The First Hundred Years

A CENTURY of PROGRESS of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
The First Hundred Years

I

INTRODUCTION

The Church of Jesus Christ of Latter-day Saints has now entered upon the second century of its existence. During the first hundred years it acquired a membership of three quarters of a million, not counting those who have died in the meantime; it established cities on a new plan, with colleges, universities, and costly temples; it planted a civilization on the Great American Desert—and all in the face of such opposition as no other church in our country has ever encountered. Its record is without parallel.

The Church of Jesus Christ of Latter-day Saints, was organized in New York State, April 6, 1830, one hundred and three years ago. Its founder was Joseph Smith, commonly known as the Mor-
mon Prophet. At that time it numbered less than a dozen communicants. In Ohio, where it next established headquarters, it increased in membership to several thousand. Its greatest development, however, took place in Illinois, between the years 1839 and 1846. For here the faith assumed importance as a possible world religion, by reason of its sudden prosperity and its missionary spirit and network. This was in connection with Nauvoo, then the largest town in the State. During these years the organization counted upwards of fifty thousand members in America and England.

Mormonism, so called, does not profess to be a new religion. Instead, it claims to be a restoration of Primitive Christianity. Not that it is an exact replica of the original church, for there are differences, due to changes in the times and conditions. But the essentials are the same. For instance: In the religion of Jesus, as anciently promulgated by him and his disciples, the central idea was the doctrine that religious knowledge is objective, not subjective. That is, God, the Holy Ghost, and the human spirit, whether unembodied, embodied, disembodied, or reembodied, are actualities, not the product of the imagination or the reason. “Flesh and blood hath not revealed it unto thee,” said Jesus to Peter when the apostle confessed the Christ, “but my Father which is in heaven.” Peter could not have learned this great truth from any human source, but only from God, by revelation through vision or otherwise. This idea of religious knowledge, derived from divine source, is central also in the Mormon faith. In pursuance of this conception are the revelations and visions given to the prophet, Joseph Smith.

After the Martyrdom of Joseph Smith, fourteen years subsequent to the organization of the Church and when he was in his thirty-ninth year, Brigham Young, the ranking apostle, succeeded to the leadership of the Church. He it was who conducted the exodus of the Mormons from Nauvoo to the Rocky Mountains. This was during the years 1846 to 1856, particularly in 1847, when the first home of the Mormons was established in the Salt Lake Valley, now in Utah.

Nauvoo was a beautiful city. That is what its name signifies—"beautiful." Situated in a graceful bend of the Mississippi river and springing out of a bog almost overnight, it rose gradually from the river bank to a point where the prairie to the east began. Houses of wood and brick and stone, occupied by some twenty thousand industrious and contented people; factories humming with activity, workshops, and an imposing temple on the summit; a political govern-ernment, with powers theretofore unknown in cities; a militia of between four and five thousand trained men—all this the Mormons were forced to abandon. They then began their westward trek, taking with them only the bare necessities in food and clothing and equipment for the journey.

A thousand miles they traversed—a thousand miles of plain and hill, of mountain and forest, of sluggish rivers and rushing streams—beset by myriads of buffalo and hordes of savage Indians. It was a strange sight, these twenty-odd thousands of men, women, and children in nondescript outfits taking this long trail from civilization into the wilderness.

Cooperation was the keynote. The first companies, which crossed the Mississippi on the ice, prepared the way for those that were to follow. They laid out the land, they plowed and planted and fenced it, and they built houses, thus reversing the adage about reaping where they had not sown. In Iowa, where they had built three or four improvised towns, five hundred of their best men, physically, enlisted in the army that later went on the longest march of infantry in history. Entertainment was provided by a brass band and by choral singing and dancing.

The pioneers arrived in the Salt Lake Valley on July twenty-fourth, 1847. The first years were years of incredible hardship, of periods of almost starvation, and of superhuman efforts by their leader to keep his people from going to the gold fields of California.

The story of this Mormon exodus forms one of the most fascinating and instructive chapters in American history, and the records of the period, set down in great detail, furnish us with material for miniature nation-building such as can be found in no other part of the world.¹

In the articles that follow will be briefly told some of the beliefs of the Latter-day Saints, and the accomplishments of the people during the past century in building great commonwealths on the principle of cooperation, through a substantial religious, social and economic philosophy—which will show that the Church endeavors to concern itself not only with the spiritual and moral side of man, but also the physical, the educational, and the recreational.²

¹The frieze, around the wall of our space in the Hall of Religion, painted by J. B. Fairbanks, and the statuette by Thorp Knaphus illustrate a part of this historic journey.
²The bas-reliefs in this L. D. S. exhibit, executed by Avard Fairbanks, represent some of these activities.
II

A NEAR-PERFECT ORGANIZATION

Each member of the Church of Jesus Christ of Latter-day Saints strongly believes that it is his responsibility to work out his own exaltation. Since the doctrines of the Church teach that faith without works is dead, and that eternal salvation is an individual responsibility, its members, believing this, could not affiliate themselves with a sect in which they would become just passive members. Their religion must provide them with a means, through spiritual, temporal and social development, to advance toward that salvation.

They must also have an opportunity for active service toward their fellow-men.

All of these requisites are to be found in the organization of the Church of Jesus Christ of Latter-day Saints.

The governing body of the Church is the Priesthood, accepted by Church members as being of divine origin. It is bestowed upon every male member from twelve years of age upward who has shown himself sincere and through his activity revealed his faithfulness.

There are two Priesthood groups, namely, the Melchizedek or higher Priesthood, and the Aaronic, or lower Priesthood. The offices of the higher Priesthood are High Priest, Seventy and Elder. This Priesthood directs the spiritual affairs of the Church and participates in all ordinance work. The offices in the lower Priesthood are Priest, Teacher and Deacon. This Priesthood officiates in the temporal affairs of the Church.

The young men from twelve to twenty years of age comprise the Aaronic Priesthood under the presidency of bishops. From these are taken those who preside over each group. Each grade of the Priesthood is similarly organized, with officers and members. As the age of the member increases, the duties and responsibilities increase proportionately and at about twenty years of age he is given the higher Priesthood. He is then advanced from time to time until he becomes a High Priest, which gives him the right of presidency.

Presiding over the Church is a presidency comprised of three High Priests; a council of Twelve Apostles; Seven Presiding Seventies; A Presiding Bishopric of three, and a Patriarch. These constitute the General Authorities of the Church and are its governing body throughout the whole world.

Geographically, the Church is divided into districts called Stakes and Missions. At present there are one hundred and four stakes, all in the United States, Canada and Mexico. Forty-two Missions have been established in the United States, Canada, Europe, Asia, South America, South Africa, Australia and the Islands of the Sea.

Each Stake is presided over by a presidency of three High Priests and a high council of twelve members. Missions are under the direction of presidents with traveling elders under their direction.

Stakes are divided into wards, each presided over by a bishopric of three men, who direct not only the temporal but the spiritual affairs of the people within their jurisdiction. The wards are districted into small divisions, each division being assigned teachers, who visit every family monthly. Thus, with present-day means of communication and the organization of the Priesthood, every member throughout the world can be reached within a few hours.

In addition to the Priesthood, the Church has five auxiliary organizations and two departments, each having a clearly defined responsibility, each requiring officers, teachers and supervisors and each providing additional opportunity for personal development and service.

The auxiliaries, in the order of their organization, are:

The Relief Society, the Sunday School, the Young Men's Mutual Improvement Association, the Young Ladies' Mutual Improvement Association and the Primary Association. The two departments are Department of Education and the Genealogical Society.

These organizations function under the direct supervision of the Priesthood. General boards of specialized leaders direct the
affairs of each throughout the Church and prepare the extensive programs taken up by each.

While it is the responsibility of the Priesthood to look after the social welfare of its members, the work of social service in the Church is particularly given to the Relief Society. With its wonderful system of visiting-teaching, this auxiliary provides ample opportunity for service to others and the development of its members. In addition, the hundreds of Relief Societies in the Church require leaders from among their own members, qualified to conduct classes in social science, home hygiene and economics, art work, theology, literature, etc.

To the Sunday Schools have been given the direct responsibility of teaching the principles of the Gospel to young and old alike. Taking the child practically from the cradle, the Sunday School provides a program that will meet individual requirements in all the years to come. These lessons in theology, Church doctrine and history require teachers, taken also from the ranks of members, and the Sunday Schools are officered by Priesthood members. Nearly thirty thousand teachers are in this kind of service throughout the Church in the Sunday School alone.

A different type of leadership, direction and opportunity for participation is provided in both of the Mutual Improvement Associations. These auxiliaries have been given the responsibility of supervising recreation and providing leisure-time guidance. Training is provided here in wholesome recreational activities, such as music, drama, speaking, story telling, dancing, essays and sports. From this training the Church obtains experts to carry on the work of direction and to teach the increasing groups of M. I. A. members. Thousands are engaged in this type of work each week of the year. Scout units of high efficiency are maintained in affiliation with the national organization.

Part of the week day and religious education and the leisure-time guidance of the younger children is the responsibility of the Primary association. This auxiliary is officered entirely by women, most of whom are mothers. It gives the children a spiritualized, recreational guidance that makes for happy and complete childhood. These women, thousands of them, also find an outlet for their mother instincts in directing the play and activities of the children.

Under the direction of the Department of Education, religious education is provided on week days for the children of the Church attending public schools. This organization also requires teachers and supervisors sufficiently trained to give adequate service.

Under the Genealogical Society, members of the Church find unlimited opportunity to be of service to others. Thousands work tirelessly at gathering the names of their ancestry and performing the necessary ordinances for them in the Temples of the Church. Hundreds of branches of this society exist, each having officers and carrying on an intensive work among other members, enlisting their interest in genealogy. This society has assembled one of the most extensive libraries to be found anywhere. Further information regarding these organizations appears on later pages.

Thus in the organization of the Church, complicated as it might seem to one not familiar with it, is ample opportunity for service to fellow men and spiritual and temporal development for every member.
III

THE ARTICLES OF FAITH

The doctrines of the Church are, in the main, epitomized in "The Articles of Faith" as published over the signature of the prophet Joseph Smith, as follows:

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, viz., 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 (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our own 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.

IV

THE SACRED BOOKS OF THE CHURCH

The Bible

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.—From the Articles of Faith.
The Latter-day Saints accept the **Holy Bible** for just what it purports to be, nothing less, nothing more. We regard this volume as a collection of sacred historical and literary writings, depicting, though incompletely, the divine dealings with mankind on the Eastern Hemisphere from the Creation down to about the close of the first century after Christ. The compilation as it now stands is the work of men, and our modern translations from the original Hebrew of the Old Testament and Greek of the New have been made by linguists and theologians. Recognition of errors in translation and faulty transcription is attested by the many revisions and successive versions of the Bible, and we make reservations accordingly. We acknowledge the sanctity due to divine inspiration, and to the many instances of direct revelation which characterize the **Holy Bible** in its entirety.

We recognize the Old Testament prophets as men of God, individually commissioned to impart the divine mind and will to the people; and therefore we accept the record of their inspired utterances and deeds as Holy Scripture.

We hold the New Testament to be a true account of the birth, ministry, atoning death, and literal resurrection of the world’s Redeemer and Savior, Jesus Christ, the actual son of God the Eternal Father in both spirit and body. Our Lord’s ministry was immediately followed by the authorized service of Apostles and others who had been ordained to the Holy Priesthood, and the words of these were and are the veritable word of God unto mankind.

We place the **Holy Bible** first among the Scriptures which constitute our written guides in faith and doctrine.

**The Book of Mormon**

We hold that there are now extant other Scriptures, of equal validity with those of the **Holy Bible**, and in no sense in conflict therewith nor a substitute therefor. For nearly six centuries before and about four centuries after the birth of Christ, the American Continent was inhabited by a detached body of Israelites, who developed into powerful nations. Their existence was unknown to the people of the East. Unto this western fold God sent His shepherds; and the records of a long line of prophets have been translated into modern tongues and are now before the world as the **Book of Mormon**.

It is noticeable that we make no reservation respecting this volume on the ground of incorrect translation. To do so would be to ignore attested facts as to the bringing forth of that book. **Joseph Smith**, the prophet, seer, and revelator, through whom the ancient record has been translated, expressly avers that the translation was effected through the gift and power of God, and is in no sense the product of linguistic scholarship.

The **Book of Mormon** deals in part with the general history of the ancient peoples, their rise and fall as nations, their wars and intrigues of state, their alternating epochs of material prosperity and adversity; but more particularly it preserves an account of the divine revelations, the prophets and prophecies with which the ancient Americans were blessed; and thus the work stands forth as the Scriptures of the Western Continent.

**The Doctrine and Covenants**

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.—From the Articles of Faith.

The ancient Scriptures extant are invaluable and indispensable to all who would learn the divine plan for the redemption and salvation of the human race. But ancient writ is insufficient to meet the spiritual and temporal needs of all peoples at all times. The Church of Jesus Christ of Latter-day Saints solemnly proclaims that in these latter days, in the dispensation of the fulness of times, the Lord has spoken and is speaking through prophets and revelators as He did of old.

Divine revelations thus given and received in the current age are presented in the volume known as the **Doctrine and Covenants**, which is described on its title-page as “Containing Revelations Given to Joseph Smith, the Prophet, with some Additions by his Successors in the Presidency of the Church.” This latter-day volume of Scripture attests the restatement of requirements, the reenactment of the fundamental laws and ordinances of the Gospel, and revelation especially adapted to current conditions, for the guidance and eventual salvation of those whose privilege it is to live in this the dispensation of restoration and fulness.

The book proclaims the renewal of the divine call to repentance and godly life, now voiced for the last time prior to the coming of the Lord Jesus Christ to reign on earth as its rightful ruler; and bears solemn witness to men that this event, which prophets, apostles, and the Savior Himself have specifically predicted, is so near as to be at our doors.

**The Pearl of Great Price**

This volume consists of the Book of Moses, the Book of Abraham, and extracts from the **Writings of Joseph Smith**.
The Book of Moses comprises “Visions of Moses” and “Writings of Moses,” as revealed to Joseph Smith the Prophet in the year 1830. It gives an account of the design of God in the creation of the earth, and the realization of that plan, in general corresponding to the sequence recorded in Genesis. The ministry of prophets from Adam to Noah is summarized.

The Book of Abraham is the translation of a record written on papyrus, taken from an ancient tomb in Egypt. Important events in the life of Abraham, including the Lord’s revelations to him regarding the earth, the sun, moon and stars, are described. The condition of unembodied spirits awaiting birth into earth-life is set forth, and the epochal events in the creation and peopling of this world are chronicled.

The “Writings of Joseph Smith” in the Pearl of Great Price include excerpts from the greater record appearing in the “History of the Church.” The extracts contain an account of the unprecedented theophany whereby, as Joseph Smith solemnly avows, the Eternal Father and His Son Jesus Christ manifested Themselves in person, thus restoring to the knowledge of man the literal and separate personality of the Father and of the Son, in whose image man has been created.

The successive visitations of angels, by one of whom the Book of Mormon record was delivered for translation, and by another the Priesthood of Aaron was conferred, are attested.

These four volumes of Scripture—Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—constitute the Standard Works of the Church of Jesus Christ of Latter-day Saints.

V

“TO EVERY KINDRED, NATION, TONGUE AND PEOPLE”
(The Missionary System of the Church)

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.” Matt. 28:19-20

The missionary system of the Church of Jesus Christ of Latter-day Saints has caused much comment among those who know of its methods and its extent. It was instituted practically as early as the organization of the Church, one hundred three years ago (April 6, 1830), and has been maintained ever since. Indeed, we may say, that the system was in action even before the organization of the Church, for at that time quite a number of converts to the restored religion had already been made.

Since its beginning, the Church has “called” men, and in later years women, on missions to various sections of this as well as to foreign countries. These missionaries, following the pattern set up by the Master during his sojourn upon the earth, travel two by two and (especially in the early days of the Church) without “purse or scrip.” All missionaries go into the fields bearing their own expenses and giving their time free to the cause of the Church. This feature makes the system somewhat different from those employed by other religious denominations.

Since in the Church of Jesus Christ of Latter-day Saints there are no laymen, as all male members who are worthy hold the Priesthood which gives them authority to preach, teach, and participate in all rituals and ordinances of the gospel, hundreds of men are used annually as missionaries both at home and abroad. In fact, since its organization more than 60,000 missionaries have been sent out from the headquarters of the Church, and fully that many more have labored at home among the members, and those who live among the Saints, but who have not accepted the gospel.

Between 1,000 and 2,000 missionaries have been and are maintained in the mission fields, continuously. At present there are between 1,300 and 1,400 on foreign missions. Among these the missions in the United States and Canada are included.

At the One Hundred Third Annual Conference of the Church, which was held in the Great Tabernacle in Salt Lake City in April of this year, President Heber J. Grant, estimated that the missionary system is costing the people of the Church, and the Church itself hundreds of thousands of dollars.

Joseph Smith, the founder and first president of the Church, naturally was its first missionary. Other elders were called to preach the gospel to those people who lived near to the headquarters of the Church in New York state. Not long afterwards missionaries were sent to the Indians who, according to the Book of Mormon, are descendants of the house of Israel. Other missions were established in quick succession. During the century missions have been established in forty-two countries beginning with the United States in 1830, and lastly Czecho-Slovakia in 1929.

Individual missionary Service averages about two years in length. In recent times, however, a practice of calling “short term” missionaries has been established. These missions last from four to twelve months.
Many people have asked why so many missionaries are sent to countries which are already Christian such as western Europe and the United States, Canada, and Mexico. The answer is simple. The Church teaches that there is only one way in which a person may be saved (exalted) in the celestial kingdom, and that is through obedience to the laws and ordinances of the gospel, and that in order to obey the gospel one must be baptized by one having authority bestowed by God, or by one holding the Holy Priesthood, which, through apostasy, had been taken from the earth and was laterly restored through Joseph Smith.

The Latter-day Saint elder, therefore, has two paramount objectives in his work. The first is entirely altruistic. He is eager to bear witness that the Gospel has been restored in order that men and women may obey its teachings and thus learn to live “life more abundantly” here, and to be exalted in the celestial kingdom hereafter. The other objective is, of course, to obtain members for the Church.

This very day young men and young women may be found in all parts of the earth carrying “the glad tidings of great joy” to the inhabitants of the various countries, declaring that the fulness of times has been ushered in; that an angel from on high has returned to the earth bearing the everlasting gospel, restoring the priesthood, and revealing principles of life and salvation. They are declaring without hesitancy that God is our Father, that Jesus Christ, the only begotten of the Father in the flesh, is our elder brother, and that men everywhere ought to live as brothers. Furthermore, they declare that man is in the image of God, who has revealed himself and His beloved Son to the Prophet Joseph Smith, who became a new witness for Him.

VI

IN HOLY PLACES—SALVATION FOR THE DEAD

One of the distinguishing characteristics of the Latter-day Saints is that they are builders of Temples. To this people a Temple is other and more than chapel or church, cathedral, synagogue, or tabernacle. It is a structure reared, dedicated and used as a House of the Lord, reserved for administration of most sacred ordinances, such as have been revealed and prescribed for the eventual salvation and exaltation of souls in the Kingdom of Heaven.

Our Lord Jesus Christ is both redeemer and Savior. Through the Atonement wrought by Him the way is open for the redemption, salvation and possible exaltation of humankind. The resurrection of the dead, which is to be universal, constitutes the redemption of the soul from death, but does not include salvation from the effects of individual sin.

Great and glorious as is the boon of redemption from the power of death manifest in the resurrection, greater and more glorious as is the provision made for the salvation of the soul, the revealed Gospel of Jesus Christ provides yet more transcendent blessings in the plan of exaltation, whereby resurrected man may advance from one stage of relative perfection to another, until he attains the powers and capacity of godship comprising eternal increase and never-ending progression.

The laws and ordinances of the Gospel required for salvation—specifically faith in the Lord Jesus Christ, true repentance, baptism by immersion for the remission of sins, and the baptism of the Spirit through the bestowal of the gift of the Holy Ghost—may be met and the saving effects thereof secured without Temples. But the endowments incident to the Holy Priesthood, the ordinances essential to exaltation in the eternal worlds, are administered only in the House of the Lord, for so has it been revealed.

Temples of the present dispensation are maintained for the blessing of both living and dead.

Toward the close of His earthly ministry our Lord affirmed to the Jews: “Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5:25, 28.)

The scriptural record makes plain the fact that while His body lay in the tomb Christ went as a Spirit among spirits to the realm of the disembodied and there preached unto them the Gospel of salvation. “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (I Peter 4:6.)

If baptism be indispensable to the salvation of men now living the requirement must apply to all who have ever lived, but how can those who have died unbaptized receive this ordinance? The answer, based on reason and Scripture is this: The dead can become the recipients of the blessings pertaining to baptism and other essential ordinances through the vicarious service of those who are yet alive in the flesh. Living posterity may thus officiate in behalf of departed ancestors—the children for the fathers. This is in strict accord with the word of the Lord as it appears in the concluding verses of the last chapter in the Old Testament, given through Malachi: “Behold, I will send you Elijah the prophet before the coming
of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6.

We solemnly affirm that this glorious yet portentous prediction has been literally fulfilled, in that Elijah, now a resurrected personage, appeared to the latter-day prophet, Joseph Smith, and conferred upon him the authority and commission to administer the prescribed ordinances to the living in behalf of their ancestral dead.

The Church of Jesus Christ of Latter-day Saints proclaims to the world the absolute necessity of Temples in this, the dispensation of the last days; and furthermore affirms that the commission to erect Temples and to administer therein, has been placed upon the Church.

Nine Temples have been reared by the Latter-day Saints in the first century of their history as an organized Church. These, in the order of their completion are the Temples at (1) Kirtland, Ohio; (2) Nauvoo, Illinois; (3) St. George, Utah; (4) Logan, Utah; (5) Manti, Utah; (6) Salt Lake City, Utah; (7) Laie, Hawaiian Island; (8) Cardston, Alberta, Canada; and (9) Mesa, Arizona.

The Nauvoo Temple was destroyed by incendiaryism; the others are standing today, though the Kirtland structure is no longer used as a Temple nor is it in the possession of the Church whose devoted members built it in poverty and suffering.

The genius of the Gospel is that of altruism unbounded; its power to save extends beyond the portals of death. As the vicarious work for the dead can be done only in sanctuaries especially devoted thereto there will be need for Temples so long as there are souls awaiting this ministry.

VII

THE PLACE OF EDUCATION IN THE CHURCH

"Men are that they might have joy."
"The Glory of God is intelligence."
"As God is, Man may be."

"Whatever principles of intelligence we attain unto in this life rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Doc. and Cov. 130:18-19.

"It is impossible for a man to be saved in ignorance." Doc. and Cov. 131:6.

"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith." Doc. and Cov. 88:118.

Contrary to popular notions formerly prevalent the Church of Jesus Christ of Latter-day Saints has always stood for education, for schools and colleges. Will this statement not be convincing to anyone who reads the foregoing quotations, a few of those in current use expressive of the teachings and doctrines of the Church relative to education?

A school has always been found in every Mormon community, even in the earliest pioneer days when the people were wretchedly poor. Do you ask what was taught in those pioneer schools? The three "R's," principally, the same subjects that were generally taught during those times in most of the other elementary schools of America. In the last quarter of the 19th century and the first decade of the 20th century about two dozen academies, schools of high school grade, were established and distributed among Mormon communities up and down the Rockies from Canada to Mexico. In these schools biblical and other subjects in the field of religion were taught as well as secular subjects.
The establishment and maintenance of these academies give ample proof of the deep interest of the Mormon people in the education of their youth. For the people were poor. They were pioneers struggling to conquer the desert and win a livelihood from the soil and the ranges in a semi-arid climate. Their wealth lay in their children whom they regarded as priceless jewels sent from the presence of God. They believed their inescapable duty and greatest responsibility consisted in the proper rearing and training of these children. So to them schools were among the first necessities and for schools they sacrificed to the limit.

This fact accounts for the establishment and maintenance of academies during the period mentioned above—the period before the state school systems were sufficiently organized and developed to maintain public high schools. But since then, in county after county when public tax systems were sufficiently developed the Mormon academies were given practically gratis to the public and have since existed as high schools.

During and sometime after the great World War there was a shortage of well qualified school teachers. To meet the emergency the Mormon Church converted and financially supported six of its academies—one each in Idaho and Arizona and four in Utah—into public teacher-training colleges. When the emergency was over these schools were continued as junior colleges. Recently, however, these colleges and their property, valued at more than a million and a half dollars, were passed over gratis, and debt-free, to the public.

So in all their communities the Mormons have always strongly advocated schools and colleges and were pioneers in their establishment and maintenance.

Supporting this statement a few statistical facts from U. S. Government sources may be given. In 1930 there were 4.3 per cent of the people of the United States above ten years of age who could not read nor write. This percentage in Utah was 1.2 and in the Mormon Church 0.2 per cent. In 1930 about 70 per cent of all the children in the United States between the ages of 5 and 20 years were in school. In Utah this percentage rose to nearly 77. In the country as a whole 89 per cent of the children ages 14, 15, were in school. In Utah this percentage was above 97. Still more striking is the sixteen-seventeen year old group. In Utah the percentage was 81, the average of the United States being 57. For ages 18 to 20 the whole country had 21 per cent in school, Utah 33 per cent.

But the record of Mormon children is even better. In the State of Utah the percentage of school attendance of all children from 6 to 18 years was 77; for the Church it was 82. The statistics for college students are equally favorable. Utah has more college students per capita than any other state.

To the more formal school types of education must be added those offered by distinctly Church organizations, as Relief Societies, Sunday Schools, Primaries, Mutual Improvement Associations, and several others. In fact the Church is essentially a great educational association with its various agencies co-ordinating and interlocking, providing educational opportunities for all its members from the cradle to the grave. This activity is explainable by its doctrine of "eternal progression."

ONE SECTION OF THE BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH

The Church Department of Education, does not by any means manage all the educational offerings of the Church mentioned in the foregoing paragraph, but only those found in week-day institutions. Among the units included in the Department are the Brigham Young University, an institution on the approved list of the American Association of Universities, and four collegiate, 85 senior high school and more than 330 junior high school seminaries. A seminary is a week-day school of religion maintained near a public high school or college and to which the school pupils are invited to come from one to five times per week for class work in the field of religion. This has been found to be a very satisfactory arrangement for carrying on week-day religious education.
RECREATION OF THE LATTER-DAY SAINTS

Recreation has been an integral part of the program of the Latter-day Saints ever since the Church was organized in the early nineteenth century. The leaders of the Church, from Joseph Smith, the young prophet who often was seen with his fellows participating in physical sports, through Brigham Young, who led the Latter-day Saints across the trackless prairie toward the Rocky Mountains, to the present day leaders, all have realized the importance of recreation and have provided for it in the plans they made for the welfare of the people.

Descriptive of the importance of recreation in the Mormon Church today is the early attitude from which today's philosophy has developed—the recreation on the plains. Hardships which the people had to endure were many and severe; food was sometimes scarce; water was not always at hand when throats were parching and feet were bleeding; storms came upon them with little warning and left them cold and ill. But in spite of these things, the people, generally, were happy and courageous. Their flagging spirits were revived and their determination renewed through the relaxation which Brigham Young knew to be so necessary, so re-creational. Stopping for the night, the Pioneers drove their wagons into a circle for protection against prairie animals and Indians, and then, by light of the campfire, they entered into an hour of play—singing, dancing, and instrumental music, story telling and conversation. A Mormon woman of eighty, after telling the story of the hardships endured on the trip across the plains when she was ten years old, says: "The thing I remember best is that every now and then a blast would be blown on the bugle, and that was a signal to stop and sing for five or ten minutes. That is my clearest memory."

From the time the Pioneers reached the Salt Lake valley, they made social occasions of their necessity to work—husking bees, quilting bees, plowing contests and apple-paring parties. Their spirit of joyous sociability never was crushed even in those days of hardship and near-despair. Relaxation and recreation they always found, even though leisure-time activity was unknown, owing to the total lack of leisure. When it became possible for them to begin building more than homes and churches and schools, a theater was erected—Social Hall—a small house but an attractive one. This was opened in 1853, and for almost a decade was used for dramatic purposes, the Deseret Dramatic Association being an energetic and talented group of people who presented plays to appreciative audiences of drama lovers. Before long this building became too small to accommodate the numbers who attended the performances, and Brigham Young announced that he felt the time had come to erect a real theatre. Excavation was begun in 1861 and the theater was practically completed the next year. From then on until the legitimate drama fell upon hard days, the finest drama and the greatest actors were presented on the stage of the Salt Lake Theatre, that structure which Henry Miller called "A Cathedral in the Desert."

The third and fourth generations descended from the Pioneers have not lost sight of the importance of recreation. Long before it became a part of the programs of other churches, the Mormon people had introduced it into their procedure—music, dancing, drama, speaking and writing—and many a young person who would not have been attracted by the more serious aspects of the Church program have come at the call of joyous activity and have remained to pray. So important have the Church leaders considered this phase of life that they have assigned it to a particular organization for study, planning and supervision. Weekly this organization, The Mutual Improvement Association, meets to devote one period to the consideration of such subjects as vocational training, etiquette, character-building, theology, philosophy, current events,
home-making, ethics, first aid, etc., followed by a second hour spent in study of and participation in drama, dancing, story-telling, public address and music. The young men of the Church have a basket-ball tournament yearly in which 10,000 participate. The younger boys are affiliated with the national Boy Scout movement, and concerning their progress in this line, Dr. Fisher of the National staff says: "Utah excels in the number of boys reached in proportion to the population. There are more boys of advanced rank and a greater percentage of Eagle Scouts than in any other section in America. The Mormon Church is the largest factor in this splendid achievement." A parallel program for girls, as well as excellent courses for adults from twenty-four to ninety is provided. For boys and girls of twelve and under, a children's recreational program is conducted, in which the very young folks are taught to sing and dance and play, to do handwork, to learn appreciation and skill, and to get along together.

Regarding the recreational program of the Church, Dr. Jay B. Nash of New York University has written: "You young people of the Mormon Church have been handed a brightly burning torch. It has been kept alive by your forefathers for ages. You must hand that torch on to the next generation. Not only during hours of work, but during hours of leisure, you have the opportunity to make this torch burn brighter, or flicker and fade. That you will make of your leisure an opportunity to serve the group I have not a single doubt. May you do it in a worthy manner and be a guiding star to other communities."

That the members of the Church are recognizing and using their opportunities to some extent is evidenced by the numerous activities which they launch and foster. A regular event in hundreds of communities is the Fathers and Sons' Outing, an occasion on which the boys and their fathers go out together and spend some time in close companionship, learning to speak each other's language and understand each other's viewpoint, besides finding happiness and benefit through being near to nature. The Mormon people have a choir, the like of which is rarely heard. Weekly this large choir broadcasts a program over a national network, and is known favorably far and wide. There are approximately 1,000 smaller choirs which provide music for church affairs, and leave melody and joy in their wake. Choral societies flourish. An oratorio society presented the first "Messiah" given in the West and others have followed it up with an almost annual presentation of that or another oratorio. Music and drama have long been the pride of the Mormon people, and as the Church grows, that pride grows and flowers in accomplishment.

One of the fundamental beliefs of the Mormon people is expressed in a prophetic utterance "Man is that he might have joy," and coupled with another statement "The glory of God is intelligence," it formulates an ideal of Latter-day Saint philosophy. With the intelligence which is the glory of God, the Mormons put forth every effort to lead all members of the Church to that joy for which man was made; and much of that joy comes through participation in the culture and refinement which mark the recreational activities of the Church.

RELIEF SOCIETY "SINGING WORKERS"
PART OF A RELIEF SOCIETY EXHIBIT

IX
SOCIAL SERVICE

"For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."—Galatians 5:14.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world."—James 1:27.

One of the highest types of Christian service is effective social work. The Church of Jesus Christ of Latter-day Saints is wonderfully organized to carry out a welfare program of the highest order and of the most far reaching character. The Presiding Bishopric and the bishops of the wards have as a vital part of their ministry
the looking after the needs of the poor and the afflicted, co-operating most closely with the Relief Society, which was organized by President Joseph Smith, March 17, 1842, twelve years after the Church of Jesus Christ of Latter-day Saints was founded. The Prophet instructed the women "to provoke the brethren to good works, in looking to the wants of the poor, in assisting in correcting the morals and strengthening the virtues of the community." He and those who have followed him realize that it is natural for women to have feelings of charity and so to this organization has been turned the major part of the relief work in the Church.

The Relief Society is a recognized power for good and func-

A GROUP OF RELIEF SOCIETY WOMEN

tions throughout the Church. It has always stood for organized relief and has discouraged indiscriminate individual giving. Each bishop and ward president hold monthly conferences where family problems are discussed, conclusive action usually being a joint decision. In addition to this conference these two communicate and consult together constantly.

The Relief Society co-operates with the State Health Departments, with the Children’s Bureau of the Department of Labor, with the Red Cross and with the County Charity Departments. Through its Social Welfare Department in Salt Lake City it is a participating member of the Central Council of Social Agencies.

It maintains a department in Salt Lake where training in Social Welfare methods is given to people from all its branches. Once every month each organization engages in social service study. The subjects discussed include: Physical Health, Mental Hygiene, Public Health, Unemployment, Poverty, Housing, etc. Social service topics have also been subjects for conferences and leadership institutes.

It is recognized today that one of the vital parts of social work is looking after the educational and recreational needs of the people. The Relief Society hold weekly meetings where lesson work is conducted and socials of a delightful character are enjoyed.

The Relief Society from its inception has been especially interested in health and nursing problems. Soon after the arrival of the pioneers in Utah in 1847 a council of health was established to conserve the health of mothers and children. Lectures on obstetrics, hygiene and child care have been given frequently. The organization has supported and conducted classes in several phases of health work and supported community and official movements in this interest. Classes in nursing have been fostered under its aegis. It has co-operated in supporting County Public Health classes, in establishing dental clinics, in placing drinking fountains in school buildings, in civic pride movements and community beautification campaigns.

Special stress is laid on child-welfare. Malnourished children are sent into the country for vacations. Under the supervision of the Primary Organization a children's hospital is maintained where those whose parents are not able to pay are cared for most skillfully and are sent back to their homes rehabilitated.

Once each month every family in the Church irrespective of station or wealth is visited by two Relief Society women called "visiting teachers" who carry messages of cheer and educational topics for discussion. They receive voluntary contributions from those visited to help in carrying on the charity work of the organization. These visitors are obligated to discover all cases of sickness or distress and to report them to their president who extends what help is needed.

The first Sunday of each month is observed by the Church as Fast Day. The people assemble in the church buildings on this day for testimony meetings giving to the bishop for the support of the poor an amount equivalent to what their food would have cost them.

The Relief Society has since its inception functioned as a philanthropic organization and has been a social factor of great importance. Its welfare work has been outstanding. Every organization has a charity department. It has provided fuel, food and
shelter for the needy and has furnished tender loving nurses for
the sick; has had representatives visit the home in case of death
to do whatever could be done to alleviate the sorrow and to minister
in all possible ways.

For its members it has made provision for educational and for
spiritual development and has ever sought to be a comforting
influence and to be a stabilizer of community morale.

X

SPIRITUAL, MORAL AND PHYSICAL WELFARE
OF CHILDREN

Included in the broad program of Mormonism are the most
progressive opportunities for the spiritual, mental and physical
development of the children. Indeed, more than one prominent ed-
cuator visiting the inter-mountain region, has remarked upon the
central position of the children in Mormon communities. From
the very beginning of the Church the members have been enjoined
to have children, to provide for them, and to train them, lest the
sins of the children be upon the heads of the parents. No matter
what adverse circumstances befell the Latter-day Saints or under
what hardships they lived, they sought to educate and to train
their children in every way possible.

Throughout the Church today, thousands of men and women,

the latter in the great majority, are engaged weekly in this activity
of developing the children. The ultimate aim of this work is to give
the children an early understanding of the principles of the Gospel
as revealed to the Prophets of God throughout the ages, and to
provide for them the necessary constructive responsibility that
makes for a well developed and happy childhood.

The child is early brought into contact with the Life of Our
Savior and the story of the Restoration. He is told the simple yet
fascinating incidents of early Church history, is taught simple yet
beautiful songs and hymns, and receives early knowledge of the
fundamental principles of the Gospel. Next to the parents the re-
ponsibility of teaching the Gospel to the child and caring for his
spiritual development rests upon the Sunday Schools of the Church.

In the Sunday School there is first of all the "cradle roll" on
which is placed the name of every child in the ward under four
years of age. Some of these rolls evolve into actual classes where
children are taught to build, to play and to engage in other activity
of interest to them, while their parents attend other classes of the
Sunday School.

At four years of age the children become actual members of the
Sunday School and are enrolled in the kindergarten classes. Here
they are taught to sing and are given such instruction in scripture
studies and Church history as they can readily understand and apply
to their own lives. This teaching is done principally by women,
many of whom are professional teachers, all of whom devote these
hours of service without cost to the parent or to the Church.

There are more than thirty thousand children on the "cradle
roll," more than forty thousand in the kindergarten classes, and
more than forty-two thousand in the Primary departments of the
Sunday School, a total that runs to approximately one hundred and
fourteen thousand.

So valuable is the child in the Church of Jesus Christ of Latter-
day Saints, that an auxiliary organization is formed to supervise and
to spiritualize his leisure time activities and recreation. This organ-
ization is known as the Primary Association, and like the Sunday
School is Church-wide in its operations and far-reaching in its ac-
complishments.

The meetings of the Primary Association are held during the
week, on Tuesdays, from four to five o'clock in the afternoon during
the winter months when the child is attending the public school. A
less formal program is provided in the summer months.

To insure a well rounded development of every child, the Pri-
mary Association has made provision for four main divisions; spirit-
ual training, ethical training, physical development and the direc-
tion of wholesome leisure time activities. The leisure time activities include entertainments, festivals, picnics, nature walks, kite tournaments, pet and hobby shows, the preparation of rhythmic ensemble and harmonic bands, the making of useful articles for the play and home and the developing of projects in the nature of keeping a record of their own lives. Health habits are made prominent in this Association.

A most worthy and attractive activity of the Primary Association is its sponsorship of the Children's Hospital at Salt Lake City. Hundreds of crippled children, whose parents are unable to bear the medical and surgical expense involved, are given treatment. While at the hospital these children are given instruction such as is received in the regular Primaries, and public school teachers give daily lessons and conduct classes, which restore these little patients to the public school once they have recuperated.

This hospital and its wonderful story are held up to the Primary child in all parts of the world, and this special project and responsibility, and the upkeep of the hospital is partly met from what is known as the Birthday Penny Fund. Each child of the Primary is taught to save pennies, and each year on his or her birthday contributes one penny for each year of his or her life, to this hospital fund. It is a lesson in thrift and value of money to the child.

There are approximately 100,000 children under fourteen years of age in the Primary Association, directed almost entirely by women, most of whom are mothers who devote their time unselfishly to this work.

Emphasis is also placed by the Church on the training of children in the home. Children are taught to honor their parents, while parents are often counseled concerning responsibility in properly training their children.

Thus with the home and the public schools, supplemented by the Sunday Schools and the Primary Associations of the Church, children of the Latter-day Saints are given a most unusual yet effective training for the important positions they will eventually fill in their homes, communities and their Church.

XI

THE MORMON CODE OF HEALTH

Philander C. Knox, Secretary of State under President Taft, once characterized the Mormon Code of Health as the means by which, alone, the greatest people on earth might be produced. What Secretary Knox had in mind was the code of teachings known among the Latter-day Saints as the "Word of Wisdom."

This code has certain inhibitions and certain requirements.

Tobacco is declared to be "not good for man" but only "for bruises and sick cattle." Likewise alcoholic beverages ("strong drinks") are "not good," except "for washing the body." In addition, "hot drinks," by which is meant tea and coffee, are proscribed.

But the code goes on to make certain requirements. Flesh as food, while inhibited in excess, is to be used "sparingly" and chiefly in "times of famine and cold." Fresh fruits and vegetables are urged as part of the normal diet, having been "ordained" of God "for the constitution, nature, and use of man." All grain as well as the "fruit of the ground" is good, not only for beast and fowl, but for man as well; nevertheless "wheat for man, corn for the ox, oats for the horse, rye for fowls and swine, and barley for all useful animals."

A promise is made to those who will observe this group of dietary rules, that they shall have health of body and vigor of mind. "They shall run and not be weary, walk and not faint," and have "wisdom and great treasures of knowledge, even hidden treasures."

This group of health rules, the Mormons believe, was revealed from heaven to the founder of the religion, a hundred years ago.
MARRIAGE AND THE HOME

It is difficult to understand why people should think of marriage as anything other than an elemental thing. It has always existed. Both sacred and profane history make it as old as the race. No nation or people ever lived without it. Yet there are many, strange though it may seem, who think of it merely as an institution or convention of society attended with varying degrees of formality and maintained chiefly if not entirely to suit the convenience and capricious whims of the contracting parties. Such persons surely must have a very limited and superficial understanding of the history of mankind and his place in the universe.

Man's concept of marriage will largely determine his attitude toward it. If he understands that all the world was really made for true love and that there are natural affinities arising between and among all living organisms, he will know that in the institution of marriage lies not only a very great and beautiful privilege but the foremost duty of life, the paramount obligation necessary and indispensable for the fulfilment of man's destiny. Even the man without religion should have this view if he but understand the history and development of the race. He knows by scientific deduction alone that all that is best in man, and that means best in the world, can be preserved only through marriage.

The religious man, however, while accepting the elemental principle of the relationship in its natural aspects, sees beyond the earthly vision and invests the institution with a spiritual character. He knows that while it is elemental and natural, it is also ordained of God and that it is God's plan for the perpetuation, happiness and glory of the race. Marriage, therefore, becomes a divine sacrament fulfilling the law.

Is it not remarkable that millions of religious people who have looked upon marriage as a religious institution and have sought divine benediction on their unions have seemingly been content to accept a ceremony which, taken at its face value, offers nothing more to them, at least so far as perpetuity of the institution is concerned, than the simple pronouncement of a justice of the peace? —for surely the covenant entered into by the contracting parties under the auspices of the justice, is designed to and will bind them until "death doth them part" if they will to make it so. Christian people who are satisfied with such a marriage ceremony surely are not acquainted with one that is more enduring.

Most Christians believe in life hereafter and it is sure that many hope for the association of husband, wife and children in the world to come. With such faith and hope, how they should welcome a divinely appointed sealing power that binds not only for life here but for eternal life. The Church of Jesus Christ of Latter-day Saints announces, to all good husbands and wives who love each other and love their children that such a divine power is in the earth today, that that power makes a real sacrament of marriage, transcending the mortal institutions as the heavens are above the earth, fulfilling the highest hope and dearest love of mankind.

Joseph Smith brought to earth the revelation of the Lord that, "man is that he might have joy," and that the supreme joy and glory of man are in his posterity and, "the perpetuation of the seeds forever and forever." If the Prophet had made no other contribution to human thought and theology, this one alone should entitle him to a place on the very summit of man's gratitude and acclamation. He has given us to know that our heaven is little more than the projection of our good homes into eternity, where we are to be surrounded by those whom we love most, where ties of kinship are not again to be broken, where sad partings are no more, where families work, learn and increase in numbers, in goodness and in love eternally, without end of days. That is our visualization of exaltation, in the presence of our Lord and Master.

The foundation for such exalted hope is laid in faith, in cleanliness of life and in the sealing power of the holy Priesthood of God. A home built upon such a promise is heaven on earth. Love abides and does not fade. Children are welcome. The laws of nature which are the laws of God are fulfilled. There is no thought of divorce and separation.

The contract is made for eternity. There are more than two parties to the covenant. There are four. The two who are married, the state and the Lord. The man and the woman not only agree to cherish each other but they make solemn promise to keep the commandments of God. They know that the successful outcome of their contract is dependent on the keeping of their promise.

However hard their temporal circumstances may be they live for the glory of the future that awaits them. They know that if they are faithful it will come. Their contemplation of it helps them to endure the ills of the day. They know that when their course is run and they leave home, they will go home, to a real home consecrated by their lives and devotion and by God Himself to eternal progression in peace and love.

This glorious conception, the Church of Christ holds out to mankind all over the world. It can extend to mankind no greater happiness than that they might enjoy the contemplation and realization of this celestial state of matrimony.
Any further information concerning the Latter-day Saints may be obtained by addressing any of the following American Missions of the Church of Jesus Christ of Latter-day Saints.

CALIFORNIA MISSION—153 W. Adams St., Los Angeles, Calif.
CANADIAN MISSION—36 Ferndale Avenue, Toronto, Ontario, Canada.
CENTRAL STATES MISSION—302 S. Pleasant St., Independence, Mo.
EAST CENTRAL STATES MISSION—927 S. Fourth Street, Louisville, Ky.
EASTERN STATES MISSION—273 Gates Ave., Brooklyn, N. Y.
HAWAIIAN MISSION—P. O. Box 3228, Honolulu, Hawaii.
MEXICAN MISSION—2067 S. Hobart Blvd., Los Angeles, Calif., U. S. A.
NORTHERN STATES MISSION—2555 N. Sawyer Ave., Chicago, Ill.
NORTH CENTRAL STATES MISSION—3044 Elliot Ave., Minneapolis, Minn.
NORTHWESTERN STATES MISSION—E. 30th & Harrison, Portland, Ore.
SOUTHERN STATES MISSION—485 North Ave., N. E., Atlanta, Ga.
WESTERN STATES MISSION—538 E. 7th Ave., Denver, Colo.
BUREAU OF INFORMATION—Tabernacle Square, Salt Lake City, Utah

NOTE: The picture on the front cover represents the new and beautiful Latter-day Saint Chapel at Washington, D. C.