



OCTOBER 2026 GENERAL CONFERENCE · SATURDAY MORNING SESSION

Prophets, Seers, and Revelators

Elder Vaiangina Sikahema · General Authority Seventy

Words to remember

- *“What a blessing it is to live in a time when apostles and prophets are on the earth.”*
- *“I witness of the truths of the restored gospel and of living prophets, seers, and revelators in the sacred name of Jesus Christ, amen.”*

In Elder Vaiangina Sikahema's own words, from the talk.

Elder Vaiangina Sikahema, a General Authority Seventy, opened with a family story from 1947. His maternal grandparents were serving a full-time mission on a small, isolated volcanic island in the Kingdom of Tonga. They were poor farmers with no formal education: Grandpa was 28, Grandma 25. With them were three children, including two daughters, ages four and three (one was his mother), and a 10-month-old son, at the time their only boy. Because visas for Americans were limited, Tongan couples like them were routinely called to serve on neighboring islands.

That June, Elder Matthew Cowley, the Apostle over the Pacific, was coming to Tonga. Only twice before had an Apostle visited, David O. McKay in 1921 and George Albert Smith in 1938. For Saints scattered across the Pacific, being in an Apostle's presence was a chance of a lifetime. Reaching him meant sailing across open ocean to the main island of Tongatapu, stopping midway at their home island of Vava'u.

The Pacific is known for fickle weather, and they sailed into a storm. A 16-hour trip became two and a half brutal days at sea. Grandma's journal reads: “We were completely soaked, ... battered, and sick, ... too weak to eat. ... I held Vilimanulea to my chest until finally arriving to Vava'u.” She held her baby boy to her chest the whole way. But the storm left him severely dehydrated, and with no medicine, he died of exposure. Within two days they buried their son and continued the voyage. Elder Sikahema compared them to pioneers who buried children on the trail and, like those pioneers, yearned to hear and be in the presence of an apostle. Grieving with empty arms, they got back on the boat.

He explained their motive. “They were sailing toward an Apostle, who held priesthood keys, held the authority for the ordinances that would later seal them as an eternal family.” They sailed to sit at the feet of an apostle who would teach them their duty so they could bless others on their island. They understood that the gospel restored through Joseph Smith revealed truths previously withheld, and that restored prophets, seers, and revelators held the keys that would one day bind them together as a family forever.

Then he traced the doctrine. For centuries after the ancient Apostles died, until Joseph knelt in a grove in Palmyra, New York, there was no revelation to guide the Church. Amos called it a famine: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, when people shall run to and fro to seek the word of the Lord, and shall not find it (Amos 8:11–12). The same prophet declared, “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7). Paul warned that grievous wolves would enter the flock after his departure (Acts 20:29). Medieval reformers yearned for prophetic voices but could not find them, and even today many thirst for prophetic direction.

Here he raised a pointed warning from D&C 90:5: those who receive the oracles of God should beware how they hold them, lest they are accounted as a light thing. He suspected that the Lord knew that even with devices that let us easily see and hear His servants, many of us would still take them for granted. He quoted Elder Jeffrey R. Holland: “Are the heavens open? Does God reveal His will to prophets and apostles as in days of old? That they are and that He does is the unflinching declaration of The Church of Jesus Christ of Latter-day Saints to all the world.”

He recounted Joseph Smith’s description of the First Vision: “When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air.” One of them, pointing to the other, said, “This is My Beloved Son. Hear Him!” (Joseph Smith—History 1:17). With that clear, simple, and understated introduction, the Father and the Son began restoring the Savior’s Church through a teenage boy. In the years that followed, priesthood authority, ordinances, additional scripture, and knowledge of the plan of salvation were restored or rediscovered.

Perhaps, he said, we can appreciate why his grandparents were so eager to be with one of the Lord’s anointed, even in their despair. “What a blessing it is to live in a time when apostles and prophets are on the earth.” As the conference began, he said, “As we begin this opening session of the 196th Semiannual General Conference of the Church, let us not be guilty of holding ‘the oracles of God ... as a light thing’” (Doctrine and Covenants 90:5).

He added a historical note: when the Church was only about a year and a half old, some early leaders opposed publishing Joseph’s revelations, the future Doctrine and Covenants, partly because they were embarrassed by his poor writing skills. Perhaps that is why the Lord declared, “What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38). He closed with gratitude for noble progenitors who left me in my posterity a legacy of faith and courage in the face of difficulties and obstacles, and with his witness of living prophets, seers, and revelators.

Let's talk about it

What did this talk teach us about the Savior? What is one small thing our family can do this week?

Kid-friendly summary in our own words · Read or watch the full talk: [churchofjesuschrist.org/study/general-conference/2026/10/15sukahema](https://www.churchofjesuschrist.org/study/general-conference/2026/10/15sukahema)