

**Chapter 1 : Letter to the First Presidency: One Week Later | Running The Country**

*First Presidency Messages. "The greatest lesson we can learn in mortality," President Thomas S. Monson has taught, "is that when God speaks and we obey, we.*

Messages of the First Presidency James R. They should be compiled and published here, and they should contain those lessons that would have the effect to teach the children the true principles in regard to our Father in heaven and his Son Jesus Christ, our Savior, and all true sciences. We trust the day is not far distant when we shall have school books of this kind. In the meantime we suggest that as few as possible of the kinds now in use be bought for our children. John Taylor, George Q. One of the latest movements has in view the revocation of all certificates given to school teachers who are members of the Church of Jesus Christ, which means the placing of our children, by the help of our taxes, under the tuition of those who would gladly eradicate from their minds all love and respect for the faith of their fathers. The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects. Let them, though it may possibly be at some pecuniary sacrifice, establish schools taught by those of our faith, where, being free from the trammels of State aid, they can unhesitatingly teach the doctrines of true religion combined with the various branches of a general education. And in this connection permit us to urge upon the Saints in all the Stakes of Zion the necessity of caring well for the education of our youth. If the threats which are uttered and the war that is made against the Latter-day Saints were made against any other people, they would become unsettled and discouraged. But we have had this kind of opposition in various forms to contend with from the beginning. We should scarcely have built a house, planted a tree, opened a farm or formed a settlement, if we had allowed menaces or attacks to have deterred us. We have had to live by faith, as all the just must do. The present persecution should not be allowed to weaken us in our exertions to improve. We should live together in love; there should be union in every family circle, and harmony in every neighborhood and city. We should be cleanly in our persons, in our dress and in our habitations and surroundings. Industry should be habitual with the adults of our community, and the rising generation should be taught its lessons and be impressed with its value as a means of happiness. God has given us the earth as a dwelling place, and when mankind live as they should do, it is a delightful residence. It is our duty to adorn and beautify it to make it so lovely and attractive that angels may condescend to visit it. We should, therefore, have fruitful farms, choice orchards, well arranged gardens, and if every dwelling is surrounded by flowers it will neither detract from its beauty in the eyes of visitors, nor make it less attractive as their home to the children of the household. In some quarters there has been ruinous neglect on the part of parents in making their homes attractive to their children. A well-ordered, lovely home, in which peace and good-will prevail, is a place of perpetual delight to those who reside there, whether old or young. Where such homes exist the young who live there are not found loafing at street corners or stores, nor spending company at late hours. Books and musical instruments are now furnishing means of instruction, amusement and enjoyment at their children to them by bonds of affection that can never be broken; and in after years those children will think of that home as the brightest and dearest spot in their memories; in their minds it will always be surrounded by a heavenly halo. Our children should be indoctrinated in the principles of the Gospel from their earliest childhood. They should be made familiar with the contents of the Bible, the Book of Mormon and the Book of Doctrine and Covenants. These should be their chief text books, and everything should be done to establish and promote in their hearts genuine faith in God, in His Gospel and its ordinances, and in His works. But under our common school system this is not possible. In Salt Lake City, we understand, an effort is now being made to establish a school of this character, and, we are informed, the prospect for its success is very encouraging. The Brigham Young Academy, at Provo, and the Brigham Young College, at Logan, are both doing excellent work in this direction and should be patronized and sustained by the Latter-day Saints. In no direction can we invest the means God has given us to better advantage than in the training of our children in the principles of righteousness and in laying the foundation in their hearts of that pure faith which is restored to the earth. We would like to see schools of this character, independent of the

District School system, started in all places where it is possible. The First Presidency also had commended Brigham Young Academy in Provo and Brigham Young College in Logan for their excellent work and had called for the establishment of a Church School system "independent of the District School system, in all places where it is possible. Religious training is practically excluded from the District Schools. The perusal of books that we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the Church that we should have schools where the Bible, the Book of Mormon and the Book of Doctrine and Covenants can be used as text books, and where the principles of our religion may form a part of the teaching of the schools. To effect this it will be necessary that funds be collected. The Church will doubtless do its share; but it cannot carry the entire burden. The Saints must be appealed to. There are hundreds of liberal-minded people among us who will be willing to contribute to this worthy object when they find the subject is receiving proper attention, and that definite and permanent arrangements are being made to establish academies of this character. A mission call to the Southern States Mission is here changed to a call to serve in the Church School system. This letter therefore would emphasize the importance to the Church of the newly established Church School system of which Karl G. Maeser was the administrator. It has been represented to me that your labors are needed in the Church schools that are now being established throughout the Stakes of Zion, and that your services in that direction will be more valuable to the cause of truth than a mission. I have decided to honorably release you from the call made upon you to go to the Southern States, so that you may place yourself at the disposal of Prof. Maeser, in some one of the Church Academies. Please communicate with him, and he will inform you where you are most needed. This circular letter to Presidents of Stakes, Bishops, and all whom it may concern marks the establishment of the week-day religious education program of the L. The classes called for "a short time each afternoon after the close of district school, or for a longer time on the Saturday only wherein the first principles of the Gospel, Church history and kindred subjects shall be taught. Church, including the released-time program, early morning Seminary programs, and now the Indian Seminary program of the Church. At first this program was called simply, "Religion Classes. This law, written by C. Allen, prominent member of the Congregational Church and chairman of the standing committee on education of the House of Representatives of the Territory of Utah, was in some respects, an answer to the question of religion in the public schools. A debate had been going on for some time in Utah circles. Mormon and non-Mormon, as to the proper place of religion in the schools. Libby, Pastor of the Methodist Church, had said: Science will not do it Civilization will not do it What then is to be done? Wilford Woodruff, George Q. The all-absorbing motive that led the great majority of the Latter-day Saints to forsake their homes in the various nations to dwell in these mountain valleys was an ardent desire to serve the Lord more perfectly and with a better understanding. In too many instances, in the course of the years, this grand object has been lost sight of in the toil for daily existence, and less noble aims have largely taken the place of the endeavor to learn the ways of the Lord and of the efforts to walk in His paths. This benumbing influence on our spiritual life is widely felt in our homes, and more particularly affects our children, whose faith in the great latter-day work has not been developed and strengthened by the experience which their elders have had in lands beyond the borders of Zion. Nor does the training which our youth receive in the district schools increase their feelings of devotion to God and love for His cause, for, as is well-known, all teachings of a religious character are rigorously excluded from the studies permitted in these institutions. To lessen this great evil, and counteract the tendencies that grow out of a Godless education, the Church schools of the Saints have been established. But while these accomplish great good, the sphere of their usefulness does not cover the entire field. There are many places where Church schools cannot, at present, be established; and also many Saints in those places where such schools exist who, for various reasons, cannot send their children thereto. For these causes we have deemed it prudent to suggest to the various local authorities other measures which, while not occupying the place of the Church schools, will work on the same lines, and aid in the same work in which the Church educational institutions are engaged. We suggest that in every ward where a Church school is not established, that some brother or sister or brethren and sisters well

adapted for such a responsible position by their intelligence and devotion, as well as their love for the young, be called, as on a mission, by the Bishop, after consultation with the President of the Stake, to take charge of a school wherein the first principles of the Gospel, Church history and kindred subjects shall be taught. This school to meet for a short time each afternoon after the close of the district school, or for a longer time on the Saturday only, as may in each ward be deemed most consistent with the situation of the people and most likely to secure a good attendance of the children. In some cases it will be found that the children are too wearied after their usual daily studies to take interest in a class of this kind; in others Saturday may prove to be an unsuitable day. Where arrangements can be made it will, as a general thing, be well to secure the district school room for this purpose, so that when they take place in the afternoon, these exercises can commence immediately after the regular sessions and before the children scatter; but where this is done care must be taken to keep the two entirely separate, so that the law may not be infringed upon. Where the regular school room cannot be obtained, some building conveniently situated and as near as possible, should be secured in its stead; the object being to secure the attendance, as far as possible, of the children of all the Latter-day Saints; a strenuous effort should likewise be made to gain the hearty co-operation of the parents, as without their aid the school will measurably fail in the object of its creation. We deem it desirable that every school thus established should be under the guidance and direction of the General Board of Education; and those brethren and sisters who accept this call will receive a license from that board to act in this capacity. Suggestions with regard to the studies, etc. Where it is found necessary to pay the teacher a small stipend for his services, the General Board of Education should be consulted through the Stake Board; but it is thought that the incidental expenses for fuel, etc. This circular letter was designed to inaugurate a church-wide teacher training course for Sunday School teachers centered at Brigham Young Academy now Brigham Young University at Provo and then expanding through other Church academies to the Stakes of the Church. It is interesting for a number of reasons. Attendance at the teacher training course was to be equivalent to a call to a foreign mission. Centering the program at one institution in its initial stages would provide opportunity for experimentation with this new Church educational venture and allow for the establishment of a uniform system or method before expansion from the experimental stage. The training was not to be confined to classroom teachers but was to include Sunday School administrators and teachers of music. Smith, June 1, , Vol. During the last few years the advance made in the principles of secular education has seemed to demand like progress in the methods employed in our Sunday Schools in imparting that most important part of all true education -- indeed, its foundation and finish -- a knowledge of God and His laws. We found, however, that owing to the varied conditions by which the Sunday Schools of the Saints were surrounded and influenced, it was the wiser policy to "make haste slowly," and not to attempt to bring about too radical changes as a beginning. One step, nevertheless, seemed imperative if the schools were to progress, and that was the introduction of greater uniformity in the manner in which they were to be conducted. Four different classes of this course have successively met and through experience therein gained, a point has now been reached when it is deemed prudent to take the preliminary steps to extend this system to all the Stakes of Zion. Clark, Messages of the First Presidency, Vol. Church had established in in Provo, nor the Latter-day Saints College which the Church had established in Salt Lake City but a projected Church University which it was planned should become "the head of our Church School system. First Presidency thereupon announced their support of the University of Utah, a "State" institution which had been funded by the "Mormons" less than three years after their arrival in Utah under the title of the University of Deseret. During the past two years, steps were taken toward founding and endowing such an institution as would meet the needs of the people of Utah, and particularly of the Latter-day Saints, as a denominational school of high grade; and on the 8th of September, , a circular was issued announcing the opening of the Church University. The work of the institution was conducted during the academic year , with abundant proofs of success; and all connected with the management of the Church University had reason to anticipate for the school a brilliant future. There was no intention on the part of the promoters of the Church University to arouse any unfair competition or rivalry between that school and the University of Utah; nevertheless, the existence of two institutions in the same city, with many courses in common, rendered the paralleling of work, and the consequent duplication of expenditure, absolutely

unavoidable. Time has very plainly demonstrated the fact that Utah, while abundantly able under present conditions to maintain one well equipped institution for higher instruction, cannot adequately support many such, either in material supplies of means, or in students prepared for university courses of study. After due consideration of the present conditions and future prospects of educational affairs in Utah, the presiding quorums of the Church have deemed it wise to bring the work of the Church University to a close, that greater energy, resulting from concentration of effort, may be devoted to the development of our Territorial University. It has grown in spite of the numerous difficulties incident to pioneer existence, to its present fair proportions, and to the attainment of its forty-fifth year, with a steady and healthful progress which inspires strong confidence for its future. Utah has need of such an institution of learning; indeed there appears no reason why our University should not become the great inter-mountain center for the diffusion of knowledge in advanced and specialized branches. We hope that the day is not far distant when the youth of Utah will no longer need to journey afar in search of professional instruction; but that our own State will offer her sons and daughters ample facilities in all departments of intellectual progress.

**Chapter 2 : Messages of the First Presidency, vol. 1 - Deseret Book**

*Lesson \*For Younger Children\*Read the First Presidency Message from the July blog.quintoapp.com a list of your gifts and abilities. Add your testimony to President Uchtdorf 's, that we are "Always in.*

Posted on March 8, by Brett Wilcox Prior to posting my letter to the First Presidency on March 1st, I had only communicated with one other LDS who had diligently researched the vaccine issue and decided against vaccinations for her family. There are over comments below the letter. Several people have responded with gratitude, saying that they had intended to write a similar letter. Doing so in the context of the Church only intensifies the negative response. In the past week, Latter-day Saints have slung several epithets at me that even my swearing mother would blush to hear. The rancor grew so intense in one Mormon-based FB group that the moderator had to shut down the conversation. The peak of the lows this week occurred when a Christian friend called me a murderer. Their fear is proof that propaganda works. The government and the vaccine industry spend millions of dollars to massage and manipulate our fears. Increased fears results in increased compliance and increased corporate profits. Unfortunately, it also results in a corresponding loss of freedom. Inciting fear is a technique taken from a page of an old playbook that works equally well whether applied to fascist wars, GMOs, or forced vaccinations. But in the age of the Internet, the industry-controlled mainstream media is no longer the exclusive gatekeeper of information. The Internet provides humanity with the tools to recognize propaganda for what it is: We just need to fear the people who incite and profit from our fears. Those peopleâ€”the criminal elitesâ€”are not concerned about national security, feeding the world, or wiping out infectious disease. Their sole purpose is to increase their power and their wealth. And they have no qualms about doing it over our enslaved, injured, or dead bodies. The questions of vaccine safety and efficacy are crucial. Even as you read these words, lawyers, lobbyists, and legislators are working in concert with the power hitters in the vaccine industry. Their common goal is to vaccinate your children and grandchildren prior to their births, on the day of their births, and then to vaccinate them throughout their lives until death. And in the world the fear mongers are currently crafting, only the wealthy and the privileged will be able to resist. If you click on this link , notice how NBC buries this revealing statistic. The rest of us will find ourselves unemployed, uninsured, unable to use public means of transportation, and denied access to a public education. And as is currently happening in other countries, we may find ourselves vaccinated at gunpoint. We who care about personal liberties are not members of a fringe group. Medical liberty is a human right. I for one am unwilling to do that. I must add that the government has no right to require American citizens to prove their religious beliefs or to require the names and contact information of ecclesiastical authorities on religious exemption forms. And Americans who do not belong to an organized religion still qualify for a religious exemption if they hold spiritual-based objections to vaccinations. The National Vaccine Information Center states it this way: Americans have the right to hold sincere spiritual beliefs that are not part of an organized religion or state recognized church. Should they fail to do so, they are only contributing to what is fast becoming a totalitarian state. Not doing so is not only a threat to individual Americans, it is also a threat to American churches and to the freedom of religion. Barbara Loe Fisher, the mother of a vaccine-injured child and the Co-Founder and President of the National Vaccine Information Center, addressed the topic of informed consent and the role the government plays in our lives in a presentation delivered to the National Vaccine Advisory Committee. I pray that it may do the same for you. The National Vaccine Information Center represents a very different constituency from the one we represented when Kathi Williams, Jeff Schwartz and I co-founded our non-profit, educational organization in Fifteen years ago, our membership consisted only of parents whose children had been injured or died from reactions to the DPT vaccine. While we continue to represent many families of children and adults who have suffered reactions to DPT, MMR, Hib, hepatitis B and polio vaccines and receive calls every week from parents whose children are suffering vaccine reactions, a great many of our active supporters are health care consumers and health care providers who want to make informed health care choices, including vaccination choices, for themselves and their children. Many parents, who support our work, are not philosophically opposed to the concept of vaccination

and do not object to every vaccine. However, they are philosophically opposed to government health officials having the power to intimidate, threaten, and coerce them into violating their deeply held conscientious beliefs in the event they conclude that either vaccination in general or, more commonly, a particular vaccine is not appropriate for their children. The National Vaccine Information Center represents citizens from every state, who support the principle of informed consent to medical treatment, which has become a central ethical principle in the practice of modern medicine and is applied to medical interventions which involve the risk of injury or death. Implicit in the concept of informed consent is the right to refuse consent or, in the case of vaccination laws, the right to exercise conscientious, personal belief or philosophical exemption to mandatory use of one or more vaccines. The National Vaccine Information Center has not advocated for the abolishment of vaccination laws as other groups have proposed. However, we have always endorsed the right to informed consent as an overarching ethical principle in the practice of medicine for which vaccination should be no exception. We maintain this is a responsible and ethically justifiable position to take in light of the fact that vaccination is a medical intervention performed on a healthy person that has the inherent ability to result in the injury or death of that healthy person. In consideration of the fact that there can be no guarantee that the deliberate introduction of killed or live microorganisms into the body of a healthy person will not compromise the health or cause the death of that person either immediately or in the future; and with very few predictors having been identified by medical science to give advance warning that injury or death may occur; and with no guarantee that the vaccine will indeed protect the person from contracting a disease; and in the absence of adequate scientific knowledge of the way vaccines singly or in combination act in the human body at the cellular and molecular level, vaccination is a medical procedure that could reasonably be termed as experimental each time it is performed on a healthy individual. Further, the FDA, CDC and vaccine makers openly state that often the number of human subjects used in pre-licensing studies are too small to detect rarer adverse events, making post-marketing surveillance of new vaccines a de facto scientific experiment. In this regard, the ethical principle of informed consent to vaccination attains even greater importance. The reason that informed consent has been increasingly adopted, since World War II, as the guiding ethical principle governing the patient-physician relationship, is as deeply rooted in the comparatively new discipline of political science as it is in more ancient philosophies. The movement toward a more diversified, multi-dimensional model health care system is a phenomenon occurring not only in the United States but in many technologically advanced countries. These are contentious and sometimes frightening days, both for consumers and non-allopathic health care providers fighting for the right to have better information and more health care choices, as well as for medical doctors and the institutions they dominate, who understandably do not like the intrusion or disruption of the status quo. While social change is never easy for the challenger or the challenged, in an enlightened society, change can often present a remarkable opportunity for growth and renewal for everyone if perspective is maintained and neither side engages in a take-no-prisoners mentality. This ethical concept, born out of unparalleled tragedy, has emerged as the single most important force in shaping modern bioethics. In the centuries prior to World War II, religious scriptures as well as some of the greatest philosophers in history have acknowledged that the very meaning of life itself in great part hinges on the ability of the individual to choose his own fate. Aristotle, that masterful defender of empirical knowledge and creator of virtue ethics, insisted that wisdom and moral virtue comes from within each individual, from cultivating the feelings that cause us to act in compassionate, truthful, and noble ways. After the Protestant Reformation led by Martin Luther, when individual responsibility began to be considered more important than obedience to religious doctrine, the 16th and 17th centuries saw dramatic scientific discoveries such as those by Galileo and Isaac Newton that spawned a new breed of philosopher like Thomas Hobbes, who developed a scientific system of ethics emphasizing organized society, the state and political structures. But Kant was challenged by British philosopher Jeremy Bentham, a contemporary of Jenner, who developed an ethical and political doctrine known as utilitarianism. Utilitarianism, which is a consequentialist theory, judges the rightness or wrongness of an action by its consequences and holds that an action that is moral or ethical results in the greatest happiness for the greatest number of people. In a remarkable series of articles by physician bioethicists and lawyers published in a November issue of JAMA, there is a compelling description of how

physicians in service to the state employed the utilitarian rationale that a fewer number of individuals can be sacrificed for the happiness of a greater number of individuals. In scientific experiments designed to find ways to cleanse the German state of all infection of it by individuals the state had decided harmed the public good, including physically and mentally handicapped children and adults as well as those suffering from serious diseases, physicians and public health officials played a leading role. The rights of individuals to thoroughgoing self-determination and autonomy must come first. Scientific advances may be impeded, perhaps even become impossible at times, but this is a price worth paying. Every experiment, no matter how important or valuable, requires the express voluntary consent of the individual. The right of individuals to control their bodies trumps the interest of others in obtaining knowledge or benefits from them. This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, overreaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved as to enable him to make an understanding and enlightened decision. Like the Nuremberg Code, the Helsinki Declarations emphasized the human right to voluntary, informed consent to participation in medical research that may or may not benefit the individual patient, science or humanity. But even if the Nuremberg Code and Helsinki Declarations had never been promulgated and pointed us toward the morality of accepting the human right to informed consent to medical interventions that can kill or injure us, there is the strong Judeo-Christian ethical tradition that protects the sacred right of the individual to exercise freedom of conscience even if it conflicts with a secular law of the state. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescription of the divine law. If he were deliberately to act against it, he would condemn himself. Although Abraham is willing, God does not force Abraham to sacrifice his son. In fact, God makes it clear that human sacrifice to demonstrate allegiance is not appropriate. Why should physicians in a modern state have the power to ask more of a parent than God asked of Abraham? But the great moral tradition of Judeo-Christian western thought does not support this dangerous concept. When, during a workshop break, several participants asked him to define what that means in terms of communicable disease, Dr. Philosopher Hans Jonas, in one of the most brilliant and moving essays I have ever read on the subject of bioethics, reminds us that a state may have the right to ask an individual to volunteer to die for what the state has defined as the common good but rarely, if ever, does a state have the moral authority to command it. Walsh, Jonas warned of the extraordinary emergency circumstances that should be in effect before the state can ethically override individual autonomy. Let us also remember that a slower progress in the conquest of disease would not threaten society, grievous as it is to those who have to deplore that their particular disease be not yet conquered, but that society would indeed be threatened by the erosion of those moral values whose loss, possibly caused by too ruthless a pursuit of scientific progress, would make its most dazzling triumphs not worth having. It is not in the best interest of those of you, who deeply believe in the rightness of using vaccines to eliminate microorganisms, to be mistrusted and feared by the people being forced to use the vaccines you create and promote for universal use. It is very hard for people to trust government officials who track and hunt children down to ensure compliance with mandatory vaccination laws that are now equating chicken pox with smallpox and hepatitis B with polio. How can the people believe or want to do what public health officials say when they live in fear of them? We as parents, who know and love our children better than anyone else, we, by U. We are responsible for their welfare and we are the ones who bear the grief and the burden when they are injured or die from any cause. We are their voice and by all that is right in this great country and in the moral universe, we should be allowed to make a rational, informed, voluntary decision about which diseases and which vaccines we are willing to risk their lives for " without fearing retribution from physicians employed by the state. On behalf of the growing number of American citizens, who the National Vaccine Information Center represents, we ask the National Vaccine Advisory Committee to support the ethical principle of informed consent, which in this case includes conscientious, personal belief or philosophical exemption to vaccination.

Chapter 3 : Messages of the First Presidency, Vol. 1 | BYU Studies

*The final "First Presidency Message" to be published in monthly fashion in the Ensign was a transcript of President Russell M. Nelson's Jan. 14, , remarks during a live broadcast from.*

Anonymous User Participant In the Aug. Asay an emeritus member of the First Quorum of the Seventy stated: This has been interpreted to mean that it is worn as underclothing both day and night. This sacred covenant is between the member and the Lord. Members should seek the guidance of the Holy Spirit to answer for themselves any personal questions about the wearing of the garment. Thus, members should not remove either all or part of the garment to work in the yard or to lounge around the home in swimwear or immodest clothing. Nor should they remove it to participate in recreational activities that can reasonably be done with the garment worn properly beneath regular clothing. When the garment must be removed, such as for swimming, it should be restored as soon as possible. Endowed members of the Church wear the garment as a reminder of the sacred covenants they have made with the Lord and also as a protection against temptation and evil. How it is worn is an outward expression of an inward commitment to follow the Savior. I was wondering if there was somewhere we could read the rest of the letter. It says it was specifically to priesthood leaders and so I guess it was not one that was read ward-wide over pulpits, per se. Anyone know where I can find the text to this particular letter? Jenny Smith Participant First Presidency Letters are not available online for public use, but bishops and stake presidents can access them. Since you have the date of the letter, just ask one of them for a copy of the letter. March 18, at 8: I am specifically interested in Popcorn sales. Has this tradition been "banned" from the list of appropriate fundraising? If the scouts do not go door to door is it appropriate to sell outside a supermarket, or parent sales, or corporate sales? There has been some confusion about this in our area. April 28, at 4: May 9, at 1: Because that was a day that should be spent with families. Thank you Ron July 27, at July 27, at The wearing of, not eating of! August 26, at 3: August 1, at 6: I seem to remember a guideline on a 3 year term of office to allow sisters to get back to sunday school and RS. Where to get copies of First Presidency Letters Your information: Mail will not be published required: You may use these HTML tags and attributes:

## Chapter 4 : June Visiting Teaching and First Presidency Message | LDS Living

*A special worldwide broadcast introducing the new First Presidency on January 16,*

And as a people we need to be looking and acting like true followers of Jesus Christ. Nelson and his wife, Wendy, are greeted warmly by members of the Church for a devotional in Seattle, Washington, Saturday, September 15, He spoke to a gathering of more than 49, people at Safeco Field in Seattle, Washington, September 15, Eyring, second counselor in the First Presidency of the Church. They came to hear their leader, President Russell M. Nelson is on the giant screen at Safeco Field in Seattle, Washington. Nelson, reaches out to shake the hand of a young woman. Nelson, Saturday, September 15, Nelson spoke on Sunday, September 16, Eyring, second counselor in the First Presidency of the Church, also spoke at the devotional in Vancouver, British Columbia, Sunday, September 16, Nelson in the Langley Events Centre, September 16, Mike and Monica Towns to the left in the photo traveled from their home in Surrey, for the devotional in Vancouver. Eyring , second counselor in the First Presidency. We express deep gratitude to all who have helped to make this historic event possible. Finally, President Nelson spoke to the audience about service. This is also why the Church actively engages in humanitarian service around the globe. This was the first time Angelica and George Pioquinto of Auburn and their four children were able to see a prophet in person. Angelica was baptized in And being here, once in a lifetime opportunity makes this really special. Prior to this visit, President Nelson traveled to central and eastern Canada. He has been ministering to Latter-day Saints around the world since he became the 17th president of the Church in January. Other recent travels have taken him to Europe, Africa, Asia, the Caribbean and other locations within the United States. When reporting about The Church of Jesus Christ of Latter-day Saints, please use the complete name of the Church in the first reference. For more information on the use of the name of the Church, go to our online Style Guide.

## Chapter 5 : Messages of the First Presidency | BYU McKay School of Education

*Message from the First Presidency "Message from the First Presidency," Faith in God for Girls (), 1. Our Dear Young Friend, You are a child of God. He is your.*

## Chapter 6 : First Presidency Messages

*Messages of The First Presidency, Volume I, by Dr. James R. Clark is destined to become one of the most unique and useful books in Mormon literature. It contains all of the official statements of The First Presidency since its organization in to*

## Chapter 7 : First Presidency Easter message - Church News

*In compiling the Messages of the First Presidency, Professor Clark is seeking to perform a vital and helpful work. To Latter-day Saints, the official pronouncements of the First Presidency are of utmost importance particularly those from the formative period of the Church.*

## Chapter 8 : { Mormon Share } Where to get copies of First Presidency Letters

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## Chapter 9 : First Presidency Releases Beautiful Easter Message About Our Savior | LDS Living

*First Presidency Message "Called to the Work," by President Thomas S. Monson Whether or not we serve as full-time*

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*missionaries, each of us has the opportunity to share the gospel and serve those around us.*