

Chapter 1 : Latter-day | Define Latter-day at blog.quintoapp.com

*Latter-Day Problems () [James Laurence Laughlin] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Have you ever said, or felt like saying, any of these things? Not all Mormon women have these particular problems. Some have other problems—money, growing older, deteriorating social conditions, for example—still, the usually quiet unhappiness from personal causes deserves to be discussed and shared. These sisters are faithful and hardworking; they are not complaining or inventing problems. The problems are real. This does not mean that these sisters are unrighteous or lacking in testimony. And solutions are frequently so personal and so difficult to work out that the most valuable thing we can do for each other is to refrain from judging and instead to share our testimonies that the Lord cares about each of us individually and will help us cope with our problems. Material for answers to our questions may come from many sources, but the answers that will give us strength to do what needs to be done come from the Lord. One of the most valuable discoveries I made about myself was that there is a difference between problems of character and problems of circumstance. I made this discovery in rush-hour traffic when I noticed that I was feeling serene and happy in spite of the traffic, the loneliness of keenly missing a departed friend, a disappointing day at the office, and an evening schedule that would require split-second timing. The discrepancy between my pressures and my feelings made me try to account for it, and I discovered, in thinking it through, that the loneliness, frustration, and pressure were just circumstances. They were not me. The happiness came from a recent experience where the Spirit communicated to me that my efforts toward obedience were acceptable to the Lord. That was me, the part that was developing righteous character. This distinction between pleasing the Lord and dealing with circumstances has been useful to me, because it gives me the freedom to identify myself with my highest values rather than with impermanent circumstances. Some circumstances are being a woman or man, being young or old, being energetic or tired, being married or single. The Lord in giving the law of chastity or charity did not allow for circumstantial exceptions. That does not mean circumstances are not important. She can let her husband take their only son to a mountain thinking he would be sacrificed. She can marry a man she has never seen before, except in a dream, and follow him across a continent to raise his children. Or she can experience childlessness. May Anderson, second general president of the Primary, did. These stories are personal. The solutions will not work for everyone. The important point to remember is that these sisters had the spiritual maturity and faith to seek their own answers from the Lord, answers that were harmonious with the truth they already knew, but answers that helped with their specific circumstances. For others, not being married seems to be the problem. Even a marriage entered into with the confirmation of the Holy Ghost, even a marriage strengthened by the power and promise of temple covenants has no guarantee of success. Let me share the stories of three women who had less-than-blissful moments in their marriage. One, now a young mother of three, reflected on the difficult adjustment to marriage that she and her husband experienced and what had given her the strength to keep working on the marriage. It had been made known to me. So my job was to find happiness in that course of life. They drained right out of me, and I felt his Spirit come. With that Spirit, you can forgive anything. For them, the answer was a change in their own attitudes. For other women, the answer might be different: The third woman received this type of answer: As she prayed fervently, she received a very clear answer: She adds that another consolation to her is realizing that working many problems to a solution simply takes a long time. Some take a lifetime. When Motherhood Seems to Be the Problem—Motherhood is becoming one of those clear collision points between the values of society and the values of the Church. The Church provides strong support for a woman who wants to be a mother, with its message that motherhood is an eternal and eternally valued role. Latter-day Saint couples are given the clear commandment to have children, and this commandment, like others, carries its own blessings. Kimball stressed the happiness of motherhood in addressing Relief Society sisters at the October general conference: One of my friends is now extremely grateful that she became pregnant at what seemed like a very inconvenient time: According to their plan, a few months later would have been better. She has learned

recently that she will never have another child. A progressive condition was sufficiently advanced, even then, that conception was unlikely. Another friend suffers through five months of all-day nausea with each pregnancy. During her third and most recent pregnancy, because of the constant nausea and terrible exhaustion, she was also depressed nearly half the time. Sara was born, she was wonderful, and I was immensely involved with her; but every time I thought about having another baby, I just felt terrible. But there can be difficulties: The first problem seems to be omnipresent. One active sister in Provo, whose husband was a BYU branch president, hesitantly voiced her concern. Many times when events were outlined for the family, something came up in the branch. The idea was always that we were just postponing the family event, but because of his tight schedule, that usually meant it was cancelled. Another couple let their preschoolers stay up until 9: It enriched the whole family. One convert in Alaska who had four or five major Church responsibilities in addition to being the wife of a branch president and mother of five, shares her own feelings and personal solution: I knew mine was. There is a difference between an inspired calling and a divine calling. A divine calling is eternal in duration and was made by the Lord himself. The Spirit bore witness to me at my marriage and at the birth of my children that this call was in effect. Snow faced similar situations during the reorganization of the Relief Society in the s when bishops who did not understand the program refused to support it. There is no virtue in breaking one law to keep another. We will do as we are directed by the Priesthood. A third frustration is when women see themselves investing time in programs that seem comparatively trivial. One young sister, concerned about the number of widows in rest homes, suggested a visiting project to the Relief Society president. She made the suggestion at a monthly luncheon where at least a dozen women had put in hours of hard work preparing the food, the decorations, and the program. Within a few months, she was called as Relief Society president. Your responsibility is to find the reason. Sister Smith, addressing the Relief Society in October , warned: If the point were simply to have someone in the house when the children are, a babysitter would work. But think of how rich a mother can make that time for the child with her education, her testimony of the gospel—why, she can open the world up for her children! I look at my daughter-in-law and realize that no one besides her loves those children enough to do everything for them that can be done. Now is the season for motherhood. Women who choose simultaneous motherhood and professions pay a price for their choice. Another friend, who finds her work professionally challenging and personally exciting, is able to spend her mornings with her baby and then leave him with her husband, who, for the time being, is at home during the day working on his dissertation. I would imagine that the Lord would not give his approval with any great frequency, but there will be situations and times when he does and will approve of a woman working outside the home. Our duty is to exercise forbearance and charity toward each other when differences in understanding, maturity, and experiences divide us. This attitude will make it easier for all of us to change. If, however, we find ourselves with an answer that would take us away from what most members of the Church are doing, it is our responsibility to check that answer very carefully—there is no salvation outside the principles and ordinances of the gospel. And any system that relies so heavily on individual revelation and interpretation is also capable of being subverted by Satan or abused by someone who wants confirmation when what he or she needs is something else. Two questions may help in checking answers: What do the scriptures, the current prophet, and his representatives say about the subject? What do people important to us think about our decisions? We are interdependently involved with our families, friends, and co-workers in the Church. Some of them, husbands and priesthood leaders especially, also have the right to receive corroborating revelation for us. This kind of corroboration is one of the greatest blessings we can receive, even though it, too, is sometimes a long time in coming. If a woman and her husband or priesthood leader receive conflicting answers or what appears to be no answer at all, in all love and humility both parties should consult with each other, review the information they have gathered, and continue to fast and pray until they reach an answer in harmony. When an answer seems to conflict with general counsel, corroboration is especially peace-giving. Keeping a Healthy Balance This discussion cannot do justice to the complexity of the problems involved, but each time I see Latter-day Saint women working through problems, I feel tremendous confidence in the women of this generation and in the daughters they are raising. I see thoughtful women, honest about their feelings and deeply motivated to become spiritually mature, women who are willing to

accept responsibility for their abilities and are grateful for the opportunities to love and serve. I think one of the most important things women can do for each other is to share their strengths as well as their difficulties. Continuing contact with friends who are willing to accept my own questionings and share their insights and experience with me are one of my most valued resources. One cherished semester my classes permitted me to spend a morning weekly with a friend whose new baby limited her mobility. A few hours spent with a study group that meets every third Thursday and also family home mornings with my roommates at 6: Mondays are all invigorating talking times. Being happy is both a right and righteous. It is our attitude, our acceptance, our intelligent understanding that makes the difference.

Chapter 2 : Criticism of The Church of Jesus Christ of Latter-day Saints - Wikipedia

Latter-Day Northern activists, Nigeria's problem - Ohanaeze chieftain, The President Ohanaeze Ndigbo, West African Region, Chief Oliver Akubueze has blamed the current problem, plaguing Nigeria on people who have outlived their usefulness but rather than retire to their homes in peace, they are still hanging around and fanning embers of war.

It was founded in by Joseph Smith, and though Mormons believe that it re-established the original church of Christ, and in fact that resurrected beings in the form of Peter, James, and John , John the Baptist, Elijah the Prophet of the Old Testament, and Christ Himself, appeared to guide and to restore priesthood power, there are many problems of the Mormon Church today that are typical of newer religions, which older religions no longer struggle with. Demands to be included among other world religions 3. Justifications of past wrongs 4. Re-writing of history 5. Frequent excommunication of dissenters 6. Pressure to have large families 8. In-fighting among the faithful Creation of a "canon" Because Mormonism is such a new church and is still quite small in comparison to Catholicism or mainstream Protestantism, it is constantly still trying to brand itself properly in the media. There was the era of asking to be called "LDS" rather than Mormon and the current era of the full church name "The Church of Jesus Christ of Latter-Day Saints," a mouthful that even the faithful sometimes do not use. The Mormon church also strenuously objects to any attempt to paint it as less Christian than other Christian religions--despite the fact that it also takes pride in castigating mainstream Christianity for its " apostasy. Ammon Bundy , the Church decided, could not be allowed to use Book of Mormon references without comment. The rest of Mormonism did not want to be conflated with his own interpretations of the faith that used to be proud of Donny and Marie Osmond. And there is still the need to correct false impressions that the mainstream Mormon church still practices polygamy--or that Mormons have horns. Justifying past wrongs and rewriting history are also common practices of newer religions. Once a church has been long established, small inconsistencies or even big ethical problems of the past seem less of a derailment. But claims that Joseph Smith was a pedophile have to be dealt with in a church that relied so heavily on his authority to re-establish the "one true Church. The Mormon church, because it is still negotiating its own image, feels it cannot afford the negative publicity such dissenters bring. The Catholic church also excommunicated far more often in its past than it does today, with a longer history and sense of security in its own identity. While I personally may disagree with these excommunications, on a more objective note, they make sense to me because the church is still desperate to contain everything Mormon under the umbrella of the Quorum of the Twelve. Missionary work and the pressure to have large families including the practice of polygamy are also common strategies of new religions to grow their membership. Mormons have been fairly successful at "branding" their missionary force with suits and white shirts and ties, along with the standardized white on black missionary tags. If they were not so iconic, the "Book of Mormon Musical" could not have been so successful at parodying them. There is an interesting tension within many small religions as they grow to move away from an insular identity and a geographically restricted location to a world-wide identity and a geographically diverse church. Practically, this means translations of scripture or conferences something Mormonism has done well since the early 20th century with its extensive missionary force and language learning. This week, as Elder Nelson of the Quorum of the Twelve insisted that the new policy excluding gay married couples and their children from sacraments within the church, I thought again of the importance of the creation of a canon for any church. As a Mormon, I have watched as certain texts have moved from "canon" status to non-canon status, such as Mormon Doctrine by Bruce R. I watched as the "doctrine" of excluding black members from priesthood ordinances was reversed, and then became a policy that was racially motivated, not from God at all. While there are songs and other references to Heavenly Mother, the church officially sanctioned members who publicly prayed to her some years ago, but now has an essay about Her status doctrinally.

Chapter 3 : Latter Days () - IMDb

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Nelson of The Church of Jesus Christ of Latter-day Saints announced Thursday that church leaders have launched a major effort to use the full name of the church instead of nicknames or abbreviations. In recent weeks, various Church leaders and departments have initiated the necessary steps to do so. The Church of Jesus Christ of Latter-day Saints has issued new name guidelines, dropping the term "Mormon" in most uses. The announcement and style guide raised questions about the future of the names of famous church institutions like the Mormon Tabernacle Choir, LDS Business College and the Mormon Channel. It also appeared to represent a seismic cultural and linguistic shift with more heft than previous efforts to encourage members to avoid "Mormon," a complicated term in church history. What will happen to the names of mormon. The church declined to comment on specifics, pointing to its statement, which added, "In the coming months, Church websites and materials will be updated to reflect this direction from President Nelson. Still, Mason said the emphasis on the name could resonate internationally. On Thursday, the new style guide on Newsroom no longer included the pioneers or the choir as examples of appropriate uses. The history The church has had a complicated relationship with the term Mormon since its restoration in Church leaders long chafed at antagonists calling them Mormons and, early on, Mormonites, but in recent decades they have been more accepting of the nickname. Joseph Smith received the full name of the church by revelation in At various times, leaders have encouraged the use of the full, official name of the church. Late President Marion G. Romney of the First Presidency said in a general conference that church members do not resent being called Mormons but said the term Mormon church is inaccurate. In , then-Elder Russell M. It added that the nickname Mormon was acceptable to describe church members. In , Elder Lance B. In , the late Elder Boyd K. Packer said , "It is one thing for others to refer to the Church as the Mormon Church or to us as Mormons; it is quite another for us to do so. Russell Ballard, today the acting president of the Quorum of the Twelve, said the nickname Mormon was acceptable but encouraged use of the full, official name of the church and discouraged the term "Mormon church. Sheri Dew, executive vice president and chief content officer of Deseret Management Corporation, heard President Nelson refer briefly to the name of the church in his message at a sacrament meeting on Sunday. It is a correction. One major problem with every nickname we have used through the years is that they all cut out the name of Jesus Christ She later added, "The other problem is that the Savior himself told us what he wanted the church to be called. We are followers of Jesus Christ, and we need to be willing to declare it. And that is a signal to all of us as members to listen up. Updated style guide The updated style guide states, in part: The "restored Church of Jesus Christ" is also accurate and encouraged. We ask that the term "Mormons" not be used.

Chapter 4 : Race and the Priesthood

adjective. of a later or following period: latter-day pioneers. of the present period or time; modern: the latter-day problems of our society.

Latter-day Saint scripture and teachings affirm that God loves all of His children and makes salvation available to all. God created the many diverse races and ethnicities and esteems them all equally. By definition, this means that the racial, economic, and demographic composition of Mormon congregations generally mirrors that of the wider local community. Despite this modern reality, for much of its history—“from the mids until —”the Church did not ordain men of black African descent to its priesthood or allow black men or women to participate in temple endowment or sealing ordinances. Read More— The Church was established in , during an era of great racial division in the United States. At the time, many people of African descent lived in slavery, and racial distinctions and prejudice were not just common but customary among white Americans. Many Christian churches of that era, for instance, were segregated along racial lines. From the beginnings of the Church, people of every race and ethnicity could be baptized and received as members. Toward the end of his life, Church founder Joseph Smith openly opposed slavery. There has never been a Churchwide policy of segregated congregations. One of these men, Elijah Abel, also participated in temple ceremonies in Kirtland, Ohio, and was later baptized as proxy for deceased relatives in Nauvoo, Illinois. Following the death of Brigham Young, subsequent Church presidents restricted blacks from receiving the temple endowment or being married in the temple. Over time, Church leaders and members advanced many theories to explain the priesthood and temple restrictions. None of these explanations is accepted today as the official doctrine of the Church. The Church in an American Racial Culture The Church of Jesus Christ of Latter-day Saints was restored amidst a highly contentious racial culture in which whites were afforded great privilege. In , the U. Even so, racial discrimination was widespread in the North as well as the South, and many states implemented laws banning interracial marriage. Congress created Utah Territory , and the U. In two speeches delivered before the Utah territorial legislature in January and February , Brigham Young announced a policy restricting men of black African descent from priesthood ordination. Removing the Restriction Even after , at least two black Mormons continued to hold the priesthood. When one of these men, Elijah Abel, petitioned to receive his temple endowment in , his request was denied. Jane Manning James, a faithful black member who crossed the plains and lived in Salt Lake City until her death in , similarly asked to enter the temple; she was allowed to perform baptisms for the dead for her ancestors but was not allowed to participate in other ordinances. Around the turn of the century, another explanation gained currency: Church President David O. McKay emphasized that the restriction extended only to men of black African descent. The Church had always allowed Pacific Islanders to hold the priesthood, and President McKay clarified that black Fijians and Australian Aborigines could also be ordained to the priesthood and instituted missionary work among them. In South Africa, President McKay reversed a prior policy that required prospective priesthood holders to trace their lineage out of Africa. After praying for guidance, President McKay did not feel impressed to lift the ban. Brazil in particular presented many challenges. Unlike the United States and South Africa where legal and de facto racism led to deeply segregated societies, Brazil prided itself on its open, integrated, and mixed racial heritage. Their sacrifices, as well as the conversions of thousands of Nigerians and Ghanaians in the s and early s, moved Church leaders. Kimball, his counselors in the First Presidency , and members of the Quorum of the Twelve Apostles received a revelation. It also extended the blessings of the temple to all worthy Latter-day Saints, men and women. Those who were present at the time described it in reverent terms. Hinckley, then a member of the Quorum of the Twelve, remembered it this way: For me, it felt as if a conduit opened between the heavenly throne and the kneeling, pleading prophet of God who was joined by his Brethren. Nor has the Church been quite the same. Many Latter-day Saints wept for joy at the news. Some reported feeling a collective weight lifted from their shoulders. The Church began priesthood ordinations for men of African descent immediately, and black men and women entered temples throughout the world. Soon after the revelation, Elder Bruce R. Church leaders today unequivocally condemn all racism,

past and present, in any form. The Church proclaims that redemption through Jesus Christ is available to the entire human family on the conditions God has prescribed. See also Acts To facilitate involvement of Church members who do not speak the dominant language of the area in which they live, some congregations are organized among speakers of the same language such as Spanish, Mandarin Chinese, or Tongan. In such cases, members can choose which congregation to attend. At some periods of time, reflecting local customs and laws, there were instances of segregated congregations in areas such as South Africa and the U. Making Race in America Philadelphia: Oxford University Press, Utah outlawed miscegenation between and Fehrenbacher, The Dred Scott Case: Oxford University Press, , Board of Education, U. Goldenberg, The Curse of Ham: Cambridge University Press, Deseret Book, , "The Mormons in Australia Laie: Even before this time, President George Albert Smith concluded that the priesthood ban did not apply to Filipino Negritos. You are about to access: The linked site has its own terms of use, privacy policies, and security practices that differ from those on our website. By referring or linking you to this website, we do not endorse or guarantee the content, products, or services offered.

Chapter 5 : New Church Problems: Mormonism | HuffPost

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Chapter 6 : Problems, Solutions: - ensign

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Chapter 7 : blog.quintoapp.com - Is Latter Day Saints Church Down Right Now?

The Church of Jesus Christ of Latter-day Saints (LDS Church) has been the subject of criticism since it was founded by American religious leader Joseph Smith in The most controversial, and in fact a key reason for Joseph Smith's murder, is the claim that plural marriage (as defenders call it) or polygamy (as attackers call it) is Biblically authorized.

Chapter 8 : Latter Day Problems by J Laurence James Laurence Laughlin online reading at blog.quintoapp.com

This discussion cannot do justice to the complexity of the problems involved, but each time I see Latter-day Saint women working through problems, I feel tremendous confidence in the women of this generation and in the daughters they are raising.

Chapter 9 : Editions of Latter-Day Problems by James Laurence Laughlin

latter-day (lat-er-day), USA pronunciation adj.. of a later or following period: latter-day pioneers. of the present period or time; modern: the latter-day problems of our society.