten. Adaltri, gat seks olbaot, gat pikinini aotsaed long mared,¹⁵ mo sam joes blong gat abosen, oli samfala long ol konkon frut we oli risal blong ol niu tingting we man i gat long saed blong seks. Ol nara risal we oli kamkamaot we oli stap wok agensem wan helti sosaeti we i save sapotem hemwan, i tekem: bigfala namba blong ol pikinini we oli stap groap long wan pua laef, mo oli no gat paoa blong ol papa insaed long laef blong olgeta, mo samtaem hemia i gohed truaot long plante jeneresen; ol woman we oli tekem, olgetawan, evri responsabiliti we oli sapos blong serem; mo edukesen we i go daon taem we skul mo ol nara institusen oli traem blong mekem wok ia we i no stap hapen insaed long hom.¹⁶ Antap long ol sosol fasin ia we oli stap olsem ol sik, i gat bigfala namba tumas blong ol man mo ol woman we hat i brok mo oli lusum hop—fasin blong prapa spolem tingting mo filing we, man we i rong, mo man we i no rong, i stap fesem.

Nifae i taltalem:

“Yes, !sore tumas long hem we i lisin gud long ol tijing blong ol man, mo i tanem baksaed long paoa blong God, mo long presen we i Tabu Spirit!

“ . . . !sore tumas long olgeta we oli seksek, mo oli kros from tru samting blong God!”¹⁷

Be, agensem hemia, glad mesej blong yumi i go long ol pikinini blong yumi mo long evriwan long wol, i we,

gudlaef, naoia i go hem i kasem wan pis we i no gat en, mo gat glad afta laef ia.

Trutok blong God, i gobak long ol stamba trutok we oli stap sapotem plan ia blong Hem blong ol pikinini blong Hem oli stap hapi. Ol trutok ia, oli we, God i stap laef; se Hem i Papa long Heven blong spirit blong yumi; se blong soemaot lav blong Hem, Hem i givim yumi ol komanmen we oli lidim yumi long wan glad we i fulwan wetem Hem; se Jisas Kraes i Pikinini blong God mo i Ridima blong yumi; se Hem i bin safa mo ded blong pem praes from ol sin wetem kondisen ia se bae yumi sakem sin; se Hem i bin girap long ded, i mekem Laef Bakegen long Ded i hapen long evri kaen man; mo bambae yumi evriwan i stanap long fes blong Hem blong kasem jajmen, we hem i blong yumi ansa from laef ia blong yumi.¹⁹

Naen yia afta long wanem oli singaotem “rul blong ol jaj,” insaed long Buk blong Momon, profet Alma i risaen long posisen blong hem olsem jif jaj blong i givim ful taem blong hem long lidasip blong hem long Jos. Stamba tingting blong hem i blong stretem fasin blong hae tingting, givim hadtaem, mo griri we i bin stap kam antap long medel blong ol pipol, mo speseli long medel blong ol memba blong Jos.²⁰ Olsem we Elda Stephen D. Nadauld i bin talem wan taem: “desisen ia blong Alma we i kam tru

“trutok blong God” i poenem yumi long wan moa gud rod, o olsem we Pol i talem: “wan fasin we i namba-wan blong folem, i winim ol narafala fasin,”¹⁸ wan wei blong wan i save filim hapi mo i mekem komuniti i gat

long insperesen, i no blong spendem moa taem blong traem blong mekem rul mo mekem man i folem blong oli stretem fasin blong olgeta, be i blong tokbaot toktok blong God long olgeta, blong tijim doktrin mo mekem oli andastanem gud plan ia blong pemaot man, we i lidim olgeta blong jenisim fasin blong olgeta.”²¹

I gat plante samting we yumi save mekem olsem ol neba mo ol gud sitisen blong tekatp blong mekem ol sosaeti we yumi stap laef long hem oli sapotem olgetawan mo gat sakes, mo i tru, bigfala seves we bae i stap oltaem i blong yumi tijim mo laef folem ol trutok we oli kam wetem bigfala plan blong God blong pemaot man. Olsem we i kamaot long ol toktok blong hym ia:

*Fet blong ol papa, bae yumi lavem
Tugeta, ol fren mo enemi long taem
yumi traehad,
Mo prijim hemia tu wetem lav,
Tru long ol toktok we oli kaen, mo
klin laef.”²²*

Sapos i gat wan gud namba blong yumi, mo wan gud namba ol neba blong yumi i traehad blong mekem desisen blong yumi, mo lidim laef blong yumi folem trutok blong God, ol klin fasin blong laef we yumi nidim long evri sosaeti, bae i kam bigwan.

From lav blong Hem, Hem i givim Wan Stret Pikinini Ia Nomo blong Hem, blong yumi save gat laef ia we i no gat en.²³

“[Jisas Kraes] i no mekem eni samting sapos i no blong helpem wol; from hem i lavem wol, go kasem hem i givim laef blong hem bakegen blong hem i save pulum evri man i kam long hem. Taswe, i no gat man we hem i givim oda long olgeta se bae oli no mas tekempat long fasin blong sevem man, we hem i givim.

“Luk, ?hem i singaot long eni man, se: ‘Gowe long mi?’ Luk, mi talem long yu se: ‘No.’ Be hem i talem se: ‘Kam long mi, yufala evriwan long evri en blong wol; pem melek mo hani, wetem no mane mo wetem no praes.’”²⁴

Hemia, mifala i talem “wetem wan tabu fasin long hat, wetem spirit blong no stap flas,”²⁵ mo long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long “The 17 Goals,” United Nations Department of Economic and Social Affairs website, sdgs.un.org/goals.
2. Moses 7:19.
3. Moses 7:18.
4. Moses 7:17.
5. 4 Nifae 1:12, 16.
6. Matiu 22:37, 39.
7. Doktrin mo Ol Kavenan 82:19.
8. 4 Nifae 1:26.
9. 4 Nifae 1:45.
10. Mosaea 4:12.
11. Gerard Baker, “A Man for All Seasons at 100,” *Wall Street Journal*, Feb. 21, 2020, [wsj.com](https://www.wsj.com).
12. Luk long Ronald F. Inglehart, “Giving Up on God: The Global Decline of Religion,” *Foreign Affairs*, Sept./Oct. 2020, foreignaffairs.com; luk tu long Christine Tamir, Aidan Connaughton, and Ariana Monique Salazar, “The Global God Divide,” Pew Research Center, July 20, 2020, especially infographic “Majorities in Emerging Economies Connect Belief in God and Morality,” [pewresearch.org](https://www.pewresearch.org).
13. Doktrin mo Ol Kavenan 93:2; luk tu long Moronae 7:16, 19.
14. Luk long Boyd K. Packer, “The Light of Christ,” *Liahona*, Apr. 2005, 10; luk tu long D. Todd Christofferson, “Truth Endures,” *Religious Educator*, vol. 19, no. 3 (2018), 6.
15. Taem mi givim eksampol ia, mi stap tokbaot tu ol nogud samting we i save hapen long ol pikinini, we oli “ol konkon frut,” be i no ol pikinini ia. Evri pikinini blong God i impoten, mo evri laef i gat wan praes we i no gat namba long hem, hemia i no mata long situesen blong hem taem we hem i bon i kam long wol ia.
16. Eksampol: luk long Pew Research Center, “The Changing Profile of Unmarried Parents,” Apr. 25, 2018, [pewsocialtrends.org](https://www.pewsocialtrends.org); Mindy E. Scott and others, “5 Ways Fathers Matter,” June 15, 2016, [childtrends.org](https://www.childtrends.org); and Robert Crosnoe and Elizabeth Wildsmith, “Nonmarital Fertility, Family Structure, and the Early School Achievement of Young Children from Different Race/Ethnic and Immigration Groups,” *Applied Developmental Science*, vol. 15, no. 3 (July–Sept. 2011), 156–70.
17. 2 Nifae 28:26, 28.
18. 1 Korin 12:31.
19. Luk long Alma 33:22.
20. Luk long Alma 4:6–19.
21. Stephen D. Nadauld, *Principles of Priesthood Leadership* (1999), 13; luk tu long Alma 31:5.
22. “Faith of Our Fathers,” *Hymns*, no. 84.
23. Luk long Jon 3:16.
24. 2 Nifae 26:24–25; luk tu long 2 Nifae 26:33.
25. Doktrin mo Ol Kavenan 100:7.



I Kam long Steven J. Lund
Yang Man Jeneral Presiden

Stap Faenem Glad long Kraes

Wan tru wei blong faenem glad long wol ia hem i blong joenem Kraes blong helpem ol narawan.

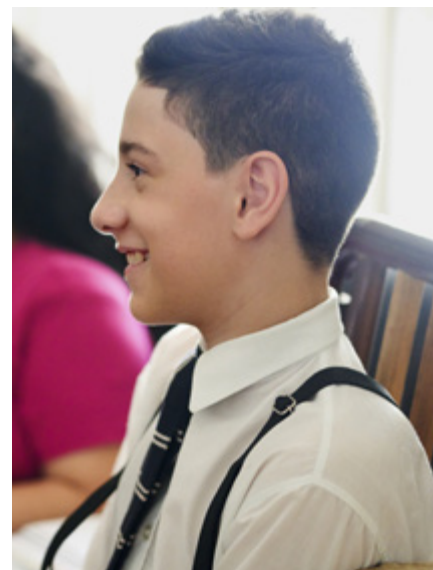
Lod i no askem ol Aronik Prishud yut blong mekem evri samting, be wanem Hem i askem, i blong gat gudfala insperesen.

Sam yia i pas, famli blong mifala i bin go tru wanem we plante famli oli fesem long wol ia blong sin. Yangfala boe blong mifala, Tanner Christian Lund, i kasem sik ia kansa. Hem i gat wan gudfala sol, olsem evri boe blong naen yia oli gat. Hem i fani wetem ol smol stronghed blong hem, be semtaem long saed blong spirit hem i save gud wanem i stap. Smol devel mo enjel, strong hed mo naes. Taem hem i smol, i mekem mifala i sapraes evri dei wetem tugeta fasin blong save mekem samting i luk gud mo taem hem i no stap lisin. Mifala i agri se maet bae i groap i kam wan profet o wan man blong stil long bank. Nomata wanem wei, i luk olsem bae hem i putum wan mak i stap long wol.

Kwiktaem nomo, hem i kam sik bigwan. Afta nara tri yia i pas, hem i bin go tru long plante hevi tritmen we i mekem se oli mas jenisim tu bun blong hem mo hem i kasem numonia mekem se hem i mas slip mo pulum win tru long win paep blong 10 wik. Wan merikel i hapen, hem i bin kam

oraet blong wan sot taem, be afta kansa blong hem i kambak.

Bifo ded blong hem, sik blong Tanner i kavremap ol bun blong hem, mo nomata long ol strong meresin, i stil soa. I had blong hem i kamaot long bed. Long Sandei moning ia, mama blong hem, Kalleen, i kam long rum blong jekem hem bifo famli i aot blong go long jos. Hem i sapraes blong luk Tanner i dresap finis i sidaon long en blong bed mo stap



Taboao da Serra, Sao Paolo, Brasil



Apia, Samoa

traehad wetem harem nogud long bodi blong batenem wan baten blong set. Kalleen i sidaon kolosap long hem. Hem i talem “Tanner,” “?yu sua se yu oraet gud blong go long jos? ?Yu no wantem stap long hao mo spel tedei?”

Hem i stap lukluk long floa nomo. Hem i bin wan dikon. Hem i gat wan kworom. Mo hem i gat wan wok blong mekem.

“Mi ting se mi mas pasem sakramen tedei.”

“Mi save se, i gat man blong i save mekem blong yu.”

“Yes,” hem i talem, “be . . . mi luk olsem wanem ol man i stap luk mi taem mi pasem sakramen. Mi ting se i helpem olgeta.”

So Kalleen i help batenem sot blong hem mo fasem nektae blong hem, mo oli draev i go long jos. Long klia ples, wan impoten samting i stap tekem ples.

Mi kambak insaed afta we mi bin atendem wan eli moning miting, mi sapraes blong luk Tanner i sidaon wetem ol dikon. Kalleen i talem slo nomo long mi from wanem hem i sidaon longwe, mo wanem hem i talem: “Mi ting se i helpem ol pipol.”

Mo mi stap luk taem ol dikon oli go long tebol blong sakramen. Hem i lei smol long nara dikon taem ol pris oli pasem trei long olgeta. Tanner i wokbaot sloslo i go long ples blong hem mo i holem en blong stul blong stretem hem taem hem i stap pasem sakramen long man we i stap long fored blong hem.

I luk olsem evri ae insaed long japel i fas long hem, oli filim bigfala

soa ia blong hem taem hem i stap mekem simpol pat blong hem. Be long taem ia, Tanner i givim wan toktok we oli no save harem taem hem i stap traehad blong muv long wan ro i go long narawan—bolhed blong hed i wetwet wetem swet— i

stap ripresentem Sevyia long wei we ol dikon oli stap mekem. Bodi blong dikon ia we i bin fit long wan taem, nao i kasem kil, i brok, mo i sik, yet i givim hemwan blong safa mo pasem simbol blong Atonmen blong Sevyia long yumi.

Blong stap lukluk tabu eksperiens ia i mekem mifala i tingting long sakramen long wan defren wei—abaot Sevyia—mo tingting long ol dikon, mo ol tija, mo ol pris long wan defren wei bakegen.

Mi stap tingting yet long merikel ia we i bin pusum hem long moning ia blong ansa wetem paoa long kwaet, smol koling ia blong givim seves mo abaot paoa mo wanem we evri yut blong yumi oli save mekem blong ansa wan singaot we i kam long profet blong joenem ami blong God mo blong sevem man mo kam olsem wan god.

Evri taem wan dikon i holem trei blong sakramen, i rimaenem yumi long tabu stori blong Las Sapa, blong Getsemane, blong Kalvari, mo blong tumb long garen. Taem Sevyia i talem long ol Aposol blong Hem: “Mekem samting ia blong tingbaot mi bakegen,”¹ Hem i stap toktok tu long wanwan long yumi stat long tetaem ia kasem naoia. Hem i stap tokbaot merikel ia se bae Hem i givim olsem ol fiuja dikon, tija, mo pris we bae oli presentem saen blong Hem mo invaetem ol pikinini blong Hem blong akseptem Atonmen blong Hem.

Evri simbol we i ripresentem odinens blong sakramen i poenem yumi go long presen ia. Yumi tingting long

bred we Hem i bin brekem long wan taem—mo bred we ol pris naoia oli brekem long fored blong yumi. Yumi tingbaot mining blong wota we i tabu, bifo mo naoia, taem ol toktok blong ol prea ia blong sakramen i kamaot long maot blong ol pris i go insaed long ol hat blong yumi mo i go long heven, i mekem i kam niu ol kavenan we i konektem yumi wetem ol paoa blong Kraes blong sevem man. Long taem blong odinens blong sakramen, maet bae yumi tingting abaot wanem nao i minim taem wan dikon i karem tabu simbol ia i kam long yumi, stanap long ples we Jisas bae i stanap long hem sapos Hem i stap long ples ia, blong leftemap mo hilim ol harem nogud blong yumi.

Laki nomo se, ol yang man mo ol yang woman oli no nid blong kasem sik blong save fanemaot glad mo stamba tingting blong givim seves long Sevyia.

Elda David A. Bednar i talem se blong stap groap mo kam olsem ol misinari we oli *stap*, tedei, yumi mas mekem wanem ol misinari *oli stap mekem*, mo afta, “tijing folem tijing mo rul folem rul, . . . [yumi] save kam olsem ol misinari . . . we Sevyia i wantem.”²

Sapos yumi wantem “blong kam olsem Jisas,”³ yumi mas mekem wanem Jisas i mekem, mo long wan sapraes sentens, Lod i eksplenem wanem Hem i mekem: Hem i talem: “From luk, hemia i wok mo glori blong mi—blong mekem man i nomo save ded mo i kasem laef we i no save finis.”⁴

Misin blong Sevyia i oltaem blong mekem wok blong Papa blong Hem blong sevem ol pikinini blong Hem.

Mo wan tru wei blong faenem glad long wol ia i blong joenem Kraes blong helpem ol narawan.

Hemia i simpol trutok we i givim insperesen long program blong Ol Pikinini mo Ol Yut.

Evri aktiviti mo tijing blong Ol Pikinini mo Ol Yut oli abaot helpem ol yang pipol blong kam moa olsem Jisas taem oli wok fulwan wetem Hem long wok blong sevem man mo kam olsem god.

Ol Pikinini mo Ol Yut i wan tul blong helpem evri Praemerik pikinini mo yut blong groap blong kam olsem ol disaepol mo kasem wan fet we i fulap wetem visen blong wei blong wan hapi laef. Oli save luk forod from ol saen folem kavenan rod ia, we bae oli baptaes mo kasem konfemesen blong presen ia we i Tabu Spirit mo afta kam pat blong ol kworom mo Ol Yang Woman klas, we bae oli filim glad blong helpem ol narawan tru ol seves we oli mekem we i olsem blong Kraes. Bae oli setemap ol gol, bigwan mo smol, we bae i givim balens long laef blong olgeta mo helpem olgeta i kam moa olsem Sevyia. Ol konfrens blong, Blong Mekem Ol Yut Oli Kam Strong mo ol magasin, *Fren*, mo Gospel Living (Laef Folem Gospel) ap bae i helpem olgeta faenem tru glad long Kraes. Bae oli tingting strong long ol blesing blong holem limit yus tempol rekomen, mo plante bae oli filim spirit blong Elaeja tru long paoa blong Tabu Spirit taem oli stap mekem tempol mo famli histri wok. Bae petriakel blesing bae i gaedem olgeta. Long taem bae i kam, bae oli luk olgeta oli stap go long tempol blong kasem endaomen wetem paoa, blong faenem glad, mo blong oli konektem olgeta wetem famli blong olgeta blong taem we i no save finis, nomata wanem i hapen.

Agensem ol strong win blong wol sik ia, mo ol nara disasta, blong tekem ful promes blong niufala program blong Ol Pikinini mo Ol Yut i kam, i wan wok we oli stap wok long hem yet—be yumi mas hariap. Ol yut blong yumi bae oli no save wet blong wol ia i stretem hemwan bifo olgeta oli kam blong save Sevyia. Sam oli stap mekem ol desisen naoia we bae oli no save mekem sapos oli bin save tru tru aedentiti blong olgeta—mo save huia Hem.

Mekem se, impoten singaot ia we i kam from ol ami blong God blong go long strong trening ia i blong “!Evriwan oli mas wok!”

Ol mama mo papa, ol boe blong yufala oli nidim yufala blong sapotem olgeta naoia olsem we yufala i bin mekem ol wok ia long bifo. Ol mama mo ol papa, ol lida blong prishud mo ol lida blong Ol Yang Woman, sapos ol yut blong yufala oli stap traehad, program blong Ol Pikinini mo Ol Yut bae i helpem olgeta i go long Sevyia, mo Sevyia bae i karem pis i kam long olgeta.⁵

Ol presidensi blong kworom mo klas, kam antap mo tekem stret ples blong yufala insaed long wok blong Lod.

Ol bisop, yufala i konektem ol ki blong yufala wetem hemia blong ol

kworom presiden, mo ol kworom blong yufala—mo ol wod blong yufala—bae oli jenis blong oltaem.

Long yufala we i blong jeneresen ia we i stap kam antap, mi testifae long yufala, from we mi mi save, se yufala i ol pikinini boe mo gel blong God we Hem i lavem yufala, mo Hem i gat wan wok blong yufala i mekem.

Taem yu stap kam antap blong kasem ful paoa blong koling blong yu, wetem evri hat, paoa, mo tingting, bae yu kam blong lavem God mo kipim ol kavenan blong yu, mo trastem Hem taem yu stap wok blong blesem ol narawan, mo statem hemia long hom blong yuwan fastaem.

Mi prea se bae yufala i traehad, wetem dabol paoa blong yufala we i blong taem ia, blong givim seves, praktisim fet, sakem sin, mo mekem gudfala wok evri dei, blong kwalifae blong kasem ol blesing blong tempol mo glad ia we i stap oltaem we i kam nomo tru long gospel blong Jisas Kraes. Mi prea se bae yufala i rere blong kam misinari we i wokhad oltaem wetem strong tingting, stap ol fetful hasban o waef, stap wan papa mo mama we i gat lav, we oli promesem yufala se, long en, bae yufala i kam wan tru disaepol blong Jisas Kraes.

Bae yufala i help blong mekem wol ia i rere blong taem we Sevyia bae i kambak taem yufala i stap invaetem evriwan blong kam long Kraes mo kasem ol blesing blong Atonmen blong Hem. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk 22:19.
2. David A. Bednar, “Becoming a Missionary,” *Liahona*, Nov. 2005, 46.
3. “Mi traem blong kam olsem Jisas; mi folem ol rod blong hem. Mi traem blong gat lav olsem hem, long ol wok mo ol toktok” (“Mi Traem blong Kam Olsem Jisas,” *Liahona*, Epril 2012, 64).
4. Moses 1:39.
5. Mi wantem tangkyu blong miwan i go long ol papa mo mama, mo ol lida we oli givim taem mo paoa blong olgeta, truaot long histri blong yumi, blong stap smat blong stap helpem ol yang pipol blong oli gat eksperiens blong save groap. Mi luksave se niufala program blong Ol Pikinini mo Ol Yut i kamaot gud from wanwan aktiviti mo ajivmen program we i bin kam fastaem long hemia.



Salsbeg, Ostria



I Kam long Elda Gerrit W. Gong
Blong Kworom blong Olgeta Twelef Aposol

Evri Kantri, Famli mo Lanwis

Yumi save kam pat blong mekem ol profesi mo promes blong Lod i kam tru, long wei blong yumiwan—pat blong gospel blong blessem wol.

Ol dia brata mo sista, i no longtaem i pas, mi bin mekem wan tempol siling folem ol KOVID 19 gaedlaen. Papa mo mama, mo evri brata mo sista blong man mo woman we bae mared, we tugeta i ol riten misinari, oli bin stap long taem ia. Hemia i no bin isi. Woman we bae mared hem i nambanaen aot long ten pikinini. Olgeta naenfala brata mo sista blong hem oli sidaon long oda, fasbon kasem lasbon, mo yes mifala i stap long longwe long mifala.

Famli ia i bin traem blong stap ol gudfala neba long weaples oli stap long hem. Be i bin gat wan komuniti we oli no gud tumas long olgeta—from, mama blong gel we bae mared i se, olgeta oli memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent.

Famli i bin mekem evri samting blong gat ol fren long skul fren long skul, givhan, mo pat long komuniti, be no gat nomo. Famli ia i bin prea mo prea blong hat blong olgeta bae oli sopsop.

Wan naet, famli ia i bin filim se oli kasem ansa long ol prea blong olgeta, be long wan wei we oli no ting se bae i olsem. Faea i bonemdaon haos

blong olgeta i go long graon. Be afta, wan nara samting i hapen. Faea ia i mekem hat blong ol neba blong olgeta i sopsop.

Ol neba mo lokol skul oli putum tugeta ol klos, ol sus, mo ol narafala samting we famli ia i nidim, we oli bin lusum evri samting. Fasin blong stap kaen i bin mekem olgeta i andastanem. Be i no bin long wei ia we famli i bin hop o wantem olsem ansa blong prea blong olgeta. Nomata hemia, olgeta i talem tangkyu from wanem we olgeta i bin lanem tru long ol had eksperiens mo ol ansa we oli no bin tingting long hem folem tru hat blong prea.

I tru, blong ol fetful hat mo tingting i open, Lod wetem fulap sore blong Hem i kamaot long ol taem blong ol jalenj blong laef. Blong stap fetful long taem blong ol jalenj mo sakrifaes i karem ol blesing blong heven i kam. Long laef long wol ia, yumi save lusum

o wet from ol samting blong longtaem be long en, bae yumi faenem samting we i moa impoten.¹ Hemia hem i promes blong Hem.²

Long tu handred yia ofisol toktok, we i kamaot long 2020, i stat wetem bigfala promes long yumi evriwan se “God i lavem ol pikinini blong Hem long evri kantri blong wol.”³ Long olgeta blong evri kantri, famli, lanwis mo pipol,⁴ God i promesem ol kavenan, mo invaetem yumi blong kam tekpat long glad mo gudfala fasin blong God we i fulap tumas.

Oli talemaot lav blong God long ol pipol blong Hem truaot long skripja.⁵ Lav ia i kavremap kavenan blong Ebrahim, karem ol pikinini blong Hem oli kambak,⁶ mo plan ia blong Hem blong stap glad long laef blong yumi.

Long famli ia blong fet, i no gat strenja, i no gat man blong nara ples,⁷ i no gat puaman mo rijman,⁸ i no gat man we i blong “aotsaed.” Olsem “ol sitisen blong wan kantri wetem ol sent,”⁹ oli invaetem yumi blong mekem wol i kam moa gud, stat insaed i go aotsaed, wan man, afta wan famli, afta wan neba, i go.

Hemia i hapen taem yumi folem mo serem gospel. Eli long dispensesen ia, Profet Josef i bin kasem wan naesfala profesi we Papa long Heven i wantem evriwan long evri ples blong faenem lav blong God mo filim paoa blong Hem blong mekem yu groap mo jenis.

Profesi ia, hem i bin kasem long Smit famli wud hom long Palmaera, Niu Yok.¹⁰



Long 1998, haos blong Smit famli oli bildim bakegen long ples we i stap long hem bifo. Nambatu stori haos bedrum ia i karem semmak spes blong 18 x 30 x 10 we Moronae, olsem wan naesfala mesenja blong God, i bin kam long yang Josef long wan aftenun blong 21 Septemba 1823.¹¹

Yu tingbaot wanem Profet Josef i bin talem:

“[Moronae] i talem . . . God i gat wan wok we Hem i wantem mi blong mekem; mo plante man bae oli laekem nem blong mi, mo plante man bae i no laekem nem blong mi long medel blong evri kantri, famli, mo lanwis. . . .

“Hem i bin talem se i gat wan buk we oli berem, . . . gospel we i fulwan we i no gat en i stap insaed long hem.”¹²

Yumi stop long ples ia. Mifala i wosipim God, Papa we I No Save Finis, mo Pikinini blong Hem, Jisas Kraes, be i no Profet Josef o eni nara man o woman.

Be, lukluk gud olsem wanem ol profesi blong God we Hem i givim long ol wokman blong Hem, oli stap kamtru.¹³ Samfala oli kamtru finis, samfala oli kam afta, be evriwan i bin kamtru.¹⁴ Taem yumi lisin long spirit blong profesi blong Lod, yumi save kam pat blong mekem ol profesi mo ol promes blong Hem oli kamtru, long wei blong yumiwan—yumi pat blong gospel ia we i stap blesem wol.

Long 1823, Josef hem i bin wan 17 yia boe we man i no save hem, we i stap laef long wan vilej, long wan niu kantri we i indipenden. Be sapos i no tru, ?olsem wanem nao hem i save pikjarem nomo se hem bae i kam wan tul long han blong God mo transletem ol tabu skripja tru long presen mo tabu paoa we bae plante man long evri ples oli kam blong save long hem?

Be, from we hem i tru, yu mo mi i save witnesem se profesi i bin kamtru moa yumi bin kasem invitesen blong help blong mekem i kamtru.

Ol brata mo sista. Raon long wol, wanwan long yumi i stap tekpat long Oktoba 2020 Jeneral Konfrens ia,



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long medel blong ol kantri, famli mo lanwis.

Tedei, ol memba blong Jos ia blong Jisas Kraes blong Ol Lata-dei Sent oli stap long 196 kantri mo teritri, wetem 3,446 stek blong Jos insaed long 90 long olgeta ia.¹⁵ Yumi ripresentem tugeta ol eria mo ol ples we Jos i strong long hem.

Long yia 1823, ?hu i bin ting se long 2020 bae i gat tri kantri we, wanwan long olgeta bae i gat moa long wan milian memba blong Jos ia— long Yunaeted Stet, Meksiko, mo Brasil?

?O bae i gat 23 kantri we, wanwan i gat bitim 100,000 memba blong Jos—tri long Not Amerika, fotin long Sentrol mo Saot Amerika, wan long Yurop, fo long Esia, mo wan long Afrika?¹⁶

Presiden Russell M. Nelson i singaotem Buk blong Momon “wan sapraes merikel.”¹⁷ Ol trifala witnes oli testifae, “Toksave i go long evri kantri, famli, lanwis mo pipol.”¹⁸ Tedei, Jeneral Konfrens i stap long 100 lanwis. Presiden Nelson i testifae abaot Jisas Kraes mo gospel blong Hem we i bin kambak long 138 kantri, mo i stap go antap.

Stat wetem 5,000 kopi we oli prinitim blong 1830, fasfala edisen blong Buk blong Momon, samples 192

milian kopi blong fulwan o pat blong Buk blong Momon oli bin pablisim long 112 lanwis. Ol translesen blong Buk blong Momon oli stap long dijitol long evriwan. Buk blong Momon blong naoia, we oli transletem, naoia i stap long 23 wol lanwis we 50 milian o moa pipol i toktok long hem, we i tekem evri mama lanwis blong samples 4.1 bilian pipol.¹⁹

Tru long ol smol mo simpel samting—we oli invaetem wanwan long yumi blong tekpat long hem— i mekem ol bigfala samting oli kam blong hapen.

Eksampol, long wan stek konfrens long Monroe, Yuta, we populesen hem i 2,200, mi askem hamas oli bin go long wan misin. Kolosap evri han i go antap. Long sam yia i pas, aot long wan stek ia nomo, 564 misinari i bin go blong givim seves long evri 50 stet blong Yunaeted Stet mo 53 kantri—long evri graon, be Antatika nomo i no gat.

Naoia we mi tokbaot Antatika, iven long Husuhaea long en blong Saot pat long Ajentina, mi bin luk profesi i bin kamtru taem ol misinari blong yumi oli serem gospel we i kambak blong Jisas Kraes long wan ples we oli singaotem “en blong wol.”²⁰

Peinting we i stap long kova blong nambafo namba blong buk ia *Saints*,²¹



Naerobi, Kenya

i soem wan rekod blong ol frut blong laef folem gospel blong ol fetful Sent evri ples. Jos histri blong yumi i hang strong long testimoni mo wokbaot blong wanwan memba we i bin laef folem gospel, hemia i tekem tu Meri Witma, wan fetful sista we Moronae i bin soem ol buk we oli bin raetem Buk blong Momon long hem.²²

Long Jenuware 2021, ol trifala niu wol Jos Magasin i stap kam—oli *Fren, Blong Ol Yut Oli Kam Strong*, mo *Liahona*—oli invaetem evriwan blong kam pat mo serem long wol komuniti blong fet ia.²³

Ol brata mo sista. Taem yumi mekem fet blong yumi long Papa long Heven mo Jisas Kraes i kam moa bigwan, laef folem ol trutok blong gospel we i kambak mo kasem ol tabu kavenan, mo stadi, tingting hevi, mo serem abaot Restoresen we i stap gohed, yumi tekpat blong mekem profesi i kamtru.

Yumi stap jenisim yumiwan mo wol long ol wei blong gospel we i stap blesem plante laef long evri ples.

Wan sista blong Afrika i talem se: “Prishud seves blong hasban blong mi i mekem hem i gat fasin blong wet

longtaem mo stap kaen. Mo mi stap kam wan gudfala waef mo mama.”

Wan intanasonol bisnis konsalten we i wok naoia long Sentrol Amerika i talem se bifo hem i kam blong faenem gospel blong God we i kambak, hem i stap folem rod from hem i no gat wan stamba tingting long laef blong hem. Naoia hem mo famli i faenem aedentiti, stamba tingting mo strong paoa.

Wan yang boe long Sot Amerika i stap fidim ol faol mo salem ol eg blong help blong pem ol windo blong kaos blong famli blong hem we hem i stap bildim. Hem i pem taeting faswan. Hem bae i luk ol windo blong heven i open.

Long eria ia Fo Kona, wan famli blong Ol Man Amerika i planem wan naesfala garen blong ros flaoa long draeples ia, we i saen blong fet blong gospel mo stap dipen long yuwan.

Wan man we i laef afta long sivil wo, wan brata long Sot Is Esia i talem se laef i no gat mining. Hem i faenem hop long wan drim we wan fren blong skul i holem wan sakramen tre mo testifae long ol odinens blong sevem man mo Atonmen blong Jisas Kraes.

Papa long Heven i invaetem yumi long evri ples blong filim lav blong Hem, blong lanem mo gro tru long edukesen, ones wok, givim seves blong stap dipen long yuwan, mo gudfala fasin mo hapines we yumi faenem long Jos blong Hem we i kambak.

Taem yumi kam blong trastem God, samtaem tru long ol rikwes blong yumi long ol taem we i tudak, filing blong stap yuwan, ol taem we yumi no rere from, yumi lanem se Hem i save gud yumi mo lavem yumi moa bitim we yumi save o lavem yumiwan.

From samting ia yumi nidim help blong God blong krietem jastis,

semmak raet, mekem i stret long evriwan, mo pis we bae i no save finis long ol hom mo komuniti blong yumi. Ol tru, dip, mo ril stori, ples, mo filing ia se yu pat, i kam taem yumi filim lav tru long fasin blong pemaot man, lukaotem gladhat mo merikel tru long Atonmen blong Pikinini blong Hem, mo statem wan rilesensip tru long tabu kavenan we i no save finis.

Yumi nidim ol gudfala fasin long saed blong relijin mo save, tedei long wol ia we i fulap long man, gat plante noes, wol we i fulap long doti. ?Olsem wanem nao yumi save kasem strong paoa, leftemap tingting, mo tijim spirit blong man?²⁴

Fasin blong planem ol tri long Haiti hem i wan long ol eksampol nomo aot long handred we i luk pipol oli kam tugeta blong mekem gud. Lokol komuniti, wetem 1,800 memba blong Jos, we oli givim ol tri ia, oli kam tugeta blong planem kolosap 25,000 tri.²⁵ Projek blong planem tri ia we i hapen plante taem evri yia, oli planem ova long 121,000 tri. Lukluk i stap blong planem ten taosen moa.

Wok ia blong yuniti i help blong givim ples blong haed, i sevem graon,

i stopem wota i kam bigwan. Oli mekem ples i naes long ol komuniti, oli bildimap komuniti, oli givim kaekae, mo fidim sol. Sapos yu askem ol man Haiti se huia bae i havestem ol frut ia, bae oli se: “Man we i hanggri.”

Samples 80 pesen blong populesen blong wol oli ol memba blong wan relijin.²⁶ Ol komuniti blong ol defdefren relijin oli rere oltaem blong help long ol nid afta long wan disasta mo tu, ol nid we oli stap longtaem finis olsem nid blong kaekae, haos, edukesen, save blong rid mo raet. Raon long wol, ol memba blong yumi, ol fren, mo Jos oli helpem ol komuniti blong sapotem ol rifuji mo givim wota, klin wota mo toelet, tul blong helpem ol handikap blong muvmuv, kea long saed blong ae—wan man, afta wan vilej, afta wan tri, mo i stap go.²⁷ Evri ples, yumi wantem blong kam ol gud papa mo mama mo gud sitisen, blong help long ol komuniti blong yumi mo sosaeti, mo tru long Lata dei Sent Jareti.²⁸

God i givim long yumi fridom blong mekem joes—mo fasin blong stap akaontebol. Lod i talemaot: “Mi, Lod God, mi mekem yufala i fri, from hemia, yufala i fri tru;”²⁹ Taem Hem i stap talemaot long “olgeta we oli stap wok slef long nara kantri se oli save gohom”³⁰ Lod i promesem Atonmen blong Hem mo rod long gospel wel i save brekem ol paoa blong slef long saed blong bodi mo long spirit.³¹ Laki se, fridom we i kam tru long fasin blong pemaot man i kavremap olgeta we oli ded finis i go.

Sam yia i pas, wan pris long Sentrol Amerika i talem long mi se hem i stap stadi “baptaes blong ol ded man” blong Ol Lata-dei Sent. “I stret,” pris i talem, “we God bae i givim evri man janis blong kasem baptaes, nomata taem o ples we olgeta i stap long hem, be nomo ol smol pikinini we oli laef long Kraes.”³² Aposol Pol, pris ia i gohed blong talem, “i bin tokbaot ol ded man we oli stap wet blong kasem baptaes mo laef bakegen long ded.”³³ Ol tempol odinens we oli mekem long bihaf blong ol dedman, i promesem evri kantri, famli, mo lanwis se

bae i no gat wan “bae i stap slef blong ded o blong gref.”³⁴

Taem yumi faenem God, samtaem ol ansa blong prea blong yumi i kam olsem sapraes we i tekemaot yumi long rod, tekem yumi kam tugeta long komuniti, ronem tudak i aot long sol blong yumi, mo gaedem yumi blong faenem sef ples long saed blong spirit mo pat long ol gudgudfala samting long ol kavenan mo lav we i kavremap yumi.

Plante long ol bigfala samting i stat smol nomo, be ol merikel blong God oli hapen evri dei. Yumi sapos blong yumi glad from presen blong heven ia we i presen we i Tabu Spirit, Atonmen blong Jisas Kraes, mo doktrin we i kam tru long revelesen, ol odinens, mo ol kavenan we i stap insaed long Jos ia we i kambak long wol we oli singaotem folem nem blong Hem.

Letem yumi glad blong akseptem invitesen blong God blong kasem mo help blong mekem ol blesing we oli kam tru long profesi mo promes oli kamtru long evri kantri, famli mo lanwis, mi prea olsem, long nem blong Jisas Kraes, amen. ■

OL NOT

1. “Evri samting we yu lusum bae i kambak fulwan long yu long laef bakegen long ded blong ol dedman” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 51).
2. Luk long Mosaea 2:41.
3. “The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World,” ChurchofJesusChrist.org; blong gat wan eksampol, luk long Alma 26:37.
4. Luk long Revelesen 14:6; 1 Nifae 19:17; 22:28; 2 Nifae 30:8; Mosaea 3:20; 15:28; Alma 37:4–6; 3 Nifae 28:29; Doktrin mo Ol Kavenan 42:58; 133:37.
5. Luk long Jon 3:16–17; 15:12; Rom 8:35, 38–39.
6. Luk long Fas Nifae 22:3, 9; Doktrin mo ol Kavenan 45:24–25, 69, 71; 64:42.
7. Luk long Efesas 2:19.
8. Luk long Doktrin mo Ol Kavenan 104:14–17.
9. Efesas 2:19.
10. Samples hundred mit aotsaed long doa biae long hom blong Smit famli hem i wan bus, we i kam blong stap olsem wan Tabu Bus, “long wan moning blong wan naesfala klia dei, long stat blong Spring blong yia eitn twante” (Joseph Smith—Histri 1:14).
11. Be long stret, ples we oli save long hem we spesel taem blong histri ia i bin hapen

oli save konek long ples mo taem Yet, ol testemoni blong yumi abaot ol tabu wok we oli bin hapen long taem we Moronae i kamaot long yang Profet Josef hem blong spirit.

12. Josef Smit—Histri 1:33–34.
13. Luk long Amos 3:7; Doktrin mo Ol Kavenan 1:38.
14. Luk long Alma 37:6; Doktrin mo Ol Kavenan 64:33.
15. Statistik blong Jos long namba 3 Septemba 2020; “kantri mo teritri” i tekem tu ol ples olsem Guam, Pueto Riko, mo Amerika Samoa.
16. Ol 23 kantri ia, oli tekem Yunaeted Stet, Meksiko, Brasil, Filipin, Peru, Jile, Ajentina, Gwatemala, Ekuado, Bolivia, Kolombia, Kanada, Yunaeted Kingdom, Honduras, Naejria, Venesuela, Ostrelia, Dominik Ripablik, Japan, El Salvado, Niu Silan, Yurugwe, mo Nikaragwa. Ostrelia mo Niu Silan, oli stap insaed long ol fofala kantri ia insaed long Esia we oli gat ova long 100,000 memba. Paragwe i gat ova long 96,000 Jos memba mo nating bae nekis blong joenem 100,000 memba grup.
17. Russell M. Nelson, “The Book of Mormon: A Miraculous Miracle” (toktok we oli givim long semina blong ol niu misin presiden long 23 Jun 2016).
18. “Testemoni blong Ol Tri Witnes” mo “Testemoni blong Olgeta Eit Witnes,” Buk blong Momon.
19. Sam moa lanwis we oli transletem i mekem promes ia we evri man mo woman bae oli “hareem gospel we i fulwan long mama lanwis blong [hem] mo long stret . . . lanwis blong hem” i gohed (Doktrin mo Ol Kavenan 90:11).
20. Luk long Doktrin mo Ol Kavenan 122:1.
21. Ol taetol blong fo namba blong *Saints* oli kam long ol testemoni dikleresen blong Profet Josef we i kam tru long insperesen long Wentwort leta—*The Standard of Truth*;



Jiba, Japan

- No Unhallowed Hand; Boldly, Nobly and Independent; mo Sounded in Every Ear.*
22. Luk long *Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 1, *The Standard of Truth, 1815–1846* (2018), 70–71.
 23. Luk long Fas Presidensi leta, 14 Ogis 2020.
 24. Luk long Gerrit W. Gong, “Seven Ways Religious Inputs and Values Contribute to Practical, Principle-Based Policy Approaches” (toktok we hem i givim long G20 Interfaith Forum, June 8, 2019), newsroom.ChurchofJesusChrist.org.
 25. luk long Jason Swensen, “LDS Church Celebrates 30 Years in Haiti by Planting Thousands of Trees,” *Deseret News*, May 1, 2013, deseretnews.com.
 26. Luk long Pew Research Center, “The Global Religious Landscape,” Dec. 18, 2012, pewforum.org. Long “comprehensive demographic study blong moa long 230 kantri mo teritori . . . i gat samples 5.8 taosen bilian bigman mo pikinini we oli memba blong wan jos raon wol, we i soem 84% blong 2010 wol populesen blong 6.9 taosen bilian.”
 27. Ol klin fasin blong relijin mo valiu oli fasem tugeta mo mekem i kam rij ol sitisen blong komuniti; leftemapa komuniti, ol sitisen oli pat long hem, oli konek strong tugeta, seves, mo voluntia; mo bildimap jastis, fasin blong askem fogivnes, fogivnes, i gat insaed tu blong stap helpem yumi blong save wetaem mo olsem wanem blong stap strong mo blong lego, blong save wetaem mo wanem blong tingbaot mo blong foget.
 28. Antap long ol kontribusen blong olgeta i go long Lata-dei Sent Jareti (luk long latterdaysaintcharities.orgwe i stap olsem yumaniterian han blong Jos, ol memba blong Jos ia blong Jisas Kraes blong ol Lata dei Sent oli joenem ol neba mo komuniti blong olgeta blong givim taem mo ol samting tru long seves hemia long JustServe o ol Helping Hands projek (luk long justserve.org mo ChurchofJesusChrist.org/topics/humanitarian-service/helping-hands mo tru long donesen blong ol fas ofring (luk long “Fasting and Fast Offerings Gospel Topics, topics.ChurchofJesusChrist.org). Wanwan long ol efot ia i hapen tru long ol impoten fasin blong stap kaen blong ol Jos memba mo ol fren blong blesem taosen raon wol.
 29. Doktrin mo Ol Kavenan 98:8.
 30. Aesea 61:1; luk tu long Jon 8:36; Galesia 5:1; Doktrin mo Ol Kavenan 88:86.
 31. Hop ia blong fridom i gat insaed olgeta we i lukaotem blong winim ol fasin blong foldaon o adiksen, ol fasin blong haedem yuwan, ol sem insaed long famili laen, o eni fasin blong harem nogud.
 32. Moronae 8:12; luk tu long Doktrin mo Ol Kavenan 137:10.
 33. Luk long Fas Korin 15:29
 34. “While of These Emblems We Partake,” *Hymns*, no. 173, ves 3.



I Kam long Bisop W. Christopher Waddell
Fas Kaonsela long Prisaeding Bisoprik

I Gat Kaekae I Stap long Evri Ples

Taem yumi lukaot blong rere long laef ia, yumi save fesem ol tes blong laef wetem bigfala moa tras long yumiwan.

Bifo oli sarem ol boda from sik ia we i stap go raon, mi bin stap kambak hom, we mi go mekem wok nara ples, mo from sam problem blong taem, mi bin stap Sandei aot. Mi bin gat taem, bitwin ol defren plen, blong go long wan lokol sakramen miting, mo serem tu wan sot mesej. Afta long miting, wan smat dikon i kam luk mi mo i askem sapos mi mi save Presiden Nelson mo sapos mi mi gat wan janis blong sekhan long hem. Mi ansa,

mi talem se mi save hem, se mi bin sekhan long hem finis, mo olsem wan memba blong Prisaeding Bisoprik, mi gat janis ia blong mit wetem Presiden Nelson mo ol kaonsela blong hem tu taem long wan wik.

Yangfala dikon i sidaon long wan jea, i sakem han blong hem long ea mo i singaot se: “!Hemia nambawan dei long laef blong mi!” Ol brata mo sista. Bae mi no sakem han blong mi long ea mo singaot, be mi mi glad

blong taem we i no save finis from wan profet we i stap laef mo from daereksen we yumi kasem long ol profet, ol sia, mo ol reveleta, speseli long ol taem blong jalenj olsem.

Stat long stat blong taem, Lod i bin givim daereksen long ol pipol blong Hem blong helpem olgeta blong rere, long saed blong spirit mo laef long wol ia, blong fesem ol bigfala trabol mo tes we Hem i save se bae oli kam pat blong eksperiens long laef long wol ia. Ol bigfala trabol, oli olgeta blong yuwan mo blong evriwan, be toktok



Provo, Yuta, YSA

blong Lod bae i givim proteksen mo sapot i folem hamas yumi folem tok-tok ia, mo tekem aksen folem kaonsel blong Hem. Wan gudfala eksampol i stap long stori we i stap long Jenesis, we yumi lanem abaot Josef long Ijip mo taem we, wetem insperesen, i talem mining blong drim blong Fero.

“Nao Josef i talem long hem se, “King. . . . God i stap talemaot ol samting ya long yu we bambae hem i mekem. . . .

“Olbaot long kantri ya, . . . bambae ol garen oli karem fulap kakae, gogo seven yia i pas.

“Be biae, bambae i gat hadtaem blong kasem kaekae, we bambae i stap seven yia bakegen. Mo long taem ya, ol man bambae oli no moa save tingbaot gudfala taem ya we i gat fulap kakae i stap, . . . from we hadtaem ya bambae i spolem kantri ya.”¹

Fero i bin lisin long Josef, i mekem folem wanem we God i bin soem long hem long wan drim, mo kwiktaem i go blong rere from wanem we i stap kam. Nao, ol skripja oli talem:

“Mo long ol seven yia ya, i gat nambawan taem blong garen, we ol garen wit oli stap karem fulap kakae.

“Nao oltaem, long evri taon we hem i pas long hem, hem i stap tekem ol wit, i stap putumgud olgeta insaed long ol taon ya. . . .

“Mo ol wit ya we hem i stap hivim-ap i kam plante we plante, gogo ol man blong hem oli no moa makem hamas i stap. Wit ya i plante we plante olsem sanbij long solwota.”²

Taem we ol seven yia ia blong plante oli pas, skripja i talem yumi se “nao hadtaem blong kasem kakae i kamtru, mo hadtaem ya i stap seven yia, stret olsem we Josef i bin talem bifo. Nao olbaot long ol narafala kantri, ol man oli stap trabol tumas blong kasem kakae, be long kantri ya, i gat kaekae i stap long evri ples.”³

Tedei, yumi gat blesing blong ol profet oli stap lidim yumi, mo oli andastanem nid blong yumi mas rere from ol bigfala trabol “we bae oli kam yet”⁴ long saed blong laef long wol ia, mo long saed blong spirit; mo tu, oli luk-save ol limit mo ol samting we oli save



Santo Domingo, Dominik Ripablik

blokem yumi taem yumi stap traehad blong folem kaonsel blong hem.

I gat wan klia andastaning se ol samting we KOVID 19 bae i mekem, mo tu ol nara disasta, oli no wantem save long taetol blong man, long ol haf kas, o sosol mo relijin long evri ples. Man i lusum wok mo mane i kam smol from i nomo gat janis blong wok, from oli sakemaot man long wok, mo man i nomo save wok from ol jalenj blong helt mo loa.

Yufala evriwan we i gat jalenj, mifala i talem se mifala i andastanem mo wari long situesen blong yufala, mo tu, mifala i talem tru se, i gat ol moa gud dei oli stap kam. Yufala i gat blesing blong gat ol bisop mo ol branj presiden we oli lukaot long yufala, mo stap helpem ol memba blong ol kongregesen blong yufala wetem ol nid blong laef ia, mo we oli save yusum samfala tul mo risos we oli save helpem yufala blong stanemap bak laef, mo putum yufala i gobak long rod blong dipen long yufalawan taem yufala i stap praktisim ol prinsipol blong stap rere.

Long kaen laef blong tedei, wetem wan wol sik we i spolem gud ful ekonomi, mo tu, laef blong wanwan man, bae i no stret blong wan Sevyia we i gat lav mo sore blong no luk ril samting we i stap, se i gat plante oli gat hadtaem, mo askem olgeta blong kwiktaem stat blong sevem mane mo kaekae. Be, hemia i no minim se yumi mas sareme ae wantaem long ol

prinsipol blong stap rere—be olgeta prinsipol ia, bae oli yusum “wetem waes mo wetem oda”⁵ blong yumi save talem long fiuja, olsem Josef long Ijip, “i gat kaekae i stap long evri ples.”⁶

Lod i no wantem yumi mekem moa bitim we yumi save mekem, be Hem i wantem luk tu se yumi mekem wanem we yumi save mekem, long taem we yumi save mekem. Presiden Nelson i mekem yumi tingbaot long las Jeneral Konfrens se “Lod i lavem ol hadwok blong yumi.”⁷

Ol lida blong Jos, plante taem, oli leftemap tingting blong ol Lata-dei Sent “blong rere from wanem i kam agens taem yumi putum i stap wan besik saplae blong kaekae mo wota, mo sam mane i stap long seving.”⁸ Long sem taem, oli leftemap tingting blong yumi blong yumi “mas waes” mo “no mekem samting i go tumas”⁹ taem yumi traehad blong stanemap wan hom storej mo wan seving blong mane. Wan risos we oli singaotem *Mane blong Yuwan blong Dipen long Yuwan*, we oli pablisim long 2017, mo i stap long websaet blong Jos long 36 lanwis, i stat wetem wan mesej we i kam long Fas Presidensi, we i talem:

“Lod i talem se: ‘Hem i stamba tingting blong mi blong mi lukluk long ol sent blong mi’” [Doktrin mo Ol Kavenan 104:15]. Revelesen ia i wan promes we i kam long Lod se bambae Hem i lukluk long ol blesing blong yumi long laef ia mo bae i openem doa blong wan independen laef. . . .



Apia, Samoa

Blong akseptem mo stap laef folem olgeta prinsipol ia, bae i mekem yumi gat moa paoa blong kasem ol blesing blong wol ia we Lod i bin promesem long yumi. . . .

“Mifala i stap invaetem yufala blong wok strong wetem strong tingting blong stadi mo praktisim olgeta prinsipol ia, mo tijim olgeta long ol memba blong famli blong yufala. Mo taem yufala i stap mekem hemia, bae laef blong yufala i gat blesing . . . [from se] —yu yu wan pikinini blong Papa we i stap long Heven. Hem i lavem yu mo neva lego yu. Hem i save yu mo Hem i rere blong givim yu ol blesing blong save dipen long yuwan long laef long wol ia mo long saed blong spirit.”¹⁰

Risos ia i tekem ol japta we oli lukluk nomo blong krietem mo laef folem wan bajet, protektem famli agensem had laef, lukaot gud long taem blong hadtaem blong mane, mo inves long fiuja, mo buk ia i blong evriwan tru long websaet blong Jos mo tru long ol lokol lida blong yu.

Taem yumi stap tingting long prinsipol blong stap rere, yumi save luk i gobak long Josef long Ijip blong kasem insperesen. Blong save wanem bae i hapen, bae i no inaf blong tekem olgeta i gotru long taem we i no gat samting sapos oli no bin mekem sam sakrifikes long ol taem we i gat plante. Oli no yusum evri samting we ol wokman blong Fero oli bin karem, oli putum sam limit long olgetawan, mo oli folem, oli putum inaf blong stret

nid blong olgeta, mo tu, blong ol fiuja nid blong olgeta. I no bin inaf blong save nomo se bae ol taem blong jalenj bae oli kam. Oli mas tekem aksen, mo, from hadwok blong olgeta, “i bin gat plante kaekae i stap.”¹¹

Hemia i lidim yumi i go long wan impoten kwestin: “?Naoia, wanem?” Wan gud ples blong stat wetem i blong andastanem se evri samting, long Lod, oli long saed blong spirit, “mo i no gat eni taem” we Hem i bin givim long yumi “wan loa we i blong laef long wol ia nomo.”¹² Evri samting, nao, i poenem yumi i go long Jisas Kraes, we i fandesen ia we yumi mas bildimap yumi long hem, iven blong yumi rere long laef long wol ia.

Blong stap rere long laef long wol ia mo gat indipenden laef, i minim “blong stap bilivim se tru long gladhat, o paoa we i mekem yumi save

mekem samting, we i kam long Jisas Kraes mo hadwok blong yumiwan, bae yumi save kasem evri samting we yumi nidim long saed blong spirit mo laef ia, we yumi nidim blong yumiwan mo famli blong yumi.”¹³

Ol defren pat moa blong wan fandesen long saed blong spirit blong yumi rere long laef long wol ia, i: blong mekem samting “wetem waes mo oda,”¹⁴ we i minim se sloslo yumi hivimap kaekae mo sevem mane ova long wan taem, mo nambatu, stap akseptem “ol smol mo simpol” rod we i kam,¹⁵ we i soemaot se yumi gat bilif ia se Lod bae i dabdabolem ol smol hadwok we yumi gogohed blong mekem oltaem.

Wetem wan fandesen long saed blong spirit we i stap, yumi save gat saksess blong praktisim tufala impoten pat blong stap rere long laef long wol ia—lukaotem mane mo hom storej blong yumi.

Ol ki prinsipol blong stap lukao-tem gud mane blong yu, i blong pem taeting mo ofring; katemaot mo nomo mekem kaon; stap rere mo stap laef we yumi no ova long bajet; mo sevem mane blong fiuja.

Ol ki prinsipol blong hom storej, i blong hivimap kaekae i stap; putum wota i stap; mo tu, ol nara samting we i nid, folem ol nid blong wanwan man, woman mo famli, evri samting ia from se “bes stoahaos”¹⁶ hem i hom, we i kam “stoa we yumi save go long hem oltaem long taem blong nid.”¹⁷



Jiba, Japan

Taem we yumi akseptem ol prinsipol long saed blong spirit, mo lukaotem insperesen we i kam long Lod, bae Spirit i soemaot long yumi blong save wanem nao Lod i wantem, blong yumi wanwan mo olsem wan famli, mo wanem i bes wei blong praktisim ol impoten prinsipol blong rere long laef long wol ia. Step we i moa impoten long olgeta evriwan, i blong stat.

Elda David A. Bednar i tijim gud prinsipol ia taem hem i talem: “Blong tekem aksen, hem i blong praktisim fet. . . . Tru bilif i lukluk nomo long, mo i stap nomo long Lod Jisas Kraes mo oltaem i lidim yumi blong tekem aksen.”¹⁸

Ol brata mo sista. Long wan wol we i stap jenis oltaem, yumi mas rere from ol taem we oli no klia tumas. Iven we bae i gat ol moa dei i stap kam, yumi save se ol hil mo ol vale blong laef long wol ia, bae oli gohed. Taem yumi lukaot blong rere long laef ia, yumi save fesem ol tes blong laef wetem bigfala moa tras long yumiwan, pis long hat blong yumi, mo, olsem Josef long Ijip, bae yumi save talem long taem we i fasfas: “i bin gat kaekae i stap long evri ples.”¹⁹ Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long Genesis 41:25–30.
2. Genesis 41:47–49.
3. Genesis 41:54.
4. Doktrin mo Ol Kavenan 1:17.
5. Mosaea 4:27.
6. Genesis 41:54.
7. Russell M. Nelson, insaed long Joy D. Jones, “Wan Spesel Hae Koling,” *Liahona*, Mei 2020, 16.
8. *All Is Safely Gathered In: Family Home Storage* (pamphlet, 2007), 1.
9. *All Is Safely Gathered In*, 1.
10. “Message from the First Presidency,” *Personal Finances for Self-Reliance* (2017), inside front cover.
11. Genesis 41:54.
12. Luk long Doktrin mo Ol Kavenan 29:34–35.
13. *Personal Finances for Self-Reliance*, 4.
14. Mosaea 4:27.
15. Alma 37:6.
16. Gordon B. Hinckley, “If Ye Are Prepared Ye Shall Not Fear,” *Liahona*, Nov. 2005, 62.
17. “Emergency Preparedness,” Gospel Topics, topics.ChurchofJesusChrist.org.
18. David A. Bednar, “Exercise Faith in Christ” (vidio), ChurchofJesusChrist.org/media.
19. Genesis 41:54.



I Kam long Elda Matthew S. Holland
Blong Olgeta Seventi

Naesfala Presen Ia we Pikinini blong God I Givim

Tru long Jisas Kraes, yumi save ronwe long bigfala harem nogud blong yumi from ol sin blong yumi long wol ia mo ol bigfala harem nogud we i kam long yumi tru long ol mistek blong yumi.

Taem mi stap ridim Buk blong Momon blong wan lesen blong *Kam, Folem Mi* las sama, mi sapraes long ripot blong Alma taem hem i kam blong luksave ol sin blong hem mo talem se “i no gat eni samting we i *dip tumas* mo *konkon tumas* olsem ol soa blong bodi blong [hem].”¹ Mi talemaot long yufala se soa ia blong bodi we i dip tumas i bin hapen long mi taem mi stap harem nogud long wik blong

lesen ia wetem wan seven milimita ston long kidni blong mi. Neva wan man i gotru “ol bigfala samting” olsem taem we “ol smol mo simpol” samting oli kam blong hapen.²

Lanwis blong Alma i bin pulum ae blong mi from toktok ia *tumas* we yumi yusum oltaem blong talem se samting i naes tumas o i naes tumas bitim evri samting. Eksampol, Josef Smit i raetem se enjel Moronae i bin werem wan longfala klos we “waet kala blong hem i naes tumas.” Waet kala ia, hem i talem se “i bitim evri samting we i waet long wol ia”³ Toktok ia i *gud tumas* i save yus tu long samting we i nogud tumas. Taswe Alma mo ol top diksonari oli konektem *soa tumas* bigfala safaring,” “filim nogud tumas,” mo “sol i filim nogud” kasem mak we i bigwan olgeta.⁴



Temekula, Kalifonia, YSA



Benkaluru, India

Alma i givim yumi wan pikja blong luklukbak mo tingting se i mas gat long wan poen blong taem, wan i mas filim bigfala harem nogud blong evri sin we yumi mekem. Jastis i askem, mo God i no save jenisim.⁵ Taem Alma i tingbaot “evri” sin blong hem—speseli hemia we hem i bin spolem fet blong ol narafala man—harem nogud blong hem i bigwan tumas, mo tingting ia blong stanap long fored blong God i fulumap hem wetem wan “bigfala fraet.” Hem i wantem tumas blong “ded long saed blong sol mo bodi.”⁶

Evri samting i stat blong jenis long taem we Alma i talem se hem i, “tingbaot we Jisas Kraes bae kam . . . blong pem praes blong ol sin blong wol,” mo hem i krae insaed long hat blong [hem]: “O Jisas, yu yu Pikinini blong God, gat sore long mi.” Wetem wan tingting ia mo wan prea ia, sol blong Alma i bin “fulap” wetem glad we i bitim evri glad.”⁷

Ol fren blong mi, stamba tingting blong tru fasin blong sakem sin hem i blong tekem fasin nogud mo tanem i kam wan bigfala glad. Tangkyu long “gudfala fasin blong Hem,”⁸ long *semtaem* yumi kam long Kraes—stap soem fet long Hem mo wan tru jenis blong hat—ol hevi blong sin blong yumi i stat blong legobak blong yumi i go long Hem. Hemia i posibol nomo from se Hem we i no gat sin i bin safa

“long harem nogud we i nogat en mo man i no save tokbaot”⁹ blong evri sin blong ful wol ia we i ol kriesen blong Hem—wan harem nogud we i bigwan tumas, blad i kamaot long evri hol blong skin blong Hem. Long eksperiens blong mi, Sevyia i wonem yumi long skripja se yumi no save nating se “harem nogud” blong yumi bae i bigwan olsem wanem sapos yumi no sakem sin. Be afta, wetem bigfala gladhat, Hem i talem se: “Mi God, mi bin safa evri samting ia blong evriwan, blong oli no save safa sapos oli sakem sin”¹⁰—wan fasin blong sakem sin we i letem yumi “testem” “bigfala glad” we Alma i testem.¹¹ From tru doktrin ia, “mi sapraes tumas.”¹² Be tu, wetem bigfala sapraes, Kraes i givim moa.

Samtaem ol dip harem nogud oli no kam from sin be from ol ones mistek, ol aksen blong ol narafala man, o fos we i ova long kontrol blong yumi. Taem hemia i hapen, yumi bae filim olsem man we i raetem buk blong Ol Sam, taem hem i krae i talem:

“Mi mi fraet we mi fraet mo tingting blong mi i foldaon olgeta from we mi fraet long ded.

“Mi fraet tumas mo mi seksek from mi harem nogud we i nogud.

“. . . Mi wantem tumas se mi gat wing olsem sotleg nao bambae mi save flae blong go faenem ples blong spel.”¹³

Long ol taem olsem, ol samting long saed blong meresin, ol help long saed blong givim kaonsel, o ol samting long saed blong loa i save help blong mekem harem nogud i go daon. Tekem not, evri presen we i gud—wetem olgeta ia—oli kam long Sevyia.¹⁴ Nomata long ol samting we i mekem yumi harem nogud tumas mo hat i brok, nambawan ples blong kasem hiling hem i semmak nomo: Jisas Kraes. Hem nomo i holem ful paoa mo meresin blong save stretem evri mistek, mekem raet evri rong, stretem gud evri samting we i no stret gud, fiksimevri soa, mo sendem evri blesing we yumi wet longtaem from. Olsem ol witnes blong bifo, mi testifae se “yumi no gat wan hae pris ia we i no save filim ol samting we yumi stap harem nogud from”¹⁵ be yumi gat wan Ridima we i gat lav we i lego jea blong Hem antap mo i kam daon mo go aot “Hem i harem nogud long ol soa blong bodi mo fulap hadtaem mo temtesen blong evri kaen; . . . mekem se Hem i save . . . olsem wanem blong helpem ol man blong Hem.”¹⁶

Long eniwan tedei wetem harem nogud we i bigwan tumas o i spesel tumas we yu filim se i nogat wan man i save luk save olgeta, yu talem tru nomo. Ating bae i no gat wan memba blong famli, fren, o prishud lida—nomata hem i luklukgud long yu mo respektem yu—hem i save gud wanem filing yu stap gat o hem i gat stret toktok blong helpem yu blong kasem hiling. Yu mas save hemia se: i gat wan man we i save gud wanem yu stap go tru long hem, Hem i “moa strong bitim ful wol.”¹⁷ mo Hem i save mekem ol bigbigfala wok we i bitim mak olgeta, long wanem yu stap askem mo yu stap tingbaot.”¹⁸ Hem bae i hilim yu long wei blong Hem mo long taem blong Hem, be Kraes i rere *oltaem* blong hilim yu fulwan.

Taem yu letem Hem blong hilim yu, yu bae yu luk se ol krae blong hevi trabol blong yu i no bin go nating. Baebol i tokbaot stori blong plante hae man wetem ol bigfala harem nogud blong olgeta, Aposol Pol i bin talem “God . . . Hem i

mekem wan plan finis, se bambae hem i mekem i gud moa long yumi folem ol safaring blong yumi, from we taem i nogat ol safaring bae yumi no save kam stret evriwan.”¹⁹ Yu luk, fasin blong God mo stamba tingting blong yumi blong stap long wol ia i blong yumi gat glad,²⁰ be yumi no save kam stret evriwan wetem tabu glad ia sapos yumi no go tru long ol eksperiens we oli traem yumi, samtaem oli had tumas long yumi. Pol i wokem ripitim, Sevyia Hemwan “i harem nogud long bodi blong Hem blong mekem Hem i kam prapa man blong sevem man.”²¹ From hemia, yumi mas lukaot long smol voes blong Setan we i talem se sapos yumi kam wan gudfala man, bae yumi no fesem ol hadtaem long laef.

Yu mas go agensem giaman ia se ol safaring blong yu i minim se yu stanap aotsaed long grup ia blong olgeta we God i jusum, we oli stap muv i go long wan hapi ples. Be yu luk yuwan olsem Jon, man blong kasem revelesen we hem i bin luk naesfala revelesen i blong ol Lata dei. Jon i bin luk “bigfala hip blong ol man, we olgeta i plante we plante, i nogat man i save kaontem olgeta. Ol man ia oli kamaot long olgeta kala, mo long olgeta kantri, mo long olgeta laen mo long olgeta lanwis. Olgeta oli werem waet klos, . . . [oli] singaot bigwan oli talem se, God ia nao i wokem rod blong sevem yumi.”²²

Taem oli askem se: “El, ?Ol man ya we oli werem waet klos, yu save olgeta? Yu save weples olgeta oli kamaot long hem?” Jon i kasem ansa: “Hemia ol man ya we oli kasem *bigfala trabol*, mo oli wasem ol klos blong olgeta finis long blad blong Smol Sipsip ya we i ded, blong mekem ol klos ya oli waet.”²³

Ol brata mo sista. Safaring blong kasem fasin blong stap stret mo gud i mekem yumi inaf blong God i jusum yumi be i no seperetem yumi long olgeta we Hem i jusum. Mo Hem i mekem promes blong olgeta i kam promes blong yu. Folem toktok blong Jon, yu “bambae yu nomo hanggri bakegen, yu nomo tosta bakegen;

bambae san i nomo bonem [yu] bakegen. “From we Smol Sipsip ya we i stap long medel long bigfala jea blong God, hem bambae i [fidim olgeta] . . . Hem bambae i lidim olgeta oli go dring long ol springwota ya we i save givim laef. Mo God bambae i ravem-aot wota blong ae blong olgeta.”²⁴

“And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”²⁵

Mi witnes long yu se tru long klin fasin blong Jisas Kraes mo Atonmen blong Hem we i no save finis, yumi no save ronwe long bigfala harem nogud blong yumi from ol sin blong yumi mo winim ol bigfala harem nogud we i kam long yumi tru long ol mistek blong yumi. Anda long daereksen blong Hem, tabu samting we i givim glad we i bigwan bitim evri glad—wan glad we i bigwan tumas mo spesel blong yu, we wol ia i no save givim wan kaen glad olsem.”²⁶ Blong yu testem glad ia naoia mo fulap long hem blong taem we i no save finis, Mi invaetem yu blong mekem wanem Alma i bin mekem: letem yu holem taet *naesfala* presen ia we i Pikinini blong God olsem we gospel blong Hem i bin soem, tru long Jos blong Hem. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Alma 36:21; oli ademap italik.
2. Alma 37:6.
3. Josef Smit—Histri 1:31.
4. Eksampol, lukluk semmak klia lanwis blong Alma 36:11–17 wetem ol not blong *naesfala* presen long *Oxford American Writer's Thesaurus*—wan long ol buk we oli printim we oli save ap laodem Diksonari seksen blong jeneral seting long sam fon o tablet mo konektem insaed long Gospel Library ap. Tangkyu long Rejel Stanfod blong rimaenda ia.
5. Luk long Alma 42:13.
6. Luk long Alma 36:13–15.
7. Luk long Alma 36:17–21.
8. Mosaea 25:10.
9. Luk long Orson F. Whitney, *Baptism—the Birth of Water and of Spirit* (1934), 5.
10. Doktrin mo Ol Kavenan 19:15–19.
11. Luk long Alma 36:24–26.
12. “Mi Sapraes Tumas we Jisas Hem I Lavem Mi,” *STSP*, pej 22.
13. Ol Sam 55:4–6.
14. Luk long Moronae 7:24.
15. Hibrus 4:15.
16. Alma 7:11–12.
17. Fas Nifae 4:1.
18. Efesas 3:20.
19. Josef Smit Translesen, Hibrus 11:40 (long Hibrus 11:40, futnot a).
20. Luk long 2 Nifae 2:25; Alma 41:11.
21. Hibrus 2:10; luk long Hibrus 5:8; Russell M. Nelson, “Perfection Pending,” *Ensign*, Nov. 1995, 86–88.
22. Revelesen 7:9–10.
23. Revelesen 7:13–14; oli ademap italik.
24. Revelesen 7:16–17.
25. Revelesen 21:4.
26. Luk long Aesaa 61:3; Josef Smit—Histri 1:31.



Santo Domingo, Dominik Ripablik



I Kam long Elda William K. Jackson
Blong Olgeta Seventi

Kastom blong Kraes

Yumi save lukaotem ol gudgudfala samting long ol wanwan kastom blong yumi blong wol ia mo stap tekpat fulwan kastom we i no save finis we i kam tru long gospel blong Jisas Kraes.

I wan naesfala wol we yumi laef long hem mo serem, hom blong plante defdefren pipol, lanwis, kastom mo ol histri—i seraot i go long hundred kantri mo taosen blong ol grup we wanwan i rij long kastom. Evri man oli gat plante samting blong glad long hem mo blong selebretem. Be no mata ol fasin we oli bin lanem—ol samting ia we yumi stap soem tru long ol kastom we yumi gro wetem—i save wok olsem wan bigfala paoa laef blong yumi, mo samtaem, i save kam wan

bigfala samting we i blokem yumi.

I maet luk olsem se kastom i bigwan mo fulumap tumas tingting mo fasin blong yumi mekem se i no posibol blong jenis. Long en, yumi filim se kastom ia nao i talemaot yumi mo i mekem yumi filim se yumi gat wan aedentiti. I save kam olsem wan strong paoa long laef blong yumi mekem se yumi no luksave ol wiknes mo ol rong we man nomo i mekem insaed long ol kastom blong yumi, mo long en, yumi no wantem stopem ol kastom blong

ol papa blong yumi. Blong stap draon long fasin blong tekem kastom olsem aedentiti blong yu, i save lid i go long fasin blong stap pusumaot ol impoten samting—iven ol tingting, fasin, mo aksen—we i tabu.

Mi save wan gudfala man, i no plante yia i pas, we i help blong mekem i kam moa klia, prinsipol ia blong andastanem olsem wanem mo wetaem blong yusum gud kastom. Fastaem mi bin mitim hem, hem i long Singapo taem mi kasem asaenmen blong stap olsem hom tija blong famli blong hem. Wan nambawan profesa, we i blong Sanskrit mo Tamil, long Saot India. Naesfala waef mo tu[2] boe blong hem oli ol memba blong Jos, be hem i neva joenem o lisin plante long ol tijing blong gospel. Hem i glad long wei we waef mo tufala boe blong hem oli stap kam moa gud mo hem i sapotem olgeta fulwan long ol impoten samting mo responsabiliti blong Jos.

Taem mi askem blong save tijim hem ol prinsipol blong gospel mo serem ol bilif blong yumi wetem hem, hem i stopem. I tekem samtaem blong mi faenemaot from wanem, hem i filim se sapos hem i akseptem, bae hem i luk defren long huia hem bifo, defren long ol pipol blong hem, mo !long histri blong hem! Long wei we hem i stap tingting long hem, bae hem i go agensem evri samting we hem i bin kam olsem, evri samting we ol famli blong hem oli bin tijim hem blong kam olsem, mo stret kastom blong hem olsem wan man India. Sam manis afta, mitufala i gat janis blong tokbaot ol situesen ia. Mi laekem blong luk (!be mi no sapraes!) olsem wanem gospel blong Jisas Kraes i bin save openem ae blong hem long wan defren lukluk.

Long plante kastom we man nomo i mekem, i gat gud mo nogud, hemia we i bildimap samting mo hemia we i spolem samting.

Plante long ol problem blong yumi long wol i wan risal blong ol defdefren aedia we i go agensem ol kastom, we i stap girap aot kalja blong olgeta. Be i klia se *evri* raorao mo trabol tingting



Naerobi, Kenya

bae i lus kwiktaem, sapos nomo we wol i akseptem fasfala kastom, hemia we yumi evriwan i gat, i no longtaem bifo. Kastom ia i stap finis long laef bifo laef blong yumi long wol ia. Hem i kastom blong Adam mo Inok. Hem i bin kastom ia we oli faenem long ol tijing blong Sevy long medel blong taem, mo i stap blong evri woman mo man oli save kasem bakegen long dei blong yumi. Hem i wan kaen ia nomo. Hem i bigwan bitim evri kastom mo i kam tru long bigfala plan blong stap glad, we God i krietem mo Kraes i sapotem. Hem i mekem yumi kam wan be no seperetem. Hem i hilim yumi be i givim kil

Gospel blong Jisas Kraes i tijim se i gat wan stamba tingting blong laef. !Blong yumi stap long ples ia, i no wan samting nating nomo o wan mistek! Yumi stap ia from i gat risen.

Kastom ia i stanap strong long testimoni ia se Papa blong yumi long Heven i stap laef, mo Hem i ril mo lavem wanwan long yumi. Yumi yumi ol “wok mo glori blong [Hem].”¹ Kastom ia i sapotem tingting ia se yumi evriwan yumi impoten. I nogat olgeta we oli defren long ol narawan. Aot long evri samting ia, yumi yumi ol brata mo ol sista, ol spirit pikinini blong papa mo mama blong yumi long heven—hemia trutok. I nogat tingting ia se ol man ia oli olsem o “yumi fesem olgeta” long “bigfala



Vila Alemana, Hae Valparaiso, Jile

kastom we i bitim ol narafala kastom.” Yumi evriwan i “yumi.” Yumi evriwan i “olgeta.” Yumi bilif se yumi responsibol mo akaontebol long yumi wanwan, wan narawan, Jos, mo wol blong yumi. Ol impoten samting blong helpem yumi gro, i blong stap responsibol mo akaontebol.

Jariti, tru fasin olsem hemia blong Kraes blong stap kea, i fandesen blong kastom ia. Yumi filim wari from ol nid blong ol narafala man long saed blong ol samting blong wol mo long saed blong spirit, mo tekem aksens folem ol filing ia. Bigfala lav ia i karemaot ol nogud samting mo ol filing blong no laekem ol narafala man.

Yumi glad long kastom blong revelesen, we i stap long medel long tok blong God olsem we ol profet oli kasem (mo wanwan long yumi i save pruvum long yumiwan tru long Tabu Spirit) Evri man long evri ples i save wanem we God i wantem mo tingting blong Hem.

Kastom ia i sapotem prinsipol blong fridom blong mekem joes. Paoa blong save mekem ol joes i impoten tumas long developmen mo hapines blong yumi. Blong stap jusum waes tingting, i impoten tumas.

Hem i wan kastom blong stap lan mo stadi. Yumi lukaotem save mo waes tingting, mo gud aot long evri samting.

Hem i wan kastom blong fet mo fasin blong stap obei. Fet long Jisas Kraes i fas prinsipol blong kastom blong yumi, mo blong stap obei long ol tijing mo ol komanmen blong Hem i ol risal. Hemia i leftemap paoa blong save kontrolem yuwan.

Hem i kastom blong prea. Yumi bilif se God bae i no harem yumi nomo be tu bae Hem i helpem yumi.

Hem i kastom blong ol kavenan mo ol odinens, ol fasin blong klin tingting, sakrifaes, fasin blong fogiv mo sakem sin, mo lukaotem gud tempol blong bodi blong yumi. Evri samting ia i talemaot komitmen blong yumi long God.

Hem i wan kastom we prishud i rulum, we i givim raet blong mekem ol samting long nem blong God, hem



Osaka, Japan

i paoa blong God blong blesem ol pikinini blong Hem. Hem i jenisim mo mekem wanwan man mo woman blong kam ol moa gud pipol, ol lida, ol mama, ol papa, mo ol patna—mo i mekem hom i kam tabu.

Ol tru merikel i stap insaed long kastom ia, kastom we i olfala bitim evri kastom, we i fet blong hem i stanap strong long Jisas Kraes, paoa blong prishud, prea, mekem yuwan i kam antap moa, tru fasin blong jenisim laef mo fasin blong fogiv.

Hem i kastom blong misinari wok. Praes blong ol sol i bigwan.

Insaed long kastom blong Kraes, ol woman oli kam moa antap kasem stret ples blong olgeta we i blong taem we i no save finis. Oli no nid blong obei ol man oltaem, olsem long plante kastom blong wol tedei, be blong stap olsem ol patna we ol fulwan mo semmak long ples ia mo long wol we i stap.

Kastom ia i agri long tabu fasin blong famli. Famli i stamba pat blong taem we i no save finis. Praes blong eni sakrifaes blong famli i kam stret evriwan i stret, from olsem we oli bin tijim “i nogat wan nara saksens i save pemaot ol samting we yu sot blong mekem long hom.”² Hom i ples we ol bes wok blong yumi stap hapen long



Peniablanka, Valparaiso, Jile

hem, mo i ples we yumi save kasem bigfala glad long hem.

Insaed long kastom blong Jisas Kraes i gat stamba lukluk—mo ol lukluk nomo mo daareksen we i nogat en. Kastom ia i lukluk moa long ol samting we !valuu blong olgeta i no gat en! I kam tru long gospel blong Jisas Kraes, we i no save finis, mo i eksple-nem toktok ia from wanem, wanem mo wea nao yumi yumi stap. (Hem i tekem evri samting mo no putumaot wan samting.) From se ol risal blong kastom ia i kamaot long olsem wanem yumi stap praktisim ol tijing blong Sevyia, hem i help blong givim yumi ol samting blong hilim yumiwan we wol blong yumi i rili nidim.

!I wan naesfala blesing blong stap pat blong bigfala mo gudfala wei blong laef! Blong stap pat blong kastom ia we i, bigwan bitim evri kastom, i nidim fasin blong jenis. Ol profet oli bin tijim se, i impoten blong lego biae eni samting long ol olfala kastom blong yumi we i no go stret wetem kastom blong Kraes. Be hemia

i no minim se bae yumi lego biae eni *evri samting*. Ol profet oli bin tokbaot bigwan tu se, oli invaetem yumi, wanwan mo evriwan, blong karem fet, ol talen mo save blong yumi i kam—evri samting we i gud long laef mo kastom blong yumi wanwan—*wetem* yumi mo letem Jos “i ademap i go long hem” tru long mesej blong gospel.³

Jos Ia blong Jisas Kraes blong Ol Lata-Dei Sent i no wan stap nomo long Wes saed sosaeti o wan naesfala kastom we i stap hapen oltaem. Hem i wan intanasonol jos, olsem we i nid blong stap olsem oltaem. Moa bitim hemia, hem i wan tabu Jos. Ol niufala memba raon long wol oli ol rij samting, ol defdefren samting, mo glad i kam long famli blong yumi we i neva stop blong gro. Ol Lata-dei Sent long evri ples oli stap gohed blong selebretem mo onarem ol kastom mo hiro blong olgetawan be naeia, oli kam pat tu blong wan samting we i moa bigwan. Kastom blong Kraes i helpem yumi blong luk huia yumi olsem we yumi stap, mo taem yumi lukluk yumi

tru long lukluk blong taem we i no save finis, balensem wetem stret mo gud fasin, i mekem se paoa blong yumi i kam antap blong mekem bigfala plan blong glad ia i hapen.

So ?wanem nao i hapen long fren blong mi? Oli tijim ol lesen long hem mo hem i joenem Jos. Famli blong hem i sil blong taem ia mo taem we i no save finis long Sidni Ostrelia Tempol. Hem i lego smol samting—mo kasem paoa blong evri samting. Hem i faenemaot se hem i save gohed yet blong selebretem histri blong hem, mo gohed yet blong glad long pupu blong hem blong bifo, miusik, danis, ol stori blong histri blong hem, ol kaekae, graon blong hem mo ol pipol blong hem. Hem i faenemaot se i nogat wan problem blong joenem lokol kastom blong hem i go long bigfala kastom

we bitim evri narafala kastom. Hem i faenemaot se blong stap karem ol fasin olsem hemia we i semmak wetem trutok mo fasin blong stap stret mo gud aot long olfala laef blong i kam long niufala laef, i mekem frensip blong hem wetem ol Sent i kam moa bigwan mo i help blong yunaet wetem evriwan olsem wan long sosaeti blong heven.

Yes i tru, yumi save lukaotem ol gudgudfala samting long ol wanwan kastom blong yumi blong wol ia mo tu, tekpat long olfala kastom we i bitim evri narafala—kastom ia we i fasfalawan, bigfala long evriwan, mo i no save finis we i kam tru long gospel blong Jisas Kraes. Hem i wan kastom we i naes tumas we yumi evriwan i serem. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Moses 1:39.
2. J. E. McCulloch, in *Teachings of Presidents of the Church: David O. McKay* (2011), 154.
3. *Luk long* (2011), xxviii; Gordon B. Hinckley, “The Marvelous Foundation of Our Faith,” *Liahona*, Nov. 2002, 78–81.



I Kam long Elda Dieter F. Uchtdorf
Blong Kworom blong Olgeta Twelef Aposol

God Bae I Mekem Wan Samting we Yumi No Save Bilivim

God i rere long ol pikinini blong Hem mo Jos blong Hem long taem ia.

I no longtaem afta we oli kasem Vale blong Sol Lek, ol Lata-dei Sent oli stat blong bildim wan tabu tempol blong olgeta. Oli filim se oli faenem ples blong oli save wosipim God long pis mo oli fri long ol hadtaem.

Be, taem we fandesen blong tempol we kolosap i finis, wan ami blong ol soldia blong Yunaeted Stet oli fos blong putum wan niu gavna.

From se ol lida blong Jos oli no save se ol ami ia oli nogud olsem wanem, Brigham Yang i givim oda long ol Sent blong oli muvaot mo berem fandesen blong tempol ia.

Mi save se sam memba blong Jos oli stap tingting se from wanem ol hadwok blong olgeta blong bildim kingdom blong God oli stap spolem oltaem.

Afta, denja i bin pas, mo oli digim-aot mo jekem fandesen blong tempol. Afta long hemia nao i mekem ol paeonia oli faenemaot se sam long ol ston oli bin brok, mekem se i no save holemtaet fandesen ia.

From samting ia, Brigham i mekem olgeta i fiksime fandesen ia mekem se bae hem i save holem taet granit

ia,¹ we i strong inaf blong sapotem ol wol blong naesfala Sol Lek Tempol.² Laswan, ol Sent oli save singsing hym ia “Tijing blong Jisas Oli Stamba blong Yumi”³ mo save se tabu tempol blong olgeta oli bildim long wan strong fandesen we bae i stap long plante jeneresen.

Stori ia i stap tijim yumi olsem wanem nao God i yusum ol hadtaem blong mekem ol wok blong Hem.

Wan Wol Sik

Sapos hem i luk semmak long wanem we yumi stap fesem tedei, hem i from i stap hapen.

Mi no ting se bae i gat wan man we i harem voes blong mi, o ridim ol toktok blong mi, i no stap fesem wol sik ia.

Long olgeta we oli lusum wan memba blong famli mo ol fren, mifala i krae sore wetem yufala. Mifala i plis long Papa long Heven blong Hem i givim yufala kamfot mo mekem yufala i harem gud.

Ol longtaem samting we vaeres ia bae i mekem long yumi i bitim blong spolem nomo helt blong bodi. Fulap famli oli lusum mane, oli stat blong hanggri, oli no sua, oli no andastanem wanem i stap. Mifala i laekem ol efot blong yufala blong stopem sik ia blong i go raon. Mifala i glad long kwaet sakrifikes blong yufala mo efot we i hae blong olgeta we oli putum laef blong olgeta long denja blong helpem, hilim, mo sapotem olgeta pipol we oli stap long nid. Hat blong mifala i fulap wetem tangkyu from gud fasin mo sore blong yufala.



Lo Narvaes, Valparaíso, Jile

Mifala i prea strong se God bae i openem skae mo fulumap laef blong yufala wetem ol blesing blong God we i no save finis.

Yumi Ol Sid

I gat fulap we yumi no save abaot vaeres ia. Be i gat wan samting we mi save long hem, hem i we vaeres ia i no mekem Papa long Heven i sek long hem. Hem i no nid blong pulum plante ami blong enjel, singaotem ol imejensi miting, o pusum han long dipatmen blong krietem ol wol blong stretem wan sapraes nid.

Mesej blong mi blong tedei, hem i we, iven long taem blong wol sik ia we yumi no wantem, God i bin mekem rere ol pipol blong Hem mo Jos blong Hem from taem ia.

Bae yumi gotru wetem strong tingting long hemia, yes. Be bae yumi mekem moa bitim blong kakae tut blong yumi, holemtaet, mo wet blong ol samting oli kambak nomol. Bae yumi i muv i go forod, bae yumi kam gud moa.

Long wan wei ia, yumi ol sid. Mo blong ol sid oli kasem tru paoa we oli save kam olsem, oli mas berem olgeta bifo oli gro. Hem i witnes blong mi se long taem we yumi filim se oli berem yumi long ol hadtaem blong laef o tudak i raonem yumi, lav blong God mo ol blesing blong gospel blong Jisas Kraes we i kambak bae i karem

ol samting i kam we yumi no save bilivim se bae i gro.

Ol Blesing Oli Kam Aot long Hadtaem

Evri dispensesen oli fesem ol tes mo hadtaem.

Inok mo ol pipol blong hem oli laef long wan taem we i gat fulap fasin nogud, ol wo, mo blad i ron. “Be Lod i kam mo stap wetem ol pipol blong Hem.” Hem i bin gat wan samting we oli no bilivim we i stap long maen blong Hem long saed blong olgeta. Hem i bin help blong stane-map Saeon—wan pipol “blong wan hat mo wan maen” we oli “bin stap laef long wan gud mo stret fasin.”⁴

Yangfala Josef, pikinini boe blong Jakob, oli sakem hem i go long wan hol, oli salem hem blong hem i kam wan slef, oli giaman long hem, mo oli ronwe long hem.⁵ Josef i mas askem hemwan se God i fogetem hem finis o no. Be God i gat wan samting blong Josef, we oli no save bilivim. Hem i yusum taem blong tes ia blong mekem Josef i kam moa strong long fasin blong hem mo i putum hem long wan ples we bae hem i save sevem ol famli blong hem.⁶

Tingbaot Josef Smit, Profet we i prisena long Libeti Kalabus, long hao nao hem i prea strong blong ol sent oli nomo harem nogud. Hem i mas askem hemwan se olsem wanem nao bae oli save stanemap Saeon

long wan kaen taem olsem. Be Lod i toktok long hem wetem pis, mo wetem wan naesfala revelesen we i kam wetem we i karem pis i kam long ol Sent—mo i gohed blong karem pis kam long yu mo mi.⁷

?Hamas taem long ol fas yia blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent we ol Sent oli lusum hop mo stap askem olgetawan sapos God i fogetem olgeta o no? Be tru long ol fasin blong agens, ol denja mo ol toktok blong kilimded olgeta evriwan, Lod God blong Isrel i gat wan samting we i stap long maen blong Hem blong ol smol sipsip blong Hem. Wan samting we oli no save bilivim.

?Wanem moa yumi lanem long ol eksampol ia—mo handred long ol narafalawan we oli stap long skripja?

Faswan: Ol man we oli stret mo gud oli no givim fri pas long olgeta blong oli no pas tru long vale blong tudak. Yumi evriwan i mas wokabaot tru long ol hadtaem ia, from hem i taem long taem blong ol hadtaem nao we yumi lanem ol prinsipol we i save mekem ol fasin blong yumi oli kam strong moa mo mekem yumi save kam moa kolosap long God.

Nambatu: Papa blong yumi long Heven i save se yumi safa, mo from se yumi ol pikinini blong Hem; bae Hem i no ronwe long yumi.⁸

Tingabaot Hem we i gat lav mo sore, Sevyia ia, we i spendem ful laef



Motegrotto Terme, Padua, Itali

blong Hem blong givhan long olgeta we i sik, we oli stap olgetawan, we oli gat tu tingting mo lusum hop.⁹ ?Yu ting se Hem i no tingbaot yu tedei?

Ol dia fren blong mi, ol brata mo sista we mi lavem tumas, God bae i lukaotem yumi mo bae i lidim yu long ol taem we yu no save wanem bae i hapen mo ol taem blong fraet. Hem i save yu. Hem i harem ol krae blong yu. Hem i fetful mo yu save dipen long Hem. Hem bae i mekem promises blong Hem i kamtru.

God i gat wan samting we yu no save bilivim long maen blong Hem, blong yuwan mo wetem Jos—wan gudfala wok mo wan sapraes.

Tangkyu, Papa God, Yu givim Profet

Ol gudfala dei blong yumi i stap long fored blong yumi no biae long yumi. !Hemia from wanem God i givim long yumi revelesen blong *tedei* ! Sapos revelesen i nogat, laef bae i olsem we yu stap flae nomo long wan ples, we yu stap wet nomo blong klaod i kliia blong yumi save lan wetem sefti. Ol stamba tingting blong Lod oli moa impoten bitim hemia. !From hemia i Jos Ia blong Kraes we i stap laef, mo from se Hem i daerektem ol profet blong Hem, yumi stap muv i go fored mo antap, long ol ples we yumi neva bin go long hem bifo, ol hae ples we yumi no save bilivim!

Nao, hemia i no minim se bae yumi no eksperiensem ol samting i muvmuv long taem we yu stap flae long long wol ia. I no minim se bae yumi sek se i gat tul blong wok i no wok, se i gat problem long enjin, o weta i nogud tumas. Ating, bae ol samting ia bae oli go moa nogud bifo oli kam gud.

Olsem wan pilot blong plen blong faet mo kapten blong plen, mi lanem se bae mi no save jusum ol hadtaem we bae mi fesem taem mi flae long plen, be mi save jusum olsem wanem mi rere mo hao mi tekem aksan long kaen taem olsem. Wanem i nid blong hapen long kaen taem olsem, i blong gat tras long wan hed we i kliia mo i kwaet.

?Olsem wanem nao yumi mekem hemia?

Bae yumi luksave ol trutok mo gobak long ol stamba, besik prinsipol blong gospel, long wanem we i impoten moa. Yu mekem praevet stret mo gud fasin blong yu i kam moa strong—olsem prea mo skripja stadi mo obei ol komanmen blong God. Yu save mekem ol desisen folem ol praktis we oli bin mekem finis.

Lukluk nomo long ol samting we yu save mekem, mo i no long ol samting we yu no save mekem.

Yu mas holemtaet fet blong yu. Mo yu lisin long ol toktok blong Lod mo blong ol profet blong Hem we bae oli soem rod long yu mo lidim yu i go long sef ples.

Tingbaot Hemia, hemia i Jos Ia blong Jisas Kraes—Hem i stap long stia.

Tingbaot long plante revelesen o jenis we oli bin hapen long ol las ten yia nomo. Blong talem sam nomo:

- Sakramen, oli talem strong se blong hem i stap olsem stamba samting long Sabat wosip blong yumi.
- *Kam Folem Mi* oli givim olsem wan tul blong yusum long hom we Jos i sapotem, blong mekem wanwan man, woman mo famli i kam strong moa.
- Yumi statem wan moa hae mo tabu wei, blong givhan long evriwan.
- Yus blong teknologi blong serem gospel mo mekem wok blong Lod i go raon long Jos.

Iven ol jeneral konfrens sesen bae i no save hapen sapos i no ol teknologi ia.

Ol brata mo sista. Wetem Kraes long stia, bae ol samting bae oli no oraet nomo; be bae yumi no save bilivim.



Temekula, Kalifonia, YSA

Wok blong Tekem Isrel i kam Tugeta i Stap Go Fored

Fastaem bae yumi ting se wol sik bae i stopem yumi blong mekem wok blong Lod. Eksampol, wei blong stap serem gospel we i stap hapen oltaem i no save hapen. Be, wol sik ia i soemaot wan niu mo gudfala wei blong go aot mo helpem olgeta we oli ones long hat blong olgeta. Wok blong karem Isrel i kam tugeta i stap kam antap wetem ful paoa mo ful tingting. Handred mo taosen stori oli save pruvum hemia.

Wan gud fren we i stap long Nowei i raet long Hariet mo mi abaot namba blong baptaes i kam antap. “Long ol narafala ples we Jos i smol,” hem i raet, “!ol sut blong tri bae oli kam ol branj, mo ol branj bae oli kam ol wod!!”

Long Latvia, wan woman we i faenem Jos taem hem i klik long wan advataesmen long intanet mo i glad tumas blong lanem moa abaot gospel blong Jisas Kraes mekem se hem i stap wan aoa bifo apoenmen blong hem, mo bifo ol misinari i endem fas lesen blong olgeta, hem i askem wan deit blong i save baptaes.

Long Is blong Yurop, wan woman i kasem wan kol long ol sista misinari



mo i talem: !Ol Sista!, ?from wanem yufala i ring bifo? !Mi bin stap ia wet!”

Plante long ol misinari blong mifala oli bisi bitim bifo. Plante oli tijim moa pipol bitim bifo Namba blong koneksen bitwin ol memba mo ol misinari i kam antap moa.

Long pas, ating yumi fas tumas long ol tradisen fasin blong yumi, be sik ia i openem ae blong yumi. Ating yumi bin stap mekem bilding wetem sanbij be granit i rere blong wok wetem finis. Wetem ol samting ia, yumi lanem hao blong yusum ol defren wei, we i tekem teknoloji, blong invaetem pipol—long wan nomol wei—blong kam mo luk, kam mo help, mo kam mo stap.

Wok blong Hem, Wei blong Hem

Hemia i wok blong Lod. Hem i invaetem yumi blong faenem ol wei blong mekem wok blong hem, bae oli defren long olgeta wei blong bifo.

Hemia i hapen long Saemon Pita mo ol narafala disaepol we oli go huk long Lagun blong Taebirias.

“Long naet ya oli no pulum sam fis nating.

“Nao taem delaet i brok . . . Jisas i [kam], i stap stanap long so. . .

“Nao hem i talem long olgeta se, Ale, yufala sakem net long [nara]saed blong bot. Bambae yufala i save pulum sam.”

Ale, oli sakem net i godaon, nao oli

no save pulum bakegen, from we i fulap we i fulap gud long ol fis.”¹⁰

God i gohed blong soemaot han blong Hem we i gat olgeta paoa. Dei we bae i kam taem yumi luklukbak mo save se long taem ia blong hadtaem, God i bin stap helpem yumi blong faenem wan bes wei—wei blong Hem—blong bildim kingdom blong Hem antap long wan strong fandesen.

Mi talem witnes blong mi se hemia i wok blong God mo bae Hem i gohed blong mekem fulap samting we yumi no bilivim long medel blong ol pikinini blong Hem, ol pipol blong Hem. God i holem yumi long han blong Hem wetem plante kea mo sore.

Mi testifae se Presiden Russel M. Nelson i profet blong dei blong yumi.

Olsem wan aposol blong Lod, mi invaetem mo blesem yu se, “bae yumi mekem wetem glad hat, evri samting we i stap long paoa blong yumi; mo afta, bae yumi stanap kwaet, wetem bigfala tras evriwan, blong luk fasin blong God blong sevem man, mo blong Lod i soemaot han blong hem.”¹¹ Mo mi promes se Lod bae i mekem ol samting we yufala i no save bilivim blong i kam long ol stret mo gud wok blong yufala. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Kwatz monosonit i luk olsem wan grantit we oli tekem long bigfala ples blong ston long Little Cottonwood Kanon, 32 kilo mita Saot Is blong siti.
2. Blong save moa long taem ia blong histri ia, luk long *Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 2, *No Unhallowed Hand, 1846–1893* (2020), japta 17, 19, mo 21.
3. Luk long “Tijing blong Jisas Oli Stamba blong Yumi,” *STSP*, pej 6.

Ol ves ia blong naesfala hym ia i save stap olsem wan stamba toktok long taem blong yumi mo, taem yumi lisin long ol toktok blong hem wetem wan niufala sora, i givim wan niu lukluk long ol jalenj we yumi fesem:

*Hem i nomata—sapos yu helti o yu sik
Spos yu nogat mane o spos yu planti rij
Nomata wea ples sapos solwora o lan—
Spos yu nidim Jisas . . . bae help blong
hem i kam*

*No fraet, no wari, from mi stap wetem yu,
Mi mi God blong yu mo mi mas helpem
yu.*

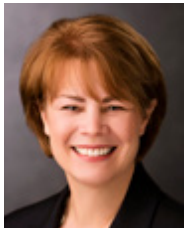
*Mi helpem, sapotem, mi mekem yu stanap,
From we mi gat paoa, from we mi gat
paoa, gat paoa i stap.*

*Taem tru long trabol o pulum yu daon go
daon,
Bae mi helpem yu blong yu no save draon,
Mi stap wetem yu long olgeta trabol
Mo bae mi givim ona . . . taem yu winim
ol.*

*Taem trabol i olsem faea i bon yu,
Paoa blong Mi bae i mas protektem yu
Faea blong trabol hem i hot hem i mas hot
From hem i bonem toti . . . mo livim gud
i stap.*

*Spos man i putum tras blong hem long
Jisas Kraes,
Mi sapotem hem, Mi no save spolet tras,
Spos Setan i traehad tumas blong winim
yu,
Mi neva, no neva save ronwe long yu!*

4. Luk long Moses 7:31–40
5. Taem Josef i gat 17 yia taem ol brata blong hem i salem go long ol man blong slef (luk long Jenesis 37:2). Noa i bin gat 30 yia taem Metusela i bin odenem hem anda long han blong hem. (Luk long Jenesis 41:46). ?Yu save pikjarem olsem i had blong wan yang man we i yang blong oli salem hem go long slef, oli jajem hem rong, mo putum hem long prisen.? Josef hem i wan eksampol blong wan yut blong Jos we i no evri man, woman, pikinini oli gat strong tingting ia blong karem kros mo folem Sevya.
6. Luk long Jenesis 45:4–11; 50:20–21. Long Ol Sam 105:17–18, yumi rid olsem ia, “Be hem i sanem wan long olgeta i go long Ijip fastaem blong mekem rod blong olgeta. Man ya nem blong hem Josef, we ol brata blong hem oli salemaot hem i go wok slef: we ol jen oli fasemtaet leg blong hem: mo bigfala aean i holemtaet nek blong hem. Long wan narafala translesen, ves 18 i rid olsem, “Oli jenem ol leg blong hem, putum aean long nek blong hem” (Young’s Literal Translation). Long mi hemia i soem se ol hadtaem blong Josef Smit oli givim sol blong hem wan strong aean—wetem wan gudfala fasin we i bigwan mo wan fiuja we yumi no save bilivim nomo we Lod i gat blong hem.
7. Luk long Doktrin mo Ol Kavanan 121:23.
8. Sapos God i givim komanmen long ol pikinini blong hem i go long olgeta we oli hanggri, oli stap long nid, oli nogat klos, oli sik, mo harem nogud, bae Hem i save mo bae i sore long yumi, ol pikinini blong Hem (luk long Momon 8:39).
9. Luk long Luk 7:11–17.
10. Luk long Jon 21:1–6.
11. Doktrin mo Ol Kavanan 123:17.



Sesen blong Ol Woman | 3 Oktoba 2020

I Kam long Sharon Eubank
Fas Kaonsela long Rilif Sosaeti Jeneral Presidensi

Taem Yumi Wan long Filing Yumi Kasem Paoa Wetem God

Taem yumi joen long filing blong stap wan, bambae yumi singaotem paoa blong God i kam daon blong mekem ol hadwok blong yumi oli fulwan moa.

Mama blong Gordon i talem long hem se, sapos hem i finisim ol wok blong hem long haos, bae hem i mekem wan pae blong hem. Fevret kaen blong hem. Blong hemwan nomo. Gordon i go blong mekem ol wok blong hem long haos, mo mama blong hem i mekem pae. Bigfala sista blong hem, Kathy, i kam insaed long haos wetem wan fren. Hem i luk pae mo i askem sapos hem mo fren blong hem i save kakae wan pis.

“No”, Gordon i talem, “pae blong mi. Mama i mekem blong mi, mo mi wok from.”

Kathy i kros long smol brata blong hem. Gordon i luk hemwan nomo mo i no gat hat. ?Man, bae i kakae pae ia hemwan nomo?

Sam aoa afta, taem we Kathy i openem doa blong trak blong go putum fren blong hem i gohom, long jea i gat 2 napkin we oli foldem gud, mo 2 fok antap, mo 2 bigfala pis pae long plet. Kathy i talem stori ia long ded blong Gordon blong soem se brata blong hem i glad blong jenis mo soem kaen fasin long olgeta we i no nid blong kasem.

Long 1842, Ol Sent oli bin stap wokhad blong bildim Nauvu Tempol. Afta we oli stanemap Rilif Sosaeti long Maj, Profet Josef i bin kam long miting blong olgeta blong mekem olgeta oli rere from ol tabu kavenan we i joenem man, we bae oli mekem long tempol i no longtaem.

Long 9 Jun, Profet i “talem se bae hem i prij abaot sore[.] ?Weswe sapos

Jisas Kraes mo ol enjel oli no wantem helpem yumi from sam smol samting nating nomo? ?Bae olsem wanem long yumi? Yumi mas gat sore mo lukluk i ova long ol smol samting.” Presiden Smit i gohed: “I mekem mi harem nogud se i no gat ful filosip—sapos wan memba i safa, evriwan i filim—taem yumi wan long filing, yumi kasem paoa wetem God.”¹

Smol sentens ia i kilim mi olsem laetning. *Taem yumi wan long filing, yumi kasem paoa wetem God.* Wol ia i no wanem we mi wantem. I gat plante samting we mi wantem stiaem mo mekem i kam gud moa. Mo, blong talem stret, i gat plante agens long wanem mi stap hop from, mo samtaem, mi filim se mi no gat paoa. Mi bin stap askem miwan ol kaen kwestin ia: ?Hao nao bae mi andastanem gud moa ol pipol raon long mi? ?Olsem wanem bae mi krietem “yuniti long filing” ia taem yumi evriwan i defdefren? ?Wanem paoa we i kam long God nao mi save yusum sapos mi mi stap wan smol moa wetem ol narawan? Taem mi bin stap luklukgud insaed long sol blong mi, mi kasem trifala tingting. Maet bae i save helpem yu tu.

Gat Sore

Jekob 2:17 i rid i go olsem: “Tingting long ol [brata mo sista] blong yufala olsem yufala nomo, mo mekem fren wetem olgeta evriwan



Santo Domingo, Dominik Ripablik

mo serem plante long evri samting blong yufala, blong mekem se oli save kam rij olsem yufala.” Bae yumi riplesem toktok ia, *samting* wetem *sore*—serem plante long evri *sore* blong yufala blong mekem se oli save kam rij olsem yufala.”

Plante taem, yumi tingting se samting hem i kaekae o mane, be maet wanem we yumi nidim moa long givhan wok blong yumi, hem i sore.

Rilif Sosaeti presiden blong mi i jes talem: “Samting we mi promesem yufala, i we, bae mi kipim nem blong yufala i sef i stap. . . . Bae mi luk yu from huia yu, mo bes blong yu. . . . Bae mi neva talem eni samting abaot yu we i no kaen, we bae i no save leftemap yu. Mi askem yufala blong mekem sem samting blong mi, from se, blong talem stret, mi mi fraet blong mekem yu harem nogud.”

Josef Smit i talem long ol sista long dei ia long manis Jun long 1842.

“Taem ol man oli soemaot kaen fasin mo lav long mi, O hem i givim paoa long maen blong mi. . . .

“ . . . Moa yumi go kolosap long Papa long Heven, mo yumi glad blong lukluk long ol sol we oli stap go lus wetem lav mo sore—[yumi filim se yumi wantem] tekem olgeta long solda blong yumi, mo sakem ol sin blong olgeta biae long bak blong

yumi. [Toktok blong mi i blong] evri Sosaeti ia—sapos yu wantem blong God i gat sore long yu, gat sore long wanwan long ol narawan.”²

Hemia kaonsel we i go stret long Rilif Sosaeti nomo. Bae yumi no jajem wanwan long yumi, o letem toktok blong yumi i kakae man. Bae yumi kipim nem blong wanwan long yumi i stap sef, mo givim presen ia we i sore.³

Mekem Sip blong Yu I *Swing*

Long 1936, wan rowing tim we oli no save gud olgeta, blong Yunivesiti blong Wasington i travel i go long Jemani blong tekpat long Olimpik Gem. Hem i taem blong Bigfala Hadtaem blong Mane. Olgeta ia, oli ol boe we oli wok, we taon blong olgeta we oli gat maen mo wud, oli donetem smol mane blong oli save travel i go long Berlin. Long evri saed blong kompetisen, evri samting i agensem olgeta, be wan samting i hapen long taem blong resis. Long wol blong rowing, oli singaotem “swing.” Lisin long wanem i hapen, folem wanem i stap long buk ia, *Ol Boe Insaed long Sip*:

I gat wan samting i hapen samtaem we i had blong kasem, o i had blong eksplenem. Oli singaotem “swing.” I hapen nomo taem we evri rowing i mov semtaem evriwan, we i no gat wan aksen i kam biae o i go fored.

Ol man we oli pul oli mas kontrolem fasin blong mekem samting olgetawan, mo semtaem, stap tru long paoa blong olgetawan. Oli no winim ol resis from evriwan i semsemmak. Ol gudfala kru, oli gat ol gud defren kwaliti—wan i lidim grup, wan blong holem wan samting i stap, wan blong faet long faet, wan blong mekem pis. I no gat wan man blong pul we i moa impoten long wan narawan, evriwan oli ol impoten rul long sip, be sapos oli pul gud tugeta, wanwan i mas strem nid mo paoa blong hem i folem ol narawan—hem we han i sot, i pul i longwan moa, hem we han i longwan, i pul long sot ples nomo.

Ol samting we oli defren, oli save tanem olgeta i blong gud, be i no blong nogud. Long tetaem ia nomo,

bae oli filim se bot ia i stap mov hemwan nomo. Long tetaem ia nomo, harem nogud long bodi i go lus. Wan gud “swing” i mekem wan i filim se i stap flae.⁴

Oli fesem ol bigfala hil, be tim ia i faenem stret swing mo i win. Olimpik Gol medol ia, i gud we i gud, be yuniti blong wanwan we i pul we oli filim long dei ia, i bin wan tabu taem we i stap wetem olgeta ful laef blong olgeta.

Tekemaot Ol Nogudwan long Semfala Spid we Ol Gudfalawan Oli Stap Gro

Long bigfala parabol long Jakob 5, Lod blong plantesen i bin planem wan gudfala tri long gudfala graon, be i kam roten wetem taem, mo i stap tekem ol wael frut. Lod blong plantesen i talem eit taem: “Mi harem nogud se bae mi lusum tri ia.”

Wokman i talem long Lod blong plantesen se: “Livim hem i stap smol taem moa. Mo Lod i talem: Yes, bae mi livim i stap smol taem moa.”⁵

Mo afta, instraksen ia i kam, we yumi evriwan i save yusum, blong digdigim graon raon long hem, mo faenem sam gud frut long smol yad blong yumiwan: “bae yufala i teke-maot ol nogudwan long semfala spid we ol gudfalawan oli stap gro.”⁶

Yuniti, i no hapen olsem majik; yumi wokhad from. Hem i save go olbaot, samtaem i mekem yumi harem i soa, i hapen sloslo taem yumi teke-maot ol nogudwan long semfala spid we ol gudfalawan oli stap gro.

Yumi neva stap yumiwan long ol hadwok blong yumi blong mekem yuniti i stap. Jakob 5 i gohed: “ol wokman oli bin go mo wok wetem paoa blong olgeta; mo Lod blong plantesen i bin wok tu wetem olgeta.”⁷

Wanwan long yumi bae i kasem ol eksperiens we i mekem bigfala soa, ol samting we oli sapos blong neva hapen. Wanwan long yumi tu, long sam taem, i letem hae tingting mo ol flas tingting oli spolem frut ia we yumi tekem. Be Jisas Kraes i Sevyia blong yumi long saed blong evri samting. Paoa blong Hem i go kasem man mo ples we i stap daon we daon evriwan, mo i stap evri taem blong helpem



Reksbeg, Aedaho, YSA

yumi taem yumi stap singaotem Hem. Yumi evriwan i pusum han mo krae from sore from ol sin blong yumi mo ol samting we yumi no stap mekem. Hem i givim hemia i fri. Mo Hem i askem yumi sapos yumi save givim semfala sore ia mo andastaning long wanwan long yumi.

Jisas i putum stret: “Stap wan; sapos yufala i no stap wan, yufala i no blong mi.”⁸ Be sapos yumi wan—sapos yumi save serem pis pae blong yumi, o stretem wanwan talen blong yumi blong mekem se sip i swing long semfala taem—nao yumi blong Hem. Mo bambae Hem i helpem yumi blong tekemaot nogudwan long semfala spid we gudwan i stap gro.

Ol Promes blong Profet

Maet yumi no stap yet long ples we yumi wantem stap long hem, mo yumi no stap naoia long ples we bambae yumi stap long hem afta. Mi biliv se, jenis ia we yumi lukaotem insaed long yumiwan, mo long ol grup we yumi pat long olgeta, bae oli kam sapos yumi no tokbaot samting tumas, be bae i kam moa sapos yumi muv blong traem evri dei blong andastanem wanwan long yumi. ?From wanem? From se yumi stap bildimap Saeon—wan pipol “we i gat wan hat mo wan maen.”⁹

Olsem ol kavenan woman, paoa blong yumi i kasem bigfala ples. Paoa ia, yumi yusum long evri taem evri dei, taem yumi stap stadi wetem wan fren, stap mekem pikinini i go slip, toktok long wan we i sidaon kolosap long bas, taem yumi stap rere wan presentesen wetem wok fren. Yumi gat paoa blong karemaot fasin blong no mekem i stret long man mo bildimap yuniti.

Rilif Sosaeti mo Ol Yang Woman, oli no jes ol klas. Oli ol taem blong eksperiens we wan i no save fogenem, taem we evri defren woman oli jiam long semfala sip ia mo oli pul kasem taem oli faenem *swing* blong olgeta. Mi givim invitesen ia: blong yumi pat blong wan semfala paoa o fos we bae i jenisim wol blong kam gud. Wok blong yumi tru



Provo, Yuta, YSA

long kavenan, i blong givhan, blong leftemap han we i hang daon, blong karem ol pipol wetem trabol long baksaed blong yumi, o tekem olgeta long han blong yumi. I no hadwok blong save wanem blong mekem, be plante taem, i no folem selfis intres blong yumi, mo yumi mas traem. Ol woman insaed long Jos ia oli gat wan paoa we i no gat limit blong jeni-sim sosaeti. Mi gat ful tras long saed blong spirit, se, taem yumi joen long filing blong yumi, bambae yumi singaotem paoa blong God i kam daon blong mekem ol hadwok blong yumi oli fulwan moa.

Taem we Jos i makem revelesen blong 1978 long saed blong prishud, Presiden Russell M. Nelson i givim wan strong blessing blong profet: “Hem i prea *mo blessing* blong mi we mi givim long yufala evriwan we i stap lisin, se bae yumi winim eni trabol blong no mekem stret long man, mo blong yumi wokbaot stret wetem God—mo wetem wanwan long yumi—long wan pis mo fasin we i stret gud.”¹⁰

Bae yumi yusum blessing blong profet ia, mo yusum hadwok blong

yumi wanwan mo evriwan we i joen tugeta, blong mekem se i gat moa yuniti long wol ia. Mi livim testimoni blong mi wetem ol toktok blong prea blong Masta Jisas Kraes, wetem tingting i stap daon: “Mi mi prea, blong olgeta evriwan oli save stap wan nomo. Papa, Laef blong yu i joen gud long laef blong mi, mo laef blong mi i joen gud long laef blong yu.”¹¹ Long nem blong Jisas Kraes, amen. ■

OL NOT

1. “Minutes and Discourse, 9 June 1842,” 61, Joseph Smith Papers, josephsmithpapers.org/paper-summary/minutes-and-discourse-9-june-1842/1.
2. “Minutes and Discourse, 9 June 1842,” 62, Joseph Smith Papers, josephsmithpapers.org/paper-summary/minutes-and-discourse-9-june-1842/2.
3. Luk long Cree-L Kofford, “Your Name Is Safe in Our Home,” *Liahona*, July 1999, 96–98.
4. Luk long Daniel James Brown, *The Boys in the Boat: Nine Americans and Their Epic Quest for Gold at the 1936 Berlin Olympics* (2013), 161, 179.
5. Jekob 5:50–51.
6. Jekob 5:66.
7. Jekob 5:72.
8. Doktrin mo Ol Kavenan 38:27.
9. Moses 7:18.
10. Russell M. Nelson, “Building Bridges,” *Liahona*, Dec. 2018, 51; oli ademap italik.
11. Jon 17:21.



I Kam long Becky Craven
Seken Kaonsela insaed long Yang Woman Jeneral Presidensi

Holemtaet Jenis Ia

Tru long Jisas Kraes, yumi kasem paoa blong mekem ol jenis we i save stap oltaem. Taem yumi putum tingting blong yumi i stap daon mo tanem yumi i go long Hem, Hem bae i mekem i paoa blong yumi blong jenis i kam antap moa.

Ol Sista, i wan bigfala glad blong stap wetem yufala.

Pikjarem long maen wan man we i stap go long maket blong pem wan samting. Sapos hem i pem stoa kipa moa mane bitim praes blong samting we hem i wantem pem, stoa kipa bae i givim jenis blong hem.

King Benjamin i tijim ol pipol blong hem long ol taem bifo long Amerika abaot ol bigfala blesing we yumi kasem tru long Sevyia blong yumi, Jisas Kraes. Hem i krietem ol heven, wol mo evri naesfala samting we yumi stap glad long hem.¹ Tru long Atonmen blong Hem we i gat bigfala lav, Hem i mekem wan wei blong yumi fri long sin mo ded.² Taem yumi folemgud ol komanmen blong Hem, yumi stap soem fasin blong talem tangkyu long Hem, kwiktaem Hem i blesem yumi, mo putum yumi oltaem long kaon blong Hem.

Hem i givim yumi plante, plante moa samting bitim praes blong wanem we yumi save givim i gobak long Hem. So, ?wanem nao yumi save givim long Hem, Hem we i pemaot bigfala praes blong ol sin blong yumi? Yumi save givim long Hem *jenis*.

Yumi save givim long Hem *jenis blong yumi*. Maet bae i wan jenis long tingting, wan jenis blong fasin, o wan jenis long daareksen long ples we yumi stap go from. Lod i askem nomo long yumi blong gat wan jenis long hat olsem peimen i gobak long hem from bigfala praes we Hem i bin pem from wanwan long yumi. Jenis we Hem i stap askem long yumi i

no blong gud blong Hem be blong yumi nomo. Sevyia i no olsem man we i pem samting long maket we bae i tekembak haf jenis blong hem we yumi givim. Hem we i fulap long sore mo gladhat i askem nomo long yumi blong *holemtaet jenis*.

Afta we oli harem ol toktok we King Benjamin i bin talem, oli pipol blong hem i bin singaot blong talemaot se hat blong olgeta i jenis mo talem “from Spirit blong Lod we I Gat Ol Paoa, i bin mekem wan bigfala jenis long mifala, . . . mifala i nomo wantem blong mekem nogud fasin, be blong gohed blong mekem gudfala fasin oltaem.”³ Ol skripia i no talem se kwiktaem oli kam stret evriwan; be from we hat blong olgeta we i wantem jenis, i fosem olgeta blong tekem aksen. Jenis blong hat blong olgeta i minim blong putumaot man o woman we i folem fasin blong wol mo lisingud long Spirit taem oli stap trachad blong kam moa olsem Jisas Kraes.

Presiden Henry B. Eyring i tijim se: “Tru Fasin blong jenis i dipen long fasin blong stap lukaotem fri wetem fet, wetem bigfala hadwok mo sam harem nogud. Afta, i Lod nao we i save givim . . . merikel blong wasmaot nogud fasin mo jenis.”⁴ Blong stap putum tugeta hadwok blong yumi wetem paoa blong Sevyia blong

jenisim yumi, yumi kam olsem ol niu man.

Taem mi yangfala, mi pikjarem miwan we mi stap wokabaot i go antap, long stret rod i go from gol blong mi we i laef we i no save finis. Evri taem taem mi mekem o talem wan rong samting, mi filim olsem se mi stap glis i go daon long rod, mo afta mi mas statem wokbaot blong mi bakegen. I olsem se mi foldaon long wan skwea long pleiplei gem bod blong ol pikinini mo lada we



Gwatemala Siti, Gwatemala



Murieta, Kalifornia, YSA

i mekem yu glis i go daon, aot long top blong bod mo gobak long stat blong gem bakegen. !I stap mekem tingting i foldaon bigwan! Be taem mi kam blong andastanem doktrin blong Kraes⁵ mo olsem wanem mi save praktisim long evri dei laef blong mi, mi faenem hop.

Jisas Kraes i bin givim long yumi wan paten blong stap gogohed blong jenis. Hem i invaetem yumi blong eksasaesem fet long Hem, long wei we i givim insperesen long yumi blong sakem sin—“we fet mo fasin blong sakem sin i karem wan jenis blong hat.”⁶ Taem yumi sakem sin mo tanem hat blong yumi i go long Hem, yumi kasem wan moa strong tingting long hat blong mekem mo laef folem ol tabu kavenan. Yumi stanap strong kasem en taem yumi stap gohed blong praktisim ol prinsipol ia truaot long laef blong yumi mo stap invaetem Lod blong jenisim yumi. Blong stanap strong kasem en i minim blong *stap jenis* go kasem en. Naoia mi andastanem se mi no stap stat bakegen afta evri taem mi foldaon, be we, evri taem mi traem, mi stap gohed long rod blong mi blong jenis.

I gat wan sentens we i kam tru long insperesen long Stamba Toktok blong Ol Yang Woman we i talem se, “Mi lukaotem gud presen blong fasin blong sakem sin mo lukaotem blong kam moa gud evri dei.”⁷ Mi prea se bae yumi lukaotem gud naesfala presen ia se, yumi wantem blong jenis. Samtaem ol jenis we yumi nidim blong mekem i joen wetem series sin. Be plante taem, yumi traehad blong mekem gud fasin blong yumi i go stret wetem ol fasin olsem hemia blong Jisas Kraes. Ol evri dei joes blong yumi bae i

helpem o stopem progres blong yumi. Smolsmol be wetem fasin blong no muvmuv, ol gudfala jenis bae oli helpem yumi blong kam antap moa gud. Yu no tingdaon long yuwan. Jenis i wan proses blong ful laef. Mi glad tumas se long ol traehad blong yumi blong jenis, Lod i gat fasin blong save wet longtaem wetem yumi.

Tru long Jisas Kraes, yumi kasem paoa blong mekem ol jenis we i save stap oltaem. Taem yumi putum tingting blong yumi i stap daon mo tanem yumi i go long Hem, Hem bae i mekem i paoa blong yumi blong jenis i kam antap moa.

Antap long paoa blong Atonmen blong Sevyu blong jenisim man, Tabu Spirit bae i sapotem mo lidim yumi taem yumi stap traehad. Hem i save helpem yumi blong save wanem ol jenis we yumi nid blong mekem. Yumi save faenem help mo fasin blong leftemap tingting tu, tru long ol prishud blesing, prea, fasin blong livim kaekae, mo stap go long tempol.

Long semmak fasin, ol famli memba, ol lida, mo ol fren we yumi trastem oli save helpem yumi long hadwok blong yumi blong jenis. Taem

mi gat 8 yia, bigfala brata blong mi, Li mo mi i stap spenem taem wetem ol fren blong mitufala blong stap pleplei long ol branj long tri blong wan neba. Mitufala i laekem blong stap tugeta wetem ol fren blong mitufala andanit long sed blong tri ia. Wan dei Li i foldaon aot long tri mo brekem han blong hem. Blong gat wan han we i brok i mekem i had blong klaem long tri hemwan. Be laef long tri ia i jes nomo semmak olsem taem hem i stap long tri. So, sam long mifala i holemtaet mo pusum hem biae mo semtaem olgeta long fored, oli pulum gudfala han we i no brok, mifala i no hadwok tumas blong karem Li i kambak antap long tri. Han blong Li i brok i stap yet, be hem i stap wetem mifala bakegen blong stap glad long frensip blong mifala mo stap hil long semmak taem.

Oltaem mi stap tingting long eksperiens blong mi blong pleplei long tri olsem wan kaen aktiviti blong yumi long gospel blong Jisas Kraes. Long sed blong ol branj blong gospel, yumi stap glad long plante blesing we i kam wetem ol kavenan blong yumi. Sam, maet oli bin foldaon aot long sef ples blong ol kavenan blong olgeta mo oli nidim help blong klaem i kambak insaed long sekiuriti blong ol branj blong gospel. I save had long olgeta blong kambak olgetawan. ?Bae yumi save pulum smol long ples ia mo leftemap smol long we blong helpem olgeta oli hil long semtaem we oli stap glad long frensip blong yumi?

Sapos yu stap safa long wan kil we yu kasem from yu foldaon, plis letem ol narawan oli helpem yu blong kambak long ol kavenan blong yu mo ol blesing we i kam wetem olgeta. Sevyu u save helpem yu blong yu hil mo jenis, taem olgeta we oli lavem yu oli stap raonem yu.

Wanwan taem mi stap mitim ol fren we mi nomo stap luk olgeta blong plante yia. Samtaem oli se, “!Yu no jenis nating!” Evri taem we mi harem hemia, bae mi sem smol, from mi hop se *mi bin jenis* ova long ol yia we i pas. !Mi hop se mi bin jenis stat yestedei finis! Mi hop se mi bin stap

kaen moa, no stap jajem ol narawan tumas, mo gat moa sore. Mi hop se mi save ansa kwiktaem long ol nid blong ol narawan, mo mi hop se mi save gat fasin blong wet longtaem smol moa.

Mi laekem blong wokbaot long ol longfala rod long ol maonten kolosap long hom blong mi. Oltaem, wan smol ston bae i go insaed long sus blong mi taem mi stap wokbaot long rod blong maonten. Long en, bae mi mas stop blong seksekemaot ston long sus blong mi. Be mi stap sapraes long miwan we mi save letem miwan blong wokbaot longfala rod mo stap harem nogud bifo mi stop blong karemaot smol ston ia.

Taem yumi travel long rod blong kavenan, samtaem yumi pikimap ol ston insaed long ol sus blong yumi tru long ol wei olsem, ol nogud fasin we yumi stap ripriptom oltaem o ol sin. Taem yumi hariap blong seksekemaot olgeta long laef blong yumi, rod blong yumi long wol ia bae i gat moa glad.

Blong stap holemtaet jenis we yu mekem, i nidim hadwok. Mi no save pikjarem blong stap stop folem rod blong maonten blong stap putumbak ston ia nomo we i stap mekem mi harem nogud, i gobak long sus blong mi. Mi nomo wantem blong mekem hemia bakegen semmak olsem wan naesfala bataflae we i no wantem blong gobak long haos blong hem.

Mi testifae se from Jisas Kraes, yumi *save* jenis. Yumi save stretem ol evri dei fasin blong yumi, stretem ol tingting mo stretem fasin blong yumi blong kam moa olsem Hem. Mo wetem help blong Hem, yumi save *holemtaet jenis ia*. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long Mosaea 4:9.
2. Luk long Mosaea 3:5–12.
3. Mosaea 5:2.
4. Henry B. Eyring, “We Must Raise Our Sights,” *Ensign*, Sept. 2004, 18.
5. Luk long 2 Nifae 31:21; 3 Nifae 27:13–21
6. Hileman 15:7.
7. Stamba Toktok blong Ol Yang Woman, ChurchofJesusChrist.org.



I Kam long Cristina B. Franco
Seken Kaonsela long Praemeri Jeneral Presidensi

Hiling Paoa blong Jisas Kraes

Taem yumi kam long Jisas Kraes, praktisim fet long Hem, sakem sin, mo mekem mo kipim ol kavenan, ol hat ia we oli brokbrok—i nomata wanem i mekem i brokbrok—Hem i save hilim.

Stat long stat blong yia ia kasem naolia, yumi gotru samfala taem we yumi no bin ting se bae i kam. Yumi lusum plante laef mo salari folem bigfala wol sik ia we i tajem komuniti mo ekonomi blong wol.

Ol etkwek, ol faea, mo ol wota oli kam antap long ol defren pat blong wol, mo tu, ol nara disasta we weta i mekem, oli mekem ol pipol oli filim se i nomo gat help, no gat hop, mo

hat i brok, mekem oli stap askem olgetawan sapos laef blong ol bae i semmak olsem bifo bakegen.

Letem mi talem wan stori blong miwan abaot hat we i brokbrok.

Taem ol pikinini blong mi oli yang, oli disaed se oli wantem tekem klas blong piano. Man blong mi, Rudi, mo mi, i wantem blong givim janis ia long ol pikinini blong mitufala, be mifala i no gat piano. Mifala i no save pem wan niu piano, mekem se Rudi i stat blong lukaot wan we oli yusum finis.

Long Krismes long semfala yia, hem i sapraesem mifala wetem wan piano, mo long ol yia we i folem, ol pikinini blong mitufala oli lanem blong plei.

Taem ol boe blong mitufala oli bigwan mo lego haos, olfala piano ia i stap karem das nomo mekem se mifala i salemaot. Samfala yia i pas, mo mifala i bin save sevem smol mane. Wan dei Rudi i talem se: “Mi ting se hem i taem blong yumitu tekem wan niu piano.”

Mi askem: “From wanem nao bae yumitu karem wan niu piano we i no gat wan long yumitu i save plei?”



Belfas, Not Aerlan



Provo, Yuta, YSA

Hem i talem se: “!O, be yumitu save karem wan piano we i save plei hemwan! Wetem wan iPad, yu save setemap piano blong plei ova long 4,000 singsing, hemia i tekem tu ol hym, ol singsing blong Tabenakol Kwaea, evri Praemer sing sing mo plante moa.”

Rudi i wan gudfala man blong salem samting.

Mitufala i pem wan naesfala niu piano mo sam dei i pas, tu bigfala strong man oli kam putum piano long haos.

Mi soem long olgeta ples we mi wantem i stap long hem mo muvaot long rod blong tufala.

Hem i wan bigfala hevi piano, mo blong mekem se i save go tru long doa, tufala i karemaot ol leg blong hem mo mekem i ledaon long saed insaed long han trak we tufala i tekem wetem tufala.

Haos blong mifala i stap antap lelebet long wan smol hil, mo i bin stap sno smol finis long dei ia mekem se evri samting i wetwet mo glis. ?Yufala i save luk smol finis olsem wanem ol samting i stap hapen?

Taem tufala i stap muvum piano i go antap long smol hil ia, hem i glis,

mo mi harem bigfala noes blong hem we i brok. Piano ia i foldaon i kamaot long han trak ia mo bang strong long graon we i lego wan hol long gras.

Mi se: “E sore. ?Yufala i oraet?”

Tangkyu we tufala man ia i oraet.

Ae blong tufala i bigbigwan long tufala, afta tufala luk mi mo talem, “Mifala i sore. Bae mifala i tekem i gobak long stoa mo maneja blong mifala bae i ringim yu.”

I no longtaem, maneja i stap toktok long Rudi abaot rod blong putum wan niu piano. Rudi hem i gud

mo gat fogivnes, mo hem i talem long maneja se hem i oraet sapos oli go fiksime damej ia nomo mo karem i kambak, be maneja i strong se bae oli karem wan niuwan.

Rudi i ansa se: “Hem i no damej tumas ia. Yufala fiksime nomo afta tekem i kambak.”

Maneja i talem se: “Wud i brokbrok mo taem wud i brokbrok, bae saon blong hem i nomo semmak. Bae mifala i karem wan niu piano.”

Ol sista mo brata. ?Yumi no semmak olsem piano ia, we yumi brok smol, yumi damej, mo filim olsem se bae yumi neva semmak bakegen? Taem yumi kam long Jisas Kraes, praktisim fet long Hem, sakem sin, mo mekem mo kipim ol kavenan, ol hat ia we oli brokbrok—i nomata wanem i mekem i brokbrok—Hem i save hilim. Fasin ia, blong invaetem hiling paoa blong Sevyia long laef blong yumi, i no mekem yumi kambak olsem we yumi bin stap bifo, be i mekem yumi kam gud moa bitim bifo. Mi save se tru long Sevyia, Jisas Kraes, yumi evriwan i save kam stret, kam fulwan mo saon naes olsem wan niufala piano.

Presiden Russel M. Nelson i bin tijim: “Taem ol rabis trabol i kam long

yumi, hem i taem blong mekem fet blong yumi i kam strong moa long God, blong wok had, mo blong givim seves long ol narawan. Mo afta, bae Hem i hilim ol brokbrok hat blong yumi. Hem bae i putum pis mo kamfot long yumi wanwan. Olgeta bigfala presen ia bae oli no save prapa spo-lem gud, iven kasem ded.”¹

Jisas i talem:

“Yufala evriwan we yufala i stap hadwok tumas, mo we yufala i stap karem ol hevi samting, yufala i kam long mi, nao mi bambae mi tekemaot ol hevi samting ya, mi mekem we yufala i spel gud.

“Yufala i mas putum yok blong mi long solda blong yufala, blong yufala i wok wetem mi, from we mi mi wan kwaet man, mo tingting blong mi i stap daon. Mo yufala i mas lan long mi, nao bambae yufala i save faenem pis long laef blong yufala.

“Yufala i mas mekem olsem, from we yok ya we mi bambae mi putum long yufala, wok blong hem i isi nomo, mo ol samting we bambae mi givim long yufala blong yufala i karem, oli no hevi” (Matiu 11:28–30)

Blong hilim hat we i brokbrok taem yumi kam long Hem, yumi nid blong gat fet long Jisas Kraes. “Blong gat fet long Jisas Kraes i minim se yumi mas trastem Hem fulwan — trastem paoa . . . mo lav blong Hem we i no save finis. Hemia i minim tu blong biliv long ol tijing blong Hem. I minim se, yumi biliv nomata yumi no andastanem evri samting, Hem i save. From we Hem i bin gotru ol soa blong bodi, hadtaem mo ol samting we oli no strong, Hem i save olsem wanem blong helpem yumi blong girap aot long ol evri dei jalenj blong yumi.”²

Taem yumi kam long Hem “yumi save fulap wetem glad, pis mo plante help. Evri samting we i [had mo gat jalenj] abaot laef i save kam raet tru long Atonmen blong Jisas Kraes.”³ Hem i givim kaonsel long yumi blong, “Lukluk long mi long evri tingting blong [yu]; no gat tu tingting, no fraet.” (Doktrin mo Ol Kavenan 6:36).

Insaed long Buk blong Momon, long taem ia we kolosap ol hevi trabol



Sao Paolo, Brasil

blong Alma mo ol pipol blong hem i smasem olgeta, ol pipol ia oli krae from help. Lod i no bin tekem ol hevi trabol aot long olgeta; be Hem i bin promesem olgeta:

“Mo tu, bae mi mekem ol hevi samting long solda blong yufala i nomo hevi, mekem se bae yufala i no save filim long ol bak blong yufala, mo tu, long taem ia we yufala i stap olsem slef; mo hemia bae mi mekem, blong mekem se yufala i save stanap olsem ol witnes blong mi long fiuja, mo blong mekem se yufala i save gud se mi, Lod God, mi visitim ol pipol blong mi long ol hadtaem blong olgeta.

“Mo nao i bin hapen se ol hevi samting we oli bin putum long Alma mo ol brata blong hem i nomo hevi;

yes, Lod i bin mekem olgeta i kam strong blong mekem se oli save karem ol hevi samting blong olgeta isi nomo, mo oli bin stap andanit wetem bigfala glad mo fasin blong save wet longtaem long evri wok blong Lod” (Mosaea 24:14–15).

Aot long paoa blong Sevyia blong hilim mo mekem ol hevi trabol i kam isi, Elda Tad R. Callister i bin tijim se:

“Wan long olgeta blesing blong Atonmen hem we yumi save kasem ol paoa blong help long Sevyia. Aesea i bin tokbaot plante taem abaot hiling paoa mo paoa blong putum pis blong Lod. Hem i testifae se ‘ol man we oli no gat paoa oli stap ronwe blong kam haed long (Sevyia), mo sapos oli trabol bambae oli save stap gud

long (Hem). Mo sapos i gat badtaem, be (Hem i) save blokem gud olgeta, mo sapos i gat bigsan, be (Hem i) save givim sed long olgeta. (Aesea 25:4). Long olgeta we oli stap harem nogud bigwan, Aesea i bin talemaot se Sevyia i holem paoa ia blong ‘leftemap tingting blong olgeta we oli harem nogud, oli stap krae’ (Aesea 61:2), mo ‘ravemaot wota blong ae blong olgeta’ (Aesea 25:8; luk tu, long Revelesen 7:17); ‘Hem i save stap wetem ol man we tingting blong olgeta i stap daon’ (Aesea 57:15); mo ‘ol man we tingting blong olgeta i fol-daon olgeta, oli harem gud bakegen’ (Aesea 61:1; luk long Luk 4:18; Ol Sam 147:3). Paoa blong help blong Hem i bigwan tumas we mekem se Hem i save mekem olgeta we ‘oli stap harem nogud, oli harem gud bakegen, oli glad, mo blong Hem i mekem we oli nomo krae, oli stap sing blong presem Hem.’ (Aesea 61:3).

“!O, naolia yumi save gat bigfala hop from olgeta promes ia! . . . Spirit blong Hem i hilim; i klinim; i kamfo-tem; i givim niu laef long ol hat we oli lusum hop. Hem i gat paoa blong jenisim evri samting we i no naes mo i wael mo no gat valiu long laef, i kam long wan samting we i hae mo i gud we i gud tumas. Hem i gat paoa blong tanem ol doti blong laef long wol ia, i kam long ol naesfala samting blong laef we i no save finis.”⁴

Mi testifae se Jisas Kraes Hem i Sevyia blong yumi we yumi lavem, Ridima, Masta blong hilim yumi, mo fetful fren. Sapos yumi lukluk long Hem, Hem bae i hilim yumi mo mekem yumi kam fulwan bakegen. Mi testifae se hemia i Jos blong Hem mo Hem i stap rere blong kambak wan moa taem wetem paoa mo glori long wol ia. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Russell M. Nelson, “Jesus Christ—the Master Healer,” *Liahona*, Nov. 2005, 87.
2. “Faith in Jesus Christ,” Gospel Topics, topics.ChurchofJesusChrist.org.
3. *Prijim Gospel blong Mi: Wan Gaed long Misinari Seves*, rev. ed. (2018), 52, ChurchofJesusChrist.org.
4. Tad R. Callister, *The Infinite Atonement* (2000), 206–7.



FAS PRESIDENSI



Dallin H. Oaks
Fas Kaonsela



Russell M. Nelson
Presiden



Henry B. Eyring
Seken Kaonsela

KWOROM BLONG OLGETA TWELEF APOSOL



M. Russell Ballard



Jeffrey R. Holland



Dieter F. Uchtdorf



David A. Bednar



Quentin L. Cook



D. Todd Christofferson



Neil L. Andersen



Ronald A. Rasband



Gary E. Stevenson



Dale G. Renlund



Gerrit W. Gong



Ulisses Soares

PRESIDENSI BLONG OLGETA SEVENTI



Patrick Kearon



Carl B. Cook



Robert C. Gay



Terence M. Vinson



José A. Teixeira



Carlos A. Godoy



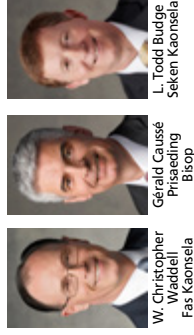
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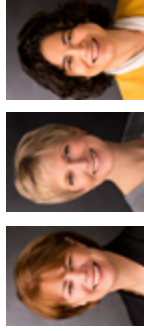


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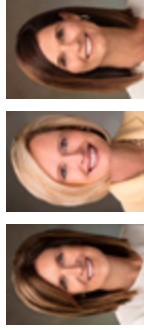


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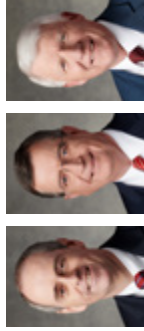
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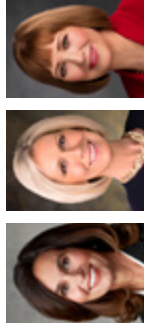
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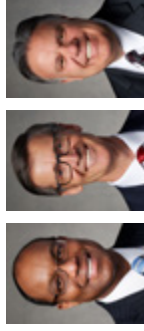
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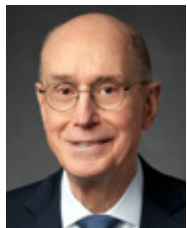


OL YANG MAN



Oktoba 2020





I Kam long Presiden Henry B. Eyring
Seken Kaonsela long Fas Presidensi

Ol Sista long Saeon

Bae yufala i wan stamba paoa blong mekem Isrel i kam tugeta, mo blong krietem wan Saeon pipol.

Ol sista we mi lavem tumas. Mi gat blesing blong toktok long gudfala taem ia long histri blong wol. Evri dei, yumi stap kam kolosap moa long dei blong glori taem bae Sevyia, Jisas Kraes, i kambak long wol ia. Yumi save smol abaot ol nogud taem we bae oli kam bifo Hem i kam, be yet, hat blong yumi i solap wetem glad mo tras ia tu blong save ol promes blong glori we bae oli kamtru bifo Hem i kambak.

Olsem ol gel blong Papa long Heven we Hem i lavem yufala tumas, mo olsem ol gel blong Lod Jisas Kraes insaed long kingdom blong Hem,¹ bae yufala i plei wan stamba pat long ol bigfala taem we oli stap kam. Yumi save se Sevyia bae i kam long wan pipol we oli kam tugeta mo oli rere blong laef olsem ol pipol oli bin laef long siti blong Inok. Ol pipol long tetaem ia oli bin wan long fet blong olgeta long Jisas Kraes, mo oli bin kam klin evriwan mekem se Lod i tekem olgeta i go long heven.

Hemia i wanem Lod i bin talemaot tru long revelesen se wanem bae i hapen long ol pipol blong Inok, mo wanem bae i hapen long las dispen-sesen *ia* we evri wok blong God oli kamtru.

“Mo dei bae i kam we bae wol i spel, be bifo dei ia, ol heven bae oli kam tudak, mo wan vel blong tudak

bae i kavremap wol; mo ol heven bae oli seksek, mo wol tu; mo bigfala hadtaem bae i kam long medel blong ol pikinini blong ol man, *be bae mi mekem ol pipol blong mi oli stap sef;*

“Mo stret mo gud fasin, bae mi sendem i kamdaon aot long heven; mo bae mi sendem trutok *i go long wol* blong testifae abaot Wan Stret Pikinini Ia Nomo blong mi; taem we hem i bin laef bakegen long ded; yes, mo tu, taem we evri man bae i laef bakegen long ded; mo bae mi mekem stret mo gud fasin mo trutok bae i swipim wol olsem wan bigfala

wota, blong karem i kam wanples, olgeta we mi jusum aot long ol fo pat blong wol ia, i go long wan ples we bae mi mekem rere, wan Tabu Bigtaon, blong mekem se ol pipol blong mi oli save rere, mo oli stap wet from taem ia we *bae mi kam* from tabenakol blong mi bae i stap *ia*, mo bae mi singaotem Saeon, wan Niu Jerusalem.

“Mo Lod i bin talem long Inok: ‘Nao long tetaem ia bae yu mitim olgeta, yu mo ful bigtaon blong yu, mo bae yumi tekem olgeta oli kam kolosap gud long yumi, mo bae oli luk yumi; mo bae yumi putum han blong yumi raon long nek blong olgeta, mo bae oli putum han blong olgeta raon long nek blong yumi, mo bae yumi kisim yumi;

“Mo *hemia* i ples we bae mi stap long hem, mo bae hem i Saeon, we bae i defren long evri kriesen we mi bin mekem; mo blong wan taem blong wan taosen yia, bae wol i spel.”²

Ol sista blong yufala, ol gel blong yufala, ol apugel blong yufala, mo ol woman we yufala i bin tijim, bae oli stap long stamba blong krietem sosaeti ia blong ol pipol we bae oli joenem Sevyia long glori. Bae yufala i wan stamba paoa blong mekem Isrel i kam tugeta, mo blong krietem wan Saeon pipol we bae oli stap long pis long Niu Jerusalem ia.



Temekula, Kalifonia, YSA

Lod, tru long ol profet blong Hem, i bin mekem wan promes long yu. Long ol eli dei blong Rilif Sosaeti, Profet Josef Smit i talem long ol sista: “Sapos yufala i laef folem ol janis blong yufala, bae ol enjel bae oli kam *ol fren blong yufala*.”³

Bigfala paoa ia we yufala i save kasem i slip insaed long yufala, mo oli stap mekem yufala i rere from hemia.

Presiden Gordon B. Hinckley i bin talem:

“Yufala, ol sista. Yufala i no stap long nambatu ples long plan ia blong Papa, long saed blong hapines we i no save finis mo gudlaef blong ol pikinini blong Hem. Yu yu wan pat we i stamba long plan ia.

“Sapos i no gat yufala, plan ia bae i no save wok. Sapos i no gat yufala, bae ful program ia bae i no save kamtru. . . .

“Wanwan long yufala i wan gel blong God, we Hem i kavremap yufala wetem wan tabu raet we yufala i bon wetem.”⁴

Profet blong yumi blong tedei, Presiden Russell M. Nelson, i bin tokbaot olsem long saed blong pat ia we yufala i plei blong rere from seken kaming blong Sevyia:

“Bae i no posibol blong skelem paoa we . . . ol woman oli gat, i no long famli nomo, be tu, long Jos blong Lod, olsem ol waef, ol mama, mo ol bubuwoman; olsem ol sista mo ol anti; olsem ol tija mo ol lida; mo speseli olsem ol eksampol mo strong difenda blong fet.

“Hemia i bin tru long evri dispensesen blong gospel stat long taem blong Adam mo Iv. Yet, ol woman blong dispensesen *ia* oli defren evriwan long ol woman blong *eni* nara dispensesen from se dispensesen ia i defren long *eni* narawan. Wanem i defren ia, i tekem ol spesel janis mo ol responsabiliti.”⁵

Dispensesen ia i defren long wei we Lod bae i lidim yumi blong rere blong stap olsem Siti blong Inok. Hem i bin tokbaot, tru long ol aposol mo ol profet blong Hem, se jenis ia i go long wan Saeon pipol, bae i minim wanem.

Elda Bruce R. McConkie i tijim:

“Taem blong Inok, i wan taem blong fasin nogud mo ivel, wan taem blong tudak mo agens, wan taem blong wo mo ples i rabis, wan taem we i go kasem we Lod i klinim wol ia wetem wota.

“Be, Inok i bin fetful. Hem i bin ‘luk Lod,’ mo i bin toktok wetem Hem, we i fesem hem, semmak olsem wan man i toktok wetem wan narafala man.(Moses 7:4.) Lod i bin sendem hem blong talemaot fasin blong sakem sin long wol, mo i bin givim wok long hem blong ‘mekem baptaes long nem blong Papa, mo long nem blong Pikinini, we i fulap long gladhat mo trutok, mo long nem blong Tabu Spirit, we i stap testifae long saed blong Papa mo Pikinini.’ (Moses 7:11.) Inok i bin mekem ol kavenan mo i bin putum tugeta wan kongregesen blong ol tru man we oli biliv, evriwan we oli bin *kam* fetful evriwan nao, Lod i bin kam mo i stap wetem ol pipol blong hem, mo oli bin stastap long stret mo gud fasin, mo heven i bin blesem olgeta. ‘Mo Lod i bin singaotem pipol blong hem, Saeon, from se oli bin gat wan hat mo wan maen, mo oli bin stap laef long stret mo gud fasin; mo i no bin gat puaman long medel blong olgeta.’ (Moses 7:18)



Jiba, Japan

“Afta we Lod i bin singaotem ol pipol ia blong hem, Saeon, ol skripja oli talem se Inok i bildim wan siti we oli singaotem Siti blong Tabu Fasin, we i Saeon; Saeon ia i bin go long heven, long ples we ‘God i tekem hem i go kolosap gud long hem; mo stat long tetaem ia i go, toktok ia i stat: Saeon i ronwe.’ (Moses 7:19, 21, 69)

“Semfala Saeon ia we Lod i tekem i go long heven bae i kambak . . . taem we Lod i tekem Saeon bakegen, wetem olgeta we oli stap laef long hem blong oli joen wetem niu Jerusalem, we afta, bae oli stanemap.”⁶

Sapos bifo bae i hapen yet, long taem blong kaming blong Sevyia, ol gel we oli komitim olgeta bigwan long ol kavenan blong olgeta wetem God, bae oli moa long haf ia we oli rere blong welkamem Hem taem bae Hem i kam. Be i nomata wanem nam-ba, kontribusen blong yufala blong krietem yuniti long medel blong ol pipol we oli rere from Saeon ia, bae i bigwan moa i bitim haf.

Bae mi talem from wanem mi biliv se bae i olsem. Buk blong Momon i givim wan stori abaot wan Saeon pipol. Yufala i tingbaot se i bin afta we Sevyia we i laef bakegen long ded i bin tijim, lavem, mo blesem olgeta: “I no gat raorao long graon, from lav ia blong God we i bin stastap insaed long hat blong ol pipol.”⁷

Eksperiens blong mi i bin tijim mi se ol gel blong Papa long Heven oli gat wan presen blong sakemaot raorao mo promotem stret mo gud fasin wetem lav we oli gat long God mo wetem lav blong God we oli putum insaed long olgeta we oli wok blong olgeta.

Mi bin luk hemia long yangfala taem blong mi, taem we smol branj blong mifala i bin mit long hom blong mifala taem mi smol. Brata blong mi mo mi, mitufala nomo i holem Aronik Prishud, papa blong mi nomo i holem Melkesedek Prishud. Presiden blong Rilif Sosaeti long branj, i bin wan konvet we hasban blong hem i no hapi blong hem i mekem wok blong Jos. Ol memba oli ol olfala sista we oli no gat wan we i holem prishud insaed

long hom blong olgeta. Mi bin stap luk mama blong mi, mo olgeta sista we hem i lavem, leftemap, mo kea long olgeta. Mi luksave naoia se mi bin stap luk wan smol pis blong Saeon.

Ol lesen we mi kasem long saed blong paoa blong ol fetful woman oli gohed long wan smol branj blong Jos long Albukek, Niu Meksiko. Mi wajem waef blong branj presiden, waef blong distrik presiden mo presiden blong Rilif Sosaeti blong oli mekem gud gat blong evriwan we i niu, mo evri konvet we i bin kam. Long Sandei ia we mi aot long Albukek, afta tu yia we mi stap wajem paoa blong ol sista long ol narawan long ples ia, oli krietem fashala stek. Naoia, Lod i putum wan tempol finis long ples ia.

Mi muv i go long Boston, ples we mi givim seves long distrik presidensi we i bin prisaed ova ol smol branj raon long tu stet. I bin gat ol raorao, we, moa long wan taem, ol woman we oli gat lav mo save fogiv, oli bin stretem mo oli bin help blong mekem hat i sofsof. Long Sandei ia we mi aot long Boston, wan memba blong Fas Presidensi i bin oganaesem fashala stek long Masajusets. I gat wan tempol long ples ia nao, we i kolosap long ples ia we distrik presiden i bin stap laef long hem long wan taem. Oli tekem hem i kambak long Jos, mo afta, oli singaotem hem i kam stek presiden, mo afta, wan misin presiden, from waef blong hem we i fetful mo i gat lav.

Ol sista. Yufala i bin kasem blessing blong stap olsem ol gel blong God wetem ol spesel presen. Yufala i tekem wetem yufala i kam long laef ia, wan paoa long saed blong spirit blong save fidim ol narawan, mo blong leftemap olgeta i go hae moa i go from lav mo fasin ia we i klin gud we bae i mekem oli kwalifae blong stap tugeta long wan Saeon sosaeti. I no wan aksiden we Rilif Sosaeti, fashala Jos oganaesesen we i blong ol gel blong Papa long Heven nomo, i tekem moto ia : “Bigfala Lav I Neva Sot.”

“Bigfala lav, i klin lav blong Kraes.” Mo hem i fet long Hem mo ol ful paoa blong Atonmen blong Hem



San Lukas, Sakatepkes, Gwatemala

we i no gat en we bae i mekem yu kwalifae, mo i mekem olgeta we yu lavem mo wok blong olgeta oli kwalifae from hae mo tabu presen ia blong stap laef long wan sosol laef insaed long wan promes Saeon we yumi lukaotem longtaem finis i kam. Long ples ia, bae yufala i ol sista long Saeon, we Lod Hemwan i lavem yufala mo olgeta we yufala i bin blesem.

Mi testifae se yufala i ol sitisen blong kingdom blong Lod long wol ia. Yufala i ol gel blong wan Papa long Heven we i gat lav, we i sendem yu long wol ia wetem ol presen we i blong yufala nomo, we yufala i bin promesem blong yusum blong blesem ol narawan. Mi promesem yufala se Lod bae i tekem han blong yufala

mo lidim yufala, tru long Tabu Spirit. Bambae Hem i go fastaem long yufala taem yufala i stap helpem Hem blong mekem pipol blong Hem i rere blong kam Saeon ia blong Hem, we Hem i promesem. Mi testifae olsem long tabu nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk Doktrin mo Ol Kavenan 25:1.
2. Moses 7:61–64; oli ademap italik.
3. *Teachings of Presidents of the Church: Joseph Smith* (2007), 454; oli ademap italik.
4. Gordon B. Hinckley, “Women of the Church,” *Ensign*, Nov. 1996, 67.
5. Russell M. Nelson, “Mi Plis long Ol Sista blong Mi,” *Jeneral Konfrens*, Okt 2015, ChurchofJesusChrist.org/study/general-conference?lang=bis; oli ademap italik.
6. Bruce R. McConkie, “Building Zion,” *Tambuli*, Sept. 1977, 13; oli ademap italik.
7. 4 Nifae 1:15.



I Kam long Elda Dallin H. Oaks
Fas Kaonsela long Fas Presidensi

Yufala I No Mas Fraet mo Stap Glad

*Bilif blong yumi we i no seksek long doktrin ia
blong gospel we i kambak, we i gospel ia blong
Jisas Kraes, i lidim step blong yumi mo i givim
glad long yumi.*

Long ol las dei blong seves blong
Hem long wol ia, Jisas i talem long ol
disaepol blong Hem abaot ol agens
mo ol hadtaem we bae oli gotru long

hem.¹ Hem i talem toktok ia blong
tingting i stap kwaet: “Long wol ya
bambae yufala i harem nogud tumas.
Be yufala i no fraet. Mi mi winim paoa

blong olgeta samting blong
wol ia finis” (Jon 16:33.) Hemia
i mesej blong Sevyia i go long
evriwan long ol pikinini blong
Papa long Heven. Hemia i
stamba gud nyus ia blong wan-
wan long yumi long laef blong
yumi long wol ia.

“Blong no stap fraet,” i wan
toktok blong mekem tingting
i kwaet long wol ia we Kraes
we i laef bakegen long ded i
sendem ol Aposol blong Hem
oli kam long hem. Aposol Pol
i talem long Ol Man Korin:
“Mifala i gat trabol, be neva
tingting blong mifala i fol-
daon. Mifala i no save rod,
be neva mifala i lus olgeta; ol
man oli stap ronem mifala, be
oltaem mifala i gat ol fren we
oli stap givhan long mifala.
Ol man oli stap kilim mifala,
be neva mifala i ded olgeta.”
(2 Korin 4:8–9).



Kuala Lumpur, Malesia

Tu taosen yia afta, yumi tu, yumi
“gat trabol,” mo yumi tu, yumi nidim
semfala mesej ia blong no lusum hop,
be blong no stap fraet mo stap glad.
Lod i gat wan spesel lav mo wari long
ol impoten gel blong Hem. Hem i
save ol samting yufala i wantem, ol
nid mo ol fraet blong yufala. Lod i gat
olgeta paoa. Trastem Hem.

Lod i tijim Profet Josef Smit se: “I no
gat samting o man i save spolem ol
wok, mo ol plan, mo ol stamba ting-
ting blong God, mo tu, bae oli no save
stopem ol samting ia blong hapen.”
(Doktrin mo Ol Kavenan 3:1). Long ol
pikinini blong Hem we oli gat had-
taem, Lod i talem ol toktok ia blong
mekem tingting i kwaet:

“Luk, hemia i promes blong Lod
long yufala, O yufala we yufala i ol
wokman blong mi.

“Taswe, yufala i stap glad, mo
yufala i no fraet, from we mi Lod, mi
stap wetem yufala, mo bae mi stanap
wetem yufala; mo bae yufala i testifae
abaot mi, we mi Jisas Kraes, se mi
Pikinini blong God we i laef, se mi
bin stap, se mi stap, mo se bambae
mi kam” (Doktrin mo Ol Kavenan
68:5–6).

Lod i i stap stanap kolosap long
yumi, mo Hem i talem:

“Wanem mi talem long wan, mi
talem long evriwan, yufala i mas stap
glad, ol smol pikinini; from we mi
stap long medel blong yufala, mo mi
no livim yufala fogud” (Doktrin mo Ol
Kavenan 61:36).

“From afta plante hadtaem, ol
blesing oli kam.” (Doktrin mo Ol
Kavenan 58:4).

Ol sista. Mi testifae se ol promes
ia, we Hem i bin givim long medel
blong ol hadtaem mo ol trabol blong
wanwan laef, oli blong wanwan long
yufala tedei long ol trabol situesen
blong yufala. Ol toktok ia oli impoten
tumas, blong stap mekem yumi wan-
wan i tingbaot blong no stap fraet mo
stap glad long ful gospel ia taem yumi
stap gogohed fored tru long ol jalenj
we i blong laef ia.

Ol hadtaem mo ol jalenj, oli ol
nomol eksperiens blong laef long wol
ia. Fasin blong agens i wan pat we i



Provo, Yuta, YSA

nid blong stap insaed long tabu plan ia blong stap helpem yumi blong kam antap,² mo long medel blong wokbaot ia, yumi gat ol toktok blong God we i mekem tingting i kwaet, se, long long-fala lukluk ia blong taem we i no save finis, bae Hem i no letem fasin blong agens blong i winim yumi. Wetem help blong Hem mo fetful fasin blong yumi, mo fasin blong stap strong, bae yumi win. Olsem laef ia long wol we oli pat long hem, evri hadtaem oli blong sot taem. Long ol trabol we oli bin kam bifo long wan nogud wo, presiden blong Yunaeted Stet, Ebrahim Linkon i bin waes mo talem long ol pipol blong hem abaot wan waes toktok blong bifo se, “hemia tu, bae i pas i gowe.”³

Olsem we yu save, ol agens blong laef long wol ia we mi stap tokbaot—we i mekem se i had blong stap glad mo no fraet—samtaem oli kam long yumi olsem i go long plante narawan, olsem ol milian man we oli stap gat hadtaem tru long ol nogud wok blong KOVID 19 wol sik ia. Semmak, insaed long Yunaeted Stet, plante milian oli stap safa tru long wan taem blong nogud filing mo raorao we oltaem i stap kam wetem ol ileksen blong presiden; be taem naoia, i wan we i moa nogud long hemia bifo we yumi save tingbaot.

Long tingting blong mi, wanwan long yumi i stap gat hadtaem wetem

sam samting we i kam agens long laef long wol ia, olsem fasin blong stap pua, lukluk kala blong skin, nogud helt, lusum wok mo ol tingting we i harem nogud, ol pikinini we oli mes-tem rod, ol nogud mared, o no gat mared, mo ol risal blong sin—blong yumiwan, o blong ol narawan.

Be yet, long medel blong evri samting ia, yumi gat kaonsel ia we i kam long heven blong no stap fraet mo stap glad long ol prinsipol mo promes blong gospel ia, mo ol frut blong ol wok blong yumi.⁴ Kaonsel ia, oltaem hem i bin blong ol profet mo blong yumi evriwan. Yumi save hemia aot long ol eksperiens ia blong olgeta blong bifo, mo wanem Lod i bin talem long olgeta

Tingbaot ol situesen blong Profet Josef Smit. Sapos yumi lukluk olgeta tru long ol ae blong ol samting we oli kam agens, laef blong hem i wan puawan, i gat hadtaem, samting i fasfas, famli i harem nogud, mo i ded from bilif blong hem. Taem hem i bin safa long kalabus, waef blong hem mo ol pikinini blong hem mo ol nara Sent oli safa ol strong hadtaem taem we ol man i bin ronem olgeta i go aot long Misuri.

Taem we Josef i bin prea from help, Lod i ansa:

“Boe blong mi, bae pis i stap long sol blong yu; ol samting we oli kam agensem yu mo ol hadtaem blong yu, oli blong smol taem nomo;

“Mo afta, sapos yu mekem gud blong stap strong, God bae i leftemap nem blong yu long heven; mo bae yu win ova long evri enemy blong yu” (Doktrin mo Ol Kavenan 121:7–8).

Hemia i bin kaonsel ia we i blong hemwan mo i blong taem we i no save finis we i bin helpem Profet Josef blong holemtaet hem blong no fraet mo stap glad, mo blong gat lav mo stap tru long ol pipol

blong hem. Ol semfala kwaliti ia, oli mekem ol lida mo ol paeonia we oli kam afta oli kam strong moa, mo oli save mekem yufala i kam strong moa tu.

!Tingting long ol fasfala memba ia! Bakegen mo bakegen, oli ronem olgeta long wan ples i go long nara ples. Laswan, oli fesem ol jalenj blong stanemap hom blong olgeta, mo Jos long wan waelples.⁵ Tu yia afta long ol fas grup blong ol paeonia oli kasem vale ia Bigfala Sol Lek, ol paeonia oli stil traehad blong traem laef long graon ia we i nogud. Plante long ol memba oli bin stap krosem ol ples yet, o stap gat trabol yet blong kasem samting blong krosem ol ples. Be yet, ol lida mo ol memba oli bin gat hop mo oli bin stap glad.

Iven we Ol Sent oli no bin stap gud yet insaed long niu hom blong olgeta, long Oktoba 1849 Jeneral Konfrens, oli bin sendem wan niu grup blong ol misinari oli go long Skadinavia, Franis, Jemani, Itali mo Saot Pasifik.⁶ Long wanem we bae yumi ting se i wan prapa nogud taem long laef blong ol, ol paeonia ia oli girap i go long nara level. Mo jes tri yia afta, oli singaotem nara 98 blong stat blong karem Isrel i kambak tugeta. Wan long ol lida blong Jos i bin eksplenem se ol misin ia, “plante taem oli no longfala; ating 3 kasem 7 yia i taem ia we eni man bae i no stap wetem famli blong hem.”⁷



Sao Paolo, Brasil

Ol sista, Fas Presidensi i wari abaot ol jalenj blong yufala. Mifala i lavem yufala mo prea from yufala. Long semtaem, mifala i talem tangkyu se ol jalenj blong laef ia—no kaontem ol etkwek, ol faea, ol wota we oli ron, mo ol hariken—plante taem, oli no kasem mak blong wanem olgeta bifo oli bin fesem.

Long medel blong ol had taem, toktok we i mekem tingting i kwaet, oltaem hem i : “yufala i stap glad, from we bambae mi lidim yufala i go. Kingdom i blong yufala mo ol blesing blong hem, oli blong yufala, mo ol rij samting blong taem we i no save finis, oli blong yufala” (Doktrin mo Ol Kavenan 78:18). ?Olsem wanem hemia i hapen? ?Hao nao hemia i bin hapen long ol paeonia? ?Hao hemia bae i hapen long ol woman blong God tedei? Sapos yumi folem tok blong profet, “ol get blong hel bae oli no win agensem yumi,” Lod i bin talem olsem tru long wan revelesen long Epril 1830. Lod i talem: “. . . Lod God bae i ronemaot ol paoa blong tudak long fored blong yufala, mo bae i mekem ol heven oli seksek blong gud blong yufala, mo blong glori blong nem blong hem” (Doktrin mo Ol Kavenan 21:6). “ Smol grup, no fraet; mekem

gud; letem wol mo hel i kam wan agensem yufala, from we sapos yufala i stanap antap long strong ston blong mi, bambae oli no save win” (Doktrin mo Ol Kavenan 6:34).

Wetem ol promes blong Lod, yumi “ leftemap hat blong [yumi] mo stap glad” (Doktrin mo Ol Kavenan 25:13), mo “ wetem glad hat mo hapi fes” (Doktrin mo Ol Kavenan 59:15), yumi go fored long kavenan rod ia. Plante long yumi i no fesem ol desisen we oli bigbig-wan tumas, olsem blong lego hom blong go mekem paeonia long wan ples we yumi no save long hem. Ol desisen blong yumi, i abaot evri dei fasin blong laef, be

olsem Lod i talem long yumi, “Taswe, yufala i no taed blong mekem gud samting, from we yufala i stap putum fandesen blong wan bigfala wok. Mo aot long ol smol samting, ol samting we oli bigwan oli kamaot” (Doktrin mo Ol Kavenan 64:33).

I gat paoa we i no gat limit long doktrin ia blong gospel ia blong Jisas Kraes we i kambak long wol. Bilif blong yumi we i no seksek long doktrin ia i lidim step blong yumi



Provo, Yuta, YSA

mo i givim glad long yumi. Hem i givim laet long maen blong yumi, mo i givim paoa mo tras long ol aksen blong yumi. Laet mo daereksen ia mo paoa, oli ol promes presen we yumi bin kasem long Papa blong yumi long Heven. Taem yumi andastanem hemia mo mekem laef blong yumi i folem nomo doktrin ia, wetem tabu presen ia blong fasin blong sakem sin, bae yumi save stap glad taem yumi kipim yumiwan i stap long rod ia we i go long ples ia we i no save finis—we yumi joen bakegen mo kam stap wetem papa mo mama blong yumi long heven we oli gat lav.

“Maet yufala i stap fesem ol bigfala jalenj tumas,” Elda Richard G. Scott i tijim. “Samtaem, oli bigwan tumas, oli strong tumas, mekem se yumi filim se oli bitim paoa blong yumi blong kontrolem olgeta. No fesem wol ia yufalawan. ‘I nogud yu ting se save ya blong yu naoia, hem i naf blong givhan long yu. Yu mas trastem Hae God long olgeta tingting blong yu’ [Ol Proveb 3:5]. . . . Tingting i stap finis se laef i wan jalenj, i no blong yu foldaon, be blong yu gat sakes taem yu winim ol jalenj.”⁸

Evri samting ia oli pat blong plan blong God Papa mo Pikinini blong Hem, Jisas Kraes, we mi testifae abaot Tufala taem mi prea se yumi evriwan bae i gohed strong i go kasem tabu ples long heven, long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long Jon 13–16.
2. Luk long 2 Nifae 2:11.
3. Abraham Lincoln, toktok i go long Wisconsin State Agricultural Society, Milwaukee, 30 Sept 1859; insaed long John Bartlett, *Bartlett's Familiar Quotations*, 18th ed. (2012), 444.
4. Luk long Doktrin mo Ol Kavenan 6:31.
5. Luk long Lawrence E. Corbridge, “Surviving and Thriving like the Pioneers,” *Ensign*, July 2020, 23–24.
6. Luk long “Minutes of the General Conference of 6 October 1849,” General Church Minutes Collection, Jos Histri Laebri, Sol Lek Siti.
7. George A. Smith, insaed long Journal History of The Church of Jesus Christ of Latter-day Saints, Aug. 28, 1852, 1, Jos Histri Laebri, Sol Lek Siti.
8. Richard G. Scott, *Finding Peace, Happiness, and Joy* (2007), 248–49.



I Kam long Presiden Russell M. Nelson
Presiden blong Jos la blong Jisas Kraes blong Ol Lata-dei Sent

Akseptem Fiuja Wetem Fet

*Fiuja bae i gat glori blong olgeta we oli rere
 mo oli gohed blong rere blong stap olsem ol
 tul insaed long han blong Lod.*

Hemia i wan naet we bae yumi no save fogetem. Ol dia sista blong mi. Mi gat ona blong stap wetem yufala. Yufala i bin stap long maen blong mi plante taem long ol las manis ia we oli pas. Yufala i moa bitim eit milian strong woman. Yufala i gat bigfala *namba* be tu, *paoa long saed blong spirit* blong jenisim wol ia. Mi stap lukluk yufala i stap mekem hemia nao long taem blong wol sik ia.

Sam long yufala, yufala i stap lukaotem ol smol samting we i stap, o stap lukaotem wan niu wok. Plante oli tijim ol pikinini mo lukaot gud long ol neba. Sam oli welkamem ol misinari long hom eli nomo, mo sam moa oli tanem hom i kam ol misinari trening senta. Yufala i bin yusum teknoloji blong joen wetem ol famli mo ol fren, givhan long olgeta we oli filim se oli stap olgetawan, mo stadi long *Kam Folem Mi* wetem ol narawan. Yufala i faenem ol niu wei blong mekem Sabat i wan glad. Mo yufala i bin mekem ol mask blong protektem man—!plante milian mask!

Wetem lav mo sore we mi gat long hat, hat blong mi i sore long plante woman raon long wol we oli lusum wan we oli lavem. Mifala i krae wetem yufala. Mifala i prea from yufala. Mifala i presem mo prea from evriwan

we oli wok we oli wok blong mekem helt blong ol narawan i stap sef.

Yufala, ol yang woman, yufala i bin gud tumas. Nomata we sosol media i fulap wetem ol raorao, plante long yufala i faenem ol wei blong leftemap tingting blong ol narawan mo serem laet ia blong Sevyia.

Ol sista. !Yufala i ol hiro! Mi sapraes tumas long paoa mo fet blong yufala. Yufala i bi soem fet long ol had situesen ia, yufala i leftemap hed mo gohed. Mi lavem yufala mo mekem tingting blong yufala i kwaet se Lod i lavem yufala mo i stap luk

bigfala wok we yufala i stap mekem. Tangkyu! Bakegen, !yufala i pruvum se yufala nao i stret hop blong Isrel!

Yufala i tekem gud ol hop we Presiden Gordon B. Hinckley i bin gat long yufala taem hem i bin presentem “Famli: Wan Ofisol Toktok I Go long Wol,” hemia 25 yia i pas long Septemba 1995 jeneral Rilif Sosaeti miting.¹ Hem i impoten tumas se hem i bin jusum blong presentem impoten ofisol toktok ia long ol sista blong Jos. Taem hem i bin mekem olsem, Presiden Hinckley i makem gud paoa ia, we oli no save riplesem, blong ol woman insaed long plan ia blong Lod.

Naoia, mi wantem save wanem yufala i bin lanem long yia ia. ?Yu yu bin groap we yu kam kolosap moa long Lod, o yu yu filim we yu stap go longwe moa long Hem? ?Ol samting we oli stap hapen naoia oli mekem yu yu filim olsem wanem abaot fiuja?

Mi mas admitim se Lod i tokbaot taem blong yumi wetem ol toktok we i series. Hem i givim woning se long taem blong yumi, “hat blong ol man i nomo strong”² mo we iven olgeta we Hem i bin jusum olgeta bae oli stap long denja blong foldaon long trik.³ Hem i talem long Profet Josef Smit se “pis bae i kamaot long wol”⁴ mo ol bigfala trabol bae i foldaon long ol man.⁵

Yet, Lod i givim tu wan visen long hao nao dispensesen ia, bae i wan gudwan. Hem i givim insperesen long



Suga Siti, Aedaho, YSA

Profet Josef Smit blong taltalemaot se “wok blong ol las dei ia, i wan bigbig-fala strong wok. . . . Ol glori blong hem, toktok i no save tokbaot, mo hamas i bigwan, i bitim evri samting.”⁶

Nao, !maet, *bigwan*, i no toktok we bae yu jusum blong tokbaot ol las manis we oli pas! ?Hao nao bae yumi *mas* dil wetem tugeta ia, ol dak profesi mo ol glori toktok we oli kamaot abaot taem blong yumi? Lod i bin talem long yumi, wetem stret kwaet toktok nomo: “Sapos yufala i rere, bae yufala i no fraet”⁷

!Hemia i wan gudfala promes!

Hem i wan promes we i save jenisim stret wei we yumi save luk fiuja blong yumi. I no longtaem i pas, mi harem wan woman we i gat wan dip testemoni i admitim se, wol sik ia, wetem

wan etkwek long Sol Lek Vale, i bin helpem hem blong luksave se hem i no bin rere olsem we hem i bin ting se hem i rere. Taem mi askem hem sapos hem i bin stap tokbaot storej blong kaekae o testemoni blong hem, hem i smael, mo talem: “!Yes!”

Sapos blong rere i ki blong yumi akseptem dispensesen ia mo fiuja blong yumi wetem fet, ?hao nao bae yumi rere long wan moa gud wei?

Blong plante yia, ol profet blong Lod oli bin askem strong long yumi blong hivimap kaekae, wota mo mane blong wan taem blong nid. Wol sik we i stap tedei, i kam sapotem strong bakegen se hemia i wan waes kaonsel. Mi askem strong long yufala blong tekem step blong rere from laef long wol ia. Be mi mi wari moa se

yufala i rere long saed blong spirit mo filing o no.

Long saed ia, yumi save lanem plante aot long Kapten Moronae. Olsem komanda blong ol ami blong Ol Man blong Nifae, hem i bin fesem ol fos we oli agens we oli strong moa, oli plante moa, mo oli moa nogud. Mekem se, Moronae i mekem ol pipol blong hem oli rere long trifala stamba wei.

Faswan, hem i bin help blong mekem ol eria we bae oli sef—“ol sef ples” hem i singaotem olgeta.⁸ **Nambatu**, hem i bin “mekem rere ol tingting blong ol man blong stap fetful long Lod.”⁹ Mo **nambatri**, hem i neva stop blong stap mekem ol pipol blong hem oli rere—long saed blong bodi mo spirit.¹⁰ Bae yumi lukluk long ol trifala prinsipol ia.

Prinsipol Nambawan: Mekem Ol Sef Ples.

Moronae i mekem evri siti blong Ol Man blong Nifae i gat ol reva wol, ol strong taon, mo ol strong wol.¹¹ Taem we Ol Man blong Leman oli kam agensem olgeta, oli “sapraes tumas, from waes tingting blong Ol Man blong Nifae blong mekem rere *ol sef ples blong olgeta*.”¹²

Semmak, taem we trabol i stap go raon long *yumi*, yumi nid blong mekem ol ples we bae *yumi* stap sef, tugeta long bodi mo long spirit. Taem we hom blong yu i kam wan ples blong fet blong haed long hem—ples we Spirit i stap long hem—bae hom blong yu i fas laen blong difendem yumi.

Semmak, ol stek blong Saeon oli “wan ples blong haed long strong win,”¹³ from we olgeta we oli holem ol prishud ki oli lidim olgeta, mo oli yusum atoriti blong prishud. Taem we yu stap gohed blong folem kaonsel blong olgeta we Lod i bin givim raet long olgeta blong oli lidim yu, bae yu filim se yu stap sef moa.

Tempol—haos blong Lod—i wan ples blong sekiuriti we i no olsem ol nara ples. Long ples ia, yufala ol sista, oli kavremap yufala wetem prishud paoa tru long ol tabu prishud kavenan



Benkaluru, India

we yufala i bin mekem.¹⁴ Long ples ia, ol famli blong yufala oli sil tugeta blong taem we i no save finis. Iven long yia ia, taem we i bin had blong go long tempol, endaomen blong yufala i givim yufala rod blong yusum oltaem paoa blong God taem we yufala i gohed blong givim ona long ol kavenan blong yufala wetem Hem.

Blong talem simpol, wan sef ples i *eni ples* we yu filim se Tabu Spirit i stap long hem mo Hem i lidim yu taem yu stap long hem.¹⁵ Taem we Tabu Spirit i stap wetem yu, yu save tijim trutok, iven we i ron i blokem ol tingting blong agens. Mo yu save tingting hevi long ol tru kwestin abaot gospel long wan ples we yu kasem revelesen.

Mi invaetem yufala, ol dia sista blong mi, blong mekem wan hom we i wan sef ples. Mo mi mekem bakegen invitesen blong mi blong yufala i kam antap blong andastanem paoa blong prishud mo ol kavenan mo blesing blong tempol. Blong gat ol sef ples we yu save go haed long hem bae i helpem yu blong akseptem mo fesem fiuja wetem fet.

Prinsipol Nambatu: Mekem Maen blong Yu I Rere blong Yu Stap Fetful long God.

Mifala i statem wan bigfala projek blong seftem laef mo paoa blong Sol Lek Tempol.

sam oli kwestinim nid ia blong tekem ol bigfala sef step olsem. Be, taem we Sol Lek Vale i bin fesem wan etkwek blong 5.7 eli long yia ia, !tempol ia i seksek strong inaf mekem se pupu blong statiu blong enjel Moronae i bin foldaon!¹⁶

Semmak olsem we fandesen blong Sol Lek Tempol i mas strong inaf blong stanap agensem ol disasta, fandesen blong yumi *long saed blong spirit* i mas strong gud tu. Afta, taem ol nara kaen etkwek oli seksekem laef blong yumi, bae yumi save stanap “strong mo no muvmuv” from fet blong yumi.¹⁷

Lod i tijim yumi olsem wanem blong lukaotem “*blong lanem samting*, tru long stadi, mo tu, tru long



Sao Paulo, Brasil

fet.”¹⁸ Yumi mekem fet blong yumi long Jisas Kraes i kam strong moa taem yumi stap traehad blong obei ol komanmen blong Hem, mo “oltaem tingbaot Hem.”¹⁹ Moa long hemia, fet blong yumi i kam antap evri taem we yumi stap *praktisim* fet blong yumi long Hem. Hemia nao wanem i minim blong stap lanem samting tru long fet.

Eksampol, evri taem we yumi gat fet blong stap obei long ol loa blong God—iven taem ol popula tingting oli daonem yumi—o evri taem we yumi stanap agensem ol entetenmen o ol tingting we oli stap selebretem fasin blong brekem kavenan, yumi stap *praktisim* fet blong yumi, we afta, i mekem fet blong yumi i *kam antap* moa.

Moa long hemia, sam samting nomo oli bildimap fet blong yumi moa bitim fasin blong draon long Buk blong Momon evri dei. I no gat wan nara buk we i stap testifae abaot Jisas Kraes wetem kaen paoa mo klia tok olsem. Ol profet insaed, olsem we Lod i givim insperesen long olgeta, i bin luk taem blong yumi mo oli bin jusum ol doktrin mo ol trutok we bae oli helpem *yumi* moa tedei. Buk blong Momon *hem i lata-dei* gaed blong meksua se bae yumi laef.

I tru, !bigfala sekiuriti blong yumi i kam taem yumi hangem yumi long Papa long Heven mo Jisas Kraes! Laef *we i no gat* God insaed long hem, i wan laef we i fulap wetem fraet. Laef *we i gat* God insaed long hem, i wan laef we i fulap wetem pis. Hemia i from ol blesing long saed blong spirit we i kam long olgeta we oli stap fetful. Blong kasem revelesen we i blong yuwan, i wan long ol hae blesing olgeta.

Lod i bin promesem se, sapos yumi askem, bae yumi kasem “revelesen i folem revelesen.”²⁰ Mi promes se taem yufala i kam antap long paoa blong yufala blong kasem revelesen, Lod bae i blesem yufala wetem moa daereksen blong laef blong yufala, mo wetem plante presen we i kam long Spirit.

Prinsipol Nambatri: Neva Stop blong Stap Rere

Iven taem ol samting oli bin go *gud* Kapten Moronae i bin gohed blong mekem ol pipol blong hem oli rere i stap. Hem i neva stop. Hem i *neva* lego tingting blong hem i kam slak.

Enemi i neva stop blong kam agensem man. Mekem se !yumi *neva* save stop blong stap rere! Moa yumi kam



Gwatemala Siti, Gwatemala

indipenden—long laef ia, long saed blong filing mo spirit—moa yumi kam rere blong agensem ol atak blong Setan we i neva stop.

Ol dia sista. Yufala i gat spesel skil ia blong mekem ol ples oli sef blong yufalawan mo olgeta we yufala i lavem. Moa long hemia, yufala i gat wan tabu endaomen we i mekem se yufala i save bildimap fet long ol narawan long ol wei we i gat paoa blong winim tingting.²¹ Mo *yufala* i neva stop. Yufala i bin soem hemia bakegen long yia ia.

!Plis, yufala i gogohed! Strong wok blong yufala blong mekem hom blong yufala i sef, mo wok blong putum fet sloslo insaed long hat blong olgeta we yufala i lavem, bae i tekem frut blong hem long ol jeneresen we oli stap kam.

Ol dia sista blong mi. !Yumi gat

plante samting blong luk fored from! Lod i putum yufala long ples we yufala i stap long hem naoia from se Hem i bin save se yufala i gat paoa ia blong lukluk long tumas samting we bae i hapen long las pat blong ol las dei ia. Hem i bin save se bae yufala i kasem hamas wok ia blong Hem i bigwan, mo bae yufala i wantem tumas blong help blong mekem hemia i hapen.

Mi no stap talem se ol dei we oli stap kam bae oli isi, be mi promesem yufala se fiuja bae i gat glori blong olgeta we oli rere mo oli gohed blong rere blong stap olsem ol tul insaed long han blong Lod.

Ol dia sista

blong mi. Bae yumi no jes *stap strong* tru long hadtaem blong naoia. !Bae yumi *akseptem mo fesem fiuja wetem fet!* Ol taem blong trabol oli ol janis blong yumi traehad long saed blong spirit. I gat ol taem we paoa blong yumi blong lidim tingting i save wok strong moa bitim long ol kwaet taem.

Mi promesem se, taem yumi stap mekem ol sef ples, mekem maen blong yumi i rere blong stap fetful long God, mo neva stop blong rere, God bambae i blesem yumi. Bambae Hem i “teke-maot [yumi]; yes, inaf we i mekem se hem i toktok pis long sol blong [yumi], mo hem i givim long [yumi] bigfala fet, mo i mekem [yumi] . . . gat hop se tru long hem bae hem i sevem [yumi].”²²

Taem yufala i stap rere blong akseptem mo fesem fiuja wetem fet, !ol promes ia *bambae* oli blong yufala! Mi testifae olsem, mo talemaot lav

blong mi *long* wanwan long yufala, mo tras we mi gat *long* yufala, long tabu nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long “Famli: Wan Ofisol Toktok I Go long Wol,” Church of Jesus Christ.org/study?lang=bis Long wan toktok we i bin kam wetem ofisol toktok ia, Presiden Gordon B. Hinckley i bin talem long ol sista: “Mi mi glad from paoa we yufala i gat, mo from fasin blong yufala blong stap tru, fet blong yufala mo lav blong yufala. Mi talem tangkyu from strong tingting we yufala i gat long hat blong yufala blong wokbaot wetem fet, blong stap obei ol komanmen, mo blong mekem wanem i stret long evri taem mo long evri situesen” (“Stand Strong against the Wiles of the World,” *Ensign*, Nov. 1995, 98–99).
2. Luk 21:26; luk tu long Doktrin mo Ol Kavenan 45:26.
3. Luk long Matiu 24:24; Josef Smit—Matiu 1:22.
4. Doktrin mo Ol Kavenan 1:35.
5. Luk long Doktrin mo Ol Kavenan 1:17. Aposol Pol i talem long profesi: “Long taem ya we bambae i klosap long Lasdei, laef long wol ya bambae i kam strong tumas.” Hemia i minim se taem blong yumi bae i prapa nogud. (Luk long 2 Timoti 3:1–5.)
6. *Teachings of Presidents of the Church: Joseph Smith* (2007), 512.
7. Doktrin mo Ol Kavenan 38:30.
8. Luk long Alma 49:5; 50:4.
9. Alma 48:7.
10. Luk long Alma 49–50.
11. Luk long Alma 48:8.
12. Alma 49:5; oli ademap italik.
13. Doktrin mo Ol Kavenan 115:6.
14. Luk long Russell M. Nelson, “Ol Rij Samting long Saed blong Spirit,” *Liahona*, Nov 2019, 76–79.
15. Elisa R. Sno i bin tijim se Tabu Spirit “i mekem man blong hat i harem gud mo i fulap gud. . . . Taem mi fulap wetem Spirit ia, sol blong mi i harem gud, mo mi save talem wetem gud tingting se ol samting nating blong dei, oli nomo stap blokem rod blong mi nating. . . . ?Yufala i no ting se i wan spesel janis blong yumi, blong yumi stap laef long wan wei we yumi gat hemia i kamkam oltaem insaed long sol blong yumi?” (insaed long *Daughters in My Kingdom: The History and Work of Relief Society* [2011], 46).
16. Luk long Daniel Burke, “Utah Earthquake Damages Mormon Temple and Knocks Trumpet from Iconic Angel Statue,” Mar. 18, 2020, cnn.com.
17. Mosaea 5:15.
18. Doktrin mo Ol Kavenan 88:118; oli ademap italik.
19. Moronae:3.
20. Doktrin mo Ol Kavenan 42:61.
21. Aposol Pol i poenem tru samting ia taem we hem i talem se fet we i no save foldaon, blong Timoti, i blong fet blong mama blong hem, Yunis, mo bubuwoman blong hem, Lois (luk long 2 Timoti 1:5).
22. Alma 58:11.



Sande Moning Sesen | 4 Oktoba 2020

I Kam long Presiden M. Russell Ballard
Akting Presiden blong Kworum blong Olgeta Twelef Aposol

Be Oltaem, Yufala I Mas Rere, mo Yufala I Mas Prea

Tedei, mi stap mekem singaot blong mi ia blong prea i go long evri pipol blong evri kantri raon long wol.

Ol dia brata mo sista blong mi. Long lasfala wik blong seves blong Hem, Jisas i bin tijim ol disaepol blong Hem blong “*oltaem, yufala i mas rere, mo yufala i mas prea*, sapos yufala i mekem olsem, bambae yufala i gat paoa blong ronwe long ol trabol ia, mo bae yufala i save stanap long fes blong mi, mi Pikinini blong Man.”¹

Long olgeta “samting we bae i hapen” bifo Seken Kaming blong Hem, oli “[ol wo mo ol storian blong wol] . . . [hanggri, mo ol sik, mo ol graon i sek-sek, long ol defren ples.]”²

Long Doktrin mo Ol Kavanen Sevyia i bin talem: “*Mo evri samting bae oli muvmuv olbaot; . . . from fraet bae i kam long evri pipol.*”³

I tru, yumi stap laef long wan taem we evri samting i stap muvmuv olbaot. Plante man oli fraet long fiuja, mo plante hat i bin tanem i go longwe long fet blong olgeta long God mo long Pikinini blong Hem, Jisas Kraes.

Ol nius ripot i fulap wetem ol stori blong fasin nogud. Fasin blong talem nogud man i kamaot onlaen. Man i nomo gat bigfala respek long ol tabu ples olsem ol simetri, ol jos, ol ples blong wosip, mo ol tabu ples blong jos.

Wan wol sik i flatem evri kona blong wol—milian blong ol pipol oli bin sik, handred blong ol taosen oli bin ded. Ol skul graduesen, ol jos seves, ol mared, misinari seves, mo plante nara impoten taem blong laef i nomo wok gud. Antap long hemia, plante pipol oli stap olgetawan mo no gat help.

Ekonomi i foldaon i givim hadtaem long fulap man, speseli long ol pikinini blong Papa long Heven we oli no strong inaf.



Naerobi, Kenya

Yumi luk pipol oli praktisim raet blong olgeta long ol protes we i gat pis, mo yumi luk ol grup we oli kros oli mekem trabol.

Long semtaem, yumi gohed blong luk fasin blong man i go agensem narawan raon long wol.

Oltaem mi stap tingting long yufala we i stap safa, wari, fraet, o filim se yu stap yuwan. Mi wantem wanwan long yufala i save se Lod i save yu, Hem i save wari mo harem nogud blong yu, mo Hem i lavem yu—wetem ful hat blong Hem, long Hemwan, i dip, mo blong oltaem.

Evri naet taem mi prea, mi askem Lod blong blesem evriwan we oli stap harem nogud, oli harem bodi i soa, oli filim se oli stap olgetawan, mo oli no glad. Mi save ol lida blong ol nara Jos oli stap mekem semfala prea ia. Ol hat blong mifala, wanwan mo tugeta, i go long yu mo ol prea blong mifala i go long God long bihaf blong yu.

Mi spenem samfala dei las yia long notis pat blong Yunaeted Stet blong visitim ol histri ples blong Jos mo Amerika, atendem ol miting wetem ol misinari mo ol memba blong yumi, mo visitim ol lida blong gavman mo ol bisnis.

Long Sandei 20 Oktoba, mi tok-tok long wan bigfala grup kolosap Boston, Masajusets. Taem mi stap tok-tok, mi bin filim strong blong talem: “mi stap plis long yufala . . . blong prea from kantri ia, from ol lida blong yumi, from ol pipol blong yumi, mo from ol famli we oli stap laef long bigfala nesen ia we God i faonda blong hem.”⁴

Mi talem tu se, Amerika mo plante nara nesen long wol, olsem long taem we i pas finis, oli stap long wan nara impoten poen blong taem we oli nidim ol prea blong yumi.⁵

Plis blong mi long olgeta i no bin pat blong toktok we mi bin rere long hem. Ol toktok ia oli kam long taem mi filim Spirit i toktok long mi blong invaetem olgeta we oli stap long taem ia, blong prea from kantri mo ol lida blong olgeta.



Salsbeg, Ostria

Tedei, mi stap mekem singaot blong mi ia blong prea i go long evri pipol blong evri kantri raon long wol. Nomata olsem wanem yu prea o huia yu stap prea long hem, plis praktisim fet blong yu—nomata wanem bilif blong yu—mo prea from kantri mo ol lokol lida blong yufala. Olsem mi bin talem long Oktoba long Masajusets, yumi stanap tedei long wan bigfala kros rod long histri, mo ol nesen blong wol ia oli stap long wan bigfala nid blong kasem inspe-resen mo gaed we i kam long heven. Hemia i no abaot politik o polisi. Hemia i abaot pis mo hiling we i save kam long sol blong wanwan man mo woman, mo tu, sol blong ol kantri—ol siti, taon, mo ol vilej blong olgeta—tru long Prins blong Pis mo Hem we i paoa blong evri hiling, we i Lod Jisas Kraes.

Long ol las manis we i pas, mi bin kasem sam strong tingting we i kam long mi se bes wei blong helpem situesen we i stap long wol naoia, hem i blong evri pipol i dipen fulwan long God mo tanem hat blong olgeta i go long Hem tru ol prea we i tru. Blong putum tingting blong yumi i stap daon mo lukaotem insperesen blong heven blong save stanap strong kasem en o winim wanem we i stap long fored blong yumi, i wei ia nomo we i sef mo gud blong yumi mov i go

fored wetem strong tingting tru long ol trabol taem ia.

Ol skripja oli haelaetem ol prea we Jisas i bin mekem, mo tu, ol tijing blong Hem abaot prea long taem blong seves blong Hem long wol ia. Bae yu tingbaot Prea blong Lod:

“Papa blong mifala. Yu yu stap long heven. Nem blong yu i tabu.

“Mifala i wantem we olgeta man oli ona long yu, mo we yu yu kam king blong olgeta man, Mo we olgeta man long wol ia oli mekem ol samting we yu yu wantem, olsem we olgeta long heven oli stap mekem.

“Plis yu givim kaekae long mifala, i naf blong tedei.

“Mo fogivim mifala long ol sin blong mifala, olsem we mifala i stap fogivim ol man we oli mekem i nogud long mifala.

“Yu no letem ol samting oli kam traem mifala tumas, mo yu blokem Setan i no kam spolem mifala: [From kingdom, mo paoa, mo glori, i blong yu blong oltaem.] Amen.”⁶

Prea ia we i naes mo stret, oli ripi-tim oltaem truaot long Kristin fasin, i mekem i klia se i stret blong singaot stret “Papa blong mifala, yu yu stap long heven” blong kasem ol ansa long ol trabol we i stap kasem yumi. Nao, letem yumi prea from help ia we i kam long heven.

Mi invaetem yu blong yu prea oltaem.⁷ Prea from famli blong yu.

Prea from ol lida blong ol nesen. Prea from olgeta we oli stap long fored blong stap fesem olgeta jalenj we oli stap hapen long laef naoia, long saed blong envaeromen, politik, mo ol sik we i stap tajem ol pipol raon long wol, ol rij mo ol pua, ol yangfala mo olfala.

Sevya i bin tijim yumi blong no putum limit olgeta we yumi stap prea from olgeta. Hem i talem: “Yufala i mas lavem ol enemi blong yufala, mo yufala i mas prea from olgeta we oli stap mekem i nogud tumas long yufala.”⁸

Long kros long Kalvari, ples we Jisas i bin ded from sin blong yumi, Hem i praktisim wanem we Hem i bin tijim taem Hem i prea: “Papa, fogivim olgeta ia; from oli no save samting we oli stap mekem.”⁹

Blong prea wetem tru hat from olgeta we yumi tingting long olgeta olsem ol enemi blong yumi, i soem bilif blong yumi se God i save jenisim hat blong yumi mo hat blong ol nara-wan. Ol prea olsem oli mas mekem tingting blong yumi i strong blong mekem ol jenis we i nid blong mekem long laef blong yumiwan, ol famli, mo ol komuniti.

I nomata weaples yu stap long hem, wanem lanwis yu toktok long hem, o jalenj yu fesem, God i harem mo ansarem yu long wei mo taem blong Hem. From se yumi ol piki-nini blong God, yumi go long Hem blong askem help, pis, mo mekem ol tingting blong hat blong yumi i niu bakegen blong save mekem defren long wol.

Blong stap prea from jastis, pis, ol pua, mo ol sik oltaem i no inaf. Afta we yumi *nildaon* long prea, yumi nid blong girap mo mekem wanem yumi save mekem blong help—blong helpem tugeta, yumiwan mo ol narawan.¹⁰

Ol skripja oli fulap wetem ol eksampol blong ol pipol blong fet we oli joenem prea wetem aksen blong mekem samting i defren long laef blong olgetawan mo ol narawan. Olsem eksampol, long Buk blong Momon, yumi rid abaot Inos. Yumi

faenem se “i gat samples tu aot long tri pat blong sot buk blong hem i tok-baot gud wan prea, o plante prea, mo las pat blong stori i talem wanem hem i mekem olsem risal blong ol ansa we i bin kasem.”¹¹

Yumi gat plante eksampol blong olsem wanem prea i mekem samting i defren long Jos histri blong yumi, i stat wetem fas prea blong Josef Smit we i prea wetem voes, long wan smol bus kolosap long haos blong ol papa mo mama blong hem long Springtaem blong 1820. Taem Josef Smit i prea from fogivnes mo blong Spirit i lidim hem, heven hem i open. Tedei, yumi stap swim long ol blesing we Profet Josef mo ol nara fetful Lata-dei Sent man mo woman we oli prea mo wok blong stanemap Jos Ia blong Jisas Kraes blong Lata dei Sent.

Oltaem mi tingbaot ol prea blong ol fetful woman olsem Mary Fielding Smith we, wetem help blong God, i gat strong tingting blong lidim famli blong hem aot long ol fasin blong givim hadtaem, long Ilinoa i go long sef ples long vale ia we famli blong hem oli kam antap gud long laef long saed blong bodi mo spirit. Afta tru prea long ni blong hem, hem i girap mo wokhad blong winim ol hadtaem mo blesem famli blong hem.

Prea bae i leftemap yumi mo karem yumi i kam tugeta olsem wanwan man mo woman, olsem famli, olsem wan Jos, mo olsem wan wol. Prea bae i givim ol paoa long ol saentis mo helpem olgeta blong faenemaot ol stik mersin mo meresin we bae i endem wol sik ia. Prea bae i givim kamfot long olgeta we oli lusum wan we oli lavem. Bae i lidim yumi blong save wanem blong mekem blong save protektem yumiwan.

Ol brata mo sista. Mi askem strong long yufala blong dabolem komitmen blong yufala blong prea. Mi askem strong long yufala blong yufala i prea insaed long ol rum blong yufala, long ol evri dei wokbaot blong yufala, long ol haos mo, wod blong yufala, mo, oltaem, long hat blong yufala.¹²

Long bihaf blong ol lida blong Jos Ia blong Jisas Kraes blong Ol Lata-dei

Sent, mi talem tangkyu from ol prea blong yufala blong mifala. Mi askem strong blong yufala i gohed blong prea blong mekem se bae mifala i save kasem insperesen blong lidim Jos ia tru long ol hadtaem ia.

Prea i save jenisim laef blong yumi wanwan. Taem yumi stap prea wetem wan tru hat, yumi save kam antap moa mo helpem ol narawan blong mekem semmak.

Mi save paoa blong prea tru long eksperiens blong miwan. I no longtaem i pas, mi stap miwan long ofis blong mi. Mi jes go tru wan operesen long hospital nomo from han blong mi. I blak mo i blu, i solap, mo i soa bigwan. Taem mi stap sidaon long desk blong mi, mi no save tingting stret long ol impoten samting from soa ia we mi stap filim.

Mi askem Lod blong helpem mi mi tingting stret blong mekem se mi save finisim wok blong mi. Mi stanap mo gobak long ol hip blong ol pepa we i stap long tebol blong mi. Long semmak taem ia nomo, maen blong mi i kam klia mo tingting i stret, mekem se mi save finisim ol impoten samting we i stap long fored blong mi.

Maet had situesen blong wol we i stap naoia bae i luk olsem i bigwan tumas taem yumi tingting long plante samting mo ol hadtaem we i stap. Be hem i strong testimoni blong mi se sapos yumi prea mo askem Papa long



Temekula, Kalifonia, YSA

Heven from ol blesing mo gaed we yumi nidim, bae yumi kam blong save olsem wanem yumi save blesem famli blong yumi, neba, komuniti, mo iven ol kantri we yumi stap laef long hem.

Sevya i bin prea mo afta Hem i “go olbaot i stap mekem ol gudfala wok”¹³ i fidim ol pua, i leftemap tingting mo givim sapot long olgeta we oli stap long nid, mo i givhan wetem lav, fogivnes, pis, mo spel long evriwan we oli kam long Hem. Hem i gohed blong givhan long yumi.

Mi invaetem evri memba blong Jos, mo tu, ol neba blong yumi mo ol fren blong ol nara fet grup raon long wol, blong mekem folem kaonsel we Sevya i bin givim long ol disaepol blong Hem: “*Be oltaem, yufala i mas rere, mo yufala i mas prea oltaem*”¹⁴ from pis, from kamfot, from sefti, mo from ol janis blong givim seves long wan narawan.

!Paoa blong prea i bigwan tumas mo wol i nidim bigwan ol prea blong yumi blong fet long God mo long Pikinini blong Hem tedei! Letem yumi tingbaot mo talem tangkyu from paoa blong prea. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk 21:36; oli ademap italik.
2. Matiu 24:6-7.
3. Doktrin mo Ol Kavenan 88:91; oli ademap italik.
4. M. Russell Ballard, insaed long Sarah Jane Weaver, “President Ballard Pleads with Latter-day Saints to ‘Pray for This Country’ as United States Is at ‘Another Crossroad,’” *Church News*, Oct. 21, 2019, thechurchnews.com.
5. Luk long Weaver, “President Ballard Pleads with Latter-day Saints.”
6. Matiu 6:9-13. Luk se Josef Smit Translesen i mekem ves 13 i moa klia: “Mo yu no letem blong oli lidim mifala i go long temtesen, be yu mekem mifala i fri long devel” (Joseph Smith Translation, Matthew 6:14 [insaed long Matthew 6:13, futnot a]).
7. Luk long Luk 18:1-8; 21:36; Efesas 6:18; 2 Nifae 32:9; 3 Nifae 18:15, 18-21; Doktrin mo Ol Kavenan 10:5; 19:38; 33:17; 61:39; 88:126; 90:24.
8. Matiu 5:44.
9. Luk 23:34.
10. Luk long Alma 34:27-29.
11. Sharon J. Harris, *Enos, Jarom, Omni: A Brief Theological Introduction* (2020), 18.
12. Luk long Alma 33:3-11; 34:17-27.
13. Ol Wok 10:38.
14. Luk 21:36; oli ademap italik; luk tu long 3 Nifae 18:15.



I Kam long Lisa L. Harkness
Fas Kaonsela long Praemerri Jeneral Presidensi

Yu Gat Pis, Stap Kwaet

Sevya i tijim yumi olsem wanem blong filim pis mo kwaet iven long taem we win i stap blo strong raonem yumi mo ol bigfala wef we i wantem draonem ol hop blong yumi.

Taem ol pikinini blong mitufala oli yang, famli blong mifala i spenem sam dei long saed blong wan bigfala wota. Long wan aftenun, sam long ol pikinini blong mitufala oli werem laef jaket bifo oli jamaot long wan timba floa i go long wota. Lasbon gel blong mitufala i lukluk olgeta wetem tu tingting, mo i luklukgud ol brata mo sista blong hem. Wetem evri strong paoa long tingting we hem i save tekem, hem i blokem nus blong hem wetem wan han mo hem i jiam long wota. Kwiktaem i pusum hed antap long wota mo singaot strong wetem fraet, “!Helpem mi! !Helpem mi!”

I no wan series denja, laef jaket blong hem i stap mekem wok blong hem mo hem i stap flot sef nomo. Mifala i bin save pusum han nomo mo pulumaot hem wetem smol paoa nomo blong i kambak long timba floa. Be yet, long lukluk blong hem, hem i nidim help. Ating from se wota i kolkol o from i wan niufala eksperiens blong hem. Nomata long ol samting ia, hem i klaem i kambak antap long timba floa, mo mifala i kavremap hem wetem wan drae tawel mo presem hem from fasin blong no fraet we hem i bin soem.

Nomata we yumi yang o olfala, plante long yumi long ol taem blong

harem nogud, yumi stap singaotem ol toktok ia “!Helpem mi!” “!Sevem mi!” o “!Plis, ansarem prea blong mi!”

Semmak samting olsem i bin hapen long ol disaepol blong Jisas long taem blong ministri blong Hem long wol ia. Insaed long buk blong Mak yumi ridim se Jisas Kraes “i godaon bakegen long lagun: I gat plante man tumas oli kam long hem”¹ Namba blong ol man i kam bigwan tumas mo Jisas “i klaem long wan bot we i stap long lagun ya”² mo long ples ia i tijim olgeta. Ful dei Hem i tijim ol pipol long ol parabol taem oli sidaon olbaot long so.

“Long dei ya, taem san i godaon,” Jisas i talem long ol man blong Hem se: “Yumi go long narasaed bigfala lagun ya. Ale, oli aot long ol man, oli

tekem bot ya we Jisas i stap sidaon long hem, nao oli go,”³ oli aot long so mo oli stap go krosem Lagun blong Galili. Jisas i faenem wan ples biae long bot mo Hem i ledaon mo kwiktaem i silip. I no longtaem, “wan bigfala win i girap, i blu strong, i mekem wota long bigfala lagun ya i raf we i raf. Nao wota i stap kam insaed long bot ya [mekem kolosap] bot i draon”⁴ from wota i fulap long bot.

Plante disaepol blong Jisas oli ol fisaman we oli gat eksperiens mo oli save olsem wanem blong handelem wan bot long taem blong bigfala strong win mo ren. Hem i trastem olgeta—yes, ol disaepol blong Hem tru—we Hem i lavem tumas. Oli bin lego ol wok, ol samting we olgeta wanwan i intres long hem mo famli blong olgeta blong folem Jisas Kraes. Blong stap long bot, i wan pruf blong fet we oli gat long Hem. Mo naoia bot blong olgeta i stap long medel blong bigfala, rabis ren wetem strong win we kolosap bot i stap draon.

Yumi no save hamas taem oli wokhad blong holemtaet bot i stap flot long bigfala strong win mo ren, be oli wekemap Jisas from oli fraet mo singaot se:

“!Masta, yu luk! !Bambae yumi lus nao, be yu yu no wari nating!”⁵

“Masta, Yu sevem yumi: yumi lus nao.”⁶

Oli singaotem Hem “Masta,” mo Hem i Masta ia. “Mo tu, Hem i Jisas Kraes, Pikinini blong God, Papa blong heaven mo wol, Krieta blong evri samting stat long stat.”⁷

Long ples we Hem i stap long hem insaed long bot, Jisas i girap, i tok

long win mo talem long raf solwota ia se: “Yu gat pis, yu stap kwaet. Nao win ya i finis, mo olgeta samting i kwaet.”⁸ Oltaem Hem i Masta Tija, Jisas i tijim ol disaepol wetem lav tru long tu (2) simpol kwestin nomo. Hem i askem:

“?From wanem yufala i fraet olsem?”⁹

“?Yufala i no bilif yet?”¹⁰

I gat wan fasin blong wol ia, iven long temtesen, we



Santo Domingo, Dominik Ripablik

taem yumi stap long medel blong ol tes, ol trabol, o ol hadtaem i mekem yumi stap singaot bigwan se, “!Masta, yu luk! !Bambae mi lus nao, be yu yu no wari nating? Sevem mi.” Iven Josef Smit i krae aot long wan rabis kalabus: “O God, ?yu yu stap wea? Mo ?wehem nao bigfala tapolen we i kavremap ples we yu stap haed long hem?”¹¹

I tru, Sevyia blong wol i andastanem ol limit long paoa blong yumi long wol ia, from Hem i tijim yumi olsem wanem blong filim pis mo stap kwaet iven taem win i blo strong raonem yumi mo ol bigfala wef i wantem draonem hop blong yumi.

Long olgeta we oli nogat fet, fet we i stap gro yet, o iven wan smol pis blong fet,¹² Jisas i invaetem mo talem: “Kam long mi.”¹³ “Bilif long nem blong mi.”¹⁴ Lanem samting aot long mi, mo lisin long ol toktok blong mi.”¹⁵ Wetem kea, Hem i komandem: “Sakem sin mo [kasem] baptaes long nem blong mi,”¹⁶ “Yufala i mas lavlavem yufala; olsem we mi mi lavem yufala,”¹⁷ mo “Oltaem tingbaot mi.”¹⁸ Jisas i eksplenem wan moa taem: “Mi mi talem aot ol samting ya finis long yufala, blong bambae tingting blong yufala i save gat pis.” Long wol ia bambae yufala i harem nogud tumas. Be yufala i no fraet. Mi mi winim paoa blong olgeta samting blong wol ia finis.”¹⁹

Mi save pikjarem ol disaepol blong Jisas long bot blong olgeta we bigfala strong win mo ren i stap pusum mo kolosap draonem, i mekem se ol disaepol oli nid blong stap wajem ol wef we i stap smas long bot mo kasem aot ol wota long bot. Mi save pikjarem olgeta taem oli stap wokhad blong holemtaet ol sel blong bot mo traem blong kontrolem smol bot blong olgeta. Lukluk blong olgeta i stap nomo long laef blong olgeta long taem ia, mo krae blong olgeta from help i bin kam long tru hat blong olgeta.

Plante long yumi i semmak olsem long ol dei blong yumi. Ol samting we i stap hapen te dei raon long wol mo long ol nesen, komuniti, mo famli blong yumi, i stap kilim yumi wetem ol hadtaem we yumi no luk i stap kam. Long ol taem we tingting



Sao Paolo, Brasil

i fasfas, Lod i testem fet blong yumi i go kasem hamas paoa blong yumi i save mekem blong stap strong kasem en mo hamas yumi save. Ol wef blong fraet i save stopem yumi, mekem yumi fogetem gudfala fasin blong God, afta i mekem yumi nomo save lukluk longwe mo luk wanem we i moa impoten. Be yet, hem i long ol longfala hadtaem ia nao long laef blong yumi long wol ia, we i testem fet blong yumi mo mekem fet i kam strong moa.

Nomata long ol situesen blong yumi, yumi save traehad wetem strong tingting blong bildimap mo mekem fet blong yumi i kam antap moa long Jisas Kraes. Fet blong yumi i kam moa strong taem yumi tingbaot se yumi ol pikinini blong God mo we Hem i lavem yumi. Fet blong yumi i gro taem yumi testem tok blong God wetem hop mo fasin blong wokhad oltaem, wetem strong tingting blong folem ol tijing blong Kraes. Fet blong yumi bae i kam antap moa taem yumi jusum blong bilif bitim blong gat tu tingting, blong fogiv bitim blong jajem man, sakem sin bitim blong go agens. Fet blong yumi i develop taem yumi dipen long ol gudfala wok, mo sore, mo gladhat blong Tabu Mesaea.²⁰

“From we fet i no wan stret save,” Elda Neal A. Maxwell i talem: “!hem i karem wan dip tras long God i kam, from we save blong Hem i stret evriwan!”²¹ Nomata long ol raf taem, fet long Lod Jisas Kraes i save givim strong paoa long tingting mo i helpem yumi blong stap strong. I helpem yumi blong muvaot long ol samting we i no impoten we i stap stopem yumi. I leftemap tingting blong yumi

blong wokbaot long kavenan. Fet i pusumaot ol tingting we i foldaon mo i letem yumi blong fesem fluja wetem strong paoa long tingting. Fet i givim insperesen blong prea from kamfot mo help i go long Papa long nem blong Pikinini Hem. Mo taem i luk olsem ol prea i no gat ansa, tingting blong gohed strong long fet blong yumi long Jisas Kraes bae i givim long yumi fasin blong save wet longtaem, putum tingting i stap daon mo paoa blong talem ol toktok ia, “Mekem olsem we yu yu wantem, O Lod.”²²

Presiden Russell M. Nelson i tijim:

“Yumi no nid blong letem fraet blong yumi i muvumaot fet blong yumi. Yumi save faet agensem ol fraet ia taem yumi mekem fet blong yumi i kam strong moa.

“Stat wetem ol pikinini blong yumi. . . . Letem olgeta oli filim fet blong yu, iven taem ol tes blong laef i soa long yu. Letem fet blong yu i lukluk nomo long Papa blong yumi long heven we i gat lav mo Pikinini blong Hem we Hem i lavem tumas, Lod blong yumi, Jisas Kraes. . . . Tijim wanwan naesfala boe o gel se oli wan pikinini blong God we i krietem olgeta folem pikja blong Hem wetem wan tabu stamba tingting mo paoa. Wanwan i bon wetem ol jalenj blong winim mo fet blong stap developem.”²³

I no longtaem i pas mi harem tu pikinini blong fo yia i serem fet blong tufala abaot Jisas Kraes taem we tufala i ansa long kwestin ia “?Olsem wanem nao Jisas Kraes i helpem yu?” Fasfala pikinini i talem, “Mi save Jisas i lavem mi from se Hem i ded from mi. Hem i lavem tu ol bigfala man.” Seken pikinini i talem, “Hem i helpem mi taem mi harem nogud o stap kros. Hem i helpem mi tu taem mi stap draon.”

Jisas i talem, “From hemia, huia we i sakem sin mo kam long mi olsem wan smol pikinini, hem, bae mi akseptem, from olgeta ia oli gat raet long kingdom blong God.”²⁴

“God i lavem tumas ol man long wol, nao hem i givim mi, mi stret Pikinini blong hem, mi wan nomo we hem i gat, blong olgeta man we oli bilif long mi bambae oli no save lus,

oli gat laef we i no save finis.”²⁵

I no longtaem i pas, Presiden Nelson i promes “se, afta long hemia, fraet bae i go daon, mo fet i kam antap” “stat niu bakegen yes blong harem, blong lisin gud, mo blong mekem folem ol toktok blong Sevy.”²⁶

Ol sista mo brata. Ol jalenj blong ol situesen blong yumi naolia i no en ia nao o rod ia nao we i no save finis. Olsem ol memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent, yumi bin tekem long yumi nem blong Jisas Kraes tru long kavenan. Yumi gat fet long paoa blong Hem blong pemaot man mo hop from ol bigfala mo naesfala promes blong Hem. Yumi gat evri risen blong glad, from Lod mo Sevy blong yumi i save gud ol trabol, ol wari mo ol harem nogud blong yumi. Olsem we Jisas i stap wetem ol disaepol blong hem bifo, !Hem i stap long bot blong yumi! Mi testifae se Hem i bin givim laef blong Hem mekem se yu mo mi, i no save lus. Bae yumi trastem Hem, obei ol komanmen blong Hem mo wetem fet, harem Hem i talem: “Yu gat pis, yu stap kwaet.”²⁷ Long tabu mo holi nem blong Jisas Kraes, amen. ■

OL NOT

1. Mak 4:1.
2. Mak 4:1.
3. Mak 4:35–36.
4. Mak 4:37.
5. Mak 4:38.
6. Matiu 8:25.
7. Mosaea 3:8.
8. Mak 4:39.
9. Mak 4:40.
10. Luk 8:25.
11. Doktrin mo Ol Kavenan 121:1.
12. Luk long Alma 32:27.
13. Matiu 11:28.
14. Ita 3:14.
15. Doktrin mo Ol Kavenan 19:23.
16. 3 Nifae 18:11.
17. Jon 13:34.
18. 3 Nifae 18:7.
19. Jon 16:33.
20. Luk long 2 Nifae 2:8.
21. Neal A. Maxwell, “Lest Ye Be Wearied and Faint in Your Minds,” *Ensign*, May 1991, 89.
22. Luk 11:2.
23. Russell M. Nelson, “Face the Future with Faith,” *Liahona*, Mei 2011, 34.
24. 3 Nifae 9:22.
25. Jon 3:16.
26. Russell M. Nelson, “Go Foreed wetem Fet,” *Liahona*, Mei 2020, 114.
27. Mak 4:39.



I Kam long Elda Ulisses Soares
Blong Kworom blong Olgeta Twelef Aposol

Lukaotem Kraes long Evri Tingting

Blong stap faet agensem temtesen i tekem wan laeftaem fasin blong wok strong wetem strong tingting mo blong stap fetful. Be plis, yufala i mas save se Lod i rere blong helpem yumi.

Long hym blong pres, Man we i rae-tem Ol Sam i talem:

“Hae God. Yu yu lukluk gud long mi finis, mo yu savegud mi.

“Yu yu save evri samting we mi stap mekem. Yu stap longwe, be yu save olgeta tingting blong mi.

“Nating we mi stap wok no mi stap spel, be yu yu stap luk mi, mo yu save olgeta samting we mi stap mekem.”¹

Long poem ia we ol toktok oli stret gud, Man we i raetem Ol Sam i presem fasin we Jisas Kraes i save

luk evri samting, from se Hem i rili save evri saed blong sol blong yumi.² Hem i savegud evri samting yumi nidim long laef ia, nao Sevy i stap invaetem yumi blong lukaotem Hem long evri tingting mo blong stap folem Hem wetem ful hat blong yumi.³ Hemia i givim yumi promes ia se yumi save wokbaot long laet blong Hem, mo we, paoa blong Hem blong lidim yumi i stopem paoa blong tudak insaed long laef blong yumi.⁴



Vila Alemana, Hae Valparaiso, Jile

Blong stap lukaotem Hem long evri tingting mo stap folem Hem wetem ful hat blong yumi, i nidim blong yumi stretem maen blong yumi mo wanem hat blong yumi i wantem wetem hemia blong Hem.⁵ Ol skripja oli tokbaot fasin blong stretem yumi ia long wan sem laen, we i olsem blong “stanap strong long paoa blong Masta blong yumi.”⁶ Hemia i minim we yumi gogohed blong gat wan laef we i go stret wetem gospel blong Kraes, mo lukluk nomo evri dei long evri samting we i gud.⁷ Long tetaem ia nomo bae yumi kasem “pis we hem i givim, we i bigfala moa, i bitim save blong yumi, bambae hem i putum [hemia] long tingting blong [yumi], blong lukaot gud long yufala ya we i joen long Jisas Kraes.”⁸ Sevyia Hemwan i bin talem long ol elda blong Jos long Febwari 1831: “Holemtaet gud ol toktok ia insaed long hat blong yufala, mo ol tabu samting blong taem we i no save finis oli mas stastap long maen blong yufala.”⁹

I nomata se yumi gogohed blong lukaotem Lod, bae i gat sam rabis tingting i kam insaed long maen blong yumi. Taem yumi letem ol kaen tingting ia blong stap, mo yumi iven invaetem olgeta blong stap, oli lidim ol tingting blong hat blong yumi, mo i lidim yumi blong kam huia bae yumi kam long laef ia, mo long en, i lidim yumi long wanem bae yumi kasem long taem we i no save finis.¹⁰ Elda Neal A. Maxwell i bin tokbaot bigwan prinsipol ia long wan taem, i talem: “Ol samting yumi wantem long hat, i talem wanem risal bae i kamaot, mo i talem tu se from wanem ‘Lod i singaotem plante be hem i jusum samfala nomo.’”¹¹

Ol profet blong yumi blong bifo mo blong tedei, oltaem oli stap mekem yumi tingbaot se yumi mas stanap agensem temtesen blong no save lusum paoa long saed blong spirit blong save brek, mo no kam konfius, no mestem rod, mo no gat giaman mo drim tingting long laef.

Blong toktok haed, blong foldaon long temtesen i olsem blong go kolosap long wan magnet wetem wan



Sao Paulo, Brasil

aeon samting. Paoa ia, we yumi no luk, blong magnet ia, i pulum pis aean mo i hang strong long hem. Magnet ia bae i lusum paoa blong hem nomo ova long aean ia taem oli putum pis aean ia i stap longwe long hem. From hemia, semmak olsem we magnet i no save gat paoa ova long wan samting we i stap longwe, taem yumi stap stanap agensem ol temtesen, oli go lus mo oli lusum paoa ova long maen mo hat blong yumi, mo long en, ova long ol aksen blong yumi.

Taem mi komperem tufala samting ia, i mekem mi tingbaot wan eksperiens we wan memba blong Jos we i fetful evriwan i bin serem sam taem i pas. Sista ia i talem long mi se, taem hem i bin wekap long wan moning, hem i sek se wan doti tingting we hem i neva gat bifo, i kam olsem nomo long maen blong hem. Tingting ia i mekem hem i sek fulwan, nao long sam seken nomo hem i girap, i talem long hemwan mo long tingting ia se: “!No!” mo hem i riplesem tingting ia wetem wan gud samting blong tanem maen blong hem long tingting ia we hem i no laekem. Sista ia i talem long mi se, taem hem i bin praktisim fridom blong hem blong mekem joes long stret mo gud fasin, nogud tingting ia we i jes kam olsem nomo, kwiktaem i go lus.

Taem we Moronae i bin singaotem olgeta pipol blong biliv long Kraes mo blong oli sakem sin, hem i bin talem strong long olgeta blong oli kam go long Sevyia wetem evri hat blong olgeta, we oli karkaremaot evri doti samting long olgeta. Moa long hemia, Moronae i bin givim kaonsel long olgeta blong askem God, wetem wan tingting we bae i no foldaon, se bae oli no foldaon long temtesen.¹² Blong yumi stap yusum olgeta prinsipol ia insaed long laef blong yumi, i nidim moa bitim wan smol bilif, be i nidim blong yumi stretem maen mo hat blong yumi folem ol tabu prinsipol ia. Ol kaen jenis olsem, i nidim blong yumi hadwok yumiwan evri dei mo oltaem, antap long fasin blong dipen long Sevyia, from se ol rabis fasin ia, bae oli no go lus sapos yumi no hadwok from. Blong stap faet agensem temtesen i tekem wan laeftaem fasin blong wok strong wetem strong tingting mo blong stap fetful. Be plis, yufala i mas save se Lod i rere blong helpem yumi long ol hadwok blong yumiwan, mo i promesem ol bigfala blesing sapos yumi stap strong kasem en.

Long wan taem ia we i bin had tumas taem Josef Smit mo ol nara fren oli prisena long Libeti Kalabus, oli no gat fridom long eni samting, be tingting blong olgeta nomo; nao Lod

i givim ol kaonsel we i bin helpem olgeta mo wan promes long olgeta we i kam tu long yumi evriwan:

“Yu mas letem ol insaed long yu i fulap long bigfala lav i go long ol man [mo ol woman], mo long haos we i gat fet, mo yu mas letem klin fasin i flasem ol tingting blong yu oltaem; afta nao, tras blong yu bae i gro i kam strong long fored blong God; . . .

“Tabu Spirit bae i fren blong yu we i folem yu oltaem, mo stik blong king blong yu, bae i wan stik blong king we i no save jenis, blong fasin we i stret mo gud, mo trutok.”¹³

Taem yumi mekem olsem, ol tabu tingting bae oli oltaem flasem maen, mo ol klin tingting blong hat blong yumi bae oli lidim yumi blong mekem ol stret mo gud aksen.

Morona i mekem ol pipol blong hem oli tingbaot tu se oli no mas letem ol rabis tingting blong olgeta i kakae olgeta.¹⁴ Toktok ia, *rabis tingting o filing* i tokbaot wan strong tingting o filing we i nogud mo i stastap, blong wantem wan samting.¹⁵ Hem i tekem eni kaen tudak tingting, o rabis samting we hat mo bodi i wantem, we i save mekem wan i lukluk nomo long sam selfis aksen, o samting blong wol ia we hem i gat, be i no blong mekem gud, stap kaen, stap obei olgeta komanmen blong God mo sam moa. Plante taem, hem i



Peniablanka, Valparaiso, Jile

kamaot tru long ol filing blong sol we oli prapa nogud. Aposol Pol i talem stret nem blong ol kaen filing olsem, olsem “[mekem ol samting blong sem, mo oli stap mekem ol samting we oli nogud olgeta, . . . oli stap faet, oli stap jalus, . . . oli stap kros, . . . oli wantem kasem mak blong narafala man, mo . . . oli mekem ol narafala samting olsem.”¹⁶ Nating long evri rabis saed blong rabis tingting o filing, yumi no save fogetem se enemi i stap yusum hemia olsem sikret mo giaman tul blong faet agensem yumi, taem we hem i temtem yumi blong mekem wan samting we i rong.

Ol brata mo sista blong mi. Mi testifae se taem bae yumi stap dipen long strong ston ia blong sevem yumi, Sevyia ia blong sol blong yumi, mo stap folem kaonsel blong Morona, bambae paoa blong yumi blong kontrol em ol tingting blong yumi, bae i kam antap bigwan. Mi save talem stret long yufala se, bae yumi kam raep moa long saed blong spirit, long wan kwik spid, we bae yumi jenisim hat blong yumi, mekem yumi kam moa olsem Jisas Kraes. Antap long hemia, paoa blong Tabu Spirit blong lidim tingting blong yumi bae i kam strong moa mo bae i gohed insaed long laef blong yumi. Ol temtesen blong enemi ia, smol smol i go, bae oli lusum paoa blong olgeta ova long yumi, i mekem se bae yumi gat wan laef we i klin moa, we i moa blong Kraes.

Long olgeta we, from sam risen, oli foldaon long temtesen mo oli stastap nomo wetem ol aksen we oli no stret mo oli nogud, mi save talem gud long yufala se i gat rod we i kambak, se i gat hop long Kraes. Samfala yia i pas, mi gat janis ia blong visitim wan dia memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent, we i bin go tru long wan taem we i bin had long laef blong hem, from hem i brekem wan bigfala loa. Fas taem we mi luk brata ia, mi save luk long ae blong hem se hem i no hapi, wetem wan klia laet blong hop long fes blong hem. Wanem we mi luk ia, i soemaot wan hat we i stap daon mo i bin jenis. Hem i bin wan Kristin man we i givim

evri ting, mo Lod i bin blesem hem bigwan. Be, hem i bin lego wan smol tingting we i no klin i kavremap maen blong hem, mo i lidim hem long nara tingting moa. Taem we hem i gogohed blong letem ol kaen tingting ia oli kam, i no longtaem, ol tingting ia oli putum rus long maen blong hem, mo oli stat blong gro dip insaed long hat blong hem. Long en, hem i tekem aksen i folem ol tingting ia blong hat blong hem we oli no klin, we i lidim hem blong mekem samting i agensem evri samting we i moa impoten long laef blong hem. Hem i talem long mi se, sapos hem i no bin letem fas krangeke tingting ia long maen blong hem, bae hem i no lusum paoa mo save foldaon long ol temtesen blong enemi—ol temtesen ia we oli bin tekem fulap harem nogud long laef blong hem, o blong wan smol taem.

Laki tumas, olsem pikinini ia we i lusum rod long parabol we yumi save gud long gospel blong Luk, gud tingting i kambak long hem, mo hem i wekap long bigfala rabis drim ia.¹⁷ Hem i karembak tras blong hem long Lod, mo hem i bin save filim tru sore, mo i gat tingting long hat blong kambak long yad blong Lod. Long dei ia, mitufala i bin filim lav ia blong Sevyia we i pemaot man, we Hem i gat long yumi. Long en blong sot storian blong mitufala, mitufala i fulap we fulap long bigfala filing, mo kasem tedei, mi tingbaot glad ia we i bin saenaot long fes blong hem taem hem i bin aot long ofis blong mi.

Ol dia fren blong mi. Taem we yumi stanap agensem ol smol temtesen, we oli kam plante taem we yumi sek long olgeta long laef blong yumi, bae yumi gat moa tul blong faet blong stap longwe long ol bigfala fasin blong brekem loa. Olsem we Presiden Spensa W. Kimbol i talem: “I no hapen oltaem se wan i brekem bigfala loa, sapos long fas ples, hem i no bin brekem wan smol loa, we i stap openem doa long bigwan. . . . ‘Wan garen we i klin, i no fulap long rabis gras olsem nomo.’”¹⁸

Taem Hem i bin stap rere blong mekem tabu misin blong Hem long wol ia, Sevyia Jisas Kraes i bin stap

eksampol blong hamas i impoten blong gogohed blong stanap agensem evri samting we i save stopem tingting blong yumi blong kasem stamba tingting we i no save finis. Afta long sam atak blong enemi we i no gat saksas, we i traem blong pulumaot Hem long misin blong Hem, Sevyia i tok stret long hem, i sakemaot devel ia, i talem: “!Setan! !Yu gowe long mi! . . . “Nao Setan i gowe long Jisas, mo ol enjel oli kam, oli stap lukaot long hem.”¹⁹

?Yu yu save tingting, ol brata mo sista blong mi, se wanem bae i hapen sapos yumi save karem paoa mo strong paoa long tingting long Sevyia, mo talem: “No” mo “Yu gowe long mi” long evri rabis tingting long stret taem ia we oli kam insaed long maen blong yumi? ?Wanem bae i hapen long ol tingting blong hat blong yumi? ?Wanem aksen bae i kamaot we bae i kipim yumi stap kolosap long Sevyia mo letem paoa blong Tabu Spirit i gohed blong lidim tingting blong yumi long laef? Mi save se taem yumi folem eksampol blong Jisas, bambae yumi stap longwe long ol prapa nogud taem mo sin fasin we oli save mekem problem long famli, gat raorao, ol nogud filing mo tingting, fasin blong no tritim gud man mo abius, longwe blong stap slef long ol rabis adiksen, mo eni samting moa we bae i agensem ol komanmen blong Lod.

Long histri mesej we i tajem yumi long Epril long yia ia, dia profet blong yumi, Presiden Russel M. Nelson i mekem wan promes se, evriwan we oli wantem blong “lisin gud long Hem”—lisin gud long Jisas Kraes—mo obei ol komanmen blong Hem, “bae [oli] gat blesing blong kasem moa paoa blong fesem ol temtesen, ol



hadtaem, mo ol wiknes,” mo we paoa blong yumi blong filim glad bae i kam antap, iven long taem we ol samting oli muvmuv moa.²⁰

Mi testifae long yufala se ol promes blong dia profet blong yumi oli ol promes we oli kam long Sevyia Hemwan. Mi invaetem yufala blong “lisin gud long Hem” long evri tingting mo folem Hem wetem ful hat blong yufala blong save kasem paoa mo paoa long tingting blong talem: “No” mo “Yu gowe long mi” long evri samting we oli no tekem hapines i kam long laef blong yumi. Sapos yumi mekem olsem, mi promesem yufala se Lod bae i sendem Tabu Spirit blong Hem i kam moa, blong mekem yumi

kam strong moa mo givim kamfot long yumi, blong yumi save kam ol man mo ol woman we i gat stret hat blong Lod.²¹

Mi talem witnes blong mi se Jisas Kraes i stap laef, mo we, tru long Hem, bae yumi win ova long rabis paoa blong enemi mo bae yumi kwalifae from taem ia we i no save finis wetem Lod, mo long ples we Papa blong yumi we i stap long Heven i stap long hem. Mi testifae abaot ol trutok ia wetem evri lav blong mi long yufala mo long naes Sevyia blong yumi, we nem blong hem mi givim glori, ona mo pres, oltaem mo oltaem. Mi talem ol samting ia long nem blong Jisas Kraes, amen. ■

OL NOT

1. Sam 139:1–3.
2. Luk long Gaed long Ol Skripja, “Save Evri Samting,” olskripja.ChurchofJesusChrist.org; luk tu long Matiu 6:8; 2 Nifae 2:24; 3 Nifae 28:6; Doktrin mo Ol Kavenan 6:16.
3. Luk long Sam 119:2; Aesae 45:22; Mosaea 7:33; Doktrin mo Ol Kavenan 6:36.
4. Luk long Jon 8:12.
5. Luk long Doktrin mo Ol Kavenan 68:4.
6. Filipae 4:1.
7. Luk long Filipae 4:8.
8. Filipae 4:7.
9. Doktrin mo Ol Kavenan 43:34.
10. Luk long Ol Proveb 23:7; Jeremiae 17:10; 2 Nifae 9:39; Mosaea 4:30; Alma 12:14; Doktrin mo Ol Kavenan 137:9.
11. Neal A. Maxwell, “According to the Desire of [Our] Hearts,” *Ensign*, Nov. 1996, 22; luk tu long Matiu 22:14; Doktrin mo Ol Kavenan 95:5.
12. Luk long Momon 9:27–29; luk tu long Mosaea 2:41.
13. Doktrin mo Ol Kavenan 121:45–46.
14. Luk long Momon 9:28.
15. Luk long Gaed long Ol Skripja, “Rabis Tingting,” olskripja.ChurchofJesusChrist.org.
16. Galesia 5:19–21.
17. Luk 15:17.
18. *Teachings of Presidents of the Church: Spencer W. Kimball* (2006), 106; luk tu long 2 Samuel 11.
19. Matiu 4:10–11.
20. Russell M. Nelson, “Lisin Gud long Hem,” *Liahona*, Mei 2020, 88.
21. Luk long 1 Samuel 13:14.



I Kam long Elda Carlos A. Godoy
Blong Presidensi blong Olgeta Seventi

Mi Biliv long Ol Enjel

*Lod i save yu mo olgeta jalenj we yu stap fesem.
Hem i save yu, Hem i lavem yu, mo bae Hem i
sendem ol enjel blong i helpem yu.*

Ol brata mo sista, mi biliv long ol enjel, mo mi wantem serem wetem yufala ol eksperiens we mi gat wetem olgeta. Taem mi mekem hemia, mi hop se bae yumi luksave hamas nao ol enjel oli impoten long laef blong yumi.

Hemia i toktok blong Elda Jeffrey R. Holland long wan jeneral konfrens we i pas: “Taem yumi tokbaot olgeta we oli ol tul long han blong God, i mekem yumi tingbaot se i no evri enjel i kam long spirit wol. Sam long olgeta yumi wokbaot mo toktok long olgeta—long ples ia, naoia, evri dei. Sam long olgeta oli ol neba blong yumi. . . . Yes, heven i kolosap taem yumi luk God i soem lav blong Hem long kaen fasin, mo fasin blong pipol blong givim evri samting we i gud tumas, mo i klin klin mekem se *enjel* i wan toktok ia nomo we i kam long maen blong yu” (“The Ministry of Angels,” *Liahona*, Nov. 2008, 30).

Hemia i abaot ol enjel we oli stap long wol ia we mi wantem tokbaot. Ol enjel we oli wokbaot wetem yumi long evri dei laef blong yumi oli ol strong rimaenda long lav we God i gat long yumi.

Ol fas enjel we bae mi tokbaot hem i tufala sista misinari we oli tijim gospel long taem mi wan yang man:

Sista Vilma Molina mo Sista. Yangfala sista blong mi mo mi, oli bin invaetem mitufala i go long wan Jos aktiviti we mitufala i mitim tufala enjel ia. Mi no save tingbaot nomo hamas simpol aktiviti ia bae i jenisim laef blong mitufala.

Mama mo papa blong mi wetem ol narafala brata mo sista blong mi oli nogat intres blong lanem moa abaot Jos long taem ia. Oli no iven letem ol misinari oli kam long haos blong mifala, mekem se mi tekem ol misinari lesen long wan bilding blong Jos. Smol rum long japel ia i kam “tabu ples blong mi.”

Wan manis afta ol enjel ia oli presentem gospel, mi baptaes. Mi bin gat 16 yia nomo. Be sore nomo, mi no gat pikja blong tabu taem ia, be mi gat wan pikja blong sista blong mi mo mi, taem we mitufala i tekpat long aktiviti. Mi nid blong help blong eksplenem huia i stap long pikja ia. Mi nao tolwan long raet saed.

Olsem we yu save tingting long hem, stap strong long Jos i bin had olsem wan yangfala we laefstael i stap jenis mo famli i no stap tekem sem rod.

Taem mi stap traem blong stretem mi long niu laef, niu kalja, mo ol niu fren blong mi, mi filim se mi no stap long sem ples wetem olgeta. Mi

filim se mi stap miwan mo mi harem nogud plante taem. Mi bin save se Jos i tru, be mi filim i had blong mi kam pat blong hem. Taem we mi stap filim se mi no stap gud o mi no save wan samting taem we mi stap traem blong go wetem niufala relijin blong mi, mi faenemaot strong paoa long tingting blong tekpat long wan tri-dei yut konfrens, we mi ting se hemia bae i helpem mi mekem ol niu fren. Hemia i taem we mi mitim wan narafala enjel we i sevem mi, nem blong hem Mônica Brandão.

Hem i niu long eria ia, we i muv long wan narafala pat blong Brasil i kam. Kwiktaem nomo hem i kasem ae blong mi, laki blong mi, hem i akseptem mi olsem wan fren blong hem. Mi ting se hem i lukluk moa long wanem i stap insaed long mi bitim long olsem mi lukluk long aotsaed.

Be from se hem i kam fren blong mi, mekem se hem i presentem ol fren blong hem long mi, we afta bae oli kam ol fren blong mi tu taem mifala stap gat wan gud taem long plante aktiviti we mi atendem afta. Ol aktiviti ia oli impoten tumas long niufala laef blong mi ia.

Ol gudfala fren ia oli mekem wan bigfala jenis, be blong oli no tijim gospel long hom wetem wan famli we i givim sapot, i bin stap putum progres insaed long laef blong mi long denja.



Tangkyu from ol enjel ia, we mi bin mitim olgeta long ol impoten pat long ol eli yia blong mi insaed long Jos, nao mi kasem inaf paoa blong stap strong long rod blong kavenan ia.



Santo Domingo, Dominik Ripablik

Pat blong mi wetem gospel long Jos i moa impoten blong mi gohed blong jenis long laef. Afta, tu moa enjel, Lod i sendem i kam blong helpem mi.

Wan long tufala hem i Leda Vetori, eli-moning seminari tija blong mi. Tru long lav mo ol klas we oli fulap long insperesen, hem i givim long mi wan pis blong “gudfala toktok blong God” (Moronae 6:4), we mi rili nidim truaot long dei blong mi. Hemia i helpem mi blong mi kasem wan strong paoa long saed blong spirit blong mi save gogohed.

Wan narafala enjel we oli sendem blong helpem mi i Yang Man Presiden blong mi, Marco Antonio Fusko. Hem tu i stap olsem senia hom tijing kompanion blong mi. Iven we mi no gat eksperiens wetem ol defren wei blong lukluk, hem i givim mi ol asae-nem blong tijim ol pris long kworom miting blong mifala mo ol hom tijing visit. Hem i givim janis long mi blong mi tekem aksen, mo lanem mo blong no stap nomo olsem wan man blong lukluk gospel nomo. Hem i trastem mi moa bitim mi trastem miwan.

Tangkyu i go long ol enjel ia, mo fulap narafala we mi bin mitim olgeta long ol impoten pat long ol eli yia

blong mi, mi kasem inaf paoa blong stap strong long rod blong kavenan ia taem mi stap kasem wan witnes abaot trutok.

!O Yes!, ?yangfala gel ia, Mônica? Afta we mitufala go long wan misin, hem i kam waef blong mi.

Mi no ting se hem i hapen nating se ol gudfala fren ia, ol Jos responsabiliti, mo stap lukaotem gudfala tok blong God i pat blong wokbaot ia. Presiden Gordon B. Hinckley i tijim yumi wetem waes: “Hem i no isi blong mekem ol samting ol jenis we i hapen blong joenem Jos. Hemia i minim blong stopem sam rabis fasin. Hemia i minim blong lego sam fren. Ating bae i minim bae yumi putum long saed ol kastom we yumi laekem blong folem. I nidim blong jenisim o katemaot sam samting we bodi i wantem. Long plante kes hem i minim blong yu stap yuwan mo fraet long wanem we yu no save. I mas gat fasin blong fidim man mo mekem man i kam moa strong long ol had taem ia blong laef blong wan konvet” (“There Must Be Messengers,” *Ensign*, Oct. 1987, 5).

Afta hem i tijim, “Evriwan i nidim tri samting: wan fren, wan

responsabiliti, mo blong oli fidim hem wetem gudfala toktok blong God” (“Converts and Young Men,” *Ensign*, May 1997, 47).

?From wanem mi serem ol eksperiens ia wetem yu?

Faswan, hem i sendem mesej i go long olgeta we oli stap pas tru long sem rod ia naolia. Mebi yu wan niu konvet, o stap kambak long Jos afta we yu stap wokbaot raon blong sam taem, o yu wan we yu stap traehad wetem laef blong yu. Plis, plis, yu no givap long efot blong yu blong stap pat blong bigfala famli ia. !Hemia i tru Jos blong Jisas Kraes!

Taem i kam long fasin long stap glad mo sevem man, hem i oltaem wan efot. Efort ia i blong yu jenisim laef stael mo ol kastom blong yu. Lod i save yu mo olgeta jalenj we yu stap fesem. Hem i save yu, Hem i lavem yu, mo bae Hem i sendem ol enjel blong helpem yu.

Long toktok blong Hemwan Sevyia i talem: “mi go long fored blong yufala. Bambae mi stap long raet han blong yufala, mo long lef blong yufala, mo Spirit blong mi bambae i stap insaed long [hat] blong yufala, mo ol enjel blong mi oli stap raonem yufala, blong sapotem yufala” (D&K 84:88

Nambatu stamba tingting blong serem ol eksperiens ia i blong sendem wan mesej i go long evri memba blong Jos—long yumi evriwan. Yumi mas tingbaot se i no isi long ol niu konvet, ol fren we oli stap kambak, mo olgeta we oli stap laef long defren laef stael blong oli joen. Lod i save ol jalenj we oli stap fesem, mo Hem i stap lukaotem ol enjel we oli wantem blong help. Lod oltaem i lukaotem ol voluntia we oli wantem kam ol enjel long laef blong ol narafalawan.

Ol brata mo sista. ?Yu wantem glad blong kam wan tul long han blong Lod? ?Bae yu glad blong kam wan long ol enjel ia? Blong kam wan mesenja, we God i sendem, long wol ia, blong wan man we Hem i stap wari long hem? Hem i nidim yu. Olgeta oli nidim yu.

!Yes!, yumi save yusum ol misinari. Oltaem oli stap, ol faswan blong

mekem wok blong enjel ia. Be oli no inaf blong mekem wok ia.

Sapos yu lukluk gud, bae yu faenem se i gat fulap we i nidim help blong ol enjel. Ol pipol ia oli no nid blong werem waet sot, ol dres, o klos blong Jos. Samtaem oli sidaon olgetawan, biae long japel o klasrum, samtaem oli filim se man i no save luk olgeta. Mebi hea stael blong olgeta i tumas o lanwis we oli yusum hem i defren, be oli stap ia, oli stap traem.

Sam oli stap tingting, “?Bae mi gohed blong kambak? ?Bae mi gohed blong traem? Ol narafalawan oli stap tingting sapos wan dei bae oli akseptem olgeta mo lavem olgeta. Oli nidim ol enjel, naolia; ol enjel we oli wantem lego ol samting we oli laekem blong mekem blong helpem ol narawan; “ [ol pipol ia we oli] gud tumas mo klin tumas we i mekem se, *enyel*, i wan toktok ia nomo we i kam long maen [blong tokbaot olgeta]” (Jeffrey R. Holland, “The Ministry of Angels,” 30).

!Ol brata mo sista. Mi biliv long ol enjel! Yumi evriwan i stap ia tedei, olsem wan bigfala ami blong enjel we oli setem yumi apat blong ol las dei ia, blong givhan long ol narafalawan, we yumi olsem han we Sevyia, we i Krieta we i lavem yumi, i pusum i go long olgeta. Mi promes se sapos yumi wantem tumas blong givim seves, Lod bae i givim janis long yumi blong kam olsem wan enjel blong givhan. Hem i save huia i nidim help blong enjel, mo bae Hem i putum olgeta long rod blong yumi. Lod i putum olgeta we oli nidim help blong enjel evri dei long rod blong yumi.

Mi talem tangkyu from plante enjel we Lod i putum long rod blong mi truaot long laef blong mi. Oli nidim olgeta. Mi talem tangkyu from gospel blong Hem we i help blong jenisim yumi mo givim janis long yumi blong kam moa gud.

Hemia i gospel blong lav, wan gospel blong givhan. Long hemia, mi testifae long nem blong Jisas Kraes, amen. ■



I Kam long Elda Neil L. Andersen
Blong Kworom blong Olgeta Twelef Aposol

Yumi Toktok abaot Kraes

Taem we wol ia i nomo tokabaot tumas Jisas Kraes tumas, bae yumi tokbaot moa long saed blong Hem.

Mi talemaot lav we mi gat long yufala, ol fren we mifala i lavem tumas mo yufala we i bilif. Mi glad long fet mo strong paoa long tingting blong yufala long ol las manis ia, taem we wol sik ia i spolem laef blong yumi, mo i tekem ol impoten memba blong famli mo ol dia fren.

Long taem we samting i no stret, mi bin filim wan tangkyu we i no olsem oltaem, mo sua mo stret save ia se Jisas, Hem I Kraes. ?Yu yu filim olsem tu? I gat ol had samting we oli hevi long wanwan long yumi, be oltaem, long fored blong yumi, Hem we tingting blong Hem i stap daon i talem: “Mi nao rod ya, mo mi mi stamba blong trutok, mo mi stamba blong laef.”¹ Taem we yumi stap gotru long taem blong bodi i no stap kolosap tumas long man, yumi nid blong neva gotru long wan taem blong no stap kolosap long Hem we, i singaotem yumi wetem lav, “Kam long mi.”²

Be olsem wan sta we i soem rod long klia dak skae, Jisas Kraes i saenem rod blong yumi. Hem i bin kam long wol ia insaed long wan simpol haos blong animol. Hem i laef long wan laef we i stret evriwan. Hem i hilim ol sikman mo mekem olgeta we oli ded oli laef bakegen. Hem i fren blong olgeta we oli fogetem olgeta. Hem i tijim yumi blong mekem gud, blong obei, mo lavlavem wanwan

long yumi. Oli nilim Hem long kros, i girap wetem hae paoa tri dei afta, mo i letem yumi mo olgeta we yumi lavem olgeta blong laef afta long gref. Wetem sore mo gladhat blong Hem we i no gat samting blong komperem wetem, Hem i bin tekem long Hemwan ol sin mo ol safaring blong yumi, i tekem fogivnes taem yumi stap sakem sin, mo i tekem pis long taem blong ol strong win blong laef. Yumi lavem Hem. Yumi wosipim Hem. Yumi stap folem Hem. Hem i angka blong sol blong yumi.

I gud blong luk se, taem strong tingting ia i stap kam bigwan insaed long yumi, i gat plante long planet wol ia, we oli save smol nomo abaot Jisas Kraes, mo, long sam pat blong wol we oli taltalemaot nem blong Hem blong plante hundred yia, fet long Jisas Kraes i stap go daon. Ol strong Sent long Yurop oli bin luk se fasin blong bilif i godaon bigwan long kantri blong olgeta truaot ol yia.³ Sore, be long Yunaeted Stet, fet i stap godaon tu. Wan stadi we oli jes mekem i soemaot se long ol las 10 yia, 30 milian pipol long Yunaeted Stet oli kamaot long bilif blong olgeta we Jisas Kraes i hae.⁴ Long lukluk i go long wol, wan nara stadi i talem se long ol nekis ten yia i go, namba ia bae i dabdabol moa we bae oli lego Kristin fasin, mo semmak namba bae oli akseptem.⁵

Yumi, yes, yumi tokbaot bigwan raet ia blong wanwan i save mekem joes, be yet, Papa blong yumi long Heven i talem strong : “Hem, Hem i Pikinini blong mi we mi lavem tumas: Lisin gud long hem”⁶ Mi witnes se dei bae i kam, taem we evri ni bae i bendaon mo evri tang i konfes se Jisas Hem i Kraes.⁷

?Bae yumi mekem olsem wanem blong fesem wol ia we i stap jenis? Sam oli no wantem save long bilif blong olgeta, mo sam moa oli stap lukaotem trutok. Yumi, yumi tekem finis long yumi, nem ia blong Sevyia. ?Wanem moa yumi mas mekem?

Olsem Wanem Lod I Mekem Rere Presiden Russell M. Nelson

Haf ansa i save kam taem yumi tingbaot wei we Lod i bin tijim Presiden Russell M. Nelson long ol manis bifo oli singaotem hem i kam Presiden blong Jos. Taem hem i stap toktok wan yia bifo oli singaotem hem, Presiden Nelson i bin invaetem yumi blong stadi long wan moa dip fasin ol 2, 200 refrens long nem blong *Jisas Kraes* we oli stap long lis insaed long Topik Gaed.⁸

Tri manis afta, long Epril jeneral konfrens, hem i tokbaot olsem wanem, iven wetem we hem i bin stap olsem disaepol ova long plante yia, stadi ia abaot Jisas Kraes i bin tajem hem bigwan. Sista Wendy Nelson, i bin askem hem abaot hao stadi ia i tajem hem. Hem i ansa: “!Mi mi wan defren man!” ?Hem i wan



Sapos wan niu stadi abaot Sevyia i bin helpem Presiden Nelson blong i rere, ?bae hemia i no save helpem yumi tu blong rere?

defren man? ?92 yia, mo i wan defren man? Presiden Nelson i eksplenem:

“Taem yumi stap putum taem blong stap lanem abaot Sevyia mo sakrifaes blong Hem we i pem praes, nao yumi go kolosap moa long Hem. . . .

“ . . . Lukluk blong yumi i kam blong stap nomo long Sevyia mo gospel blong Hem.”⁹

Lod i talem se, “Lukluk long mi long evri tingting long yufala.”¹⁰

Long wan wol blong wok, blong wari, blong ol gudfala tingting, yumi kipim hat blong yumi, maen blong yumi, mo tingting blong yumi i stap long Hem we i hop mo Sevyia blong yumi.

Sapos wan niu stadi abaot Sevyia i bin helpem Presiden Nelson blong i rere, ?bae hemia i no save helpem yumi tu blong rere?

Taem hem i bin tokbaot bigwan nem blong Jos, Presiden Nelson i bin tijim: “Sapos yumi . . . wantem yusum paoa blong Atonmen blong Jisas Kraes—blong i klinim mo hilim yumi, blong mekem yumi kam strong moa mo leftemap yumi, mo long en, i mekem yumi kam wan god—yumi mas luksave, kliawan, se Hem i stamba blong paoa ia.”¹¹ Presiden Nelson i bin tijim yumi se, blong oltaem yusum stret nem blong Jos, wan samting we yumi luk se i smol, be i no smol nating, mo bae i jenisim fiuja blong wol bigwan.

Wan Promes Sapos Yu Rere

Mi promesem yufala se, taem yufala i stap mekem yufala i rere, olsem Presiden Nelson i bin mekem, bambae yufala tu i kam defren, bae yufala i tingting moa abaot Sevyia, bae yufala i tokbaot Hem moa oltaem, mo nomo stap fraet blong tokbaot. Taem yufala i kam blong save mo lavem Hem moa bigwan, ol toktok blong yufala oli kamaot gud nomo, olsem we oli kamaot taem yufala i toktok wetem wan long ol pikinini o wan dia fren blong yufala. Olgeta we oli stap lisin long yufala bae oli no filim tumas blong toktok, mo sakemaot yufala be bae oli wantem moa blong lanem samting long yufala.

Yu mo mi, i tokbaot Jisas Kraes, be ating yumi save mekem i gud smol moa. Sapos wol ia i stap go blong nomo tokbaot Hem tumas, ?huia nao bae i tokbaot Hem moa? !Yumi ia nao! !Wetem evri nara Kristin Man!

Stap Tokbaot Kraes Insaed long Ol Hom blong Yumi

?I gat ol pikja blong Sevyia insaed long hom blong yumi? ?Yumi stap toktok plante long ol pikinini blong yumi abaot ol parabol blong Jisas? “Ol stori blong Jisas oli olsem wan win we i blo strong long ol asis blong fet insaed long hat blong ol pikinini blong yumi.”¹² Taem we ol pikinini blong yu oli askem yu ol kwestin, wetem ful gud tingting, tingting blong tijim wanem we Sevyia i bin tijim. Eksampol, sapos pikinini i askem: “Papa, ?From wanem yumi stap prea?” Yu save ansa: “Hemia wan gudfala kwestin. ?Yu yu tingbaot taem we Jisas i bin prea? Bae yumi tokbaot from wanem Hem i bin prea mo olsem wanem Hem i bin prea.”

“Yumi tokbaot Kraes, yumi glad long Kraes, . . . blong mekem se ol pikinini blong yumi oli save gat save long wanem ples oli save lukluk long hem blong kam klin aot long ol sin blong olgeta.”¹³

Stap Tokbaot Kraes Insaed long Jos

Semfala skripja ia i ademap, “blong yumi prii abaot Kraes.”¹⁴ Long ol wosip seves blong yumi, bae yumi lukluk nomo long Sevyia, Jisas Kraes, mo presen ia we i sakrifaes we i pem praes blong sin. Hemia i no minim se yumi no save talemaot eksperiens blong laef blong yumi, o serem ol tingting we i kam long wan narawan. Ol topik blong yumi, maet i abaot ol famli, o ol seves, o ol tempol, o wan misin we i jes pas, evri samting long wosip blong yumi i mas poenem rod long Lod Jisas Kraes.

Teti yia i pas, Presiden Dallin H. Oaks i bin tokbaot wan leta we hem i bin kasem long “wan man we i talem se hem i go long wan sakramen miting, mo i lisin long seventin testimoni, mo i neva harem we oli

tokbaot Sevyia.”¹⁵ Presiden Oaks, i teknot se: “maet toktok ia i go tumas be mi kwotem from se i givim wan strong tok blong rimaenem yumi evriwan.”¹⁶ Afta, hem i invaetem yumi blong tokbaot moa abaot Jisas Kraes, insaed long ol toktok mo klas storian blong yumi. Mi bin luk se yumi stap lukluk moa mo moa long Kraes long ol miting blong yumi long Jos. Wetem tingting, bae yumi gohed strong long ol gudfala hadwok ia.

Stap Tokbaot Kraes Wetem Ol Nara Man

Wetem olgeta raon long yumi, bae yumi open moa, yumi wantem moa blong tokbaot Kraes. Presiden Nelson i talem: “ol tru disaepol blong Jisas Kraes oli wantem blong oli luk olgeta, oli toktok, mo oli defren long ol pipol blong wol ia.”¹⁷

Samtaem yumi ting se wan storian wetem wan, risal blong hem i we, wan ia, i mas kam long jos o luk ol misinari. Letem Lod i soem rod long olgeta taem we tingting blong olgeta i wantem, taem we yumi tingting moa abaot responsabiliti blong yumi blong stap olsem wan voes blong Hem,

we yumi gat tingting mo yumi open abaot bilif blong yumi. Elda Dieter F. Uchtdorf i tijim yumi se, taem wan i askem yumi abaot wiken blong yumi, yumi sapos blong wantem smael mo talem se yumi lavem blong harem ol Praemeri pikinini oli singsing “Mi traem blong kam olsem Jisas.”¹⁸ Bae yumi kaen mo stap wan witnes blong fet blong yumi long Kraes. Sapos wan i serem wan problem blong praevet laef blong hem, maet bae yumi talem: “Jon, Meri, yu yu save se mi mi biliv long Jisas Kraes. Mi stap tingting long wan samting we Hem i bin talem, we i save helpem yu.”

Yu open moa long sosol media blong stap tokbaot tras blong yu long Kraes. Plante bae oli respektem bilif blong yu, be sapos wan i sakemaot taem yu tokbaot Sevyia, tekem strong paoa long tingting long promes blong Hem: “Yufala we ol man oli . . . stap talem ol rabis tok agens long yufala from we yufala i man blong mi, yufala i save harem gud . . . From we i gat bigfala pei blong yufala i stap long heven.”¹⁹ Yumi mas kea moa blong stap folem Hem i bitim blong

wantem se ol man we oli folem Hem oli “laekem” yumi. Pita i givim kaonsel ia: “Oltaem yufala i mas rere blong givim ansa long olgeta [from] yufala i putum tingting blong yufala i stap long Kraes.”²⁰ Bae yumi toktok abaot Kraes.

Buk blong Momon, hem i wan strong witnes abaot Jisas Kraes. Kolosap evri pej i testifae long saed blong Sevyia mo tabu misin blong Hem.²¹ Ol pej blong hem i fulap blong yu andastanem Atonmen mo gladhat blong Hem. Olsem wan kompanion blong Niu Testeman, Buk blong Momon i helpem yumi blong andastanem moa from wanem Sevyia i bin kam blong sevem yumi, mo olsem wanem yumi save kam long Hem wetem moa strong tingting.

Sam long ol nara Kristin fren blong yumi, long sam taem, oli no save stret abaot bilif blong yumi, mo ol tingting blong yumi. Bae yumi glad tru wetem olgeta long bilif ia we yumi serem long Jisas Kraes mo long ol skripja blong Niu Testeman we yumi evriwan i lavem. Long ol dei we oli stap kam, olgeta we oli biliv long Jisas Kraes bae oli nidim wan fren mo sapot blong wanwan long yumi.²²

Taem we wol ia i nomo toktok abaot Jisas Kraes tumas, bae yumi tokbaot moa long saed blong Hem. Taem we yumi stap soemaot tru kala blong yumi olsem disaepol blong Hem, plante raon long yumi bae oli rere blong lisin. Taem we yumi serem laet we yumi kasem long Hem, bambae laet blong Hem mo hae paoa blong Hem we i sevem yumi bae i saen long olgeta we oli wantem openem hat blong olgeta. Jisas i bin talem: “Mi mi olsem [wan] laet . . . long wol ya.”²³

Gat Moa Hat blong Wantem Toktok Abaot Kraes

I no gat wan samting i leftemap filing blong mi blong toktok abaot Kraes i bitim pikja ia we mi gat abaot kambak blong Hem. Yumi no save wetaem bae Hem i kambak, be !taem we bae Hem i kam, win blong yumi bae i sot! Bae Hem i kam long ol klaod blong heven, wetem olgeta



Taem we yumi stap soemaot tru kala blong yumi olsem disaepol blong Sevyia, plante raon long yumi bae oli rere blong lisin.

paoa mo glori, wetem evriwan long ol tabu enjel blong Hem. I no jes samfala enjel nomo, be *evriwan* long ol tabu enjel blong Hem. Olgeta ia oli no ol smol fatfat jerubim we Rafael i pentem we oli stap long ol Valentaen kad ia. Olgeta ia, oli ol enjel blong ol hundred yia, ol enjel we oli sendem blong sarem maot blong ol laeon,²⁴ blong openem ol doa blong kalabus,²⁵ blong talemaot se bae Hem i bon i kam long wol,²⁶ blong givim kamfot long Hem long Getsemane,²⁷ blong talem bakegen long ol disaepol se bae Hem i go antap long Heven,²⁸ mo blong openem glori dei blong putumbak gospel ia long wol.²⁹

?Yu yu save tingting se bae yu mitim Hem haf rod blong joenem Hem long saed ia o nara saed blong vel?³⁰ Hemia i promes blong Hem blong yu stap stret mo gud. Bae i wan eksperiens we bae i makem sol blong yumi blong oltaem.

Bae yumi glad tumas from profet we yumi lavem tumas, Presiden Russell M. Nelson, we i leftemap filing blong yumi blong wantem lavem Sevyu mo talemaot se Hem i Hae tumas. Mi mi wan ae witnes we han blong Lod i stap wetem hem, mo witnes abaot revelesen ia we i stap soem rod long hem. Presiden Nelson, mifala i wantem tumas harem kaonsel blong yu.

Ol dia fren blong mi raon long wol. Bae yumi tokbaot Kraes, mo hop long glori promes blong Hem: “man we i talemaot nem blong mi long fes blong ol man, bambae mi tu, mi talemaot . . . hem long fes blong Papa blong mi long heven.”³¹ Mi testifae sed Hem i Pikinini blong God. Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Jon 14:6.
2. Matiu 11:28.
3. Luk long Niztan Peri-Rotem, “Religion and Fertility in Western Europe: Trends across Cohorts in Britain, France and the Netherlands,” *European Journal of Population*, May 2016, 231–65, ncbi.nlm.nih.gov/pmc/articles/PMC4875064.
4. “Sikstifae pesen blong ol adalt long Amerika oli talem se oli Ol Kristin Man taem we oli stap askem olgeta abaot relijin blong olgeta, mo namba ia i bin godaon



I no gat wan samting i leftemap filing blong mi blong toktok abaot Kraes i bitim pikja ia we mi gat abaot kambak blong Hem.

long 12 pesen poen ova long ol las 10 yia. Mo wanem i stap naolia, populesen we i no joen long wan relijin, i ol pipol we oli tokbaot se relijin aidentiti blong olgeta hem i, oli no biliv long wan god, o ‘oli no save stret’, naolia oli 26%; namba ia i bin stap long 17% long 2009 (Pew Research Center, “In U.S., Decline of Christianity Continues at Rapid Pace,” Oct. 17, 2019, pewforum.org).

5. Luk long Pew Research Center, “The Future of World Religions: Population Growth Projections, 2010–2050,” Apr. 2, 2015, pewforum.org.
6. Mak 9:7; Luk 9:35; luk tu long Matiu 3:17; Josef Smit—Histri 1:17.
7. Luk long Filipae 2:9–11.
8. Luk long Russell M. Nelson, “Prophets, Leadership, and Divine Law” (wol divosen blong ol yang adalt, 8 Jen 2017), broadcasts.ChurchofJesusChrist.org.
9. Russell M. Nelson, “Pulum Paoa blong Jisas Kraes Insaed long Laef blong Yumi,” *Jeneral Konfrens*, Epril 2017, ChurchofJesusChrist.org/study/general-conference?lang=bis.
10. Doktrin mo Ol Kavenan 6:36.

11. Russell M. Nelson, “Stret Nem blong Jos,” *Liahona*, Nov 2018, 87.
12. Neil L. Andersen, “Tell Me the Stories of Jesus,” *Liahona*, May 2010, 108.
13. 2 Nifae 25:26.
14. 2 Nifae 25:26.
15. Dallin H. Oaks, “Another Testament of Jesus Christ” (Brigham Young University faeasaed, 6 Jun 1993), 7, speeches.byu.edu.
16. Dallin H. Oaks, “Witnesses of Christ,” *Ensign*, Nov. 1990, 30.
17. Russell M. Nelson, “Pulum Paoa blong Jisas Kraes Insaed long Laef blong Yumi.”
18. Luk long Dieter F. Uchtdorf, “Misinari Wok: Stap Serem Wanem I Stap long Hat blong Yu,” *Liahona*, Mei 2019, 15; “Mi Stap Traem blong Kam Olsem Jisas,” *Liahona*, Epril 2012, p. 64.
19. Matiu 5:11–12.
20. 1 Pita 3:15.
21. “Taem we ol man we oli raetem ol toktok blong ol profet insaed long Buk blong Momon, oli raetem ol testemoni blong olgeta abaot Mesaea we God i promesem, oli bin tokbaot ol defren nem blong hem long kolosap evri 1.7 ves. Oli tokbaot Jisas Kraes, long kolosap 101 defren nem. . . . Taem yumi luksave se wan ves i stap yusum wan stret sentens ia oltaem, i luk olsem se yumi no save ridim tu sentens insaed long Buk blong Momon, mo no luk wan wei blong talem nem blong Kraes” (Susan Easton Black, *Finding Christ through the Book of Mormon* [1987], 5, 15).
- “I nomata se ol toktok ia, *pem praes o atonmen*, we oli talem long eni nara wei, i kamaot wan taem nomo insaed long King Jemes translesen blong Niu Testeman, oli kamaot 35 taem insaed long Buk blong Momon. Olsem wan narafala testeman abaot Jisas Kraes, hem i givim bigfala laet long saed blong Atonmen blong Hem” (Russell M. Nelson, “The Atonement,” *Ensign*, Nov. 1996, 35).
22. Olgeta we oli aot long Kristin relijin insaed long Yunaeted Stet, oli ol yangfala. “Moa long eit aot long ten memba blong Silent Generation (Olgeta we oli bon bitwin 1928 mo 1945) oli tokbaot olgeta olsem Ol Kristin Man (84%), mo namba ia i semmak long tri kwota blong Baby Boomers (76%). Be long narasaed, haf blong Ol Millenials (49%) oli tokbaot olgeta olsem Ol Kristin Man; fo aot long ten oli no gat relijin, mo wan aot long ten Millenial i talem se oli joenem ol fet we oli no biliv long Kraes” (long Y. S. A., fasin blong bilif long Kraes i stap godaon yet,” pewforum.org).
23. Jon 12:46.
24. Luk long Daniel 6:22.
25. Luk long Ol Wok 5:19.
26. Luk long Luk 2:2–14.
27. Luk long Luk 22:42–43.
28. Luk long Ol Wok 1:9–11.
29. Luk long Doktrin mo Ol Kavenan 13; 27:12–13; 110:11–16; Josef Smit—Histri 1:27–54.
30. Luk long 1 Tesalonaeka 4:16–17; Doktrin mo Ol Kavenan 88:96–98.
31. Matiu 10:32.



I Kam long Presiden Russell M. Nelson
Presiden blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent

Letem God I Win

?Yu yu wantem letem God i stap win insaed long laef blong yu? ?Yu yu wantem letem God i paoa ia we i moa strong insaed long laef blong yu?

Ol dia brata mo sista. Mi talem tangkyu tumas from ol naes mesej blong konfrens ia mo from spesel janis we mi gat blong toktok long yufala naoia.

Blong moa long 36 yia we mi bin stap olsem wan Aposol, doktrin ia blong karem Isrel i kam tugeta i kasem tingting blong mi.¹ *Evri samting* abaot wok ia i tajem mi, olsem ol seves mo ol nem² blong Ebrahim, Aesak, mo Jakob; laef blong olgeta mo waef blong olgeta; kavenan we God i bin mekem wetem olgeta mo i go kasem famli laen blong olgeta;³ taem ol twelef traeb oli go wanwan; mo plante long ol profesi abaot wok blong kam tugeta long taem blong yumi.

Mi bin stadi long kam tugeta ia, mi bin prea from, mi lafet long ol skripja we i tokbaot hemia, mo mi bin askem Lod blong leftemap save blong mi abaot hemia.

So, traem tingting long glad we mi gat taem stadi i lidim mi long wan niu tingting. Wetem help blong tu man we i stadi lanwis Hibru, mi bin lanem se wan long ol Hibru mining blong toktok ia, *Isrel*, hem i "Letem God i win."⁴ Long wei ia nao, stret nem ia, *Isrel*, i tokbaot wan we i *wantem* letem God i win insaed long laef blong hem. !Tingting ia i tanem sol blong mi!

Toktok ia, *wantem*, i impoten long intepretesen blong toktok ia, *Isrel*.⁵ Yumi evriwan i gat fridom blong joes blong yumi. Yumi save jusum blong pat blong Isrel, o no. Yumi save jusum blong letem God i win insaed long laef blong yumi, o no. Yumi save jusum blong letem God i paoa ia we i moa strong insaed long laef blong yumi, o no.

Blong sot taem, bae yumi gobak long wan impoten taem long laef blong Jakob, apuboe blong Ebrahim. Long ples ia we Jakob i singaotem



Kuritiba, Parana, Brasil

Peniel (we i minim "fes blong God"),⁶ Jakob i bin faet wetem wan series jalenj. God i testem fridom blong hem blong mekem joes. Tru long faet blong hem, Jakob i pruvum wanem i bin moa impoten long hem. Hem i bin soem se hem i bin wantem blong letem God i win insaed long laef blong hem. Olsem ansa, God i bin jenisim nem blong Jakob i go long *Isrel* we i minim se "letem God i win." Afta long hemia, God i bin promesem Isrel se *evri* blesing we Hem i bin putum antap long hed blong Ebrahim, bae i blong hem tu.⁸

Sore tumas, laen blong Isrel i bin brekem kavenan blong olgeta wetem God. Oli bin stonem ol profet, mo oli *no* bin wantem blong letem God i win insaed long laef blong olgeta. Long en, God i bin seraotem olgeta oli go long ol fo kona blong wol ia.⁹ Wetem sore, Hem i bin promesem afta se bae Hem i mekem olgeta oli kam wanples, olsem we i stap long Aesaa: "Long smoltaem nomo, mi mi bin gowe long yufala [Isrel]. Be mi mi lavem yufala, mo mi glad blong tekem yufala i kambak long mi bakegen."¹⁰

Wetem Hibru mining blong *Isrel* long maen, kam tugeta blong Isrel i tekem wan niu mining. Lod i stap mekem olgeta we oli wantem letem God i win long laef blong olgeta, oli kam tugeta wanples. Lod i stap mekem olgeta we oli wantem letem God i win long laef blong olgeta blong Hem i paoa ia we i strong moa long laef blong olgeta.

Blong plante handred yia, ol profet oli bin tokbaot finis, kam tugeta ia,¹¹ mo !hem i stap hapen naoia! Olsem wan pat we i mas hapen fastaem long Seken Kaming blong Lod, !hem i wok ia we *i moa* impoten insaed long wol ia!

Kam tugeta ia bifo wan taosen yia ia, i wan taem blong wanwan i mekem fet i kam bigwan mo givim paoa long tingting long saed blong spirit blong plante milian pipol. Mo olsem ol memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent, o "lata-dei kavenan Isrel,"¹² yumi bin kasem wok ia blong helpem Lod wetem bigfala impoten wok ia.¹³

Taem yumi stap tokbaot kam tugeta blong Isrel long tugeta saed blong vel, yes, yumi stap tokbaot misinari wok, tempol mo famli histri wok. Yumi stap tokbaot tu blong bildimap fet mo testimoni insaed long hat blong olgeta we yumi stap laef wetem, wok wetem mo givim seves wetem. Eni taem we yu mekem eni samting we i stap helpem eniwan—long tugeta saed blong vel—blong hem i mekem ol kavenan wetem God, nao yu stap help blong mekem Isrel i kam tugeta long wan ples.”

I no longtaem, waef blong wan long ol apuboe blong mi i bin gat hadtaem long saed blong spirit. Bae mi singaotem hem “Jill.” Nomata we mifala i livim kakae, prea, mo givim ol prishud blesing, papa blong Jill i stap ded. Hem i fraet tumas se bae hem i lusum papa blong hem, mo semtaem, testimoni blong hem.

Let, wan naet, waef blong mi, Sista Wendy Nelson, i talem long mi abaot situesen blong Jill. Long nekis moning, Wendy i filim se bae hem i serem ansa blong mi long Jill long saed blong faet blong hem, !we i wan tu toktok nomo! Toktok ia, hem i *sot maen*.

Afta, Jill i bin talem long Wendy se, long fas ples, hem i harem nogud tumas long ansa blong mi. Hem i talem: “Mi stap hop se Bubuman bae i promesem mi wan merikel blong papa blong mi. Mi wokem askem se, from wanem, toktok ia *sot maen* i toktok we hem i filim se hem i mas talem.

Afta we papa blong Jill i ded, toktok ia, *sot maen* i gohed blong kam long maen blong hem. Hem i openem hat blong hem blong andastanem dip moa se *sot maen* i minim “we i lukluk kolosap nomo.” Nao tingting



blong hem i stat blong jenis. Afta, Jill i talem se “*Sot Maen* i mekem mi mi stop, mi tingting mo mi kam oraet. Toktok ia, naoia i fulumap mi wetem pis. I mekem mi tingbaot bakegen blong mekem lukluk blong mi i go longwe mo lukaotem wanem we i no save finis. I mekem mi tingbaot se i gat wan tabu plan i stap, mo we papa blong mi i stap laef yet, mo i lavem mo i lukaotgud long mi. *SotMaen* i bin lidim mi i go long God.”

Mi mi praod tumas long smol apugel blong mifala. Long taem we hat blong hem i harem nogud tumas long laef blong hem, dia Jill ia i bin stap lanem blong akseptem tingting we God i gat long papa blong hem, wetem wan lukluk we i blong taem we i no save finis blong laef blong hem. Taem hem i bin *jusum* blong letem God i win, hem i bin faenem pis.

Sapos yumi letem hemia, bae i gat plante wei we Hibu mining ia blong *Isrel* i save helpem yumi. Traem tingting olsem wanem prea blong yumi blong ol misinari blong yumi—blong ol hadwok blong yumiwan blong

mekem Isrel i kam tugeta—i save jenis taem kaen tingting ia i stap long maen. Plante taem yumi prea se yumi, mo ol misinari bae yumi go long olgeta we oli rere blong kasem ol trutok blong gospel we i kambak blong Jisas Kraes. Mi stap askem miwan se ?bae Lod i lidim yumi i go long huia taem yumi prea blong faenem olgeta we oli wantem blong letem God i stap win insaed long laef blong olgeta?

Maet bae God i lidim yumi long sam we oli neva biliv long God o Jisas Kraes, be naoia oli wantem save abaot Tufala mo plan blong hapines blong Tufala. Ol narawan, maet oli “bon insaed long kavenan”¹⁴ be oli mestem rod finis mo oli kamaot long kavenan rod ia. Maet naoia oli rere blong sakem sin, kambak, mo letem God i stap win. Yumi save help taem yumi welkamem olgeta wetem han mo hat we i open. Mo sam long olgeta we Lod i lidim yumi long olgeta, maet oli oltaem filim se i gat wan samting we i no gat insaed long laef blong olgeta. Olgeta tu, oli wantem tumas blong kam oraet evriwan mo gat glad ia we i

kam long olgeta we oli wantem blong letem God i stap win insaed long laef blong olgeta.

Gospel net ia blong karem Isrel i kambak tugeta, i bigbigwan. I gat rum blong wanwan we i akseptem fulwan gospel ia blong Jisas Kraes. Wanwan we i jenisim laef i kam wan pikinini blong kavenan wetem God¹⁵ tru long bladlaen o tru long adopsen. !Wanwan i kam blong i kasem fulwan evri samting we God i bin promisesem long olgeta fetful pikinini blong Isrel!¹⁶

Wanwan long yumi i gat wan tabu paoa we hem i save kasem, from se wanwan i wan pikinini blong God. Wanwan i semmak long ae blong Hem. Wanem mining biae long trutok ia, i bigwan mo i dip. Ol brata mo sista. Plis lisin gud long wanem bambae mi talem. God i no laekem wan kala blong skin i moa bitim wan narawan. Doktrin blong Hem long saed ia i klia gud. Hem i stap invaetem *evriwan* blong kam long Hem, “blak mo waet, slef mo fri, man mo woman.”¹⁷

Mi save mekem tingting blong yu i kwaet se olsem wanem bae yu stanap long fes blong God bae i no dipen nating long kala blong skin blong yu. Se God i glad o no long yu, bae i dipen nomo long hamas hat mo tingting yu givim long Hem mo long ol

komanmen blong Hem, be i no from kala blong skin blong yu.

Mi krae sore se ol Blak brata mo sista blong yumi raon long wol oli mas gotru long harem nogud from kala blong skin mo fasin blong no gat jastis. Tedei, mi stap singaotem ol memba blong yumi evri ples blong lidim rod blong lego fogud ol fasin mo ol aksen we oli no gat jastis long man. Mi plis long yufala blong promotem respek long evriwan long ol pikinini blong God.

Kwestin we i kam long wanwan long yumi, i nomata kala blong skin blong yumi, i semmak nomo: *?Yu yu wantem letem God i stap win insaed long laef blong yu? ?Yu yu wantem letem God i paoa ia we i moa strong insaed long laef blong yu? ?Bae yu yu letem ol toktok blong Hem, ol komanmen blong Hem, mo ol kavenan blong Hem oli lidim tingting blong yu long wanem yu stap mekem evri dei? ?Bae yu yu letem voes blong Hem i kam faswan ova long eni nara samting? ?Yu yu wantem letem wanem Hem i nidim yu blong mekem i kam faswan long evri nara bigfala tingting we yu yu gat? ?Yu yu wantem se tingting blong yu i draon insaed long tingting blong Hem?*¹⁸

Tingting se hamas we yu wantem bae i blesem yu. Sapos yu no mared

mo stap lukaotem hem we i no save finis, tingting blong yu, blong wantem pat blong “Isrel,” bae i helpem yu disaed huia bae yu deit wetem mo long wanem wei.

Sapos yu yu mared long wan we i brekem ol kavenan blong hem, hamas yu wantem blong letem God i win insaed long laef blong yu bae i letem ol kavenan blong yu wetem God i stap gud nomo. Sevyu bae i hilim hat blong yu we i brokbrok. Ol heven bae oli open taem yu stap lukaot blong save olsem wanem blong muv fored. Yu no nid blong stap mestem rod, o askem samting long yuwan.

Sapos yu gat ol tru kwestin abaot gospel o Jos, taem yu stap jusum blong letem God i stap win, bae yu stap wokbaot blong faenem mo andastanem ol ful trutok we oli no save finis we bae oli lidim laef blong yu, mo bae oli helpem yu blong stap strong long kavenan rod ia.

Taem yu fesem temtesen—iven sapos temtesen ia i kam taem we yu taed gud, o yu filim se yu stap yuwan o oli no save andastanem yu—traem tingting long paoa blong tingting we yu save pulum i kam long yu taem yu stap jusum blong letem God i win insaed long laef blong yu, mo taem yu stap toktok wetem Hem blong i mekem yu kam strong moa.

Taem we bigfala tingting blong hat blong yu i blong letem God i stap win, blong yu pat blong Isrel, plante desisen bae oli kam isi moa. !Plante trabol, oli nomo ol trabol! Yu save gud hao blong yu presentem yuwan. Yu save wanem blong wajem mo ridim, weaples blong spendem taem blong yu mo huia blong fren wetem. Yu save wanem yu wantem mekem i kamtru. Yu save kaen man o woman we yu rili wantem kam olsem.

Naoia, ol dia brata mo sista. Hem i tekem tugeta, bilif mo strong paoa long tingting blong letem God i win. I tekem wok we i gogohed, i strong blong sakem sin mo blong sakemaot man ia we i folem fasin blong wol tru long Atonmen blong Jisas Kraes.¹⁹ Hem i tekem had wok, oltaem mo evri dei blong developem ol evri dei



Sent Pitabeg, Rasia

fasin blong stadi long gospel, blong lanem moa abaot Papa long Heven mo Jisas Kraes, mo blong lukaotem mo mekem folem revelesen we i blong yuwan.

Long ol denja taem ia we Aposol Pol i bin profesae from,²⁰ Setan i nomo stap *traem* blong haedem ol atak blong hem agensem plan blong God. Plante ivel tingting oli fulap i stap. From hemia, wan wei ia nomo blong stap laef long saed blong spirit, i blong mekem desisen blong letem God i stap win insaed long laef blong yumi, blong lanem blong harem voes blong Hem, mo blong yusum evri paoa blong yumi blong help blong mekem Isrel i kam tugeta.

Naoia, ?olsem wanem nao Lod i *filim* abaot ol pipol we oli letem God i stap win? Nifae i talem stret: “[Lod] i *lavem* olgeta we oli wantem se Hem i God blong olgeta. Luk, hem i *lavem* ol papa blong yumi, mo hem i mekem kavenan wetem olgeta, yes, mo tu, wetem Ebrahim, Aesak, mo Jakob; mo hem i tingbaot ol kavenan we hem i bin mekem.”²¹

?Mo wanem nao Lod i wantem *mekem* blong Isrel? Lod i mekem tabu promes se !bambae Hem i “faet long ol faet blong [yumi], mo ol faet blong ol pikinini blong [yumi], mo hemia blong ol pikinini blong ol pikinini blong [yumi], . . . i go kasem nambatri mo nambafo jeneresen!”²²

Taem yufala i stap stadi long ol skripja blong yufala long ol nekis sikis manis ia, mi leftemap tingting blong yufala blong mekem wan lis blong evri samting we Lod i bin promesem se bae Hem i mekem long kavenan Isrel ia. !Mi ting se bae yu sapraes bigwan! Tingting hevi long olgeta promes ia. Tokbaot olgeta wetem ol famli mo ol fren blong yufala. Afta, laef mo luk ol promes ia oli kamtru insaed long stret laef blong yufala.

Ol dia brata mo sista blong mi. Taem yufala i stap jusum blong letem God i stap win insaed long laef blong yufala, bambae yufala i gat eksperiens, blong yufalawan, se God i “wan God blong ol merikel.”²³ Olsem wan pipol, yumi ol kavenan pikinini blong

Hem, mo bambae oli singaotem yumi folem nem blong Hem. Long hemia, mi testifae long tabu nem blong Jisas Kraes, amen. ■

OL NOT

1. Mi bin tokbaot Isrel long samples 378 aot long 800 mesej we mi bin givim long ol 36 yia blong mi olsem wan Aposol.
2. Long Hibrui, *Ebram* i wan hae nem we i minim “papa we i kam olsem wan god.” Be taem we God i jenisim nem i go long *Ebrahim*, nem ia i tekem moa mining, we i minim “papa blong ol plante pipol.” I tru, Ebrahim i “papa blong plante nesen.” (Luk long Jenesis 17:5; Nehemaea 9:7.)
3. Lod God Jehova i mekem wan kavenan wetem Ebrahim se Sevyia blong wol bae i bon i kam long wol ia tru long laen blong Ebrahim, bae oli karem samfala graon, mo evri nesen bae oli kasem blesing tru long laen blong Ebrahim (luk long Bible Dictionary, “Abraham, covenant of”).
4. Luk long Bible Dictionary, “Israel.”
5. Toktok ia, *Isrel*, i kamaot i bitim wan taosen taem insaed long ol skripja. Toktok ia i tokbaot famli blong Jakob (Isrel) we i gat 12 boe, plas ol gel (luk long Jenesis 35:23–26; 46:7). Tedei, yumi save putum se i wan ples long planet Wol ia. Be yus blong hem long doktrin, hem i blong ol pipol we oli wantem blong letem God i win long laef blong olgeta.
6. Luk long Jenesis 32:30; we oli spelem tu olsem *Penuel* long Jenesis 32:31.
7. Luk long Jenesis 32:28.
8. Luk long Jenesis 35:11–12
9. Blong stadi i go moa, luk long Topical Guide, “Israel, Scattering of.”
10. Aesae 54:7
11. Luk long Aesae 11:11–12; 2 Nifae 21:11–12; Mosaea 15:11.
12. Luk long *Encyclopedia of Mormonism* (1992), “Covenant Israel, Latter-Day,” 1:330–31.
13. Taem yumi stap tekpat long kam tugeta blong Isrel, Lod i gat wan naes wei blong tokbaot olgeta we oli stap kam tugeta. Hem i stap tokbaot yumi evriwan olsem “ol nambawan man blong hem,” (Eksodas 19:5; Ol Sam 135:4), olsem “ol spesel man blong hem” (Malakae 3:17; Doktrin mo Ol Kavenan 101:3), mo yumi “tabu we [yumi] blong hem” (Eksodas 19:6; luk tu long Dutronome 14:2; 26:18).
14. Sentens ia i tokbaot stret kavenan ia we God i bin mekem wetem Ebrahim we i talem: “Tru long laen blong yu bae evri famli blong wol i kasem blesing” (3 Nifae 20:27). “Bon insaed long kavenan” i minim se, bifo wan i bon i kam long wol ia, papa mo mama blong hem, tufala i bin sil long tempol.
15. Kaen promes olsem, God i bin tijim long Ebrahim: “From se hamas long olgeta we bae oli akseptem Gospel ia, bae mi singaotem olgeta folem nem blong mi, mo bae mi kaontem olgeta olsem laen blong yu, mo bambae oli girap mo blesem yu, olsem papa blong olgeta” (Ebrahim 2:10; luk tu long Rom 8:14–17; Galesia 3:26–29).



Salsbeg, Ostria

16. Wanwan fetful memba i save askem wan petriakel blesing. Tru long insperesen blong Tabu Spirit, petriak i talemaot laen we wan i kamaot long hem insaed long haos blong Isrel. Toktok ia blong talemaot laen blong Isrel, i no blong olgeta se hem i gat wanem kaen kala blong skin, sitisensip, o wanem i stap long blad blong hem. Be, toktok ia we i talemaot laen blong hem i talemaot traeb blong Isrel we wanwan man o woman i stap kasem ol blesing blong hem.
17. 2 Nifae 26:33.
18. Luk long Mosaea 15:7. Blong wan i pat blong Isrel, i no blong olgeta we oli no save stanap strong long hat blong olgeta. Blong kasem evri blesing we God i gat i stap blong givim long laen blong Ebrahim, yumi save save mo wet se bae yumi kasem wan “tes blong Ebrahim” we i blong yumiwan nomo. God bambae i testem yumi, semmak olsem we Profet Josef Smit i bin tijim, taem bae Hem i pulum gud evri string blong hat blong yumi. (Luk long wanem John Taylor i tingbaot, insaed long *Teachings of Presidents of the Church: Joseph Smith* [2007], 231.)
19. Luk long Mosaea 3:19.
20. Luk long 2 Timoti 3:1–13.
21. 1 Nifae 17:40; oli ademap italik.
22. Doktrin mo Ol Kavenan 98:37; luk tu long Ol Sam 31:23; Aesae 49:25; Doktrin mo Ol Kavenan 105:14.
23. Momon 9:11.



Sandei Aftenun Sesen | 4 Oktoba 2020

I Kam long Presiden Henry B. Eyring
Seken Kaonsela long Fas Presidensi

Oli Testem, Yumi Pruvum, Oli Smutum

*Ol bigfala blessing we bae oli kam taem we bae
yumi pruvum yumi se yumi fetful long ol kavenan
blong yumi long taem blong ol tes blong yumi,
bae i jenisim fasin blong yumi.*

Ol dia brata mo sista. Mi talem tang-kyu tumas from janis ia blong toktok wetem yufala tedei. Hop blong mi i blong leftemap tingting taem we i luk se laef i had mo samting i no klia. Long sam long yufala, taem ia, hem i naoia. Sapos no, taem ia bae i kam yet.

Hem i no wan rod we i fassas. Hem i ril laef—yet i gat hop—from stamba tingting ia blong God blong krietem wol ia. Stamba tingting ia, i blong givim

long ol pikinini blong Hem janis ia blong oli pruvum olgeta, mo oli wantem blong jusum raet taem we i had. Taem oli mekem olsem, fasin blong olgeta i jenis mo oli save kam moa olsem Hem. Hem i bin save se bae i nidim fet long Hem, fet we i no seksek.

Plante samting mi save, i kam long famli blong mi. Taem mi gat eit yia, waes mama blong mi i bin askem brata mo mi blong go pulum rabis gras

long garen long yad blong haos. Nao, i luk se hemia i wan simpol wok, be mifala i stap long Niu Jesi. I ren plante. Graon i hevi graon. Ol rabis gras oli gro i kwik moa bitim ol vejetebol.

Mi tingbaot we mi no glad taem ol rabis gras oli brok nomo long han blong mi, rus blong olgeta i fagud long hevi sofmad. Mama mo brata blong mi, tufala i longwe long fored. Moa mi traehad, mo mi slo biae.

“!Hemia i had tumas!”
Mi singaot.

Be, mama i no gat sore,

i smael, i talem: “O Hal, yes, hem i had. I sapos blong i had ia nao. Laef i wan tes.”

Long tetaem ia, mi bin save se toktok blong hem i tru mo bae i gohed blong i tru long fuja blong mi.

Risen blong Mama i smael gud, i kam klia sam yia afta, taem mi bin rid abaot Papa long Heven mo Pikinini blong Hem we Tufala i tokbaot stamba tingting blong Tufala blong krietem wol ia mo givim janis, long ol spirit pikinini, blong gat laef long wol ia:

“Mo bae yumi testem olgeta long wei ia, blong luk sapos bae oli mekem evri samting we Lod, God blong olgeta bae i givim oda long olgeta;

“Mo olgeta we oli stap fetful long taem blong fassala laef blong olgeta, bae mi givim moa long olgeta; mo olgeta we oli no stap fetful long taem blong fassala laef blong olgeta, bae oli no gat glori long semfala kingdom ia wetem olgeta we oli bin stap fetful long taem blong fassala laef blong olgeta. Mo olgeta we oli stap fetful long taem blong seken laef blong olgeta, bae mi givim moa glori antap long hed blong olgeta blong oltaem mo oltaem.”¹

Yu mo mi, yumitu akseptem invitesen ia blong Oli testem yumi mo blong yumi pruvum se bae yumi jusum blong obei olgeta komanmen blong God taem we bae yumi nomo stap wetem Papa long Heven.

Iven wetem naes invitesen blong lav ia blong Papa long Heven blong yumi, Lusifa i bin winim tingting blong wan pat aot long tri, blong ol spirit pikinini, blong oli folem hem mo oli sakemaot plan ia blong Papa, blong yumi stap gro mo kasem hapines we i no save finis. From Setan i bin agens, nao Oli sakemaot hem wetem olgeta we oli folem hem. Naoia, hem i traem blong mekem plante oli tanem baksaed blong olgeta long God long laef long wol ia.

Olgeta long yumi we yumi bin akseptem plan ia, i bin mekem olsem from fet blong yumi long Jisas Kraes, we i bin glad blong kam Sevyia mo Ridima blong yumi. Maet long tetaem ia, yumi bin biliv se, i nomata wanem



Vila Alemana, Hae Valparaiso, Jile

wiknes bae yumi gat long wol ia, mo i nomata wanem nogud paoa bae i kam agensem yumi, bae ol paoa ia blong mekem gud bae oli bigwan i bitim.

Papa long Heven mo Jisas Kraes, Tufala i save mo lavem yu. Tufala i wantem yu blong gobak stap wetem Tufala mo kam olsem Tufala. Saksess blong yu, i saksess blong Tufala. Yu bin filim lav ia we Tabu Spirit i konfemem taem we yu bin ridim o harem ol toktok ia: "From luk, hemia i wok mo glori blong mi—blong mekem man i nomo save ded mo i kasem laef we i no save finis."²

God i gat paoa blong mekem rod blong yumi i isi. Hem i bin fidim ol pikinini blong Isrel wetem mana taem we oli bin stap wokbaot olbaot long promes graon. Lod, long seves blong Hem long wol, i bin hilim ol sikman, i mekem dedman i laef bakegen, mo i mekem solwota i kwaet. Afta we Hem i laef bakegen long ded, Hem i bin openem "[kalabus long olgeta we oli stap insaed]."³

Yet Profet Josef Smit, wan long ol hae profet blong Hem, i bin safa long kalabus, mo i kasem lesen ia we yumi evriwan i save tekem mo nidim long ol tes blong fet we oli stap kam oltaem: "Mo sapos bae oli sakem yu insaed long wan bigfala hol, o long han blong ol man blong kilimded man, mo oli jajem yu se yu mas ded; sapos bae oli sakem yu long dip ples; sapos bae wan bigfala wef i stap girap blong kam agensem yu; sapos ol wael win oli kam enemy blong yu; sapos ol heaven oli pulum tudak i kam wanples, mo evri samting oli joen blong blokem rod blong yu; mo antap long evri samting, sapos ol stret jo blong hel oli open bigwan blong solemdaon yu, nao yu mas save, boe blong mi, se evri samting ia bae i givim eksperiens long yu, mo bae i blong gud blong yu."⁴

Maet i oraet blong yu askem yuwan se from wanem wan God we i gat lav mo i gat olgeta paoa, bae i letem ol tes blong yumi long wol ia oli had tumas. Hem i from se Hem i save se yumi mas gro long saed blong spirit blong kam klin mo gat paoa long bodi,



Salsbeg, Ostria

blong save laef wetem Hem insaed long ol famli blong oltaem. Blong mekem hemia i posibol, Papa long Heven i givim yumi wan Sevyia mo paoa blong jusum, blong yumiwan, tru long fet, blong obei olgeta komanmen blong Hem mo blong sakem sin, mo long wei ia, go long Hem.

Plan blong hapines blong Papa, wanem i stap long medel blong hem i blong yumi kam moa olsem Pikinini blong Hem we Hem i Lavem Tumas, Jisas Kraes. Long evri samting, eksampol blong Sevyia i bes gaed blong yumi. Hem tu, Hem i mas pruvum Hemwan. Hem i bin stap strong mo go tru evri samting blong evriwan long ol pikinini blong Papa long Heven, i pem praes from evri sin blong yumi. Hem i bin filim safaring blong evriwan we oli bin kam, mo bambae oli kam yet long laef ia.

Taem yu tingting hevi long hamas sobodi yu yu save tekem, tingbaot Hem. Hem i bin safa wanem we yu yu stap safa long hem, blong mekem se bae Hem i save olsem wanem blong leftemap yu i go antap. Bae hem i no save tekemaot hevi trabol ia, be bae Hem i givim yu paoa, kamfot, mo hop. Hem i save rod. Hem i dring long konkon kap. Hem i stap

strong tru long safaring ia blong yumi evriwan.

Wan Sevyia we i gat lav i stap fidim yu mo i givim kamfot long yu; Hem i save wei blong helpem yu long wanem tes yu stap fesem. Alma i bin tijim:

"Mo bae hem i go aot, i harem nogud long ol soa blong bodi mo fulap hadtaem mo temtesen blong evri kaen; mo samting ia bae i mekem profes i hapen we i talem se, boe ia bae i tekem long hem ol soa blong bodi mo ol sik blong ol pipol blong hem.

"Mo bae hem i tekem long hem ded, blong hem i save tekemaot ol rop blong ded we i fasem ol pipol blong hem; mo bae hem i tekem long hem ol samting blong olgeta we oli no strong, blong mekem se insaed blong hem i save kam fulap long sore, long saed blong bodi blong mit mo bun, mekem se hem i save, long saed blong bodi blong mit mo bun, olsem wanem blong helpem ol man blong hem long saed blong ol samting blong olgeta we oli no strong long olgeta."⁵

Wan wei we bae Hem i helpem yu, i we, bae Hem i invaetem yu blong yu oltaem tingbaot Hem mo go long Hem. Hem i bin leftemap tingting blong yumi olsem:

"Yufala evriwan we yufala i stap hadwok tumas, mo we yufala i stap karem ol hevi samting, yufala i kam long mi, nao mi bambae mi tekemaot ol hevi samting ya, mi mekem we yufala i spel gud.

"Yufala i mas putum yok blong mi long solda blong yufala, blong yufala i wok wetem mi, from we mi mi wan kwaet man, mo tingting blong mi i stap daon. Mo yufala i mas lan long mi, nao bambae yufala i save faenem pis long laef blong yufala."⁶

Wei blong go long Hem i blong kakae gud long ol toktok blong Hem, blong praktisim fet blong sakem sin, blong jusum blong kasem baptaes mo konfemesen tru long wokman blong Hem we i kasem raet ia, mo afta, blong yu kipim ol kavenan blong yu wetem God. Hem i sendem Tabu Spirit blong i stap olsem kompanion blong yu, i givhan mo i soem rod long yu.



Benkaluru, India

Taem yu stap laef long wan laef we i klin inaf blong kasem presen we i Tabu Spirit, bae Lod i save lidim yu i go long sef ples taem we yu no save luk rod we i stap. Long mi, plante taem Hem i bin soem nekis step, o nekis tu step blong tekem. I no bin hapen oltaem we Hem i mekem mi mi luk wan smol pat blong fiuja we i kam longtaem afta, be iven ol smol taem we Hem i openem ae blong mi, i lidim wanem mi jusum blong mekem long evri dei laef.

Lod i eksplenem:

“Yufala i no save luk wetem ae blong yufala nomo, long taem naoia, plan ia blong God blong yufala, abaot ol samting we bae oli hapen naoia i go, mo glori we bae i kam afta plante hadtaem.

“From afta plante hadtaem, ol blessing oli kam.”⁷

Ol bigfala blessing we bae oli kam taem we bae yumi pruvum yumi se yumi fetful long ol kavenan blong yumi long taem blong ol tes blong yumi, bae i jenisim fasin blong yumi. Taem yumi stap jusum blong kipim ol kavenan blong yumi, paoa blong Jisas Kraes mo ol blessing blong Atonmen blong Hem oli save wok insaed long yumi. Hat blong yumi bae i kam sof-sof we yumi save lavem man, fogivim man, mo invaetem ol narawan blong kam long Sevyia. Tras blong yumi long Lod bae i kam antap. Ol fraet blong yumi oli go daon.

Nao, iven wetem ol kaen blessing olsem we yumi gat promes long hem tru long ol hadtaem, yumi no lukao-tem blong gat hadtaem. Long ekspe-riens long wol ia, bambae yumi gat bigfala janis blong pruvum yumiwan, blong pasem ol tes we oli had inaf blong yumi kam moa olsem Sevyia mo Papa long Heven.

Antap long hemia, yumi mas luk-save hadtaem blong ol narawan mo traem help. Hemia i had speseli taem we Oli stap testem yumi long wan strong wei. Be bae yumi faenem, se, taem yumi stap helpem narawan long trabol blong hem, iven smol nomo, bae bak blong yumi i kam strong moa mo yumi filim se i gat laet long tudak ia.

Long wei ia nao, Lod i Man we I Givim Eksampol long yumi. Antap long kros blong Golgota, Hem i bin safa we bigwan finis we bae Hem i ded finis sapos Hem i no Stret Pikinini Ia blong God, nao Hem i lukluk ol man we oli kilim Hem folem oda we i stap, mo i talem long Papa blong Hem: “Papa, plis yu fogivim olgeta ya, from we oli no save samting ya we oli stap mekem.”⁸ Taem we Hem i stap safa yet blong evriwan we bambae i laef long wol ia, Hem i stap antap long kros i lukluk i go long Jon mo mama blong Hem we i harem nogud tumas, mo i givhan long hem long tes blong hem:

“Jisas i luk man ya blong hem we hem i lavem hem tumas, nao i talem

long mama blong hem se, ‘Woman, hemia pikinini blong yu.’

“Nao hem i talem long man ya blong hem se, ‘Hemia mama blong yu.’ Nao i stat long taem ya, man ya i tekem woman ya i go stap long haos blong hem.”⁹

Tru long ol aksien blong Hem long ol dei we oli moa tabu evriwan, Hemwan i glad blong i givim laef blong Hem from wanwan long yumi, i givim help long laef ia, be tu, laef we i no save finis long taem we bae i kam.

Mi bin luk ol pipol oli mekem ol bigfala samting taem oli stap pruvum olgeta se oli fetful tru long ol bigfala trabol taem. Raon long Jos tedei, i gat ol eksampol. Pipol i go daon long ni blong olgeta from samting we i kam agensem olgeta. Tru long fasin blong stap fetful blong stap strong mo mekem efot, oli kam moa olsem Sevyia mo Papa long Heven.

Mi bin lanem wan nara lesen we i kam long mama blong mi. Taem hem i yang gel, hem i kasem difteria mo kolosap i ded. Sam taem afta, hem i kasem soa long bakhun blong hem mo ol string. Papa blong hem i ded taem i yang, mekem se mama blong mi mo ol brata blong hem oli sapotem mama blong olgeta.

Ful laef blong hem, mama i filim risal blong ol tes blong sik. Long ol las



Sao Paolo, Brasil

10 yia blong laef blong hem, hem i nidim plante operesen. Be tru long evri samting ia, hem i pruvum hem se hem i fetful long Lod, iven taem we hem i bin slip nomo long bed we hem i nomo save girap. Wan pikja ia nomo insaed long bedrum blong hem, i pikja blong Sevy. Las toktok blong hem long mi taem hem i slip long bed, i rere blong ded, i talem: “Hal, mi harem olsem se yu kasem flu. Yu mas lukaotgud long yuwan.”

Long fenerol blong hem, las spika i bin Elda Spensa W. Kimbol. Afta we hem i talem wan samting abaot ol tes blong mama mo hamas mama i fetful, hem i talem hemia: “Sam long yufala i save askem yufalawan se from wanem Mildred i mas safa plante olsem mo blong wan longfala taem. Bae mi talem from wanem. Hem i from se Lod i wantem smutum hem smol moa.”

Mi talemaot tangkyu blong mi long evri fetful memba blong Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent we oli stap tekem ol hevi trabol wetem fet we i strong mo oli stap helpem ol narawan blong tekem hevi trabol blong olgeta taem we Lod i stap lukaot blong wantem smutum olgeta smol moa. Mo tu, mi talemaot lav mo glad blong mi long olgeta we oli givim kea, mo ol lida raon long wol we oli givim seves long ol narawan long sem-taem we, olgeta mo ol famli blong olgeta, oli stap go tru taem blong oli smutum olgeta.

Mi testifae se yumi ol pikinini blong wan Papa long Heven we i stap lavem yumi. Mi filim lav we Presiden Russell M. Nelson i gat long yumi evriwan. Hem i profet blong Lod long wol tedei. Mi testifae olsem long tabu nem blong Lod Jisas Kraes, amen. ■

OL NOT

1. Ebraham 3:25–26.
2. Moses 1:39.
3. Doktrin mo Ol Kavenan 138:42.
4. Doktrin mo Ol Kavenan 122:7.
5. Alma 7:11–12.
6. Matiu 11:28–29.
7. Doktrin mo Ol Kavenan 58:3–4.
8. Luk 23:34.
9. Jon 19:26–27.



I Kam long Elda Jeremy R. Jaggi
Blong Olgeta Seventi

Blong Kam Stret Evriwan Tru long Fasin blong Wet Longtaem !I Fulumap Yumi Wetem Glad!

Taem yumi putum long praktis fasin blong save wet longtaem, fet blong yumi i kam antap. Taem fet blong yumi i kam antap, glad blong yumi tu i kam antap.

Tu yia i pas, yangfala brata blong mi, Chad, i bin go tru long vel. Taem we hem i stap muv i go long narasaed blong vel, hem i lego wan bigfala hol long hat blong tawi blong mi Stephanie; wetem tufala smol pikinini blong tufala, Braden mo Bella, mo tu wetem ol nara-fala famli. Mifala i faenem kamfot long

ol toktok blong Elda Neil L. Andersen long wik blong jeneral Konfrens bifo Chad i ded: “Long ol strong taem blong tes blong laef, yumi muv fored wetem longfala tingting, hiling paoa blong Sevy bae i tekem i kam long yu, laet, andastaning, pis mo hop” (“We I Karem Kil,” *Liahona*, Nov. 2018, 85)



Tabao de Serra, Sao Paolo, Brasil

Mifala i gat fet long Jisas Kraes, mifala i save se bae mifala i joen wetem Chad bakegen, !be blong lusum bodi blong hem long wol ia i soa! Fulap oli lusum olgeta we oli lavem. Hem i had blong gat fasin we i save wet long longtaem mo wet long taem we bae yumi joenem olgeta.

Long yia afta we hem i ded, mifala i filim wan bigfala dak klaod i kavremap mifala. Mifala i



Vila Alemana, Hae Valparaíso, Jile

lukaotem ples blong haed taem mifala stap stadi olgeta skripja blong mifala, prea moa wetem lav, mo oltaem go long tempol. Ol toktok long hym ia i tjem filing blong mi long taem ia: “Moning i girap, wol i wekap, ol klaod blong tudak i stap ronwe” (“The Day Dawn Is Breaking,” *Hymns*, no. 52).

!Famli blong mi i ting se long 2020 bae hem i wan gudfala yia! Mifala i stap stadi long *Kam Folem Mi* lesen blong mifala long Niu Testeman, buk blong Jemes long kolosap en blong Novemba 2019, taem we stamba toktok ia i kamaot long mifala Jemes japta 1 ves 2 i rid olsem: “Ol brata mo sista. Taem plante samting oli stap kam blong traem yufala, bambae yufala i save luk olgeta olsem samting blong harem nogud.” (Josef Smit Translesen, Jemes 1:2 [long Jemes 1:2, futnot *a*]). Hem i strong tingting blong mifala blong openem wan niu yia, wan niu stat blong ten yia, wetem glad, mifala i disaed se long 2020 bae mifala i “luk olgeta olsem ol samting blong harem gud.” Mifala i tingting strong long hemia mekem se long las Krismes, mifala i presen long ol brata mo sista ol T-set we oli raetem bigwan long hem se, “Luk Olgeta Olsem Ol Samting Bong Harem Gud.” Long 2020 bae i wan yia blong stap glad mo harem gud.

Be, naoia yumi stap—2020 i karem KOVID-19 wol sik, wo, plante disasta, mo jalenj long saed blong ekonomi. Maet Papa blong yumi long Heven i stap letem taem long yumi blong luklukbak mo tingting long save blong yumi long fasin blong save wet

longtaem mo save wanem i raet mo rong, blong save jusum blong stap glad.

Buk blong Jemes i givim wan niu mining long mifala. Jemes japta 1 ves 3 mo 4 i gohed blong talem se:

“[Save hemia se, taem yu stap traem fet blong yu, bae i

mekem yu gat fasin blong wet longtaem moa.]

“Mo yufala i mas stanap strong olwe gogo kasem en blong rod, blong bambae yufala i stret gud, yufala i no sot long wan samting.”

Long efot blong yumi blong faenem glad long medel blong ol hadtaem blong yumi, yumi fogetem se blong gat fasin blong save wet longtaem i ki blong letem ol hadtaem ia i wok blong gud blong yumi.

“King Benjamin i tijim yumi blong tekemaot man we i folem fasin blong wol, mo kam “wan sent tru long atomen blong Kraes we i Lod, mo kam olsem wan pikinini, we i stap lisin, . . . no stap flas, . . . putum tingting blong hem i stap daon, . . . save wet longtaem, . . . gat plante lav, . . . glad blong stap biae long evri samting” (Mosaea 3:19)

Japta 6 blong *Prijim Gospel blong Mi* i tijim ol stamba fasin blong Kraes we yumi save folem: “Fasin blong save wet longtaem i paoa blong save akseptem blong wan samting i tekem taem, trabol, samting we i kam agens, o safaring we i no kros wetem, o harem nogud, o wari. Hem i fasin blong save mekem tingting blong God mo akseptem Hem long taem blong Hem. Taem yu save wet longtaem, yu save holemtaet ol samting we oli kam bigwan long yu mo yu save fesem enemi long wan kwaet fasin mo wetem hop” (*Preach My Gospel: A Guide to Missionary Service*, rev. ed. [2019], 126).

Yumi save luk wok blong save wet longtaem tu, long laef blong wan long

ol disaepol blong Kraes, Saemon man blong Kanahan. Zelot oli wan grup blong ol man Jiu we oli go agens long ol rul blong ol man Rom. Muv blong Zelot i yusum vaelens agensem ol man Rom, ol man we oli joen tugeta wetem ol man Jiu, mo ol man Sadusi taem oli stap stilim mo spolem ol samting mo stap gohed long ol narafala aktiviti we oli helpem stamba wok blong olgeta (luk long *Encyclopedia Britannica*, “Zealot,” britannica.com). Saemon man Kanahan i wan Zelot (luk long Luk 6:15). Traem pikjarem se Saemon i stap traem blong temtem Sevyia blong i faet, lidim wan grup blong ami, o blong mekem man i konfus long Jerusalem. Jisas i tijim:

“Mo olgeta we oli no stap flas bae oli kasem blesing, from bae oli kasem wol ia. . . .

“Mo olgeta we oli gat sore long man, bae oli kasem blesing from bae oli kasem sore. . . .

“Mo olgeta evriwan we oli mekem pis, bae oli kasem blesing, from bae oli singaotem olgeta. ol pikinini blong God” (Matiu 5:5, 7, 9).

Maet Saemon i bin lavem mo talem strong ol tijing blong hem wetem paoa mo lav, be ol skripja oli talem se tru long wanem i stap hapen mo ol eksampol blong Sevyia, lukluk blong hem i jenis. wok blong hem olsem wan disaepol blong Kraes i kam stamba lukluk blong hem long ol efot blong laef blong hem.

Taem we yumi mekem mo kipim ol kavenan wetem God, Sevyia i save helpem yumi blong “bon bakegen; yes, oli mas bon long God, oli mas jenis long [wan] fasin blong wol mo fasin blong foldaon blong olgeta we oli stap long hem, i go long wan stret mo gud fasin, from God i bin pemaot olgeta, mo oli kam ol boe mo ol gel blong hem” (Mosaea 27:25).

Aot long ol evri hadwok blong taem blong yumi long sosol saed, saed blong relijin, mo politik, letem fasin ia blong stap olsem *disaepol blong Kraes* i kam hadwok ia we i moa impoten long evri nara samting. “From we long weples we ol gudgudfala samting blong yufala i stap long

hem, . . . yufala tu i stap long ples ya.” (Matiu 6:21). Yumi no fogetem tu se, iven afta we ol fetful disaepol oli bin “mekem ol samting we God i wan-tem,” oli “tingting blong [olgeta] i [mas] longfala” (Hibru 10:36).

Semmak olsem fasin blong traem fet blong yumi i mekem fasin blong save wet longtaem insaed long yumi, taem yumi traem blong save wet longtaem, fet blong yumi bae i kam antap. Taem fet blong yumi i kam antap, glad blong yumi tu i kam antap.

Long manis Maj we i jes pas, nambatu gel blong mitufala, Emma, olsem, fulap narafala misinari long Jos, oli mas go stap olgeta wan. Plante long ol Misinari oli kam long haos. Plante misinari oli stap wet blong oli mekem bak ol misin asaenem blong olgeta Plante oli no kasem ol blesing blong tempol bifo oli go aot mo wok long fil. Tangkyu, ol elda mo sista. Mifala i lavem yufala

Emma mo kompanion blong hem long Nedalan oli traehad long ol fasfala wik—i had tumas mekem se fulap taem oli filim blong krae. Wetem sam janis nomo we oli save mit wetem ol narafala man mo smol taem nomo blong go aotsaed, fasin blong Emma blong dipen long Lod i kam antap bigwan. Mifala i prea wetem hem onlaen, mo askem olsem wanem mifala i save help. !Hem i askem blong mifala i konek wetem ol fren we hem i stap tijim olgeta onlaen!

Famli blong mifala i stat blong konek onlaen, wan afta wan, wetem ol fren blong Emma long Nedalan. Mifala i invaetem olgeta blong joen wetem mifala long *Kam Folem Mi* stadi blong mifala evri wik, wetem ol famli blong mifala we oli stap longwe. Floor, Laura, Renske, Freek, Benjamin, Stal, mo Muhammad oli kam fren blong mifala. Sam long ol fren blong mifala long Nedalan oli bin kam insaed “long smol get” (3 Nifae 14:13). Ol narawan tu, oli stap luk “hamas nao rod ia i stret, mo get ia i smol, we oli sapos blong gotru long hem” (2 Nifae 31:9). Oli ol brata mo sista blong mifala long Kraes. Evri wik mifala “luk olgeta olsem ol samting

blong harem gud” taem mifala i wok tugeta long progres blong mifala long rod blong kavenan.

Mifala “i mas stanap strong olwe kasem en” (Jemes 1:4) from mifala i no save mitim mifala olsem ol famli memba blong wod blong wan sisen. Be mifala i kaontem olgeta olsem glad blong famli blong mifala’ fet we i stap kam antap tru long ol niu teknoloji koneksen mo *Kam Folem Mi* stadi long Buk blong Momon.

Presiden Russell M. Nelson i promes se, “Ol strong efot we i gohed oltaem blong mekem wok ia—iven long ol taem we yu save filim se yu no gat tumas saksen long hem—bae i jenisim laef blong yu, hemia blong famli blong yu, mo wol ia” (“Go Fored wetem Fet,” *Liahona*, May 2020).

Ples we yumi stap mekem ol tabu kavenan wetem God—tempol—i klos blong wan sot taem nomo. Ples we yumi stap kipim olgeta kavenan wetem God—hom—li open! Yumi gat janis ia long haos blong stadi mo tingting hevi long ol naesfala tempol kavenan ia. Iven sapos we i no save kam insaed long tabu spes ia long “hat blong . . . man bae i stap glad bigwan from ol blesing we bae mi kapsaetem” (Doktrin mo Ol Kavenan 110:9).

Plante oli lusum wok, ol narawan oli lusum ol janis blong wok. Be mifala i glad, tugeta wetem Presiden Nelson, we i jes talem: “Ol volontia

fas ofring we i kam long ol memba oli kam antap, wetem ol volontia kontribusen long ol yumaniterian fan. . . . Tugeta bae yumi winim had taem ia. Lod bae i blesem yu taem yu stap gohed blong blesem ol narafalawan” (Russell M. Nelson’s Facebook page, post from Aug. 16, 2020, facebook.com/russell.m.nelson).

“Yufala i no harem nogud” i wan komanmen we kam long Lod, blong no fraet (Matiu 14:27).

Samtaem yumi no save wet taem yumi ting se yumi stap “mekem evri samting i stret” mo yumi no kasem ol blesing we yumi wantem tumas blong i hapen. Inok i wokbaot wetem God blong 365 yia bifo hem mo ol pipol blong hem oli go antap long heven. Tri handred mo siksti-faef yia blong traehad blong mekem evri samting i oraet, (Luk long Doktrin mo Ol Kavenan 107:49.)

Ded blong brata blong mi Chad i kam afta sam manis we oli rilisim olsem Misin Presiden blong Yuta Okden Misin. Hem i wan merikel we taem mifala i stap laef long Saot blong Kalifonia, aot long ol 417 misin we mitufala save go givim seves long hem long yia 2015, oli asaenem mitufala long not blong Yuta. Misin hom hem i 30 minit draev i go long haos blong Chad. Oli talem se Chad i gat kansa afta we mitufala i risivim misin kol blong mitufala. Iven long wan taem we i testem mitufala plante, mitufala i save se Papa blong yumi long Heven i tingbaot mitufala mo i stap helpem mitufala blong faenem glad.

Mi talem witnes blong paoa blong Sevy Jisas Kraes we i pem aot, mekem i tabu, mekem tingting i stap daon mo stap glad. Mi talem witnes se taem yumi stap prea long Papa blong yumi long Heven long nem blong Jisas Kraes, bae Hem i ansa long yumi. Mi talem witnes se taem yumi harem, lisin, mo folem voes blong Lod mo ol Profet blong Hem we i stap laef, Presiden Russell M. Nelson, yumi save “stanap strong olwe kasen en,” mo “!luk olgeta olsem samting blong harem gud!” Long nem blong Jisas Kraes, amen. ■



Kuala Lumpur, Malesia



I Kam long Elda Gary E. Stevenson
Blong Kworom blong Olgeta Twelef Aposol

Lod I Blesem Mi Bigwan

Ol taem blong hadtaem mo harem nogud oli no jenisim fasin we ae blong Lod i lukluk gud long yumi, i stap blesem yumi.

Wan dei, sam yia i pas, olsem ol yangfala misinari long wan smol branj long smol aelan blong Amami Osima, Japan, kompanion blong mi mo mi i bin glad bigwan blong harem se Presiden Spensa W. Kimbol bae i visitim Esia mo evri memba mo ol misinari long Japan, oli bin invaetem olgeta blong go long Tokio blong harem profet long wan eria konfrens. Wetem ol memba blong branj, kompanion blong mi mo mi, i glad tumas nao mitufala i bin stat blong mekem sam plan blong konfrens ia, we bae i tekem 12 aoa long sip blong krosem Is blong Si blong Jaena i go kasem mama graon Japan, afta 15 aoa long tren blong kasem Tokio. Be sore tumas, i no bin olsem. Mifala i bin kasem toktok long misin presiden, se, from ples i longwe mo taem, kompanion blong mi mo mi, bae mitufala i no save go long konfrens long Tokio.

Taem we ol memba blong smol branj blong mifala i aot i go long Tokio, mitufala i stap nomo. Ol dei ia oli kwaet mo oli emti. Mitufala i bin holem sakramen miting mitufalawan insaed long smol japel ia, taem we ol Lata-dei Sent mo ol misinari blong Japan oli bin go long konfrens.

Harem nogud blong mi i jes go bigwan taem we, wetem glad, mi

bin lisin long ol memba blong branj oli kambak long konfrens sam dei afta mo talem se Presiden Kimbol i anaonsem se bae i gat wan tempol long Tokio. Oli bin toktok bigwan wetem bigfala glad taem oli bin serem se drim blong olgeta i kamtru. Oli bin tokbaot olsem wanem, taem oli harem anaonsmen blong tempol, se ol memba mo ol misinari oli no bin save holemtaet glad blong olgeta mo oli bin jiam mo klapem han blong olgeta.

Ol yia oli pas, be mi stil tingbaot harem nogud we mi bin filim from



Orem, Yuta, YSA

we mi no bin save tekatp long histri miting ia.

Long ol las manis, mi bin tingtingbak long eksperiens ia, taem mi stap luk ol narawan oli fesem bigfala harem nogud long tingting mo long hat—we i bigwan moa mo i dip moa long hemia blong mi taem mi bin stap olsem wan yang misinari—from wol sik ia KOVID 19.

Eli long yia ia, taem we wol sik ia i muv hariap, Fas Presidensi i bin mekem promes se “Jos mo ol memba blong hem bae oli fetful mo soem komitmen blong stap olsem ol gud sitisen mo ol gud neba”¹ mo bambae oli “meksua se oli lukaot gud.”² Olsem ia nao yumi luk se ol kam tugeta blong Jos raon long wol oli bin stop, moa long haf blong paoa blong misinari oli gobak long homples blong olgeta, mo ol tempol oli bin klos raon long Jos. Taosen long yufala i bin stap rere blong go long tempol blong kasem ol odinens blong yufalawan—wetem ol siling blong tempol. Sam narawan moa oli bin finisim seves olsem ol misinari eli, o oli bin rilis blong sot taem mo oli sendem yufala long nara ples.

Long tetaem ia, gavman mo ol edukesen lida oli bin klosem ol skul—we i mekem se i gat ol jenis long graduesen mo oli fosem blong kanselem ol spot, ol sosol, ol kalja taem, mo ol nara aktiviti we skul i oganaesem. Plante long yufala i bin rere from sam samting we i nomo hapen, ol konset we oli no harem, mo ol atletik kompetisen we oli no hapen.

Iven moa strong, oli ol tingting blong ol famli we oli lusum ol memba blong famli long tetaem ia; plante we oli no save mekem fenerol o gat ol smol kam tugeta olsem we oli bin hop from.

Long sot toktok, plante, plante long yufala i bin fesem bigfala harem nogud long tingting, krae sore, mo slak tingting. ?So hao nao yumi stap kam oraet, mo muv fored taem oli samting oli brokbrok olbaot?

Profet Nifae i stat blong raet long ol smol buk taem we hem i wan bigfala man finis. Taem we hem i stap luk i

gobak long laef mo seves blong hem, hem i bin givim wan bigfala tingting, long ol fas ves blong Buk blong Momon. Ves ia i tekem wan impoten prinsipol blong yumi mas tingting gud long hem tedei. Afta long ol toktok ia we yumi save gud: “Mi, Nifae, from we mi bin bon long wan gudfala mama mo papa,” hem i raetem, “long laef blong mi, mi bin luk plante hadtaem, be, Lod i blesem mi bigwan oltaem long ol dei blong mi.”³

Olsem ol studen blong Buk blong Momon, yumi save gud wetem ol hadtaem we Nifae i stap tokbaot. Be yet, afta we hem i talemaot abaot ol hadtaem blong hem long ol taem blong hem, Nifae i givim gospel lukluk blong hem, se Lod i bin blesem hem bigwan oltaem long evriwan long ol dei blong hem. Ol taem blong hadtaem mo harem nogud oli no jenisim fasin we ae blong Lod i lukluk gud long yumi, i stap blesem yumi.

I no longtaem i pas, Lesa mo mi i mit onlaen wetem samples 600 misinari long Ostrelia, we plante long olgeta, oli mas folem ol rul blong sarew olgetawan o no wokbaot tumas, from wol sik ia KOVID 19, mo plante oli stap long haos mo wok. Tugeta, mifala i lukluk long wanwan man o woman insaed long Niu Testeman, long Buk blong Momon, mo Doktrin mo Ol Kavenan, we Lod i bin blesem blong mekem ol bigfala gud samting long taem blong samting i kam agensem olgeta. Evriwan ia, oli bin luksave olgeta tru long wanem we oli bin save mekem wetem help blong Lod, i bitim we wanem we oli no bin save mekem from se oli no bin save muv mo mas stap wan ples.

Yumi rid abaot Pol mo Saelas, we tufala i prisena long ol wud bokis, we tufala i stap singsing, stap tijim, mo testifae—mo iven baptesem man we i putum tufala long kalabus.⁴

Mo bakegen, Pol, long Rom, we i prisena blong tu yia, mo long tetaem ia i gohed blong “talemgud long olgeta we God i King, mo . . . hem i stap talem ol tok blong Loa,”⁵ i “pulum olgeta oli kam man blong Jisas.”⁶



Gwatemala Siti, Gwatemala

Yumi rid abaot Nifae mo Lihae, ol boe blong Hileman, we afta we oli bin abiusum mo putum olgeta long kalabus, wan faea i raonem olgeta blong protektem olgeta long semtaem we “wan kwaet voes we i sofsof stret, . . . i go tru i go kasem sol [blong olgeta we oli holem olgeta.]”

Abaot Alma mo Amulek long Amonaeha, we oli faenem se plante “oli bin biliv . . . mo oli stat blong sakem sin, mo blong stadi gud long ol skripja,”⁸ iven sapos, afta, man i bin jikim tufala mo tufala i no gat kaekae, wota, o klos mo oli sarew mo putum tufala long kalabus.⁹

Mo laswan, Josef Smit, we i stap wari we i wari insaed long Libeti Kalabus, i filim se oli fogetem hem mo oli lego hem fogud, nao i harem ol toktok ia blong Lod: “ol samting ia . . . bae oli blong gud blong [hem]”¹⁰ mo “God bae i stap wetem

[hem] blong oltaem mo oltaem.”¹¹

Wanwan long olgeta ia, oli bin save wanem we Nifae i bin save: se i nomata oli bin luk plante hadtaem long laef blong olgeta, yet, Lod i bin blesem olgeta bigwan.

Yumi tu, yumi luk ol samting we oli semsemmak long wanwan long yumi mo olsem wan jos, long wei ia we Lod i bin blesem yumi bigwan oltaem long ol taem blong jalenj we yumi bin fesem long ol manis we oli pas. Taem mi stap talem ol eksampol ia, letem oli mekem testimoni blong yumi i kam strong moa, se i tru se profet we i stap laef i wan sia, se hem i mekem yumi rere wetem ol stret jenis bifo i gat eni noes blong wan wol sik, mo i mekem se yumi gat paoa blong gotru long ol jalenj ia we oli kam.

Nambawan: **blong kam wan hom we i wan senta mo Jos i sapotem.**

Tu yia i pas, Presiden Russel M. Nelson i talem: "Olsem Ol Lata-dei Sent, yumi kam blong stap ting se, 'jos,' i wan samting we i hapen insaed long mitinghaos blong yumi, wetem sapot blong wanem i stap hapen insaed long hom. Yumi nidim blong stretem kaen fasin ia. . . . Wan *Jos we senta blong hem i stap long hom*, mo sapot i kam long wanem i stap tekem ples insaed long ol . . . bilding blong yumi."¹² !Hemia i wan jenis we i kam tru long profet! Stap lanem gospel long hom olsem senta, yumi bin praktisim hemia taem we oli bin sarew ol mitinghaos blong sot taem. Iven we taem wol ia i stat blong kam oraet bakegen mo yumi gobak long ol japel, bae yumi wantem blong holemtaet paten ia blong stadi long gospel mo lanem samting long hom

we i senta, olsem yumi bin mekem long taem blong wol sik ia.

Nambatu eksampol blong Lod i blesem yumi bigwan, hem i blong **givhan long wan wei we i moa hae mo i moa tabu.**

Long 2018, Presiden Nelson i bin statem wok blong givhan blong stretem wei we "yumi stap kea long wanwan long yumi."¹³ Wol sik ia i bin karem plante janis i kam blong kam antap long givhan skil blong yumi. Ol givhan brata mo sista, ol yang woman mo ol yang man, mo ol narawan oli bin go aot blong kasem man, storian, blong lukaot long ol yad, kukum kae-kae, sendem mesej tru long teknoloji, mo givim sakramen odinens blong blesem olgeta long nid. Jos tu i bin givhan long ol narawan long taem blong wol sik ia wetem wan bigfala

help blong ol samting i go long bank blong kaekae, ol selta blong olgeta we oli no gat haos, ol senta we oli sapotem ol man defren ples, mo wetem ol projek long ol ples blong wol we oli gat ol bigfala problem blong hanggri. Ol sista long Rilif Sosaeti mo famli blong olgeta oli bin helpem ol jalenj taem oli mekem ol milian mask blong olgeta wokman blong helt.

Las eksampol blong Lod i blesem yumi bigwan long medel blong hadtaem, hem i **blong faenem wan hae glad blong gobak long ol odinens blong tempol.**

Stori ia bae i tokbaot gud hemia. Taem we Sista Kaitlyn Palmer i bin kasem misin koling blong hem long las Epril, hem i bin glad tumas blong oli singaotem hem olsem wan misinari, be hem i filim se i impoten tu mo i spesel blong go long tempol mo kasem endaomen blong hem, mo mekem ol tabu kavenan. I no longtaem afta we hem i bin putum

apoenmen blong endaomen blong hem, oli anaonsem se evri tempol bae oli klos blong sot taem from wol sik ia. Afta we hem i kasem infomesen ia we i brekem hat blong hem, nao hem i lanem se bae hem i go long misinari trening senta (MTS) onlaen long haos blong hem. I nomata ol harem nogud ia, Kaitlyn i bin lukluk nomo blong stap kipim spirit blong hem i laef.

Long ol manis afta, Sista Palmer i neva lusum hop blong stap go long tempol. Famli blong hem i bin livim kakae mo i bin prea se ol tempol bae oli open bifo hem i aot. Kaitlyn bae i statem ol hom MTS moning blong hem, i talem: "Bae tedei nao bae mi kasem wan merikel mo ol tempol oli open bakegen?"

Long namba 10 Ogis, Fas Presidensi i bin anaonsem se tempol long ples blong Kaitlyn bae i open bakegen blong ol odinens blong man we i laef nomo, long stret dei we oli bin bukom eli moning plen blong hem i go long misin. Bae hem i no save go long tempol mo semtaem tekem plen. Hem i gat smol hop blong gat saksas, nao famli i kontaktem Presiden Maekel Velinga blong luk sapos i gat wan wei we merikel we oli bin stap prea from bae i save kamtru. !Prea mo wok blong livim kakae i karem ansa i kam!

Long 2 klok moning, sam aoa bifo plen bae i go, Sista Palmer mo famli blong hem, wetem wota long ae, oli bin kasem doa blong tempol, mo tempol presiden we i smael i stap, i welkamem olgeta wetem ol toktok ia: "Gud moning Palmer famli. !Welkam long tempol!" Taem hem i bin stap finis blong gotru long endaomen blong hem, oli bin talem long olgeta blong muv kwik from nekis famli i stap wet long doa. Oli bin draev i go stret long eapot, stat long taem blong kasem plen i go long misin.

Ol tempol odinens we yumi no bin gat long samfala manis, oli swit moa bitim we yumi tingting long hem taem ol tempol raon long wol oli stap open bakegen sloslo folem ol step.

Taem mi endem toktok blong mi, plis lisin long ol toktok we oli leftemap tingting, oli fulap long paoa we oli kam



Kuala Lumpur, Malesia



Vila Alemana, Hae Valparaíso, Jile

long Profet Josef Smit. Bae i no gat wan i ting se hem i bin raetem ol toktok ia taem hem i bin fesem hadtaem mo i stap hemwan, i stap long wan smol ples we hem i no save muv insaed long wan hom long Nauvu, we i stap haed long olgeta we oli stap wantem arestem hem, we i no folem loa:

“Nao, ?wanem nao yumi stap harem long gospel ia we yumi bin kasem? !Wan voes blong stap glad! Wan voes blong sore we i kam long heven; mo wan voes blong trutok we i kamaot long graon; ol gudfala nius blong olgeta we oli ded; wan voes

blong stap glad blong olgeta we oli laef mo olgeta we oli ded; ol gudfala nius blong bigfala glad. . . .

?Bae yumi no gohed long wan bigfala wok olsem? Go fored be i no arier. !Gat strong paoa long tingting . . . mo gohed, go fored kasem viktri! Hat blong yumi i mas stap glad, mo stap glad tumas. Wol i mas stat blong singsing.”¹⁴

Ol brata mo sista. Mi biliv se, wan dei, wanwan long yufala bae i lukluk i gobak long ol samting we oli kanselem, harem nogud long hem, mo filing blong stap yuwan we i pat blong ol taem blong jalenj ia we yumi stap gotru long ol, mo luk se ol blesing mo moa bigfala fet mo testemoni i kavremap evri samting ia. Mi biliv se long laef ia, mo long laef we i stap kam, ol hadtaem blong yu, Amonaeha blong yu, Libeti Kalabus blong yu, bae yu konsekretem ol hadtaem blong yu blong oli kam wan blesing blong yu. Mi prea se, wetem Nifae, yumi save luksave ol hadtaem ia long rod blong taem blong yumi, mo long semtaem, yumi luksave se Lod i blesem yumi bigwan.

Mi endem toktok blong mi wetem testemoni blong mi abaot Jisas Kraes, we Hemwan i save gud long ol hadtaem, mo olsem pat blong Atonmen blong Hem we i bigwan tumas, i bin kamdaon bitim evri samting. Hem i andastanem krae sore blong yumi, sobodi mo fasfas tingting blong yumi. Hem i Sevyia blong yumi, Ridima blong yumi, hop blong yumi, harem gud blong yumi, mo Man we bae i Mekem Yumi Kam Fri. Long hemia, mi testifae long tabu nem blong Hem, Jisas Kraes, amen. ■

OL NOT

1. Fas Presidensi leta, 16 Epril 2020.
2. Fas Presidensi leta, 19 Mei 2020.
3. 1 Nifae 1:1.
4. Luk long Ol Wok 16:24–33.
5. Ol Wok 28:23.
6. Ol Wok 28:31.
7. Hileman 5:30.
8. Alma 45:1
9. Luk long Alma 14:22.
10. Doktrin mo Ol Kavenan 122:7.
11. Doktrin mo Ol Kavenan 122:9.
12. Russell M. Nelson, “Ol Fas Toktok,” *Liahona*, Nov. 2018, 7.
13. Russell M. Nelson, “Yumi Mas Gohed,” *Liahona*, Mei 2018, 118.
14. Doktrin mo Ol Kavenan 128:19, 22.
15. Luk long 2 Nifae 2:2.
16. Luk long Doktrin mo Ol Kavenan 122:8.



Due Karare, Padua, Itali



I Kam long Milton Camargo
Fas Kaonsela long Sandei Skul Jeneral Presidensi

Askem, Lukaotem, mo Noknok

Wan impoten pat blong plan blong Papa long Heven i, janis ia blong save lisin mo toktok wetem Hem enitaem we yumi wantem.

Fo manis i pas finis, long stadi blong mi long ol skripja, mi bin stap rid abaot misin blong Alma long Amonaea, taem mi fas long tingting ia long *Kam Folem Mi*: “Taem yu stap rid abaot ol bigfala blesing we God i givim long ol pipol blong Nifae (luk long Alma 9:19–23), tingting hevi long ol bigfala blesing we Hem i bin givim long yu.”¹ Mi bin disaed blong mekem wan lis blong ol blesing blong God long mi mo raetem insaed long lesenbuk long lektronik tul blong mi. Long sam minit nomo, mi bin listim 16 blesing.

Blesing we i moa impoten long olgeta, i ol bigfala blesing blong sore blong Sevyia mo sakrifaes blong hem we i pem praes long bihaf blong mi. Mi bin raetem tu, abaot blesing we mi bin gat blong ripresentem Sevyia olsem wan yang misinari long Potugal mo afta, wetem kompanion blong mi blong taem we i no save we mi lavem, Patricia, long Brasil Porto Alegre Saot Misin, long ples we mitufala i bin givim seves wetem 522 misinari we oli fulap long paoa mo naes tumas. Naoia we mi stap tokbaot Patricia, plante long ol blesing we mi raetemdaon long dei ia, oli ol blesing we mitufala i

bin glad tugeta long ol truaot long 40 yia blong mared laef blong mitufala—we i tekem tu, siling blong mitufala long Sao Paolo Brasil Tempol, tri naes-fala pikinini blong mitufala wetem ol man mo woman blong olgeta, mo 13 smosmol bubu.

Ol tingting blong mi i tingbaot tu, ol paren blong mi we oli bin stret mo gud, we oli bin tijim mi long ol

prinsipol blong gospel. Mi tingbaot stret wan taem, taem we mama blong mi we mi lavem, i bin nildaon wetem mi blong prea long saed blong bed blong mi taem mi gat samples 10 yia. Hem i mas filim save se, sapos ol prea blong mi bae i kasem Papa long Heven, bae i nid blong oli kam gud moa. Mekem se hem i talem: “Bae mi prea fastaem, mo afta long prea blong mi, bae yu prea.” Hem i gohed long fasin ia blong plante naet, kasem taem hem i trastem se mi bin lanem tru long prinsipol mo praktis, olsem wanem blong toktok long Papa long Heven. Bae mi talem tangkyu oltaem blong taem we i no save finis, long hem, blong tijim mi blong prea, from mi bin lanem se Papa blong mi long Heven i stap harem ol prea blong mi mo Hem i stap ansarem olgeta.

Be hemia tu wan nara blesing we mi bin putum long lis blong mi—presen ia blong save harem mo lanem wanem Lod i wantem. Wan impoten pat blong plan blong Papa long Heven i, janis ia blong save lisin mo toktok wetem Hem enitaem we yumi wantem.

Wan Invitesen we i kam long Lod

Taem Sevyia i bin visitim Amerika afta we Hem i bin Girap bakegen long ded, Hem i ripitim wan invitesen we Hem i bin givim long ol disaepol blong Hem long Galili. Hem i talem:



Suga Siti, Aedaho, YSA

“Askem, mo Lod bae i givim long yu; lukaotem, mo bae yu faenem; kilkilim doa, mo bae i open long yu.

“From evriwan we i askem, i kasem; mo hem we i lukaotem, i faenem; mo long hem we i kilkilim doa, bae i mas open” (3 Nifae 14:7–8; luk tu long Matiu 7:7–8).

Profet blong yumi, Presiden Russel M. Nelson, i bin givim wan invitesen we i semmak long taem blong yumi. Hem i talem: “Prea long nem blong Jisas Kraes abaot ol wari blong yu, ol fraet blong yu, ol wiknes blong yu—yes ol samting we i hevi long hat blong yu. !Mo afta, yu lisiin! Raetemdaon ol tingting we oli kam long maen blong yu. Raetemdaon ol filing blong yu, mo folem wetem ol aksen we Spirit i talem yu blong mekem. Taem yu stap ripitit wei ia dei afta dei, manis afta manis, yia afta yia, bambae yu ‘gro blong folem prinsipol ia blong revelesen.’”²

Presiden Nelson i ademap hemia, “Long ol dei we oli stap kam, bambae i no posibol blong laef long saed blong spirit, sapos yumi no gat Tabu Spirit i lidim, daarektem mo kamfotem yumi wetem paoa blong Hem.”³

?From wanem revelesen i impoten tumas blong save laef long saed blong spirit? From se wol i save konfusum yumi mo fulap long noes, fulap long giaman mo long ol samting we i pulumaot tingting. Fasin blong toktok wetem Papa blong yumi long Heven i mekem yumi save luksave wanem i tru mo wanem i giaman; wanem i impoten mo wanem i no impoten long plan we Lod i gat blong yumi. Wol i save strong tumas tu, mo save spolem hat. Be taem yumi openem hat blong yumi long prea, bae yumi filim kamfot we i kam long Papa blong yumi long Heven mo filim bakegen se Hem i lavem yumi mo yumi gat valiu long Hem.

Askem

Lod i bin talem se “evriwan we i askem, i kasem.” Maet i luk simpol blong askem, be yet, i gat fulap paoa long hemia from i soem tingting blong hat mo fet blong yumi. Be, i tekem



Lotopa, Samoa

taem mo fasin blong wet longtaem, blong lanem blong andastanem voes blong Lod. Lukluk mo lisingud long ol tingting mo filing we i kam long maen mo hat blong yumi, mo yumi raetemdaon, olsem we profet blong yumi i bin kaonselem yumi blong mekem. Blong stap raetemdaon ol filing mo tingting blong yumi, i wan impoten pat blong stap kasem samting. Hem i helpem yumi blong tingtingbak, luklukbak, mo filim bakegen wanem we Lod i stap tijim yumi.

I no longtaem i pas, wan we mi lavem i bin talem long mi se; “mi biliv se revelesen blong miwan i tru. Mi biliv se Tabu Spirit bae i soem long (mi) evri samting we bae (mi) mas mekem.”⁴ Hem i isi blong biliv taem mi gat wan filing we i hot insaed wetem strong bilif we i no tingting tu.⁵ ?Be olsem wanem mi save gat Tabu Spirit blong i oltaem toktok long mi long wan level olsem?”

I go long hem we mi lavem, mo long yufala evriwan, mi wantem talem se, mi tu, mi wantem blong filim ol strong tingting mo filing ia we i kam

long Spirit evri taem, mo oltaem lukluk rod i klia gud blong folem. Be mi no save. Be wanem we maet bae yumi filim fulap taem, hem i kwaet, smol voes blong Lod we i stap wispa long maen mo hat blong yumi se: “Mi stap ia. Mi lavem yu. Gohed; mekem bes blong yu. Bae mi sapotem yu.” Yumi no nid blong save evri samting mo luk evri samting oltaem.

Kwaet, smol voes ia i stap talem bakegen, leftemap tingting, mo kamfotem—mo fulap taem, hem i hemia nomo we yumi nidim blong dei ia. Tabu Spirit i tru, mo ol filing mo tingting blong Hem oli tru—ol bigfala wan mo ol smol wan.

Lukaotem

Lod i gohed mo promesem: “Hem we i lukaotem, i faenem.” Blong lukaotem i nidim efot long tingting mo saed blong spirit—blong stap tingting hevi, testem, traem mo stadi. Yumi lukaotem from yumi trastem ol promes blong Lod. “Sapos wan man i wantem kam long God, hem i mas bilif we God i stap, mo we i



Salsbeg, Ostria

stap mekem i gud long olgeta we oli stap traem faenem hem” (Hibrus 11:6). Taem yumi lukaotem, yumi stap luksave mo talemaot wetem tingting we i stap daon se yumi gat fulap samting blong lanem yet, mo Lod bae i mekem andastaning blong yumi i bigwan moa mo rere long yumi blong kasem moa. “From luk, olsem ia nao Lod God i talem: Bae mi givim long ol pikinini blong ol man tijing folem tijing, rul folem rul, smol long ples ia mo smol longwe; . . . from long hem we i kasem bae mi givim moa” (2 Nifae 28:30).

Noknok

Laswan, Lod i talem, “Long hem we i kilkilim doa, bae doa i mas open.” Blong noknok i blong mekem aksan folem fet. Taem yumi stap folem Hem, Lod i openem rod long fored blong yumi. I gat wan naesfala hym we i tijim yumi blong “wekap mo mekem wan moa samting, bitim blong stap drim long wan bigfala haos blong yumi antap. Blong mekem gud i wan gud filing, wan glad i bitim mak, wan blesing blong diuti mo lav.”⁶ Elda Gerrit W. Gong blong Kworom blong Olgeta Twelef Aposol i bin eksplenem i no longtaem i pas se, plante taem, revelesen i kam taem yumi stap mekem ol gudfala samting. Hem i talem: “Taem yumi stap traem blong

help tru long seves long olgeta raon long yumi, mi ting se Lod i givim yumi lav blong Hem we bigwan lelebet moa long olgeta mo long semmak taem, long yumi. Mi ting se yumi harem voes blong Hem—yumi filim Hem long wan wei we i defren—taem yumi prea blong helpem olgeta rao long yumi, from se hemia i wan long ol prea we Hem i wantem tumas blong ansarem.”⁷

Eksampol blong Alma

Simpol tingting ia insaed long *Kam Folem Mi* blong tingbaot ol blesing blong mi, i karem wan swit spirit mo sam tingting long saed blong spirit we mi no tingting long hem. Taem mi stap gohed blong rid abaot Alma mo ministri blong hem long Amonaea, mi kam blong faenemaot se Alma i givim wan gudfala eksampol long wanem i minim blong askem, lukaotem mo noknok. Yumi ridim se “Alma i stil wok plante long spirit, hem i traehad long strongfala prea blong hem wetem God, blong mekem se God i kapsaetem Spirit blong hem long ol pipol.” Be, prea ia oli no bin ansarem long wei we hem i hop blong oli ansarem, mo oli bin sakemaot Alma long siti ia. “Harem nogud blong hem i hevi tumas,” mo Alma i stap wantem givap, taem wan enjel i givimaot mesej ia: “Mi blesem yu, Alma; from

hemia, leftemap hed blong yu mo stap glad, from yu gat bigfala stamba tingting blong stap glad.” Afta enjel i talem long hem blong gobak long Amonaea mo traem bakegen, mo Alma i bin “gobak kwiktaem.”⁸

?Wanem nao yumi lanem aot long Alma blong stap askem, lukaotem, mo noknok? Yumi lanem se prea i nidim strong wok long saed blong spirit, mo risal bae i no oltaem, wanem we yumi wantem. Be taem yumi tingting i foldaon o hevi wetem harem nogud, Lod i givim yumi kamfot mo paoa long ol defren wei. Maet bae Hem i no ansarem evri kwestin blong yumi o fiksimevri problem blong yumi wantaem; be, Hem i leftemap tingting blong yumi blong gohed blong stap traem. Sapos long taem ia, yumi mekem plan blong yumi folem blong Hem kwiktaem, bae Hem i openem rod blong yumi, olsem we Hem i bin mekem blong Alma.

Hem i testimoni blong mi se hemia i dispensesen blong fulnes blong gospel. Yumi save stap gladglad long ol blesing blong Atonmen blong Jisas Kraes long laef blong yumi. Yumi gat ol skripja we i stap blong yumi. Ol profet oli lidim yumi mo tijim long yumi wanem we Lod i wantem long ol taem ia we i had we yumi stap laef long hem. Antap long hemia, yumi gat stret akses long revelesen blong yumiwan, mekem se Lod i save kamfotem mo gaedem yumi wanwan. Olsem enjel ia i bin talem long Alma, yumi gat “bigfala stamba tingting blong stap glad” (Alma 8:15). Long nem blong Jisas Kraes, amen. ■

OL NOT

1. *Kam Folem Mi—Blong Wanwan Man, Woman mo Famli: Buk blong Momon 2020* (2019), 91.
2. Russell M. Nelson, “Revelesen blong Jos, Revelesen blong Laef blong Yumi,” *Liahona* Mei 2018, [ChurchofJesusChrist.org/media](http://ChurchofJesusChrist.org/study/general-conference?lang=bis; we i kwotem Teachings of Presidents of the Church: Joseph Smith (2007), 132.
3. Russell M. Nelson, “Revelesen blong Jos, Revelesen blong Laef blong Yumi,” 96.
4. Luk long 2 Nifae 32:5.
5. Luk long Doktrin mo Ol Kavenan 9:8.
6. “Have I Done Any Good?” <i>Hymns</i>, no. 223.
7. “How I #HearHim: Elder Gerrit W. Gong” (vidio), <a href=).
8. Luk long Alma 8:10–18.



I Kam long Elda Dale G. Renlund
Blong Kworom blong Olgeta Twelef Aposol

Mekem Stret mo Gud Fasin, Lavem Ol Man Tumas, mo Wokbaot wetem God wetem Tingting I Stap Daon

Blong mekem stret mo gud fasin, i minim blong mekem samting wetem ona. Yumi mekem samting wetem ona wetem God taem yumi wokbaot wetem Hem wetem tingting i stap daon. Yumi mekem samting wetem ona wetem ol narawan, taem yumi lavem man tumas.

Olsem ol man we yumi stap folem Jisas Kraes, mo olsem ol Lata-dei Sent, yumi traehad—mo oli leftemap tingting blong yumi mas traehad—blong mekem gud moa mo kam gud moa.¹ Maet yu bin askem yuwan, olsem mi: “?Mi mi stap mekem inaf o no?” ?Wanem moa bae mi mekem? o “?Olsem wanem, mi we mi no stret gud, mi kwalifae blong ‘stap wetem God long wan ples blong hapi we i neva gat en?”²

Profet Maeka blong OlTesteman i askem kwestin ia olsem ia: “?Hae God i God blong heven, mo sapos mi mi go blong mekem wosip long hem,

bambae mi karem wanem samting blong mekem sakrifaes long hem?”³ Maeka i jikim hemwan, mo askem hemwan se bae wan bigfala ofring bae i inaf blong pem praes blong sin, mo i talem: “?No sapos mi givim plante taosen sipsip long hem, . . . sapos mi stap karem [ten taosen reva blong olif oel] oli kam long hem, . . . sapos mi kilim fasbon pikinini boe blong mi, . . . sakrifaes ya i save pemaot sin blong mi?”⁴

Ansa hem i, no. Ol gudfala wok, oli no inaf. Fasin blong sevem man, i wan samting we yu no save pem.⁵ Iven ol bigfala sakrifaes we Maeka i bin save

se i no posibol, i save pemaot sin ia we i moa smol evriwan. Sapos yumi dipen long paoa blong yumi, tingting ia blong gobak laef long ples we God i stap long hem, i no gat hop from.⁶

Sapos i no gat ol blesing we oli kam long Papa long Heven mo Jisas Kraes, yumi neva save mekem inaf, o kam inaf, long paoa blong yumiwan. Gud nius i we, from Jisas Kraes mo tru long Hem, yumi save kam inaf.⁷ Evri pipol bae Hem i sevem olgeta long ded blong bodi tru long glad-hat blong God, tru long ded mo laef bakegen blong Jisas Kraes.⁸ Mo sapos yumi tanem hat blong yumi i go long God, fasin blong sevem yumi long ded long spirit, i stap blong yumi evriwan “tru long Atonmen blong Jisas Kraes . . . mo tru long fasin blong obei long ol loa mo ol odinens blong Gospel.”⁹ Oli save pemaot yumi long sin blong yumi stanap klin mo klin evriwan long fes blong God. Olsem we Maeka i eksplenem: “Ol samting we i gud blong mekem, Hae God i talemaot finis long yumi. Hem . . . i wantem . . . yumi stap mekem ol fasin we i stret gud, mo . . . yumi lavem ol man, mo [yumi wokbaot wetem God wetem tingting i stap daon].”¹⁰

Daareksen blong Maeka blong tanem hat blong yumi long God, mo stap kwalifae from fasin blong



San Lukas, Sakatepkes, Gwatemala

sevem man, i gat trifala samting we oli joenjoenem olgeta. Blong *mekem stret mo gud fasin*, i minim blong mekem samting wetem ona wetem God mo ol nara pipol. Yumi mekem samting wetem ona wetem God taem yumi wokbaot wetem Hem wetem tingting i stap daon. Yumi mekem samting wetem ona wetem ol narawan, taem yumi lavem man tumas. Blong *mekem stret mo gud fasin*, i wan blong putum long praktis, nambawan mo nambatu hae komanmen, “blong lavem God ia [blong yu wetem ful hat, mo wetem ful sol, mo wetem ful tingting blong yu, mo yu mas lavem neba blong yu olsem yu lavem yuwan.”¹¹

Blong *mekem stret mo gud fasin*, mo *blong wokbaot wetem God*, hem i blong minim blong karemaot han blong yumi long rabis fasin, wokbaot folem rul blong Hem, mo stap tru blong stap fetful.¹² Wan stret man i tanem baksaed blong hem long sin mo i fesem God, i mekem ol kavenan wetem Hem, mo hem i kipim ol kavenan ia. Wan stret man i jusum blong obei ol komanmen blong God, i sakem sin taem hem i mestem rod, mo i gohed blong traem.

Taem we Kraes we i laef bakegen long ded i bin visitim Ol Man blong Nifae, Hem i bin eksplenem se loa blong Moses, wan loa we i hae moa i tekem ples blong hem. Hem i talem olgeta blong nomo “mekem ol sakrifaes mo ol ofring we [oli] stap bonem,” be blong givim “wan hat we i fulap wetem sore mo wan spirit we i wantem blong sakem sin.” Mo tu, Hem i bin promesem: “Mo huia we bae i kam long mi wetem wan hat we i fulap wetem sore mo wan spirit we i wantem blong sakem sin, hem, bae mi baptaesem wetem faea mo wetem Tabu Spirit.”¹³ Taem we yumi kasem, mo yusum presen we i Tabu Spirit afta long baptaes, yumi save stap glad long kampani blong Tabu Spirit oltaem, mo kasem tijing long evri samting we yumi sapos blong mekem,¹⁴ we i tekem tu blong wokbaot wetem God wetem tingting i stap daon.

Sakrifaes blong Jisas Kraes from sin mo fasin blong sevem man long ded

long saed blong spirit, i stap long evriwan we oli gat wan hat ia we i fulap long sore mo wan spirit we i wantem sakem sin.¹⁵ Wan hat we i fulap long sore mo wan spirit we i sakem sin wetem glad, i pusum yumi blong sakem sin evri dei mo traem blong kam moa olsem Papa long Heven mo Jisas Kraes. Taem yumi mekem olsem, Hem i klinim, hilim mo mekem yumi kam strong moa wetem paoa. Yumi mekem samting i stret mo gud, be tu, yumi wokbaot wetem God wetem tingting i stap daon; yumi lanem tu blong lavem ol man tumas long wei ia we Papa long Heven mo Jisas Kraes i stap mekem.

God i stap glad long sore mo i no griri long fasin blong gat sore. Long toktok blong Maeka i go long Jehova: “Hae God. I no gat wan narafala God we i olsem yu. . . . yu sore bakegen long mifala, yu tekemaot sin blong mifala i gowe long mifala, . . . yu sakem i godaon olgeta long medel solwota.”¹⁶ Blong lavem man tumas olsem we God i mekem, i joen evriwan wetem fasin blong mekem stret mo gud fasin long ol narawan, mo no tritrim nogud olgeta.

Hamas i impoten blong no tritrim nogud ol narawan i kamaot bigwan long wan sot stori blong Hilel we I Olfala Man, wan man Jiu we i bin laef long fasfala senturi bifo Kraes i kam. Wan long ol studen blong Hilel i harem se Tora ia i had tumas—ol faef buk blong Moses wetem ol 613 komanmen blong hem wetem ol raeting blong ol rabae. Studen i givim jalenj long Hilel blong eksplenem Tora ia, be bae i mekem long taem we Hilel i save stanap long wan leg nomo. Hilel i no save balensem gud hem, be i akseptem jalenj. Hem i kwot long Levitikas, i talem se: “Mo sapos wan man i mekem i nogud long yufala, yufala i no mas mekem wan samting long hem blong givimbak fasin ya, mo yufala i no mas lukluk nogud long man olsem. Yufala i mas lavem ol man we oli stap raonabaot long yufala, mo yufala i mas mekem i gud long olgeta, olsem we yufala i stap mekem i gud long yufala nomo.”¹⁷ Hilel i endem kwik i se: “Samting we

yu no laekem, yu no mekem long neba blong yu. Hemia nao ful Torah; haf we i stap i toktok nomo. Yu go mo yu stadi.”¹⁸

Blong oltaem mekem samting wetem ones fasin wetem ol narawan, i pat blong lavem man tumas. Tingting long wan storian we mi bin harem plante yia i pas long imejensi dipatmen blong Johns Hopkins Hospital long Baltimo, Merilan, long Yunaeted Stet. Wan sikman, Masta Jakson, i wan man we i gat gud fasin, i kaen mo oli save gud hem long hospital ia. Bifo finis oli putum hem long hospital blong tritrim hem long ol sik from fasin blong dring strong dring. Long tetaem ia, Masta Jakson i gobak long hospital from sam saen blong sik we oli talem se hem i kasem soa long waet liva from strong dring we hem i stap dring.

Kolosap long en blong taem blong wok blong hem, Dokta Kohen, wan dokta we i wok had mo oli respektem hem, i jekem Masta Jakson mo talem se bae oli mas admitim hem. Dokta Kohen i givim wok long Dokta Jones, nekis dokta we bae i wok, blong i admitim Masta Jakson mo lukluk long tritrim blong hem.

Dokta Jones i bin go long wan bigfala medikol skul, mo i statem sam moa stadi blong hem afta digri blong hem. Strong trening, plante taem i go wetem fasin blong no slip tumas, we i mekem se Dokta Jones i no ansa gud. Nao, hem i fesem nambafaef sikman blong admitim long naet ia, mo hem i komplek laod long Dokta Kohen. Woman ia i filim se i no stret se bae hem i spendem plante aoa blong kea long Masta Jakson



Sao Paulo, Brasil

iven we sik blong hem, hemwan nomo i givimbak long hemwan.

Strong ansa blong Dokta Kohen i kamaot long wan kwaet voes nomo. Hem i talem: “Dokta Jones, yu yu kam wan dokta blong yu kea long ol pipol, mo wok blong hilim olgeta. Yu no kam wan dokta blong yu stap jajem olgeta. Sapos yu no andastanem tufala defren samting ia, yu no gat raet blong trenem yu long hospital ia.” Folem tok ia blong stretem hem, Dokta Jones i mekem gud blong kea long Masta Jackson long taem we hem i slip long hospital.

Masta Jakson i ded finis nao. Tugeta, Dokta Jones mo Dokta Kohen, tufala i bin gat ol top wok. Be long wan impoten taem long trening blong hem, Dokta Joes i nidim blong kasem wan tok blong hem i mas mekem i stret mo gud, i mas lavem man tumas mo i kea long Masta Jakson we hem i no mas jajem hem.¹⁹

Ova long ol yia, toktok ia i bin helpem mi bigwan. Lavem man tumas i minim se yumi no lavem nomo sore ia we God i givim long yumi; yumi glad tumas se God i givim semfala sore ia long ol narawan. Mo yumi folem eksampol blong Hem. “Evriwan i sem-mak long God,”²⁰ mo yumi evriwan i nidim tritmen long saed blong spirit blong i helpem mo hilim yumi. Lod i bin talem: “Yufala i no mas tekem wan bodi blong mit mo bun i moa hae long narawan, o wan man i no mas tingting se hem i moa hae long narawan.”²¹

Jisas Kraes i soem eksampol blong mining blong mekem i stret mo gud, mo blong lavem man tumas. Hem i stap joen wetem ol man we oli mekem sin, i tritim olgeta wetem ona mo wetem respek. Hem i tijim glad ia blong stap kipim ol komanmen blong God mo blong lukaotem blong leftemap man be i no blong panisim olgeta we oli stap gat hadtaem blong traem kam gud. Long pablik, Hem i bin poe-nem fingga long olgeta we oli talem se Hem i rong blong givhan long ol pipol we oli ting se oli no klin inaf.²² Kaen fasin blong tinghae long yuwan, i bin mekem Hem i harem nogud mo i stap mekem Hem i harem nogud yet.²³

Blong stap olsem Kraes, wan i mas mekem stret mo gud fasin, i mekem samting wetem ona wetem God, mo tu, ol nara pipol. Wan stret mo gud man i gat fasin long toktok mo aksen, mo i luksave se, taem man i luk laef o bilif i defren, hemia i no stopem man blong gat tru fasin blong stap kaen mo stap wan fren. Wanwan we i mekem i stret mo gud “i no gat wan tingting blong givim kil long wanwan long yufala, be blong stap long pis”²⁴ wetem wanwan long yufala.

Blong stap olsem Kraes, wan i mas lavem man tumas. Ol pipol we oli lavem man tumas, oli no jajem man; oli soem lav mo sore long ol narawan, speseli olgeta we oli no gat tumas samting; oli gat gladhat, oli kaen, mo oli gat respek. Ol pipol ia oli tritim evriwan wetem lav mo andastaning, i nomata se oli olsem wanem, oli no lukluk long kala blong skin, se oli man o woman, wanem relijin, wanem tingting long saed blong seks, wanem ples oli gat long sosaeti, wanem traeb, klan o kantri oli kamaot long hem. Evri samting ia, lav olsem hemia blong Kraes i winim olgeta evriwan.

Blong stap olsem Kraes, wan i jusum God,²⁵ i wokbaot wetem Hem wetem tingting i stap daon, i lukaot blong mekem gud Hem, mo i kipim ol kavenan wetem Hem. Ol pipol we oli wokbaot wetem God wetem tingting we i stap daon, oli tingbaot wanem we Papa long Heven mo Jisas Kraes i bin mekem blong olgeta.

?Mi mi mekem inaf o no? ?Wanem moa mi sapos blong mekem? Aksen we yumi tekem blong ansarem ol kwestin ia, i stamba blong hapines blong yumi long laef ia, mo long ol taem we i no save finis. Sevyia i no wantem yumi blong tekem fasin blong sevem man, i samting nating. Iven afta we yumi mekem ol tabu kavenan, i gat janis blong yumi “save lusum gladhat mo aot long God we i stap laef.” Mekem se, yumi “mas lukaot gud mo mas prea oltaem” blong no stap foldaon long temtesen.²⁶

Be long semtaem, Papa blong yumi long Heven mo Jisas Kraes, Tufala i



Jiba, Japan

no wantem yumi blong tingting blong yumi i fasfas long wokbaot blong yumi long laef long wol ia, we yumi stap wokem askem yumiwan sapos yumi bin mekem inaf blong Hem i sevem yumi mo mekem yumi kam olsem wan god. Tufala i no wantem se yumi wari tumas wetem ol mistek we yumi bin sakem sin from finis, mo tingting se oli ol kil we bae oli neva save kam oraet,²⁷ o Tufala i no wantem yumi wari tumas se bae yumi foldaon bakegen.

Yumi save makem progres blong yumi. Yumi save kam blong save se “rod blong laef we yumi stap wokbaot long hem, i folem tingting blong God”²⁸ taem yumi mekem stret mo gud fasin, lavem ol man tumas, mo wokbaot wetem God blong yumi wetem tingting i stap daon. Yumi tekem sloslo ol fasin blong Papa long Heven mo Jisas Kraes insaed long fasin blong yumi, mo yumi lavlavem wanwan long yumi.

Taem yu stap mekem ol samting ia, bambae yu folem kavenan rod ia mo kwalifae blong “stap wetem God long wan ples blong hapi we i neva gat en.”²⁹ Sol blong yu bae tekem sloslo glori ia blong God mo laet blong laef we i no gat en.³⁰ Bae yu fulap long glad ia we bae yu no andastanem.³¹ Mi testifae se God i stap laef, mo se Jisas Hem I Kraes, Sevyia mo Ridima blong yumi, mo wetem lav mo glad, Hem i givim sore blong Hem long evriwan. !Yufala i no laekem hemia! Long nem blong Jisas Kraes, amen. ■

OL NOT

1. Russell M. Nelson, “Yumi Save Mekem Gud Moa mo Stap Gud Moa” *Liahona*, Mei 2019, 69.
2. Mosaea 2:41.
3. Maeka 6:6.
4. Maeka 6:7.
5. Luk long Efesas 2:8; 2 Nifae 31:19; Alma 22:14; 42:14; 3 Nifae 18:32; Moronae 6:4; Doktrin mo Ol Kavenan 3:20.
6. Luk long 3 Nifae 27:19.
7. Luk long Alma 41:8; Moronae 10:32–33.
8. Luk long 1 Korin 15:22; Alma 11:42–45.
9. Ol Toktok blong Bilif 1:3.
10. Maeka 6:8; luk long ol semmak strong toktok long Alma 41:14; Doktrin mo Ol Kavenan 11:12; Ol Toktok blong Bilif 1:13.
11. Luk long Matiu 22:35–40. Blong toktok raon long rilesensip bitwin nambawan mo nambatu hae komanmen, luk long, Russell M. Nelson, “Teach Us Tolerance and Love,” *Ensign*, May 1994, 69–71; Dallin H. Oaks, “Two Great Commandments,” *Liahona*, Nov. 2019, 73–76.
12. Luk long Esikel 18:8–9.
13. 3 Nifae 9:19–20; luk tu long Doktrin mo Ol Kavenan 59:8.
14. Luk long 2 Nifae 32:5.
15. Luk long 2 Nifae 2:7.
16. Maeka 7:18–19.
17. Levitikas 19:18.
18. Luk long Babylonian Talmud, Shabbat 31a:6; luk tu long jewishvirtuallibrary.org/rabbi-hillel-quotes-on-judaism-and-israel. Blong teknot long hem, Hilel i Elda, i bubuman blong Gamaliel, we oli stap tokbaot long Ol Wok 5:34. Gamaliel i wan tija blong loa blong Sol blong Tarsus. Luk long Isidore Singer, ed., *The Jewish Encyclopedia* (1903), “Gamaliel I,” 5:558–59.
19. Ol nem blong Masta Jakson, Dokta Kohen mo Dokta Jones, oli no ol stret nem blong olgeta pipol ia.
20. 2 Nifae 26:33.
21. Mosaea 23:7.
22. Luk long Joseph Smith, “History, 1838–1856, volume D-1 [1 August 1842–1 July 1843],” 1459, josephsmithpapers.org.
23. Luk long Luk 15:1–2.
24. Mosaea 4:13.
25. Luk long Moses 7:33.
26. Doktrin mo Ol Kavenan 20:32–34.
27. Luk long Boyd K. Packer, “The Plan of Happiness,” *Liahona*, May 2015, 28. Presiden Packer i talem se: “Taem rod blong fasin blong sakem sin i finis, i no gat mak i stap, hemia from Atonmen blong Jisas Kraes.” “Atonmen i save wasem klin evri mak, nomata se mak ia i strong, o i stap longtaem, o hamas taem oli ripitim mak ia.” Atonmen i save mekem yu fri bakegen blong muv i go fored, yu klin mo yu klin inaf, blong gohed long rod ia we yu bin jusum long laef blong yu.”
28. *Lectures on Faith* (1985), 38.
29. Mosaea 2:41.
30. Luk long Alma 19:6.
31. Luk long Doktrin mo Ol Kavenan 11:13.



I Kam long Elda Kelly R. Johnson
Blong Olgeta Seventi

Paoa blong Stanap Strong Kasem En

Fet mo tok blong God nomo i inaf blong save fulumap mo sapotem sol blong yumi—mo save letem yumi blong kasem paoa blong Hem.

Taem mi stap luklukbak long ol tijing blong dia profet blong yumi, Presiden Russell M. Nelson, mi faenem wan toktok we oltaem hem i stap yusum long plante toktok blong hem. Toktok ia i *paoa*.

Long fas jeneral konfrens, afta we oli bin singaotem hem olsem wan Aposol, Presiden Nelson i bin tokbaot paoa.¹ Hem i gohed blong stap tij abaot paoa long ol yia we oli bin kam. Stat long taem we yumi sastenem Presiden Nelson olsem profet blong yumi,



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hem i bin tij abaot prinsipol blong paoa—speseli paoa blong God—mo olsem wanem yumi save kasem. Hem i bin tijim olsem wanem yumi save yusum paoa blong God taem yumi stap tijim ol narawan,² olsem wanem fasin blong sakem sin i invaetem paoa blong Jisas Kraes mo Atonmen blong Hem insaed long laef blong yumi,³ mo olsem wanem prishud—paoa ia mo atoriti blong God—i save blesem olgeta we oli mekem mo kipim ol kavenan wetem Hem.⁴ Presiden Nelson i bin testifae se paoa blong God bae i gohed blong kasem olgeta we oli endao insaed long tempol, taem oli kipim ol kavenan blong olgeta.⁵

Miwan, mi bin filim paoa tru long wan jalenj we Presiden Nelson i givim long Epril 2020 jeneral konfrens. Hem i talem long yumi blong “stadi mo prea blong lanem moa abaot paoa mo save we Lod i kavremap yu long hem long tempol—o paoa ia we bambae Lod i kavremap yu yet wetem.”⁶

Blong mekem jalenj ia, mi bin stadi mo prea mo bin lanem sam gudfala samting abaot paoa mo save ia we Lod i bin kavremap mi wetem—o hemia we bae mi kasem yet.

Blong andastanem wanem yumi mas mekem blong kasem paoa blong God long laef blong yumi i no isi, be mi bin faenem se yumi save mekem taem yumi stadi gud long hem insaed long maen blong yumi mo prea from Tabu Spirit blong i mekem yumi anda-stanem.⁷ Elda Richard G. Scott i bin givim wan klia mining blong wanem i paoa blong God: hem i “paoa ia we i save mekem moa samting bitim wanem we yumi save mekem yumiwan.”⁸

Blong stap fulumap hat mo iven sol blong yumi wetem tok blong God mo putum fandesen blong fet blong yumi long Jisas Kraes i impoten tumas blong yusum paoa blong God blong helpem yumi long ol taem ia blong ol jalenj. Blong no stap tekem tok blong God mo fet long Jisas Kraes dip insaed long hat blong yumi, ol testemoni mo fet blong yumi i save lus, mo bae yumi save lusum janis ia blong kasem paoa we God i wantem blong givim long yumi. Blong biliv nomo, i no inaf. Fet mo tok blong God nomo i inaf blong save fulumap mo sapotem sol blong yumi—mo save letem yumi blong kasem paoa blong Hem.

Taem we mi mo sista Jonson i stap tijim ol pikinini blong mitufala, mitufala i leftemap tingting blong olgeta blong lanem blong plei long wan miusik tul. Be bae mitufala i letem olgeta blong tekem ol miusik lesen nomo, sapos oli mekem pat blong olgeta mo praktisim tul blong miusik ia evri dei. Long wan Satedei, gel blong mitufala, Jalyynn i glad tumas blong go plei wetem ol fren, be hem i no bin praktis yet long piano. From we hem i save se hem i mas praktis blong 30 minit, hem i wantem blong taemem hem from hem i no wantem blong praktis i go ova long wan minit blong 30 minit ia.

Taem hem i wokabaot pas bitim maekrowev blong go long ples blong piano, hem i stop mo prestem sam baten. Be hem i mestem blong setemap taem nomo, mo i setemap taem blong maekrowev i kuk blong 30 minit mo prestem stat baten. Afta 20 minit blong praktis i pas, hem wokabaot i gobak long kijin blong jekem



Kuala Lumpur, Malesia

hamas minit i stap yet mo luk faea i stap bonem maekrowev.

Hem i ron i go biaen long haos long ples we mi stap mekem sam wok blong yad, mo stap singaot se faea i bonem haos. Kwiktaem mi ron i go insaed long haos mo yes, mi luk faea long maekrowev.

Mi traem blong stopem faea blong no bonem haos, mo mi pusum han i go biaen long maekrowev, pulumaot rop long paoa mo yusum rop blong maekrowev ia blong leftemap maekrowev ia we faea i stap bonem aot long tebol. From se mi wantem stap olsem hiro blong sevem dei ia mo tu hom blong mifala, mi holem rop blong maekrowev we i stap bon long faea ia mo swing swingim i go raonraon blong stap longwe long bodi blong mi. Mi go biaen long yad mo bakegen, mi swingim maekrowev mo sakem i go aotsaed long gras blong yad. Long ples ia mifala i bin save wasemaot faea wetem wota long wan kaoju.

?Wanem nao i bin go rong? Wan maekrowev i nidim wan samting blong kakae paoa blong hem, mo taem i nogat wan samting insaed blong kakae paoa ia, bae i kam hot mo faea i save kasem, mo bae i

spolem gud hemwan long wan hip blong faea mo asis.⁹ Ful maekrowev blong mifala i bon long faea from se i nogat wan samting insaed long hem.

Long semmak fasin, olgeta we oli gat fet mo tok blong God dip insaed long hat blong olgeta, bae oli save tekem mo winim ol spia blong devel we i gat faea long hem, we enemi bae i wantem sakem blong prapa spolem yumi.¹⁰ Sapos no, bae fet, hop mo bilif blong yumi bae i no save stap strong, mo olsem emti maekrowev ia, yumi save kasem kil.

Mi bin lanem se blong gat tok blong God dip insaed long sol blong mi, tugeta wetem fet long Lod

Jisas Kraes mo Atonmen blong Hem, i letem mi blong yusum paoa blong God blong winim enemi mo eni samting we hem i save sakem long mi. Taem yumi fesem ol jalenj, yumi save dipen long promes blong Lod we Pol i bin tijim: “Spirit ya we God i givim long yumi, hem i no blong mekem yumi fraet . . . Spirit ya i blong mekem yumi gat paoa, . . . lavem ol man, . . . mekem yumi naf blong blokem ol samting we yumi nomo i wantem.”¹¹

Yumi save taem Sevyia i stap olsem wan pikinini “Nao pikinini ya i gruap, i kam bigwan, mo hem i kam waes we i waes. Mo oltaem God i stap mekem i gud tumas long hem.”¹² Yumi save se taem Hem i kam moa bigwan, “Jisas i . . . groap moa long bodi, . . . [mo] waes. Mo oltaem God i glad tumas long hem, mo ol man tu oli glad tumas long hem.”¹³ Mo yumi save se long taem we ministri blong Hem i stat, olgeta we oli harem Hem “oli sapraes long hem, from we tok blong hem i gat paoa.”¹⁴

Tru long fasin blong stap rere, Sevyia i gro long paoa mo i bin save stap longwe long ol temtesen blong Setan.¹⁵ Taem yumi folem eksampol blong Sevyia mo rere tru long fasin



Orem, Yuta, YSA

blong stap stadi tok blong God mo mekem fet blong yumi i kam moa dip, yumi tu, i save yusum paoa blong God blong stap longwe long ol temtesen.

Long taem ia we i loa i blokem ol kam tugeta we i mekem i no posibol blong go long tempol evri dei, mi bin mekem wan poen blong gohed blong stadi mo lanem moa abaot paoa blong God we i kam long yumi, taem yumi mekem mo kipim ol kavenan blong tempol. Olsem promes long dedikesen prea blong blong Ketlan Tempol, yumi lego tempol mo holem tul blong faet we i paoa blong God.¹⁶ I nogat wan ekspae deit we i kam wetem paoa blong God, we Hem i givim long olgeta we oli mekem mo kipim ol kavenan o, wan rul we i blokem olgeta blong no save kasem paoa ia long taem blong wan wol sik. Paoa blong Hem bae i lus long laef blong yumi sapos nomo yumi no stap kipim ol kavenan blong yumi mo no stap laef long wan wei we yumi save kwalifae blong gohed blong kasem paoa blong Hem.

Taem we waef blong mi mo mi i stap givim seves olsem misin lida long Taelan, Laos, mo Yanmar, mitufala i witnesem stret paoa blong God we i kam long olgeta we oli mekem mo kipim ol tabu kavenan insaed long tempol. Tempol Petron Help Fan i bin

mekem i posibol blong plante Sent long ol trifala kantri ia blong go long tempol afta long plante samting nomo we oli bin save mekem tru long sakrifae blong olgeta-wan mo fasin blong stap rere blong go. Mi tingbaot taem mi mitim wan grup blong 20 fetful Sen long Laos long eapot long Bangkok, Taelan, blong helpem olgeta blong transfea i go long wan nara eapot long Bangkok blong kasem flaet blong olgeta blong go long Hong Kong. Ol memba ia oli fulap long glad from naoia nao, bae oli save stap travel i go long haos blong Lod.

Taem mitufala i mitim ol Sent ia taem oli kambak long tempol, yu save luksave we save blong olgeta long gospel i kam moa bigwan, joenem wetem paoa we oli kasem olsem risal blong tempol endaomen blong olgeta mo ol kavenan we oli mekem wetem Lod. I klia se ol Sent ia oli go fored aot long “we oli fulap long paoa blong [Hem].”¹⁷ Paoa ia blong mekem moa samting bitim wanem we olgetawan oli save mekem, i givim long olgeta paoa blong oli go tru long ol jalenj blong olgeta olsem ol memba blong Jos long hom kantri blong olgeta mo go fored blong stap talemaot “ol gud nius we oli bigwan tumas, long tru fasin,”¹⁸ taem oli gohed blong stap bil-dimap kingdom blong Lod long Laos.

Long taem ia we yumi no save go long tempol, ?wan wan long yumi i stap dipen long ol kavenan we yumi bin mekem long tempol, blong setemap wan rod we i klia mo no save stap jenis long laef blong yumi? Olgeta kavenan ia, sapos yumi stap kipim, i givim yumi visen mo mekem yumi save wanem i stap kam long fiuja, mo wan klia mo strong tingting blong save kwalifae blong kasem evri samting we Lod i bin promesem blong givim sapos yumi stap fetful.

Mi invaetem yufala blong lukaotem paoa we God i wantem blong givim long yu. Mi testifae se sapos yumi

lukaotem paoa ia, bae yumi kasem blesing blong gat wan bigfala save moa long lav we Papa long Heven i gat long yumi.

Mi testifae se, from we Papa long Heven i lavem yu mo mi, Hem i bin sendem pikinini Boe blong Hem, Jisas Kraes, blong kam Sevyia mo Ridima blong yumi. Mi testifae abaot Jisas Kraes, Hem we i gat olgeta paoa,¹⁹ mo talem olsem long nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long, “Protect the Spiritual Power Line,” *Ensign*, Nov. 1984, 30–32.
2. Luk long Russell M. Nelson, “Givhan wetem Paoa mo Atoriti blong God,” *Liahona*, May 2018, 68–75.
3. Luk long Russell M. Nelson, “Las Toktok,” *Liahona*, Mei 2019, 112.
4. Luk long Russell M. Nelson, “Givhan wetem Paoa mo Atoriti blong God,” 68–69.
5. Luk long Russell M. Nelson, “Go Fored Wetem Fet,” *Liahona*, Mei 2020, 115.
6. Russell M. Nelson, “Go Fored Wetem Fet,” 115.
7. Luk long Doktrin mo Ol Kavenan 9:7–9.
8. Richard G. Scott, “For Peace at Home,” *Liahona*, May 2013, 30.
9. “Maekrowev i yusum ol paoa wev blong maekrowev saon blong mekem kaekae o wota i hot. I mas gat wan samting insaed long maekrowev blong kakae ol paoa ia. Sapos no, bae maekrowev i kakae ol paoa blong hot i gobak long hemwan. Paoa insaed long maekrowev bae i hotem smol rum insaed long maekrowev blong traem blong faenem wan samting blong kakae ol paoa ia. Paoa we i hot ia bae i hot tumas mo kasem ol maknetron blong maekrowev, ples we stamba pat blong maekrowev i stap long hem. Ol maknetron blong maekrowev ia bae oli no save holem bigfala amaon blong paoa, mo bae i gohed blong sendem i go long ol nara pat blong maekrowev. Blong stap yusum o mekem maekrowev i stap wok mo nogat wan samting insaed, bae i spolem maknetron mo ol nara pat blong maekrowev tu. Long wan taem we i save go nogud evriwan, ol pat blong maekrowev bae i ova hot mo i posibol blong kasem faea.” 16 Okis 2012, abacusappliance.com; luk tu long Julie R. Thomson, “13 Things You Should Never Put in the Microwave,” June 13, 2014, huffpost.com).
10. Luk long 1 Nifae 15:24.
11. 2 Timoti 1:7.
12. Luk 2:40.
13. Luk 2:52.
14. Luk 4:32.
15. Luk long Matiu 4:1–11; Luk 4:1–14; Doktrin mo Ol Kavenan 20:22.
16. Luk long Doktrin mo Ol Kavenan 109:22.
17. Doktrin mo Ol Kavenan 109:22.
18. Doktrin mo Ol Kavenan 109:23.
19. Luk long Matiu 28:18.



I Kam long Elda Jeffrey R. Holland
Blong Kworom blong Olgeta Twelef Aposol

Stap Wet long Lod

Fet i minim blong stap trastem God long ol gud taem mo ol nogud taem, iven sapos i tekem sam safaring kasem taem yumi luk han blong Hem i kamaot blong gud blong yumi.

Ol brata mo sista we mi lavem tumas. Yumi evriwan i wantem tumas—mo ating mi i bitim yufala—blong harem las toktok blong profet we yumi lavem tumas, Presiden Russell M. Nelson. Hem i bin wan gudgudfala konfrens, be hem i nambatu taem we KOVID 19 sik ia i jenisim nomol miting blong yumi. Yumi taed tumas long sik ia, yumi filim se bae yumi pulpulum hea blong yumi. I luk se, sam long ol Brata Lida blong mi oli mekem hemia finis. Plis, yufala i mas save se mifala i stap prea oltaem blong olgeta we sik ia i tajem olgeta, speseli eniwan we i bin lusum wan we hem i lavem. Evriwan i agri se hemia i go we i go, i longtaem tumas nao.

?Bae yumi wet kasem wetaem blong oli tekemaot ol had samting we oli kam long yumi? ?Olsem wanem blong stap strong tru long ol tes blong yumi wanwan mo stap wet, wet, mo wet mo help i sloslo blong kam? ?From wanem ol samting i slo taem we ol hadtaem i moa bitim wanem we yumi save tekem?

Taem yumi stap askem ol kaen kwestin olsem, yumi save, sapos yumi traem, harem krae blong wan nara man i kamaot long wan kolkol ples,

wan tudak rum long kalabus long taem blong wan ol moa kolkol winta we oli rekodem long ples ia.

?“O God, ?yu yu stap wea? Yumi harem we i kamaot long haed ples long Libeti Kalabus. ?Wehem nao bigfala tapolen we i kavremap ples we yu stap haed long hem? ?Kasem wetaem nao bae yu holembak han blong yu?”¹ ?Kasem wetaem, O Lod, kasem wetaem?

So, yumi, yumi no faswan mo yumi no laswan we bae i askem ol kaen kwestin olsem taem we bigfala harem nogud i pusum yumi daon, o soa long hat i stap, i stap nomo. Mi no stap tokbaot ol wol sik, o ol kalabus, be yufala, famli blong yufala, neba blong yufala we oli fesem ol kaen jalenj ia. Mi tokbaot we plante long yufala i wantem tumas blong mared, be i no hapen, o yufala i mared mo wantem mekem rilesensip ia i selestial moa. Mi tokbaot olgeta we oli mas fesem wan sik we i kamaot we oli no wantem—maet wan sik we i no gat meresin—o wan we i fesem faet wetem wan sik we i stap long blad we i no gat meresin from. Mi tokbaot faet we i gogohed wetem ol helt jalenj long saed blong filing mo tingting we i hevi long sol blong plante we oli safa wetem,

mo i hevi long hat blong olgeta we oli lavem mo safa wetem olgeta. Mi tokbaot olgeta we oli pua, we Sevyia i talem se yumi no mas fogetem olgeta, mo mi tokbaot yu, we yu wet se wan pikinini i kambak, i nomata wanem yia hem i gat, from se hem i jusum wan rod we i defren long hemia we yu stap prea se bae hem i tekem.

Moa long hemia, mi luksave se iven i gat wan longfala lis blong ol samting we yumiwan i stap wet from, hemia i no tokbaot nomo bigfala wari long saed blong ekonomi, politik, mo sosol laef we i stap fesem yumi evriwan. Papa we i stap long Heven i wantem luk klia se yumi lukluk long ol pablik problem ia, mo tu, ol problem blong yumiwan, be bae i gat ol taem insaed long laef blong yumi, we iven hadwok mo strong prea blong yumi long saed blong spirit, bae i no givim ol win ia we yumi wantem tumas, i nomata se i long saed blong ol bigfala problem blong wol, o ol smol problem blong yumi. So, taem yumi stap wok mo wet tugeta blong ol ansa blong sam prea oli kam, mi givim promes blong mi, olsem wan aposol, se oli harem prea, mo oli stap ansarem prea, nomata se



San Lukas, Sakatepkes, Gwatemala

i no hapen long taem mo long wei we yumi wantem. Be, *oltaem*, ansa i kam long taem mo long wei we wan papa we i luksave evri samting, mo i no save finis, mo i gat sore, i stap ansarem olgeta. Ol brata mo sista we mi lavem, plis andastanem se Hem we i neva slip o foldaon long slip,² i kea long hapines mo fasin we ol pikinini blong Hem oli kam wan god, mo hemia i bitim eni nara samting we bae man long heven i gat blong mekem. Hem, Hem i lav we i klin gud, i Man ia we i gat glori, mo nem blong hem i Papa we I Gat Sore.

Bae yu talem: “Spos i olsem, ?from wanem lav mo sore blong Hem i no openem Ol Red Si blong mifalawan, mo i no letem mifala i wokbaot tru long ol trabol blong mifala long drae graon? ?Yufala i no ting se Hem i sapos blong sendem ol pijin blong solwota blong namba 21 senturi oli kam blong solemdaon evri nogud grasopa blong namba 21 senturi?”

Ansa long ol kwestin ia, hem i “Yes, God i save mekem merikel naoia nomo, be naoia o afta, bae yumi lanem se ol taem blong wokbaot blong yumi long wol ia, bae Hem, mo Hemwan nomo bae i lidim.” Hem i lukaotem kalenda blong wanwan long yumi evriwan. Long evri disebol man we i kasem hiling kwiktaem

nomo taem hem i stap wet blong go insaed long Pul blong Betseda,³ nao i gat wan narawan we bae i spendem 40 yia long draeples blong wet blong go insaed long graon blong promes.⁴ Long evri Nifae mo Lihae we wan raon blong faea blong fet blong olgeta i protektem olgeta,⁵ bae i gat wan Abinadae we bae i bon gud long strong faea from fet blong hem.⁶ Mo yumi tingbaot se semfala Elaeja ia we, olsem nomo, i singaotem faea blong heven i kam blong testifae agensem ol pris blong Bal,⁷ semfala Elaeja ia nomo i bin gotru long wan taem we i no bin gat ren blong plante yia, mo, blong wan sot taem, i bin stap kakae smol kaekae we han blong pijin i save holem.⁸ Long tingting blong mi, mi no ting se bae yumi save singaotem hemia i wan “hapi mil.”

?Poen? Poen, i we, fet i minim blong stap trastem God long ol gud taem mo ol nogud taem, iven sapos i tekem sam safaring kasem taem yumi luk han blong Hem i kamaot blong gud blong yumi.⁹ Hemia i had blong mekem long wol blong yumi tedei, taem we plante oli kam blong bilivim se gud samting we i moa hae long laef ia, i blong stap longwe long evri safaring, se i no gat wan i mas wari smol long eni samting.¹⁰ Be, bilif ia, bambae i neva lidim yumi “kam bigwan olsem



Saonara, Padua, Itali

Kraes . . . we i bigman tru.”¹¹

Mi talem sore long Elda Neal A. Maxwell blong jenisim smol samting long wan toktok blong hem, mo mi tu, mi wantem talem se “laef blong wan, i no save fulap long fet, mo i no gat smol tingting i fasfas wetem.” Bae i no wok nomo blong “glis i go mo no wari long laef,” mo stap dring laman jus mo talem se: “Lod, givim mi evri bes klin fasin, be meksua se yu no givim krae sore, no harem nogud, no sobodi, no agens. Plis no letem eniwan i no laekem mi, o i salem mi, mo antap long evriwan, yu no letem mi mi filim se Yu Yu lego mi, o olgeta mi lavem oli lego mi. Be plis, Lod, Yu lukaot gud se bae mi no fesem evri eksperiens ia we oli bin mekem Yu Yu kam tabu. Mo afta, taem we ol narawan oli finis blong glis long ol raf rod, plis Yu Yu letem mi mi kam, mo stap wetem Yu Lod, mo bae mi save tokflas se, yumi, yumi semmak nomo, mo semtaem bae mi flot gud i stap long naesfala klaod ia we i Kristin fasin.”¹²

Ol brata mo sista blong mi, Kristin fasin i mekem man i harem gud, be plante taem, laef ia i no isi. Rod ia blong kam tabu mo stap hapi, long wol ia mo afta, hem i wan longfala



Suga Siti, Aedaho, YSA

rod mo i save gat ston long hem. Hem i tekem taem mo strong tingting blong wokbaot long hem. Be i tru, praes blong mekem olsem i wan bigfalawan. Trutok ia, oli tijim i klia mo wetem strong tingting insaed long namba 32 japta blong Alma, insaed long Buk blong Momon. Hae pris ia i stap tijim se sapos toktok blong God, yumi planem insaed long hat blong yumi olsem wan sid nomo, mo sapos yumi kea gud blong wotarem, karem-aot rabis gras long hem, mo leftemap tingting blong sid ia, bambae *long fuja* i karem ol frut “we praes blong hem i gudgudfala, we hem i moa swit bitim evri samting we i swit,” mo taem yumi kakae, bae i mekem se bambae yumi nomo tosta o hanggri.¹³

Oli tijim plante lesen insaed long gudfala japta ia, be long medel blong evriwan, i toktok ia we i talem se, sid ia, oli mas wotarem mo yumi mas wet se i kam raep, “*mo stap wet* wetem wan ae blong fet from frut ia.”¹⁴ Alma i talem se taem blong pikimap frut bae i kam “i no longtaem.”¹⁵ Bae yumi no sapraes se hem i endem gudfala instraksen blong hem taem hem i ripitum tri taem se yumi *mas hadwok*, mo *wet longtaem* taem yumi stap fidim hat blong yumi wetem toktok blong God, mo “*stap wet*,” mo “gotru long hadtaem wetem strong tingting,” taem hem i talem se “tri ia i givim frut long yufala.”¹⁶

KOVID mo kansa, tu tingting mo fasfas tingting, trabol long mane mo tes blong famli. ?Wetaem bae ol trabol ia oli go lus? Ansa hem i: “i no longtaem.”¹⁷ Mo sapos hemia i wan sot taem o wan longfala taem, bae i no blong yumi talem, be i tru long glad-hat blong God, ol blesing bae oli kam long olgeta we oli hang strong long gospel blong Jisas Kraes. Problem ia, Hem i stretem insaed long wan prae-vet garen, long wan pablik hil long Jerusalem longtaem finis i pas.

Naoia, taem bae yumi harem profet we yumi lavem tumas i endem konfrens ia, bae yumi tingbaot, olsem Russell Nelson i soemaot truaot long laef blong hem, se olgeta we oli “*lukluk long Hae God* bae God i stap



givim paoa long olgeta [blong] oli strong bakegen. Bambae oli girap olsem we oli gat wing olsem bigfala pijin ya igel. Bambae oli save resis gogo, be . . . [oli] no save taed, mo oli save wokbaot i go longwe . . . , be oli no save kam slak.”¹⁸ Mi prea se, “i no longtaem”—naoia o afta—bae ol blesing ia oli kam long evriwan long yufala we i askem help from harem nogud blong yufala mo askem blong kam fri long krae sore blong yufala. Mi witnes long lav ia blong God mo long Restoresen blong tabu gospel blong Hem, we i ansa blong evri problem we yumi fesem. Long tabu nem blong Lod, Jisas Kraes. Amen. ■

OL NOT

1. Doktrin mo Ol Kavenan 121:1–2.
2. Luk long Ol Sam 121:4.

3. Luk long Jon 5:2–9.
4. Luk long Ol Namba 32:13; Dutronome 2:7; Josua 5:6.
5. Luk long Hileman 5:20–52.
6. Luk long Mosaea 17.
7. Luk long 1 King 18:17–40.
8. Luk long 1 King 17:1–7.
9. Luk long Doktrin mo Ol Kavenan 123:17.
10. Luk long Rankin Wilbourne and Brian Gregor, “Jesus Didn’t Suffer to Prove a Philosophical Point,” *Christianity Today*, Sept. 20, 2019, christianitytoday.com.
11. Efesa 4:13.
12. Jenis we Jeffrey R. Holland i mekem long toktok blong Neal A. Maxwell; luk long Neal A. Maxwell, “Lest Ye Be Wearied and Faint in Your Minds,” *Ensign*, May 1991, 88.
13. Alma 32:42.
14. Alma 32:40; oli ademap italik.
15. Alma 32:42.
16. Alma 32:43; oli ademap italik; luk tu long Alma 32:41–42.
17. Alma 32:42.
18. Aesea 40:31; oli ademap italik; luk tu long Aesea 40:28–30.



I Kam long Presiden Russell M. Nelson
Presiden blong Jos la blong Jisas Kraes blong Ol Lata-dei Sent

Wan Niu Nomol

*Mi stap invaetem yufala blong tanem hat, maen,
 mo sol blong yufala i go long Papa blong yumi long
 Heven mo long Pikinini blong Hem, Jisas Kraes.*

Ol dia brata mo sista. !Tufala dei blong jeneral konfrens ia oli ol dei blong glori! Mi agri wetem Elda Jeffrey R. Holland. Olsem we hem i bin talem, ol mesej, ol prea, mo miusik oli kam tru long insperesen we i kam long Lod. Mi mi glad tumas long evriwan we oli bin tekpat long wan wei.

Truaot long ol miting ia, mi bin gat pikja blong yufala insaed long maen blong mi we yufala i stap lisin long konfrens ia. Mi bin askem Lod blong helpem mi blong andastanem wanem yufala i stap filim, stap wari long hem, o traem stretem. Mi bin askem miwan wanem bae mi save talem blong endem konfrens ia we bae i sendemaot yufala i go wetem hop abaot fiuja ia we mi mi save se Lod i wantem yu yu filim.

Yumi stap laef long wan taem blong glori, we ol profet bifo oli bin stap luk blong plante handred yia. Hemia i dispensesen ia we i no gat wan blesing long saed blong spirit we bae Lod i holemtaet mo no givim long olgeta we oli stret mo gud.¹ Nomata se wol ia i muvmuv,² Lod bae i wantem yumi “luk fored i go long fiuja wetem wan glad i wet insaed long hat.”³ Bae yumi no stap spinim wil blong yumi wetem ol memori blong yestedei. Kam tugeta blong Isrel i stap muv fored i

go. Lod Jisas Kraes i daarektem ol afea blong Jos blong Hem, mo *bae* i kasem ol tabu stamba wok blong Hem.

Jalenj blong yu mo mi, i blong meksua se wanwan long *yumi* bae i kasem ful tabu paoa blong hem.

Tedei, yumi stap harem plante abaot wan “niu nomol laef.” Sapos yu rili wantem akseptem wan niu nomol, mi stap invaetem yu blong tanem hat, maen, mo sol blong yu i go long Papa blong yumi long Heven mo long Pikinini blong Hem, Jisas Kraes. Letem hemia nao i niu nomol *blong yu*.

Akseptem niu nomol blong yu taem yu sakem sin evri dei. Lukaotem blong kam antap oltaem blong stap klin gud long tingting, toktok, mo wok blong yu. Givhan long ol nara-fala man. Oltaem gat wan lukluk i go long taem we i no save finis. Wok strong long ol koling blong yu. Mo nomata wanem jalenj i kam, ol dia brata mo sista, laef evri dei long wei blong *yu* rere gud blong mitim Meka blong yu.⁴

Hemia nao from wanem yumi gat ol tempol. Ol odinens mo ol kavenan blong Lod oli mekem yumi rere from laef we i no save finis, we i blesing ia we i moa bigwan long evriwan long ol blesing.⁵ Olsem we yufala i save, KOVID wol sik i mekem se i nid blong klosem ol tempol blong yumi



blong sot taem. Afta, yumi statem, wetem kea, blong openem ol tempol, step folem step. Wetem Step 2 naolia we i stap long plante tempol, ol taosen kapol oli bin sil, mo ol taosen oli kasem endaomen blong olgeta jes long ol las manis we oli pas. Yumi luk fored from dei ia taem we evri memba blong Jos we oli klin inaf oli save givim seves long ol bubu blong olgeta mo wosip long wan tabu tempol.

Naoia, mi glad tumas blong anaonsem ol plan blong bildim sikis niu tempol, mo bae oli bildim long ol ples ia: Tarawa, Kiribas; Port Vila, Vanuatu; Lindon, Yuta, Hae Gwatemala Siti, Gwatemala; Sao Paolo Is, Brasil; mo Santa Krus, Bolivia.

Traem yumi stap bildim mo mentenem ol tempol ia, mifala i prea se wanwan long yufala bae i bildimap mo mentenem yufalawan blong yufala i save klin inaf blong go insaed long tabu tempol.

Naoia, ol dia brata mo sista. Mi blesem yufala blong yufala i fulap wetem pis blong Lod Jisas Kraes. Pis blong Hem i bitim evri save blong ol man long wol ia.⁶ Mi blesem yufala se bae yufala i gat moa filing long hat blong paoa blong stap obe long ol loa blong God. Mi promesem yufala se taem yufala i stap mekem olsem, bambae yufala i swim long ol blesing, wetem moa bigfala paoa long tingting, moa revelesen blong yuwan, mo swit pis insaed long hom blong yufala, mo glad, iven long medel blong taem ia we i no klia.

Bae yumi go fored blong mekem tabu wok we Hem i givim long yumi—we i blong mekem yumiwan i rere, mo mekem wol i rere from Seken Kaming blong Lod. Mi prea olsem, mo talemaot lav blong mi long yufala, long tabu nem blong Jisas Kraes, amen. ■

OL NOT

1. Luk long Doktrin mo Ol Kavenan 121:26–29.
2. Luk long Doktrin mo Ol Kavenan 45:26; 88:91.
3. *Teachings of Presidents of the Church: Joseph Smith* (2007), 513.
4. Luk long Alma 12:24; 34:32.
5. Luk long Doktrin mo Ol Kavenan 14:7.
6. Luk long Filipae 4:7.



Taboao da Serra, Sao Paolo, Brasil

Lidasip Jenis we Oli Anaonsem

Long taem blong Oktoba 2020 jeneral konfrens, oli bin anaonsem wan niu memba blong Presidensi blong Olgeta Seventi, wan niu Jeneral Atoriti Seventi, wan niu memba blong Prisaeding Bisoprik, mo fofala niu Eria Seventi.

Elda Brent H. Nielson, we oli bin sastenem hem olsem wan memba blong Presidensi blong Olgeta Seventi i folem rilis blong Elda L. Whitney Clayton, we oli givim hem wan emeritus posisen. Elda Patrick Kearon, naoia i stap olsem Senia Presiden blong Olgeta Seventi, wan posisen we Elda Clayton i bin holem fastaem.

Elda Dean M. Davies, oli bin sastenem hem i kam wan Jeneral Atoriti Seventi, hemia folem rilis blong hem olsem Fas Kaonsela long Prisaeding Bisoprik. Bisop W. Christopher Waddell, oli sastenem hem blong hem i tekem ples blong Elda Davies olsem Fas Kaonsela long Prisaeding Bisoprik, mo Bisop L. Todd Budge we oli rilisim hem olsem wan Jeneral Atoriti Seventi, oli sastenem hem i kam Seken Kaonsela (posisen we Bisop Waddell i bin holem fastaem).

Elda Enrique Falabella mo Elda Richard J. Maynes tu, oli bin rilisim tufala olsem Ol Jeneral Atoriti Seventi mo oli givim wan emeritus posisen long tufala.

Ol laef stori blong olgeta lida ia, bae yu save faenem stat long pej ia. Oli bin anaonsem tu rilis blong 47 Eria Seventi, mo oli bin singaot-em fo Eria Seventi (luk long pej 30). ■



Elda Brent H. Nielson

Presidensi blong Olgeta Seventi

Wan long ol impoten lesen we Elda Brent H. Nielson i bin lanem afta we wan memba blong famli i lego Jos blong samfala yia, i we, *evriwan* long ol pikinini blong God, oli nidim lav blong Sevyia, mo oli nidim hiling paoa blong Atonmen blong Hem.

Taem hem i bin stap stadi long Luk 15 wetem famli blong hem long tetaem ia, Elda Nielson i harem paoa blong blong pikinini we i go lus long wan niu wei.

“Blong sam risen, oltaem mi stap luk mi olsem boe ia we i bin stap hom. . . . Be long moning ia, mi luksave se, long sam wei, *mi nao* mi pikinini we i go lus,” hem i talem. “[Yumi]evriwan i mekem nogud finis, mo stap afsaed olgeta long ol gud-gudfala fasin blong God (luk long Rom 3:23). Yumi evriwan i nidim Atonmen blong Sevyia blong hilim yumi. Yumi evriwan i lus mo wantem se bae oli faenem yumi.”¹

Elda Brent Hatch Nielson, we oli bin sastenem hem olsem wan memba blong Presidensi blong Olgeta Seventi long namba 3 Oktoba 2020, i folem rilis blong Elda L. Whitney Clayton, we oli givim hem wan emeritus posisen.

Elda Nielson i bon i kam long wol ia long Beli, Aedaho, YSA, long namba 8 Disemba 1954. Taem hem i yangfala, hem i mekem fultaem misin blong hem long Finlan. Hem i mare-dem Marcia Ann Bradford long Jun 1978 long Sol Lek Tempol. Tufala i papa mo mama blong sikis pikinini.

Elda Nielson i winim wan digri long saed blong Inglis long Brigham Yang Yunivesiti long 1978. Long 1981, hem i bin kasem dokta digri long saed blong loa long Yunivesiti blong Yuta. Afta long hemia, hem i bin wok olsem wan loya mo patna insaed long wan loa kampani long Twin Falls, Aedaho, YSA blong kolosap 30 yia.

Elda Nielson i bin stap olsem wan kaonsela long Pasifik Eria mo Filipin Eria mo olsem Filipin Eria Presiden. Stat long 2015 go kasem 2020, hem i wok olsem long Eksekutiv Dae-rekta blong Misinari Dipatmen.

Bifo long koling blong hem olsem wan Jeneral Atoriti Seventi long manis Epril 2009, hem i bin stap olsem wod Yang Man presiden, bisop, hae kaonsela, kaonsela insaed long stek presidensi, stek presiden, mo Eria Seventi long Aedaho Eria. ■

NOT

1. Brent H. Nielson, “Waiting for the Prodigal,” *Ensign o Liahona*, May 2015, 103.



Elda Dean M. Davies

Jeneral Atoriti Seventi

Taem hem i bin aot long wok, i draev i gobak hom long 1989, Elda Dean M. Davies i fas long wan etkwek long San Fransisko, Kalifonia, YSA, we i seksekem nogud trak blong hem. Samtaem afta long hemia, taem hem i stap tingtingbak long damej we i bin hapen long eria ia, hem i tingbaot olsem wanem i impoten blong bildimap laef blong yumi antap long wan sua fandesen.

“I no gat wan long yumi we bae i bildim hom blong yumi, ples blong wok, o ol tabu haos blong wosip antap long sanbij, o graon we i no strong, o sapos hem i no gat wan plan mo ol tul blong bildim haos,” hem i talem. “Bae yumi akseptem invitesen blong Sevyia blong go long Hem. Bae yumi bildimap laef blong yumi antap long wan fandesen we i sef mo i sua, o strong gud.”¹

Elda Davies, we i bin givim seves insaed long Prisaeding Bisoprik stat long Epril 2012, oli bin sastenem hem i kam wan Jeneral Atoriti Seventi long namba 3 Oktoba 2020. Insaed long Prisaeding Bisoprik, Elda Davies i bin givim seves olsem Seken Kaonsela long Bisop Gary E. Stevenson kasem taem we oli bin sastenem Bisop Stevenson olsem wan memba blong Kworom blong Olgeta Twelef Aposol long namba 3 Oktoba 2015. Afta long hemia, oli bin sastenem Elda Davies olsem Fas Kaonsela long Bisop Gérald Caussé, we i bin tekem ples blong Elda Stevenson olsem niufala Prisaeding Bisop.

Dean Myron Davies i bon long Sol Lek Siti, Yuta, YSA, long 1951. Afta we hem i wok olsem wan fulaem misinari long Yurugwe/Paragwe Misin, hem i bin maredem Darla James long 1973 long Sol Lek Tempol. Tufala i gat 5 pikinini mo 17 apupikinini.

Long Julae 1995, hem i stat wok blong Jos, mo hem i bin stap olsem manejing daerakta blong Dipatmen blong Ol Spesel Projek, wetem responsabiliti blong lukaotem ol graon, ol tempol disaen, mo wok blong bildim ol tempol. Bifo hem i wok blong Jos, Elda Davies i bin wok blong High Industries Inc, blong Lankasta, Pensilvania, YSA, mo blong Bechtel Investments Inc, blong San Fransisko. Hem i kasem wan digri long agrikalja ekonomi long Brigham Yang Yunivesiti, mo i finisim sam hae strong program long Stanfod mo NotWes Yunivesiti.

Bisop Davies i bin stap olsem presiden blong Pueto Riko San Ruan Misin, i kaonsela blong misin presiden, stek presiden, kaonsela blong stek presiden, stek eksekutiv sekretari, hae kaonsela, mo i bin stap long samfala bisoprik. ■

NOT

1. Luk long Dean M. Davies, “A Sure Foundation,” *Ensign o Liahona*, May 2013, 9, 11.



Bisop L. Todd Budge

Seken Kaonsela long Prisaeding Bisoprik

Afta we hem i givim seves blong 18 manis olsem wan Jeneral Atoriti Seventi, oli sastenem Bisop L. Todd Budge olsem Seken Kaonsela long Prisaeding Bisoprik. Hem i tekem ples blong Bisop Dean M. Davies, we oli bin singaotem hem olsem Jeneral Atoriti Seventi.

Bisop Budge i graduet long Brigham Yang Yunivesiti long 1984, wetem wan digri long ekonomi. Hem i bin wok blong Bain & Company Japan; Citibank, N.A.; mo GE Capital long Japan mo Atlanta, Jojia, YSA. Hem i kam presiden mo jif eksekutiv ofisa blong Tokyo Star Bank Limited long 2003, mo wok olsem bank jeaman blong bod stat long 2008 go kasem 2011. Mo tu, hem i bin stap olsem wan memba blong bod blong ol daerakta blong Hawaiian Airlines.

Long wan taem long laef blong hem, taem we Bisop Budge i lukluk se bae hem i jenisim kaen wok we hem i stap mekem, hem i kasem sam gudfala advaes. Wan man i talem long hem: “i gat nid blong ol pipol wetem tru mo stret fasin long bisnis,” mo i ademap se kaen rod blong wok ia bae i save givim hem fulap janis blong givim kaonsel mo helpem ol pipol.

Wok blong Bisop Budge i rili givim hem sam janis blong save lidim tingting blong mekem gud samting insaed long bisnis wol, mo tu, hem i openem ol doa blong serem gospel long Japan, wan ples we hem i bin stap olsem wan misinari bifo, long Japan Fukuoka Misin. Afta long hemia, hem i bin stap olsem presiden blong Japan Tokio Misin.

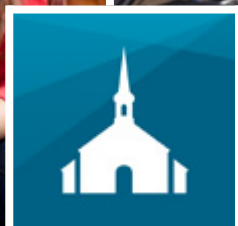
“Gud nius blong gospel” hem i tijim, “i no promes blong wan laef we i fri long harem nogud mo hadtaem, be wan laef we i fulap long stamba tingting mo mining—wan laef we ol bigfala harem nogud mo ol hadtaem blong yumi, ‘glad blong Kraes i kavremap olgeta.’ [Alma 31:38].”¹

Lawrence Todd Budge i bin bon long 29 Disemba 1959, long Pitsbeg, Kalifonia, YSA. Hem i mitim Lori Capener long ol fas yia blong skul long Brigham Yang Yunivesiti. Tufala i mared long 1981 long Logan Yuta Tempol. Tufala i papa mo mama blong sikis pikinini.

Bifo long koling blong hem olsem wan Jeneral Atoriti Seventi, Bisop Budge i bin stap olsem wan Eria Seventi, stek presiden, stek eksekutiv sekretari, stek Yang Man presiden, bisop, mo presiden blong kworom blong ol elda. ■

NOT

1. L. Todd Budge, “Consistent and Resilient Trust,” *Ensign o Liahona*, Nov. 2019, 47.



Sistem blong Sendem Nem I Go long Misinari: Simpol, Hariap

Hem i simpol mo i isi bitim bifo blong ol memba oli save helpem fren blong olgeta blong oli mit wetem ol misinari, hemia from ol las apdeit long sistem blong ol memba oli sendem nem i go long ol misinari. Rod ia we oli mekem i kam gud moa, oli mekem blong i hariap blong konektem ol misinari mo ol memba we oli sendem nem, blong mekem se oli save plan blong gat wan eksperiens we bae i save helpem ol fren blong ol memba blong oli gat gud taem wetem ol lesen blong gospel we ol misinari oli presentem.

Hemia wei ia we program ia i wok:

1. Taem we fren blong yu, o wan we yu save hem i agri blong mit wetem ol misinari, bae yu fulumap wan fom nomo blong sendem nem tru long ap blong Member Tools o long websaet long ChurchofJesusChrist.org/referrals. Yu save lego kontak

namba blong yu long ples ia wetem wan not i stap blong ol misinari.

2. Afta we oli sendem fom ia i go, wan sista misinari we i gat wok ia blong help wetem ol nem we ol memba oli sendem i kam, bae oli kontaktem yu. Bae hem i sendem nem ia i go long stret ples mo bae i helpem yu blong konek wetem ol lokol misinari.
3. Ol lokol misinari bae oli kasem kontak namba blong yu, wetem nem we yu bin givim. Hemia bae i mekem se bae yufala i save toktok raon long situesen we i stap, mo bae i nid blong fren blong yu i mit wetem ol misinari. Yu save toktok long olgeta abaot wei blong helpem fren blong yufala blong gat wan gudfala eksperiens. Mo tu, yu save gat joes ia blong save stap long taem blong ol misinari lesen, olsem we yu wantem.

“Oli tijim evri misinari se, evri nem we oli givim, o kasem long wan memba, oli mas tekem se i wan samting we i impoten tumas,” Elda Marcus B. Nash blong Olgeta Seventi i bin talem. “Taem we ol misinari oli kasem wan nem, oli tijim olgeta blong oli askem yu wanem wei nao i moa stret blong helpem fren blong yu. Taem we ol memba mo ol misinari oli wok tugeta, Lod bae i givim insperesen long olgeta blong krietem wan eksperiens we i gat mining blong save helpem ol fren blong yu blong oli kam kolosap moa long Jisas Kraes.”

Niufala tul ia we oli yusum onlaen, i stap naoia long 33 lanwis. ■

Visitim ChurchofJesusChrist.org/referrals blong lanem moa, o blong sendem nem blong wan famli o fren.

Ol Jenis long Ol Magasin blong Jos

Bae i gat ol bigfala jenis we bae i tekem ples long ol magasin blong Jos stat long Jenuware 2021. Magasin ia, *Liahona* bae i kam magasin ia blong olgeta adalt, mekem se bae i gat *wan* magasin ia nomo blong ol adalt raon long wol. Ol magasin blong ol yut mo ol pikinini, oli wanwan buk, mo bae oli stap blong evriwan raon long wol. Mo bae i gat ol atikol o nara samting we oli dijitol nomo, mo i gat ol lokol tul we bae oli mekem i kam bigwan moa mo bae i givim moa niu tingting long gospel mo bae i gat moa risos blong ol memba blong Jos long evri ples oli save yusum.

Nem ia, *Ensign*, bae oli nomo yusum, mo naoia, bae magasin blong ol yut, bae oli save olsem *Blong Ol Yut Oli Kam Strong* we i tekem ples blong *New Era (Niu Era)*, mo *Fren* bae i gohed olsem taetol blong magasin blong ol pikinini.

Ol jenis ia long ol magasin bae i helpem ol Ol Lata-dei Sent raon long wol.

- Blong fas taem, ol famli aotsaed long ol kantri we oli toktok Inglis, bae oli gat janis blong pem wan plan blong kasem ol magasin, speseli blong ol pikinini mo ol yut.
- Long samfala eria mo lanwis, bae oli pablisim ol magasin ia plante moa taem bitim bifo.
- Wol jos famli bae i kasem ol sem mesej we bae i mekem yumi stap wan, hemia tru long ol wol magasin ia. ■

Rid ol tingting abaot ol jenis ia long ol pej 39 kasem 40.



Sikis Niu Tempol we oli Anaonsem

Presiden Russel M. Nelson i bin anaonsem sikis niu tempol long taem blong Sandei aftenun sesen blong Jeneral Konfrens. Oli bin anaonsem ol tempol blong ol ples ia:

- **Tarawa, Kiribas.** Kiribas i wan kantri we i gat 32 atol insaed long Pasifik Solwota kolosap long ol intanasonol deit laen.
- **Port Vila, Vanuatu.** Vanuatu i wan kantri we i gat samples 80 aelan we i stap long Saot Pasifik.
- **Lindon, Yuta, YSA.** Lindon i stap kolosap 64 kilometa longwe Saot long Sol Lek Siti.
- **Hae Gwatemala Siti, Gwatemala** Gwatemala i stap long Sentrol Amerika, we bae i no longtaem bae i gat fo tempol i stap longwe.
- **Sao Paulo, Brasil.** Hemia bae i namba 12 tempol we oli anaonsem long Brasil.
- **Santa Krus, Bolivia.** Hemia bae i namba-tu tempol long Saot Amerika ia.

Taem we hem i kam Presiden blong Jos long 2018, Presiden Nelson i bin anaonsem we bae oli bildim 49 niu tempol. Naoia i stap, Jos i gat 230 tempol we oli anaonsem, we oli stap bildim i go, o oli open finis. ■

Toksave long saed blong Seremoni blong Tempol

Fas Presidensi i putumaot toksave ia, long 20 Julae 2020 abaot ol jenis blong tempol endaomen seremoni:

“Ol tabu tijing, ol promes, mo ol seremoni blong tempol, oli stat long-taem bifo i kam, mo oli stap poenem rod long ol pikinini blong God i go long Hem taem we oli stap mekem moa kavenan, mo taem oli stap lanem moa abaot plan blong Hem, we i tekem tu rol blong Sevyia, Jisas Kraes.

“Tru long insperesen, ol wei blong givim instraksen insaed long tempol oli bin jenis plante taem, iven long histri we i jes pas, blong helpem ol memba blong andastanem gud moa wanem we oli bin lanem insaed long tempol, mo blong oli laef folem.

“Pat blong eksperiens insaed long tempol, hem i blong mekem ol tabu kavenan, o promes i go long God. Plante pipol oli savegud ol aksen we oli ol simbol, we oli kam taem wan i

mekem ol kavenan blong relijin (olsem prea, draon andanit long wota long taem blong baptaes, o holem han long taem blong wan mared seremoni). Ol simpol semmak aksen we oli ol simbol, oli kam taem wan i mekem ol kavenan insaed long tempol.

“Wetem wan wari long evriwan, mo wetem wan tingting blong wantem mekem eksperiens blong tempol i kam gud moa, i gat samfala jenis we oli bin givim raet from, long saed endao-men seremoni blong tempol. From se ol tempol seremoni oli tabu, mifala i stap askem ol memba mo ol fren blong yumi blong oli no stap mekem-ap tingting blong olgeta, o tokbaot ol jenis ia long pablik. Be, mifala i stap invaetem ol memba blong Jos blong oli gohed blong wet from dei ia we oli save gobak mo tekpat fulwan long tabu tempol wok, wetem prea mo tangkyu insaed long hat.” ■





Onlaen Sistem blong Ol Rol blong Tempol Prea

Oli bin krietem wan onlaen sistem blong letem ol memba oli sendem ol nem blong famli o ol fren i go long tempol, blong mekem se oli putum ol nem ia long rol blong prea. Ol rikwes blong putum nem long prea rol blong wan tempol, oli save mekem taem oli visitim infomesen pej blong eni tempol long ChurchofJesusChrist.org/temples mo oli klik long prea rol link. Yumi save mekem ol rikwes tu tru long seksen blong Temples long mobael ap blong Members Tools. Taem we oli putum ol nem i go, bae oli sendem i go long tempol ia (o tempol we i moa kolosap we i open i stap).

Ol memba blong plante relijin oli stap prea blong olgeta we oli lavem olgeta, mo ol narawan we oli gat ol sik o ol nara hadtaem. Ol skripja oli tokbaot ol eksampol blong taem we Jisas Kraes i bin prea long ol grup mo oli bin askem strong long olgeta we oli bin stap blong prea. Semfala praktis ia, oli luk insaed long ol tempol, long ol ples we ol memba oli joen long fet mo long prea, oli stap askem God blong blesem olgeta man mo woman we nem blong olgeta oli stap long ol prea rol ia. ■

Jeneral Hanbuk we I Stap long Dijitol Fael

Wok ia blong luklukbak long *Jeneral Hanbuk: Stap Givim Seves Insaed long Jos Ia blong Jisas Kraes blong Lata-dei Sent* i stap gohed, wetem translesen blong samfala pat we bae oli kamaot long 21 bigfala lanwis.

Niufala hanbuk ia, oli pablisim long dijitol fael nomo long Inglis long Febwari 2020, wetem sam moa rilis blong ol pat we oli jenisim long ol manis Maj mo Julae. Kasem naoia, i gat 16 aot long ol 38 japta blong buk ia we oli raetem bakegen, mo oli pablisim. Samfala japta i stap yet blong luklukbak long olgeta long ol manis we oli stap kam, wetem tu ol revisen blong daonem longfala blong hem, mo mekem fasin blong rid i simpel nomo.

Sot taem afta long Oktoba 2020 Jeneral Konfrens, japta 32, “Fasin blong Sakem Sin mo Ol Kaonsel blong Jos Membasip,” mo pat blong seksen 38.6, “Ol Polisi long Saed blong Ol Fasin blong Laef” (we i sapotem japta 32), bae oli stat blong pablisim olgeta long 21 lanwis (antap long Inglis lanwis). I gat samfala japta we oli stap transletem olgeta, mo oli stap mekem olgeta oli rere blong oli pablisim long ol manis we oli stap kam, mo long en, ful buk ia bae i stap long 35 lanwis.

I nomata se hanbuk ia i stap long websaet blong Jos mo long Gospel Laebri ap nomo, buk ia, oli putum se ol fas pipol blong ridim, oli ol lida blong Jos. Hanbuk ia, we oli luklukbak long hem, i tekem ples blong *Handbook 1* (blong ol stek presiden mo ol bisop) mo *Handbook 2* (blong evri lida) mo i joenem tugeta evri infomesen blong hanbuk i kam long wan buk ia nomo.

Ol stamba pos blong niufala hanbuk ia, hem i, wok ia blong fasin blong sevem man mo mekem oli kam olsem wan god, we i tekem ol fofala eria blong stamba lukluk taem yumi stap kam long Kraes mo help long wok ia blong God:

1. Stap laef folem gospel blong Jisas Kraes
2. Stap kea long olgeta we oli stap long nid
3. Stap invaetem evriwan blong akseptem gospel
4. Joenem ol famli blong taem we i no save finis

Ol japta ia, oli raetem olgeta blong helpem ol lida raon long wol blong oli givim seves wetem kea we i olsem hemia blong Kraes taem we oli stap praktisim ol defren program, polisi, fasin blong wok blong Jos, mo taem i nid, blong oli stretem olgeta blong oli go stret wetem ol lokol situesen.

Taem oli pablisim hanbuk ia onlaen, i mekem se i save gat ol apdeit mo ol revisen taem we Jos i stap gro i kam antap, mo taem we oli stap stretem ol polisi. Ol prinsipol we i givim spes blong stretem mo jenisim smol i folem lokol situesen, we i stap long hanbuk ia, bae i helpem ol lida mo ol memba blong oli wok gud blong praktisim olgeta prinsipol ia mo ol program ia blong Jos insaed long ol kongregesen, i nomata wanem saes blong hem, mo truaot long wan komuniti blong Ol Sent we evriwan i defdefren, mo i wan wol komuniti. ■

Apdeit long Revisen blong Hymbuk

Long Jun 2018, oli bin anaonsem revisen blong hymbuk blong Jos mo buk blong singsing blong ol pikinini, mo tu, oli bin askem blong ol memba oli givim tingting abaot tabu miusik, mo oli bin singaotem ol memba blong oli sendem ol hym, ol singsing, mo ol toktok blong ol hym we oli raetem. Kolosap 50,000 memba oli bin ansa mo givim tingting blong olgeta long wan sevei long saed blong tabu miusik we i stap naoia. Olgeta we oli bin ansa o givim tingting, oli bin serem filing blong olgeta tu abaot sam singsing blong ol nara fet we i gud blong tingting blong putum insaed long buk.

I gat ova long 16,000 miusik we jos i kasem long ol memba long 66 kantri. Olgeta hym mo singsing ia, oli stap luklukbak long olgeta, plante taem, we i no folem wan oda; i gat wan intanasonol grup blong ol memba we oli gat talen we oli luklukbak long olgeta, mo i gat ol revisen komiti long hedkwota blong Jos oli wok long olgeta.

Ol komiti ia, oli talem tangkyu long ol memba raon long wol blong save givim taem mo talen blong olgeta blong helpem ol narawan oli kam kolosap moa long Sevyu tru long tabu miusik ia. Taem we oli stap luklukgud long evri samting we oli sendem i kam, mo evri tingting we oli givim i kam, i luk se niu koleksen bae oli mekem i kam pablik long samfala yia we i stap kam yet. ■



Kam Folem Mi

Stap Lan Aot long Ol Jeneral Konfrens Mesej

Olgeta tijing blong ol profet we oli stap laef mo ol nara jeneral lida blong Jos oli lidim yumi wetem insperesen taem yumi stap tekpat long wok blong Lod. Long nambatu mo nambafo Sandei blong wanwan manis, ol presidensi blong kworom mo Rilif Sosaeti oli jusum wan mesej blong konfrens blong toktok raon long hem, hemia folem ol nid blong ol memba mo folem Spirit we i stap lidim olgeta. Samtaem, bae bisop o stek presiden bae i save jusum wan mesej. Plante taem, ol lida oli mas tokbaot bigwan ol mesej we oli kam long ol memba blong Fas Presidensi mo Kworom blong Olgeta Twelef Aposol. Be, oli save toktok raon long eni mesej we i kamaot long jeneral konfrens we i jes pas.

Ol lida mo ol tija oli mas faenem ol wei blong leftemap tingting blong ol memba blong ridim ol mesej we oli jusum, bifo taem blong klas.

Blong gat moa infomesen, luk long ol japta blong ol miting blong Melkesedek Prishud mo Rilif Sosaeti long *Jeneral Hanbuk: Stap Givim Seves insaed long Jos Ia blong Jisas Kraes blong Ol Lata-dei Sent*, 8.2.1.2, 9.2.1.2, ChurchofJesusChrist.org.



Osaka, Japan

Mekem Plan blong Tij

Olgeta kwestin ia oli save helpem ol tija taem oli stap mekem plan blong yusum wan mesej blong jeneral konfrens blong tij wetem.

1. ?Wanem nao spika ia i wantem yumi blong andastanem?
?Wanem prinsipol blong gospel nao spika ia i stap tijim?
?Olsem wanem nao ol prinsipol ia oli go wetem kworom o Rilif Sosaeti blong yumi?

2. ?Wanem skripja nao spika ia i stap yusum blong sapotem mesej blong hem? ?I gat eni nara skripja we yumi save ridim we i save mekem andastaning, o save blong yumi i go dip o bigwan moa? (Bae yu save faenem sam insaed long not long en blong mesej, o insaed long Topik Gaed.)

3. ?Wanem kwestin nao mi save askem we bae i save helpem ol memba blong tingting hevi moa long mesej ia?
?Wanem kwestin nao bae i helpem olgeta blong luk olsem wanem mesej ia i stret long laef blong olgeta, insaed long famli blong olgeta, mo insaed long wok blong Lod?

4. ?Wanem nao bae mi save mekem blong invaetem Spirit i kam insaed long ol miting blong yumi? ?Wanem nao mi save yusum blong mekem toktok insaed long klas i kam antap moa, olsem ol stori, ol analoji, ol miusik mo pikja?
?Wanem nao spika i yusum?

5. ?Spika i givim eni invitesen blong yumi mekem? ?Olsem wanem nao bae mi helpem ol memba blong filim se oli wantem blong tekem aksen folem ol invitesen ia?

Sam Aktiviti Aedia

I gat fulap wei blong helpem ol memba blong oli lanem samting aot long ol mesej blong jeneral konfrens. Hemia samfala eksampol; maet yu gat sam nara aedia we bae i wok gud moa long kworom o Rilif Sosaeti blong yu.



Salsbeg, Ostria

- **Mekem ol grup mo toktok raon.**

Serem ol memba oli go long ol grup, mo givim wan-wan defren pat blong mesej blong konfrens blong oli ridim mo toktok raon long hem. Afta, askem wan-wan grup blong serem wan trutok we oli bin lanem. O yu save mekem ol grup wetem ol pipol we oli bin stadi long ol defren seksen, mo letem olgeta oli serem wanem oli bin lanem wetem ol narawan.

- **Ansarem ol kwestin.**

Invaetem ol memba blong ansarem ol kwestin olsem olgeta kwestin ia abaot mesej blong konfrens: ?Wanem trutok blong gospel nao yumi faenem insaed long mesej ia? ?Olsem wanem nao yumi save praktisim ol trutok ia? ?Wanem invitesen nao, mo wanem blesing nao oli promesem? ?Wanem nao mesej ia i stap tijim yumi abaot wok we God i wantem yumi blong mekem?

- **Serem sam toktok blong konfrens.**

Invaetem ol memba blong oli serem ol toktok we oli bin kamaot long ol mesej blong konfrens we i bin givim insperesen long olgeta blong mekem ol responsabiliti blong olgeta insaed long wok ia blong fasin blong sevem man. Leftemap tingting blong olgeta blong tingting long hao nao oli save serem ol toktok ia blong blesem wan, we i tekem tu olgeta we oli lavem olgeta, mo ol pipol we oli stap givhan long olgeta.

- **Serem wan lesen we oli yusum samting long hem.**

Longtaem bifo klas, invaetem samfala memba blong oli tekem sam samting long hom we oli save yusum blong tij abaot mesej blong konfrens. Long taem blong miting ia, askem ol memba blong eksplenem hao nao ol samting ia i go wetem mesej ia.

- **Stap rere wan lesen blong tij long hom.**

Askem ol memba blong wok tutu blong mekem plan blong wan famli haos naet folem wan mesej blong konfrens. ?Olsem wanem nao yumi mekem mesej ia

i kamaot klia long famli blong yumi? ?Olsem wanem yumi save serem mesej ia wetem ol pipol we yumi stap givhan long olgeta?

- **Serem sam eksperiens.**

Ridim tugeta samfala toktok we i kamaot long mesej blong konfrens. Askem ol memba blong serem ol eksampol we oli kamaot long ol skripja, mo long laef blong olgeta, we i soem gud, o i sapotem strong doktrin ia we oli tijim insaed long ol toktok ia.

- **Lanem samting abaot wan skripja.**

Invaetem ol memba blong ridim wan skripja we oli putum refrens blong hem insaed long wan mesej blong konfrens. Askem olgeta blong toktok raon long hao ol tijing insaed long mesej ia i helpem olgeta blong andastanem skripja i gud moa.

- **Faenem wan ansa.**

Bifo taem, krietem sam kwestin we oli save ansa wetem mesej blong konfrens. Lukluk moa long ol kwestin we i mekem memba blong klas i tingting dip moa o i praktisim moa ol prinsipol blong gospel (luk long *Teaching in the Savior's Way*, 31–32). Afta, letem ol memba blong oli jusum wan kwestin mo faenem ol ansa insaed long mesej. Invaetem olgeta blong toktok raon long ol ansa blong olgeta long ol smol grup.

- **Faenem wan sentens.**

Invaetem ol memba blong luklukgud insaed long mesej blong konfrens blong lukaotem ol sentens o toktok we oli gat mining long olgeta. Askem olgeta blong serem ol sentens ia, mo wanem oli lanem aot long olgeta. ?Olsem wanem nao ol tijing ia oli helpem yumi blong mekem wok blong Lod?

- **Krietem wan samting.**

Invaetem ol memba blong mekem wan posta, o wan bukmak we oli raetem sot insperesen toktok ia we i kamaot long mesej blong konfrens. Givim janis long olgeta blong oli serem wanem oli bin mekem. ■

Blong gat sam moa aedia long wei blong stadi mo tij aot long ol mesej blong jeneral konfrens, luk long “Ol Aedia blong Stap Lam mo Tij Aot long Jeneral Konfrens” we yu save faenem anda long Jeneral Konfrens insaed long Gospel Laebri.



Ol Foto: San Lukas Sakatepkes, Gwatemala; inset: Sao Paolo, Brasil

“Taem yufala i stap stadi long ol skripja blong yufala long ol nekis sikis manis ia, mi leftemap tingting blong yufala blong mekem wan lis blong evri samting we Lod i bin promesem se bae Hem i mekem long kavenan Isrel ia.” Hemia wanem Presiden Russell M. Nelson i bin askem strong long ol memba blong Jos blong oli mekem. “!Mi ting se bae yu sapraes bigwan!”



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BISLAMA