



FOUNDATIONS

OF

Faith

Treasures from the Historical Collections of
The Church of Jesus Christ of Latter-day Saints





FOUNDATIONS OF *Faith*



“Behold, there shall be a record kept among you.”

D&C 21:1



*M*embers of The Church of Jesus Christ of Latter-day Saints build the foundations of their faith on Jesus Christ and the testimonies of His apostles and prophets. From its organization in 1830 to the present day, the Church has kept records of its history to help each generation to see the hand of God and remember Him daily.

*T*he items on display are priceless foundational records from the Church’s history that document its restoration and growth throughout the earth. They demonstrate the anchor of personal faith in modern scripture and prophets, in a living Church, and in the Church’s mission to fill the earth in preparation for the Second Coming of Jesus Christ. The records also trace the historical roots of unifying Latter-day Saint experiences in the 21st century, including weekly worship, general conference, and temple attendance.

*A*mong the records on display are the earliest editions of modern scripture, the personal diaries and letters of modern prophets, and evidence of key developments in Church doctrine, organization, and growth. They have been carefully preserved and protected in the Church History Library and are displayed here in high-security cases and customized cradles to prevent damage, control humidity, and minimize exposure to light.

MODERN *Scripture*

*T*he faith of Latter-day Saints around the world rests on a foundation of modern scripture revealed through Joseph Smith. As a divinely appointed prophet, seer, revelator, and translator, Joseph Smith introduced new volumes of scripture that stand alongside the Bible as witnesses of Jesus Christ.

1. Book of Mormon Original Manuscript (1829)
2. Book of Mormon First Edition (1830)
3. Book of Mormon Liverpool Edition (1841)
4. Book of Commandments (1833)
5. Doctrine and Covenants First Edition (1835)
6. Egyptian Papyrus Fragment (Second Century B.C.)
7. Book of Abraham Facsimile Printing Plate (1842)
8. Pearl of Great Price First Edition (1851)



Book of Mormon Original Manuscript (1829)



When Joseph Smith translated the Book of Mormon into English through divine inspiration, he dictated to scribes, who recorded the words on common paper of the time period, making this the closest record to the golden plates buried in Hill Cumorah.

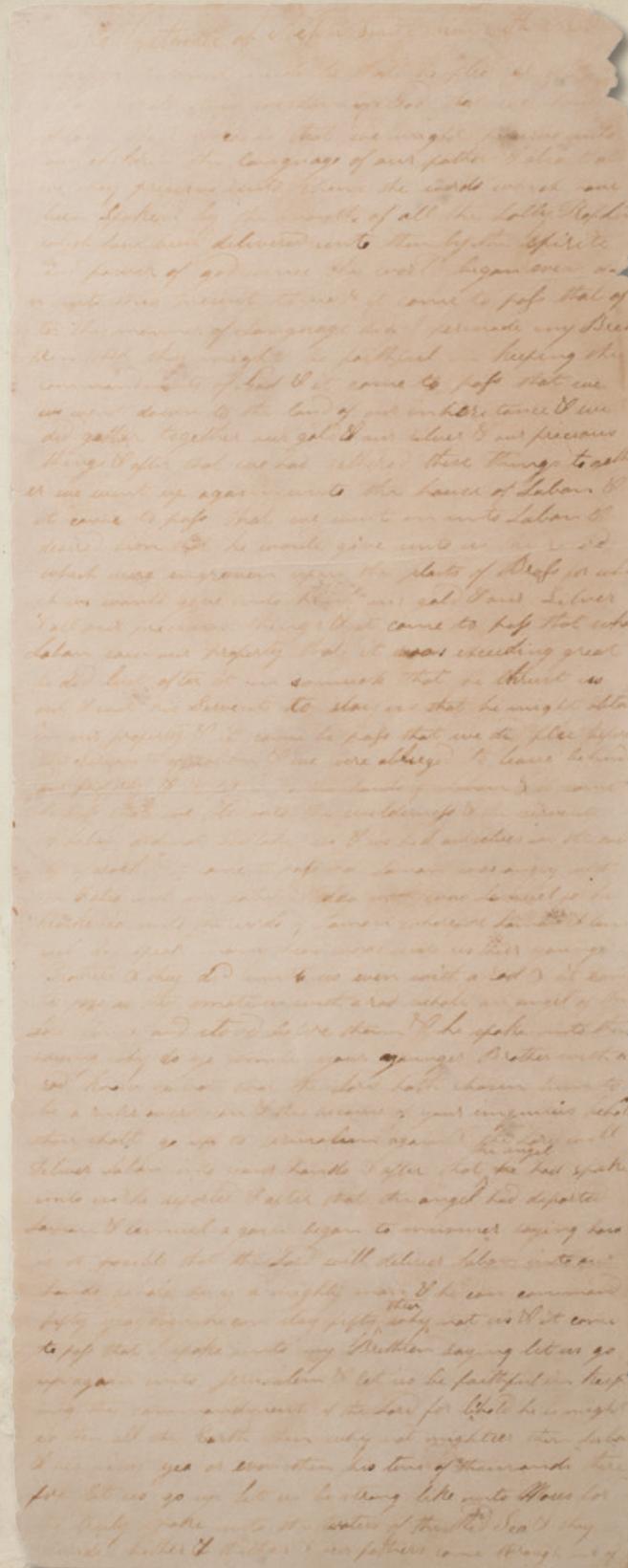
After this original manuscript was completed, a second copy was made for the printer's use. Five of the scribes—Oliver Cowdery, Martin Harris, John Whitmer, Christian Whitmer, and Samuel Smith—also gave their testimonies as witnesses of the Book of Mormon. In October 1841 Joseph placed the original manuscript in the southeast cornerstone of the Nauvoo House, a place appointed by revelation for lodging of visitors. More than 40 years later, the manuscript was uncovered, but only 28 percent had not decayed as water had seeped into the building's stonework. The surviving sheets have been reinforced with very thin paper and encapsulated in clear polyester film that has been sealed around the edges. The handwriting on the page on display is unidentified.



The Hill Cumorah, circa 1907



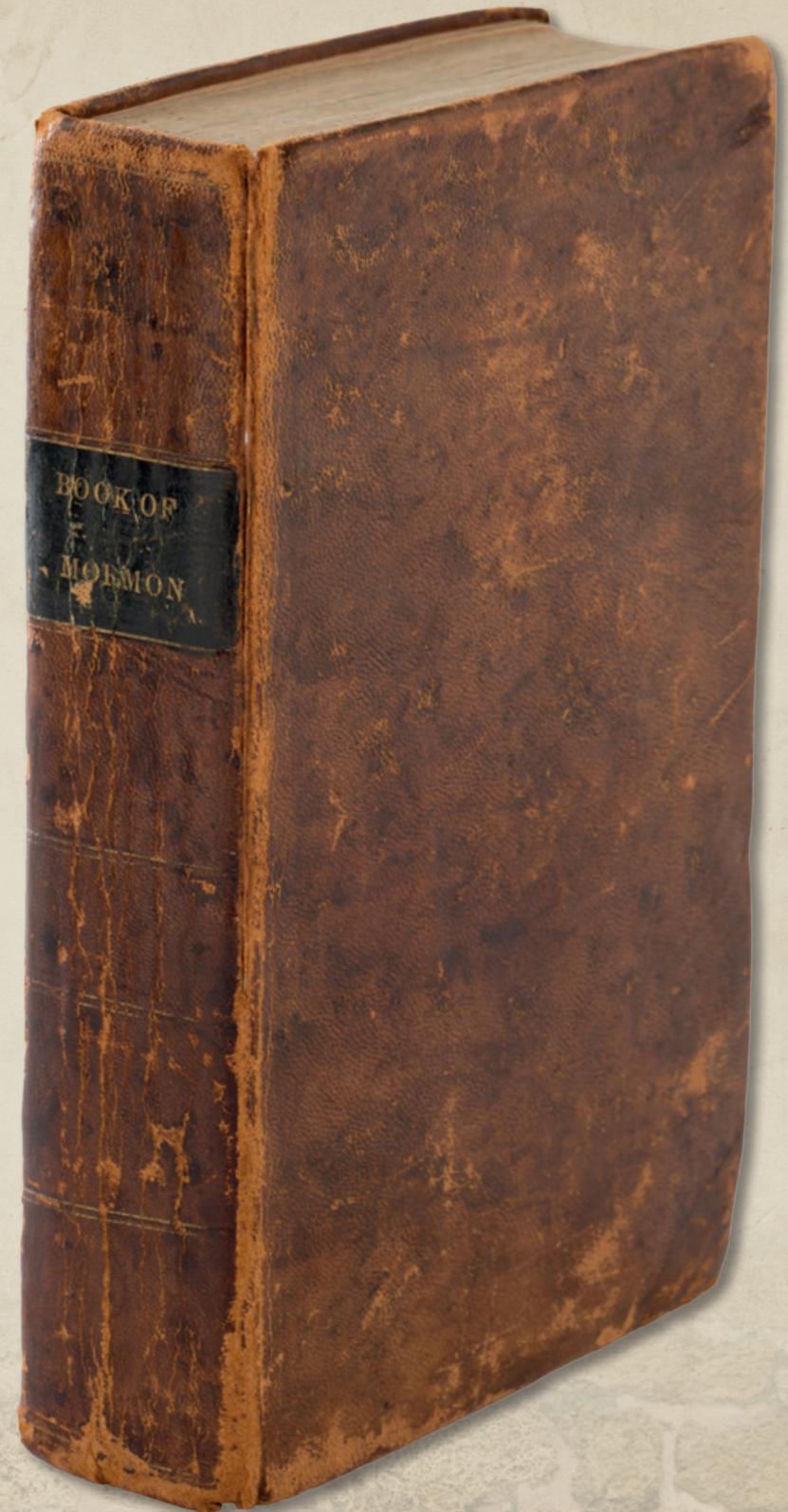
Nauvoo House, Nauvoo, Illinois



Book of Mormon First Edition (1830)



The Book of Mormon was published in March 1830 in Palmyra, New York, under the direction of printer Egbert B. Grandin. The typesetting, printing, and calf-leather binding of 5,000 copies—nearly 3 million total pages—began in August 1829 at a cost of \$3,000, paid for through the sale of part of Martin Harris’s farm. Copies of the book were read by converts, shared with families, and carried by missionaries to neighboring settlements and states, the American Indians, and the British Isles. It is estimated that around 700 copies of the first edition remain today. A second edition was printed in 1837.



Egbert B. Grandin print shop, Palmyra, New York

Book of Mormon Liverpool Edition (1841)



This copy of the Book of Mormon belonged to Mercy R. Fielding Thompson. It bears a note by her descendants that on the morning of June 24, 1844, her husband Hyrum Smith read from it before leaving Nauvoo with his brother Joseph for Carthage, Illinois. After reading what is today Ether 12:36–38, Hyrum turned down the top left corner of the page. The crease is still visible. This edition was printed in Liverpool, England, in 1841, under the direction of Brigham Young and other members of the Quorum of the Twelve Apostles who had been called there as missionaries. The text was taken from the 1837 edition published in Kirtland, Ohio, but this volume was the first to include an index and to move the testimonies of the witnesses to the front of the book. More than 4,000 copies were produced, this time at a cost of £210, and bound in sheep, calf, and morocco leather with gilt-stamped covers. Over the next several decades, thousands of British citizens read the book, joined the Church, and immigrated to Zion.



From a dock in Liverpool, England, Saints board the *Ellen Maria*, bound for New Orleans. Painting by Ken Baxter.

now I know that this love which thou hast had for the children of men, is charity; wherefore, except men shall have charity, they cannot inherit that place which thou hast prepared in the mansions of thy father. Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

X And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, (Moroni,) bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood; and then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; and only a few have I written, because of my weakness in writing. And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide in you for ever. Amen.

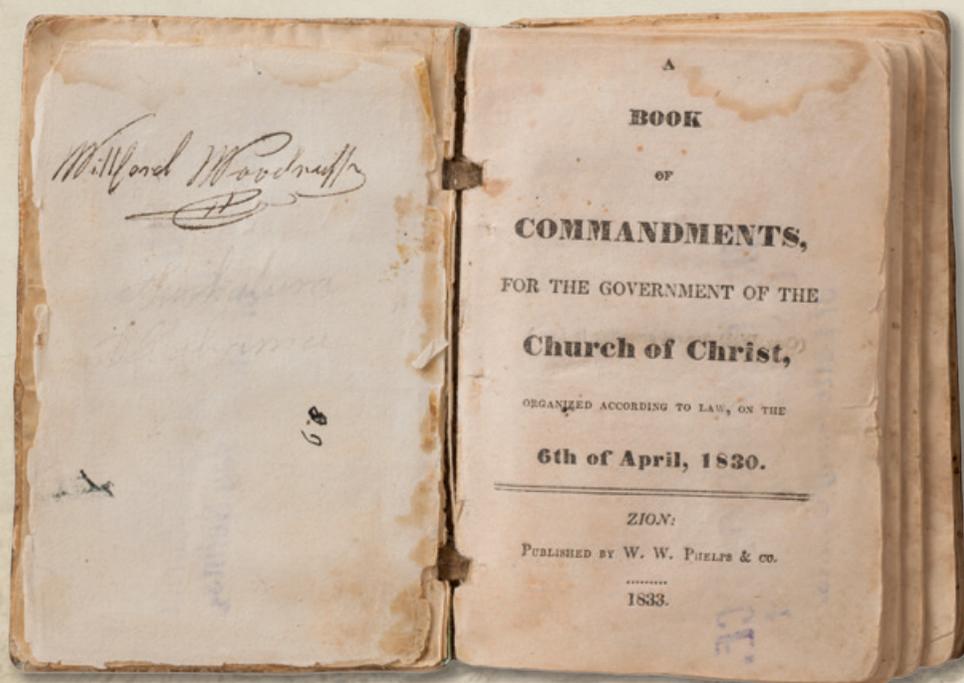
CHAPTER VI.

And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him,

Book of Commandments (1833)



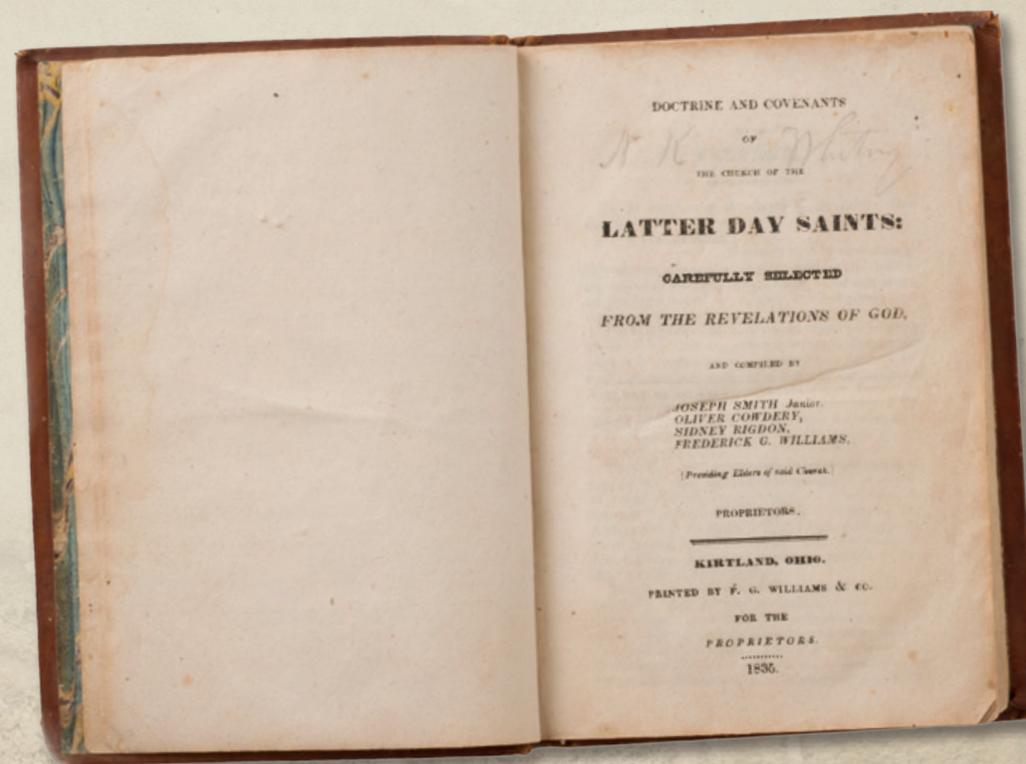
The Book of Commandments represents the first effort to publish in book form the revelations received by Joseph Smith. On July 20, 1833, while the book was in press, the printing office in Independence, Missouri, was destroyed by vigilantes. Some of the unbound print sheets were rescued by several individuals, including sisters Mary and Caroline Rollins, who then hid in a nearby cornfield. Later the rescued sheets were assembled and hand-bound for private use. Approximately 30 copies are currently known to exist, and they are all incomplete. This particular copy belonged to Wilford Woodruff, who wrote in the rest of what is now Doctrine and Covenants 64 because the printed text ended at verse 36, and he also added by hand a revelation on the Word of Wisdom, which is currently Doctrine and Covenants 89.



Doctrine and Covenants First Edition (1835)



The Doctrine and Covenants was the second effort to publish in book form revelations received by Joseph Smith. The revelations were selected by a committee consisting of Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. Additionally, seven essays were included that were later known as the Lectures on Faith. The essays constituted the “doctrine,” while the revelations constituted the “covenants.” The books were printed and bound in Ohio and accepted by a general Church assembly. The copy on display was owned by Newel K. Whitney, the Church’s second bishop.



Egyptian Papyrus Fragment (Second Century B.C.)



In 1835 the Church acquired papyrus scrolls that had recently been discovered in Egypt. Shortly thereafter, Joseph Smith began translating the book of Abraham, a record of the biblical prophet and patriarch Abraham. After the Latter-day Saints left Nauvoo, the scrolls remained behind and were sold by Joseph Smith's family to multiple parties in 1856. Historians believe that most of the scrolls may have been destroyed in the Great Chicago Fire of 1871, but 10 fragments ended up in the Metropolitan Museum of Art in New York City, where Kirtland-era paper was attached to the back side as reinforcement. The fragments were transferred to the Church in 1967.



Book of Abraham Facsimile Printing Plate (1842)



This lead plate was engraved by Reuben Hedlock as part of the printing of the book of Abraham in the Church's newspaper the *Times and Seasons*. Joseph Smith worked on the translation off and on between the summer of 1835 and the spring of 1842. All five chapters of the book of Abraham, along with three illustrations (now known as facsimiles 1, 2, and 3), were published between March and May 1842.

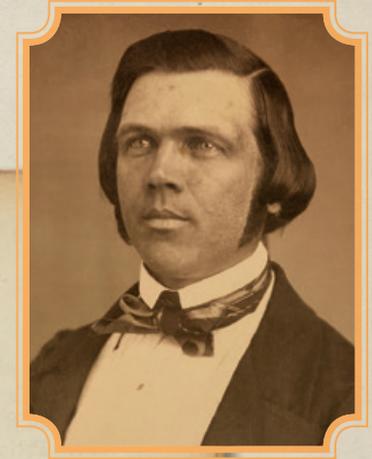


Pearl of Great Price

First Edition (1851)



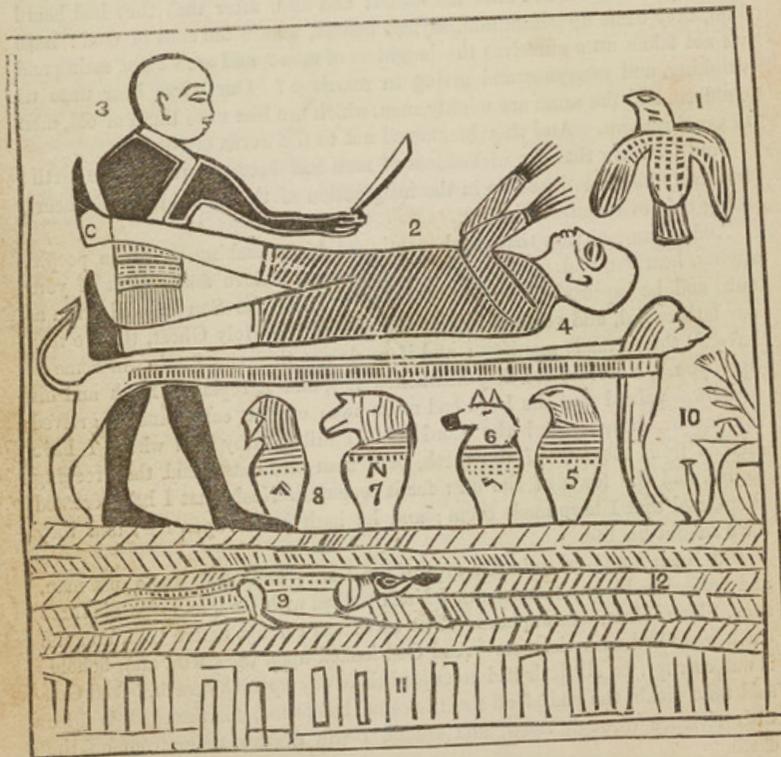
While presiding over the British Mission, Franklin D. Richards of the Quorum of the Twelve Apostles received many requests from converts for additional information about their newly embraced faith. He responded by compiling several writings, translations, and revelations received by Joseph Smith into a pamphlet titled *Pearl of Great Price* in 1851. The volume was later canonized by unanimous vote at the October 1880 general conference.



Franklin D. Richards

A Fac-Simile from the Book of Abraham.

No. 1.



EXPLANATION OF THE ABOVE CUT.

FIG. 1. The angel of the Lord. 2. Abraham fastened upon an altar. 3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice. 4. The altar for the gods of Elkenah, Libnah, Mahmackrah, and the god of Korash.

THE BOOK OF ABRAHAM.

“A TRANSLATION OF SOME ANCIENT RECORDS, THAT HAVE FALLEN INTO OUR HANDS FROM THE CATACOMBS OF EGYPT, PURPORTING TO BE THE WRITINGS OF ABRAHAM WHILE HE WAS IN EGYPT, CALLED THE BOOK OF ABRAHAM, WRITTEN BY HIS OWN HAND, UPON PAPYRUS.”—*Times & Seasons*, Vol. III. p. 704.

(Translated from the Papyrus, by Joseph Smith.)

“IN the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of

MODERN *Prophets*

The faith of Latter-day Saints rests on a foundation of modern prophets, inspired men called by God to reveal His word in these times. Like prophets of old, prophets today wait on the Lord, seek His will, and testify of Jesus Christ. These letters and journals record and share some of the divine direction that modern prophets have received.

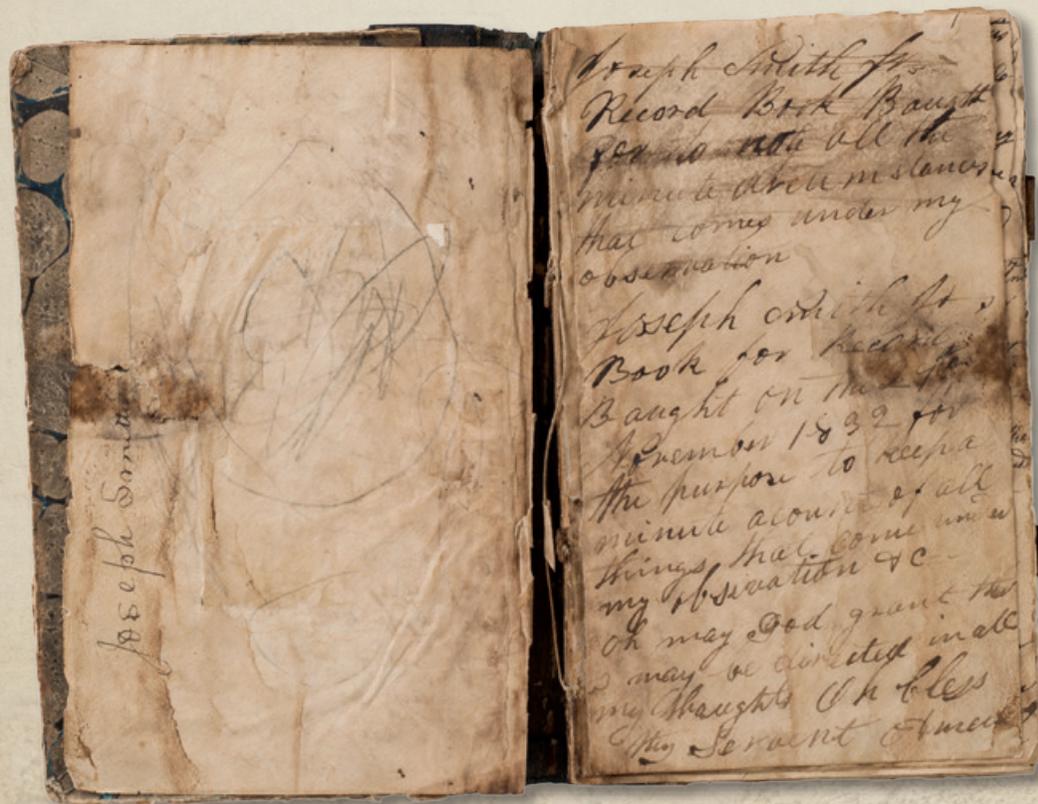
9. Joseph Smith Journal (1832–34)
10. Letter from Liberty Jail (1839)
11. “A Proclamation to the Saints Scattered Abroad” (1841)
12. Brigham Young Letter (1846)
13. Wilford Woodruff Journal (1847)



Joseph Smith Journal (1832–34)



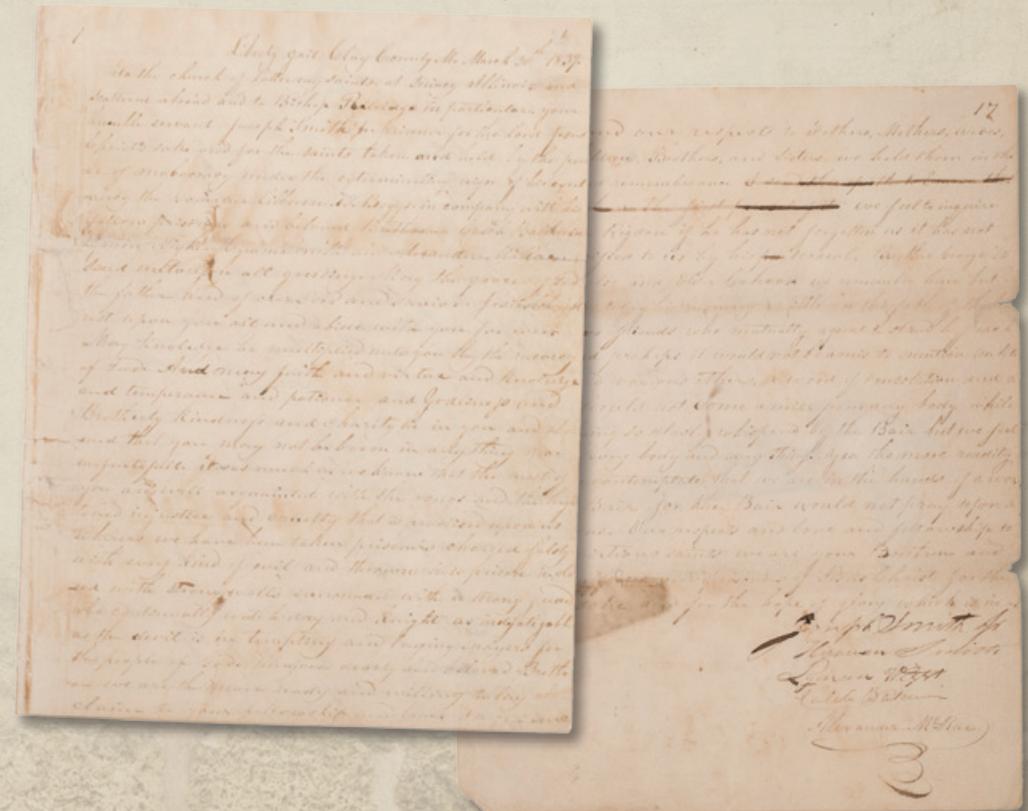
Joseph Smith began to keep a journal in November 1832. After some interruptions and with the assistance of scribes, he eventually produced 10 journals comprising more than 1,500 manuscript pages. This first volume contains more of his handwriting than any other, with roughly half of the entries written entirely or primarily in his hand, including the first page on display here.



Letter from Liberty Jail (1839)



On March 20–25, 1839, after three and a half months of unjust imprisonment in Liberty Jail, Joseph Smith dictated a letter for members of the Church to scribes and fellow prisoners Alexander McRae and Caleb Baldwin. The poignant letter, reminiscent of the epistles of Paul in the New Testament, detailed the suffering of the Saints and offered comfort and instruction. All of the men in the jail, including Joseph and his brother Hyrum, signed the letter. In 1876 portions of the letter were added to the Doctrine and Covenants as sections 121, 122, and 123.



“A Proclamation to the Saints Scattered Abroad” (1841)

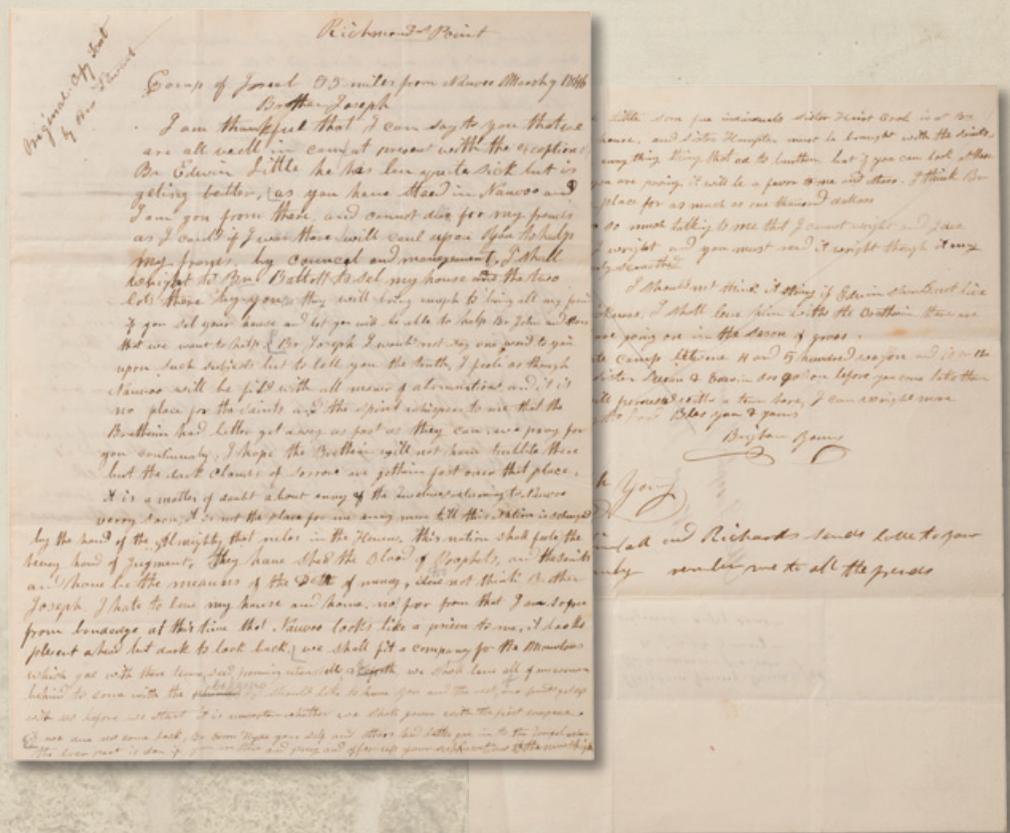
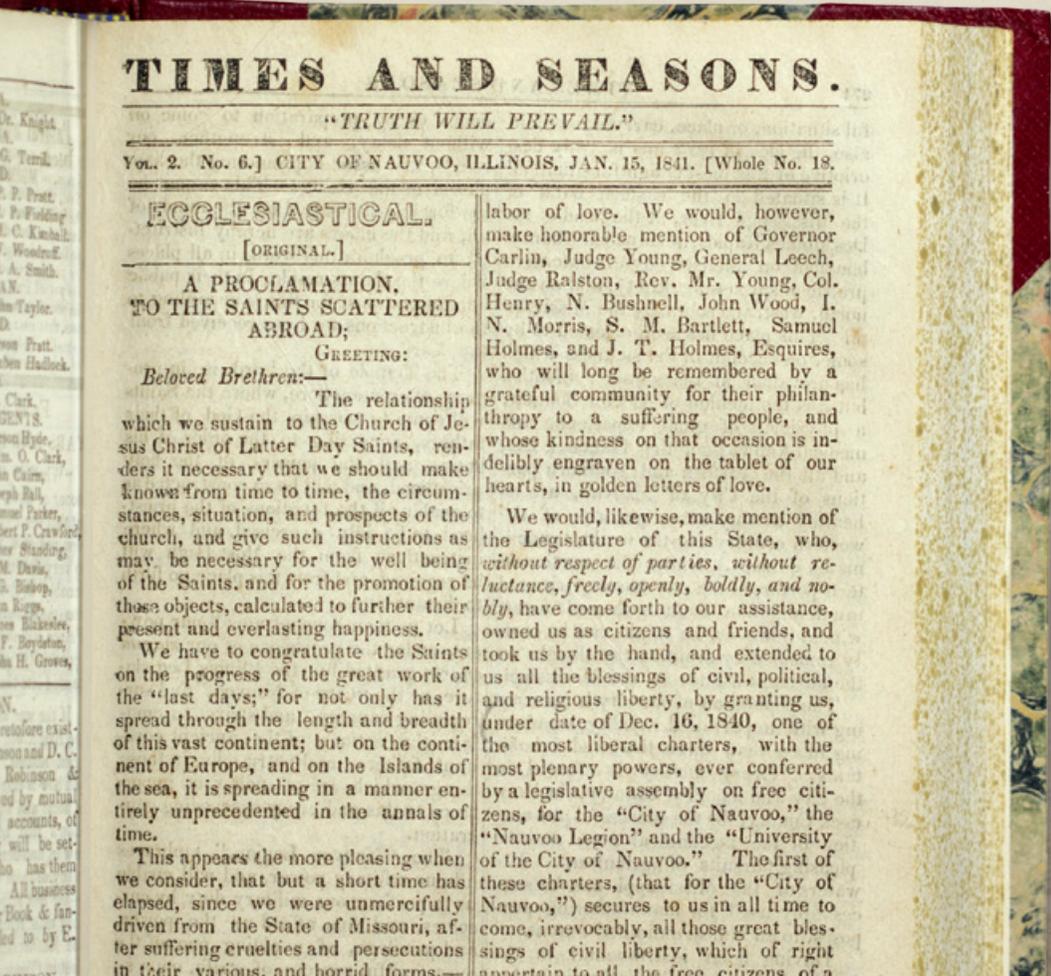


This early proclamation issued by the First Presidency invited Latter-day Saints to gather to Nauvoo. It was published on January 15, 1841, in the Church’s newspaper the *Times and Seasons* and set a precedent for Church leaders to unitedly “make known from time to time, the circumstances, situation, and prospects of the Church, and give such instructions as may be necessary for the well being of the Saints.”

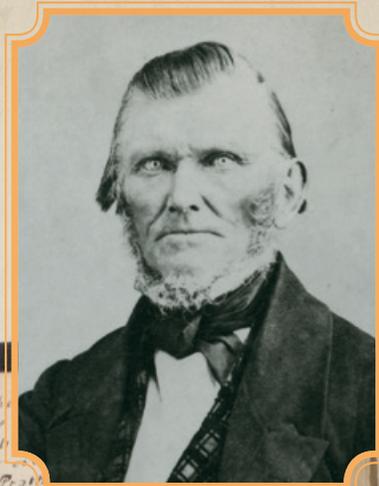
Brigham Young Letter (1846)



Brigham Young kept this copy of a letter he wrote to his brother Joseph Young on March 9, 1846. It is one of the relatively few surviving letters written entirely in Brigham’s handwriting. A year and a half after the assassination of Joseph Smith, the Saints were forced to evacuate Illinois. In the letter Brigham reported on the status of the Saints who had already fled, admonishing others to “get away as fast as they can” from the “dark clouds of sorrow” in Nauvoo.

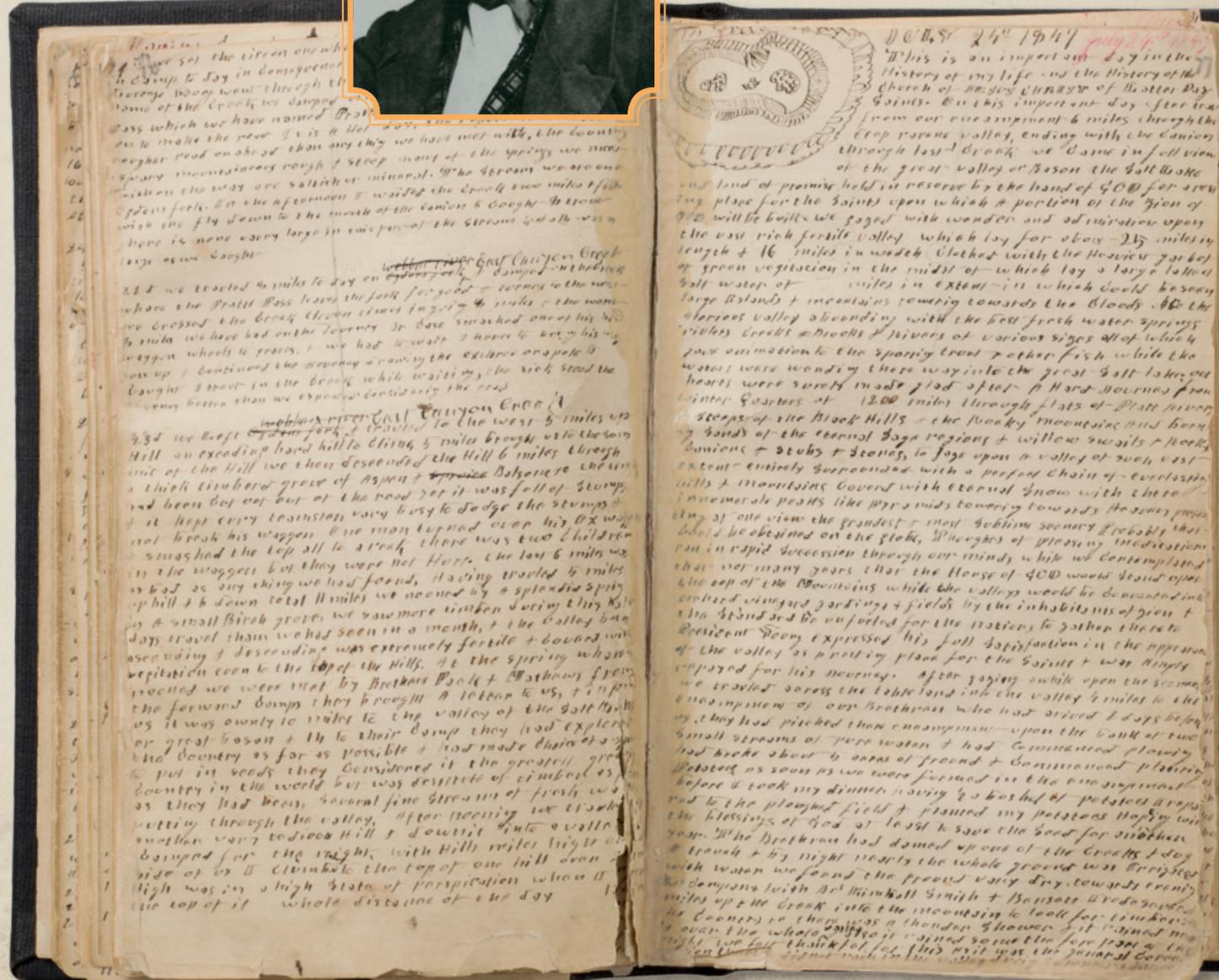


Wilford Woodruff Journal (1847)



Wilford Woodruff

Wilford Woodruff began writing a daily journal shortly after joining the Church in 1833 and continued writing until his death in 1898. The resulting 31 volumes constitute one of the most significant records of the history of the Church. This fragile volume is open to the entry for July 24, 1847, the date that he and Brigham Young entered the Salt Lake Valley. The entry notes that President Young "expressed his full satisfaction in the Appearance of the valley as A resting place for the Saints."



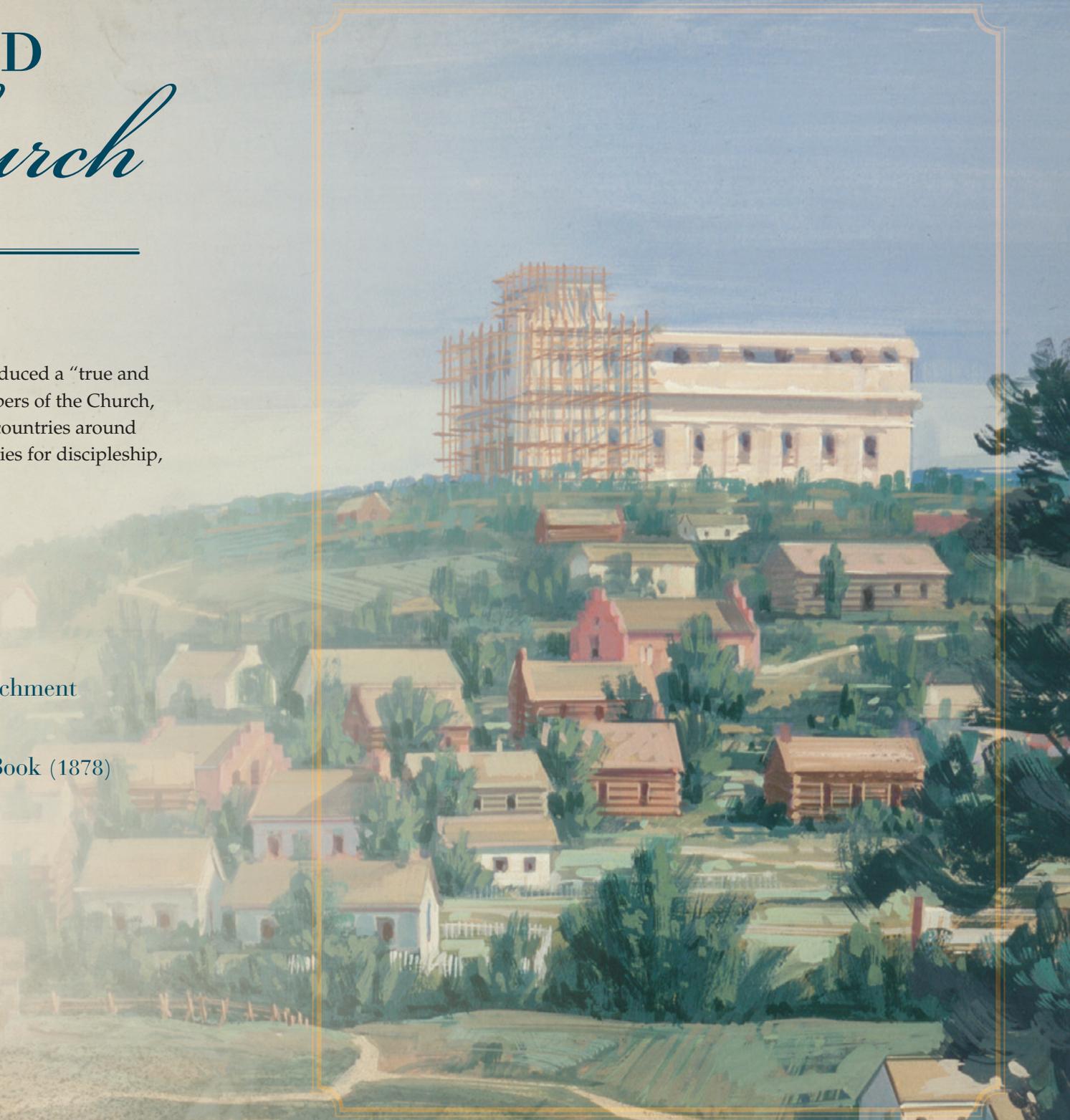
This Is the Right Place, by Jon McNaughton

A TRUE AND *Living Church*



*L*atter-day Saints have faith that the Restoration produced a “true and living church” (Doctrine and Covenants 1:30). For members of the Church, from the first six in New York in 1830 to the millions in countries around the world today, local congregations provide opportunities for discipleship, fellowship, and service.

14. Joseph Smith Sr. License (1830)
15. Lucy Mack Smith History (1845)
16. First Hymnal (1835)
17. Articles of the Young Ladies’ Retrenchment Association (1870)
18. Farmington Ward Primary Minute Book (1878)



Joseph Smith Sr. License (1830)



Joseph Smith Sr. was one of the Eight Witnesses who saw and handled the golden plates, one of the earliest members of the Church, and one of those ordained to ministerial positions at the first general conference of the Church on June 9, 1830. The license indicates that he was ordained according to the Articles and Covenants, the Church's foundational document adopted on the day of its organization (now Doctrine and Covenants 20). The record was written by Oliver Cowdery and signed by him and Joseph Smith. Priesthood ordinations are recorded and office holders trace their authority through Joseph Smith to Jesus Christ.

Lucy Mack Smith History (1845)



A few months after the deaths of her sons Joseph, Hyrum, and Samuel, Lucy Mack Smith began dictating the history of her life and family. She told of her ancestors and her children, and she spelled out "the particulars of Joseph's getting the plates [and] seeing the angels." The page on display notes her experience at the Church's first meeting, on April 6, 1830, and first general conference, on June 9 of that year. She gives emphasis to her husband's baptism, the ordination of her sons, and the departure of one of her sons, Samuel, as the first missionary of the Church. Lucy's

history offers a unique perspective on her family's role in the early Church, retells incidents and interactions recounted nowhere else, and shares insights no one else could provide. It is a record of inestimable value. Lucy dictated the history to scribes Martha Jane Knowlton Coray and Howard Coray, who turned the first rough draft manuscript into two revised or "fair" copies, one of which remained with Lucy while the other remained with the Church and is displayed here. The volume was first printed in 1853 in Liverpool, England.

A License Liberty Power & Authority
Given to Joseph Smith sen^r signifying & pronouncing that
he is a Priest of this Church of Christ established & regularly
organized in these last days of the world on the 6th day of
April all of which has been done by the will of God the Father accord-
ing to his holy calling & the gift & power of the Holy Ghost accord-
able to the revelations of Jesus Christ given to Joseph Smith jun^r
the first Elder of the Church signifying that he has been baptized
& received into the Church according to the Articles & Covenants of
the Church & ordained under the hand of Oliver Cowdery who is an
Apostle of our Lord an Elder of the Church

Signed by Joseph Smith Jr. First Elder
Oliver Cowdery Second Elder

Given to the Bearer in conference held in
Layette Seneca County N.Y. June 9th 1830

Chap XXXIV
The church is organized - Joseph ordains his
father and brother - Samuel goes on a mission to
Linn - Returns - goes again.

About the 1st of April of the same year in which
the Book of Mormon was published, Joseph came again
on the morning of the 6th day of the same month, my hus-
band and Martin Harris were baptized. When Bro.
Smith came out of the water, Joseph stood upon the sh-
ore, and taking his father by the hand, he exclaim-
ed, in tears of joy, "Oh my God! have I lived to see
my own father baptized into the true church of Jesus
Christ?" On the same day, the church was organized,
(April 6, 1830)

Shortly after this my sons were all ordained to the
ministry, even Sam^l Harris, who was then but 14 years of age.
And Samuel was directed to take a number of the
Books of Mormon, and go on a mission to Linn
to preach and make sale of the books, if possible.
While he was making preparations to go on this mission,
Miss Maria Black arrived in Manchester from
Shrewsbury. This young woman was a daughter of my brother's
often Black, whose history I have already given. She
received the gospel as soon as she heard it, and was bap-
tized immediately, and has ever since, remained a fa-
ithful member of the church.

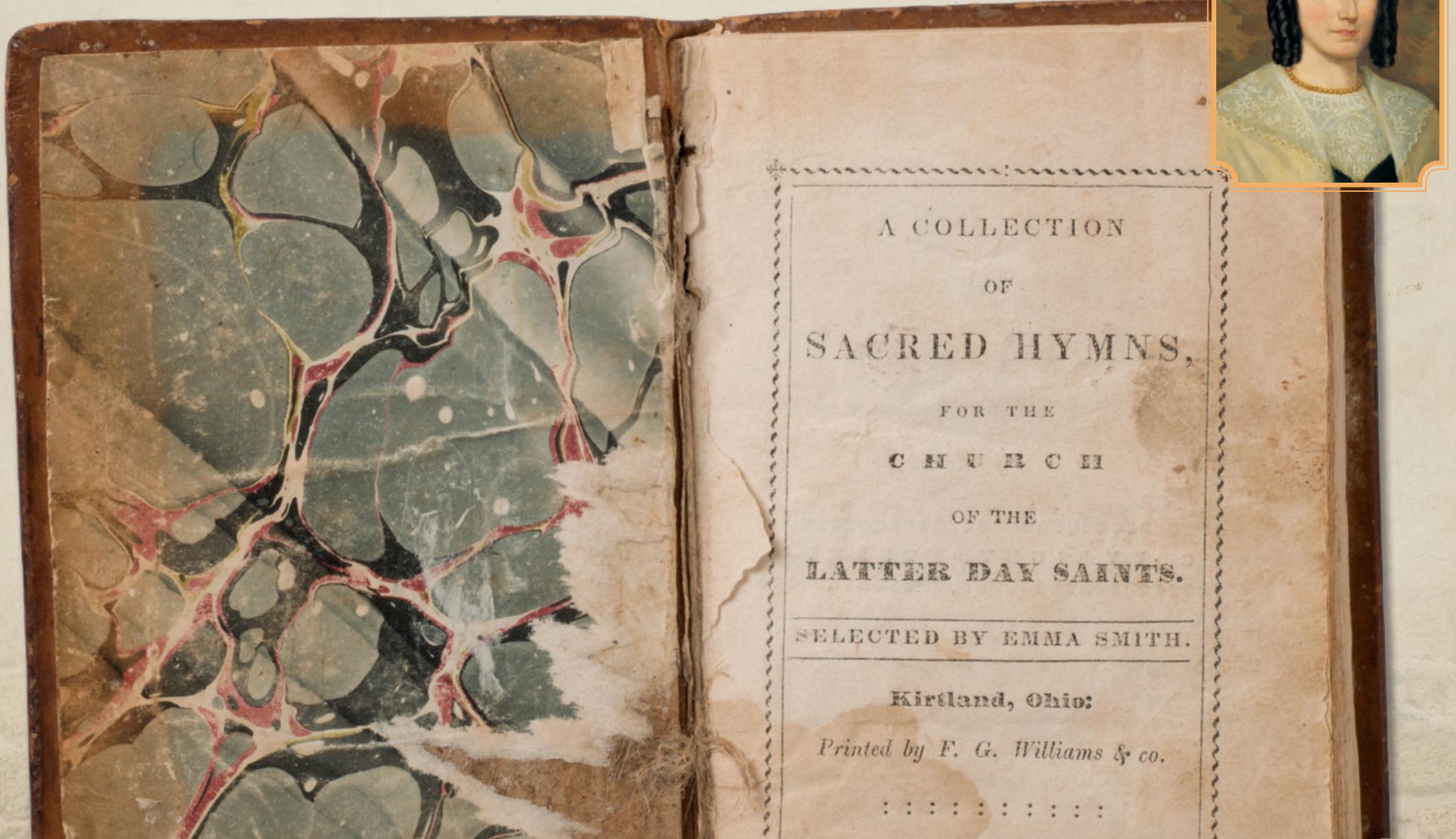
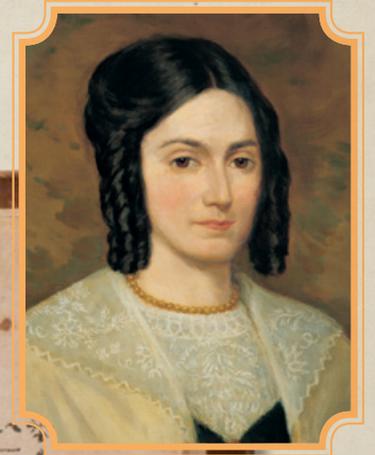
On the 27th of June Samuel started on the mission
to which he had been set apart by Joseph, and in
company with his father, which was his first day's journey.

First Hymnal (1835)



In a revelation given to Joseph Smith in July 1830 (see Doctrine and Covenants 25), his wife, Emma, was called to select hymns for use by Church members. Her compilation included the text of 90 hymns, 35 of which were written by Latter-day Saints. The hymnal used by Latter-day Saints today contains 26 songs from the original, including "The Spirit of God Like a Fire Is Burning" and "I Know That My Redeemer Lives."

Emma Smith



A COLLECTION
OF
SACRED HYMNS,
FOR THE
C H U R C H
OF THE
LATTER DAY SAINTS.

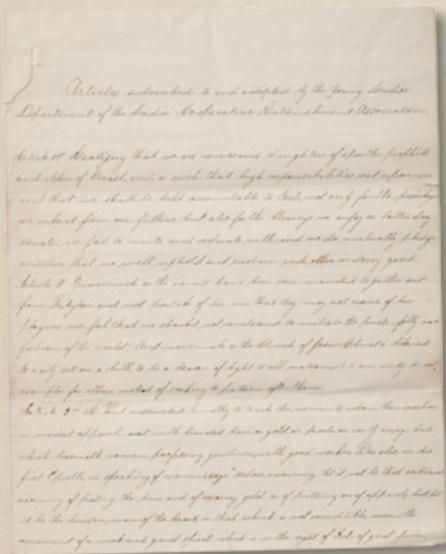
SELECTED BY EMMA SMITH.

Kirtland, Ohio:

Printed by F. G. Williams & co.

.....

Articles of the Young Ladies' Retrenchment Association (1870)



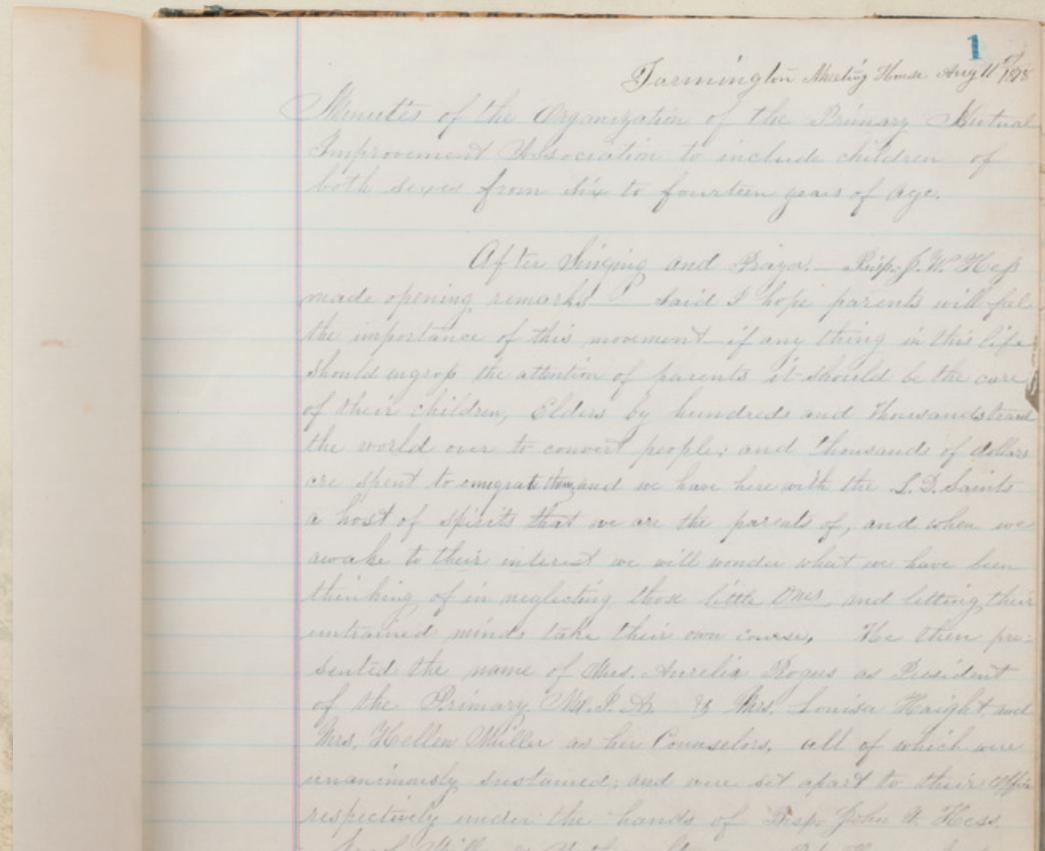
On May 25, 1870, Brigham Young gathered his daughters together and challenged them to “retrench”—or simplify—their “extravagance in dress, in eating and even in speech.” Two days later the girls organized the Young Ladies’ Department of the Ladies’ Cooperative Retrenchment Association (now known as the Young Women organization). While some were not enthusiastic about this new movement, within five years most congregations in major Latter-day Saint settlements hosted their own associations. Eliza R. Snow drafted this set of articles intended to teach young women to “sustain each other in doing good” and reject the “pride, folly and fashions of the world.” The

girls conducted their own weekly meetings and published weekly newsletters and the *Young Woman’s Journal*. The program proved so effective that a similar association was formed for young men, and both programs continue in the Church today. This particular copy of the articles is the earliest yet discovered.

Farmington Ward Primary Minute Book (1878)



Minutes were kept at the first Primary meeting held in the Church. In March 1878 Aurelia Spencer Rogers of Farmington, Utah, asked Relief Society general president Eliza R. Snow if an organization could be created to teach rowdy little boys how to behave. Sister Snow counseled with President John Taylor, who approved the idea, and Sister Rogers’s bishop asked her to lead. On August 25 the inaugural Primary meeting was held, in which more than 200 boys and girls were taught basic gospel doctrines, music, punctuality, and good manners. In 1880 a general presidency was organized, and the Primary is now a part of nearly every unit of the Church worldwide.



Daughters of Brigham Young

THE GOSPEL *Floods the Earth*



The message and blessings of the restored gospel are intended for “every nation, kindred, tongue, and people” (Mosiah 15:28). Today, modern scripture, the words of modern prophets, and the organization of the Church spread across the earth as we translate the Book of Mormon, gather scattered Israel through missionary work, care for the poor and needy, and build temples for the performance of ordinances.

19. Mormons Bog (1851)
20. Ka Buke a Moramona (1855)
21. El Libro de Mormón (1886)
22. モルモン書 (1909)
23. Die Boek van Mormon (1972)
24. A Call to Save Grain (1876)
25. Preliminary Sketch of Small Temple Floor Plan (1997)



Early Book of Mormon Translations from around the World



The Book of Mormon sweeps the earth as it is translated for all to read. These were the first non-English editions prepared for native speakers in Europe, the Pacific, Latin America, Asia, and Africa. The Book of Mormon is now published in more than 90 languages, with selections available in more than 20 others.

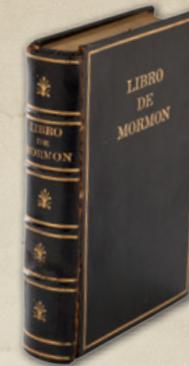


19. Mormons Bog (1851) The first non-English edition of the Book of Mormon was published in Denmark in 1851, having been translated by Elder Erastus Snow of the Quorum of the Twelve Apostles and Peter Olsen Hansen. The copy on display was prepared for Denmark's Queen Caroline, but she would not accept it.



20. Ka Buke a Moramona (1855) George Q. Cannon translated the Book of Mormon into Hawaiian with the assistance of native judge and convert Jonathan H. Napela. The missionaries ordered a press from Boston that was eventually shipped to San Francisco, where the book was finally printed. The copy on display belonged to George Q. Cannon.

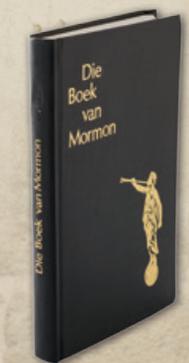
21. El Libro de Mormón (1886) Daniel Jones and Henry Brizzee began translating extracts from the Book of Mormon into Spanish in 1874 and were soon joined by Meliton Trejo, a convert from Spain, to publish *Trozos Selectos del Libro de Mormon* (Selected Passages from the Book of Mormon). Later, Trejo, James Z. Stewart, and Olivas Aoy completed the translation of the entire book.



22. モルモン書 (1909) Alma O. Taylor, one of the first missionaries to Japan, produced a draft translation of the Book of Mormon with the help of local Church members. He also sought input from experienced Japanese authors to ensure that the language of the translation was imbued with force and dignity.



23. Die Boek van Mormon (1972) Although Latter-day Saint missionaries preached in South Africa in the 1850s, it was more than a century before the Book of Mormon was translated into Afrikaans, an African variant of Dutch. After unsuccessful attempts by volunteers, the work was contracted to professional translator Felix Mynhardt.



A Call to Save Grain (1876)



In the fall of 1876, Emmeline B. Wells accepted Brigham Young's assignment to lead Latter-day Saint women in a grain storage program. She began by writing this editorial in the newspaper that she edited, the *Woman's Exponent*, calling on readers to act "immediately without any delay." Women began that very year, buying, bartering, growing, gleaned, selling, and storing wheat. They guarded the wheat carefully, loaned it to the poor, and shared it in times of drought. These relief efforts expanded in 1906 when the women sent wheat and other supplies after an earthquake in San Francisco and during famine in China. The U.S. government purchased some of the wheat during World War I. The interest income contributed to maternity care, child welfare, and general health care for Church members. In 1940 the wheat helped fill Church grain elevators, and in 1978 the Relief Society officially transferred its wheat to the Church's Welfare Services program. The grain storage program thus served as a forerunner to the Church's welfare, family services, and humanitarian services programs. Wheat has been an official symbol of the Relief Society since 1917 and remains visible on the exterior details of the Relief Society building and in the Relief Society seal.



Charity Never Fails, by Julie Rogers



76

WOMAN'S EXPONENT.

THE WOMAN'S EXPONENT.

LULA GREENE RICHARDS, } Editors.
EMMELINE B. WELLS. }

Published semi-monthly, in Salt Lake City, Utah. Terms: One copy one year, \$2.00; one copy six months, 1.00. Ten copies for the price of nine. Advertising rates: Each square, ten lines of nonpareil space, one time, \$2.00; per month, \$2.00. A liberal discount to regular advertisers.

Address all business communications to
Publishers WOMAN'S EXPONENT,
Salt Lake City, Utah.

SALT LAKE CITY, OCT. 15, 1876.

SISTERS BE IN EARNEST.

At the suggestion of President Brigham Young we would call the attention of the women of this Territory to the subject of saving grain. It is one important item which President Young has labored diligently to impress upon this people ever since their residence in these valleys. His advice has ever been to the brethren to cultivate the soil and let the mines, and mining speculations alone, for the grain was of more consequence than gold or silver. And these people are witnesses to that fact; practically having experienced the scarcity of provisions and especially of breadstuffs, in the earlier settlement of this country.

The Lord has blessed this people abundantly in the few years past in their fields and in their stores of grain and provisions; and as in almost every other case when there is a profusion of blessings, the people who receive them become indifferent and do not appreciate them as they ought. The people have been careless in regard to taking care of their grain and many other things. In many instances they neglect to pay their tithing, and dispose of their products in such a manner as, were it to continue, the Lord would be sorely displeased with them. This year grain is unusually low, yet the grasshoppers have been visiting different parts of the Territory, and, it is feared by many, have laid their eggs; therefore it is more than ever essential that such measures be taken as will secure the grain now in market. The Relief Societies and Co-operative organizations in which some of the women of this Territory are interested, have funds at their disposal from time to time, which can be made available to carry out President Young's wishes in regard to buying and taking care of the grain.

It is no doubt the best investment of means that could possibly be made, for if the prophecies of the Scriptures, both ancient and modern, and of Joseph Smith are to be fulfilled, which the Latter-day Saints profess to believe, there will be a desolating famine in the land; and if the women of this Territory will be wise, and hearken to the counsel given to them now, there is no doubt that the result will be an eminent success. If the means now on hand in the societies and women's associations can be turned into grain, and such measures taken to store it and preserve it from damp and all other things that would damage, or destroy it, as can be made practicable according to circumstances and advantages, then one point will be gained towards the temporal salvation of this people in case of emergency.

In whatever women undertake they are generally earnest, and our advice would be immediately without any delay (except such as is unavoidable) to commence to carry out President Young's counsel in this matter. Where there is a will there is (almost invariably) a way, and in this matter there should be a per-

sonal and individual as well as a general interest. In order to satisfactorily accomplish any scheme, one great object is to be in earnest; on this earnestness depends much of the success of whatever enterprise is undertaken. If you determine to do any thing of whatever nature or nature, first be sure it is the proper thing to do, and then without losing time, bring your energies into immediate requisition and you are almost sure to succeed.

The women of this Territory are capable of carrying out President Young's counsel in this matter; and if they do not they will be left without excuse; he has called upon the brethren until he has become wearied, and now he appeals to the sisters. Is not this a proof of his confidence in their desire to listen to counsel? The sisters will have ample opportunity now to prove their ability in financiering; and it is greatly to be hoped that they will manifest such earnestness in this matter as cannot fail to accomplish the desired object.

President Young further advises the sisters, that they enter into such arrangements as are applicable to their circumstances in their various districts and settlements, to build store-houses for the storing of their grain in the sections of country as they shall divide off; or apportion to certain localities; also that they solicit donations from their husbands and the brethren to assist them in carrying out this enterprise, both for the building of the store-houses and also in obtaining grain to fill them and preserve it for future need.

We sincerely hope that what has been said will be sufficient to arouse a spirit of determination in the minds of the women of Utah, to devise and to put in practice, such measures as shall be economical and wise, and for the general good of all concerned.

THE FORTY-SEVENTH SEMI-ANNUAL CONFERENCE.

The interest manifested by the people calling themselves Latter-day Saints, at the late general Conference was great. Each day large congregations assembled, to listen to the words of instruction, relative to their temporal and eternal salvation; and the servants of the Lord were truly blessed in their endeavors to minister to the wants of the people. The first discourse of the Conference was delivered by President Daniel H. Wells, the last by President Brigham Young; the intermediate spaces being principally occupied by different members of the quorum of the Twelve Apostles. President Young was present and presided over all the meetings. As a text upon which to reflect and preach, he gave to the people the question, when shall we begin to live according to the pattern chosen when we embraced the Gospel of Christ? or in other words, when will the people become one and learn to be saints?

This is a wonderfully significant text. Surely the answer arose in the hearts of the many thousands "Now!" And although this sentiment in the souls of individuals formed no utterance, certainly the majority of the people will set to with renewed diligence and determination to assist each other in the great work of uniting their interests as one. The Conference just past over was one never to be lost sight of by those who attended it. It was adjourned till the 6th of April, 1877, to meet in the Temple at St. George.

HOME AFFAIRS.

ON FRIDAY and Saturday evenings, Oct. 6 and 7th, select entertainments were given in the 10th Ward School-house, consisting of songs, recitations, dialogues, instrumental per-

formances etc. The most striking and pleasing feature of the entertainment was the recitation of "Beautiful Snow," by Miss Mattie Fash. In character of expression, in voice and gesture, her rendering of this pathetic poem was equal to that of a cultivated artist.

OGDEN RELIEF SOCIETY.—On Saturday evening, Sept. 30, an entertainment was given for the benefit of this society in the Ogden Theatre. Misses Carrie Cogswell, Susie Marces and Edith Clawson, and Messrs. Forster and Clarke of this city, Mr. Alfred Thorne, and members of the Ogden Dramatic Company, produced the play of "Camille," which was followed by an "Olio," and concluded with the "Tower Scene" in the play of "King John," in which Miss Clawson gave her clever rendition of "Prince Arthur." There was a "packed" house, and the general opinion given was that it was an excellent dramatic entertainment.

President F. D. Richards thanked the performers, musicians, etc., all of whom had generously given their service gratuitously, and the audience, on behalf of the Relief Society.

Credit is due Sisters Richards and S. Herrick, the instigators and managers of the entertainment, from the proceeds of which the Relief Society will be benefited.—Ex.

DESERT SILK ASSOCIATION.—The Desert Silk Association held a special meeting at Fremmen's Hall, on Saturday afternoon, Oct. 7th, Mrs. Zina D. Young presiding.

Mrs. Young reported that she expected a reel would be here in a few days. She had received a large quantity of cocoons. This organization was not for any personal benefit, but for the benefit of the community of Utah. We ought to be looking after our trees and cuttings, as it was very near time to plant them out.

Mr. Robbins said it was best to plant them in the fall. He had had fifty years' experience and had always found it best.

Mrs. Barney reported that, while in the north, she had collected \$105. She could not raise the worms, but felt a desire to see the movement a success.

There being quite a number present from the various settlements, the remainder of the time was taken up in asking questions and answering the same.

The following donations were received: Cynthia Clyde, \$1; Mary S. Clark, \$1; Martha Thomas, 50c.

Meeting adjourned till the first Wednesday in November, at the same place.

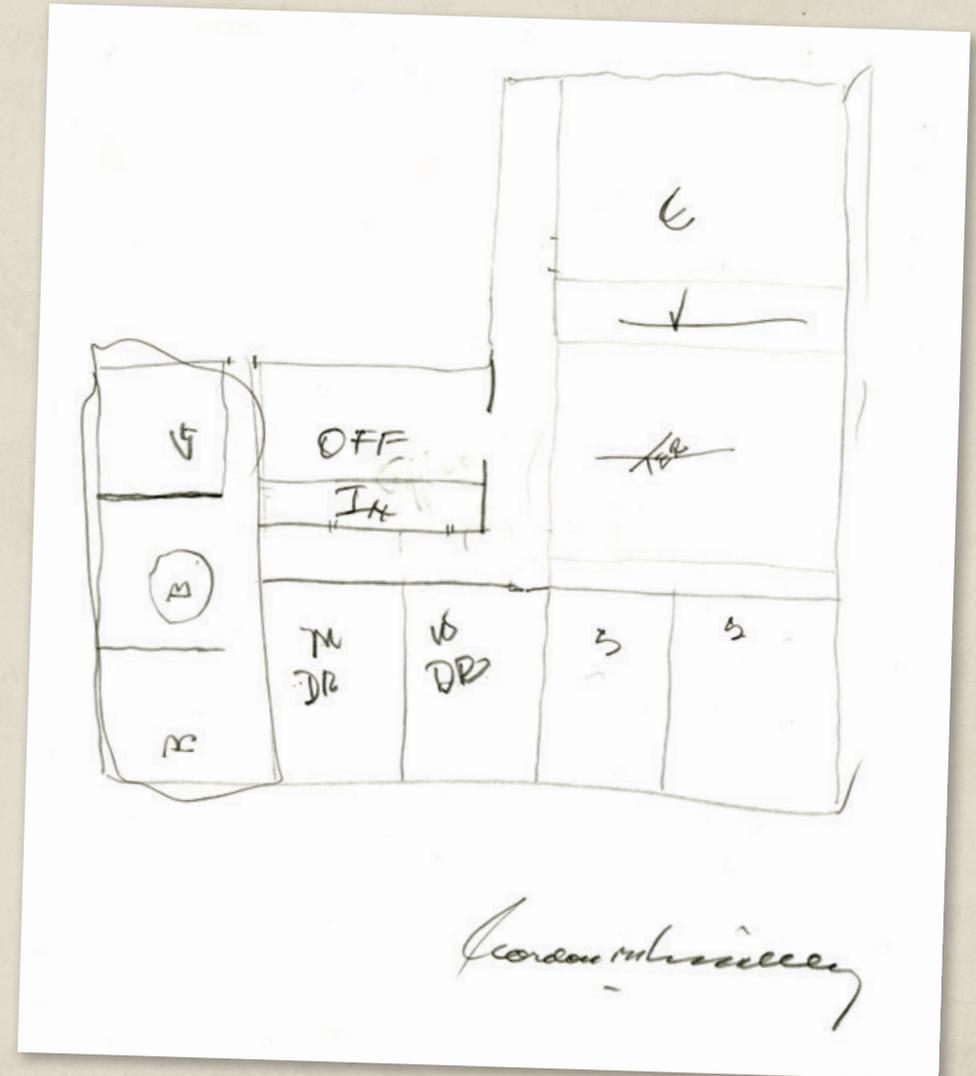
R. SIMMONS, Secretary.

THE PEOPLE'S Territorial Convention for the nomination of a Delegate to Congress, was held in the Court House in Salt Lake City, Saturday, Oct. 7th, at half-past twelve, p.m. David O. Calder, acting chairman, called the convention to order; Judge Elias Smith, on motion of Mr. Calder was chosen temporary chairman. John T. Caine, on motion of Col. J. B. Winder was elected temporary Secretary. The business was all arranged and carried forward in a quiet and methodical manner, and no confusion whatever occurred. The committee, which had been appointed in the usual form, reported the following officers for a permanent organization. President, D. H. Wells; Vice Presidents, according to their districts, A. O. Smoot and A. Hatch; E. Snow and J. N. Smith; J. F. Smith and Brigham Young, Jr., Secretaries, John T. Caine, Moses Thatcher, and R. S. Horn; Chaplain, F. D. Richards; Sergeant at Arms, Joel Grover. This report was unanimously carried. Hon. W. H. Hooper Chairman of the committee on resolutions,

Preliminary Sketch of Small Temple Floor Plan (1997)



The concept of small temples has greatly accelerated temple building in recent years. In June 1997 Gordon B. Hinckley attended the centennial observance of Church-owned Juárez Academy in Colonia Juárez, Mexico. While driving back to the airport in El Paso, Texas, he reflected on how to help faithful Saints in outlying areas receive the blessings of the temple. Once on the airplane, he made this sketch of a floor plan for a smaller temple with only the essential facilities. He announced the concept at the October 1997 general conference, and by August 1998 the first small temple had been completed in Monticello, Utah. Since 1997, more than 50 small temples have been constructed or announced in 19 additional countries and 17 U.S. states where none had been before, including one in Colonia Juárez, which was dedicated on March 6, 1999.



Colonia Juárez Chihuahua Mexico Temple



During Your Visit

Photography is permitted. Please turn off your flash to help preserve the documents.

When you share your experience and pictures on social media, use **#onemorevoice** to connect with others.

Leave your comments in the kiosk.

After You're Done

Visit an expanded exhibit online at churchhistorylibrary.org.

Follow **LDS Church History** on **Facebook**, **Twitter**, **Google+**, **Pinterest**, **YouTube**, and **Tumblr**.

Keep a record of your own life and experiences.

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

CHURCH HISTORY

LIBRARY



