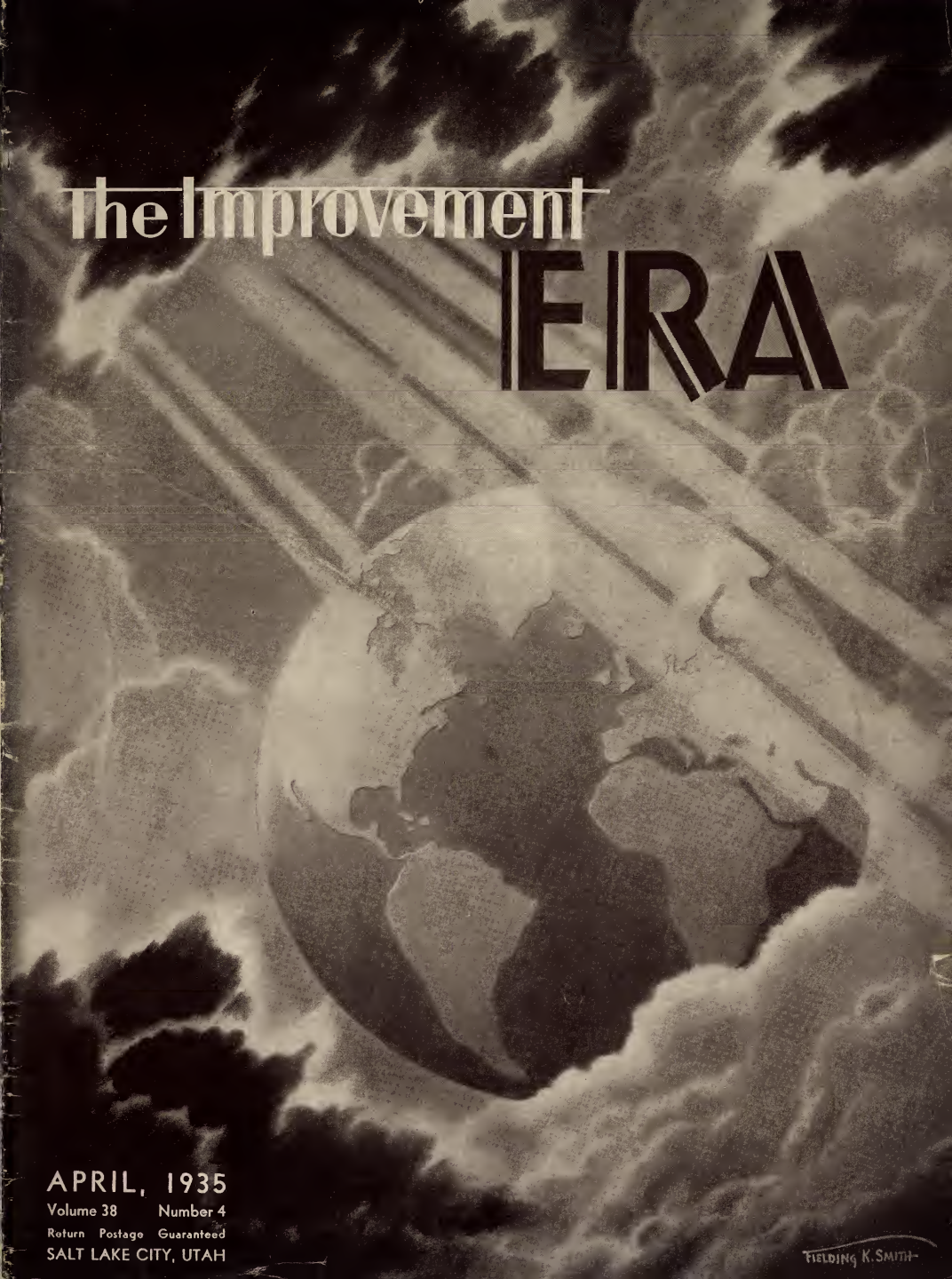




The Improvement ERA

APRIL, 1935

Volume 38 Number 4

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SALT LAKE CITY, UTAH

FIELDING K. SMITH

"The Morning Breaks, The Shadows Flee!"

THE morning breaks, the shadows flee:

Lo Zion's standard is unfurled
The dawning of a brighter day,
Majestic rises on the world

The clouds of error disappear
Before the rays of truth divine;
The glory bursting from a-far,
Wide o'er the nations soon will shine.

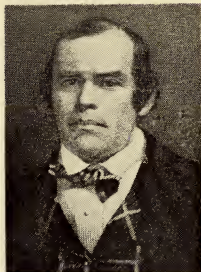
The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live:
His mighty arm is making bare,
His cov'nant people to receive.

Angels from heav'n and truth from earth
Have met, and both have record borne:
Thus Zion's light is bursting forth,
To bring her ransomed children home.

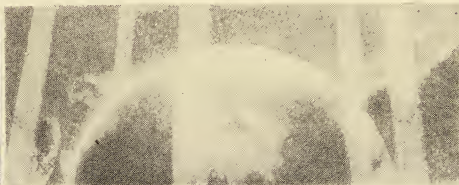
Parley P. Pratt.

PARLEY
P. PRATT



This hymn was written in 1840 by Parley P. Pratt, one of the original apostles of the Church, while on a mission in England. It was published the same year and graced the front page of the initial number of the "L. D. S. Millennial Star."

The song was sung to a number of old tunes, notably "Duke Street," until 1864, when the tune now printed on the first page of the new "L. D. S. Hymns" was composed by George Careless and named "Hudson" after the sailing vessel in which he was crossing the Atlantic on his way to Utah. Evan Stephens later composed a duet to which the words have frequently been sung.—Geo. D. Pyper.



EVAN
STEPHENS



The Improvement Era

Harrison R. Merrill, Managing Editor
 Elsie Talmage Brandley, Associate Editor

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Number 4

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

Organ of the Priesthood Quorums,
 Mutual Improvement Associations
 and Department of Education

Published monthly by the
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Melvin J. Ballard, General Mgr.
 Clarissa A. Beesley, Associate Mgr.
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"The Morning Breaks"

"The glory bursting from afar
 Wide o'er the nations soon will shine."

THUS wrote Parley P. Pratt, one
 of the members of the First
 Council of the Twelve Apostles, in
 this day as he contemplated the
 "glad tidings of good" which had
 come to all people in the announce-
 ment of the Restoration of the
 Gospel.

The first century of the history of the Church has passed. That important event was
 celebrated in glorious style five years ago. The new century is now five years old on April 6,
 and a new period of Church growth and expansion has begun.

Those in charge of *The Improvement Era*, in order to celebrate the one hundred fifth anni-
 versary of the organization of the Church and the centenary of the organization of the Council
 of the Twelve and of the First Seven Presidents of Seventy, have designed this issue of the mag-
 azine. In it are to be found all of the available pictures of the general authorities of the Church
 since the beginning. These are accompanied by comprehensive though necessarily brief chronicles
 of the quorums among the general authorities as well as of the auxiliaries.

The Church, for years more or less localized, has suddenly become a world organization.
 Although in the past, its missionaries and ambassadors have encircled the globe and have preached
 the Gospel in nearly every land on the earth's surface, the Church did not take permanent root, the
 missions, conferences, and branches being looked upon and treated as more or less transitory and
 temporary organizations.

With the dawning of the new century of Church History, however, a period of expansion
 seems to have been ushered in. A fine chapel was erected in Washington, D. C., the nation's
 capital, at the cross-roads of the world, and still later, new stakes and wards outside of Utah were
 organized.

And so, this issue of *The Improvement Era* is to celebrate past achievements of the Church
 of Jesus Christ of Latter-day Saints, but also to serve as a sort of forerunner of great and mo-
 mentous changes which are bound to come in the near future. The Church, like a huge banyan
 tree, is shooting its branches over the seas and wherever they touch they are now taking root.
 The saints, instead of gathering to Zion, are being advised to remain in their home lands and
 help build Zion there.

A Testimony to the World

A CENTURY in the life of God's true Church has closed, a century of His holy restored Priesthood with the fulness of His everlasting Gospel, the first century of His authorized work on earth since the days of the Primitive Church established by the Master Himself almost two millenniums ago.

THIS restoration of Priesthood and Gospel in their fulness has poured out upon the peoples of the earth a divine bounty of saving spiritual truth—a gift free as air to every man, no matter how high or how low he might be, who would in humility seek and receive it, a gift that has brought courage to him that faltered, consolation to him that mourned, health to him that sickened, a living hope to him that was downtrodden and oppressed, the joy of a full life here, of exaltation and eternal progression hereafter to him that lived the word. The Lord has blessed His people beyond measure and beyond price.

ALONG with this glorious restoration of saving and exalting spiritual truths, God has given to His Children a new universe of other and companion truths, the truths yielded by the realms of physical science, and these have come in a richness of measure never before equalled in the whole history of the world. The Lord has given these truths for the comfort, joy, and intellectual growth of His children while mortals, and for the upbuilding, perfection, and exaltation of their intelligences and souls in the world to come. These are the ends and purposes of all truth.

HE has established on this continent a free people under a free government. To His Prophet He declared: "For this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

THESE are the achievements by and through His mercy and help; they are our divine heritage. May they be sacred to us. May He aid us that "neither moth nor rust doth corrupt, and thieves do not break through nor steal" these our birthrights.

WE stand at the beginning of a new century. The mists hanging low and dense around it may be pierced only by the light of the Spirit of Christ, which is the beacon of faith that shall lead to a better world. His hope, His promise, His salvation come in these messages of eternal and

divine love and truth: "I am the light of the world." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Heaven and earth shall pass away: but my words shall not pass away."

TWO great truths must be accepted by mankind if they shall save themselves: first, that Jesus is the Christ, the Messiah, the Only Begotten, the very Son of God, whose atoning blood and resurrection save us from the physical and spiritual death brought to us by the Fall; and next, that God has again restored to the earth, in these last days, through the Prophet Joseph, His holy Priesthood with the fulness of the everlasting Gospel, for the salvation of all men on the earth. Without these truths man may not hope for the riches of the life hereafter.

WE solemnly bear to all men of the earth our testimony that these are truths. We call the unrepentant to a forsaking of their sins. We ask all men to accept and live under and by these truths that their souls may be saved and exalted before Him. To this end we invoke the divine and bounteous blessings of the Father of all.

Heber C. Hunt
John Taylor
David O. McKay

SAINTS ASSEMBLED IN THE GREAT
TABERNACLE, SALT LAKE CITY.

The First Presidency of the Church.



The Wonderful Story— Restoration of the Gospel



"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." Rev. 14:6-7.

EARLY in the spring of 1820, Joseph Smith, then a boy between fourteen and fifteen years of age, retired into a grove of trees near his father's home in Palmyra, New York, and prayed for light regarding his salvation, for he could not harmonize the conflicting doctrines of the religious teachers of that time. Here, in broad daylight, he beheld a vision of the Father and the Son. The one Personage pointing to the other said: "This is my beloved Son; hear him." He was told that none of the sects was right, but that the Gospel of Jesus Christ was about to be restored.

AGAIN in September, 1823, the boy beheld another vision. This time he was visited by an angel who announced himself as Moroni, a resurrected being, a former inhabitant of the American continent. Joseph was told many things by this messenger, among them that "a marvelous work and wonder" was about to come forth among the children of men.

THE boy was visited four successive years by this angel, and during these visits he was given instructions regarding the translation of a record giving the history of the ancient inhabitants of this American continent. This record was on gold plates which the young man was finally allowed to take from the Hill Cumorah where they had been deposited many centuries before by Moroni. With this record he also received the Urim and Thummim by which he was enabled to translate the record through the gift and power of God. This translation was completed in 1829.

THE young man, Joseph Smith, received other visitations from heavenly resurrected beings. Among these was John the Baptist, who bestowed upon him and his friend, Oliver Cowdery, the Aaronic Priesthood. This occurred on May 15, 1829. Having the authority to baptize given them, they baptized each other, under John's direction, and became the first to receive an authoritative baptism in this dispensation.

JOSEPH and Oliver were visited later, June of the same year, by Peter, James, and John, and under their administration received the Holy Melchizedek Priesthood, which carried with it the authority to organize the Church and to administer all of its ordinances. The keys of the Kingdom were bestowed upon them by the Three who stood at the head of the Church in the Dispensation of the Meridian of Times.

ACTING under instruction from on high, Joseph Smith proceeded to organize the Church of Jesus Christ of Latter-day Saints. The organization was given legal standing on April 6, 1830, in Fayette, Seneca County, New York, when the papers of incorporation were signed by six people in accordance with law.

ALTHOUGH the Church had received legal standing, it was in its embryonic state, so to speak. The various ramifications of the Church were added as time and occasion demanded. Almost the first undertaking of the new organization was that of preaching the Gospel. Missionaries were sent out to the Lamanites and to the country immediately surrounding Seneca County. Later Missionaries were sent to foreign countries, in fact, over most of the world, proclaiming the Glad Tidings of Great Joy.

THE Church soon moved to Kirtland, Ohio, where the first temple in this dispensation was built and where the revelation regarding the salvation for the dead was first given.

AS time went on, the various quorums of the priesthood and the auxiliaries were organized. Brief histories of each of these are to be found in this magazine.

THIS, in brief, is the story of the restoration of the Gospel. Of course, our readers will recognize that the all-important feature of this restoration was that of the priesthood—the authority to act in the name of God, to bind on earth with the assurance that it will be ratified by the Lord.

NEW concepts of many things were either given or renewed; that God is a person glorified and exalted; that the authority to act in His name had been lost and restored; that man had a preexistent state and that he will be resurrected to glory according to his acts; that marriage is for eternity; that children will know their parents and that parents will know their children in the hereafter; that in the temples work may be done for the dead; that progress is eternal; that man is saved no faster than he gains knowledge; that there are three glories in the hereafter—the Telesial, the Terrestrial, and the Celestial, and that man's exaltation will be in accordance with law observed; that God is our Father and that Jesus Christ is our brother, though He is also the Savior, the Redeemer of the world; that our Christianity must appear in every act of our lives if we are to be exalted in His Kingdom. Service was once more emphasized as the basis of exaltation.

Editorial



The Quorum of the Twelve Apostles

SINCE this magazine is celebrating the one hundredth anniversary particularly of the organization of the Quorum of the Twelve Apostles, and four other important organizations as well, we have invited Elder Rudger Clawson, president of the Council of the Twelve, to write a guest editorial for us. Elder Clawson has had a wide experience in the Church from the humblest to the highest quorum; he has worked both in the mission field and at home; he has been a humble elder, suffering from intolerance in the South and seeing his beloved missionary companion shot dead at his side, as well as president of the European Mission. We are grateful to him for his cooperation in this matter.—The Editors.

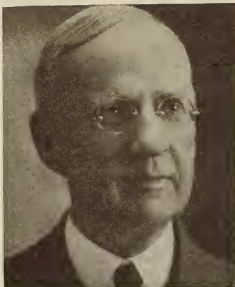
ONE HUNDRED years have come and gone since the first Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints was organized and the said council has persisted and been kept intact until our day by reason of prompt action in filling vacancies caused in a few instances by defection and in other instances by death.

It may truthfully be said that the faithful apostles of this last dispensation who have passed into the life beyond accomplished a great and glorious work and laid the foundation broad and deep upon which their successors are building. The presumption is that even now they are preaching the gospel of salvation to the spirits in prison that "they, though dead, might be judged according to men in the flesh but live according to God in the spirit."

The tremendous responsibility resting upon the Twelve is referred to in many of the revelations given by the Lord to Joseph Smith, the Prophet. Being limited for space I point to a single paragraph, viz., 33 in Section 107, Doc. and Cov., which outlines briefly but with clarity the scope of their authority and the far-reaching extent of their jurisdiction. The paragraph follows:

"The Twelve are a Traveling Presiding High Council to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews." It is but proper to add that the Twelve are to be assisted in this special work by the "Seventy."

The weight of Priesthood and authority conferred upon the Apostles bears down heavily upon the shoulders of the present Council of the Twelve



RUDGER CLAWSON, PRESIDENT OF THE
COUNCIL OF TWELVE APOSTLES

requiring intensive and continuous activity on their part, which is willing and cheerfully given.

Their duty calls them into twenty-seven great missions of the Church now located in various countries of the Old and New World and one hundred eleven organized Stakes of Zion founded within the confines of the United States barring three stakes in Canada and one in Mexico representing a Church population all told of about three-quarters of a million, where they officiate as special witnesses of the divine mission of Jesus Christ in preaching the Word, in organizing and reorganizing and dividing stakes

and wards of Zion and missions, in setting apart to office and conferring the High Priesthood upon those who are needed in the ministry and are found worthy, to choose and ordain patriarchs, etc., and all this that the Church may be kept intact and the organizations of the Church be kept from becoming top-heavy.

On the Thursday of each week the Twelve meet with the First Presidency to render their stewardship in making report of their labors in the Stakes of Zion and missions in the world at large.

I would not be at all satisfied with this article if I should close it without saying that the Council of the Twelve of today is as true, faithful, energetic and valiant a group of men of equal numbers as I've ever known.

Rudger Clawson

President of the Council of
the Twelve Apostles.

COMMEMORATING
THE 100 YEARS of SERVICE
of the
COUNCIL of the
TWELVE APOSTLES
1835-1935



THE CHURCH OFFICE BUILDING, 47 E. SOUTH TEMPLE ST., SALT LAKE CITY, UTAH

The Christ and His Apostles

The Improvement Era is greatly indebted to The Foundation Press, Inc., Cleveland, Ohio, for permission to use these photographs which were taken from "The Master Library," Volume 7.

JESUS CHRIST, painted by Hoffman. The Master was born in Bethlehem, April 6, (probably) at the beginning of the first year of the Christian era. He was crucified in the spring, on Good Friday, A. D. 33, and was resurrected on Easter Sunday of the same year.

1. **Simon Peter**, painted by Bartolomeo. He was a fisherman by trade. He became the leader, possibly the president of the Church after the death of the Master. Tradition says he was crucified in Rome with his head down.

2. **James the Elder**, painted by Rubens. He was a son of Zebedee and a brother of John. He became associated with Peter in the presidency of the Church. He was martyred in Jerusalem.

3. **John**, the brother of James, painted by Durer. He was traditionally the youngest and most beloved of the Apostles. He is called John, the Beloved. He was banished to the Isle of Patmos.

4. **Andrew**, Peter's brother, painted by Ribera. Patron saint of Russia and Scotland. Saint Andrew's Cross appears upon the Scotch National Emblem. He was crucified upon such a cross in Greece.

5. **Philip**, painted by Rubens. He was a native of Bethsaida. It was he who brought Nathanael to Jesus. His symbol is a cross upon a staff. He was also crucified, according to tradition.

6. **Bartholomew**, painted by Ribera. He is said to have preached in Armenia, Cilicia, and India. His symbol in art is the large knife, because tradition says he was flayed with such an instrument at the time of his death.

7. **Matthew**, painted by Rubens. He was sometimes called Levi. Because he was a tax collector on the great Road leading to Damascus his symbol in art is the purse.

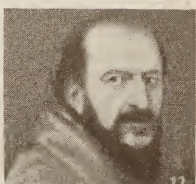
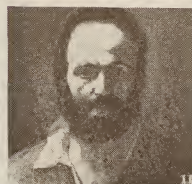
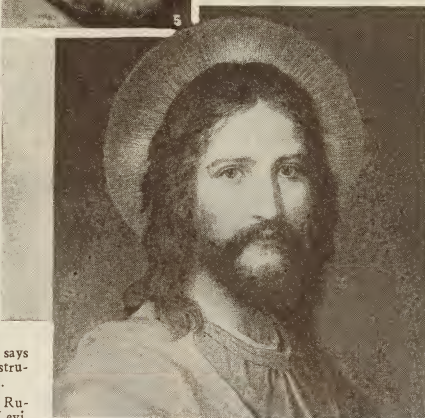
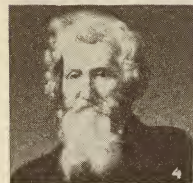
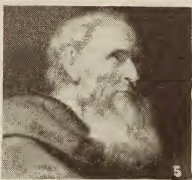
8. **Thomas**, painted by Ribera. He was also a fisherman and is sometimes referred to as the doubter. Because he was said to have been a builder, the square is his symbol in art.

9. **Thaddeus**, painted by Rubens. He was also called Jude. Tradition says that he was among the shepherds of Bethlehem. His symbol in art is the lance, the instrument with which he was slain.

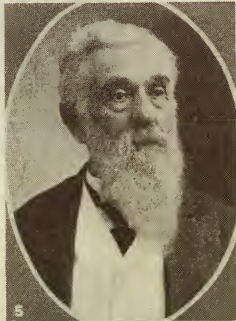
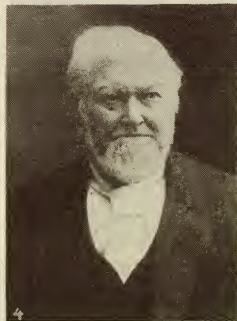
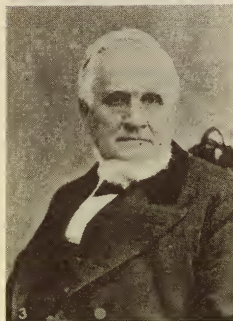
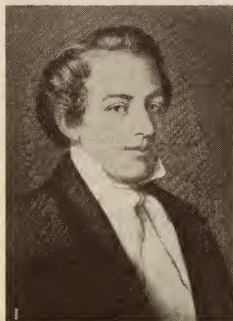
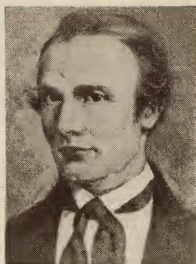
10. **James the Less**, painted by Shields. By some scholars he is thought to have been a brother of Matthew because tradition says he was a tax gatherer. His symbol in art is the fuller's club, because he is thought to have been beaten to death by one.

11. **Simon the Zealot**, painted by Ribera. He was probably a member of a group of radical Jewish patriots called "Zealots." Because tradition says he was sawed asunder in Mesopotamia, his symbol in art is a saw.

12. **Judas Iscariot**, painted by Von Gebhardt. He was probably the only member of the Twelve who was not a Galilean. He betrayed Jesus and then killed himself. His symbol in art is the moneybag.



Presidents of the Church of Jesus Christ of Latter-day Saints Since Its Organization 1830-1935



3. JOHN TAYLOR, 1880-1887—Born Nov. 1, 1808, at Milnthorpe, England; ordained an apostle Dec. 19, 1838, under the hands of Brigham Young and Heber C. Kimball; sustained Oct. 10, 1880, as President of the Church, at the age of 72; died July 25, 1887, at Kaysville, Davis County, Utah.

4. WILFORD WOODRUFF, 1889-1898—Born March 1, 1807, at Avon, Connecticut; ordained an apostle April 26, 1839, by Brigham Young; sustained April 7, 1889, as President of the Church, at the age of 82; died Sept. 2, 1898, at San Francisco, California.

5. LORENZO SNOW, 1898-1901—Born April 3, 1814, at Mantua, Ohio; ordained an apostle Feb. 12, 1849, by Heber C. Kimball; sustained Sept. 13, 1898, as President of the Church, at the age of 84; died Oct. 10, 1901, at Salt Lake City, Utah.

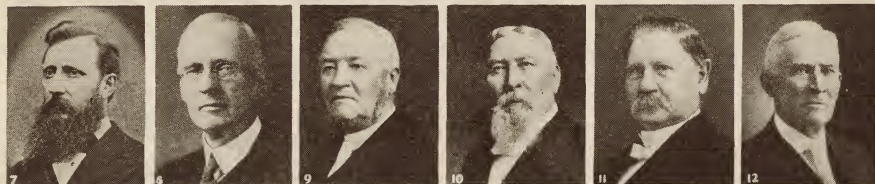
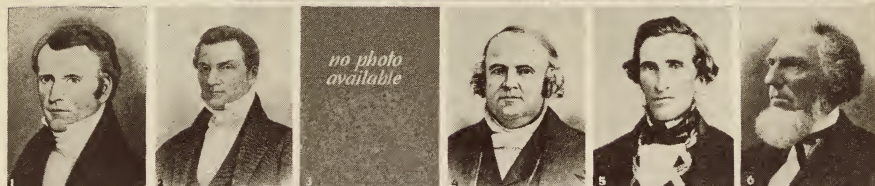
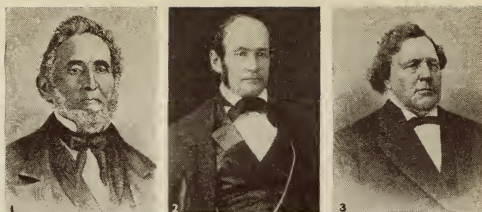
6. JOSEPH F. SMITH, 1901-1918—Born Nov. 13, 1838, at Far West, Missouri; ordained an apostle July 1, 1866, by Brigham Young, and set apart as one of the twelve apostles, Oct. 8, 1867; sustained Oct. 17, 1901, as President of the Church, at the age of 63; died Nov. 19, 1918, at Salt Lake City, Utah.

7. HEBER J. GRANT, 1918—Born Nov. 22, 1856, at Salt Lake City, Utah; ordained an apostle by George Q. Cannon, October 16, 1882; sustained Nov. 23, 1918, as President of the Church at the age of 63.



Counselors to the Presidents of the Church of Jesus Christ of Latter-day Saints Since Its Organization

1830
≡
1935



- FIRST COUNSELORS IN THE FIRST PRESIDENCY**
1. Sidney Rigdon—1833-1844.
 2. Heber C. Kimball—1847-1868.
 3. George A. Smith—1868-1875.
 4. John W. Young—1876-1877.
 5. George Q. Cannon—1880-1901.
 6. Joseph F. Smith—1901-1901.
 7. John R. Winder—1901-1901.
 8. Anthon H. Lund—1901-1921.
 9. Charles W. Penrose—1921-1925.
 10. Anthony W. Ivins—1925-1934.
 11. Joshua Reuben Clark—1934.
- SECOND COUNSELORS IN THE FIRST PRESIDENCY**
1. Fred G. Williams—1833-1837.
 2. Hyrum Smith—1837-1841.
 3. William Law—1841-1844.
 4. Willard Richards—1847-1854.
 5. Jedediah M. Grant—1854-1856.
 6. Daniel H. Wells—1857-1877.
 7. Joseph F. Smith—1880-1901.
 8. Rudger Clawson—1901-1901.
 9. Anthon H. Lund—1901-1901.
 10. John Henry Smith—1901-1911.
 11. Charles W. Penrose—1911-1921.
 12. Anthony W. Ivins—1921-1925.
 13. Charles W. Nibley—1925-1931.
 14. Joshua Reuben Clark—1931-1934.
 15. David O. McKay—1934.

APPENDIX

THOMAS B. MARSH—Born Nov. 1, 1799, at Aton, Massachusetts; ordained an apostle April 26, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 35; communicated for apostasy March 17, 1839; returned to the Church in 1857; died in 1860, at Jordan, Utah.

DAVID W. PATTEN—Born Dec. 18, 1800, at Theresa, New York; ordained an apostle Feb. 15, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 35; killed Oct. 25, 1838, at the Battle of Crooked River, Missouri.

BRIGHAM YOUNG—Born June 1, 1801, at Whitingham, Vermont; ordained an apostle Feb. 14, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 34; President of the council of apostles; sustained Dec. 27, 1847, as President of the Church; died Aug. 29, 1877, at Salt Lake City, Utah.

HERBER C. KIMBALL—Born June 14, 1801, at Sheldon, Vermont; ordained an apostle Feb. 14, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 34; died June 22, 1868, at Salt Lake City, Utah.

ORSON HYDE—Born Jan. 8, 1805, at Oxford, Connecticut; ordained an apostle Feb. 15, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 30; died Nov. 28, 1878, at Spring City, Utah.

WILLIAM E. MCLELLIN—Born 1806, in Tennessee; ordained an apostle Feb. 15, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 29; excommunicated May 1, 1838; died April 24, 1888, at Independence, Jackson County, Missouri.

FARLEY P. PRATT—Born Apr. 12, 1807, at Burlington, New York; ordained an apostle Feb. 21, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 27; excommunicated May 13, 1857, at Van Buren, Arkansas.

LUKE S. JOHNSON—Born Nov. 3, 1807, at Pomfret, Vermont; ordained an apostle Feb. 15, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 28; excommunicated April 13, 1838; returned to the Church and died Dec. 9, 1861, at Salt Lake City, Utah.

WILLIAM B. SMITH—Born March 13, 1811, at Royalton, Vermont; ordained an apostle Feb. 15, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 24; excommunicated Oct. 12, 1845; died Nov. 13, 1893, at Osterodek, Clayton County, Va.

ORSON PRATT—Born Sept. 19, 1811, at Hartford, New York; ordained an apostle April 26, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at Kirtland at the age of 24; died Oct. 3, 1881, at Salt Lake City, Utah.

JOHN P. DOYNTON—Born Sept. 29, 1811, at Bradford, Massachusetts; ordained an apostle Feb. 15, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 23; excommunicated; died Oct. 20, 1890, at Syracuse, New York.

LYMAN E. JOHNSON—Born Oct. 24, 1811, at Pomfret, Vermont; ordained an apostle Feb. 14, 1835, at Kirtland, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at the age of 24; excommunicated April 13, 1838; died Dec. 20, 1856, at Prairie du Chien, Wisconsin.

JOHN E. PAGE—Born Feb. 25, 1799, at Trenton, New York; ordained an apostle Dec. 19, 1835, at Far West, under the hands of Brigham Young and Heber C. Kimball, at the age of 39; excommunicated June 27, 1846; died in the fall of 1867, at De Kalb County, Illinois.

JOHN TAYLOR—Born Nov. 1, 1808, at Milnthorpe, England; ordained an apostle Dec. 19, 1838, at Far West, under the hands of Brigham Young and Heber C. Kimball, at the age of 30; President of the council of apostles; sustained as President of the Church Oct. 7, 1847.

WILFORD WOODRUFF—Born March 1, 1800; died July 2, 1887, at Kayville, Utah, 1807, at Avon, Connecticut; ordained an apostle Dec. 26, 1839, at Far West, by Brigham Young, at the age of 32; President of the council of apostles; sustained as President of the Church, April 7, 1849; died Sept. 2, 1898, at San Francisco, California.

GEORGE A. SMITH—Born Nov. 26, 1817, at Potsdam, New York; ordained an apostle April 26, 1839, at Far West, by Heber C. Kimball, at the age of 22; advanced to be first counselor in the First Presidency, Oct. 6, 1868; died Sept. 1, 1870, at Salt Lake City, Utah.

WILLARD RICHARDS—Born June 24, 1804, at Hopkinton, Massachusetts; ordained an apostle April 14, 1840, at Preston, Lancashire, England, by Brigham Young, at the age of 36;

advanced to be second counselor in the First Presidency Dec. 27, 1847; died March 11, 1854, at Salt Lake City, Utah.

LYMAN WRIGHT—Born May 9, 1796, at Far West, New York; ordained an apostle April 8, 1841, by Joseph Smith, at Nauvoo, at the age of 44; excommunicated Feb. 12, 1849; died March 31, 1858, in Mountain View, Texas.

ALAN LYMAN—Born March 30, 1804, at Lyman, New Hampshire; ordained an apostle Aug. 20, 1842, at Nauvoo, by Brigham Young, Heber C. Kimball and George A. Smith, at the age of 38; deprived of apostolic office, 8, 1867; died Feb. 4, 1877, at Fillmore, Millard County, Utah.

EPRA T. BENSON—Born Dec. 22, 1811, at Massachusetts; ordained an apostle July 16, 1846, at Council Bluffs, by Brigham Young, at the age of 35; died Sept. 3, 1860, at Orem, Utah.

CHARLES C. RICH—Born Aug. 21, 1809, at Campbell County, Kentucky; ordained an apostle Feb. 12, 1849, at Salt Lake City, Utah, by Brigham Young, at the age of 40; died Nov. 17, 1883, at Paris, Idaho.

LORENZO SNOW—Born April 3, 1814, at Oxford, Ohio; ordained an apostle Feb. 12, 1849, at Salt Lake City, Utah, by Heber C. Kimball, at the age of 34; President of the council of apostles; sustained as President of the Church, Sept. 8, 1858; died Oct. 10, 1901, at Salt Lake City, Utah.

ERASTUS SNOW—Born Nov. 9, 1818, at St. Johnsbury, Vermont; ordained an apostle Feb. 12, 1849, at Salt Lake City, Utah, by Brigham Young, at the age of 31; died May 27, 1888, at Salt Lake City, Utah.

FRANKLIN D. RICHARDS—Born April 2, 1821, at Richmond, Massachusetts; ordained an apostle Feb. 12, 1849, at Salt Lake City, Utah, by Heber C. Kimball, at the age of 28; President of the council of apostles; died Dec. 9, 1899, at Orem, Utah.

GEORGE Q. CANNON—Born Jan. 11, 1827, at Liverpool, England; ordained an apostle Aug. 20, 1842, at Salt Lake City, Utah, by Brigham Young, at the age of 33; advanced to be first counselor in the First Presidency Oct. 10, 1880; died April 12, 1901, at Monterey, California.

F. SMITH—Born Nov. 15, 1838, at Far West, Missouri; ordained an apostle July 1, 1866, at Salt Lake City, Utah; sustained as apostle at the age of 29; resigned as President of the Church Oct. 17, 1901; died Nov. 19, 1918, at Salt Lake City, Utah.

BRIGHAM YOUNG—Born Nov. 17, 1835, at Kirtland, Ohio; ordained an apostle Feb. 4, 1864, by Brigham Young and set apart as one of the twelve apostles Oct. 9, 1845, at the age of 28; President of the council of apostles; died April 11, 1903, at Salt Lake City, Utah.

ALBERT CARRINGTON—Born Jan. 8, 1815, at Royalton, Vermont; ordained an apostle July 3, 1870, by Brigham Young at Salt Lake City, Utah, at the age of 57; excommunicated Nov. 7, 1885; died Sept. 19, 1889, at Salt Lake City, Utah.

MOSES THATCHER—Born Feb. 2, 1842, at Sangamon County, Illinois; ordained an apostle April 9, 1870, at Salt Lake City, Utah, at the age of 28; dropped from the council of the apostles; died Aug. 21, 1909.

WILLIAM M. LYMAN—Born Jan. 12, 1840, near McComb, Illinois; ordained an apostle Oct. 27, 1880, at Salt Lake City, Utah, by John Taylor, at the age of 40; President of the council of apostles; died Nov. 18, 1916, at Salt Lake City, Utah.

JOHN HENRY SMITH—Born Sept. 18, 1848, at Carthage, Iowa; ordained an apostle Oct. 16, 1880, at Salt Lake City, Utah, by Wilford Woodruff, at the age of 32; advanced to be second counselor in the First Presidency April 10, 1910; died Oct. 15, 1911, at Salt Lake City, Utah.

GEORGE TEASDALE—Born Dec. 8, 1831, at London, England; ordained an apostle Oct. 16, 1880, at Salt Lake City, Utah, by John Taylor, at the age of 51; died June 9, 1907, at Salt Lake City, Utah.

FRANK R. FRANK—Born Nov. 22, 1856, at Salt Lake City, Utah; ordained an apostle Oct. 16, 1882, by George Q. Cannon, at Salt Lake City, Utah, at the age of 26; President of the council of apostles; sustained as President of the Church Nov. 23, 1918.

JOHN W. TAYLOR—Born May 15, 1858, at Provo, Utah; ordained an apostle April 9, 1880, at Salt Lake City, Utah, at the age of 22; resigned Oct. 6, 1905; excommunicated March 28, 1911; died Oct. 10, 1918, at Salt Lake City, Utah.

MARRIEN W. MERRILL—Born Sept. 25, 1832, at Sackville, New Brunswick; ordained an apostle Oct. 7, 1889, at Salt Lake City, Utah, by Wilford Woodruff, at the age of 57; died at Anlborg, Denmark; ordained an apostle Oct.

7, 1889, by George Q. Cannon at Salt Lake City, Utah, at the age of 4; President of the council of apostles; advanced to second counselor in the First Presidency Oct. 17, 1901; to first counselor March 28, 1903; died March 8, 1921, at Salt Lake City, Utah.

ABRAHAM H. CANNON—Born March 12, 1859, at Salt Lake City, Utah; ordained an apostle Oct. 7, 1889, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 30; died July 19, 1896, at Salt Lake City, Utah.

HAZEL W. CANNON—Born Sept. 25, 1858, at Salt Lake City, Utah; ordained an apostle Oct. 7, 1897, by George Q. Cannon at Salt Lake City, Utah, at the age of 39; resigned Nov. 28, 1903.

ABRAHAM O. WOODRUFF—Born Nov. 23, 1872, at Salt Lake City, Utah; ordained an apostle Oct. 7, 1897, by Wilford Woodruff at Salt Lake City, Utah, at the age of 25; died June 20, 1904, at El Paso, Texas.

RUGER CLAWSON—Born March 12, 1857, at Salt Lake City, Utah; ordained an apostle Oct. 10, 1898, by Lorenzo Snow, at Salt Lake City, Utah, at the age of 41; advanced to second counselor in the First Presidency, Oct. 6, 1901; President of the council of apostles.

REED SMOOT—Born Jan. 10, 1862, at Salt Lake City, Utah; ordained an apostle April 9, 1900, by Lorenzo Snow, at Salt Lake City, Utah, at the age of 38.

HYRUM MACK SMITH—Born March 21, 1872, at Salt Lake City, Utah; ordained an apostle Oct. 14, 1904, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 29; died Jan. 23, 1918, at Salt Lake City, Utah.

GEORGE ALBERT SMITH—Born April 4, 1870, at Salt Lake City, Utah; ordained an apostle Oct. 8, 1903, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 33.

CHARLES W. PENROSE—Born Feb. 4, 1862, at London, England; ordained an apostle July 7, 1904, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 42; advanced to be second counselor in the First Presidency Dec. 7, 1911; advanced to be first counselor in the First Presidency, March 10, 1921. Died May 16, 1926.

GEORGE F. RICHARDS—Born Feb. 23, 1861, at Farmington, Utah; ordained an apostle April 9, 1906, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 45.

ORSON W. BRIDGES—Born July 1, 1855, at Salt Lake City, Utah; ordained an apostle April 9, 1906, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 50. Died May 16, 1931.

DAVID C. MCKAY—Born Nov. 17, 1860, at Huntsville, Utah; ordained an apostle April 9, 1906, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 45; advanced to be second counselor in the First Presidency Oct. 6, 1934.

ANTHONY W. IVINS—Born Sept. 16, 1852, at Tom's River, New Jersey; ordained an apostle Oct. 8, 1907, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 55; advanced to be second counselor in the First Presidency, March 10, 1921; to first counselor in the First Presidency, May 23, 1922; died Sept. 23, 1934, at Salt Lake City, Utah.

JOSEPH FIELDING SMITH—Born July 19, 1876, at Salt Lake City, Utah; ordained an apostle April 7, 1910, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 33.

JAMES E. TALMAGE—Born Sept. 21, 1862, at Hingham, Massachusetts; ordained an apostle Dec. 8, 1911, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 49. Died July 17, 1930.

STEPHEN L. RICHARDS—Born June 18, 1879, at Mendon, Cache Co., Utah; ordained an apostle Jan. 18, 1917, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 38.

RICHARD R. LYMAN—Born Nov. 28, 1870, at Fillmore, Utah; ordained an apostle April 9, 1918, by Joseph F. Smith, at Salt Lake City, Utah, at the age of 48.

MELVIN J. BALLARD—Born Feb. 9, 1873, at Logan, Utah; ordained an apostle Jan. 7, 1919, at Salt Lake City, Utah, at the age of 45.

JOHN A. WIDTSOE—Born Jan. 31, 1872, on the Island of Troen, Norway; ordained an apostle March 12, 1921, by Heber J. Grant, at Salt Lake City, Utah, at the age of 49.

JOSEPH F. MERRILL—Born Aug. 24, 1868, at Richmond, Utah; ordained an apostle Oct. 8, 1901, at Salt Lake City, Utah, at the age of 33.

CHARLES A. CALLIS—Born May 4, 1865, at Dublin, Ireland; ordained an apostle Oct. 12, 1933, at the age of 68, by Heber J. Grant.

J. REUBEN CLARK—Born Sept. 8, 1871, at Grantsville, Utah; assumed second counselor in the First Presidency, April 1933, and first counselor in the First Presidency Oct. 6, 1934; ordained an apostle Oct. 11, 1934, at the age of 63, by Heber J. Grant.

ALONZO A. HINCKLEY—Born April 23, 1870, at Cove Fort, Utah, ordained an apostle Oct. 11, 1934, at the age of 64, by Heber J. Grant.

THE TWELVE APOSTLES

By

JOSEPH FIELDING
SMITH

*A Member of the Council of the
Twelve Apostles and Church
Historian*

AN apostle, the dictionary states, is "one of the twelve chosen by Christ to proclaim His gospel; also a Christian missionary who first evangelizes a certain nation; or a zealous advocate of a doctrine or cause."

We frequently hear a man spoken of as the apostle of some great undertaking because he was the pioneer in his particular field. The true calling of the apostles of Jesus Christ is to hold the fulness of the Priesthood and to proclaim the gospel in all the world. They hold "the keys to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews." In this dispensation there is a reversal of this commandment given to the twelve in former days; then they were commanded to go first to the Jews and then to the Gentiles. The Lord said that in these last days the "first should be last and the last should be first." Since the restoration of the gospel it has been carried to the Gentile nations, and soon it will be taken to the Jews. Fulfilment of prophecy indicates that the days, or "times of the Gentiles," are about fulfilled and the days of Judah are now at hand.

The term apostle is recognized in the Church in the sense in which it is defined in the dictionary. Men have been called apostles who have been sent forth with the gospel message even when they have not been ordained to that particular office. The seventies of the Church are at times referred to as the seventy apostles, because they are the missionaries of the Church and are sent out with the message of salvation and as witnesses for Christ into all the world, although they do not hold the office of apostle in the restricted sense. In like manner the Lord spoke of the brethren who were ordained high priests in 1831:

"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature."

"And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends."—D. and C. 84:62-63.

THIS revelation was given two years and four months before

the first men were ordained to the special calling as apostles in the Church, but as they were commissioned to go forth proclaiming the gospel as witnesses for Christ, he designated them as his apostles.

In a discourse by President Wilford Woodruff in 1856, he said, speaking to the brethren holding the Priesthood:

"Let the twelve apostles, and the seventy apostles, and high priest apostles and all other apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep. What is a man's life good for, or his words or work good for when he stands in the way of men's salvation, exaltation and glory? They are of no use at all."—J. of D. 4:145.

To think that President Woodruff believed and intended to convey the thought that there were apostles who were of the twelve, and some of the seventies and some of the high priests, is absurd. He merely desired to call attention to the fact that men holding these offices in the Priesthood who were called to carry the gospel into the world as witnesses of its restoration should be alert and alive to their great responsibility. The

fact is too well established that Christ chose twelve men and conferred upon them the apostleship, and these twelve men constituted the only council of apostles in the Church in that day, and there is but one council of apostles in the Church today.

These twelve men are endowed with the power and responsibility to serve as the special witnesses for Christ. They are entitled to have the inspiration and necessary guidance of the Holy Ghost to fit and qualify them for this important mission. All men may, by virtue of the Priesthood and the gift of the Holy Ghost, become witnesses for Christ. In fact that is just what every Elder in the Church should be, but there is a special calling which is given to the twelve special witnesses that separates them from other elders of the Church in the nature of their calling as witnesses. These twelve men hold the fulness of authority, keys and Priesthood, to open up the way for the preaching of the gospel to every nation, kindred and tongue. Others who go forth go under their direction and are subject unto them. This work of proselyting is in their hands, and under the counsel of the First Presidency they are called upon to conduct all the affairs of the Church and the preaching of the Gospel to every creature.

IN the spring of 1820, after the vision was given to Joseph Smith of the Father and the Son, he stood the only witness among men who could testify with knowledge that God lives and Jesus Christ is verily His Son. In this knowledge he became a special witness for Christ, and thus an apostle before the Priesthood had been restored. With the coming of John the Baptist and Peter, James and John, the Priesthood was restored; then Oliver Cowdery, as well as Joseph Smith, became a special witness for Christ, and hence an apostle. These men were not ordained to the special calling, or office, as apostles. When John the Baptist came we know what happened for his exact words are given. He conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood. In similar manner Peter, James and John

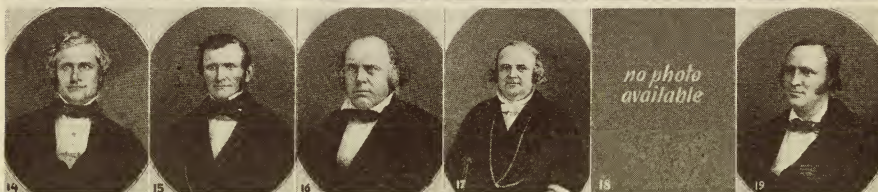
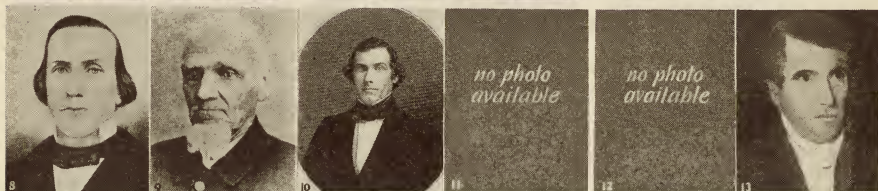


Memorial Cottage and Monument, Joseph Smith's
Birthplace, South Royalton, Vermont

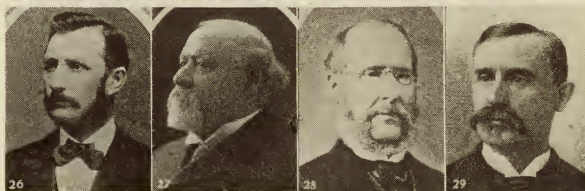
ALL MEMBERS OF THE COUNCIL SINCE THE O OF THE FEBRUAR



1. THOMAS B. MARSH, 1835-1839.
2. DAVID W. PATTEN, 1835-1838.
3. BRIGHAM YOUNG, 1835-1847.
4. HEBER C. KIMBALL, 1835-1868.
5. ORSON HYDE, 1835-1878.
6. WILLIAM E. McLELLIN, 1835-1838.
7. PARLEY P. PRATT, 1835-1857.
8. LUKE S. JOHNSON, 1835-1838.
9. WILLIAM B. SMITH, 1835-1845.
10. ORSON PRATT, 1835-1881.
11. JOHN F. BOYNTON, 1835-1837.
12. LYMAN E. JOHNSON, 1835-1838.
13. JOHN E. PAGE, 1838-1846.
14. JOHN TAYLOR, 1838-1880.

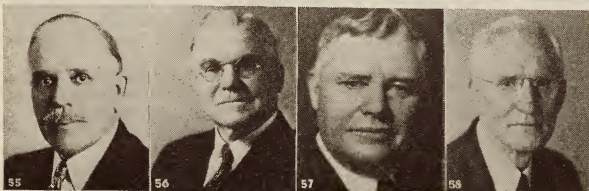
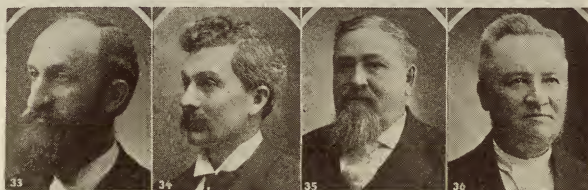


15. WILFORD WOODRUFF, 1839-1889.
16. GEORGE A. SMITH, 1839-1868.
17. WILLARD RICHARDS, 1840-1847.
18. LYMAN WIGHT, 1841-1849.
19. AMASA M. LYMAN, 1842-1867.
20. EZRA T. BENSON, 1846-1869.
21. CHARLES C. RICH, 1849-1883.
22. LORENZO SNOW, 1849-1898.
23. ERASTUS SNOW, 1849-1888.
24. FRANKLIN D. RICHARDS, 1849-1899.
25. GEORGE Q. CANNON, 1850-1880.
26. JOSEPH F. SMITH, 1866-1901.
27. BRIGHAM YOUNG, JR., 1864-1903.
28. ALBERT CARRINGTON, 1870-1885.
29. MOSES THATCHER, 1879-1896.



OF THE TWELVE APOSTLES ORGANIZATION QUORUM BY 14, 1835

30. FRANCIS M. LYMAN, 1880-1916.
31. JOHN HENRY SMITH, 1880-1910.
32. GEORGE TEASDALE, 1882-1907.
33. HEBER J. GRANT, 1882-1918.
34. JOHN W. TAYLOR, 1884-1905.
35. MARRINER W. MERRILL, 1889-1906.
36. ANTHON H. LUND, 1889-1901.
37. ABRAHAM H. CANNON, 1889-1896.
38. MATTHIAS F. COWLEY, 1897-1905.
39. ABRAHAM O. WOODRUFF, 1897-1904.
40. RUDGER CLAWSON, 1898.
41. REED SMOOT, 1900.
42. HYRUM MACK SMITH, 1901-1918.
43. GEORGE ALBERT SMITH, 1903.



44. CHARLES W. PENROSE, 1904-1911.
45. GEORGE F. RICHARDS, 1906.
46. ORSON F. WHITNEY, 1906-1931.
47. DAVID O. MCKAY, 1906-1934.
48. ANTHONY W. IVINS, 1907-1921.
49. JOSEPH FIELDING SMITH, 1910.
50. JAMES E. TALMAGE, 1911-1933.
51. STEPHEN L. RICHARDS, 1917.
52. RICHARD R. LYMAN, 1918.
53. MELVIN J. BALLARD, 1919.
54. JOHN A. WIDTSOE, 1921.
55. JOSEPH F. MERRILL, 1931.
56. CHARLES A. CALLIS, 1933.
57. JOSHUA REUBEN CLARK, JR., 1934-1934.
58. ALONZO A. HINCKLEY, 1934.



JOSEPH SMITH'S HOME, KIRTLAND, OHIO

conferred upon them the Melchizedek Priesthood, and not an office. Oliver Cowdery has said that this was so. Having received the Priesthood they had power to ordain each other, after the organization of the Church, to offices in this Priesthood, for the Lord had said that all offices are appendages of the Priesthood and grow out of it.

PRESIDENT JOSEPH F. SMITH has said:

"The revelation in section 107, verses 1, 5, 6, 7, 21, clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the Priesthood should precede and accompany ordination to office, unless it is possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.

"Take for instance, the office of a deacon: the person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. He cannot receive a portion or fragment of the Aaronic Priesthood, because that would be acting on the idea that either or both of the (Melchizedek or Aaronic) Priesthoods were subject to subdivision, which is contrary to the revelation."—Gospel Doctrine, p. 169.

"There is no office growing out of the Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is."—Gospel Doctrine, p. 184.

IN the Doctrine and Covenants, section 28:12-13, the Lord says that he sent Peter, James and John to ordain Joseph Smith and Oliver

Cowdery and that by virtue of that ordination they became apostles and special witnesses. This is true, but as previously stated these men were not ordained to the specific office in the Priesthood, but received the Priesthood itself out of which the offices come. Joseph Smith and Oliver Cowdery were therefore, by virtue of the conferring of Priesthood, apostles, or special witnesses, for Jesus Christ, and the only men among men who could testify from knowledge and personal contact as did the twelve in the Meridian of Time.

The question has arisen at times, "Do the apostles hold greater authority and keys than were given to ancient prophets?" The answer to this question is that they do not. Many of the prophets of old had conferred upon them the fullness of the power of the Priesthood. Adam was chosen, under Jesus Christ to hold the keys of salvation on this earth. This calling and power comes to him by virtue of the fact, as stated by the Prophet Joseph Smith:

"Commencing with Adam who was the first man, who is spoken of in Daniel as being the 'Ancient of Days' or in other words, the first and oldest of all, the great progenitor of whom it is said in another place he is Michael, because, he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed henceforth: Adam holds the keys of all the dispensations of the fulness of times, *i. e.*, the dispensations of all times have been and will be revealed through him from the beginning." D. H. C., Vol. 4, 207-208.

"This then, is the nature of the Priesthood; every man holding the presidency

of his dispensation, and one man holding the presidency of them all, even Adam, and Adam receiving his presidency and authority from the Lord. . . . The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was. He is Michael, the Archangel spoken of in the scriptures."—D. H. C. 4:209.

Again the Prophet said:

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26-28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven."—D. H. C. 3:386-387.

THEN we know that Enoch, Melchizedek, Abraham, Moses and Elijah held the fullness of the Priesthood and officiated in its ordinances. Elijah was the last of the prophets in ancient Israel who held the fullness of the Priesthood. That is to say, the last of the prophets clothed with the fullness of the sealing power. The prophets who came after him did not hold this fullness. The fact that Elijah was the last connotes that there were prophets before him who also held the keys of the Priesthood, and this we have learned from the revelations given to Joseph Smith the Prophet.

Down through time there has been a gradual development in the offices in the Priesthood. Adam held the Melchizedek Priesthood with all of its keys and authorities, and today stands in his place as Michael the Archangel with presiding authority over all the earth.

Next comes Noah, who also was the father of all living in his day after the flood. He too held the fulness of the Priesthood. Yet from Adam to Moses the order of Priesthood was that of the Patriarchal order. These men were high priests and patriarchs.

In the days of Christ's ministry he called the first apostles who were ever ordained to that office, so far as we have any knowledge. He conferred upon them all the power and authority of the Priesthood. He also appointed three of these twelve to take the keys of presidency. Peter, James and John, acted as the First Presidency of the Church in their day. There is no evidence in any scripture of prophecy declaring that these three men acted independently, or apart from the council of the twelve apostles. All the information we have indicates that they served in this capacity while serving at the same time as three of the council of the twelve. In this last dispensation we have received the added information, and perhaps the added order of Priesthood and we have in the Church of Jesus Christ today the quorum of the First Presidency, separate from the council of the apostles. It is under the direction of the First Presidency that the apostles act in all matters in the Priesthood and in the Church. In the Dispensation of the Fulness of Times, when the keys and authorities of the dispensations from the beginning of time have been revealed and restored, it is noteworthy that the order of Priesthood in all its ramifications, powers and offices, should be given to the Church in the whole and complete manner in which we find it today.

THE history of the apostles chosen in the days of Christ, is vaguely known. Tradition, which is faulty, has told us some things about them and how each met his death. We know that Judas Iscariot lost his standing because of his treacherous betrayal of the Master and Matthias was called to take his place. We know that James, the son of Zebedee, was killed with the sword not long after the resurrection of our Lord. John was given the privilege of remaining on the earth with a translated body until Christ shall come again. Peter was crucified, and at his own request, tradition

states, upside down because of his humiliation in denying the Lord. Paul met his death in Rome. We know that it was the custom in the beginning to fill vacancies in this presiding council, for the quorum of the twelve was to remain in the Church during its entire existence. We know that in course of time there came a "falling away" and the Church was taken from the earth and the Priesthood went back to God for a season.

AFTER the opening of the dispensation of the Fulness of Times the Lord made it known that the organization of the primitive Church of Jesus Christ was to be restored. As early as June, 1829, before the Church was organized, a revelation came calling the witnesses of the Book of Mormon to choose the twelve who should constitute the council of apostles. In this revelation the Lord gave this instruction to the future twelve:

"And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew;

"Yea, even twelve, and the twelve shall be my disciples, and they shall take upon them my name, and the twelve are they who shall desire to take upon them my name with full purpose of heart.

"And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature.

"And they are they who are ordained of me to baptize in my name, according to that which is written . . .

"And now I speak unto you, the twelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not.

"And behold, you are they who are ordained of me to ordain priests and teachers; to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men;

"And I, Jesus Christ, your Lord and your God, have spoken it.

"These words are not of men nor of man, but of me; wherefore you shall testify they are of me and not of men;

"For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them; "Wherefore, you can testify that you have heard my voice, and know my words."

IT was nearly six years after this revelation that the apostles were chosen. After the return of Zion's Camp from Missouri to Kirtland the Prophet Joseph Smith called all the brethren who went forth on that journey together. From these men who had been willing to risk their lives in the service of the Lord, the three witnesses, who were set apart to choose out the twelve, made the selection of the apostles. This was on the 14th day of February, 1835, and the men were chosen in the following order:

1. Lyman E. Johnson,
2. Brigham Young,
3. Heber C. Kimball,
4. Orson Hyde,
5. David W. Patten,
6. Luke S. Johnson,
7. William E. McLellin,
8. John F. Boynton,
9. Orson Pratt,
10. William Smith,
11. Thomas B. Marsh,
12. Parley P. Pratt.

Lyman E. Johnson, Brigham Young and Heber C. Kimball were then called forward, ordained and instructed in that order, after which the meeting adjourned. The following day, February 15th, the ordinations continued. Orson Hyde, David W. Patten and Luke S. Johnson were called forward and ordained. William E. McLellin, John F. Boynton and William Smith were also each ordained after which the congregation adjourned. Some of the brethren were absent on this occasion. February 21, 1835, Parley P. Pratt was ordained. Elders Thomas B. Marsh and Orson Pratt being away on missions it was not until near the end of April when they were ordained. Elder Marsh returned to Kirtland April 25th and Elder Orson Pratt on the following day.

After the twelve had all been selected and ordained they were organized according to age in the council. Thomas B. Marsh the oldest became the senior, and the first man ordained, Lyman E. Johnson, the junior. There have been in the Council of the twelve since the beginning of this dispensation fifty-eight apostles to this date.



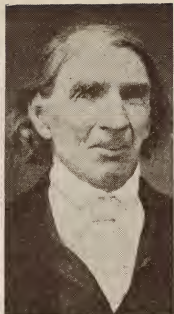
CARTHAGE JAIL



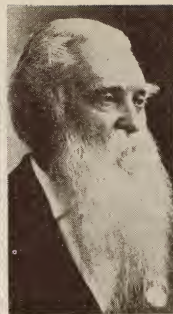
JOSEPH SMITH, SEN.



HYRUM SMITH



JOHN SMITH



JOHN SMITH



HYRUM G. SMITH

FROM the days of Adam the office of Patriarch has descended from father to son. Adam is the great Patriarch of the human family and will preside over his posterity forever. (D. and C. 107:55.)

The Patriarchal authority has come down from Abraham through Isaac, Jacob, Joseph and Ephraim. Why Manasseh the older son of Joseph, was not chosen we do not know. If we had the full record this matter would no doubt be made clear.

Joseph Smith, father of the Prophet Joseph Smith, was the first man in this dispensation to be ordained to this office, and he became, according to the word of the Lord, by right, the Presiding Patriarch,* the one holding the keys of this ministry on the earth. It was December 18, 1833, when he was ordained under the hands of his son Joseph. In that blessing the keys of this Priesthood were conferred upon him and the promise was made that he should "sit in the general assembly of Patriarchs, even in the council with the Ancient of Days, when he shall sit and all the Patriarchs with him, and shall enjoy his right and authority under the direction of the Ancient of Days." It was further said: "Behold the blessing of Joseph (son of Jacob) by the hand of his progenitor shall come upon

*It has been erroneously stated in the Doctrine and Covenants Commentary p. 869, that John Young, father of Brigham Young, was the first man ordained to the office of Patriarch, after the return of Zion's Camp in 1834. Joseph Smith, Sen., was ordained December 18, 1833, nearly one year before the ordination of John Young.

Presiding Patriarchs

By
Joseph Fielding
Smith

*A member of the Council of the
Twelve Apostles and Church
Historian*

the head of my father and his seed after him, to the uttermost."

It was made known that Joseph Smith, Sen., held this right by virtue of the fact that he was the legal heir, or first born, in the line of descent from Joseph, son of Jacob.

Hyrum Smith succeeded his father in this calling, holding the keys thereof. The Prophet Joseph blessed him as follows: "Blessed of the Lord is my brother Hyrum, for the integrity of his heart. . . . He shall stand in the tracks of his father and be numbered among those who hold the right of Patriarchal Priesthood, even the Evangelical Priesthood and power shall be upon him." It was in January, 1841, that Hyrum Smith was ordained to the Patriarchal office, and

the Lord said this was done in harmony with the blessing and ordination Hyrum had received from his father, "by blessing and also by right." (D. and C. 124:91.)

At the time of the martyrdom of Hyrum Smith his oldest son, John, was but a boy eleven years of age, and therefore too young to act in this calling. President Brigham Young said it would have been the right of Samuel, brother of Hyrum, to have received this office, but Samuel died in the year 1844, shortly after the martyrdom. William Smith was thus left the only surviving brother of Hyrum Smith, and President Young and the Apostles said it was his right and they therefore ordained him to this office in the summer of 1845, but at the October Conference of 1845, the Saints rejected him. William Smith, therefore, was never legally installed in this office.

John Smith, uncle of Hyrum and brother of the first Patriarch, became the legal heir according to the law of primogeniture and he was ordained to this office January 1, 1849, and served until his death, May 23, 1854, in Salt Lake City.

John Smith, son of Hyrum, a youth twenty-two years of age in 1854, was ordained to this office, February 18, 1855. He served in this calling until his death, November 6, 1911.

Hyrum G. Smith, grandson of John Smith, was called and ordained a High Priest and Patriarch, May 9, 1912, by President Joseph F. Smith. He served until his death, February 4, 1932.



FIRST SEVEN PRESIDENTS OF SEVENTIES

Organized especially as the missionary quorum of the Church, the Seventies have been carrying on the work for one hundred years. On this page is to be found brief biographies of all of those who have been chosen and sustained as members of the Council of the First Seven Presidents of the organization. The story of the Quorum may be found on page 213.

HAZEN ALDRICH—Chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland; released April 6, 1837, previously having been ordained a high priest.

JOSEPH YOUNG—Born April 7, 1797, at Hopkinton, Middlesex County, Mass.; chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland, at the age of 37; died July 16, 1881, at Salt Lake City, Utah.

LEVI W. HANCOCK—Born April 7, 1803, at Old Springfield, Hampshire County, Mass.; chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland, at the age of 31; died June 10, 1882, at Washington, Washington Co., Utah.

ZEBEDEE COLTRIN—Born Sept. 7, 1804, at Ovid, Seneca County, New York; chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland, at the age of 30; released April 6, 1837, previously having been ordained a high priest, died July 21, 1887, at Spanish Fork, Utah.

LEONARD RICH—Chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland; released April 6, 1837, previously having been ordained a high priest.

LYMAN SHERMAN—Chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland; released April 6, 1837, previously having been ordained a high priest.

SYLVESTER SMITH—Chosen and ordained one of the first seven presidents of seventies Feb. 28, 1835, at Kirtland; released April 6, 1837, previously having been ordained a high priest.

JOHN GOULD—Ordained a seventy and set apart as one of the first seven presidents of seventies April 6, 1837, at Kirtland; released Sept. 3, 1837, previously having been ordained a high priest.

JAMES FOSTER—Born April 1, 1775; ordained a seventy and set apart as one of the first seven presidents April 6, 1836, at Kirtland; died Dec. 21, 1841, at Morgan County, Ill.

DANIEL S. MILES—Ordained a seventy and set apart as one of the first seven presidents April 6, 1837, at Kirtland; died in 1846, in Hancock County, Illinois.

JOSIAH BUTTERFIELD—Born in the State of Maine; ordained a seventy and set apart as one of the first seven presidents April 6, 1837, at Kirtland; excommunicated Oct. 7, 1844; died at Monterey County, California.

SALMON GEE—Born Oct. 16, 1792, at Lyme, New London County, Conn.; ordained a seventy and set apart as one of the first seven presidents April 6, 1837, at Kirtland, at the age of 43; seventies withdrew their fellowship from Brother Gee, March 6, 1838; died Sept. 13, 1845, at Ambrosia, Lee County, Iowa.

JOHN GAYLORD—Born July 12, 1797; ordained a seventy Dec. 20, 1836; set apart as one of the first seven presidents April 6, 1837, at Kirtland, at the age of 39; excommunicated Jan. 13, 1838; rejoined the Church at Nauvoo.

HENRY HARRIMAN—Born June 9, 1804, at Bowley (now Georgetown) Essex County, Mass.; ordained a seventy in 1836; set apart as one of the first seven presidents Feb. 6, 1838, at Kirtland, at the age of 33; died May 17, 1891, at Huntington, Emery County, Utah.

ZERA PULSIFER—Born June 24, 1789, at Rockingham, Windham County, Vermont; ordained a seventy and set apart as one of the first seven presidents March 6, 1838, at Kirtland, at the age of 48; released April 12, 1862; died Jan. 1, 1872, at Hebron, Washington County, Utah.

ALBERT P. ROCKWOOD—Born June 5, 1805, at Halliston, Middlesex County, Mass.; ordained a seventy Jan. 5, 1839, at Kirtland; set apart as one of the first seven presidents Dec. 2, 1846, at Nauvoo; died April 40, died Nov. 26, 1879, at Sugar House, Salt Lake City, Utah.

BENJAMIN L. CLAPP—Born Aug. 19, 1814, in Alabama; ordained and set apart as president of the 8th quorum of seventy Oct. 20, 1844; set apart as one of the first seven presidents Dec. 2, 1846, at Nauvoo, at the age of 31; died in 1860 in California.

JEDEDIAH M. GRANT—Born Feb. 21, 1816, at Windsor, New York; ordained a seventy Feb. 28, 1835; set apart as one of the first seven presidents of seventy, Dec. 2, 1846, at the age of 29.

HORACE S. ELDRIDGE—Born Feb. 6, 1816, at Brutus, Cayuga Co., New York; ordained a seventy and set apart as one of the first seven presidents in 1864, at Salt Lake City,

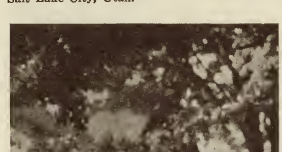
Utah, at the age of 38; died Sept. 6, 1886, at Salt Lake City, Utah.

JACOB GATES—Born March 9, 1811, in St. Johnsbury, Caledonia County, Vermont; ordained a seventy and set apart as one of the first seven presidents in Oct. 1862, at Salt Lake City, Utah, at the age of 51; died April 14, 1892, at Provo, Utah.

JOHN VAN COTT—Born Sept. 7, 1814, at Canaan, Columbia Co., New York; ordained a seventy, Feb. 25, 1847; set apart as one of the first seven presidents in Oct. 1862, at Salt Lake City, Utah, at the age of 48; died Feb. 18, 1888, at Salt Lake City, Utah.

WILLIAM W. TAYLOR—Born Sept. 11, 1853, at Salt Lake City, Utah; ordained a seventy and set apart as one of the first seven presidents April 6, 1880, at Salt Lake City, Utah, at the age of 26; died Aug. 1, 1884, at Salt Lake City, Utah.

ABRAHAM H. CANNON—Born March 12, 1859, at Salt Lake City, Utah; ordained a seventy and set apart as one of the first seven presidents Oct. 9, 1882, at Salt Lake City, Utah, at the age of 23; called to the apostleship Oct. 7, 1889; died July 19, 1896, at Salt Lake City, Utah.



JONATHAN GOLDEN KIMBALL—Born June 9, 1833, at Salt Lake City, Utah; ordained a seventy July 21, 1886; set apart as one of the first seven presidents April 6, 1892, at Salt Lake City, Utah, at the age of 58.

RULON S. WELLS—Born July 7, 1854, at Salt Lake City, Utah; ordained a seventy Oct. 22, 1875, set apart as one of the first seven presidents April 6, 1891, at Salt Lake City, Utah, at the age of 38.

EDWARD STEVENSON—Born May 1, 1820, at Gibraltar, Spain; ordained a seventy May 1, 1846; set apart as one of the first seven presidents Oct. 9, 1894, at Salt Lake City, Utah, at the age of 74; died Jan. 27, 1897, at Salt Lake City, Utah.

JOSEPH W. McMURRIN—Born Sept. 5, 1858, at Tooele, Tooele County, Utah; ordained a seventy April 21, 1884; sustained in Oct. 1897, and set apart as one of the first seven presidents Jan. 21, 1898, at Liverpool, England, at the age of 39; died Oct. 24, 1932.

CHARLES H. HART—Born July 5, 1866, at Bloomington, Dear Lake County, Indiana; ordained a seventy August 10, 1890; set apart as one of the first seven presidents April 8, 1906, at Salt Lake City, Utah, at the age of 39; died Sept. 29, 1934.

LEVI EDGAR YOUNG—Born Feb. 2, 1874, at Salt Lake City, Utah; ordained a seventy June 18, 1897; sustained as one of the first seven presidents Oct. 6, 1909; set apart Jan. 23, 1910, at New York, at the age of 36.

REY L. PRATT—Born Oct. 11, 1878, at Salt Lake City, Utah; ordained a seventy Sept. 23, 1911; sustained as one of the first seven presidents Jan. 29, 1925; set apart as one of the first presidents April 8, 1925, at the age of 47 years; died April 14, 1931, at the age of 52.

ANTOINE R. IVINS—Born May 11, 1881, at St. George, Utah; ordained a seventy Dec. 28, 1912; set apart as one of the first seven presidents Oct. 8, 1931, at the age of 50.

SAMUEL OTIS BENNION—Born June 9, 1874, at Taylorsville, Utah; ordained a seventy March 14, 1904; set apart as one of the first seven presidents April 14, 1933, at the age of 58.

JOHN HARRIS TAYLOR—Born June 28, 1875, at Salt Lake City, Utah; ordained a seventy January 24, 1898; set apart as one of the first seven presidents Oct. 19, 1933, at Salt Lake City, Utah, at the age of 58.

SEYMOUR B. YOUNG—Born Oct. 3, 1897, at Kirtland, Ohio; ordained a seventy Feb. 18, 1897, set apart as one of the first seven presidents Oct. 14, 1882, at Salt Lake City, Utah, at the age of 45; died Dec. 16, 1924, at Salt Lake City, Utah.

C. D. FIELDSTED—Born Feb. 20, 1829, at Sundbyvester, Copenhagen, Denmark; ordained a seventy Feb. 5, 1859; set apart as one of the first seven presidents April 25, 1884, at Salt Lake City, Utah, at the age of 55; died Dec. 23, 1905, at Salt Lake City, Utah.

JOHN MORGAN—Born Aug. 8, 1842, at Greensburg, Decatur County, Indiana; ordained a seventy Oct. 8, 1875; set apart as one of the first seven presidents Oct. 1884, at Salt Lake City, Utah, at the age of 42; died Aug. 14, 1894, at Preston, Idaho.

BRIGHAM H. ROBERTS—Born March 13, 1857, at Warrington, Lancashire, England; ordained a seventy March 8, 1877; set apart as one of the first seven presidents Oct. 8, 1888, at Salt Lake City, Utah, at the age of 31; died Sept. 27, 1933.

GEORGE REYNOLDS—Born Jan. 1, 1842, at Marlybone, London, England; ordained a seventy March 18, 1866; set apart as one of the first seven presidents April 10, 1884, at Salt Lake City, Utah, at the age of 54; died Aug. 9, 1909, at Salt Lake City, Utah.

JONATHAN GOLDEN KIMBALL—Born June 9, 1833, at Salt Lake City, Utah; ordained a seventy July 21, 1886; set apart as one of the first seven presidents April 6, 1892, at Salt Lake City, Utah, at the age of 58.

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EDWARD STEVENSON—Born May 1, 1820, at Gibraltar, Spain; ordained a seventy May 1, 1846; set apart as one of the first seven presidents Oct. 9, 1894, at Salt Lake City, Utah, at the age of 74; died Jan. 27, 1897, at Salt Lake City, Utah.

JOSEPH W. McMURRIN—Born Sept. 5, 1858, at Tooele, Tooele County, Utah; ordained a seventy April 21, 1884; sustained in Oct. 1897, and set apart as one of the first seven presidents Jan. 21, 1898, at Liverpool, England, at the age of 39; died Oct. 24, 1932.

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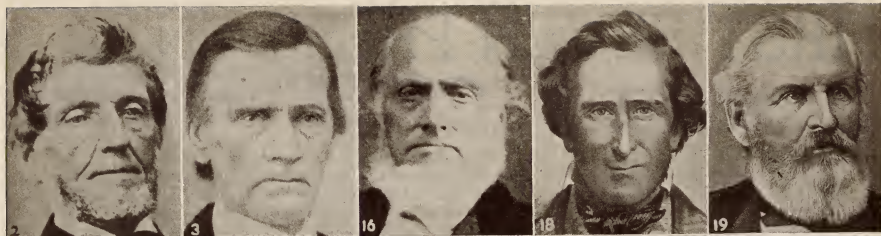
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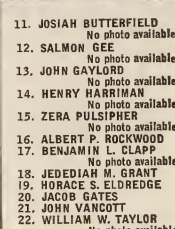
JOHN HARRIS TAYLOR—Born June 28, 1875, at Salt Lake City, Utah; ordained a seventy January 24, 1898; set apart as one of the first seven presidents Oct. 19, 1933, at Salt Lake City, Utah, at the age of 58.

RUFUS K. HARDY—Born May 28, 1878, at Salt Lake City, Utah; ordained a seventy July 2, 1897; set apart as one of the first seven presidents Feb. 7, 1935, at the age of 56.

Photo by Geo. K. Lewis
THE OLD SMITH HOME. JOSEPH WAS JUST 9 YEARS OLD, THE AGE OF THIS BOY, WHEN IT WAS BUILT



1. HAZEN ALDRICH
No photo available
2. JOSEPH YOUNG
No photo available
3. LEVI W. HANCOCK
No photo available
4. ZEBEDEE COLTRIN
No photo available
5. LEONARD RICH
No photo available
6. LYMAN SHERMAN
No photo available
7. SYLVESTER SMITH
No photo available
8. JOHN GOULD
No photo available
9. JAMES FOSTER
No photo available
10. DANIEL S. MILES
No photo available



11. JOSIAH BUTTERFIELD
No photo available
12. SALMON GEE
No photo available
13. JOHN GAYLORD
No photo available
14. HENRY HARRISON
No photo available
15. ZERA PULSIPHER
No photo available
16. ALBERT P. ROCKWOOD
No photo available
17. BENJAMIN L. CLAPP
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18. JEDEDIAH M. GRANT
No photo available
19. HORACE S. ELDRIDGE
No photo available
20. JACOB GATES
No photo available
21. JOHN VANCOTT
No photo available
22. WILLIAM W. TAYLOR
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23. ABRAHAM H. CANNON
No photo available

THE SEVENTY

By
ANTOINE R. IVINS
*A Member of the First Council of
the Seventy*

WHO are the Seventy? What was their function in olden times and what is it today?

These are pertinent questions which have led to much study, thought, and argument—much of the last, alas, to no purpose.

It will not be our purpose to continue this argument in this brief article, but simply to outline, as concisely as possible, the history and purpose of their organization. If we can tell in a few words how the Seventy came into being in our dispensation and its purpose, in the economy of Church administration, our task will be accomplished.

In the very earliest days the people were familiar with Deacons, Teachers, Priests, Elders, High Priests, and even Apostles, from the many references in the modern revelations to them and their works among the people, not to mention the many references to them in the Bible, but until the early part of the year 1835 little was said in the Church of the Seventy, and as the Bible is rather uncommunicative as to their function in early Christian times little was known of them. Consequently, it must have been somewhat of a surprise to many when, in the month of February, 1835, the Prophet announced his purpose of calling Seventy to sup-

port the Twelve in their missionary labors.

We are told that just prior to the calling of the Twelve, Brigham and Joseph Young called upon the Prophet who, in conversation with them, said to Joseph Young, "The Lord has made you a president of the Seventy." Accordingly, Joseph Young was among the first Presidents of the Seventy.

Like many others of our institutions, the Seventy had its inception in a time when record-keeping was an undeveloped art and the detailed information as to its organization is, in many instances, lost.

WE are wont to say that the first quorum of the Seventy of our dispensation was organized by the Prophet Joseph Smith on the 28th day of February, 1835, just a century ago. On this day forty-five men were selected, "blessed and ordained" to form the nucleus of the First Quorum. It is difficult to determine just what is meant by "blessed and ordained."

Among these forty-five were the following men, all of whom became the Presidency of the quorum: Hazen Aldrich, Joseph Young, Levi W. Hancock, Leonard Rich,

Zebedee Coltrin, Lyman Sherman, Sylvester Smith.

If we had no further information we would, likely, conclude that all these men were set apart on this occasion to their respective positions, for it is stated that they were blessed and ordained, but we learn that Joseph Young and Sylvester Smith were "made presidents of the seventy" the next day, March 1, and, furthermore, that the date upon which Zebedee Coltrin was made a seventy is unknown. This leaves us rather in the dark as to just what happened on the 28th of February. The selection of these forty-five men was, however, the first official gesture towards the organization of the Seventy.

The Doctrine and Covenants tell us in Section 107:93-96, the following:

"And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy;

"And the seventh president of these presidents is to preside over the other six;

"And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

"And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it."



24. SEYMOUR B. YOUNG
25. C. D. FJELDSTED
26. JOHN MORGAN
27. BRIGHAM H. ROBERTS
28. GEORGE REYNOLDS
31. EDWARD STEVENSON
32. JOSEPH W. McMURRIEN
33. CHARLES H. HART
35. REY L. PRATT

Accordingly about the beginning of the next year, it was deemed proper to organize another quorum and on the 3rd of February Alva Beaman handed in seventy names of members of his quorum, which must have been a quorum of Elders, to make up another Seventy "if God will," and a few days later a meeting was held in which some of these men were ordained Seventy. When the full seventy were ordained we do not know but we have more detailed information as to the third quorum the organization of which began Dec. 20th, 1836, when twenty-seven men were ordained seventies under the hands of Hazen Aldrich, Joseph Young, and Zebedee Coltrin. Men were ordained into this quorum in parties of from two to nine until by Feb. 21st, 1837, there were forty-seven members in it. We are left to presume that this continued until the quorum had seventy members for on May 6, 1839, forty-five men were ordained seventies without designation to any particular quorum.

THERE are two interesting things to be noted here as to the manner of government of the Seventies. First, only the First Quorum had a presidency and they presided over all the others. Second, replacements to any quorum were taken from the one next lower in rank. The First took its new men from the Second and the Second got them from the Third, and so on.

Meanwhile a very difficult question had arisen in the ranks of the

Priesthood. Just where should these Seventies stand? Some thought they were High Priests with a special calling and they had even been referred to as Seventy Apostles and their calling as Apostolic. The question finally reached the ears of the Prophet and on the 6th of April, 1837, a meeting was called and five of the presiding seven of the First Quorum were asked to give up their presidencies and go into the High Priests' quorum under a ruling that a High Priest should not preside over the Seventy. Other men were taken to fill their places and in the change Joseph Young emerged as the Senior President.

It would appear that until the 8th of October, 1844, there were no other quorums organized but the spirit of the Seventy seems to have been working as a leaven and on the date mentioned great changes were brought about.

There being seventy men in the First Quorum it was decided to use them all as Presidents and organize other quorums to accommodate them, the net result being the organization on this day of enough quorums to bring the total up to number eleven, which means that there were ten active quorums as the number one quorum was represented henceforth only by the Pre-

siding Council; until the present time the First Quorum has never been reorganized.

On the date mentioned (October 8, 1844) there were forty men ordained for the Twelfth quorum which was given a presidency and thenceforth the number of quorums increased until at present we are contemplating the organization of the 249th quorum. This is not to be taken to mean that we now have that number of active quorums, for some of them have been disorganized but the number is at present a large one.

After the removal of those members who had been ordained High Priests before their choice to head the first quorum of the Seventy, as has already been stated, Joseph Young was the senior member of the First Council and under his wise direction the organization made its earlier development. He seems to have been the directing force in development and upon his demise his son, Seymour B., came into the First Council to perpetuate his name and carry on his good work and now his son, Levi Edgar, is honored with a position on the Council. This, it would appear, is unique so far as the First Council of the Seventy is concerned, for its duplicate cannot be cited.

ONE of the first projects of a public nature, outside of the purely missionary labor of the Seventies to be undertaken by them, was the erection of the Seventies' Hall the purpose of which was to provide a place for the different



quorums to meet. Its erection was begun in 1844 and the work was carried on to completion so that its dedication took place in the month of December, 1844. May 5, 1844, according to records in the office of the First Council, Joseph Young headed the list of subscribers by taking the first "share" at five dollars.

When the Nauvoo Temple was ready for use it was necessary to determine the manner of conducting operations therein and it was decided that the High Priests should first take charge and go through with their families and then the Seventies were given charge of it. For a considerable time all the work done was under their charge and the records made are a part of the records of the First Quorum and now repose in the archives of the First Council. An interesting point this, in view of present day procedure in our temples.

As may already have been gleaned from the foregoing, the main purpose of the Seventies, and the only real reason for their being brought together as an organization, is the dissemination of the Gospel and when a man ceases to be a missionary he ceases to be a real Seventy. Their duties are set forth in the 107th section of the Doctrine and Covenants where it may be learned that they are quali-

fied to do very much the same things which the Twelve are to do so long as they are operating under the direction of the Twelve. It will be seen that the main purpose of each organization is to preach the Gospel to the nations of the earth, the Twelve laboring under the direction of the First Presidency and the Seventies under the Twelve. It was so well understood that the labor of the Seventy is preaching that President Brigham Young is quoted as having said at the time of the reorganiza-

tion above referred to (Oct. 8, 1844), "If an Elder wants to go preaching let him go into the seventies. You are all apostles to the nations to carry the gospel." Right along this line is the 38th verse of Sec. 107 of the Doctrine and Covenants. "It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the calls for preaching and administering the gospel, instead of any others."

The time came when, for some reason, the outgoing missionaries were mostly Elders. Perhaps that was because they are mostly young men, often not having attained to their majority. Right now the pendulum seems to be swinging back on its stroke and more and more of the outgoing missionaries are going equipped with the priesthood of a Seventy which seems entirely concordant with the revelations we have upon the calling of missionaries.

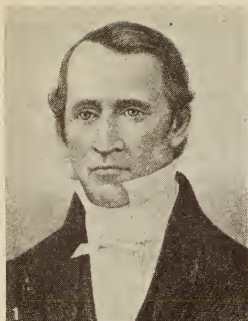
The opening up of local missionary activities offers an outlet for the activities of a vast number of Seventies who were not able to accept missions abroad, but who want to serve their purpose in the economy of the Church and a real revival is noted among the Seventies of the Church. We look to this activity to keep alight the fires of enthusiasm in the hearts of our "special witnesses," the Seventy.

29. JONATHAN GOLDEN KIMBALL
30. RULON S. WELLS
34. LEVI EDGAR YOUNG
36. ANTOINE R. IVINS
37. SAMUEL OTIS BENNING
38. JOHN H. TAYLOR
39. RUFUS K. HARDY

Needed Qualifications of Seventies

1. Wholeheartedness
2. Faith
3. Hope
4. Charity
5. Unselfishness
6. Virtue
7. Knowledge
8. Temperance
9. Patience
10. Brotherly Kindness
11. Godliness
12. Humility
13. Diligence
14. Prayerfulness

From "Seventies' Correspondence Course, 1933-34," page 9.



The Presiding Bishops of the Church

By

JOHN D. GILES

Field Representative of the Presiding Bishop's Office

PRESIDENT of the Aaronic Priesthood in all the world and representative of the Church in temporal affairs are the chief and extremely important responsibilities of a Presiding Bishop of the Church of Jesus Christ of Latter-day Saints. In one hundred and four years only six men have held this high position. Each of them has been outstanding in his time.

From the second year after the organization of the Church the Presiding Bishops have played an important part in the activities of the Saints. As Presiding Bishops, supervising local bishops—now approximately one thousand in number—these men have exerted a tremendous influence in the Government of the Church and in putting into effect the policies estab-

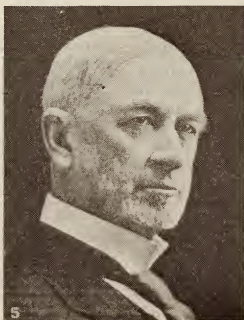
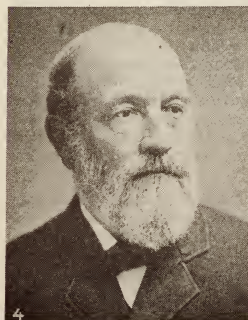
lished by the First Presidency and the Quorum of the Twelve Apostles.

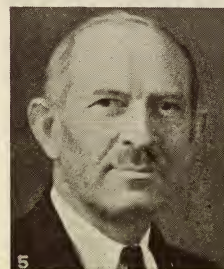
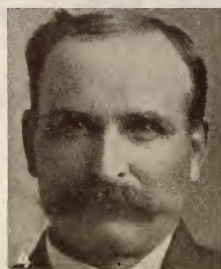
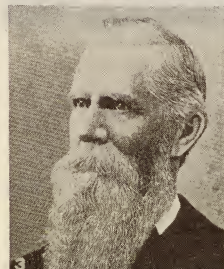
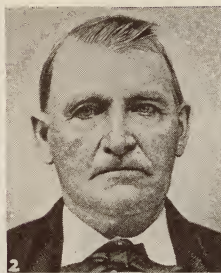
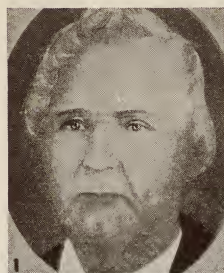
This system of local bishops serving as both spiritual and temporal advisors has attracted attention to the Church as much as any other phase of its organization plan. It has been both condemned and praised by non-members.

A LOCAL historian, familiar with the plan of the Church of establishing and maintaining hundreds of ward units as compact and efficient community groups, regardless of their distance from headquarters, wrote an illuminating and prophetic analysis of this system

many years ago in these words: "Perhaps the most unique ecclesiastical order of government belonging to the Christian Era in the Church has sprung up in the Mormon Church in the organization and government of its bishops. It is altogether out of the common ecclesiastical order and Church regime; and the duties and calling of those belonging to the Mormon Bishopric have originated a form of government peculiarly its own. . . . Almost from the first organization of the Church it was shown in the peculiar history of the people that the bishops were as the organic basis of the Mormon society and the proper business managers of the Church. . . . America is very familiar with political managers but in these bishops we have a new class of social managers and

TOP, LEFT TO RIGHT: EDWARD PARTRIDGE, NEWELL K. WHITNEY, EDWARD HUNTER. BOTTOM: WILLIAM B. PRESTON, CHARLES W. NIBLEY, SYLVESTER G. CANNON





FIRST COUNSELORS TO THE
PRESIDING BISHOPS

1. Isaac Morley
2. Leonard W. Hardy
3. Robert T. Burton
4. Orrin P. Miller
5. David A. Smith

organizers not known in any other commonwealth in the world."

Many good people outside the Church view the idea of a temporal bishopric with astonishment, having regarded this position as preeminently a spiritual calling.

TO be directly "called of God as was Aaron" was the distinction bestowed upon the first Presiding Bishop of the Church, Edward Partridge. On February 3, 1831, while the Church was still in its first year, he was called by direct revelation as contained in Section 41 of the Doctrine and Covenants to be "a bishop unto the Church." The following day his Bishop's license was issued in Sidney Rigdon's handwriting and signed by twenty of the leading elders of the Church including Joseph Smith and his brother Hyrum.

Bishop Partridge was a close friend and advisor of the Prophet and had his full confidence. He was the Prophet's agent in much of the business of the Church during the Missouri troubles and was with him during his incarceration in the Richmond prison. He died at

Nauvoo in 1840 at the age of 47. His Counselors were Isaac Morley as first and John Corrill and later Titus Billings as second counselors.

NEWELL K. WHITNEY! Thou art the man."

These were the words of Joseph Smith to the future second Presiding Bishop at their first meeting which occurred in Kirtland about February 1, 1831. "You have prayed me here now what do you want of me?" the Prophet continued. Newell K. Whitney had indeed prayed Joseph Smith to his side. He and his wife had prayed to the Lord to know how they could receive the Holy Ghost. During a remarkable manifestation a voice had said "Prepare to receive the word of the Lord for it is coming." Bishop Whitney soon joined the Church and was the Prophet's devoted friend to the end.

He was first appointed "bishop of Kirtland and the eastern branches of the Church." Like Bishop Partridge Bishop Whitney also was "called of God as was Aaron" in a revelation given December 4, 1831. While he was not formally designated as Presiding Bishop until after the Prophet's death, he served in that capacity following the death of Bishop Partridge and in 1844 was sustained by a vote of the Church. He served without regularly appointed counselors, President Brigham Young and his counselor Heber C. Kimball serving in that capacity. Bishop Whitney died in Salt Lake City, September 23, 1850.

BISHOP EDWARD HUNTER in 1851 became the third Presiding Bishop. "Pay your tithes and be blessed" was his oft repeated advice to the Saints. His attention was first called to the Mormons in 1839 in Pennsylvania through the efforts of local religionists to deny the elders the privilege of speaking in a public seminary on land he had donated for that purpose with the express understanding that it should be available for the preachers of all religions. He had to threaten to take over the seminary for violation of contract before the Mormons were permitted to preach.

Bishop Hunter joined the Church in 1840 and moved to Nauvoo in 1842. He sold his valuable farm lands and turned the surplus over to the Prophet. He later contributed substantial sums for the use of the Church, giving in one year some \$15,000. He became Presiding Bishop in 1851.

Bishop Hunter enjoyed the distinction of having the President of the Church, Brigham Young, and his first counselor, Heber C. Kimball, act as his regularly appointed counselors for more than a year. Later, Leonard W. Hardy and James C. Little were designated as first and second counselors respectively. Robert T. Burton became second counselor in 1874. During much of Bishop Hunter's administration the Presiding Bishopric held semi-monthly meetings with bishops and counselors and ward teachers in Social Hall. He died in 1883, having served as Presiding Bishop for 32 years.

WILLIAM B. PRESTON, an energetic young man, had gone from Virginia to the West in 1852 and established himself as a farmer and stockgrower in Yolo County, California. Mormon elders found him there and converted him. He was baptized in February, 1857, and came to Utah in the same year.

In 1859 Bishop Preston was ordained Bishop of Logan, which at that time was made up of sixteen families. In 1871 he became President of Cache Stake. At the general conference in April, 1884, he was sustained as Presiding Bishop.

During his administration the Church experienced both poverty and prosperity. Political difficulties caused the Church much trouble and considerable loss. Financial problems were serious. Under such conditions the wise counsel and financial sagacity of the Presiding Bishop were in constant demand.

Bishop Preston's original counselors were Leonard W. Hardy and Robert T. Burton. Later, Bishop Burton became first counselor and John Q. Cannon filled the vacancy. John R. Winder succeeded Bishop Cannon and he in turn was succeeded by Bishop Orrin P. Miller. Bishop Preston died in 1907.

THE fifth Presiding Bishop came to Utah as a poor immigrant boy during the days of the pony express. With his parents he located in Northern Utah. With almost uncanny financial ability coupled with unquestioned integrity and initiative the poor immigrant boy soon became one of the captains of industry. His interests expanded until he became a power in the financial world. At the height of his career he was called to be Presiding Bishop in 1907.

When Charles W. Nibley became Presiding Bishop many changes were made in the conduct of the affairs of that office. New quarters, adequate to serve the rapidly growing membership and interests of the Church were established. The Bishop's Building erected on a portion of the land formerly used for the Bishop's storehouse was built. Here the most modern accounting record and filing systems were installed.

A movement to induce the Saints to pay tithing in cash instead of in kind, wherever practicable, was introduced and the payment of tithes was localized.

Orrin P. Miller and David A. Smith were selected as counselors to Bishop Nibley. Upon the death of Bishop Miller, Bishop Smith was made first counselor and Bishop John Wells, who had served as chief clerk to the Presiding Bishopric since the days of Bishop Preston, was chosen as second counselor.

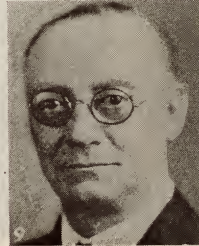
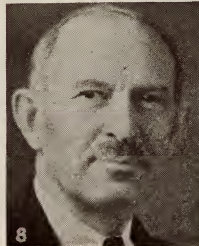
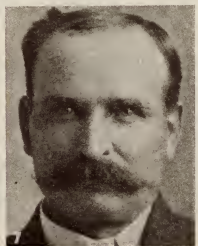
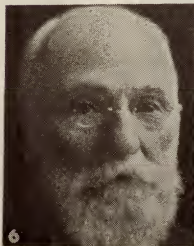
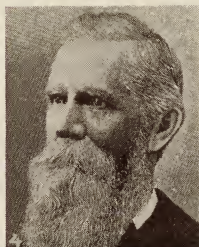
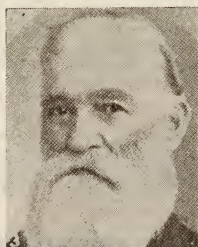
ALL of the six men who have served the Church as Presiding Bishops have been trained as though by providential direction for the special services required. Coming into the Bishopric at a time when great strides were being made in religious, scientific, industrial and financial fields, Bishop Sylvester Q. Cannon, the present Presiding Bishop, brought to the office all the essential requirements.

Educated and trained as a civil engineer with wide experience in his field and fresh from his duties as President of Pioneer Stake he was fully qualified. One of Bishop Cannon's first considerations was the strengthening of the ranks of the Aaronic Priesthood in the wards and stakes. He requested his ward bishop to appoint him as a supervisor of a Deacon's Quorum, in order that he might gain first hand knowledge and experience in the

(Continued on page 247)

SECOND COUNSELORS TO THE PRESIDING BISHOPS

1. John Corril
2. Titus Billings
3. Jesse C. Little
4. Robert T. Burton
5. John Q. Cannon
6. John R. Winder
7. Orrin P. Miller
8. David A. Smith
9. John Wells





The Church Historian's Office

By

A. WILLIAM LUND
Assistant Church Historian

ON the first day that the Church was organized a revelation was given to Joseph Smith, the Prophet, in which the Lord commanded that a record should be kept by the Church. Accordingly Oliver Cowdery was chosen the first Church Recorder and a history of the Church commenced. Soon, however, it was found that Elder Cowdery had too much to do in his other Church duties properly to care for this office, therefore John Whitmer was appointed as the Church Historian. Nowhere is it stated that either of these brethren had anyone to assist them in their writing; it is very likely that they did much of their writing in their own homes where they also kept their records.

After the apostasy of John Whitmer, others were called to help in keeping a history. Among those called were John Corril, Elias Higbee, Robert B. Thompson, and

James Sloan who spent most of their time in this labor. However, it was not until 1843, when the Prophet Joseph appointed Willard Richards as the Church Historian and General Church Recorder that the Historian's Office became recognized as a distinct part of the Church organization. Elder Richards was the first one to be sustained as both Historian and Recorder, but each one succeeding him has been sustained in that same manner.

When the pioneers were at Winter Quarters, Elder Richards built a house known as the Octagon. In this building he made not only his home but used it for the post office and for the Historian's Office. Many meetings were also held here. Elder Richards was the official camp historian of the pioneer band who traveled from Win-

ter Quarters to Salt Lake City.

In 1854, Elder George A. Smith was sustained as Church Historian and General Church Recorder to succeed Willard Richards who had died. As the labors of the Historian's Office increased it was found necessary to appoint assistant historians, a custom which still prevails in the Church. Also it was thought wise to build a separate building in which safely to house the records and books belonging to the Church. A site opposite President Young's Office on South Temple Street, where the Medical Arts Building now stands, was chosen and plans were made for the erection of the building. This building, built of rock and adobies, was commenced early in 1855 and completed in 1856. So anxious were the brethren to have a safe place for records that they finished a vault for these valuable things as soon as the basement and foundation were completed. However, the vault was damp and the records could not be left in it. When the Historian's Office was com-

(Continued on page 245)

CHURCH HISTORIANS

1. Oliver Cowdery; 2. John Whitmer; 3. George W. Robinson; (no photograph); 4. John Corril (no photograph); 5. Elias Higbee (no photograph); 6. Robert B. Thompson (no photograph); 7. James Sloan (no photograph); 8. Willard Richards; 9. George A. Smith; 10. Albert Carrington; 11. Orson Pratt; 12. Willard Woodruff; 13. Franklin D. Richards; 14. Anthony H. Lund; 15. Joseph Fielding Smith.





Karl G. Maeser Joseph M. Tanner Horace H. Cummings Adam S. Bennion David O. McKay Joseph F. Merrill John A. Widtsoe
SUPERINTENDENTS OF SCHOOLS AND COMMISSIONERS OF EDUCATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Church and Education

By

HENRY A. SMITH

Editor Church Section of "The Deseret News"

"Education is the power to think clearly, the power to act well in the world's work and the power to appreciate life."

THIS comprehensive view of education, one of the most important of human endeavors, was once expressed by Brigham Young, pioneer leader of the Church of Jesus Christ of Latter-day Saints. The words are his but the general view toward education was not original with him. This view of education has existed from the very inception of the Gospel principles in this dispensation.

The religion of the Latter-day Saints is not a compartmentalized one to be pigeon-holed for use when the Sabbath comes. It is distinctly a religion that embraces all of life and to this it fits its view toward education. In the conception of the Latter-day Saints, man is a dual being, a spiritual and a temporal or physical entity, therefore he conceives a true education as one which develops all of these faculties.

The Gospel of Jesus Christ has always as its aim the full rounded stature of man and the objective of the true Latter-day Saint is never to stop with secular education, but to have his education include a well-balanced diet—food for the spirit and food for the mind and body.

Church leaders have always been aware of this and recognized that where secular learning was not supplied by any other agency it was the responsibility of the Church to provide it. And where secular education alone was provided the Church has undertaken, as far as

has been practicable, to provide the spiritual training for the truly balanced education. It is for this reason that the Church has from the very beginning led out in the field of education.

FOR more than a century now the

Church has been such a leader, both in its ideals and the creation of opportunities for education. The story of modern advancement in educational views and facilities is boldly printed in the pages of Church history. This program of the Church embodied both in its department of education and its auxiliary organizations has long astounded critical observers.

The Prophet Joseph Smith sounded the keynote of the Latter-day Saint view of education when he announced to the world that "the glory of God is intelligence," and taught "man is saved no faster than he gets knowledge; whatsoever principles of intelligence we attain to in this life, they will rise with us in the resurrection."

By revelation, God taught this young leader that there were two ways open to gain this education. The Father spoke in these words: "Seek wisdom out of the best books, seek learning by study and also by faith." The meaning of this revelation is perfectly apparent and Joseph Smith put its very

letter to practice in his own life and ideals. This man, almost, untutored as a boy, in the space of a few short years had acquired a remarkable education through exercise of a marvelous faith and by constant, diligent study.

He was also instrumental in bringing these privileges and opportunities to others. He was a founder of schools and ever preached the principle of faith in God as a means of gaining knowledge, knowing by his own experience that this way of learning is vital to salvation.

The Prophet was instrumental in establishing schools in Kirtland as early as 1831—the year following the organization of the Church. One of these early endeavors was the School of the Prophets, divinely commanded of the Lord. In Joseph Smith's own words: "The Lord commanded us, in Kirtland, to build a house of God and establish a school for the Prophets, this is the word of the Lord to us and we must, yea, the Lord helping us, we will obey."

ORSON HYDE and Hyrum Smith, being appointed to write an epistle under the date of January 14, 1833, included the statement: "The School of the Prophets will commence, if the Lord will, in two or three days."

Concerning this school, Elder Parley P. Pratt writes in his autobiography:

"In the latter part of the summer (1833) and in the autumn, I devoted almost my entire time to ministering among the Churches holding meetings, visiting the sick, comforting the afflicted and giving counsel. A school of Elders was also organized over which I was called

to preside. This class, to the number of about eighty, met for instructions once a week. The place of meeting was in the open air, under some tall trees, in a retired place in the wilderness, where we prayed, preached and prophesied, and exercised ourselves in the gifts of the Holy Ghost.

"Here great blessings were poured out and many great and marvelous things were manifested and taught. The Lord gave me great wisdom and enabled me to teach and edify the Elders, and comfort and encourage them in their preparations for the great work which lay before us. I was also much edified and strengthened. To attend this school I had to travel on foot, and sometimes with barefeet at that about six miles. This I did once a week besides visiting and preaching in five or six branches a week."

Establishing these facilities for educating his people was one of the examples set by the Prophet Joseph Smith. His followers obtained a degree of learning far above the frontier conditions in which they lived, some obtaining positions of renown in the educational world.

THEN followed the establishment

of Nauvoo, a beautiful city, a haven of rest for the sorely tried Saints. Education was again foremost in their minds. The Prophet, writing under the date of Dec. 13, 1840, from Commerce (later Nauvoo), said:"

"We have a bill before the legislature (of Illinois) for the incorporation of the city of Nauvoo, and for the establishing of a seminary of learning and other purposes, which I expect will pass in a short time."

A legislative act was passed the

next day incorporating the city, providing for the University of Nauvoo, and setting forth the organization of its board of regents and also empowering the city council of Nauvoo "to establish, support and regulate common schools," and to borrow money on the credit of the city for expenses incurred.

Again a quotation from the First Presidency:

"The University of the City of Nauvoo will enable us to teach our children wisdom, to instruct them in all the knowledge and learning, in the arts, sciences and learned professions . . . the regents of the University will take the general supervision of all matters appertaining to education, from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor until the regular graduation is consummated and the education finished."

It is not possible in this brief discussion to go too much into detail of this romantic history of early Church endeavors in education. But sufficient has been revealed to show that there was a definite place for education in the Church from its very beginning, and that the Church organization has from that time on been a leader in providing means of education for its people.

They never forgot this important work. In their improvised camps in Winter Quarters and on the plains, education gave way only to the necessity of gaining a livelihood. These learning processes continued around the campfires at night during the long tedious journey on the plains. There were school teachers among these pilgrims and what school books could be salvaged on these journeys were constantly in use.

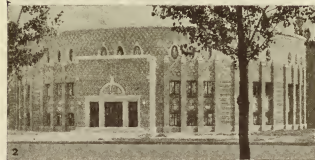
AMONG these early school teachers was Mary Jane Dilworth who arrived in the Great Salt Lake Valley with the second company of pioneers in September, 1847. She has gone down in history as the teacher of the first school in the state. The October following her arrival she assembled a group of children and held a school in a tent. During the winter of 1847 and 1848 this honored pioneer woman taught school in the Old Fort.

The pioneers built the first schoolhouse in the present state of Utah. It was a 30 by 50 feet room built as the northwest corner of the Old Fort and in which Oliver B. Huntington commenced school in November, 1848. The walls were made of split logs with the roof covered with dirt and the floor of hardened clay.

Schools flourished in the valley during those first years under the care of these Mormon people. This is evidenced from a general epistle of the First Presidency: "There have been a large number of schools the past winter in which Hebrew, Greek, Latin, French, German, Tahitian, and English languages have been taught."

By 1849 there were 19 wards organized in Salt Lake City and each of these divisions had its schoolhouse. The pioneers sacrificed much to create these early schools and maintain them. By 1852 an adobe school house was completed in each of these wards and in many cases the building was used also as a chapel. Up and down the state in those early years when a ward was organized a school was created and the mem-

TYPICAL SEMINARY BUILDINGS WHICH HOUSE SENIOR SEMINARY CLASSES IN UTAH, IDAHO, WYOMING, COLORADO, AND ARIZONA.



bers of the ward were taxed by their bishop for the building of the school house.

Such an achievement was remarkable when one gives consideration to the conditions under which it was made. These people were in the midst of poverty, struggling for a living, 2,000 miles from the frontier of civilization, and yet, because of the divine principle of education as taught them by their prophet and pioneer leaders, they willingly made these sacrifices.

A FIRM foundation upon which is built the present-day system of education is one of the major contributions of the Pioneers.

Recognition of this contribution is found in many places. One—the Utah Annual School Report for 1898-1900 by Professor Roy-lance—is worthy of mention:

"Our schools began when Utah began, and they have grown as Utah has grown. Many of the ablest men and women of today received their education in the public schools before 1890, and their words and deeds are sufficient alone to indicate the kind of training that was given them. . . We are indebted to the early settlers of the country for the greater part of the excellent educational advantages which we now enjoy."

"Our education is deep-rooted in the soil that nourishes all our institutions. . . There is no blot upon the pages of the history of education in Utah. It is a record of persistent energy of faithful adherence to higher purpose, and a constant struggle through difficulties that would long since have discouraged men of weaker character."

We salute the pioneer man and woman for faith, integrity, and devotion to the high ideals given them by an inspired prophet and carried forward under inspired leadership in the building of the West.

These first steps in education—establishment of primary schools in the state—were followed by the creation of institutions of higher learning. The first of these was

the University of the State of Deseret, the forerunner of the present University of Utah. The legislative act providing for this school was among the first papers signed by Brigham Young as the head of the provisional government. This was on February 28, 1850. This was to be the parent school and the grade or primary schools were to be the "feeders."

THUS did the Church pave the way for the state's elaborate school system. It was done first by the Church and then taken over by the state government. This seemed always to be a rule. A later development in the Church school system was the establishment of academies or institutions of higher learning corresponding to the present day high schools. This was just a natural step in view of the devotion of the Church leaders to education in all its forms.

Religious instruction was provided in all of these schools under Church control and as soon as the state was able to provide the secular education necessary, the Church stepped from this field. This was true when the state began establishment of its high school system. Then the Church branched into a yet higher field, that of the Junior Colleges. Such schools, providing a higher education than the established high schools, became popular in Utah, Idaho, and Arizona, under Church control, and in comparatively recent years the states, by invitation of the Church, have assumed control.

At the head of the Church school system for many years has stood Brigham Young University, of Provo. Like the University of Deseret, it has been the parent school with the other schools of the Church as the "feeders." It

was first known as the Brigham Young Academy and was organized in 1875 under the direction of Brigham Young, who handsomely endowed the institution from his own means. The Brigham Young College at Logan was organized a year later by this leader. It remained in the college field until it closed, while the Provo school grew in size and importance until today it is one of the recognized universities of the country.

Brigham Young sent Dr. Karl G. Maeser, the grand old master of Church education, to Provo to organize the school there. A discussion of the Church in the field of education would not be complete without a tribute to this man. Elder Richard R. Lyman, a member of the Council of the Twelve Apostles, said of him in an article:

"The devotion of this German-trained scholar had much to do with establishing in the hearts of the people unusual standards of character and high ambitions. Many of his students have gone on to successes that have astonished the most optimistic, not a few of them having become important factors in the work of the world."

TO complete its then comprehensive system of schools the Church on June 8, 1888, organized the general board of education consisting of nine members appointed by the Council of the Twelve Apostles. One of the first acts of this newly created body was a circular signed by President Wilford Woodruff and addressed to all stake

(Continued on page 224)





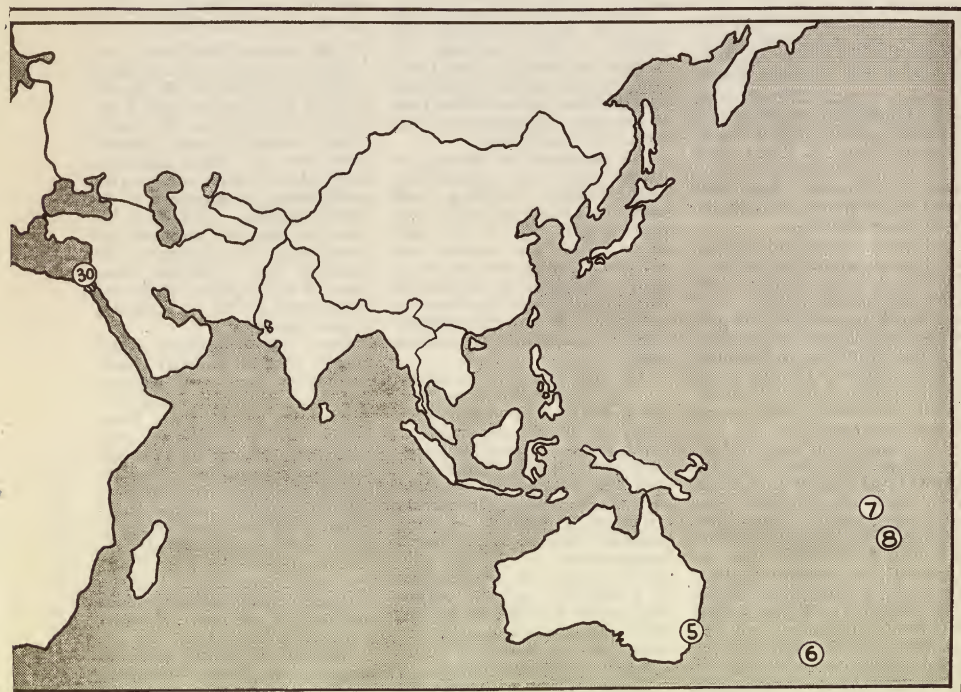
MAP SHOWING THE AP OF STAKES AND MISSIO



THE STAKES OF THE L. D. S. CHURCH AND THE ADDRESSES OF THE PRESENT PRESIDENTS

1. Alberta, Cardston, Alberta, Canada
2. Lethbridge, Alberta, Canada
3. Taylor, Raymond, Southern Alberta, Canada
4. Big Horn, Lovell, Wyoming
5. Hollywood, 1206 East Mountain Drive, Glendale, California
6. Los Angeles, 394½ South Figueroa, Los Angeles, California
7. Juarez, Colonia Dublan, Galeana, Chihuahua, Mexico
8. Lyman, Lyman, Wyoming
9. Maricopa, 922 Tittle and Trust Bldg., Phoenix, Arizona
10. Snowflake, Snowflake, Arizona
11. St. Joseph, Safford, Arizona
12. St. Johns, St. Johns, Arizona
13. Moapa, Overton, Nevada
14. Nevada, McGill, Nevada
15. San Francisco, 1500 26th Ave., San Francisco, California
16. San Luis, Alamosa, Colorado
17. Union, LaGrande, Oregon
18. Young, Kirtland, New Mexico
19. Star Valley, Afton, Wyoming
20. Woodruff, Evanston, Wyoming
21. Griddle, Griddle, California
22. Oakland, 3556 Kempton Ave., Oakland, California
23. Sacramento, 2720 Marshall Way, Sacramento, California
24. New York, 410 Riverside Drive, New York City, New York
25. San Bernardino, 1336 D St., San Bernardino, California
26. Bannock Stake, Central, Idaho
27. Bear Lake, Laketown, Utah
28. Blackfoot, Blackfoot, Idaho
29. Blaine, Carey, Idaho
30. Boise, Boise, Idaho
31. Burley, Burley, Idaho
32. Cassia, Oakley, Idaho
33. Curlew, Holbrook, Idaho
34. Franklin, Preston, Idaho
35. Fremont, Rexburg, Idaho
36. Idaho, Bancroft, Idaho
37. Idaho Falls, Idaho Falls, Idaho
38. Lost River, Moore, Idaho
39. Minidoka, Rupert, Idaho
40. Montpelier, Montpelier, Idaho
41. Oneida, Preston, Idaho
42. Pocatello, Pocatello, Idaho
43. Portneuf, Downey, Idaho
44. Raft River, Malta, Idaho
45. Rigby, Rigby, Idaho
46. Shelley, Firth, Idaho
47. Teton, Driggs, Idaho
48. Twin Falls, Twin Falls, Idaho
49. Yellowstone, St. Anthony, Idaho
50. Malad, Malad, Idaho
51. Alpine, American Fork, Utah
52. Bear River, Garland, Utah
53. Beaver, Beaver, Utah
54. Benson, Richmond, Utah
55. Box Elder, Brigham City, Utah
56. Cache, Logan, Utah
57. Carbon, Price, Utah
58. Cottonwood, Murray, Utah
59. Deseret, Leamington, Utah
60. Duchesne, Mt. Emmons, Utah
61. East Jordan, Sandy, Utah
62. Emery, Ferron, Utah
63. Ensign, 269 B St., Salt Lake City, Utah
64. Garfield, Escalante, Utah
65. Granite, 1354 Stratford Ave., Salt Lake City, Utah
66. Grant, 3199 Hyland Drive, Salt Lake City, Utah
67. Gunnison, Centerfield, Utah
68. Hyrum, Paradise, Utah
69. Juab, Nephi, Utah
70. Kanab, Moccasin, Arizona
71. Kolob, Springville, Utah
72. Lehi, Lehi, Utah
73. Liberty, 840 East 7th So., Salt Lake City, Utah
74. Logan, Logan, Utah
75. Millard, Fillmore, Utah
76. Morgan, Morgan, Utah
77. Moroni, Fountain Green, Utah
78. Mount Ogden, 2605 Van Buren, Ogden
79. Nepo, Payson, Utah
80. North Davis, Kayville, Utah
81. North Sanpete, Mt. Pleasant, Utah
82. North Sevier Stake, Redmond, Utah
83. North Weber, Ogden, Utah
84. Ogden, Huntsville, Utah

PROXIMATE LOCATIONS IN ALL THE WORLD



85. Oquirrh, Magna, Utah
86. Palmyra, Spanish Fork, Utah
87. Panguitch, Panguitch, Utah
88. Parowan, Cedar City, Utah
89. Pioneer, 1310 Indiana Ave., Salt Lake City, Utah
90. Roosevelt, Roosevelt, Utah
91. St. George, St. George, Utah
92. Salt Lake, 430 Wall St., Salt Lake City, Utah
93. San Juan, Blanding, Utah
94. Sevier, Richfield, Utah
95. Sharon, Provo, Utah
96. South Davis, Farmington, Utah
97. South Sanpete, Manti, Utah
98. South Sevier, Monroe, Utah
99. Summit, Henefer, Utah
100. South Summit, Park City, Utah
101. Timpanogos, Pleasant Grove, Utah
102. Tintic, Eureka, Utah
103. Tooele, Tooele, Utah
104. Uintah, Vernal, Utah
105. Utah, Provo, Utah
106. Wasatch, Heber City, Utah
107. Wayne, Loa, Utah
108. Weber, 2703 Washington Ave., Ogden, Utah

109. Wells, 1628 So. 3 E., Salt Lake City, Utah
110. West Jordan, Riverton, Utah
111. Zion Park, Hurricane, Utah

THE MISSIONS OF THE L. D. S. CHURCH

1. Hawaiian, 1124 Kalih Road, Honolulu, Hawaii
2. Tahitian, Rue Dumont d'Orville, Orovini, Papeete, Tahiti
3. South American, Calle Habana 3324 (Villa Devoto), Buenos Aires, Argentina
4. South African, "Cumorah," Main Road Mowbray, C. P., South Africa
5. Australian, 27 Simmons Street, Enmore, Sydney, N. S. W., Australia
6. New Zealand, Box 72, Auckland, New Zealand
7. Samoa, Box 29, Apia, Upolu, Samoa
8. Tongan, Box 58, Nukualofa, Tonga
9. Northwestern States, East 30th and Harrison St., Portland, Oregon
10. California, 153 West Adams Boulevard, Los Angeles, California
11. Western States, 538 East 7th Avenue, Denver, Colorado
12. Mexican, 3531 Fort Boulevard, El Paso, Texas
13. Central States, 302 South Pleasant St., Independence, Missouri
14. North Central States, 3044 Elliot Avenue, Minneapolis, Minn.
15. Northern States, 2555 North Sawyer Avenue, Chicago, Illinois
16. East Central States, 927 South 4th Street, Louisville, Kentucky
17. Southern States, 485 North Avenue, N. E. Atlanta, Georgia
18. Canadian, 36 Ferndale Avenue, Toronto, Ontario, Canada
19. Eastern States, 273 Gates Avenue, Brooklyn, N. Y.
20. Texas, 901 Kipling Street, Houston, Texas
21. British, 43 Tavistock Square, London, W. C. 1, England
22. European, 5 Gordon Square, London, W. C. 1, England
23. French, 37 Avenue, du General Serrail, Paris XVI France
24. Netherlands, Crooswijkshesingel 16 b Rotterdam, Holland
25. Swiss-German, Leimenstrasse 49, Basel, Switzerland
26. Norwegian, Wergelands Vei 7, Oslo, Norway
27. Danish, Priorvej 12, Copenhagen F., Denmark
28. German-Austrian, Hamdebr 3, Berlin, N. W., 87, Germany
29. Czechoslovak, Prague XIX, Bubene 948, Sadova Ulice, Czechoslovakia
30. Palestine-Syrian, Garden Street 25, Haifa, Palestine
31. Swedish, Svartengata 3, Stockholm, Sweden
32. Brazil

(Letters addressed to the President of any of these missions as given here will reach them)

The Church and Education

(Continued from page 219)

presidents "Instructing them to organize a stake board of education to facilitate and superintend the establishment and conduct of Church schools in their respective stakes."

Such an organization still exists. The Church board of education as it stands today is presided over by President Heber J. Grant, with Elder John A. Widtsoe as commissioner of education. Each stake board of education is presided over by the stake president.

These respective boards have assisted in controlling the policies of the Church school system. The work of the board of education for the Church has been the directing of these schools and the providing of courses of study in ethics and religious education. Dr. Maeser was the first superintendent of Church Schools, appointed in 1888, serving until his death in 1901.

Dr. Maeser was succeeded by Dr. Joseph M. Tanner, who was followed by Horace H. Cummings. The next superintendent was Adam S. Bennion. During the superintendency of Adam S. Bennion, David O. McKay was appointed Commissioner of Education, with Dr. Bennion continuing in his position. Dr. Widtsoe became the second commissioner and during this period Dr. Bennion continued as superintendent a part of the time and later Dr. Widtsoe held both of these positions. Upon the

return of Dr. Bennion from attending school for his doctor's degree, he was appointed commissioner and the office of superintendent was abolished.

DR. BENNION resigned his position in 1928 and was succeeded by Dr. Joseph F. Merrill. Dr. Merrill in 1933 succeeded Dr. Widtsoe as president of the European missions of the Church and upon the latter's return to Salt Lake he was made commissioner of education for a second time.

An experiment in bringing religious study to the young men and young women attending high schools was begun in 1912 in connection with the Granite high school. This was successful and has grown to such an extent that it has revolutionized the policies and work of the Church department of education. It was the establishment of a seminary for religious study.

The need for some such institution was apparent for some time, and under the direction of the presidency of the Granite stake, of which Frank Y. Taylor was president and Joseph F. Merrill, later a Church commissioner of education, was a counselor, the seminary system of the Church was born. Granted permission by the Church Superintendent of Schools, Dr. Merrill fostered the establishment of a seminary near the Granite High School in which the students before and after school and on released time could have daily instruction in religious subjects.

A year or two of struggle for support and adaptation, saw this

seminary grow and attract the attention of the Church membership. Soon other stakes asked appropriations from the Church to assist in this work and the seminary system soon grew to a proportion that requires the major attention of the department of education.

IN the seminary the Church had found the proper avenue along which to proceed in the future. In 1926 Dr. Bennion made a significant statement that the Church would eventually have to withdraw from the secular education field and devote its attention to the establishment of seminaries of religious learning. This soon became the policy and academies and junior colleges were disposed of, the buildings and properties being given to the respective states and communities for the establishment of state schools.

From this inauspicious beginning in 1912 the seminary system has grown until now approximately 16,000 high school students in five western states, Utah, Idaho, Arizona, Colorado, and Wyoming, are served in the 86 regular Church seminaries. Four Institutes giving this same service to University students are now established in Moscow and Pocatello, Idaho, and in Logan and Salt Lake City, in connection with Utah's two state institutions. Brigham Young University, being a private institution, has its own department of Religious Education.

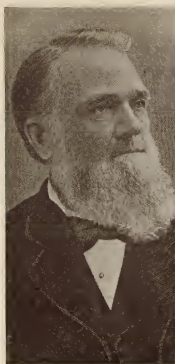
Children in grade schools are served in the Junior Seminaries, established under stake and ward control. In Senior Seminaries courses are given in Bible, Book of Mormon, Doctrine and Covenants and Church History. Credits toward high school and college graduation are given for Bible study in a majority of these seminaries and institutes.

Educational activities of the Church are further supplemented by the programs of the auxiliary organizations which teach religion, social guidance, character building, and community leadership. There has been no neglect of the educational advantages of the members of the Church and with the promotion of its seminary system and the maintenance of the Church University the Church is ready to push on in the future with its objective maintained from the very first—to provide fully for the spiritual growth of mankind.

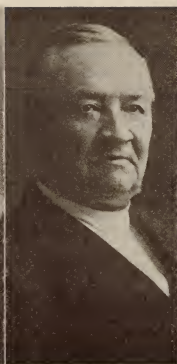


THE MAESER MEMORIAL BUILDING

This building is a monument built by a loving and appreciative alumni to the memory of Dr. Karl G. Maeser, first president of Brigham Young Academy, now Brigham Young University, and first Superintendent of the L. D. S. Church School system. This building is now used as the Administration building, housing the offices of the President as well as the offices of the dean of the College of Commerce. The photograph shows student activity between classes when they are going from one building to another.



Franklin D. Richards



Anthon H. Lund



Charles W. Penrose



Anthony W. Ivins



Joseph Fielding Smith

PRESIDENTS OF GENEALOGICAL HISTORICAL SOCIETY

The Genealogical Society of Utah

By ARCHIBALD F. BENNETT

Secretary

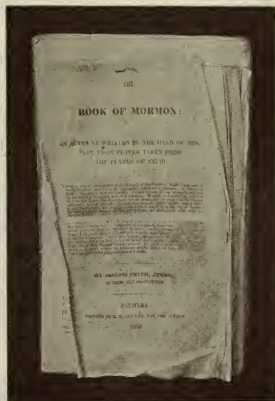
ON April 8, 1894, the venerable President of the Church, Wilford Woodruff, stood before a vast assemblage in the Tabernacle and announced that he had received a further revelation from the Lord on temple work. He said:

"Let every man be adopted to his father. . . . That is the will of God to this people. . . . In my prayers the Lord revealed to me, that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that duty I lay it before this people. . . . We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord to his people."

It became at once apparent that Latter-day Saints henceforth must seek after their dead as never before. Ancestral lines must be painstakingly and accurately traced back generation by generation and linked up in a "chain of Priesthood" by the sealing ordinances.

MORE to fully aid Church members to do this, a meeting was

called under the direction of the First Presidency, which met in the Church Historian's Office, Nov. 13, 1894, and organized the Genealogical Society of Utah. Its avowed objectives were to establish and maintain a Genealogical Library for the use and benefit of its members; to teach members how to compile acceptable family records



FIRST PERFECT PROOFS OF THE BOOK OF MORMON

and to trace their pedigrees; and to foster temple ordinances.

In order to become legally empowered to receive and handle money it was necessary for the Society to incorporate under the laws of the State of Utah and the resulting corporation was to be known as the Genealogical Society of Utah, although it is self evident that its activities extend to all sections of the Church. The governing power was to be vested in a Board of seven Directors, including a President to be appointed by the First Presidency, a Vice-President, a Secretary, a Treasurer and a Librarian. The term of office of all Directors other than the President is two years, and they are elected at a public biennial meeting of members of the Society.

The Presidents of the Society have been Franklin D. Richards, 1894-1899; Anthon H. Lund, 1900-1921; Charles W. Penrose, 1921-1925; Anthony W. Ivins, 1925-1934; Joseph Fielding Smith, 1934-. In the list of present and past Directors are included such well known leaders as President Heber J. Grant, Patriarch Hyrum G. Smith, Elder John A. Widtsoe, Joseph Christenson, A. Milton Musser, George Reynolds, John Nicholson, James H. Anderson, Andrew Jensen, Nephi Anderson, and William A. Morton.

ALL of the general authorities of the Church and all Presidents and Chief Recorders of Temples are honorary members of the Genealogical Society. A person may become a Life Member by paying

\$10.00, or an Annual Member by paying \$1.00 a year. Members having free use of all books, genealogical records and manuscripts, card file indexes, and other sources maintained by the Society. In the forty years since organization 6,007 persons have subscribed to Life; and 16,630 Annual Memberships have been issued. No other genealogical society so far as known has approached this membership in number.

In the Genealogical Library in the Smith Memorial Building are gathered 16,600 choice volumes of family history and genealogy. During last year 20,493 persons registered at the Library. The daily attendance is over 70, and the largest daily attendance was 246. No other genealogical library known serves such a large group.

TO better disseminate genealogical information the *Utah Genealogical Magazine* has been published since 1910. This is devoted to doctrinal, historical and genealogical articles, and has frequently contained lesson courses on the technique of ancestral research, a field in which this Society has

pioneered the field and won widespread recognition.

In the department known as the Church Genealogical Archive are being classified and indexed pedigrees of all families in the Church, and many pedigrees of non-members. Last year, 1,652 new records were received, which brings the number up to about ten thousand. This Archive will eventually grow to mammoth proportions.

For those unable to do personal research in the Library the organization maintains a staff of sixteen experienced and efficient researchers, who perform library searches and correspond for information with distant sources in nearly all countries, at a standard fee per hour. There were 1334 new orders assigned them in 1934.

In each ward and stake, and lately in every branch and mission, are organized genealogical committees, under the immediate jurisdiction of the local Church officials. Regular weekly classes are held, assignments are completed, and certificates awarded those who have completed the various lesson courses. Home Teaching in genealogy and temple work is carried on by committee

members making regular instruction visits to the homes.

It is evident that all this activity would be reflected in the amount of temple ordinances administered. The latest figures show that since the beginning of temple work to Dec. 31, 1934, a total of 22,570-156 ordinances have been performed; including, 9,276,469 baptisms for the dead, 268,914 living endowments and 6,696,194 endowments for the dead; 133,585 living and 1,196,498 deceased couples have been sealed; 113,598 living children and 1,972,794 children who have departed this life have been sealed for eternity to their parents. And the work has just fairly begun!

Every temple baptism-endowment sheet must be checked at the Temple Index Bureau to forestall any possible duplication of endowments. During 1934 the Bureau checked 100,985 temple sheets bearing 912,947 names, and was instrumental in preventing 102,229 duplications. In the eight years since it began systematically checking temple sheets it has checked 6,066,378 names and prevented 460,455 duplications of endowments.



THE NEW HOME OF GENEALOGICAL SOCIETY OF UTAH, JOSEPH SMITH MEMORIAL BUILDING, 80 NO. MAIN ST., SALT LAKE CITY

ZION SHALL FLOURISH

Address delivered at the Leadership Assembly of the Brigham Young University, Jan. 29, 1935

Text: "Zion shall flourish and the glory of the Lord shall be upon her."

Zion means literally a "sunny place," or "sunny mountain." It first designated an eminence in Palestine on which Jerusalem is built. In the Doctrine and Covenants Zion has three designations, first, the land of America; second, a specific place of gathering; and third, the pure in heart.

AS the Zion in Jerusalem was distinct as it stood wrapped in the clear sunshine, so I like to think of modern Zion as enveloped in heavenly light, because of merited divine favor. In considering how best to build Zion today let us, as wise and able architects do, see clearly first what we are going to build. Let us draw some plans and specifications.

If we have in mind the physical Zion, then we must strive for more fertile acres; bring from the mountains gold and silver in abundance; found factories to furnish more employment; extend in length and width our concrete public highways; build banks to protect, or to dissipate, as has been the case recently, the wealth we accumulate; transform our vast coal fields into electricity that will furnish light, heat and power to every family; improve the means of communication until with radio in our pockets we may communicate with friends and loved ones from any point at any given moment.

Is it these physical phases of Zion which we are to build? Certainly it is difficult to picture the City of Zion without at least some—if not all—such modern necessities and luxuries. On the other hand, it is possible to have all these things and instead of reaping the blessings of Zion, suffer the very torments of hell. If the wealth, for example, from the wide acres is obtained by the oppression of the poor; if the gold and silver be obtained at the expense of human happiness and even of life itself; if in the palatial offices men sit and scheme how to prey upon their fellows, plan to extort money by kidnapping, or other unholy efforts, then all of these advantages will be but a means of making life miserable and unhappy.

By
DAVID O. McKAY

Second Counselor in the First Presidency

It is well, therefore, for us to realize at the outset that "the greatness of a nation is measured, not by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use those forests; not by its mines, but by the men who work them." America was a great land "choice above all other lands" when Columbus discovered it. Men of America have made it a great nation.

In the editorial review of the *Reader's Digest*, we find this pertinent comment:

"The fact that some of our tall buildings are gloomy and half occupied becomes really tragic only as the minds of those who use them become gloomy and half occupied, too. Not the number of new buildings that go up but what goes on in them is the vital standard. Do new buildings connote better working conditions and larger opportunity?

"Let us not be deceived by the production of our farms and factories. The supreme question is—Did we grow in mental, moral and physical stature? Not how fast the wheels turned in 1934, but 'how slow and firm were the feet of thoughtful men upon the earth.' Not how much improvement in motor design, but 'how much we improved the motor of men—the knowledge, the understanding, the purpose.'

"Stratosphere flights were made in 1934, but what of the aspirations of those who remained below? 'In 1934, perhaps,' Dr. Millikan writes, 'if we are thoughtful and honest and kind and courageous, we may ascend a little way toward our own stratosphere—the mysterious altitudes of ourselves.'"

ZION, THE PURE IN HEART

THE Zion we build will pattern after the ideals of its inhabi-



tants. To change men and the world we must change their thinking, for the thing which a man really believes is the thing which he has really thought; that which he actually thinks is the thing which he lives. Men do not go beyond their ideals; they often fall short of them, but they never go beyond them.

Victor Hugo said: "The future of any nation can be determined by the thoughts of its young men between the ages of 18 and 25." Thus it is easy to understand why the Lord designates Zion as the "Pure in heart," and only when we are such, and only when we have such shall Zion "flourish and the glory of the Lord be upon her."

The foundation of Zion then will be laid in the hearts of men: broad acres, mines, forests, factories, beautiful buildings, modern conveniences, will be but means and accessories to the building of the human soul and the securing of happiness.

Let us then as we draw our plans for Zion today, choose what we may call the "Four cornerstones of Zion's inhabitants."

BELIEF IN A SUPREME BEING

FIRST: A firm belief and acceptance of the truth that this universe is governed by intelligence and wisdom, and, as Plato said, "is not left to the guidance of an irrational and random chance."

"Religion, standing on the known heights of experience, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, for goodness, is no less personal than we. This leap of faith is justified because God can not be less than the greatest of His works. The Cause must be adequate to the effect. When therefore we call God personal we have interpreted Him by the loftiest symbol we have. He may be infinitely more; He can not be less. When we call God a spirit we use the clearest lens we have to look at the Everlasting."

"As Herbert Spencer has well said, 'The choice is not between a personal God and something lower, but between a personal God and something higher'."

(Continued on page 237)

Building Zion Today

By
STEPHEN L.
RICHARDS

A Member of the Council of the Twelve Apostles

This article is made up of excerpts from the key-note speech delivered by Elder Richards on the opening day of the Fourteenth Annual Leadership Week at Brigham Young University January 28, 1935. In it Elder Richards lays the foundations upon which every man must build if he would become one of the "pure in heart."

CONGRATULATE the University upon its choice of the general theme for Leadership Week,—*Building Zion Today*. It is to my thinking both lofty and practical. Since we stand at the beginning of the week's program, I propose to exercise a first comer's option and appropriate the general theme as the subject of my remarks. Of course I cannot fully develop it; it will take all of the week and more to do that,—but perhaps I can make some suggestions that may be borne in mind as the theme goes forward.

Zion is used by us to denote both a place and a condition. When we use the word to designate a place, we may mean Jerusalem, which is called Zion, after a certain hill within the city named Mount Zion, or we may mean the location of the "mountain of the House of the Lord," or the whole of the land of Zion sometimes construed to embrace the Western Continents, or even the City of Enoch. When the term is used to indicate a condition or state of goodness, it means "the pure in heart." This definition comes to us from modern revelation. It is with the latter meaning chiefly in mind that I address myself to the subject.

Who are the "pure in heart" and how can we build for them? These questions seem to me to

embrace the comprehensive phases of the subject.

The pure in heart are the true disciples of Jesus Christ. I hesitate somewhat to give this definition because it sounds so exclusive, intolerant and dogmatic. It would be my preference to think of the "pure in heart" as comprising all of the human family who are loving and kind and who work righteousness in the earth instead of iniquity, irrespective of their allegiance to a religious cause. I like to think of the good everywhere as belonging to Christ and I believe that to the extent that goodness in men, interpreted in terms of Christian virtues, approaches a Christlike life, whether men consciously accept His Lordship and mission or not, to that extent they have come to Him and belong to Him.

I believe this because I am a Christian and because my Christian theology has taught me that Christ is the God of this earth, that He is the dispenser of all goodness, that His gospel, that is His life, His mission and His teachings—constitutes the very criterion by which it is determined what is good. If then I recognize Christ as the author of goodness, I cannot attribute superior or perfect goodness which must be implied under the designation of "pure in heart" to say but those who by voluntary, intelligent choice are in word and deed disciples of the Master.

HOWEVER much my sympathies and my tolerance may deter me in reaching this conclusion, it is the only logical deduction I can make from the promises and it is amply supported by the revelations of our Father. To be of Zion,—the pure in heart—one

must come "out of the world." This does not mean necessarily a change of residence; it means a change of heart. To come out of the world, one must forsake the philosophy of the world and to come into Zion one must adopt the philosophy of Zion. Now this may sound like an intricate and difficult process. It may be difficult, but it is not intricate. In my own thinking I have reduced the process to a very simple formula. It may be so simple that it is superficial and not very helpful. Such as it is I give it to you.

Forsake the philosophy of self-sufficiency, which is the philosophy of the world, and adopt the philosophy of faith, which is the philosophy of Christ. Substitute faith for self-assurance.

This is the philosophy of Faith. It begins in my analysis, with a conscious, acknowledged recognition of spiritual reality. It accepts the existence of power and forces invisible with equal certitude as it does those which are visible. It is a philosophy that believes without seeing. It accepts a truth as readily by feeling as by the demonstration of the tangible human senses. Strange as it may seem it differentiates but little, if in any degree, between the so-called demonstrable facts and the truths which are felt and spiritually experienced. Indeed it believes in spiritual vision as well as that reflected upon the retina of the human eye.

I EXPECT to say something more concerning the acquisition of the philosophy of Faith, but before doing so, I should like to mention some of its attributes, or more specifically, the characteristics with which it invests those who subscribe to it. In the first place, in direct contrast to the philosophy of self-sufficiency, faith brings to a man *humility*. Not *servility*, but a modest, unpretentious, submissive attitude which makes him conscious of and amenable to powers and forces higher and more potential than himself. There is in my estimation no good reason why this philosophy of humility and faith should in any way detract from man's intelligence. I am not prepared to say that there have not been times in the world's history when men have unduly leaned upon a religious faith to the detriment of the cultivation of intelligence.

(Continued on page 239)

THE ARTICLES OF FAITH

By

Dr. John A. Widtsoe
Of the Council of the Twelve

I. WE BELIEVE

JOHN WENTWORTH, friend of Joseph Smith and editor of the *Chicago Democrat*, asked the Prophet in 1842 for a brief statement of the history and doctrine of the "Mormon" Church. In prompt reply the Prophet sent on an excellent historical summary of the origin and rise of the Church, followed by thirteen concise statements of doctrine, now known as the Articles of Faith. Neither the story nor the statement of doctrine made any pretense to completeness; they were but sketches designed for readers unfamiliar with the restoration and nature of the Gospel. Yet, in the articles of faith, prepared to present only fundamental doctrine, lie imbedded every vital Gospel principle of human action.

Two words, "We believe," introduce each, save one, of the articles of faith. These are words which in all ages have made human history. As men have believed, they have lived, labored, built, battled and died. When men's beliefs have been true, peace and prosperity have entered the world; when false, darkness, hate and chaos have ruled. "As a man thinketh, so is he;" but as a man believes, so does he. The potency of life lies in our beliefs.

There follows from such supremacy of belief the imperative need of measuring and weighing, trying and testing our every belief, so that the false may be rejected and the true retained. Belief is a two-edged sword. Much of life's endeavor must be to sift truth from error. In this confused world, our failures may often, indeed usually, be ascribed to our unwillingness to test the truth of our beliefs. The articles of Faith are as a challenge to the world. They seem to say, "These are the beliefs of a great people, touching the issues of human life. Examine them. If you find them true, accept them."

This is the introduction to a series of brief discussions of "The Articles of Faith" of the Church of Jesus Christ of Latter-day Saints. Dr. John A. Widtsoe, a member of the Council of the Twelve Apostles and a former President of the L. D. S. European Mission, a nationally known scientist and a former College and University President, has consented to prepare these articles for us. In them the doctrines of the Church will be reviewed. Those who preserve their copies of the magazine, when the series is concluded will have a comprehensive statement of the beliefs of the Church. Though an article cannot be promised for each succeeding issue of the magazine, we can promise them at very frequent intervals.

ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

THERE is no progress, no action, without belief. He who believes nothing is as one who sleeps, an oyster in a closed shell. He makes no impression upon the moving world in which he is placed, and humanity would be as well off without him. Men must believe, if only to be brought into action. They who declare themselves without beliefs—agnostics, unbelievers and others—are usually self deceivers who do not know that they believe. Suspended judgment is of course permissible, desirable; but it must be attached to an active search for belief, else such judgment in suspense is but the easy covering of a coward. The world has suffered these many centuries from men who would not know or believe. To admit that one does not now know certain things, or has an honest doubt for lack of knowledge, is manly enough, but to build a philosophy of life upon such unbelief is childish; for ignorance and doubt always flee before the valiant searcher. It is one of the first duties of intelligent man to establish beliefs concerning the phenomena about him. To refuse to attempt seriously to resolve doubts or to establish beliefs, concerning vital matters is a mark of weakness.

Latter-day Saints believe. Therefore lies their strength. They seek truth actively and try to build their lives with and upon correct beliefs. Their beliefs are used in meeting daily human needs; their ignorance they seek to diminish by seeking

(Continued on page 243)

AT THE CROSSROADS

NATIONS GIVE EAR TO THE ORGAN

we invite reflective pause for contemplation of those things of eternal worth which are sometimes crowded from our lives by the quickly moving days in which we live."

In this manner, softly backgrounded by the humming of a pioneer hymn, Richard L. Evans, production manager for KSL, introduces the Tabernacle Choir and Organ each week to the nationwide

all of the continuity material for these broadcasts, and his announcements are acclaimed throughout the country for their brilliant spiritual quality and kindly philosophy.

The Tabernacle - nationwide-broadcast idea was first conceived and promoted by Earl J. Glade, managing director of KSL and pioneer of commercial radio broadcasting in the West. With the co-

(Continued on page 246)



Sunday Morning on Temple Square

SUNDAY Morning on Temple Square brings us once more together at the crossroads of the West, in the valley-lands of the everlasting hills, where sermons are preached in music, and where the thoughts that we think, the songs that we sing and the words that we speak are given background by the time-mellowed voice of the organ. Here, between the week's ending and the week's beginning,

RICHARD L. EVANS
Production Manager of KSL, writer, producer and announcer of the Nationwide Sunday Morning Tabernacle Choir Broadcasts for nearly five years. Formerly Associate Editor of the "Millennial Star" and Secretary of the European Mission.

THE TABERNACLE CHOIR AND ORGAN

A. C. LUND
Conductor of the L. D. S. Tabernacle Choir

American and Canadian audiences of nearly eighty stations of the Columbia Broadcasting System.

And thus America's oldest coast-to-coast, community-produced, non-commercial feature has winged its way on the airlines for nearly six years. Mr. Evans has written



OF THE WEST

AND THE CHOIR

Sunday Evening on Temple Square

SUNDAY Evening on Temple Square, in the great Tabernacle with the time mellowed voice of the organ playing back and forth in the sensitive acoustic currents of the highly responsive dome-roofed structure—music of the masters—old melodies—subdued and colorful-spoken interludes—not infrequently the singing voice of a guest artist: such is the setting extraordinary of the weekly radio program that listeners' letters of appreciation have praised, from every state, every Canadian province, and more than a score of foreign countries, from Europe to the Orient, and from the South Seas to the Arctic ice barriers.

It was back in September of 1930 that this weekly musical program of two hemispheres began. Originally conceived as a sort of hobby by Western America's pioneer broadcaster, Earl J. Glade, it quickly outgrew the "hobby" stage and became an institution of international proportions.

ORIGINALLY this program was known as the KSL Mid-night Hour. It featured Frank

Asper, organist and William Hardiman, violinist, and now after more than four and a half unbroken years on the air, this radio offering, unique in all the world, has come to be known as "Sunday Evening on Temple Square," with Frank Asper, organist, Richard Condie, Utah Tenor, and Earl J. Glade, announcing.

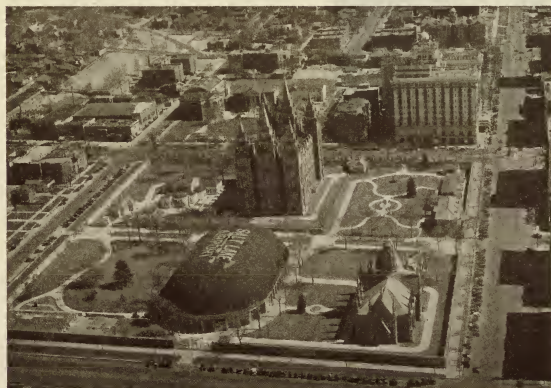
To begin with the feature was heard three times each week, and more than three hundred such programs have been
(Continued on page 246)

FRANK W. ASPER
At the Console of the Tabernacle Organ

EARL J. GLADE
Managing Director of KSL, Intermountain America's Pioneer Broadcaster, who created and announces "Sunday Evening On Temple Square" and who originally conceived and promoted "Sunday Morning On Temple Square"

RICHARD CONDIE, TENOR

TEMPLE SQUARE
Airplane view showing the Tabernacle, Temple and Assembly Hall





THE RELIEF SOCIETY GENERAL BOARD ROOM AND THE PRESIDENTS SINCE THE BEGINNING

THE RELIEF SOCIETY

EMMA SMITH
ELIZA R. SNOW
ZINA D. YOUNG

By
JULIA A. F. LUND
General Secretary

BATHSHEBA W. SMITH
EMMELINE B. WELLS
CLARISSA S. WILLIAMS

ONE cannot fail to be impressed with the significance of certain epochs in which there is a grouping of events of immense importance. Such a period was the year 1842. In addition to other great achievements, the Prophet Joseph Smith gave to the world the "Wentworth Letter," from which we get "The Articles of Faith;" "The Book of Abraham," a part of one of the great standard books of doctrine of the Church; the sacred Temple Endowment Service; and the organization of the Relief Society.

Historians are agreed that the greatest social movement of the last century was the Woman's Movement. For the first time, women, in any appreciable numbers, began to struggle for educational opportunities, the right to organize and to express themselves in cooperative movements.

It is thrilling to think that the Prophet, with the clear eyes of the "Seer," at the very beginning of the period, gave to the women of the Church an organization in which these three requirements were met.

This unique society of women in Nauvoo, at this time a border



LOUISE Y. ROBISON, GENERAL PRESIDENT
RELIEF SOCIETY

city of the West, was the first organization perfected, which recognized woman's help in intellectual, social and moral fields. It embodied the two-fold ideal of education and service, learning and doing at the same time.

EIGHTEEN women constituted the charter members of the Relief Society, and from their number the officers were selected, with Emma Smith, wife of the Prophet Joseph, as the first President.

The story of the past ninety-three years of the organization is the recital of the part women have played in the building of the West and the development of the Church. The thrift, frugality, and resourcefulness of our women have found expression in every walk of life. Since the year 1842 the social world has changed completely. The country has been transformed from a sparsely settled continent, where agriculture was the chief occupation, to a thickly populated, highly industrialized nation, with a vastly increased complexity of life and its problems. New conditions will continue to arise, but the Prophet organizer gave to the Society the fundamental principles to guide it in his day, and he had the wisdom to leave it unrestricted, to develop and expand to meet the changes in an ever-changing world. The Relief Society has kept pace with the march of progress.

During the first two years of its history, the membership rapidly increased and the philanthropic work which claimed first attention was splendidly accomplished. The women of that day were fitting

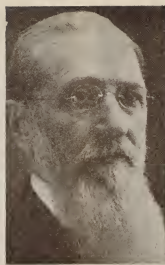
(Continued on page 238)



George Q. Cannon



Lorenzo Snow



Joseph F. Smith



David O. McKay



George D. Pyper

SUPERINTENDENTS OF THE DESERET SUNDAY SCHOOL UNION BOARD

Latter-day Saint Sunday Schools

By
A. HAMER REISER
General Secretary

THE Sunday Schools of the Church of Jesus Christ of Latter-day Saints were born of a desire to share the blessings which come from a knowledge of the Gospel of Jesus Christ and a testimony of the efficacy of God's plan of life for man. For eighty-six years this spirit has motivated thousands of Sunday School workers.

The potency of this desire is strikingly indicated in the numerical growth of the Sunday Schools of the Church. Richard Ballantyne's Sunday School, which began the present movement, was organized December 9, 1849. It closed that year with fifty pupils. Twenty-five years later the total enrollment reached twenty-three thousand. Another twenty-five years added one hundred thousand. The two hundred thousand mark was passed in 1914; the three hundred thousand in 1931. The annual report for 1933 shows 337,204 people enrolled in the Sunday School. This included 29,000 officers and teachers. When all the reports for 1934 are in a substantial increase is confidently expected.

The increase in the number of Sunday Schools in the Church keeps pace with the rapidly growing membership. The 1,174 Sunday Schools of the stakes are supervised by 111 stake boards. The 954 Sunday Schools in the mis-

sions, bring the total number for the Church at large to 2,128.

There are more Sunday Schools in the stakes than there are wards and independent branches. The number of Sunday Schools in the mission exceeds the number of branches. The reason for this is that the Sunday School is such an excellent pioneering organization. Before a community is strong enough to sustain a branch or a ward, regular religious services for it can be provided through the Sunday School.

THE general and stake Sunday School organization conforms to the type established for the primary working unit—the local Sunday School. This organization embraces a corps of officers consisting of the superintendent, a first assistant, a second assistant, a secretary, librarian (who may also be the magazine director and the director of visual instruction) and the chorister, and organist. A corps of teachers are assigned to the following departments: Kindergarten, Primary, Church History, "A" Department, for deacons and girls of corresponding ages, "B" Department, for ordained teachers and girls of corresponding ages, "C" Department, or Gospel Messages, for priests and girls of corresponding ages, "D" Department,

or Missionary for young people 19 and 20 years of age, and the Gospel Doctrine for members of the Melchizedek Priesthood and others over 20 years of age.

The Kindergarten Department is supplemented by a small group called the Cradle Roll class.

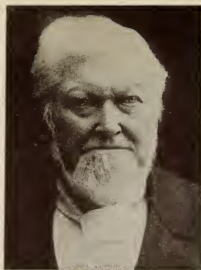
The stake board consists of supervisors of the departments named above. These are presided over by the stake superintendency.

Similarly the General Board is organized, with a General Superintendency, General Treasurer, General Secretary and department committees to correspond with the departments of the Sunday School.

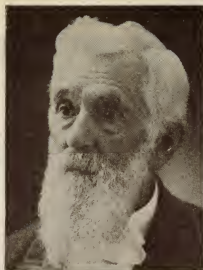
THE ultimate aim of the Sunday School courses of study is to help to the utmost all members of the Church to become Latter-day Saints in the fullest and truest sense of that term. Specifically therefore, the aim is to develop faith in God the Father, in His Son Jesus Christ, our Savior, and in the plan of salvation revealed to man through Jesus Christ, and through the Spirit of Truth whom He sent, and as restored to the earth through the Prophet Joseph Smith.

It is further the aim to develop in each individual a determination to consecrate his time, his ability, and his possessions, to the perfect-

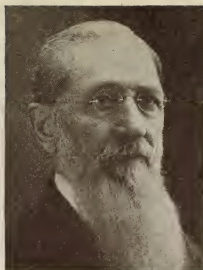
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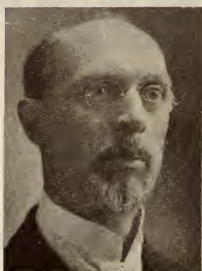
WILFORD WOODRUFF



LORENZO SNOW



JOSEPH F. SMITH

A. W. IVINS
(TOP)GEORGE
ALBERT
SMITH
(CENTER)ALBERT E.
BOWEN
(BOTTOM)

The Young Men's Mutual Improvement Association

By RICHARD R. LYMAN, Ph. D.

A Member of the Council of the Twelve Apostles

SIXTY years ago June 6, 1875, President Brigham Young took the initial step to organize the young men of the Church. He commissioned Junius F. Wells to begin the work and a few days later, on June the 10th, the initial meeting was held in the Thirteenth Ward meeting house. On August 19 following, the first Young Men's Mutual Improvement Association was organized in this same ward with the following officers: President, H. A. Woolley; First Counselor, B. Morris Young; Second Counselor, Heber J. Grant; and Secretary, H. H. Goddard.

The objects and purposes of the organization as stated by President Young are: 1. To enlist and enroll the young men of the Church so that when needed for service they could readily be found; 2. To give them an opportunity to meet to form the habit of speaking and of bearing testimony; 3. To furnish opportunity for their mutual improvement. From these words spoken by President Young came the name "Mutual Improvement Association."

The President said further that the officers should be a president, two counselors, and a secretary. As an example of the method of organizing, it might be said that Junius F. Wells went to St. George where on September 26, 1875, an

organization was completed with an enrollment of seventy members. Soon afterward the late A. W. Ivins became an officer in this organization. Many other organizations were also formed during that year and on June 8, 1876, the first general conference of the Y. M. M. I. A. was held in the old tabernacle. At this time there were 57 separate organizations with 1200 members.

A central committee or organization to supervise the work was chosen December 8, 1876, with Junius F. Wells as president. At the fourth semi-annual general conference of the Y. M. M. I. A. held April 6, 1880, Wilford Woodruff was nominated by President John Taylor as General Superintendent and was unanimously sustained at the conference. The general officers of the organization up to the present are as follows:

Wilford Woodruff—General Superintendent—1880-1898.

Joseph F. Smith—Counselor—1880-1898.

Moses Thatcher—Counselor—1880-1895.

Heber J. Grant—General Secretary—1880-1882; Counselor—1895-1898.

Lorenzo Snow—General Superintendent—1899-1901.

Joseph F. Smith—Assistant—1899-1901.

Heber J. Grant—Assistant—1899-1901.

Brigham H. Roberts—Assistant—1898-1901.

Joseph F. Smith—General Superintendent—1901-1918.

Heber J. Grant—First Assistant—1901-1918.

Brigham H. Roberts—Second Assistant—1901-1918.

Anthony W. Ivins—General Superintendent—1919-1921.

Brigham H. Roberts—First Assistant—1919-1922.

Richard R. Lyman—Second Assistant—1919-1922.

George Albert Smith—General Superintendent—1921-1935.

Richard R. Lyman—First Assistant—1922-1935.

Malvin J. Ballard—Second Assistant—1922-1935.

Albert E. Bowen—General Superintendent—1935-.

George Q. Morris—First Assistant—1935-.

Frank L. West—Second Assistant—1935-.

BEGINNING at the time of the Central Committee, efforts were made to give the work of the

(Continued on page 243)



Elmina S. Taylor
First President—1880-1904



Martha Horne Tingey
Second President—1905-1929



Ruth May Fox
Present President—1929-

PRESIDENTS OF THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

The Young Women's Mutual Improvement Association

By CLARISSA A. BEESLEY

Second Counselor

IN the quaint old parlor of the Lion House sixty-six years ago next November there came into being the unique group known as the Retrenchment Society. President Brigham Young was its organizer and his own daughters were the first officers.

When this society was but eight years old the name was changed to harmonize with that of its brother organization and it was thence forward known as The Young Ladies' Mutual Improvement Association until 1934, when the word *women* was substituted for *ladies* and it became The Young Women's Mutual Improvement Association.

The first ward organization was that of the 19th Ward in Salt Lake City, in 1870; the first stake organization that of the Salt Lake Stake, in 1878; and the General Board came into existence in 1880, with Elmina S. Taylor as the General President and Margaret Y. Taylor and Martha H. Tingey as Counselors. Upon the first counselor's release in 1887, Maria Y. Dougall was sustained in her stead, she and Sister Tingey serving as counselors continuously until President Taylor's death in 1904. Mrs.

Tingey succeeded her as President and served until 1929, thus achieving the enviable record of having been in the General Presidency for nearly fifty years. Ruth May Fox, who had been President Tingey's Counselor for twenty-four years, was appointed General President in 1929. She is well known throughout the Church for her devotion to the Gospel, her integrity of character and for her ability as a poet and speaker. Other women who have served in the General Presidency are Mae Taylor Nyström, who was Counselor to Sister Tingey from 1905 to 1923; Lucy Grant Cannon, who succeeded her, and who is also now first Counselor to President Fox; and Clarissa A. Beesley, appointed second counselor in 1929.

With the growth of the Church the stake and ward organizations of the Y. W. M. I. A. have multiplied until at the present time they are found in every stake and ward and in practically every mission branch. The membership has grown from 7 to about 70,000.

ALL through the years the great purpose of the organization as outlined by its prophet-founder has been kept in mind, namely, to give to the young women of the Church a knowledge and testimony of the Gospel of Jesus Christ; and also to provide them with opportunity for cultural studies and activities which make for a fullness of living.

Steadily the organization has grown. Miscellaneous programs were early supplanted by carefully planned and graded courses of study, most of them along religious lines, although studies in homemaking, ethics and literature have been interspersed. Many special features have also been promoted from year to year. One by one departments have been instituted as the needs of the members have required—the Bee-Hive in 1915; the Junior in 1921; the Gleaner in 1922; the Advanced Senior in 1917, which has evolved into the two present joint adult groups—Adult and Senior. For forty years

(Continued on page 241)



Louie B. Felt



May Anderson

PRESIDENTS OF THE PRIMARY ASSOCIATION

The Primary Association Yesterday and Today

By

MARION BELNAP KERR

Historian

THE Primary Association of the Church of Jesus Christ of Latter-day Saints was born as a result of a mother's desire to help little boys obtain proper conduct patterns.

In the early days of Utah when parents were struggling with the many obstacles of pioneer life, their children's leisure activities were somewhat neglected. As they herded cattle, the boys rolled clay marbles and played mumble peg. While doing this, there was ample opportunity for them to hear and practice rude expressions dropped by "gold seekers," and to form other careless habits. Aurelia Spencer Rogers, a resident of Farmington, the daughter of a former minister, and a teacher by nature, saw the need of an atmosphere of culture, refinement, and organized activity. She was not accustomed to coarse expressions nor crude manners in the home.

"How could children be refined when their playmates were careless?" she thought. "And what would the young girls do for gentle, painstaking, spiritually-minded husbands?"

In the spring of 1878, Eliza R. Snow and Emmeline B. Wells went

to Farmington to visit a Relief Society Conference. To them Mrs. Rogers suggested an organization in which little boys could be taught how to behave properly. On second thought little girls were to be included. The visiting sisters carried the word to the presiding authorities who approved the movement with enthusiasm. On August 11, 1878, Aurelia S. Rogers was set apart as president of the first Primary Association in the Church. At the first children's

meeting held August 25, 1878, in Farmington Ward Meeting House, there were present one hundred and fifteen boys and one hundred girls between the ages of six and fourteen.

"The aim of our Primary meetings," she said, "is to assist the parents in training their children, that they might be better helps in the home and try to make it happy; improve their manners, and in everything that is good. They are also to be taught the Gospel of our Church." The children's activities in the first primaries consisted of straw braiding, patch work, drying fruit, making ladders and other simple articles of wood, growing produce, etc. Summer play periods, picnics, and children's bands were encouraged.

FROM the month of August, 1878, Eliza R. Snow, Emmeline B. Wells, Zina D. H. Young, M. Isabella Horne, E. Howard, Lula Greene Richards, Sarah M. Kimball and others traveled throughout the Church organizing Primary Associations in rapid succession.

The organizations increased in members so fast that "Stake Committees" and a "Central Board" became imperative. At a Primary session of the Sister's Conference of

(Continued on page 247)



Aurelia S. Rogers

Zion Shall Flourish

(Continued from page 227)

THE PERFECTING OF THE INDIVIDUAL

THE second cornerstone is that the ultimate purpose in God's great plan is the perfecting of the individual.

It is his desire that men and women become like himself. He has said: "This is my work and my glory to bring to pass the immortality and eternal life of man."

FREE AGENCY

THE third cornerstone is a realization that the first and most essential thing in man's progress is freedom—Free Agency. Man can choose the highest good, or choose the lowest good and fall short of what he was intended to be. The scale of human existence—starting from the lowest depths of degradation and rising to the heights of the sublime—indicates how men make use of their power of choice. Carlyle in commenting upon it says: "There are heights in men which reach the highest heaven, as there are depths which sink to the lowest hell, for are not heaven and hell made out of him, eternal, everlasting mystery that he is?"

Speaking upon the responsibility of religious institutions one writer says, "You will not end wars and make this world a safe place by merely external arrangements. I reiterate, it is not so much a matter of external arrangements and agreements as it is of the internal attitudes and motives, which change and release the superhuman love and power within the lives of men that the world is to be made safe."

A SENSE OF GROUP RESPONSIBILITY

FOURTH cornerstone: A sense of responsibility toward other individuals and the social group.

"There is a destiny which makes us brothers,

None can live by himself alone;
All that we send into the hearts of others
Comes back into our own."

Newton D. Baker, in *The Atlantic Monthly*, among other things, says:

"Our children studied the biographies of men, who, like Daniel Boone, faced savage Nature alone and unafraid. Nor was it our belief that the pioneer spirit could flourish only on an uncon-

quered continent. It was, rather, that every age afforded opportunities for imagination. It was the individual who contended, whether in Balboa when pressing onward to the Pacific or in Edison when circling the world with his thoughts from a laboratory in New Jersey. Somehow we all felt there was something intrinsically more noble and useful in being an individual than in being a member of anything whatsoever."

He gives an illustration of how prone people are today to think of themselves rather than the group, indeed to take advantage of the group for their own selfish ends:

"This past autumn, a woman who has long served as a domestic in the family of one of my friends resigned, explaining that she and her husband had decided to visit the World's Fair and on their return to go on relief!"

With every progressive age of the world intellectual, noble-minded leaders have sought for a better way of living than that which was current. The good life, a social Utopia, has been the quest of the ages. To sense the need of reform has been easy; to achieve it has been difficult and often wellnigh impossible. Ideas and suggestions proposed by the wisest of men have seldom been practical, often fantastical; yet in most cases the world in general has been made better by the disseminating of new ideas, even though the experiments proved failures at the time. In this respect the century just past, as the present one, was no exception.

The first half of the 19th century was marked by a general feeling of social unrest. Observant people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, early in the century the fanciful theories of Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for 80 thousand years. Today his books aren't even read.

Robert Owen founded a commercial society at New Harmony, Indiana. Although supported by a fortune that he had amassed by intelligent and frugal efforts, and although he was encouraged by the Duke of Kent who became his patron, his scheme for the betterment of mankind came to naught in 1827. He returned to England where he tried several similar experiments with the same result.

George Ripley, a Unitarian minister, conceived a plan of "plain living and high thinking." He

had as his associates such able men as Nathaniel Hawthorne, Charles A. Dana, afterward Assistant Secretary of War in the United States, John S. Dwight. Ripley's impulse was really religious rather than economic, and "was due to a kind of monastic desire for withdrawal from a sordid world rather than a desire for a new society." He and his associates became the founders of what was known as the Brook Farm, a "Great Experiment" as it was called, to make the world an agreeable place to live in. It came to an end in 1846.

"Some of these colonies," writes Phillip Russell, "were religious in purpose, others educational, and still others economic, but all, including Brook Farm, were social symptoms, rashes, and growths indicating a sick and strained America."

Considered politically the world is upset at the present time in its opinion as to the best form of government. We are just witnessing the downfall of monarchies. Rising from these monarchial ruins have come the dictatorship of the proletariat in Soviet Russia, the Fascist regime in Italy, the Nazis of Germany and Democracy as exemplified chiefly in Great Britain and her dominions and in the United States. It is apparent that men are seeking for a better form of government than most nations now have. Will they find it? In government by the people, in dictatorship, or in a combination of the two?

"Efficiency and progress are favored," says Edwin A. Kirkpatrick in *Fundamentals of Sociology*, "when the government is such that the local community has a good deal of responsibility for its own affairs, and the central government has final authority to legalize those institutions and rules of procedure that have been shown to be permanently useful."

The Church of Jesus Christ—Ideal

A CAREFUL analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of a democracy. 1. It has the authority of Priesthood without the vice of priesthood, every worthy man being en-

titled to a place and a voice in the governing quorums. 2. It offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy. 3. It offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the millionaire. 4. In its ecclesiastical groupings, efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly from the standpoint of enhancing efficiency and progress the Church of Christ has that form of government for which the nations today are seeking.

This is because it is patterned after that order which Christ himself established. Charles A. Ellwood, Ph. D., LL. D., author of *Man's Social Destiny* (1929) declares that "The religion of the future cannot be based upon historical christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ, as recorded in the Gospels."

Is it not significant that a young man only 24 years of age, unlearned in regards to social systems of his age or of any age should have realized over one hundred years ago just what this leading thinker realizes today as the great need in religious government and instruction! "The religion of the future must go back to the teachings of Christ as recorded in the Gospels" says the sociologist of 1930. The Church of Jesus Christ was organized in accordance with the order of the Church as recorded in the New Testament," said Joseph Smith one hundred years ago. And the practical and beneficent working of the organization proves its divine authenticity!

In a masterful effort to picture the religious ideal, a modern writer, Mr. A. Euston Haydon, looks forward to a "Great Society in which all individuals will have a fair chance for the joy of living, and personal satisfactions will blend with social responsibility and creative power."

In the Church of Jesus Christ I see just such a Great Society.

"O Zion! bright region of plenty and peace,

Where the homeless find refuge, the burdened release,

Where manhood is king, and the stars as they roll

Whisper courage and hope to the lowliest soul—

O Zion! whose story the angels record
Fair dawn of that glorious day of the Lord
When men shall be brothers, and love like the sun,

Illumine the earth till the nations are one!

The Relief Society

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companions and helpmates of the servants of the Lord, and nobly did their part. The Prophet's advice and addresses to the members gave evidence of his appreciation of their worth.

In the tragic migration from Nauvoo, and the journey across "The Plains," the ideals of the Society were in the hearts of the women, and sustained them through all their trials. Eliza R. Snow, the first Secretary, preserved the minutes of the first organization, and brought them with her when she came to Utah in the Fall of 1847. These became the pattern of the Society following the creation of Wards and Stakes in the Church.

THE spirit of its original purposes has never been lost by the Relief Society, and there has always been a two-fold program, one covering the educational work, the other, the relief, or welfare activities. Movements that were of particular importance to the women of each era have been emphasized. The universal scope of the organization,

which represents all phases of social justice and human uplift, finds wide expression in its affiliation with the National Council of Women, of which it is a charter member, and as a contributing organization member of the National Conference of Social Work.

The Relief Society has been interested in individual improvement and in mass betterment, and has sought to improve conditions within organized fields, or to supplement them where necessary. This is well demonstrated in the courses of study, carefully outlined by experts and published in *The Relief Society Magazine* each month, and in the loan funds calculated to assist ambitious L. D. S. women to train in the formal educational courses at the Brigham Young University, in Hospital Nursing, in Public Health, and Social Service; to stimulate interest in poetry, and in temple service.

THE Visiting Teachers' work is a most unique and educational part of Relief Society.

The Work and Business Meeting, which deals with a social and practical angle, is in keeping with the most accepted principles of adult education work.

The scope of Relief Society, as reflected in its educational program, offers a broad training for leadership, and an active participation in community life. Our women feel the challenge of the present crisis, and are eager to prepare themselves to do their part.

This organization of Mothers teaches that the building and maintaining of a home is life's greatest adventure, and the rearing of a family, with the Gospel ideals deeply implanted, is life's greatest achievement.

The animating spirit of Relief Society from Emma Smith, with the little group of eighteen, to Louise Y. Robison, with the seventy thousand, has been the same.

All that we have, and are, we owe to God and to our fellowmen, and there is no joy comparable to service in the glorious cause.



Photo by Gen. K. Lewis
THE SOUTHEAST CORNER OF SACRED GROVE

Building Zion Today

(Continued from page 228)

gence, but I am sure that in this day of enlightenment when education has done so much to free man from the bondage of superstition and error, faith is no hindrance to learning. On the contrary, faith begets a desire for knowledge and what is even more important, it establishes a perspective in the acquisition of knowledge that is truly essential in the appraisal of relative values.

I promised to say something as to ways of securing faith. I admit that difficulties are to be encountered because a man cannot really know what faith is until he has experienced it, nor can he really experience it without recognizing it for what it is. It is rather confusing to say to one who denies the reality of spiritual things—"You, sir, cannot know what faith is because you have never had it and you cannot get it so long as you deny it." This sounds paradoxical, but in reality it is not as absurd as it sounds; for this reason,—faith is a divine gift open to all men to receive, if only their attitude and life will permit its reception. In this absolute certitude of the faithful lies the hope and promise of universal conversion.

Now I propose as an important first step in acquiring faith, particularly by those of some maturity in the thinking process, a recognition of the difference between the realms of things spiritual and the realm of things material; between faith and spirit, on the one hand, and mind and matter, on the other.

It is always desirable, I believe, to bear in mind this distinction which I have mentioned. It is particularly important to those of limited years or experience who may be having some difficulty in their thinking in making certain adjustments and reconciliations. Let me give you an example: A young man raised in a household of faith has always been taught to pray. He has assumed and felt, probably without much thinking about it, that there is a superior power to hear and answer his prayers. This young man goes to college. Among his studies he pursues some of the sciences,—astronomy, geology, biology, let us say.

One day, perhaps in a purely casual way, someone asks him, "Do you pray?" It may be a classmate, or even a teacher. "Why certainly," he replies. "Why shouldn't I?" "To whom do you pray?" is the next question. "Why to God, of course." "Where is your God, what is He like, have you ever seen Him? How do you know He exists?" Well, these questions are not so easily answered. He pauses for reply and in that pause an avalanche of new thoughts and novel sensations almost overwhelm him and very likely in real confusion this young man says to himself, "How do I know; what do I really know?"

IN his study of the sciences he has learned something of the scientific process. He knows that everything must be demonstrated before conclusions can legitimately be reached and he knows that the demonstrations required are those that are tangible and susceptible of very definite and positive human proof. He has had an introduction into the realm of reason and for the moment at least the methods of that realm dominate his intelligence and his senses. How fortunate is this young man if after the first rush of these perplexing thoughts it occurs to him that there is a wide difference between the province of science and reason and that of the spiritual and feeling. Now fully aware of this difference, he replies to his inquirers—"Why yes, I know that God lives. I do not know where He is, I have never seen Him, but I am perfectly satisfied that He exists and this I know through my faith. I don't ask for the same kind of proof and demonstration that are required in the sciences. I am not dealing with similar matters."

Now I would not have you think that the young man of my illustration could not have brought to the support of his conviction many persuasive and convincing arguments. He might have asked his inquirers to account for the universe with its illimitable manifestations of law and order without the dominance of a mastermind. He might have brought to his aid the records of sacred and profane history, the universal prevalence of the idea of deity among all nations and peoples, the incomparable achievements of mankind as distinguished from all other

forms of animal life and many other pertinent things, but after all, these matters are only arguments and his questioners might readily have differed with him in the deductions to be drawn. The outcome of such a debate with no judges to render a decision on the issue is very frequently nothing but continuing disagreement.

That brings me to the next step in the acquisition of faith and testimony. This fanciful critic of ours or any other like him, can find out if he will, whether or not the testimony is true. This way also seems somewhat paradoxical. It is this: One may secure faith by doing the things that he would do and being the kind of a person that he would be if he *had* faith. In other words, he must repose enough confidence at the beginning of his inquiry in spiritual realities to enable him in faith to undertake spiritual exercise and endeavor. It is not enough that he try merely the form of spiritual exercise as an experiment. He must be truly humble. He will have to forsake the philosophy of self-sufficiency. He must seek believing, praying, and hoping that he will find. No such sincere prayerful effort will go unrequited—that is the very constitution of the philosophy of faith.

I am feeling now that many of you will think that I have lost sight of the theme—"Building Zion Today"—I hope to show you that I have not, but before doing so I must further narrow down some of the definitions which I have given. I said that the scriptures interpreted Zion to mean "the pure in heart" and I defined the "pure in heart" to be the true disciples of Jesus Christ. I have seemingly indulged the assumption that all who embrace the philosophy of faith, meaning faith in God and Christ, should be counted as true disciples of the Savior. In a sense I am sorry that I cannot leave the matter there without further limitation of the definition. There are many millions of people in the world who count themselves Christians and who undoubtedly have deep and sincere faith in the spiritual realm of our Lord. I could wish that we might look upon all such good men and women as of Zion and that they might be

considered as having come out of the world. This would please me because it seems so broadminded, so tolerant and so neighborly.

MY theology teaches me, however, that I cannot be quite so liberal and I am constrained by the plain revelations of our Father to say to my Christian brother, however indelicate it may seem to utter it, "I believe you to be good; I acknowledge your sincerity; I am grateful for the faith you have; I esteem your good works; but it is my duty to tell you that there is a higher order of things than you have yet embraced, that more light and knowledge have been given than you have received. When you have accepted this higher order which embraces the fullness of the Gospel of our Lord, and then only, is it possible for you to come into Zion and truly be of the fold of Christ."

I am well aware that in so addressing our brothers and sisters in the great family of God, we are very apt to be misunderstood and charged with presumption, self-righteousness and fanatical dogmatism. It is not that I suffer much under these imputations, but I feel that our opportunities to be of service to those whom we sincerely wish to help is often greatly impaired by a misunderstanding of our exclusive position. I am really sympathetic with good people who resent it when they do not understand that it is only by direct commandment of the Lord that we make such assertion. We are but the bearers of a message which is not our own and which we cannot change even if we were disposed so to do. If we could only get a fair hearing from those who seem to be offended by the claims we make, I am certain that their indignation would be abated when they learned that all the good which is embraced in their own faith is incorporated in the pure gospel which we have to present and that we but offer to them an abundant fullness of that which they have received only in part. I have had to say this much to make me feel comfortable in the declaration which I now make—that Zion,—the pure in heart,—the Kingdom of God here upon earth is the Church of Jesus Christ of Latter-day Saints and no other, and that with its divinely restored power of the Priesthood of the living God, with its ordinances, or-

ganizations, agencies and facilities, and with its message of pure, eternal gospel truth it reaches out the hand of fellowship to the whole human family to lead our Father's children into transcendent joy, eternal progress, and the presence of our Lord.

This then is the Zion we are building. To the erection of the noble structure we give the devotion of our lives, our intelligence, our energies, our love and our faith. This is our common and our supreme consecration. With it I could probably come to a fitting close, but I must detain you a little longer to consider the place of our host, this great University, in this lofty program,—God's program, for the advancement and exaltation of men.

What does this splendid institution do to build Zion? I will try to tell you some of the things it does and can do.

First, it knows the arts and sciences and their place in the realm of eternal truth and so teaches them.

Second, it understands and feels the philosophy of faith and in the dominance of that philosophy it nurtures and stimulates the faith of its students.

Third, it conceives the brotherhood of man in the fellowship of Christ and so it promotes social relations and dear friendships incomparably beautiful and enduring.

Fourth, it rates goodness above sophistication and morality above cleverness and inspires an amplitude of purity and good deeds to preach a sermon of righteousness that reaches to the far corners of the earth.

Fifth, it provides spiritual exercise for the cultivation and maintenance of testimony. This I mention last because I wish to elaborate it for a moment.

Spiritual exercise may be of either a public or private nature. All open participation in religious and Church activities is calculated to strengthen spiritual powers.

Sometimes thoughts are like unruly children.—difficult to control. I have persuaded myself however that they can be disciplined and often they must be if we are to

preserve our faith. Let me illustrate again with a fanciful character. He may be a student or even a professor, because, after all, good professors are always students. This academic man begins to ponder. He has studied and he has done a good deal of scientific thinking. He comes on to a number of perplexing questions with apparent incompatibility between his former conceptions of faith and the new things which he learns. What about the age of the earth? Was Adam really the first man? In the light of what he has learned can he still believe in the miracles as reported in the scriptures and coming down to later days, can the story of the Prophet Joseph Smith be true? Was he really visited by heavenly beings? Did he translate the Book of Mormon by the power of the Lord? Was the holy Priesthood actually bestowed by divine messengers?

It is while he is contemplating such things, even though he is loath to let go of his once simple faith, that his thoughts spring up unbidden, almost belligerently to fight down his erstwhile convictions. They heckle him and they challenge him—"What do you know: how much proof have you?" they say. "Why don't you acknowledge in the face of what you have learned, that you have been the victim of delusion?" And he says to himself in answer to these taunts—"I do want to be intellectually honest. I want to be true to myself."

Now here is where I want to break into the conversation. I want to ask this scholar who has a thinking complex of the kind which I have mentioned, this question, when he says—"I want to be true to myself." "What part of yourself is it to which you want to be true? Is it your spiritual self or this new man of science? Is it that fellow who was yourself throughout your boyhood and your youth whom your mother and your father nurtured so carefully and loved so much; who was so confident in the goodness of things and so happy in his confidence; whose pure faith held such high promise for his people and those who loved him? Now if this is the part of yourself to whom you wish to be true, I think I can tell you what to do. Just say to those skeptical, disturbing, rebellious thoughts, 'I propose to stay

with my faith,—with the faith of my people. I know that happiness and contentment are there and I forbid you,—agnostic, doubting thoughts, to destroy the house of my faith. I acknowledge that I do not understand the processes of creation, but I accept the fact of it. I grant that I cannot explain the miracles of the Bible and I do not attempt to do so, but I accept God's word. I wasn't with Joseph, but I believe him. My faith did not come to me through science and I will not permit science to destroy it. When I change my mind about God and His work, only the inspiration of God will change it."

You may think all this evasive. I urge you to try it before deciding. I am as proud of science and reason and their marvelous developments as I think I should be. I love education. It is the promise of universal peace and progress. In the presence of a mastermind—penetrating, logical, and luminous, I stand with an admiration that almost approaches reverence. I want to think. I want everyone to think, for thinking is the better part of study. I believe, however, our thoughts may be disciplined without stultification of our intelligences and with infinite peace and happiness to ourselves.

President Harris, Members of the Faculty, Students and Fellow Patrons, this grand old school is building Zion today. Thank God for it.

had given much attention to recreation. It had striven to raise the standards of conduct at all entertainments, dancing parties, and outdoor recreational events. Furthermore, its religious studies had always been interspersed with many of the cultural activities.

But now, when these organizations were charged anew with the responsibility of supervising the leisure time, not only of their own membership but of the Church as a whole, the General Boards began even more seriously than before to study the subject.

Recreation came to mean far more than it had hitherto meant. The vision grew of the possibilities within this field. The officers sensed that such words as "amusement" and "entertainment" connote but a small part of recreation; that a leisure time program must have as its objective the enrichment of life both for young and old; it must provide opportunities for expression of every worthy instinct and urge; it must bring people together in a sympathetic, brotherly and sisterly relationship; it must cultivate appreciation of all that is beautiful in nature, art, literature, music, and religion; it must banish evil by filling the mind and heart with good. Indeed, the Prophet Joseph Smith must have had in mind a complete leisure time program when he voiced the latter

part of the Thirteenth Article of Faith—"if there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

Each year the M. I. A. considers carefully the outstanding needs of the organizations as affected by the spirit of the times or by national moral issues. One of these needs is crystallized into a brief statement and becomes the standard or slogan for the year.

THE colors of the M. I. A. are green and gold—green denoting growth and progress, gold typifying the glorious heights to which youth—clean, happy, noble, intelligent youth—may attain.

The Y. W. M. I. A. is happy in its summer camp movement, which was commenced in 1912, in Liberty Stake, and is steadily growing. The delightful canyons and other beauty spots of Utah and surrounding states furnish ideal sites for girls' camps. There are now eleven such camps. During each summer some 5000 girls find rest and recuperation under loving, careful supervision.

In Salt Lake City, under the auspices of this Association, a Girls' Home is conducted for girls from out of town who come to the city to work or attend school. Two beautiful homes, one of them the historic Bee-Hive House (the home of the former Presidents of the Church) are being used for this purpose.

THROUGH the generosity of the First Presidency of the Church the Lion House was, in 1932, placed under the supervision of the Y. W. M. I. A., to be used as a social center for women and girls. Many delightful activities are carried on in this pioneer home.

One of the outstanding events in the history of the M. I. A. was the Jubilee which occurred in 1925. It marked fifty years since the organization of the Y. M. M. I. A., and fifty-six years since the organization of the Young Women of the Church. At this time, upon the gracious invitation of the Young Men, their motto became the expression for both groups—"The Glory of God is Intelligence." And under the guidance of the Priesthood and with this banner as their inspiration both organizations are moving forward.

The Y. W. M. I. A.

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a magazine, *The Young Woman's Journal*, filled with stimulating and faith-promoting messages was published with signal success. October, 1929, marked the farewell issue of this *Journal* when it was united with *The Improvement Era* as a joint magazine for both the youth and the adults of the Church.

In 1923, to the Mutual Improvement Associations was assigned the supervision of the leisure time program for the adolescent and adult Church members. The two organizations were thus united more closely than before through this major activity. The assignment was not entirely new, for from the beginning the M. I. A.



ROCK CREEK ON THE PIONEER TRAIL



"THE TRAGEDY OF WINTER
QUARTERS" BY AVARD FAIR-
BANKS. FROM THE CENTURY
OF PROGRESS EXPOSITION AT
CHICAGO

Articles of Faith

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after more knowledge, increasing beliefs. Unbelief, agnosticism, lasting doubt, can have no place in a system which places eternal progress as the fundamental law of human action. Under this law one must forever enlarge and amplify his established beliefs. In this eternal quest, truth must be cherished and error laid aside. Latter-day Saints glory in their well-earned right to declare, "We believe."

The word "believe" is used in the articles of faith in an expository sense, to explain the substance of "Mormon" doctrine. In ordinary Latter-day Saint usage the word has a larger meaning—a conviction of the truth of a statement made. Indeed, the Prophet could have said truthfully at the beginning of each statement, "We know." Knowledge, properly tested, is changed to belief. Belief, put to the test of prayer and human use, in turn becomes faith, which is the higher, perfected knowledge. Joseph Smith's statements to John Wentworth are articles of *faith*, not merely of *belief*. They represent the settled convictions, tried, tested, defensible, of the "Mormon" people. In that sense do Latter-day Saints read the words "We believe."

Joseph Smith presented the doctrine of the restored Church to the world in the simple articles of faith. That is evidence enough of their intrinsic value. The "Articles" are the foundation stones of a great doctrinal structure and determine its extent and stability. The articles of faith, or any part of them, cannot be set aside in the building of the faith of a Latter-day Saint. This is doubly true, for every doctrine of the Gospel finds root and life in these basic statements of the Prophet. The applications of the articles of faith may be varied to meet individual needs and conditions, but the worth of the truths contained can never be questioned nor the use of them laid aside.

HEREIN lies the definition of "Mormon" orthodoxy—a word naturally not popular among Latter-day Saints who make the

declaration "We believe" upon the basis of individual search and conviction. Intelligent conformity may be labeled orthodoxy. A man should not be spoken of as orthodox when he uses a telescope to see the stars, or a microscope to reveal bacteria, or the articles of faith to guide his conduct; he is then merely using established knowledge properly for his benefit. The orthodox man is too often the one who follows the beaten path without knowing definitely and for himself whether it is really the true or better way. However, let sleepy definitions lie! The "orthodox" Latter-day Saint accepts as a matter of personally tested truth the fundamental doctrines of the Church, set forth for example in the articles of faith, and uses them in his daily life. Indeed, a member of the Church cannot be counted fully a Latter-day Saint unless he does accept the fundamental faith and practise of the Church, or at least on such basis of faith as he may have, seeks eagerly to develop such belief. Those who have real faith in the fundamentals of the Church cannot quibble about the essentials of Gospel doctrine, or attempt to classify Gospel principles in order of importance. The Gospel, a divine institution upon which the restored Church rests, is a unit in which each principle has its structural, organic place. Therefore, in the end, all principles of the Gospel are of equal importance. Really, there is no such thing as Mormon orthodoxy. A member of the Church either has faith in the Gospel, is on the way to that faith, or has no faith in it.

LATTER-DAY SAINTS have reason to rejoice that they have a certain, though testable, doctrinal platform on which to base their faith and works. Since the organization of the Church no fundamental doctrine has been changed, none will be changed, for each one has its own necessary place and value in the eternal Gospel plan. Adaptations there may be to meet the arising issues of the stream of time; new revelations may come to amplify those now possessed; but changes in the sense of the obliteration of existing basic doctrine will never be made. The certainty, security, and unchangeability with respect to Gospel doctrine come, it need hardly be said, from the divine origin of the Gos-

pel and its body of doctrine. That is well developed in the articles themselves.

There is no security in life, in industry, science, government or religion without such unchanging fundamentals. Therein lies the message of the articles of faith.

The Y. M. M. I. A.

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organization general supervision so as to make it uniform in character. To this end the early officers visited the various stake and ward organizations. As an example of how these early trips were made, Junius F. Wells and Milton Hardy, in accordance with instructions from President John Taylor, made a two month's trip through the south and another of equal length through the north in a buggy furnished by Junius F. Wells and with a team borrowed from John Craner, a student of the Brigham Young Academy.

While in the beginning the programs were of a miscellaneous nature, they have, during the years, been developed into more or less elaborate courses of study until today they compare favorably with regular academic work. Those who avail themselves of the opportunities for study offered in the Mutual Improvement Associations of today can acquire a development, as far as it goes, similar to that offered in a regular school.

In 1923 the General Authorities of the Church assigned to the M. I. A. the responsibility, in a general way, of providing recreation for all the people of the Church. And now from several missions comes the word that in these days when so many have little or no interest in the scriptures, our M. I. A. activity program provides a means of opening the way for that Gospel message it is the prime purpose of the Church to preach. The M. I. A. program of recreational activities and leisure-time guidance founded upon a thoroughly scientific and inspirational basis has brought favorable comment from many of the great recreational leaders of the nation.

IN 1879 it was decided to begin the publication of a monthly magazine as a means of unifying

the work and tying together more closely the various organizations. The first number of *The Contributor*, which was the first official and general organ of the Mutuals, was published in October, 1879.

Regarding the purpose of the publication the following is quoted from the letter written by Brother Wells to the Authorities: "This magazine will be distinctly a young people's periodical, of such literary merit as their talent can make it, and whose general tone will be pure, refined; tending to improvement and elevation in thought and in all our intercourse; devoted to the culture of the youth, and the cultivation of character and sound doctrine among them."

For thirteen years Junius F. Wells served as editor and for four more years the magazine was published by the Cannon Publishing Company in charge of Abram H. Cannon. Its publication ceased October 1, 1896.

In November, 1897, the first issue of *The Improvement Era* was published. In the summer of this same year a movement was begun for the establishment of this new publication. A vigorous campaign was made for securing subscribers in advance. With Heber J. Grant as manager and the young men of the Church as the capital, *The Improvement Era* began its outstandingly successful career.

In November, 1929, the *Young Woman's Journal* was combined with *The Improvement Era* with the result that the growth in popularity and effectiveness among the young people of this joint magazine has been phenomenal, as the increased number of subscribers clearly indicates.

Pick up any issue of this magazine. Its very touch is thrilling. Every part of it is throbbing with the spirit of modern youth. Look at the inside cover of the March issue. Who that has in his soul a burning testimony of the divinity and power of the Gospel of Jesus Christ as these have been brought to earth in this the last day and dispensation of the fulness of times, can look at that picture and see upon the rays of the rising sun the words, "The Morning Breaks, the Shadows Flee," and not have his heart beat with joy to think that inspiration was poured out rich enough into the soul of that great leader, Parley P. Pratt, to give us

this grippingly interesting Latter-day Saint hymn. Match if you can the strength and unselfish leadership of members of the General Board as these are presented in that fine picture above the first article in the March issue. Not one of these General Board members but is a strong and powerful character, aside from his being a member of the General Board.

You who have sons look at page 135 and see the picture of "Sir Robert Baden-Powell, Chief Scout of the World," and read the message sent for him by Herbert Martin, International Boy Scout Commissioner and let your heart be glad that we have a magazine which appeals with such intensity to the boys of the Church. And again, if it is profound thinking that interests these lads, then we have outstanding scholars like Sidney B. Sperry who understand and can talk the language of those who are familiar with the world's greatest scholarship.

The scholarship, the extensive journalistic as well as native gifts of our associate editors, Harrison R. Merrill and Elsie Talmage Brandlee, have had much to do with putting into *The Improvement Era* those qualities which are touching these days so effectively and for good the lives of the young people in the Church.

The Young Men's Mutual Improvement Association after these sixty years has a membership of 67,000, with approximately 1,050 organizations in the stakes and 350 organizations in the missions of the Church. It includes the following named departments: Scouts, age 12 to 14; Vanguards, 15 and 16; M Men, 17 to 23; Seniors, 24 to 35; Adults, all over age 35.

Many factors have contributed to the development of Mutual Improvement work. The Association is indebted most to those who provided in the beginning a broad and firm spiritual foundation upon which to build, to the early workers who with such clearness of vision pointed the way and established the standards, and to the later workers who have broadened the field and extended the horizon.

AS the work has grown and developed, more and more time, thought and attention on the part of the leaders in every branch of the Mutuals have been required.

While in the beginning meetings of officers were held but rarely, today the program is so intricate and complicated that to do the work efficiently weekly meetings are required for all ward, stake, and general officers.

These regular meetings soon created new business of such importance and quantity that often the whole day (Wednesday) was not long enough to complete our M. I. A. tasks before the hour of 5 p.m. when the General Board meeting was held. Another equally important innovation made during the administration of Superintendent Smith was the meeting every other Wednesday with the General officers of the Young Women's Mutual Improvement Association. The unity and effectiveness of the work brought about by these regular meetings and the close cooperation which resulted can be best seen in the great triumphs reached by the Mutuals in recent years.

Another factor in the recent development of the Mutuals has been the outstanding contributions made by Oscar A. Kirkham, executive secretary, W. O. Robinson, field secretary, their efficient office help, and the General Board which was composed of men with leadership and vision so outstanding that M. I. A. work was bound to progress. The nature of these men is such that they could not be associated with the work and permit it to stand still.

The earnest and unselfish labor of these men can perhaps best be explained by their willingness to furnish their own cars and pay for their own gasoline to take the program of their committees into any or all the stake conventions.

Another of the outstanding contributions to the unusual success of the M. I. A. has been the unceasing and always effective and efficient cooperation of the General Presidency and members of the General Board of the Young Women's organization. Thus with united front these two great general boards have gone forward to a success that would have been impossible had not the oft-repeated appeals of these workers to Divine Providence been heard and graciously answered.

And not least by any means as a factor in M. I. A. success is the unselfish and effective work of the faithful thousands in the wards.

stakes, and missions of the Church who are carefully carrying out the plans and programs provided.

In conclusion and most important is the fact that the outstanding aim of this phenomenal young people's organization, a modern institution throbbing with life and vigorous vitality, has been and will forever continue to be to awaken and to keep burning in the hearts of the young people of the Church faith in Divine Providence and a glowing, satisfying testimony of the divinity of the mission and message of the Prophet Joseph Smith.

Latter-day Saint Sunday Schools

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tion of the Kingdom of God on earth and to help him to form habits which will realize this consecration. The hope is that through these aims will be developed the realization of the meaning of the Kingdom of God on earth by developing universal brotherhood, by eliminating all selfishness, and by furthering actions both individual and social that are for the highest and most lasting good of all.

Step by step, through the departments of the Sunday School, the gospel plan is unfolded. To the children in the Cradle Roll class, simple songs and stories having moral and religious implication, within the comprehension of children under four years of age are offered.

To children, four, five and six years of age, the Kindergarten Department offers lessons and appropriate religious activities which emphasize the development of primary concepts of the Kingdom of God and the personal qualities and habits which the individual must possess and the preparation he must make to be worthy of membership therein. The stories are drawn from the standard works of the Church. The teacher's helps are offered in "Life's Lessons for Little Ones."

The Primary Department is designed to serve children seven, eight and nine years of age. Here the primary concepts referred to are reinforced with stories and activities of a more advanced character.

Children in the Church History

Department are members of the Church and are just awakening to an interest in this great organization and their relationship to it. The relationship to the course of study in this department therefore is to present stories of Church History and subject matter relating to the Church and to induce the pupil to explore and to understand the Church and its purpose in relation to himself.

THE deacons and girls of the ages of twelve, thirteen, and fourteen in the "A" Department, are led to continue this activity of exploration. At this level the attention is drawn to study of the principles of the Gospel. The materials used are to be found in the standard works of the Church. In the "A" Department the emphasis is given chiefly to biographical materials and hero tales.

In the "B" Department, the ordained teachers and girls fifteen and sixteen years of age take up a more advanced study of the principles of the Gospel. At this level the distinctive messages of the standard works of the Church are stressed.

In the Gospel Messages, or "C" Department, the particular aim is to show the application of the principles of the Gospel to the problems of modern life of young people.

An intensive review course in the principles of the Gospel is offered young people nineteen and twenty years of age, in the hope of preparing them for active missionary service abroad and for teaching responsibilities in various organizations at home. The purpose of the missionary course is, first, to lead the class members to a deep intellectual conviction culminating in a testimony of the Gospel; second, to induce a desire to share the blessings of the Gospel with others, and, third, to acquaint members of the class with means and methods of helping others to share these blessings.

THE Melchizedek Priesthood quorums and members of the Church over twenty years of age study the Gospel Doctrine lessons. The courses here are varied every year. The aim is to emphasize the special opportunities and responsibilities which adults have, to apply gospel principles to the betterment of home and community conditions.

By recent action of the First

Presidency, the Council of the Twelve and the Presiding Bishopric, the activity meetings of the Priesthood quorums are to be held during the Sunday School hours between 10 and 12. Accordingly, under instructions from the presiding authorities, the opening exercises of the Sunday School are limited to 40 minutes.

During the 30 minute period when the Priesthood quorum activity meetings are held, a session for women and girls is provided. For the present year programs built around the theme, "The Place of Women in Civilization," are to be offered. Interest in this inspirational session is developing very rapidly. Under the direction of resourceful women this feature promises to be a major opportunity for girls and women of the Church.

The Church Historians

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pled and the official staff had moved with all the records and other materials into the building, it was decided to dedicate it for the purpose for which it was erected. From the dedicatory prayer offered by Elder Wilford Woodruff the following is extracted:

"And inasmuch as we have the privilege of having an office built for Thy servants to occupy while writing and keeping a history of Thy Church and Kingdom upon the earth in these last days, we feel it a privilege to bow before Thee and dedicate this house unto the Lord our God, even our Father in heaven.

"And by virtue of the Holy Priesthood vested in us, in the name of Jesus Christ, we do dedicate it and consecrate it unto the Lord our God, and we set it apart that it may contain holy records of the Church and Kingdom of God, and we ask in the name of Jesus Christ that it may be sanctified and holy unto Thy name and we pray that we may be inspired by the gift and power of the Holy Ghost while acting as Historians or clerks for the Church, and may we keep a true and faithful record and history of Thy Church and Kingdom, and Thy servants, and may it be kept in that way and manner that it may be acceptable unto Thee, O Lord, and unto Thy servants, the presidency of Thy Church. And we dedicate this house unto Thee, from the foundation to the top thereof; and we pray that the spirit and power of the Devil may never have dominion over any man, or power or place in the mind of any man who labors in this room.

"And we ask Thee to bless us and prosper us in all things, and we pray that thou wilt bring to our remembrance all

things which are necessary to the writing of this history. And that papers and documents and all things necessary may be brought to us, to enable us to compile a right, useful and proper history."

THE building was also used for many important meetings of the presiding brethren. The growth of the Church and the increasing number of records made known the need of larger quarters for the Historian's Office. In 1914 the cornerstone of the beautiful Church Office Building was laid, and in 1917 the Historian's Office was moved from its old home to the third floor of this splendid new building. Here in steel vaults, cases and shelves, have been gathered thousands of books and other records. It is the aim of this office to gather all books, pamphlets, tracts, newspapers, records, etc., published by the Church and those written by members of the Church; those books pertaining to Western History, especially when dealing with the "Mormons;" also books written by non-Mormons which are friendly in their nature and those written by anti-Mormons. We have also in the Historian's Office hundreds of early records of the Missions, and since 1907 all the records of births, baptisms, ordinations, deaths and excommunications that have taken place in the Church.

When Elder George A. Smith was chosen as first counselor to Pres. Brigham Young, Elder Albert Carrington became Church Historian and General Church Recorder. He was succeeded in turn by Elders Orson Pratt, Wilford Woodruff, Franklin D. Richards, Anthon H. Lund, and the present incumbent, Elder Joseph Fielding Smith.

Sunday Morning on Temple Square

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operation of the choir and Church officials, Mr. Glade arranged for a coast-to-coast NBC network broadcast in July, 1929. The result was a standing order for weekly deliveries of such programs.

When the Tabernacle Choir

and organ broadcast became a CBS Sunday feature the pen and the voice of Richard L. Evans, already identified with the weekday presentations for more than two years, began to weave through the music a mildly philosophic thread of spoken thought, which has since become an inseparable part of the program in the minds of listeners.

Widespread acclaim prompted CBS to invite the choir to extend the thirty minute broadcast to a full hour, which was done two years ago, beginning March 26, 1932.

The Choir performs under the direction of Anthony C. Lund, Tabernacle Choir Conductor. Frank W. Asper presides at the organ console at the present time.

Generous acknowledgment is due also President Heber J. Grant, Bishop Sylvester Q. Cannon, and Bishop David A. Smith, president of the choir, and all of the general authorities of the Church whose sympathetic cooperation and counsel have been of invaluable worth.

And so the announcer closes with a benediction from the tops of the Western Mountains—"This thoughtful sabbath hour is ended. We wish for you peace, this day and always"—as the nation listens with reverent appreciation to "Sunday Morning on Temple Square."

Sunday Evening on Temple Square

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announced by Earl Glade. Today, however, "Sunday Evening on Temple Square" is heard only Sunday Evening.

The far-flung coverage of Salt Lake's cleared channel station has found thousands of regular listeners throughout all western

America, many of whom have expressed their appreciation of and loyalty to the program by card, letter, and wire. Hundreds of these friends have visited Salt Lake to see Temple Square, to contact the artists and to visit KSL. During the summer an average of twenty groups of tourists call at the station daily. They come from all over the United States and Canada.

Of the thousands of tourists who visit the Temple Square, month in and month out, almost all of them have heard the broadcasts of the organ.

FRANK ASPER, Tabernacle organist, and the artists associated with him on this program have kept their repertoire distinctive and representative of the finest things in music. When the presentations first started, requests came from everywhere for popular sentimental numbers, the melodies of which are frequently heard on organ programs. The public, however, now realizes the type of music to expect during "Sunday Evening on Temple Square," and is eager for it.

It is interesting that some listeners mistake toccatas and fugues played by Mr. Asper on the organ, for jazz.

In a recent note in the column known as "Behind the Mike" in the Portland Oregonian, this program from the Tabernacle was referred to as an outstanding example of broadcasting at its best.

The Oregonian, in common with many listeners, has also made appreciative mention of the informal interludes and easy transitions during which the announcer, Earl J. Glade, with characteristic informality, gives to artists and listeners a warm and kindly "at home" feeling.

Canadians are particularly fond of good organ music, many having immigrated to Canada from England, where the organ is greatly esteemed. KSL has received thousands of applause letters from these northern friends.

The setting, the reserved informality, the hour and the artists all tend to attract a world-wide audience, as old melodies and masterful classics are interpreted with the mellow majesty of the great organ during "Sunday Evening on Temple Square"—a program as distinctive as the Tabernacle itself.



THE SALT LAKE TABERNACLE

Presiding Bishops

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supervising of Quorum work. Out of his studies came the foundation of the present system of Aaronic Priesthood supervision throughout the Church. Modernization and simplification of all details of the office and the development of comparative records and reports have been important developments during Bishop Cannon's administration.

Bishop David A. Smith and Bishop John Wells have served Bishop Cannon as first and second counselors respectively during the entire administration.

Presiding Bishops of the Church and Their Counselors

Bishop Edward Partridge—1831 to 1840—Isaac Morley, First Counselor; John Corrill and Titus Billings, Second Counselors.

Bishop Newell K. Whitney—1844 to 1850—Served without regularly appointed counselors. Presidents Brigham Young and Heber C. Kimball were "chief counselors and advisors."

Bishop Edward Hunter—1851 to 1883—(Presidents Brigham Young and Heber C. Kimball served as counselors for more than a year); Leonard W. Hardy, First Counselor; James C. Little and Robert T. Burton, Second Counselors.

Bishop William B. Preston—1884 to 1907—Leonard W. Hardy and Robert T. Burton, John Q. Cannon, John R. Winder and Orrin P. Miller, Second Counselors.

Bishop Charles W. Nibley—1907 to 1925—Orrin P. Miller and David A. Smith, First Counselors; David A. Smith and John Wells, Second Counselors.

Bishop Sylvester Q. Cannon—1925 to date—David A. Smith, First Counselor; John Wells, Second Counselor.

Five Important Centenaries

THE year 1835 was of unusual importance to the Church which, at that time, was but five years old.

IT was during that year that the Council of the Twelve Apostles was organized. That, however, was not the first Council of its kind organized on this continent, for, according to the Book of Mormon, the Master, Himself, organized a Council during his stay upon this continent after his resurrection from the dead.

THE year 1835 marked, also, the beginning of the organization of the First Quorum of Seventy, the missionary corps of the Church. Missionary work, however, had already been under way. In fact, it began well before the legal organization of the Church and has continued from those days to the present time.

IT was on July 3, 1835, that the papyrus from which the Book of Abraham, which forms one of the principal books of The Pearl of Great Price, was brought to the attention of the Prophet Joseph Smith. From that incident developed one of the standard works of the Church which contains the Book of Moses, the Book of Abraham, and the Writings of Joseph Smith.

THE Doctrine and Covenants, as it was then constituted, the fourth book among the standard Church works, was accepted by the Church on August 17 of that same year. The book has grown since then as revelations from time to time have been added.

IT was in 1835 that the first hymn book was assembled and printed to be used by the new body of worshipers known as the Latter-day Saints.

HOW great have been the changes since that date. Science and invention have changed the world as the Gospel of Jesus Christ has changed the hearts of men, especially the hearts of those who have accepted the message delivered by the Prophet Joseph Smith and his successors as Prophets, Seers, and Revelators.

The Primary Association

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the Salt Lake Stake held Saturday morning, June 19, 1880, the first Stake Board was organized with Ellen C. Spencer Clawson, President, Camilla C. Cobb and Annie Davis, Counselors. Immediately following this action, Louie B. Felt (who had been serving as President of the Eleventh Ward Primary of Salt Lake City since September 14, 1878) was sustained General Superintendent to preside over all the Primary Associations of all the Stakes of Zion. Mrs. Felt was the first woman in the Church to be formally sustained head of a General Board. Mrs. Matilda M. Barratt and Mrs. Clara M. Cannon were sustained as Counselors. These women with Lillie T. Freeze, Secretary, and Minnie Felt, Treasurer, constituted the first General Primary Board.

Mrs. Felt served with honor and distinction as General President for forty-five years. She was a gentle woman, deeply sympathetic, courageous, spiritually-minded, and above all a lover of little children.

THE Primary Associations today are operating with a three-fold purpose. First: they are serving as the week day religion classes of the Church to teach the Gospel of Jesus Christ; second: they direct the leisure activities of the children of the Church; and third: they teach well children how to keep in good health, and assist ill children to regain their normal condition. The Primary is interested in the activity of the child all the way from wiping his feet before entering a home, cleaning his dresser drawer, eating proper food, to saying "Thank you" for favors received, taking good care of pets and opening a meeting with prayer. Nearly seventeen thousand officers and teachers are earnestly striving to direct the activities of almost one hundred thousand children that they may obtain fine behavior patterns and become strong useful citizens and true Latter-day Saints.

Primary children throughout the Church are sharing their pennies to help maintain the Primary Children's Hospital which had its birth

in a hospital fund established in 1911, and which opened on its present site in the spring of 1922. To date one thousand nine hundred cases have been treated. The rules of this hospital provide that any child of Primary age whose case is curable and whose family is unable to pay the expense necessary for treatment may become the child-guest of the Primary children of the Church. Miss Anna Rosenkilde has been the head nurse at the hospital since its beginning.

THE efficient and faithful work of Miss May Anderson, the present General Superintendent, reaches back forty-five years into the Association's program. She was sustained Secretary of the General Board October 5, 1890; First Counselor to President Louie B. Felt, December 29, 1905, and General Superintendent, October 6, 1925. She has served capably as Editor of *The Children's Friend*, the Primary children's magazine, from its first issue of January, 1902, until the present time. Her courage, persistence and faith are unbounded in her life-time devotion to the Primary movement.

Cooperating intelligently and earnestly with Miss Anderson are



MORMON BATTALION MONUMENT
Insert. B. H. Roberts, Chairman Monument Commission

Isabelle S. Ross, First Counselor; Edith H. Lambert, Second Counselor; and the General Board. Honorary Member Lillie T. Freeze is the only surviving charter member of the General Primary Board.

The Primary Association is very much concerned with a many-sided development for the child, a devel-

opment which will meet his needs and his desires during the various stages of his growth. Though conditions have changed in these fifty-seven years, little children will always grow through self activity. Primary teachers are merely directors—suggestors. "Character is being, not talking; is living, not knowing." It was upon this principle that the Primary Association based its work in the beginning and by the application of this principle it is steadily growing today.

A TYPICAL MISSIONARY GROUP READY TO LEAVE
THE MISSION HOME FOR MISSIONS IN ALL PARTS
OF THE WORLD





THE L. D. S. CHAPEL, WASHINGTON, D. C.



STATUE FOR THE HILL CUMORAH, BY TORLIEF S. KNAPHUS

This monument is to adorn the Hill Cumorah. It shows the Angel Moroni with the plates from which was translated the Book of Mormon. It is being prepared by Torlief S. Knaphus, a well known sculptor of Salt Lake City, and according to announcements from the First Presidency of the Church, is to be dedicated on July 24.

Torlief Knaphus was born in Norway, where he first took interest in art, especially in carving and modeling, at the age of five years. A little later, when he was between nine and ten years of age, he began drawing and modeling from nature. "Art was driven into my soul by the beautiful summer nights I spent as a sailor on the Arctic Ocean," said he. "When our little vessel was tossed around by the giant blue-green waves under the most dramatic sky in the great Atlantic zone, I decided firmly to be an artist. I have been at it ever since." He did a number of fine friezes and statuary for some of the recently built temples of the Church. His handcart group is well known among visitors to the Bureau of Information on Temple Square.