



OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

“Fear Not, I Am with Thee”

President Henry B. Eyring · First Counselor in the First Presidency

Words to remember

- *“The Savior not only understands and has felt grief, but He has ‘borne [your] griefs, and carried [your] sorrows.’ He knows you perfectly. He knows your heart.”*
- *“But what is being tested is the same, at all times in our lives and for every person: Will we do whatsoever the Lord our God will command us?”*

In President Henry B. Eyring’s own words, from the talk.

President Henry B. Eyring, First Counselor in the First Presidency, followed the choir’s performance of “How Firm a Foundation.” He said, “The hymn we just heard sung by the choir speaks of promises which will become more important and more precious in the time ahead for all of us and for those we love.” He added, “My message today is that the promises in that hymn are true.” Its lyrics, drawn from Isaiah 41, have become a comforting guide to him.

He read them again: “In ev’ry condition—in sickness, in health, / In poverty’s vale or abounding in wealth, / At home or abroad, on the land or the sea— / As thy days may demand, ... so thy succor shall be. / Fear not, I am with thee; oh, be not dismayed, / For I am thy God and will still give thee aid. / I’ll strengthen thee, help thee, and cause thee to stand, / Upheld by my righteous, ... omnipotent hand.” These promises grow more precious as we move through our own and our loved ones’ challenges. And, importantly, the promise is not for the removal of trials.

His mother taught him that early. As a little boy he asked, “Mother, why is life so hard?” She smiled and said firmly, “Hal, of course it’s hard. It’s supposed to be. Life is a test.” Years later he realized she spoke those words while passing through her own tests, rising up through a lifetime of terrible medical trials. She had been diagnosed as a girl with diseases that caused lifelong health challenges. “But because she knew the words ‘Fear not, I am with thee’ were true, the Lord’s promise was fulfilled for her.”

Why would a loving, all-powerful God allow our test to be so hard? “It is because He knows that we must grow in spiritual cleanliness and stature to be able to live in His presence.” To make that possible, the Father gave us a Savior and agency to choose by faith to keep His commandments, repent, and come unto Him. The Savior has not only felt grief, he has borne your griefs and carried your sorrows. He knows you perfectly. He knows your heart. Trials vary as widely as God’s children,

but what is being tested is the same at all times in all lives and for every person: will we do whatsoever the Lord our God will command us? (Abraham 3:25).

In her last days his mother was bedridden. The only picture she placed on her wall was of the Savior, hung where she could see it from her bed. His father placed a cot beside her hospital bed to help her immediately during the night. After she died, his father walked the hospital ward to thank and to shake the hand of every nurse who had helped her. He told that story to offer evidence that the Lord sends faithful disciples to help him keep his promise to succor others in their distress. As President Spencer W. Kimball taught, “God does notice us, and he watches over us. But it is usually through another person that he meets our needs.”

The rest of the talk was gratitude, thanking those who have responded to the call to be the Lord’s servants and encouraging others to join in the hard days ahead. He described what many already do. Some pray consistently to know whom the Lord would have them help, and when a face or a name comes to mind, they reach out; even simple attention is evidence to the person that the Lord knew and loved them. Many recognize a discouraged missionary as an invitation to lift a servant of Jesus Christ. Missionaries everywhere are being stretched and need encouragement, and kindness even for a few seconds or simply a warm smile can strengthen their faith that the Lord is watching over them.

Many pray regularly for the Lord’s servants in whatever calling they hold. “Every one of them is praying every day and every night to know what to do to better serve others and for strength to carry on. You are an important part of the Lord’s answers to their prayers for assurance.” Expressions of appreciation and confidence help leaders feel that God called them, knows them, and has guided them.

Another opportunity comes when we invite the Holy Ghost to show us how to help the Lord comfort those pleading for it. Alma taught that those who desire to be called God’s people must be willing to bear one another’s burdens, that they may be light, willing to mourn with those that mourn, yea, and comfort those that stand in need of comfort (Mosiah 18:8–9). The Lord will comfort all who try to follow Him, and He offers us the great blessing and trust of helping Him do it. He said, “That is a reason we shed tears of joy and take courage whenever we hear the words ‘Fear not, I am with thee,’ and we are touched that He offers us the trust of helping and loving others.” He testified that the Lord keeps His promises both through the Holy Spirit and through his loving true faithful disciples.

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/2026/10/41eyring](https://www.churchofjesuschrist.org/study/general-conference/2026/10/41eyring).



OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

A Child of God

President Rosemary K. Chibota · Primary General President

Words to remember

- *“Our identity is not something we achieve; it is something we inherit as beloved sons and daughters of God.”*
- *“I plead with you as disciples of Jesus Christ to pray to see others as He sees them and to treat them accordingly.”*

In President Rosemary K. Chibota's own words, from the talk.

President Rosemary K. Chibota, Primary General President, began with the culture of her childhood, where greetings communicate love, concern, respect, and belonging. Her daughter recently reminded her of the Southern African greeting Sawubona, “I see you.” It is much more than a simple hello. It is an acknowledgment of another person’s human worth and humanity. It communicates, ‘I recognize you. I respect you.’

“The Savior Jesus Christ perfectly exemplified this principle.” He truly saw the woman at the well, the leper, the blind man, the child. “Where others saw labels, He saw beloved sons and daughters of God.” Even with the rich young man who walked away sorrowing, “[And] Jesus beholding him loved him” (Mark 10:21). One of her favorite moments is at the pool of Bethesda, where a man had suffered an infirmity for 38 years. Others had walked past him for years, but the Savior saw him, ministered to him, and healed him (John 5:2–9). The good Samaritan also chose to see, refusing to let labels or differences distract him from a child of God in need (Luke 10:33–34). “The Savior’s example and the good Samaritan’s compassion are not beyond our reach.”

Often it begins with something as simple as learning a name. At her daughter’s final parent-teacher conference, a school janitor approached her and her husband, tears in his eyes, to thank them. Their daughter regularly greeted him, knew his name, and even helped him clean up. “Very few students know my name. Your daughter sees me.” As mission leaders, she said, they found that missionaries who understood and taught that all people are beloved children of God, as President Dallin H. Oaks has reminded us, were more effective in helping others come unto Christ.

“I plead with you as disciples of Jesus Christ to pray to see others as He sees them and to treat them accordingly.” She quoted the Primary song: “Jesus said love ev’ryone; treat them kindly too.” When we see through the Savior’s eyes, love and service naturally follow. She cited President Spencer W. Kimball: “God does notice us, and ... it is usually through another person that he meets our needs.”

The Savior sees our divine potential and “calletH those things which be not as though they were” (Romans 4:17). He sees who we can become through His atoning sacrifice and makes that potential possible.

Seeing others as children of God also shapes how we see ourselves. The world invites us to focus on labels rather than eternal identity, “However, labels can never fully capture who we truly are.” Living prophets have taught that eternal identity matters far more than any worldly identifier. “Our identity is not something we achieve; it is something we inherit as beloved sons and daughters of God.”

She was candid about her own struggle. She has sometimes viewed herself through labels, and when President Oaks extended her calling, he told her, “You’ve been called for who you are.” In that moment she was reminded that God’s view of us is always more complete and more hopeful than our own. “Whatever labels may weigh heavily upon you today, Jesus Christ can raise you above them. His grace is sufficient to lift you above every label and limitation.” “Before we were students, athletes, employees, parents, citizens, or leaders, we were spirit children of our Heavenly Father. That eternal identity does not change when circumstances change, when we make mistakes, or when others misunderstand us.” President Russell M. Nelson taught that embracing our divine identity influences every major decision we make.

As we seek the Savior’s perspective, He guides us to those who need to be seen. Years ago she prayed to know how to help an isolated coworker. “As I acted on simple promptings to include him, our friendship grew.” “When we see one another through the Savior’s eyes, hearts change, relationships deepen, and faith grows.”

Her invitations were concrete: this week, learn the name of someone who may feel unseen; pray to see others as Heavenly Father sees them; and “Replace worldly labels with these eternal truths: Child of God. Child of the covenant. Disciple of Jesus Christ.” She closed with a final Sawubona. I see you. More importantly, your Heavenly Father sees you. Your savior Jesus Christ sees you. They know your name, your circumstances, your gifts, and your divine potential. As we learn to see as They see, our homes, wards, schools, and communities will become places of belonging, healing, and love.

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/2026/10/42chibota](https://www.churchofjesuschrist.org/study/general-conference/2026/10/42chibota)



OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

Courage Born of Our Faith in Jesus Christ

Elder Neil L. Andersen · Quorum of the Twelve Apostles

Words to remember

- *“Spiritual courage is the triumph over obstacles, doubt, and fear in choosing the right.”*
- *“As we choose faith in Christ, He blesses us with the courage, sometimes in very difficult situations, to choose the right, and as we manifest our courage to choose the right, our faith in Christ strengthens.”*

In Elder Neil L. Andersen’s own words, from the talk.

Elder Neil L. Andersen of the Quorum of the Twelve Apostles opened by welcoming President Rosemary K. Chibota to general Church leadership, whose story “Her story is an example of courage born of faith in Jesus Christ.” At 17, she found a Joseph Smith pamphlet missionaries had left at her home in Zimbabwe. “She read it and immediately received a spiritual witness that it was true; Joseph had seen God the Father and His Son, Jesus Christ.” She was taught, baptized, and became an example to her parents, who joined the Church 19 years later. “Faith and courage are hallmarks of disciples of Jesus Christ.”

He bore witness of the Savior: the divine Son of God, born in the humblest circumstances, who lived a perfect life, taught us how to live, and, out of incomparable love, suffered for our sins so we could repent and be forgiven. He died and, in the majesty of our Heavenly Father’s plan, rose the third day. Because he rose from the tomb, we too will be resurrected. Discipleship, then, is not a casual pursuit. Spiritual courage is the triumph over obstacles, doubt and fear in choosing the right. It has always taken spiritual courage, born of faith in Christ, to follow Him.

Moroni modeled it. “My father [and all my family have] been slain in battle, ... and I have not friends nor whither to go” (Mormon 8:5). Even as adversaries put to death everyone who would not deny Christ, he declared, “And I, Moroni, will not deny the Christ” (Moroni 1:3). Our challenges differ, but the struggle Paul described persists: “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world” (Ephesians 6:12). “Our world is in constant commotion. Our phone seems almost attached to our hand, bringing a flood of information, misinformation, and now artificial information.”

He contrasted that with his boyhood on a small dairy farm. Nearly every summer morning after milking, he saddled his horse and guided three dozen cows to a high meadow, no cell phone, no

earbuds, no music, no texting all day long, just me and the cows alone with my thoughts. Times have changed, but our spirits have not changed. We need stillness to nourish our faith.

Faith and courage reinforce each other: as we choose faith in Christ, He gives us courage to choose the right, and as we manifest our courage to choose the right, our faith in Christ increases. Faith gives the desire to humbly kneel alone and pray, and in private prayer we are given the increased courage to choose the right. He recalled hearing President David O. McKay as a young man: “The greatest battle of life is fought within the silent chambers of your own soul.” Each week at the sacrament we witness our willingness to take Christ’s name, remember Him, and keep His commandments (Moroni 4:3), and then with courage we are true to our covenants and the Lord increases our faith.

Faith gives courage to accept callings when we feel inadequate or short on time. As a young attorney at a prestigious firm working evenings and Saturdays, Dallin H. Oaks was called as a counselor in a stake mission presidency, requiring three or four evenings a week. “Gathering all my faith, I accepted the call.” He later called it a very important decision. “His faith strengthened his courage, and his decision brought increasing faith.”

Faith brings courage to minister, live the Word of Wisdom and the law of chastity, honor the Sabbath, pay an honest tithe, and trust the Father and Son when unforeseen illness, financial troubles, or natural disaster upend our life. A month earlier he accompanied President Dieter F. Uchtdorf to Spokane, Washington, where fires had destroyed hundreds of homes. “Our family is safe,” Cody and Haley Woodbury, whose neighborhood was gone, told him. “and our faith is secure. We can build another house.” Faith gives tens of thousands of youth courage to rise before dawn for seminary, serve missions, and marry and begin families, and helps those unable to marry stay true to their covenants. And a young mother prepares her small children for church, knowing that some Sundays will be more a wrestle of survival than a spiritual renewal.

He told of a woman of deep faith, devastated by her husband’s betrayal, who declared in testimony meeting that in happiness or unspeakable grief, she would trust in the rock of her salvation, her savior Jesus Christ. With hope in Christ we may be, as Paul said, “troubled on every side, yet not distressed; ... perplexed, but not in despair” (2 Corinthians 4:8). He promised that as we strengthen our faith by believing, following, and obeying, your answers will come, your spiritual power will increase, and your courage in following Christ will define your eternal soul. The Savior declared, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23).

Peter and John were present when the resurrected Christ said, “Behold my hands and my feet,” Jesus said, “that it is I myself: handle me, and see” (Luke 24:39). Soon after, confronted by disbelieving rulers over the healing of a man unable to walk, they declared with courage born of faith that he was made whole by the name of Jesus Christ of Nazareth, whom God raised from the dead (Acts 4:10). Elder Andersen added his witness: “He lives. He guides this holy work, the restored gospel of Jesus Christ.”

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/2026/10/43andersen](https://www.churchofjesuschrist.org/study/general-conference/2026/10/43andersen)



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Take Upon Us His Name

Elder James G. O. Fantone · General Authority Seventy

Words to remember

- *“Taking upon us His name requires a lifelong determination to serve Him.”*
- *“I testify that He lives, that this is His restored Church, and that as we lose our lives in His service, we will find Him and we will find ourselves.”*

In Elder James G. O. Fantone's own words, from the talk.

Elder James G. O. Fantone, a General Authority Seventy, began with an everyday mistake. After he and his wife finished serving as mission leaders in the Philippines, their youngest daughter asked to finish 11th grade through a homeschool program. He stopped by the registrar's office to submit her documents. The registrar pointed to a line and asked him to write his daughter's name and sign above it, but his mind was elsewhere. “With full confidence, I wrote ‘James Fantone’ and signed.” Seconds later he realized the error. No big deal: his daughter's name is Amanda Fantone, so he simply added “Amanda” in front of his own name.

Later, a question came: “The question: What's in a name?” With it came King Benjamin's words: “There shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent” (Mosiah 3:17). He saw a significant spiritual contrast between my administrative quick fix and our Savior's sacred invitation. The Savior's invitation is not merely for us to add his name to our name like a badge of religious affiliation. The Savior warned of those who “[Some] draw near to me with their lips, but their hearts are far from me” (Joseph Smith—History 1:19). Instead, He invites us to take upon us His name, “It is an invitation to become more like Him through covenant keeping.” The resurrected Lord asked, “Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name?” (3 Nephi 27:5).

So how do we, practically, take His name? Moroni recorded that none were baptized “save they took upon them the name of Christ, having a determination to serve him to the end” (Moroni 6:3). He taught, “Taking upon us His name requires a lifelong determination to serve Him.” And King Benjamin supplied the divine key: “When ye are in the service of your fellow beings ye are only in the service of your God” (Mosiah 2:17).

He learned service at home. His family lived in a modest three-bedroom bungalow: one room for him and his brother, one for two older sisters, one for his parents. One season, the boys' room wasn't

available. His mother, a public school teacher, learned that a recent graduate couldn't pursue vocational studies because his family couldn't afford housing near the school. "Desiring to help him fulfill his potential, my parents opened our home and offered him the boys' room." Another season it was the girls' room: when the ward Relief Society president spoke of a vulnerable family whose children desperately needed a safe place, his parents without hesitation took some of the children in indefinitely. "I believe with all my heart that if my parents had lived in Bethlehem when Joseph was searching for a place for Mary to give birth, and if by chance they knocked on our door, and if the boys' and girls' rooms were occupied, my parents would have gladly offered their room."

He quoted President Marion G. Romney: "Service is not something we endure on this earth so we can earn the right to live in the celestial kingdom. Service is the very fiber of which an exalted life in the celestial kingdom is made"

He saw the same courageous service in missionaries. In interviews during their first months, it was common for some to sit across from him in tears: "President, I am so sad, lonely, and homesick. The days feel so long and time is so slow; I don't even know if I can last for three more months." He said, "Yet these valiant missionaries got on their knees, put on their name tags, and went out to serve anyway." A year later, the same missionaries, with glowing faces: "President, I am so happy! I love the people, and I love this work. But time is moving too fast—I don't want this to end!" He marveled each time. "'Did time actually change?' You and I know the answer. Time did not change—the missionaries did. The work did not change—the workers did."

When we genuinely take Christ's name by losing ourselves in others' service, something miraculous happens. We experience what Alma called a mighty change of heart (Alma 5:12–14), the kind of change that leads to true conversion and not merely personal elation. King Benjamin's penetrating question applies: "For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 5:13).

His conclusion returned to the registrar's office: The Savior's invitation is not for us to merely add his name to our names. His invitation is for us to take upon us his name by covenant and to serve him with all of our heart, might, mind, and strength (D&C 4:2) by lifting, loving, and serving our fellow men. He testified that he is determined to strive to serve him faithfully to the end, and that as we lose our lives in his service we will find him and we will find ourselves.

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Come unto Christ

Elder Edward Dube · Presidency of the Seventy

Words to remember

- *“We do not need to perfect ourselves to come to Christ. We come to Christ to be perfected.”*
- *“As you lose yourself in helping him or her come unto Christ, you will find solutions to your current problems.”*

In Elder Edward Dube’s own words, from the talk.

Elder Edward Dube of the Presidency of the Seventy began 39 years back, in 1987, when he was a young missionary only two years in the Church. A sign on the mission office gate read, “Trespassers will be prosecuted.” Then-Elder Dallin H. Oaks asked that it be removed to avoid any impression of exclusion. Rather, we invite all to come unto Christ. “In that moment, I gained the desire to love others as the Savior does.”

He bore witness of the Savior’s suffering. In Gethsemane “his sweat was as it were great drops of blood” (Luke 22:44), and He gave His life for us. “I cannot comprehend that suffering, but I testify of His divinity.” President Oaks has taught that Jesus did all of this because he loves all of the children of God. His suffering and atoning sacrifice show us how completely devoted he is to all of us. And He invites us to come unto Him.

Moroni’s invitation frames the talk: “Yea, come unto Christ, and be perfected in him, ... deny yourselves of all ungodliness” (Moroni 10:32). Elder Dube drew out three truths. “Come: It’s an action. We choose to move from our current place to a better place. Deny yourselves: Surrender. Let go of the things that are holding us back. Be perfected in Him: Come as we are with a willing heart. He will give us a new heart. We do not need to perfect ourselves to come to Christ. We come to Christ to be perfected.” President Russell M. Nelson taught, “Perfection is pending. It can come in full only after the Resurrection and only through the Lord.”

Last June, on the way to the airport, a stake president in Wilmington, North Carolina, asked, “Can we make one more ministering visit?” (“I have a flight to catch,” Elder Dube thought.) Brother Randall, the president explained, was a good man trying very hard to stop smoking. “There I am praying and panicking at the same time—I have never smoked a day in my life. What do I say?” “Heavenly Father,” he pleaded, “please put words in my mouth.”

At the home, after introductions, he empathized with Randall's efforts to quit, then asked, "Brother Child, how much do you love your wife, Laurin?" Randall's expression changed: "With all my heart." "Would you give up anything for her?" Heart pounding, Elder Dube extended an invitation: go find a quiet room and choose a date to be sealed in the house of the Lord. A few minutes later they returned: August 5th. They knelt in prayer, and two months later they were sealed in the temple.

Laurin later shared the other half of the story. She had stayed awake all night, unable to bear watching Randall suffer, wanting to be perfect in every way possible. All night she cried and pleaded. "In the early hours of the morning, the answer came very clear: 'Randall doesn't need to be perfect. He needs to do the very best he can.'" Randall added, "I had trust in the Lord. But when I heard Laurin praying for me—saying all I needed to do was the best I could—I knew then that she was an answer to my prayers." Elder Dube underlined it: "Randall didn't perfect himself to come to Christ." He came to Christ with trust and a willing heart, and the Savior's grace helped him let go of what was holding him back.

Elder Dube said, "And that is why President Oaks had the sign on the gate taken down: 'Trespassers will be prosecuted.' The adversary wants to hang that sign on the gate of our heart." Pain, grief, guilt, materialism, or whatever holds us back, the adversary tells us it makes us unworthy to come unto Christ. "But Moroni taught it. Laurin heard it. Randall lived it. You too can live it." If we deny not his power, we are sanctified in Christ by the grace of God (Moroni 10:33).

A former missionary recently wrote him: "As for my faith, my testimony is not as certain as it once was." Elder Dube said, "To him, and to all who feel that same ache, I invite you, please come unto Christ and embrace His promise, 'that [His] joy might remain in you, and that your joy might be full'" (John 15:11). His closing invitation: "Will you find one person and invite him or her to come unto Christ by exercising faith to follow His teachings, or invite a friend to meet with the missionaries?" As we lose ourselves in helping others come to Christ, we will find solutions to our own problems, for the Savior promised, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

Let's talk about it

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OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

Integrity and Virtue Lead to Happiness

Elder Quentin L. Cook · Quorum of the Twelve Apostles

Words to remember

- *“The covenant path that will return us to our beloved Father in Heaven and His Son, Jesus Christ, is not obscure; it is well marked.”*
- *“The ultimate reward of integrity and virtue is the constant companionship of the Holy Ghost.”*

In Elder Quentin L. Cook’s own words, from the talk.

Elder Quentin L. Cook of the Quorum of the Twelve Apostles opened with his thesis: “Lifelong disciples of Jesus Christ best reflect the Savior’s teaching and direction when they joyfully live lives of integrity and virtue.” “The covenant path that will return us to our beloved Father in Heaven and His Son, Jesus Christ, is not obscure; it is well marked.” And “The virtuous, Christlike life necessary to sustain us and propel us along the covenant path has never been more important or challenging.”

He and his wife, Mary, recently met with missionaries in the Scotland Ireland Mission. On one building’s grounds is a replica of a message that shaped President David O. McKay as a young missionary in Scotland. Passing a building, Elder McKay saw an inscription carved above the doorway: “Whate’er thou art, act well thy part.” It so affected him that he used it for inspiration as a missionary and for the rest of his life, determining to do his very best in whatever responsibility he had. President McKay was the prophet during Elder Cook’s youth, and Elder Cook has often referred to the message. He noted that one of President McKay’s purposes in telling it was to teach that something not inherently evil can still keep us from engaging in spiritual matters that bless us now and eternally, a principle essential if we are to be true, lifelong disciples.

Integrity is central. The Lord said of a servant in Nauvoo, “He may be trusted because of the integrity of his heart” (D&C 124:20). Preach My Gospel teaches that integrity includes being honest with God, yourself, your leaders, and others. President Spencer W. Kimball taught that integrity that the willingness and ability to live by our beliefs, is a foundation stone of good character, and without good character one cannot hope to enjoy God’s presence here or in eternity.

“In the Father’s plan, integrity, virtue, and happiness are intrinsically linked.” Living virtuously with integrity aligns us with God’s will, and true happiness is the actual outcome of that life. Virtue includes a strong personal moral compass plus cleanliness, modesty, goodness, holiness, and reverence for the sacred. Happiness is most people’s goal, but recent conduct and choices have not

produced it, and “The relationship between virtue and happiness is not as well understood today as it was in the past.” Marking the 250th anniversary of the Declaration of Independence, he noted that some scholars believe the founders understood the pursuit of happiness to mean living a virtuous life. In Liberty Jail the Lord counseled, “Let virtue garnish thy thoughts unceasingly” (D&C 121:45). President McKay taught that happiness is the purpose and design of existence. Men are that they might have joy (2 Nephi 2:25), and “Virtue, uprightness, faithfulness, holiness, and keeping the commandments of God lead to a happy life.”

By contrast, much conduct and language in society and social media today is often coarse and crude and lacks virtue. It is destructive of civil discourse. He was blunt: “Any use of the internet to bully, destroy a reputation, or place a person in a bad light is reprehensible” contrary to the Savior’s teachings. Evil communications are not just a matter of bad manners (see 1 Corinthians 15:33). If Latter-day Saints practice them, they can harm people who don’t yet know God. Technology is inspired and marvelous when used wisely. The Church has faced physical and verbal attacks, and We cannot control the conduct of others, but we can be peaceable followers of Christ, as Presidents Russell M. Nelson and Dallin H. Oaks have consistently taught about being righteous peacemakers. Daily time in scripture and spiritual renewal brings deep blessings. Youth at FSY and young single adult conferences often tell him the testimony meeting is the most memorable part.

He returned to the Savior: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He had not come to condemn the world, but to save the world (John 3:16–17). He expects lives of virtue and integrity: “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46); Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father (Matthew 7:21). Paul: “If there be any virtue, and if there be any praise, think on these things.” (Philippians 4:8). “We show our integrity by living virtuous lives and caring for and serving others. The ultimate reward of integrity and virtue is the constant companionship of the Holy Ghost.”

Integrity also means acknowledging our faults to the Lord and repenting. When repentance is a constant day-to-day part of our lives, we can approach the Lord with integrity. As a young missionary in the British Mission, Elder Cook taught a man who had served on a battleship in the European theater in World War II, 16 years before. Taught about repentance, he was overcome. He compared it to stepping off the battleship back in England and feeling the earth of his island home under his feet, which had so overwhelmed him that he fell to his knees in gratitude. Learning he could be forgiven through repentance, baptism, and confirmation, he was deeply touched. Just before his baptism he prayed that he might give others the same joy, “Especially my family.”

Elder Cook concluded: “Integrity, virtue, and ongoing repentance are the answer in a world where coarse language and serious challenges are so prevalent.” He expressed gratitude for the Father’s plan of happiness and testified of Jesus Christ’s eternity-shaping Atonement.

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/2026/10/46cook](https://www.churchofjesuschrist.org/study/general-conference/2026/10/46cook)



OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

Using the Language of Peacemakers

Elder Alfred Kyungu · General Authority Seventy

Words to remember

- *“As the converted Lamanites ‘buried the weapons of war, for peace,’ we too can bury the language of contention for peace.”*
- *“This peace is real. It is powerful, and it begins with us—with our hearts, our choices, and our words.”*

In Elder Alfred Kyungu’s own words, from the talk.

Elder Alfred Kyungu, a General Authority Seventy, opened by recalling President Dallin H. Oaks’s words closing the Sunday morning session of April 2026 general conference: As followers of Christ, let us follow him by forgoing contention and by using the language and method of peacemakers in our families and other personal relationships. Let us avoid what is harsh and hateful. Closing that conference, President Oaks invited all to study and ponder them prayerfully and to act in faith on the principles they explain.

Elder Kyungu framed it as prophetic direction: “This invitation to forgo contention by using the language of peacemakers comes from the living prophet. It is not a simple suggestion; it is a call to discipleship as we follow Jesus Christ.” As he pondered how to act on it, he concluded it is “It is a spiritual exercise to identify the language and expressions we need to forgo and then replace them with words and phrases that bring peace wherever we are and at all times.”

He traced the counsel through scripture. Proverbs names six, even seven, things the Lord hates, among them a lying tongue, a false witness that speaketh lies, and he that soweth discord among brethren (Proverbs 6:16–19). Jesus taught, “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matthew 12:36–37). Paul wrote, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29), and counseled the Colossians to Let your speech be always with grace (Colossians 4:6).

Then he got specific. “I believe that all of us in this mortal journey have been hurt by some form of humiliating, degrading, or discouraging language from a family member, a colleague at work, a friend, or even a fellow member of the Church.” Words that damage relationships and must be forgone include: “Examples include: ‘You are useless.’ ‘You are stupid.’ ‘You never do anything right.’ ‘What is

wrong with you?’ ‘This is all your fault.’ ‘You always mess things up.’ ‘You never listen.’ ‘You caused this problem.’ ‘Leave me alone.’ ‘I do not care.’ ‘I do not need you in my life.’ ‘I do not care about you.’ ‘Just stop talking.’” Such words never edify. They weaken love, diminish respect, and damage relationships.

Instead of language that escalates anger, disappointment, and frustration, we should choose words that encourage understanding and peace, that strengthen confidence and preserve relationships: Please, thank you. I appreciate that. I respect your view. This is a good point. Let us slow down and talk. We can work this out. It is okay. Let us stay calm. We don’t have to rush. I care about you. I’m here for you. You are not alone. How are you feeling? That matters to me. I’m sorry. Please forgive me. I forgive you. Let us start again. I don’t want this to divide us.

He drew on the Anti-Nephi-Lehies (Alma 24): “As the converted Lamanites ‘buried the weapons of war, for peace,’ we too can bury the language of contention for peace.” President Thomas S. Monson taught us to refrain from anger and leave unsaid the harsh and hurtful things we may be tempted to say. Hymn 224 reminds us, “I must speak the loving word, ere the sun goes down.” And the New Testament teaches that “out of the abundance of the heart the mouth speaketh” (Matthew 12:34). So, let us fill our heart with the true doctrine of Christ, which has the power to change our language. As we follow Jesus, quoting Elder Ulisses Soares, we not only feel His peace but “We can become instruments of His peace in the world.”

His closing invitations were a series of let us statements: repent for harsh language that has offended friends, leaders, family, and colleagues; pray for peaceful communication regardless of the difference in our opinions; use language that uplifts, edifies, comforts and brings people together; speak with warm respect; and “Let us qualify for His blessings by using the language ... of peacemakers.” The Savior promised, “Peace I leave with you, my peace I give unto you” (John 14:27). “This peace is real. It is powerful, and it begins with us—with our hearts, our choices, and our words.” He testified that Jesus Christ is the Prince of Peace and that President Oaks is the prophet inviting us to communicate as peacemakers.

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OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

Consider Your Ways, and from This Day Will the Lord Bless You

Elder **Ciro Schmeil** · General Authority Seventy

Words to remember

- *“It is through covenants that we become yoked with the Savior Jesus Christ and our burdens become lighter.”*
- *“In the sacrament prayer we have a good reminder that we do not need to be perfect to partake of the sacrament.”*

In Elder **Ciro Schmeil**’s own words, from the talk.

Elder **Ciro Schmeil**, a General Authority Seventy, began with the plan: “God is our Father in Heaven, and He prepared a plan for us to return to His presence,” called the plan of salvation or the great plan of happiness. This life is the time to prepare to meet God. “And God did not leave us alone in this journey.” As President **Dallin H. Oaks** has taught, God gave “divine helps for mortality.” Elder **Schmeil** addressed two: “The Savior Jesus Christ and our covenants.”

Jesus Christ knows us individually and he will help us if we seek him. He quoted **Ether 12:27**: “And if men come unto me I will show unto them their weakness. ... For if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them” Humility’s central feature is a broken heart, being receptive to the will of God, and that requires faith in Christ, which means that we trust him even when we don’t have all the answers. President **Oaks** taught, “By far, God’s strongest mortal help was His provision of a Savior, Jesus Christ, who would suffer to pay the price and provide forgiveness for repented sins.” That is why faith in Christ is the first principle of the gospel.

“We show our faith in Christ by making and keeping covenants with God.” A covenant is a sacred promise: God sets the conditions, His children agree to obey, and He promises to bless them as they do. “Covenants bind us to Jesus Christ because He is central to every covenant we make.” In **Matthew 11** the Savior invites, Come unto me and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest unto your souls. For my yoke is easy and my burden is light. “It is through covenants that we become yoked with the Savior Jesus Christ and our burdens become lighter.”

Baptism is the first covenant; each week at the sacrament we renew those promises and covenant to always remember the Savior, who instituted the ordinance with the promise of His Spirit. The

sacrament prayer reminds us that we do not need to be perfect to partake of the sacrament. We need to be willing to take upon us his name, remember him, and keep his commandments. In return, we have the promise of His Spirit, essential for strength to stay on the path. He shared a Church leader's warning that a time will come in each life when there will be a hesitation to go to church and partake of the sacrament. If it hasn't happened yet, it will. But going anyway, with a broken heart and contrite spirit, brings blessings that will keep you firm. It will keep you solid. It will keep you established on the firm foundation that is Jesus Christ. Preach My Gospel teaches that aligning Sabbath activities with God's intent brings joy, peace, and spiritual nourishment.

The sacrament also prepares us for temple covenants, and he found insight in Haggai. The Lord commanded Israel to rebuild the temple, but they didn't make it a priority. Displeased, the Lord said, "Consider your ways. 'Ye have sown much, and bring in little; ... and he that earneth wages earneth wages to put it into a bag with holes.'" "Why? ... Because of mine house that is waste, and ye run every man unto his own house." The lesson: The Lord could not magnify their efforts because their actions were not aligned with God's will. Although they were doing much, they were not accomplishing much because God's holy house was not a priority. When they considered their ways, repented, and began rebuilding, the Lord declared, "From this day will I bless you" (Haggai 2:19).

"May we also consider our ways. Heavenly Father is not asking us to physically build the temple, but He is asking us to build a strong relationship with Him and His Son, Jesus Christ, through our covenants." As we consider our ways and adjust, He will magnify our efforts. "God knows what is best for us and is eager to bless us."

His testimony was personal: "I know that God keeps His promises. I have seen it in my life. He gave me spiritual and physical strength when I needed it most." The sacrament has helped him keep his baptismal and temple covenants; It is a weekly reminder of what the Savior Jesus Christ has done for me and how much I need him in my life. He closed with King Benjamin: "Consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness" (Mosiah 2:41), which, he testified, is only possible as we make and keep our covenants.

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OCTOBER 2026 GENERAL CONFERENCE · SUNDAY MORNING SESSION

The Gospel of Jesus Christ Is for All

President Dallin H. Oaks · President of The Church of Jesus Christ of Latter-day Saints

Words to remember

- *“We all have present or future concerns or struggles we are trying to overcome. Those may include questions or doubts. Whatever they are, the way to overcome them is to get closer to our Savior, Jesus Christ.”*
- *“We love you, young and old, men and women. So does the Lord God! He is relentless in His loving pursuit of each of you.”*

In President Dallin H. Oaks's own words, from the talk.

President Dallin H. Oaks opened plainly: “This is the Church of Jesus Christ, so named because it is His Church with the restored fulness of His doctrine and authority in these latter days.” He testified that God, the Eternal Father, is the Father of our spirits, the framer of heaven and earth, and the author of the plan of our salvation, and that Jesus Christ is His Only Begotten Son, Jehovah, and the Messiah, “the God of the whole earth.” As the Book of Mormon declares, “Salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent” (Mosiah 3:18). Latter-day Saints invite all to come unto Christ, as Amaleki urged: “I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption” (Omni 1:26).

He spoke as a pastor. “As your President, I pray for what our Heavenly Father wants for each of us—to be active members of The Church of Jesus Christ of Latter-day Saints, proceeding forward on the covenant path into the eternities.” “We need one another’s prayers. I feel the positive effect of your prayers. I am thankful, and I love you.”

Everyone has present or future struggles, which “Those may include questions or doubts. Whatever they are, the way to overcome them is to get closer to our Savior, Jesus Christ.” Focus on developing faith in God and the mission of His Son. Strong faith “It means daily trying, one step at a time, with prayer and scriptural learning. We are all a work in progress.” We are at different places on what President Nelson called the covenant path, so “We need to be patient with one another and, occasionally, even with ourselves.”

He addressed intellectual doubt directly. Overcoming uncertainty, which may include resolving conflicts between the evolving understanding of science and the sometimes incomplete teachings of religion can be a lengthy process. It involves building faith and strengthening humility. His counsel:

“Hold on to the first article of faith even if something else is uncertain. And while you wait, wait upon the Lord, which includes trusting in His timing as well as in His promises.”

Prophetic leaders are deeply concerned about members of diminishing faith. “We love you, young and old, men and women. So does the Lord God! He is relentless in His loving pursuit of each of you.” He urged keeping commandments and covenants, and warned, “Never let your secular learning limit your spiritual horizons.” There are two methods of gaining needed knowledge: the evolving disclosures of man through the scientific method and digital information which may be inaccurate, and truths discovered through the spiritual method which begins with faith in God and relies on inspired teaching and personal revelation. “There is no ultimate conflict between knowledge obtained by these different methods because God, our omnipotent Eternal Father, knows all truth and expects us to learn by both methods.”

Along the way we should draw closer to Christ and grow in humility. President Spencer W. Kimball defined humility as teachableness: an ability to realize that all virtues and abilities are not concentrated in oneself. Protection comes through simple practices: the weekly renewal of covenants through the sacrament, consistent efforts to live by those covenants, and, for the endowed, regular temple attendance. “These simple practices will protect and strengthen you.”

He then taught the universality of the Savior’s reach. The great Creator died “for all men, that all men might become subject unto him” (2 Nephi 9:5), but forgiveness requires meeting His conditions, including faith, repentance, which depend on our desires, choices, and actions. “He cometh into the world that he may save all men if they will hearken unto his voice” (2 Nephi 9:21). The Book of Mormon records the Savior telling the Nephites that the Father had commanded Him to visit other sheep (3 Nephi 15:21; 16:1–3; John 10:16), and that He would visit others, such as the lost tribes. “The Book of Mormon is a great witness that the Lord loves all people and reaches out to all, everywhere”: “Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea?” (2 Nephi 29:7).

Book of Mormon teaching also contradicts the erroneous assertion that the grace of God saves only a chosen few. The Savior inviteth all to come unto him, and he denieth none that come unto him, black and white, bond and free, male and female, and he remembereth the heathen. And all are alike unto God (2 Nephi 26:33). “His grace is for all.” He manifests Himself to believers in every nation by the power of the Holy Ghost (2 Nephi 26:13). “These promises from the Book of Mormon are true. Millions believe them and have had experiences to affirm their truth. I invite all to believe them.” The Lord will eventually bring forth inspired teachings given to His children in various nations, including accounts of His visit to the lost tribes.

We live in the day foretold when righteousness and truth sweep the earth as with a flood to gather the elect (Moses 7:62), and many in the world are hungry for our Savior Jesus Christ and his teachings. The Book of Mormon came forth so we “may know [of] the covenants of the Lord” and for the convincing of all “that Jesus is the Christ, the Eternal God, manifesting himself unto all nations” (title

page). His closing call: “I call upon all to act on these truths and to share them with others that we may all draw closer to Jesus Christ, our Savior.”

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