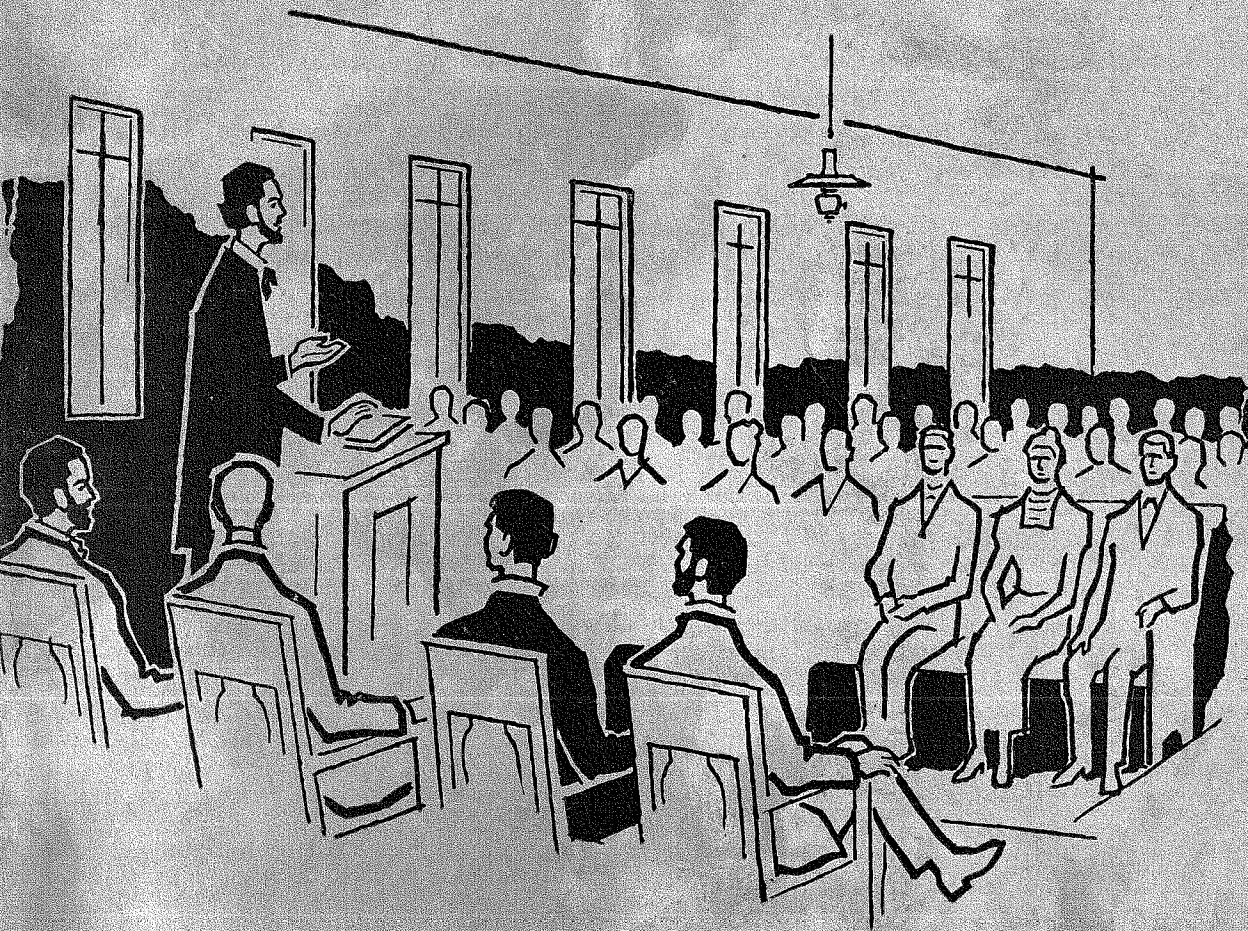


The Amboy Centennial



FOREWORD

The Amboy Centennial General Conference has been planned to be a significant occasion in the lives of all who attend. It is one which our members and friends will not only enjoy attending, but will look back on with pleasure for years to come. We could think of no better souvenir for you to take home with you and keep among your mementos than a brochure such as this.

This booklet has epitomized the history leading up to Amboy, as well as the hundred years of progress since 1860. It also contains pictures of many of those who have been intimately associated with the growth and development of the church, and of those who are now responsible for specific fields of administrative work.

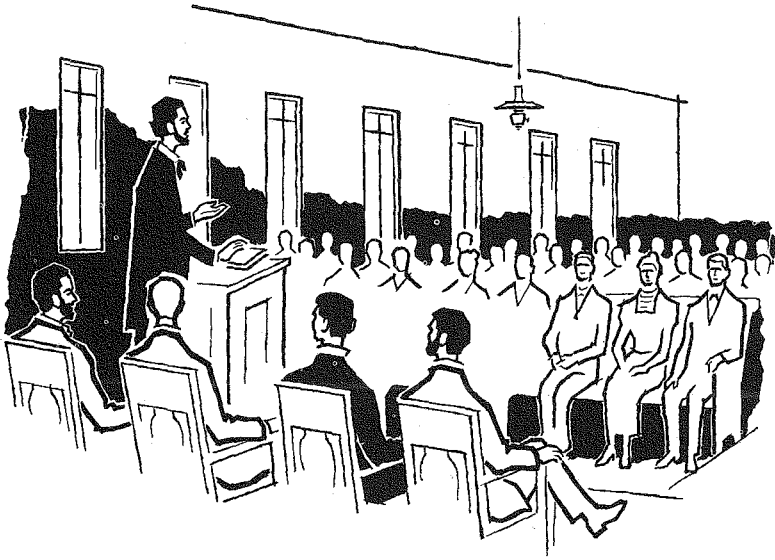
Children and young people of the church often want to know about the General Church officers and their assistants. This brochure will provide you with a "who is who" as well as give you many important dates and events of church history.

We thank the members of the committee, L. Wayne Updike, Charles A. Davies, Roger Yarrington, and Arthur Rock, for a task well done.

THE FIRST PRESIDENCY

By W. Wallace Smith

The Amboy Centennial



Cover Design: By Dale Ballantyne. Joseph Smith III addresses the Church at the Amboy Conference, Amboy, Illinois, April 6, 1860

Reorganized

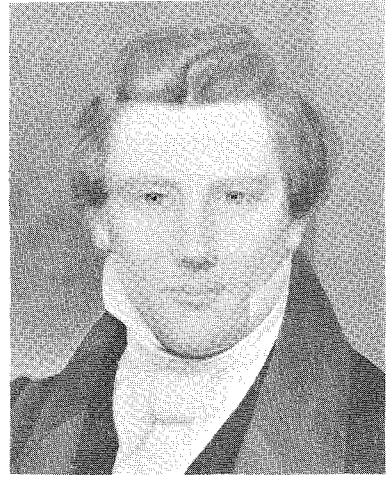
CHURCH OF JESUS CHRIST

of Latter Day Saints

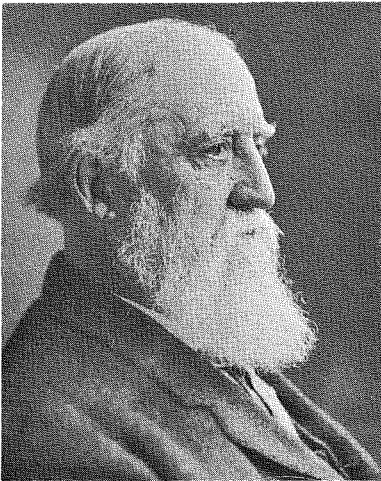
Independence, Missouri

www.LatterDayTruth.org

FIVE
PRESIDENTS
OF THE
CHURCH



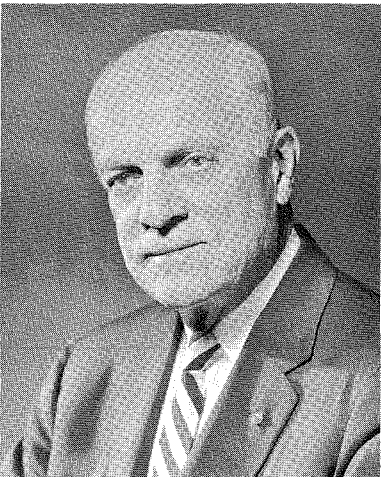
Joseph Smith, Jr.
1830 - 1844



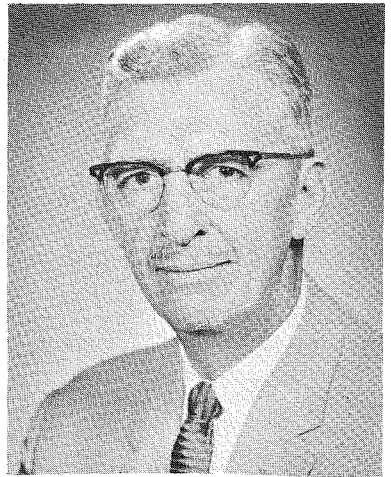
Joseph Smith III
1860 - 1914



Frederick M. Smith
1914 - 1946



Israel A. Smith
1946 - 1958



W. Wallace Smith
1958 -
www.LatterDayTruth.org

SIGNIFICANCE OF THE AMBOY CENTENNIAL

THE DIVINE COMMISSION

“Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men . . . and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.”

“Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which

was written by the prophets; . . . that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.”

From preface to the
Book of Doctrine and
Covenants. 1835

THE GROVE

The Church of Jesus Christ in these last days had its commencement in a situation involving two basic actions.

The first was the study of the Holy Scriptures. A restless concern for truth in an age of error led the young man to a searching of the Word of God. As he read the words of counsel of James, the channel of revelation was opened to him, and acting upon the belief that God is unchangeable, he sought the knowl-



Hill Cumorah where Joseph Smith uncovered ancient records buried by Moroni.

edge and wisdom he so much needed.

The second action was that of prayer in faith. He accepted as literally true the Scripture which read, "If any of you lack wisdom, let him ask of God" (James 1: 5). He retired to the woods to pray. The result was the opening of the heavens in vision and the revelation of God and his Son. Joseph saw two personages, one of whom called him by name and said, "This is my beloved Son, hear him."

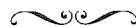
The foundations of the church were centered on the teachings of Christ.

BOOK OF MORMON

A distinctive feature of the work inaugurated in 1830 is the Book of Mormon.

In a vision in 1823 Joseph Smith was directed to ancient records hidden in the earth by Moroni, the last prophet of the ancient inhabitants of America.

This is a fascinating story of human response to divine leading. After many experiences and difficulties, Joseph Smith presented this work to the world as being translated from an ancient language by the power of God. It is a record of a branch of the house of Israel and bears witness to the divinity of Jesus Christ and of his teachings.



Eleven men shared sufficiently in the coming forth of this book to be able to testify that they had handled and therefore knew of the existence of the plates of metal from which the translation was made and also of spiritual witness of the divine power which moved the young prophet.

Although some of these witnesses did not remain active in the church throughout their lives, not one denied his testimony of the truth of the record or of the circumstances connected with its publication.

The translation was copyrighted on June 11, 1829, and the title page of the first edition bears the date 1830.

The facts of archaeological discovery are increasingly attesting to the story told by the Book of Mormon, but most important of all is the confirmation of divinity promised by the book to anyone who will seek this evidence in the spirit of prayer.

The complete original manuscript of the Book of Mormon is owned by the Reorganized Church of Jesus Christ of Latter Day Saints.

HISTORICAL PERSPECTIVE

History records that in Fayette, New York, on April 6, 1830, Joseph Smith, Jr., called a small group of six men into council and organized the "Church of Jesus Christ of Latter Day Saints" according to the commandments of God, and effected an organization according to the laws of the United States of America and of the state of New York.

The story of the growth of the church is one of the most dramatic that can be

found in the field of religious literature. The emergence and expansion of the Restoration movement is now recognized as one of the significant epochs of American history.

The fascinating story of the movement has formed the basis of many serious works of literature written from various points of view. Some have written with no other motive than to capitalize on the moving drama that has been equal in devotion and in persecution to the story of the early Christians.

The message which the Latter Day Prophet conveyed to the modern world was a social gospel as well as a message of the destiny of man in the hereafter.

Both of these aspects, social and theological, gave rise to laboratory experience in social conduct and to philosophies which were noted both appreciatively and negatively by their contemporaries.



The history of the church in the early days showed a constant movement toward the frontier. The first migration was from Palmyra, New York, to Kirtland, Ohio. There the Kirtland Temple was

Three Witnesses to the Book of Mormon



Martin Harris



Oliver Cowdery



David Whitmer

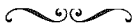


Joseph Smith, Jr.



Emma Hale Smith

built at great sacrifice. It still stands and is known the world over for its distinctive architecture and beautiful construction. The temple was not yet completed when pioneer groups began moving to Independence, Missouri, and then on to Far West, Missouri, and then again to Nauvoo, Illinois. There on the Mississippi River, one of the most remarkable cities of its time was planned by the Saints and became the largest city in the state.



In Nauvoo a second project to erect a temple was launched. This was never wholly finished although drawings and pictures remaining today indicate another architectural accomplishment of outstanding beauty. That there is not a stone left standing on the original location is significant of the poignant drama which led to the decline of a city which was in its time larger than Chicago of that day.

It is estimated that up to 200,000 members united with the church between 1830 and 1844 when Joseph Smith met his

death. Hyrum Smith, brother of the Prophet, was with Joseph in custody at Carthage, Illinois. A mob surrounded the jail and assassinated Joseph and Hyrum, even though they were under the protection of the governor of the state.

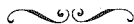
The church withstood assaults which would have resulted in the early disintegration of any movement not possessing divine sanction.

It was not until the Saints themselves engaged in activities and ways of life that were incompatible with the revelations given through the prophet that difficulties came. A period of chastening was to follow. In fact it was inherent in the very nature of the situation in Nauvoo that unless attention was directed more vigorously to the high standards of the movement cracks would develop in the organization.

Many of the members, newly won to a growing organization, were unable to resist the false doctrines that were introduced by evil and designing men. Eventually, there resulted such a loss of unity

that for a period of eight years following the death of the leader in 1844 the body of the church was really a number of confused fragments.

By 1852 clearly visible signs made it evident that the Lord was still functioning through his divinely called and ordained ministry. Elders Jason W. Briggs and Zenas H. Gurley, who had sought in many places for spiritual consolation, were able by the light of revelation to guide a group of branches to a point where they saw clearly that God had anointed the prophet's son to take up the presidency of the church when the error of false leadership had been sufficiently purged and a remnant of righteousness gathered.



From 1852 to the Conference of 1860, the Centennial which we celebrate this April 6, was a period of divine blessing. The re-gathering became known as the

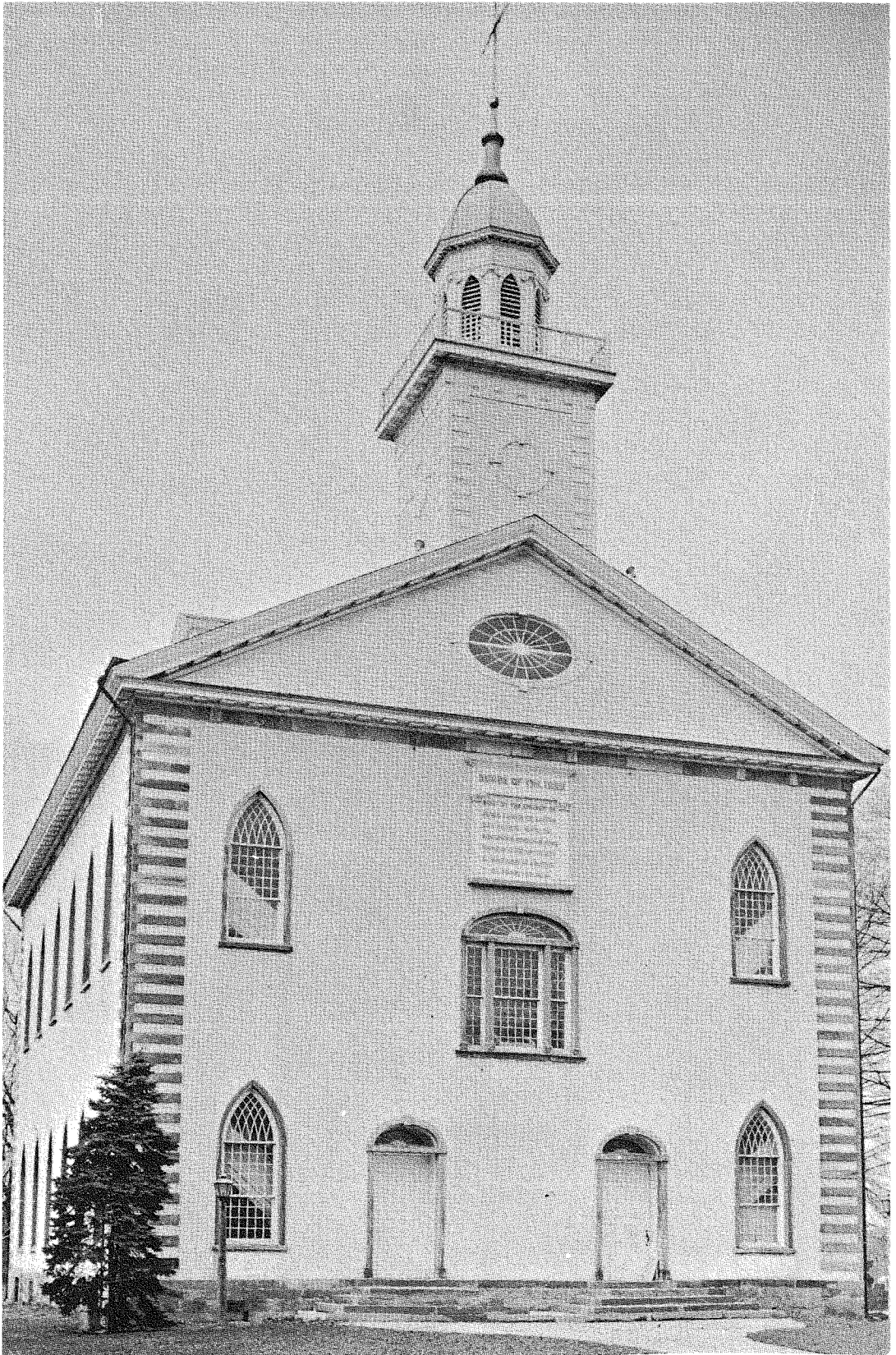
Reorganized Church of Jesus Christ of Latter Day Saints. The program and achievements of the church are the subject of this commemoration book.

GOOD NEWS AT AMBOY

This year, April 6, 1960, marks one hundred years since a Conference of the Reorganized Church of Jesus Christ of Latter Day Saints met in a community meeting house in Amboy, Illinois. The Mechanics Hall thereby became the geographical point from which the movement was to expand that was destined to be preserver of the truths committed to the Saints in the early years of the nineteenth century. This was not a new movement but a divinely guided setting in order which brought faithful men and women together under a leadership which had the approval of God. To this confer-



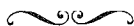
Joseph Smith, Jr., presiding at the organization of the church in Fayette, New York, 1830



Kirtland Temple, Ohio, a monument to the devotion of the early Saints

ence of the Latter Day Saints came Joseph Smith, son of the martyred prophet of Palmyra. At this Conference he was accepted by common consent as the Prophet, Seer, and Revelator to the church organized by his father under divine command.

The minutes of that significant occasion show clearly the way in which the members regarded their efforts to preserve the message of the Restoration and to maintain the organism of the church through which the revelation of God in these last days was to find expression. Members of a number of branches stemming from the early period of the latter-day church composed that Conference. They spoke of the gathering of these branches as a conference of the "Church of Jesus Christ of Latter Day Saints."



Joseph Smith III

The leaders of this movement to unite the scattered groups, though shocked by the tragedy of Carthage when Joseph Smith, Jr., was assassinated, still had an abiding faith in the power of the Restoration movement. They always regarded themselves as holding the priesthood necessary for the continuation of the restored church. It was in the year 1854, at one of the earliest conferences of this new era of the church, that one, Elder J. W. Briggs, was sustained as "Representative President" of the Church of Jesus Christ. Later when it became necessary to distinguish between this lawful continuation of the church and the false organization of others, the prefix "Re-organized" was used in the name of the church.

Thus Amboy does not signify a new movement, but a revitalizing of the faithful branches toward the achievement of God's purposes. Amboy Conference is a milestone in the history of the work that was commenced in 1830,

and which was to continue until the fulfillment of its world mission.

As the people of these branches waited patiently for young Joseph, they were aware that they lived in a period of crisis. This was only one of the crises which had faced the Restoration. Joseph Smith, Jr., had experienced four crises centered in the problem of selecting a place where the ideals and principles of the Restoration could be made effective by an obedient people set in the social milieu of the times. His task was made impossible at that time by violence, passion, prejudice, and persecution. Kirtland, Independence, Far West, and Nauvoo were centers of this intolerance. Migration did not solve these crises. Merely to remove from the scene of one's difficulties is never sufficient as a final solution, be it by an individual or a group. By the time Joseph III came to the leadership the situation had changed

PRESIDENTS OF THE COUNCIL

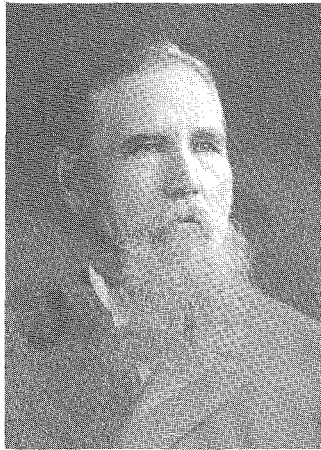
OF TWELVE SINCE 1853



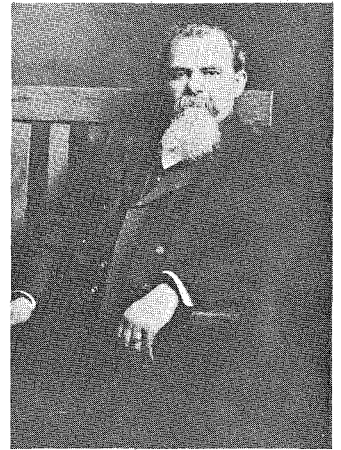
Jason W. Briggs
1853 - 1886



Alexander H. Smith
1890 - 1897



William H. Kelley
1897 - 1913



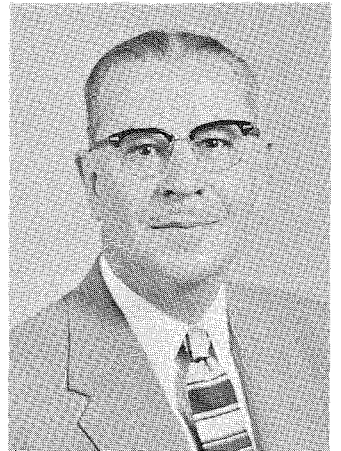
Gomer T. Griffiths
1913 - 1922



J. Arthur Gillen
1922 - 1934

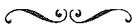


Paul M. Hanson
1934 - 1958

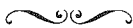


Charles R. Hield
1958 -

considerably, although great wisdom and much restraint had to be exercised to find a basis that would allow the ideals of the church expression without compromise. One factor was that the Reorganization grouping at Amboy was forming at a time when the American nation was entering a period of internecine strife, and by the time the Civil War had ended the zest for conflict characteristic of the persecutors of the church in earlier years had abated.



The power which resurged through the church, just prior to and following the Amboy Conference, was evidence from God in confirmation of the integrity of this remnant whose calling was to preserve the Restoration for the building up of righteous Zion. These faithful branches held fast to the basic truth revealed to the early church and were determined to complete their divinely given task. They were blessed with divine direction. "I come in response to a power not my own," said Joseph III, president designate, as he stood to pledge himself in answer to the call of God to lead the church. "Amboy" is a monument to the patience of God, the integrity of the priesthood, and the faith and fortitude of a people.



These people belonged to the church organized on April 6, 1830, and they saw the importance of so identifying themselves. In the minutes of the first major gathering of importance to reorganize the scattered forces, held at Newark, Wisconsin, April 6, 1852, is found a resolution significant of their belief and contention. "Resolved that we believe that the church of Christ organized on the 6th day of April, A.D. 1830, exists

as on that day wherever six or more saints are organized according to the pattern in the Book of Doctrine and Covenants."

At the 100th anniversary of the significant Conference of 1860 we can look back on the steady growth and development of the church founded in the name of Jesus Christ on April 6, 1830.

At this 1960 Amboy Centennial General Conference, the forward movement of the church will be supported by the people of this generation in the same manner that the followers of Joseph Smith, Jr., and Joseph Smith III supported the leadership of their times.

Amboy Centennial affords us an opportunity for reappraisal of the word of the Lord,

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught."

RESOLUTIONS OF 1852

Resolved, That the successor of Joseph Smith, Jr., as the Presiding High Priest in the Melchisedec priesthood must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God.

Resolved, That, as the office of First President of the Church grows out of the authority of the Presiding High Priest, in the high priesthood, no person can legally lay claim to the office of First President of the Church without a previous ordination to the Presidency of the High Priesthood.

Resolved, That we recognize the validity of all legal ordinations in this church and will fellowship all such as have been ordained while acting within the purview of such authority.

Resolved, That we believe that the Church of Christ organized on the sixth day of April, A.D. 1830, exists as on that

day wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants.

Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

Resolved, That this conference believe it the duty of the elders of the church, who have been legally ordained, to cry repentance and remission of sins to this generation, through obedience to the gospel as revealed in the record of the Jews, Book of Mormon, and Book of Doctrine and Covenants.

BASIC PRINCIPLES

These truths were affirmed by the Saints who refocused their faith in the church under the leadership of Joseph Smith III, son of the founder. They pledged themselves to teach nothing contrary to the revealed truth as endorsed by the Saints of the initial period of the Restoration. Basic truths include:

1. Belief in God, the one eternal Father, and his Son, Jesus Christ.
2. The desire of God to reveal himself to man.
3. The gospel plan as revealed through the Scriptures in the Bible, Book of Mormon, and Doctrine and Covenants.
4. The obligation of the church to spread the gospel revealed to all nations of the earth.
5. The sanctity of the saintly home which involved the exclusive partnership of one man and one wife and their children.
6. The justice of God in making every individual soul responsible for his own works and salvation, and not

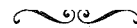
for or by another in this life or the life to come.

7. The doctrine of stewardship in all things both spiritual and temporal expressing God's intent to establish a society of social justice and righteousness.

EVANGELISM

It was evident from the first that the early members of the restored church understood that the organization did not exist for its own sake but for the performance of a specific mission. The preface to the Doctrine and Covenants presents the mission of the church in clear and emphatic terms. The gospel was to be proclaimed to the ends of the earth.

The organization was less than a year old when a move was made showing clearly that these early Saints knew their mission. Fifteen pairs of missionaries were sent out from Fayette on their first evangelistic enterprise. They traveled to the West and toward the place which was to be known as Zion, the Center Place. One of their objectives was to preach the gospel to the Indians. This was prompted by the revelation that the American Indians were part of the house of Israel.



The initial missionary journey culminated in the dedication of Independence as the City of Zion. Traveling on the canals and on the rivers these men came to Missouri by many routes. Some walked most of the way, preferring the fatigue of the roads to the hazards of traveling "upon the waters."

It is interesting that the first missionary enterprise was toward the Center Place. It was many years later before the direction was reversed and missionaries went out over the world to the nations. After the scattering of the Saints from Independence, it was necessary to await the period of gathering which began after



PRESIDING BISHOPS

SINCE 1860

Israel L. Rogers
1860 - 1882



George A. Blakeslee
1882 - 1890



E. L. Kelley
1891 - 1916



Benjamin R. McGuire
1916 - 1925



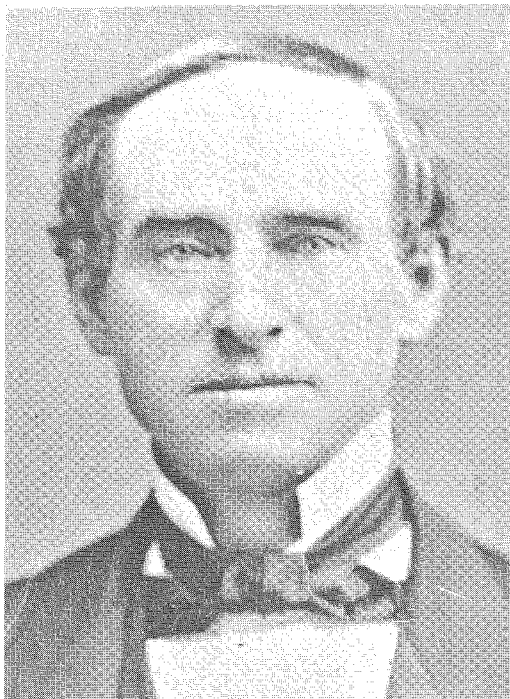
Albert Carmichael
1925 - 1932



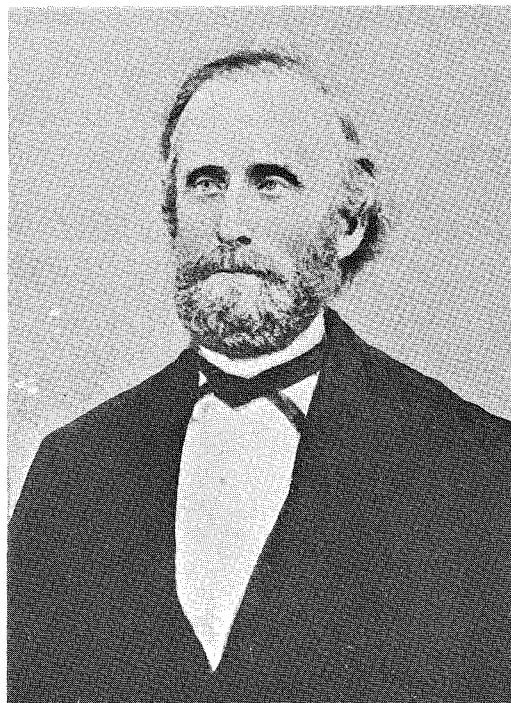
L. F. P. Curry
1932 - 1940



G. Leslie DeLapp
1940 -



Charles Wandell



Glaud Rodger

Amboy before missionaries went forth out of Zion.

Both the early church and the remnant regrouped at Amboy were mindful of the charge to cover the earth with the gospel.

In September, 1833, Freeman Nicker-son, who had two sons in Canada, went to Kirtland with the intention of getting missionary help to convert his boys. This always has been a powerful factor in evangelism—this urge to share with one's loved ones. Joseph Smith and Sidney Rigdon responded to the call when they saw the opportunity of the first international expansion of the movement, and so it was that on the twentieth day of October of that year, services were first held on Canadian soil, at Mount Pleasant and also at Brantford. On the first occasion the results looked for were forthcoming, and baptism resulted. The following year missionaries were sent to the east to follow up excellent results that had been achieved by J. F. Boynton and

E. M. Greene. One hundred and thirty had been baptized in Maine the previous summer.

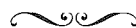
On June 4, 1837, Joseph Smith, Jr., spoke under inspiration to Heber C. Kimball and directed him to go to England to preach the gospel. Nine days afterwards Kimball, Willard Richards, Joseph Fielding, and Orson Hyde set out for New York. After preaching in that city they obtained passage on a ship named the "Garrick" and arrived in Liverpool on the nineteenth day after embarking. In a few days they were in Preston and Heber C. Kimball preached the first sermon in Vauxhall Chapel, July 23, 1837. This was in the first year of the reign of Queen Victoria. The devotion of these men was to be equaled in 1862 by a stalwart missionary of the Reorganization, Charles Derry.

From England the direction of the evangelistic urge was naturally to other members of the British family. In 1840 William Barrett landed in South Australia to

do missionary work. In 1841 Elder Anderson was sent from Scotland to Australia as a missionary and the earliest results recorded are from his efforts, but it was not of a permanent nature. In 1851 Charles Wesley Wandell and John Murdock arrived in Sydney, New South Wales, Australia. Wandell returned to America in 1852 to realize that serious division had taken place and that much error had been taught in a number of factions. It was in 1874 that he and Glad Rodger landed again in Sydney as representatives of the Reorganization. Wandell died in that land the following year, but Glad Rodger remained for some years and laid the foundation of the present work there.

While the movement of the missionary surge had been seen in the east and west in the United States of America, to the north in Canada, and across the Atlantic to Europe, the people of the South Sea Islands had not been overlooked. Addison Pratt, Benjamin Grouard, and Noel

Rogers arrived in the Society Islands in 1843. They had embarked in New York and sailed south along the east coast of the Americas and rounded the Straits of Magellan to reach their destination in the Pacific. This work was to progress. The withdrawal of missionary help consequent upon the disruption of the church following the death of the Prophet left local Saints to carry the burden of the church which they did remarkably well, faithfully awaiting the coming of missionaries under the Reorganization. The first of these were to be Wandell and Rodger on their way to Australia in 1873.

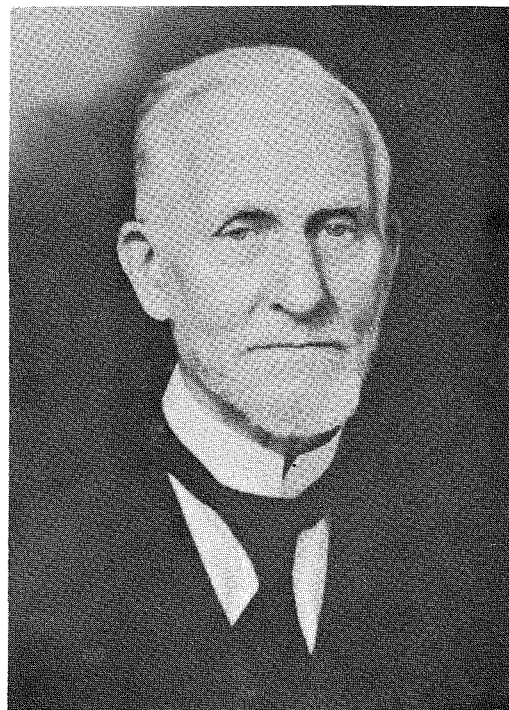


The Reorganization has set standards worthy of the highest goals of evangelistic achievement as in the early days of the church. Following 1852 and then Amboy, 1860, men imbued with the desire to tell the story of Jesus Christ have given lives worthy of their calling.

Charles Derry's sacrificial service in England, the devotion of Wandell and



Charles Derry



Gilbert Waller

Rodger in Australia, and the determination to establish the work in Hawaii by Gilbert J. Waller are all monumental offerings which gave a sure and worthy foundation for the plans and active programs of the immediate present.

DOCTRINE AND COVENANTS

The principle of revelation is at the heart of the church. From the beginning the Prophet was guided by revelation as he set about to organize the church in harmony with the blueprint of the New Testament. The messages received were published as the "Doctrine and Covenants" after many difficulties, including the destruction of the church press at Independence by a mob.

The book is a growing text. To the revelations accepted by the quorums and members of the church at Kirtland in 1835, have been added subsequent messages of light and instruction coming through the divinely chosen and democratically sustained prophets of the church since the Amboy Conference of 1860.

This open channel of divine inspiration is a cherished gift and possession of the church. Since 1860 the church has received the leadership of four prophet-presidents of the family of the martyred first leader.

THE CENTER PLACE

The Restoration had its beginning in Fayette, New York, in April, 1830. By 1831 it was realized that the purposes of the church would be best served by moving westward as a body to a place where the ideals of the new movement could have freer expression. By this time a branch of 70 souls had developed and the new location was Kirtland, Ohio. Here the work flourished for a time through much labor and sacrifice.

At a conference in June, 1831, a revelation given through Joseph Smith, Jr., in-

dicated the wisdom of the establishment of a community at the place that was to be the center of Zion's development. Fifteen pairs of ministers set out from Kirtland by different routes in a westward trek to preach the gospel. They were to meet in the next conference in Missouri.

Independence, Missouri, was on the border of the western settlement. It was this beautiful spot that, through Joseph Smith, the Lord designated as the Center Place of Zion. This was August 31, 1831.

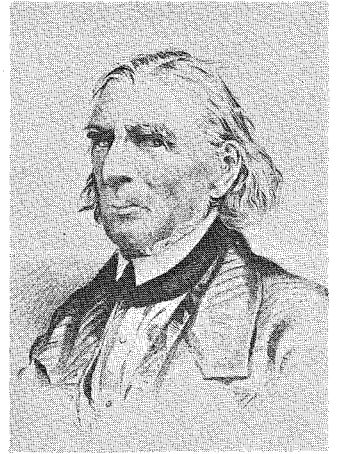
The Saints gathered in large numbers, one entire branch migrating from New York. In this wild frontier atmosphere a mass migration appeared as a threat, both to property and to political views and procedures of the earlier settlers. There were many points of conflict—slavery, religion, and a clannishness among the new arrivals which the earlier settlers had no disposition to tolerate.



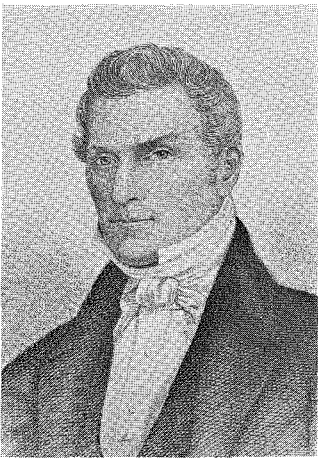
The Saints set up in business and in farming and the church established a printing press. Hostilities grew. It was against the printing press that a blow was struck. A group of settlers wrecked the press and scattered the work in hand as well as the type. The work in process was the first issue of the Book of Commandments which had been ordered printed by the Conference of the church. A few incomplete copies were assembled from the scattered leaves. The final and successful publication of the revelations to the church was to await the printing of the 1835 Edition of the Doctrine and Covenants at Kirtland.

The result of the growing intolerance and oftentimes unwise reaction of some of the Saints was expulsion from Independence. The sufferings of these days makes stirring history as we read of flight in the depth of a snowy winter. Asylum was found with the residents of Clay County, the Saints later moving to Far West in

PRESIDING PATRIARCHS
OF THE CHURCH



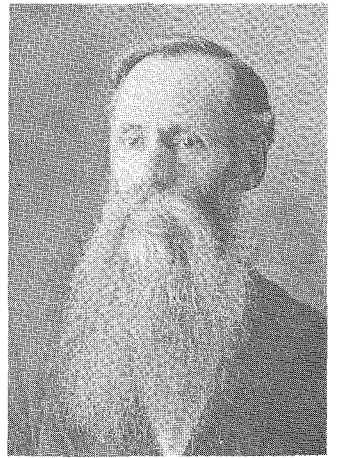
Joseph Smith, Sr.
1833-1840



Hyrum Smith
1841-1844



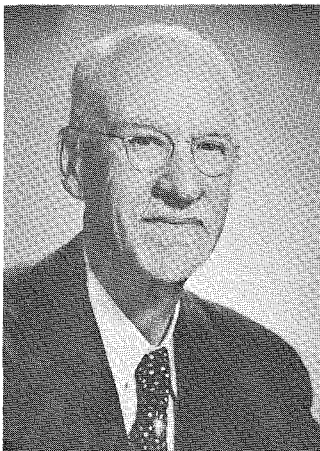
Alexander H. Smith
1897-1909



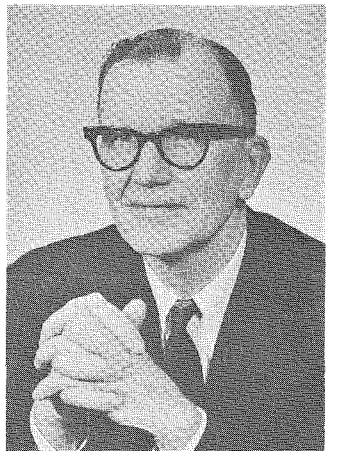
Joseph R. Lambert
1910-1913



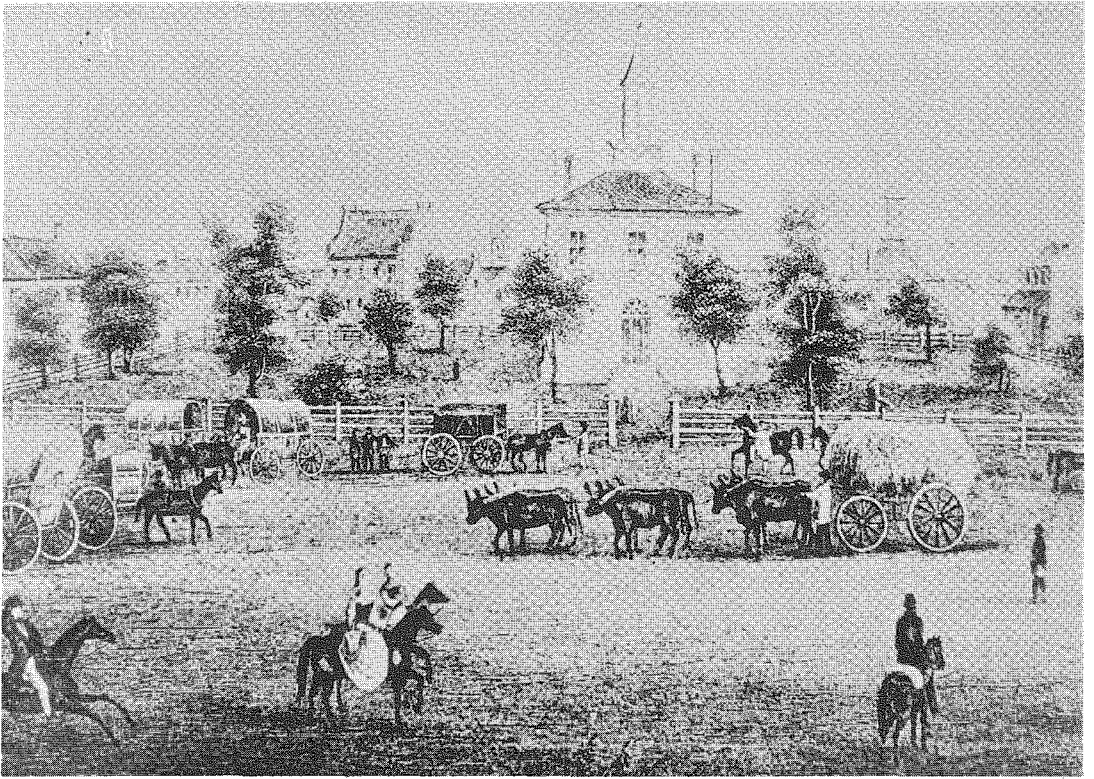
Frederick A. Smith
1913-1938



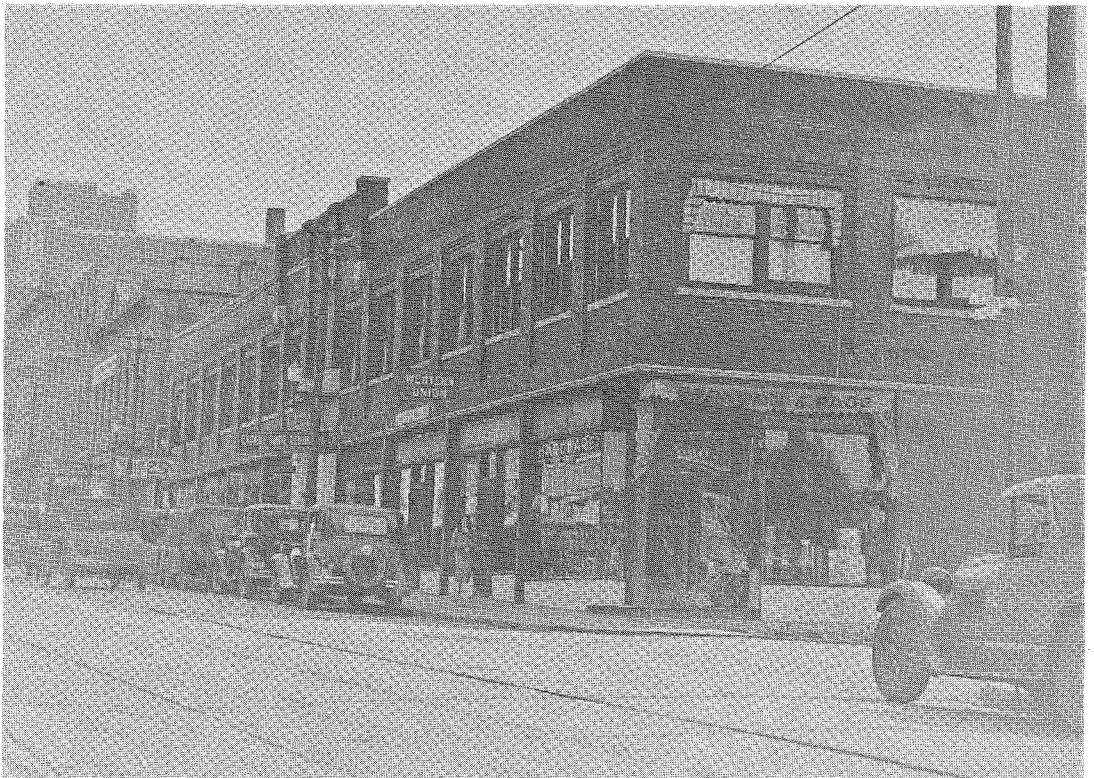
Elbert A. Smith
1938-1958



Roy A. Cheville
1958-



Early Independence where the Saints gathered in the early 1830's



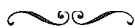
The Battery Block in Independence where church offices were located in the early 1920's



The Auditorium in Independence, Missouri — the Center Place

Caldwell County, on the advice and with the sympathetic help of General Alexander Doniphan.

During these days of persecution the Lord answered the cries of the distressed Saints and promised that Zion would not be moved out of her place and that the church would return.



It was not until after the painful experience of further expulsion from Far West, the disaster of the city of Nauvoo, the years of waiting by the faithful remnant centering in Amboy, and the reorganization gathering strength in Plano and Lamoni that the prophecy was fulfilled in the Reorganization.

Today, 12,000 Saints reside within the area of Independence. Harmony with their neighbors and co-operation in civic affairs are testimonies of mutual respect.

The great Auditorium is the center of religious activity and houses the headquarters' offices of the church and the General Conference Chamber. In this building, erected by the sacrifice and consecration of members throughout the world, are the offices of the First Presidency, the Council of Twelve, the Presiding Bishopric, and a staff of ministerial assistants and other workers who constitute the center of a world-wide administration. It is also a cultural and civic center, where a president of the United States has addressed thousands, and where concerts, drama, and other arts contribute to the community. Its great pipe organ is one of the truly fine instruments in the world.

The church has never lost sight of the primary significance of Independence as a gathering place, though the complexity of

the task has increased due to the rapid changes in society. A review of the Center Place today in comparison with that of a few years ago reveals that solid and basic foundations have been and are being laid carefully and systematically. The number of Saints now resident in the central areas is a powerful spiritual witness and we move into an era when the radius of the shining light of the Restoration is being rapidly lengthened.

In the Center Place the church expresses its concern for the needs of people by the operation of a large modern general hospital, an up-to-date and efficient home for senior people, a social center for good works, and an educational institution for the training of efficient ministry and church workers. A score of worshipful and functional churches contribute to the spiritual needs of residents.

The "Return" is one of the remarkable fulfillments of the prophecies of the first prophet of the Restoration.

EMMA SMITH

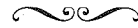
History would not be truly written were the noble women of each dispensation not given their place as valiant partners with their menfolk. Usually by the side of every man who makes a worth-while contribution to church or nation is a good woman. Such a soul was Emma Hale Smith.

Married to Joseph Smith, Jr., in days when he was bravely announcing his mission to the world, she stood nobly with him to the end. Of the marriage were born eight children, of whom four sons, Joseph, Alexander, David, and Frederick, reached maturity. These eight were the only children of Joseph Smith. Emma testified to the end of a long and virtuous life that she knew her husband to be faithful to his vows and to his family.

She stood valiantly for her faith and

testimony in the Reorganized Church of Jesus Christ of Latter Day Saints.

Emma shared the privations and the persecutions which followed her people. The duties of a mother were faithfully carried out. Though she did not unduly influence her sons into the path of their father, when the time came for young Joseph to take the leadership of the church, she was able to present him to the people as a man of honor and integrity.



Emma accompanied Joseph and was present at the Amboy Conference when he accepted the presidency of the church. On that day she united in fellowship with the Saints of the Reorganized Church.

This "elect lady" also preserved the manuscript of the Inspired Version of the Scriptures and presented it to the church.

She was chosen in the early days of the Restoration to select hymns for use by the Saints. Copies of the first hymnal and one used personally by Emma Smith are among the treasured possessions in the safety vault of the church at Independence.

THE INSPIRED VERSION

In a lifetime of thirty-eight years the Prophet Joseph Smith performed a prodigious amount of work. From 1830 to his death were fourteen years. Unlearned, as the world knows higher education, he was impelled to interest himself in languages and peoples.

His translation of the Book of Mormon was by inspiration, the physical instruments being the ancient Urim and Thummim.

Joseph Smith was instructed to prepare a version of the Scriptures in the Old and New Testaments, correcting outstanding errors that had crept into the text through many and various translations over the centuries. This he essayed to do by in-

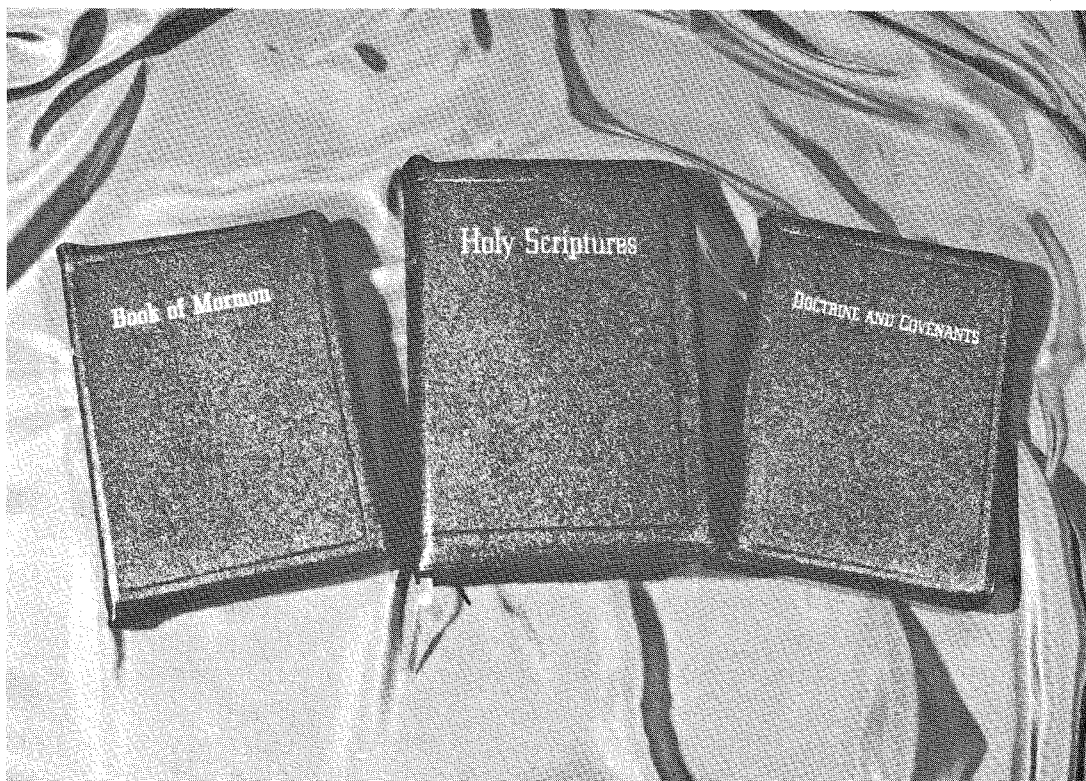
spiration, and the resultant text is known as the Inspired Version. The basis for the correction was the Authorized Version or the King James Bible. In the new work significant and important passages have been rendered clear and unambiguous. The Bible, from which the actual copying was done, is in the Auditorium museum.

REVELATION

The movement of the Holy Spirit toward the regathering which focused at Amboy in 1860 was felt in more than one corner of the country where scattered but faithful groups held true to the teachings of the church. Where the authority of priesthood had been transmitted by lawful, divine procedure and where those receiving priesthood had retained their integrity, the power of the Holy Spirit

was manifest. J. W. Briggs bore this testimony:

While pondering in my heart the situation of the church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me, "Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the church: Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant, Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy



Latter Day Saint Scriptures —three testimonies of the divinity of Jesus Christ

whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures.”¹

“Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call

upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit.”²

This ministry of revelation has continued to this day and is one of the significant testimonies that the continuity of the church in the body centered at Independence, Missouri, has received the blessing and recognition of the divine Lord.

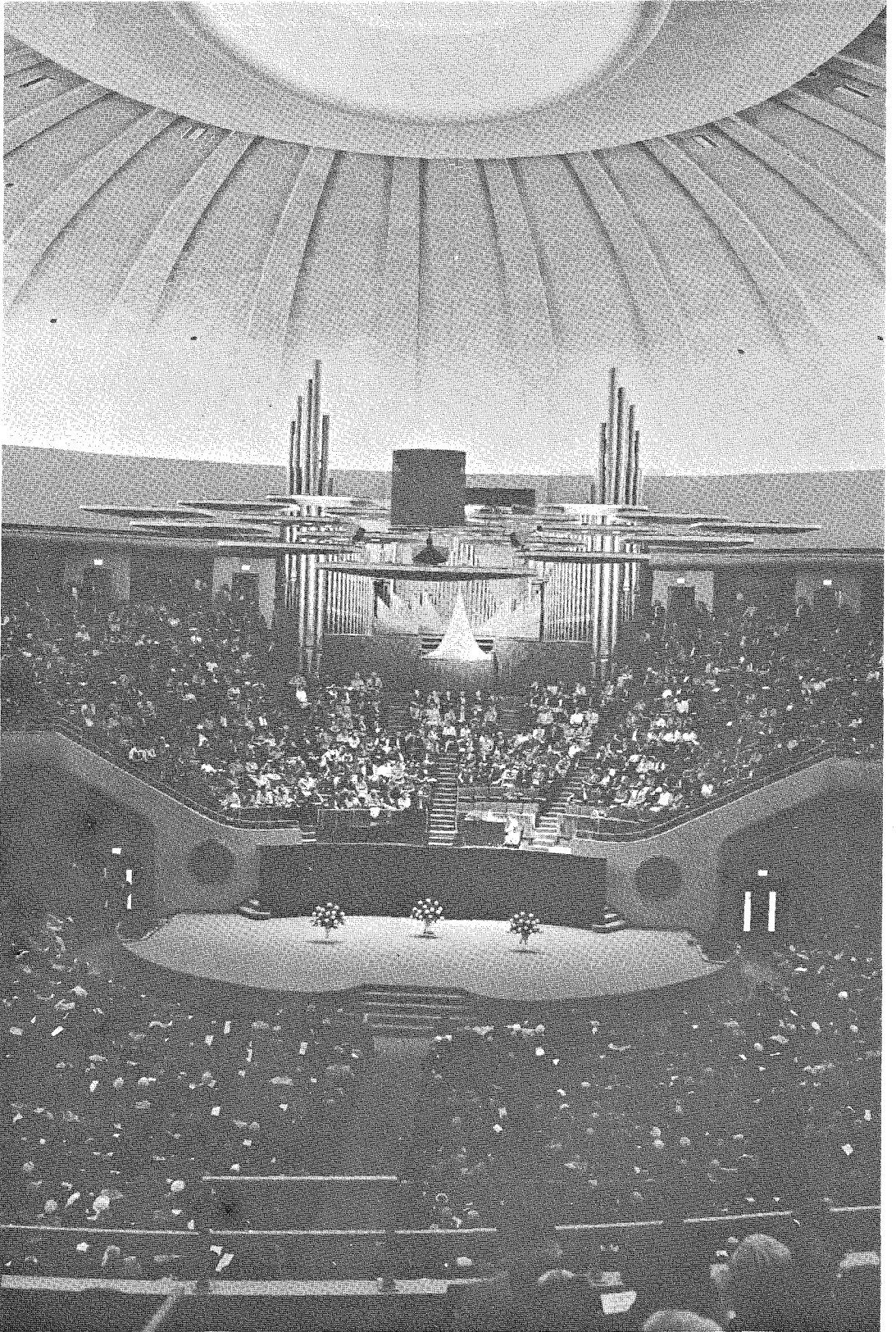
1. *History of the Church*, p. 200, Vol. 3, paragraph 1
 2. *History of the Church*, p. 201, Vol. 3, paragraph 4

SIGNIFICANT DATES IN CHURCH HISTORY

1805—Joseph Smith, Jr., born Sharon, Vermont (December 23)
 1820—Joseph Smith’s vision in grove, at Palmyra, New York
 1823—Book of Mormon plates revealed
 1829—Book of Mormon copyrighted
 1830—Book of Mormon published (March)
 Church organized at Fayette, New York (April 6)
 First missionaries appointed (October)
 1831—Saints established branches at Kirtland
 First bishop ordained (February)
 Missionaries reached Independence, Missouri
 First High Priests ordained in

Kirtland, Ohio
 Dedication of Independence as Zion (August 2 and 3)
 1832—Joseph Smith ordained President of High Priesthood and of the church (January 25)
Evening and Morning Star printed in Independence, Missouri
 1833—Joseph Smith, Jr., completed Inspired Version of New Testament Scripture (February 2)
 Completed revision of Old Testament (July 2)
 First Presidency ordained (March 18)
 Independence printing press destroyed, delaying publication of revelations (July 20)

- Exodus from Jackson County, Missouri (November 7 and 8)
- 1834—Standing High Council organized (August)
- 1835—Twelve apostles chosen (February 14)
First seventies chosen (February 28)
Book of Doctrine and Covenants accepted by General Assembly, Kirtland, Ohio (August 17)
- 1836—Kirtland Temple dedicated (March 27)
- 1837—First missionaries arrive in England
- 1838—Joseph Smith and family arrived at Far West
Governor Boggs's extermination order issued (October)
Joseph Smith III designated successor (December)
Saints' exodus from Missouri
- 1839—Purchased land at Commerce for city of Nauvoo
- 1841—Book of Mormon published in England
- 1843—Missionaries named for South Seas (May 23)
- 1844—Joseph and Hyrum Smith assassinated (June 27)
- 1851—Jason Briggs and Zenas Gurley receive revelations in response to prayer
- 1852—First conference of scattered Saints in Wisconsin
- 1853—Reorganization of Council of Twelve began
- 1860—*True Latter Day Saints' Herald* published monthly
Joseph Smith III ordained president of high priesthood and of church at Amboy, Illinois (April 6)
- 1866—Church headquarters established at Plano, Illinois
- 1867—Inspired Version of Scriptures published
- 1872—Mission to Switzerland and Palestine
- 1873—Branch organized in Independence, Missouri
- 1874—Missionaries arrived in Australia and Germany
- 1880—Reorganization cleared legal title to Kirtland Temple
- 1881—Joseph Smith and church offices moved to Lamoni, Iowa
General Conference in Independence, Missouri
- 1890—Mission to Hawaii
- 1894—United States Circuit Court named Reorganization original church
- 1895—Graceland College opened at Lamoni, Iowa
- 1903—Book of Mormon manuscript delivered to Reorganization by grandson of David Whitmer
- 1906—Joseph Smith moved from Lamoni to Independence
- 1909—Sanitarium dedicated in Independence, Missouri (December 15)
- 1915—Frederick M. Smith ordained president of high priesthood and of church (May 5)
- 1926—Auditorium construction began
- 1930—Centennial Conference held in Auditorium
- 1946—Israel A. Smith ordained president of high priesthood and of the church (April 7)
- 1956—First session of School of the Restoration
- 1958—W. Wallace Smith ordained president of high priesthood and of the church (October 6)
- 1960—Amboy Centennial Conference in Auditorium



The General Conference Chamber of the Auditorium

AHEAD: DAYS OF DECISION AND IMPLEMENTATION

Days of decision mark the church of today. Decisions are evolving concerning missions abroad, departmental organization, building programs, lines of administration, development of the Zionics program.

The first one hundred years of the Reorganization, reviewed in the preceding pages, have been full, productive years, but they have also been years for laying foundations, deep and solid. They have been years of preparation and unification. The year 1960 and the years that lie ahead are years of decision and implementation.

Our decisions can be faced with assurance. Our foundations are on solid rock and God is our architect.

Fundamental to all that has gone before and all that lies ahead is the belief that God is; that he is at work today among men; that this is his church; and that he has called men to lead.

All Saints can sing with meaning, "We thank thee, O God, for a prophet to guide us in these latter days." From 1830 to the present, God has provided a prophet to lead the church. The prophetic line runs from Joseph Smith, Jr., prophet and martyr, to W. Wallace Smith, present president and prophet, and a grandson of Joseph Smith, Jr.

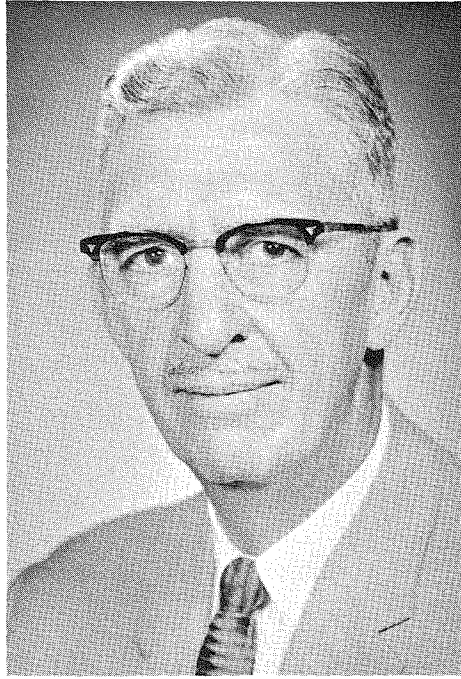
W. Wallace Smith became the fifth president of the church October 6, 1958. In the year and a half since his ordination he has proved himself to be a capable and assured man of God. He has already won the affection of the Saints and is known to most as "Brother Wallace."

His preparation for the presidency included three years in the Council of Twelve and eight years as a counselor to President Israel A. Smith.

Following the death of President Israel on June 14, 1958, a document was brought forth in which the late prophet had named W. Wallace Smith as his successor. At the October, 1958, General Conference Brother Wallace was accepted by the body as the president of the high priesthood and of the church.

F. Henry Edwards and Maurice L. Draper became his counselors. President Edwards had served as a member of the Council of Twelve for twenty-three years before becoming a member of the First Presidency as a counselor to President Israel A. Smith in 1946. President Draper served in the Council of Twelve eleven years before being ordained a member of the First Presidency in 1958.

These three men form the quorum of the First Presidency of the church. The effectiveness of their leadership stems from their faithfulness, co-operation, individual abilities, and devotion, and also from the support of the church.

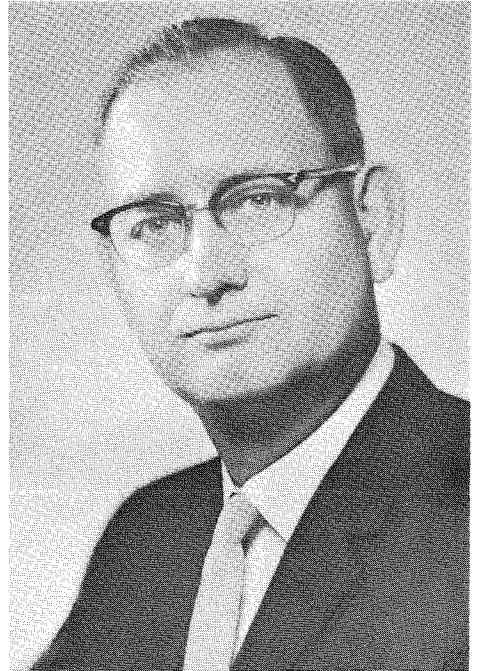


W. Wallace Smith

THE FIRST PRESIDENCY



F. Henry Edwards



Maurice L. Draper

THE COUNCIL OF TWELVE

The Twelve Apostles are called to be special witnesses for Jesus Christ in all the world. They form a council which is described as a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency, to build up the church and regulate all the affairs of the church in all nations.

Apostle Charles R. Hield is president of the Council, having succeeded Apostle Paul M. Hanson who served in this office from 1934 to 1958 and as a member of the Council since 1913. Arthur A. Oakman is secretary. At the approach of the 1960 General Conference there are ten members of the Council.



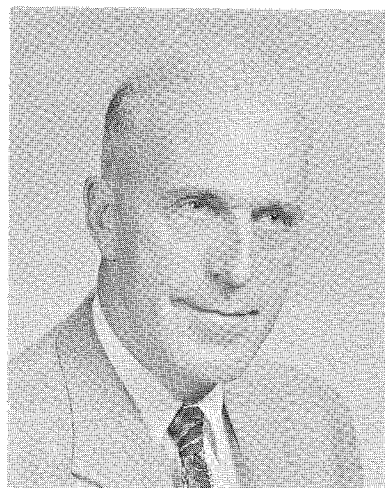
Charles R. Hield



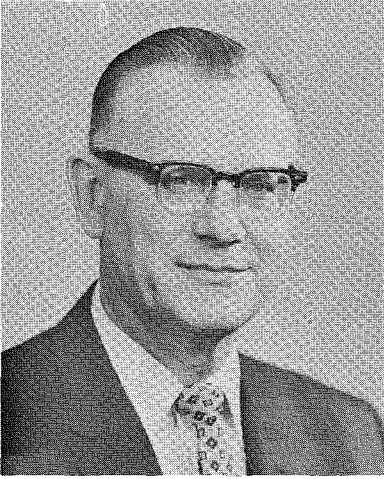
Arthur A. Oakman



D. Blair Jensen



Roscoe E. Davey



Percy E. Farrow



Reed M. Holmes



Donald O. Chesworth



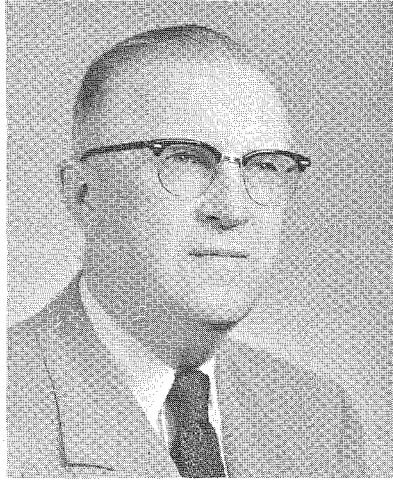
Donald V. Lents



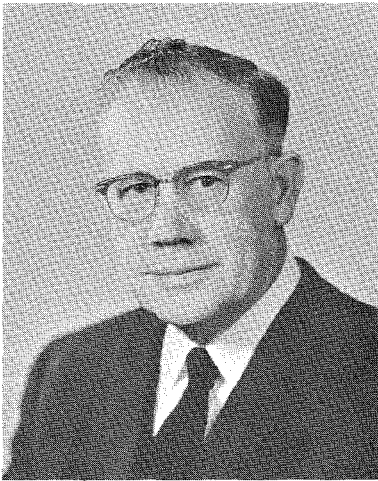
Charles D. Neff



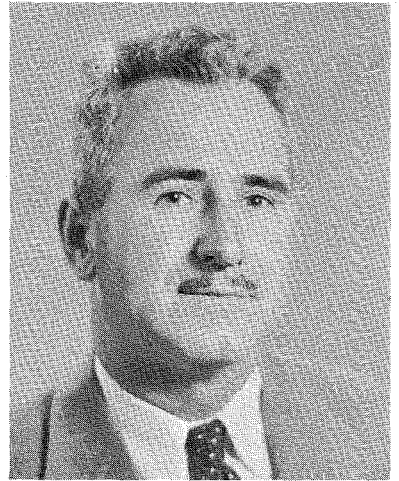
Clifford A. Cole



G. Leslie DeLapp



Henry L. Livingston



Walter N. Johnson

THE PRESIDING BISHOPRIC

The temporal affairs of the church are administered by the Presiding Bishopric. G. Leslie DeLapp serves as Presiding Bishop, with Henry L. Livingston and Walter N. Johnson as his counselors. Together they have major responsibility in preparing the General Church budget and in its administration after it has been

approved by the General Conference. They share responsibility with the First Presidency for the promotion of the Gathering and they preside over the Order of Bishops. The Presiding Bishopric form the presidency of the Aaronic priesthood.



Left to right, seated: Charles F. Grabske, Carroll L. Olson, F. Henry Edwards, W. Wallace Smith, Maurice L. Draper, D. O. Cato, Arthur B. Taylor. Standing: Fred L. Young (secretary), Howard W. Harder, Amos E. Allen, Howard P. Andersen, Franklyn S. Weddle, C. Myron Zerr, L. Wayne Updike, Sanford Downs, Lloyd L. Bland.

THE STANDING HIGH COUNCIL

The Standing High Council is made up of twelve high priests presided over by the First Presidency. It is the highest appellate council or court of the church.

Its purpose is to settle important difficulties which arise in the church which cannot be settled in elders' courts or bishop's courts to the satisfaction of the parties.

The Standing High Council has original jurisdiction when a complaint is made

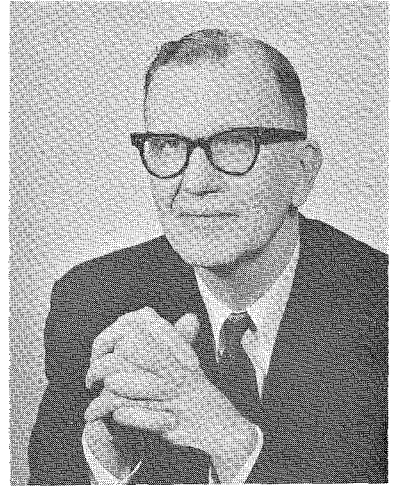
against a General Church officer or where no other church court has jurisdiction. It also has the authority to construe and interpret laws of the church relating to church court procedure.

Besides hearing and ruling on church court cases, the Standing High Council may be used by the First Presidency, and also the Presiding Bishopric, to give advice and counsel—especially in the field of church law.

THE PRESIDING PATRIARCH

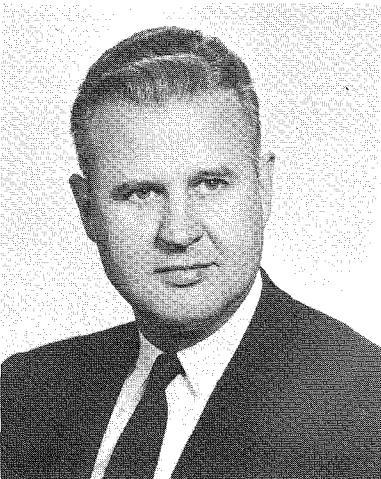
Dr. Roy A. Cheville, Presiding Patriarch, is the seventh patriarch to hold this high and holy office in the church. In 1958 he succeeded Elbert A. Smith, who had held the office for twenty years.

The Presiding Patriarch is a father to the church. He is to advise, counsel, and pray over the church. He presides over the order of Evangelists. Besides these duties he may meet with quorums and councils where he may be asked for counsel.

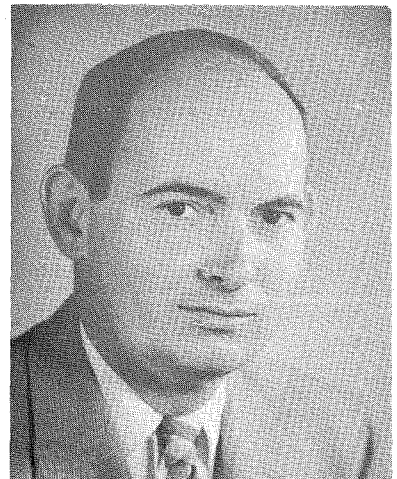


Roy A. Cheville

THE QUORUM OF HIGH PRIESTS



Garland E. Tickemyer
President



Byron Constance
Secretary

THE QUORUMS OF SEVENTY

Members of the Quorums of Seventy are traveling ministers, called to preach the gospel and to be special witnesses to all the world. They are to act in the name of the Lord, under the direction of the twelve Apostles, in building up the church.

The law provides for seven Quorums of Seventy with seventy men in each quorum. At present there are ninety-seven men who hold the office of Seventy.

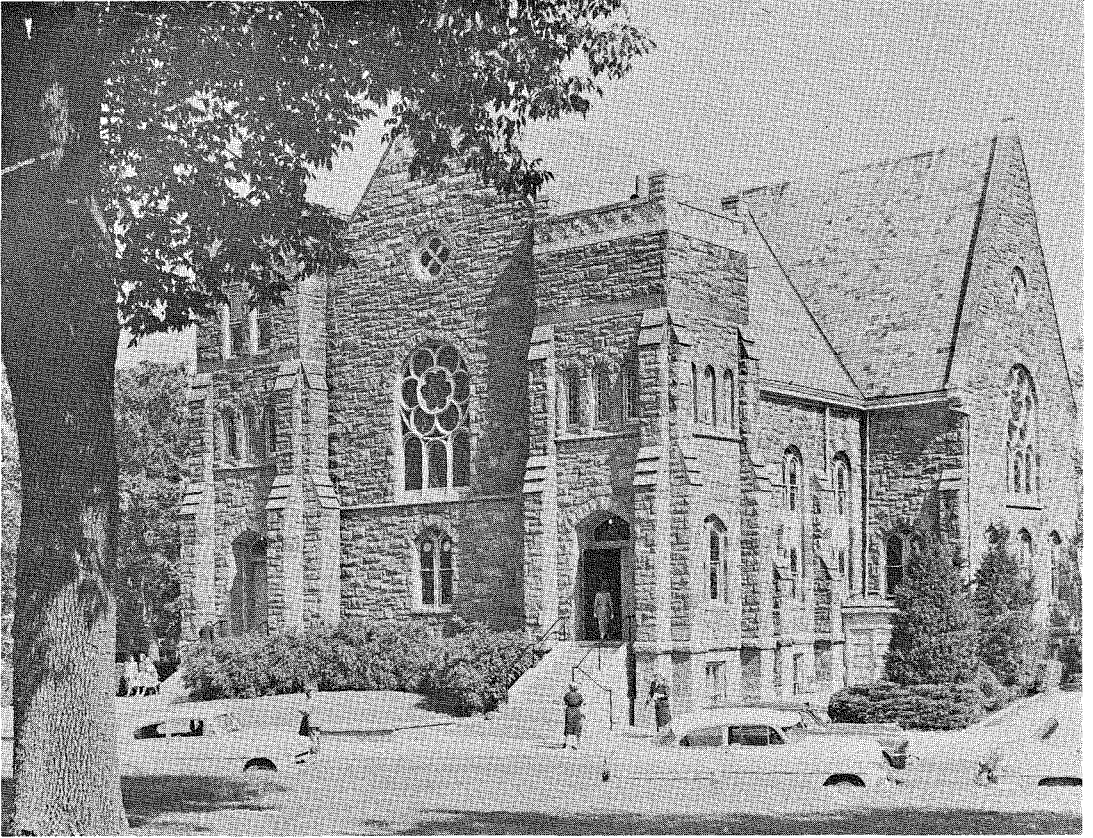
The presidents of the several quorums are selected from among the Council of Seven Presidents of Seventy. This council also has the responsibility of selecting by the spirit of wisdom and revelation from among the elders those who should minister in the office of Seventy.



Zenos Z. Renfroe
Senior President



The seven presidents of Seventy. Seated, left to right: George A. Njeim, Z. Z. Renfroe, Glen H. Johnson. Standing: Harry L. Doty, Russell F. Ralston, Sylvester R. Coleman, James E. Daugherty.



The Stone Church in Center Stake — Independence, Missouri

STAKES, DISTRICTS, AND BRANCHES

The church is organized into stakes, districts, and branches. At the center is Independence, Missouri, which is the Center Place. Besides being the church's world headquarters, Independence is organized as the Center Stake of Zion. It now has twenty-two congregations.

The relationship of Zion to her stakes and the philosophy of the Gathering are brought into focus by a revelation given to the prophet Joseph Smith, Jr., in 1833 when the Saints in Independence were being severely persecuted:

“Zion shall not be moved out of her place, notwithstanding her chil-

dren are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. . . . And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed . . . for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall

be called stakes, for the curtains, or the strength of Zion.”

The first stakes of the Reorganization were those centering at Independence and at Lamoni. They were organized in 1901 in accordance with a revelation received by Joseph Smith III.

Divine instruction is that stakes are to be presided over by a presiding high priest and his counselors, a high council of twelve high priests, and a bishop and his counselors.

Church law states that stakes are the most highly co-ordinated units of church organization. Ideally, a stake is not an association of branches but a well-integrated organization of related congregations.

Stakes are formed in major centers of gathering for more complete honoring of the law of Christ in both spiritual and temporal affairs than is possible in branches and districts.

In approaching the organization of stakes the following factors are considered: There should be available a sufficient number of members of mature experience in the church who live in close proximity to a given center and a sufficient number of ministers of high priestly caliber to provide personnel for the

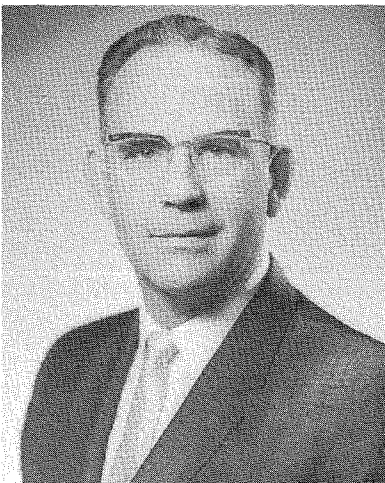
presiding councils. There should also be a sufficiently stable economy to assure permanence, and the possibility of advancing the Zionitic program.

At present there are seven stakes in the church: Center Stake, Lamoni Stake, Central Missouri Stake, Far West Stake, Kansas City Stake, Los Angeles Stake, and Detroit International Stake.

Branches are the primary congregational organizations of the church. In areas where they are not organized into stakes they are organized into districts. There are presently 103 districts in the United States, Canada, Australia, French Polynesia, and Europe.

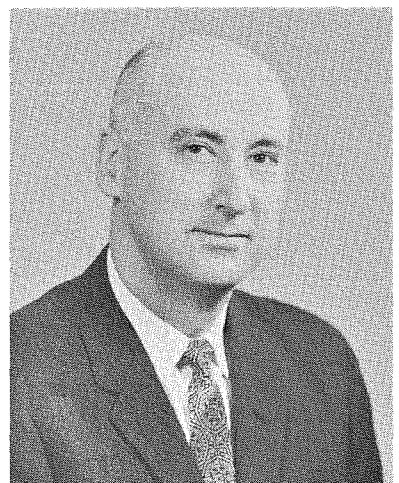
Branches may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who is received and sustained in his office by the vote of the district. If a branch or district is large, the presiding officer should be a high priest.

As this booklet is being prepared there are 615 branches, 219 missions (small groups not yet organized as branches), and 156 congregations inside the stakes.



Charles V. Graham
President

CENTER
STAKE



Harold W. Cackler
Bishop



Fred O. Davies
President

KANSAS CITY
STAKE

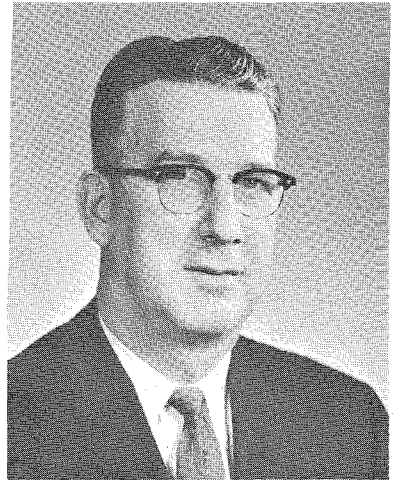


Joseph E. Baldwin
Bishop



Emery E. Jennings
President

CENTRAL MISSOURI
STAKE

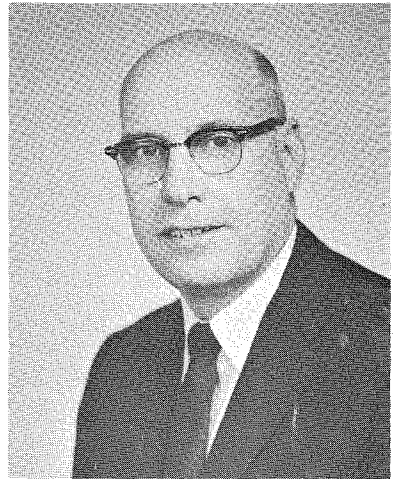


Willard C. Becker
Bishop



Harry J. Simons
President

LAMONI STAKE



Leslie W. Kohlman
Bishop

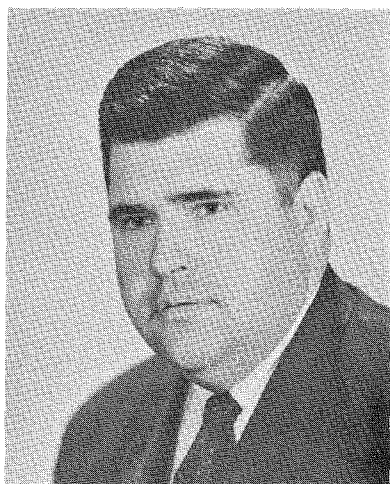


John Blackstock
President

FAR WEST
STAKE

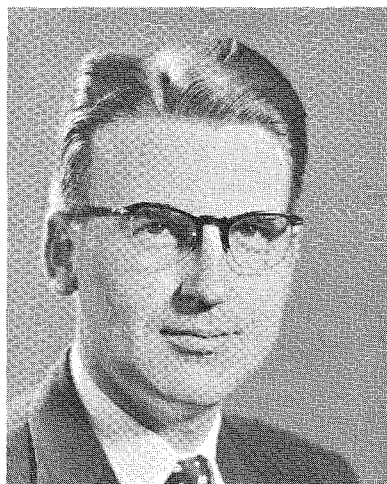


Fred L. Dickson
Bishop



Duane E. Couey
President

LOS ANGELES
STAKE

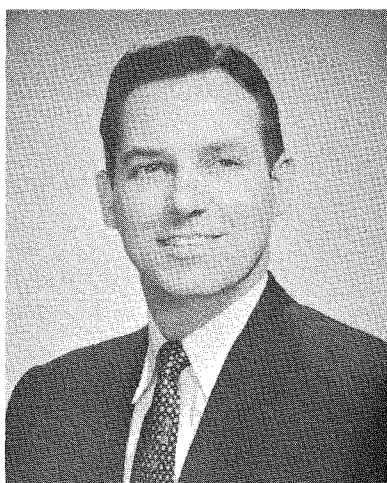


Francis E. Hansen
Bishop



W. Blair McClain
President

DETROIT
INTERNATIONAL
STAKE



O. Kenneth Byrn
Bishop

THE CHURCH INSTITUTIONS

Three months before the church met for the Amboy Conference in 1860 a new magazine appeared to call together the scattered Saints.

The first issue of the *True Latter Day Saints' Herald* appeared in January, 1860. It was, by the description of its publishers, a six months' experiment to see if the church could support a magazine of its own. Today the *Saints' Herald*, one hundred years old, is still serving the church as a medium of information and inspiration.

The *Herald* was the beginning of the church's first institution. As the new periodical grew and other printing projects were undertaken, it became advisable for the church to purchase a press. Gradually there evolved a publishing institution—Herald House.

Today Herald House publishes the *Saints' Herald* weekly, plus a variety of other periodicals: *Stride* for young people in high school and college; *Stepping Stones* for juniors and junior

highs; *Zion's Hope* for primary age children; *Guidelines to Leadership* for leaders; and *Daily Bread* for family worship. The publishing house also prints thousands of books, tracts, and study materials each year.

Herald House operates branch offices in Canada, Australia, and the British Isles. Each year the publishing house contributes over \$20,000 to local church work through Book Steward commissions.

Through the years many persons have been associated with Herald House as editors. Perhaps those whose names are most familiar to Latter Day Saints are Isaac Sheen, Joseph Smith III, Mark Forscutt, David H. Smith, W. W. Blair, R. S. Salyards, Frederick M. Smith, Elbert A. Smith, Marietta Walker, John F. Garver, Christiana Salyards, F. M. McDowell, C. B. Woodstock, Estella Wight, Israel A. Smith, R. J. Lambert, and Leonard J. Lea.

Today the First Presidency—W. Wallace Smith, F. Henry Edwards, and



Chris B. Hartshorn
Herald House Managing Editor



Kenneth L. Graham
Herald House Manager



Administration Building and Briggs Hall at Graceland College, Lamoni, Iowa

Maurice L. Draper—are editors of the *Herald*. Chris B. Hartshorn is managing editor and is assisted by Roger Yarrington who is also editor of *Stride*, Paul A. Wellington, book and tract editor, and four other editors who work on the *Herald* and other publications.

Herald House's temporal affairs are under the direction of a Board of Publication consisting of Walter N. Johnson, Harry G. Barto, David S. White, Howard P. Andersen, Arthur B. Taylor, Shankland S. Arnsen, and Montague L. Parker.

Kenneth L. Graham is Herald House manager.

Just as the church has always placed great emphasis on publishing, so has it emphasized education.

In 1894 a Joint Council of the First Presidency, Council of Twelve, and the Presiding Bishopric met to consider several questions before the church at that time. One decision to come out of the meeting was a resolution "That we look with favor upon the effort to build a college at Lamoni, to be controlled by the church. . . . We believe it should be a purely educational institution and free from sectarian influences or bias."

The college began classes in September, 1895. In January, 1897, the Administration Building was dedicated.

Originally the college was to be self-supporting. But the history of the first years is a story of troublesome debt. In 1904 the college debt was such a problem the General Conference voted 851

to 826 in favor of closing Graceland. However, many men and women sacrificed to keep the college open. The raising of a two hundred thousand dollar endowment in 1925 was an important factor in putting the college on a sound basis.

Early Graceland was a four-year institution and included academy as well as college training. Later the policy was changed to include only junior college work.

In the fall of 1956 an experimental four-year liberal arts curriculum with a major in religion was initiated. The first four-year graduates received the B.A. degree on June 1, 1958.

Now more than two hundred students are graduated from the college's two-year and four-year programs each year. They represent every state in the Union and many lands abroad. This year's student body includes young people from Pakistan, Holland, Germany, Japan, Tahiti, Australia. Just as the church is measuring up to its potential as a world church so is Graceland becoming a world college. It is the hope of its president, Dr. Harvey H. Grice, to make Graceland the Mount Zion of education, a light unto all the world.

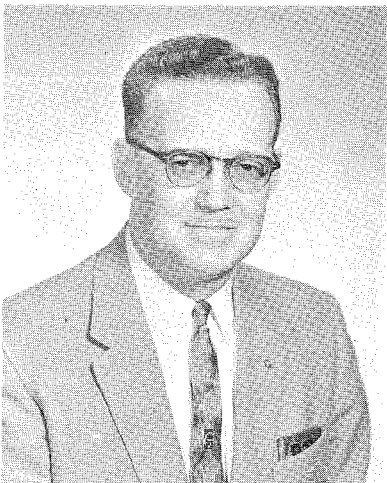
The broad, roomy campus of Graceland College today boasts of a group of buildings. Another is under construction and several more are on the planning boards.

Directing the growth of the college is the Board of Trustees: Earl T. Higdon, L. F. P. Curry, D. R. Carmichael, Dr. Addison Brown, L. Merle Spence, Donald E. Manuel, Verne Deskin, Mrs. Blanche Mesley, and Ronald G. Smith.

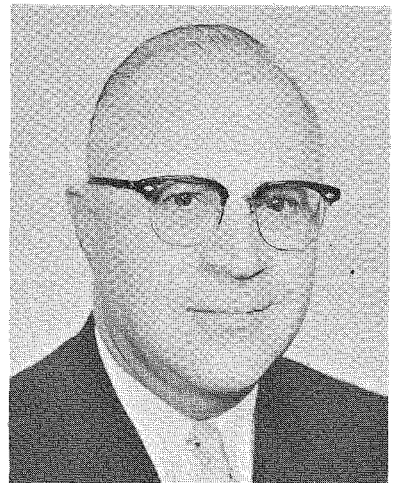
"It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri."

These words of divine revelation heralded still another church institution in 1906. Three years later the Independence Sanitarium opened. It was organized as a place of retreat and rest. It was incorporated as the Independence Sanitarium and Hospital in 1930.

That same year the cornerstone was laid for a new hospital building adjacent to the first building. It was occupied in 1943. The hospital's original building now serves as home for the School of Nursing which was begun in 1910. As the



Harvey H. Grice
Graceland College President



A. Neal Deaver
Independence Sanitarium
Administrator



J. Stanley Kelley
Resthaven Administrator



Norman E. Hield
Social Service Center Manager

1960 Amboy Centennial convenes, a new unit of the School of Nursing building has been completed.

There are over one hundred young women studying each year in the three-year School of Nursing program.

When the hospital first opened its doors, Dr. Joseph Luff of the Council of Twelve was in charge. Later Miss Gertrude E. Copeland served as superintendent for many years. Bishop A. Neal Deaver has served as hospital administrator since 1952.

Today the "San" has 240 beds and is a fine city hospital, capable of caring for the health needs of a growing community and a growing church. It is valued at nearly five million dollars.

The hospital and School of Nursing are fully accredited. Patients are accepted without regard to race or creed. A limited program of charity care is carried on.

The Sanitarium is owned and operated by the church and is governed by a Board of Trustees made up of the First Presidency, the Presiding Bishopric, the chairman of the Medical Council, and two ex officio members—the mayor of the city of Independence and the judge of the eastern district of Jackson County.

Just across Truman Road in Independence is a sister institution to the Sanitarium. It is Resthaven, the church's home for the aged.

There have been several such homes in the past, at Lamoni, Independence, Kirtland, and Holden. In recent years the church maintained homes in Lamoni and Independence. In 1955 these were consolidated with the completion of the new Resthaven.

It is a modern, pleasant, efficient institution recognized as one of the finest of its kind in the area. It is administered by Bishop J. Stanley Kelley, an assistant to the Presiding Bishopric.

The Social Service Center located in Independence is another church institution dedicated to service. It is organized on the storehouse principle of receiving from those who have and supplying to those who need.

The Social Service Center has gone by various names in various places. It has been known as the "Commodity Shop," "Home Arts and Industries," and the "Campus Shop."

It has been housed in the Auditorium, Bartholomew Hall, and Swope Mansion.

Now the Social Service Center is in a fireproof downtown building in Independence. The building was purchased with oblation funds.

The work of the Social Service Center is directed by a general policy board.

Bishop Norman Hield is manager. Similar centers have operated in other places, such as Kansas City Stake, Lamoni Stake and Detroit International Stake, and Far West.

About 250 volunteers contribute their time in operating the Social Service Center in addition to a staff of full-time paid employees.

Youngest of the church's institutions is the School of the Restoration. It was organized in 1956 and is also located in Independence.

The school is dedicated to learning by study and by faith. It offers a wide range of college level courses in the areas of communications, education, history, practical, psychology, Scriptures and theology. Students may study in residence or in home study program.

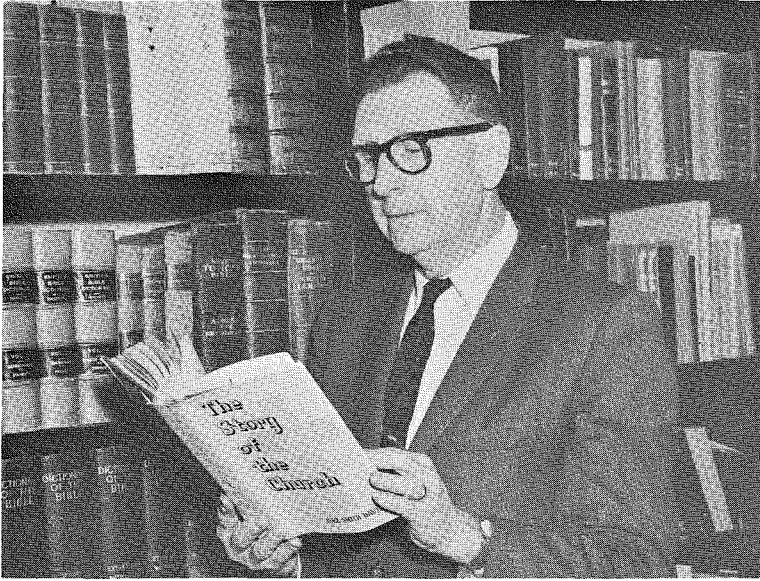
L. Wayne Updike is director of the school. To date nearly 2,500 persons have studied at the school, representing many areas of the church in the United States and abroad.

The institutions of the church present a challenging front for advancement as the church faces the years ahead. All of them feel a need to grow and improve their areas of service. Each feels it is, along with the church at large, entering a period of growing implementation of Zion's ideals.

Resthaven in Independence is an outstanding home for the aged



HEADQUARTERS AND THE DEPARTMENTS



Charles A. Davies, Church Historian

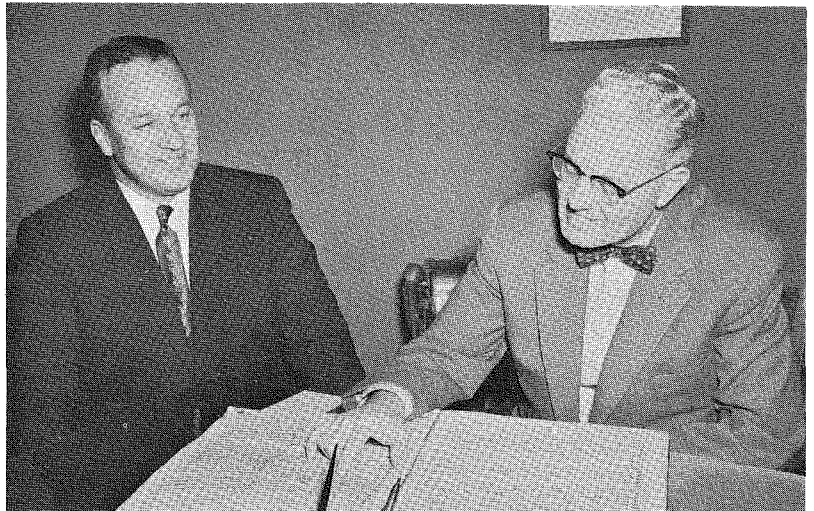
Kathryn Westwood, Director of the Department of Women

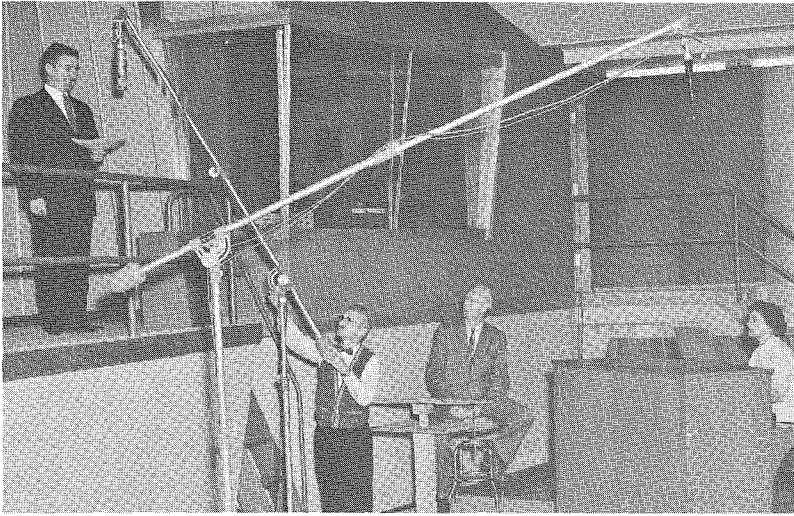




Department of Religious Education. Left to right: Donald D. Landon, Church School Division; Richard B. Lancaster, Youth Division; Athol B. Packer, Children's Division; Clifford P. Buck, Director of the Religious Education Department; and William Clinefelter, Adult Division

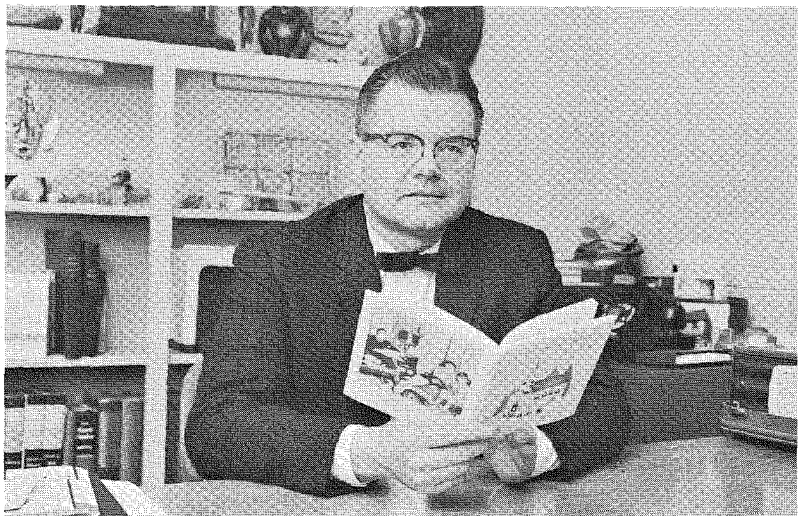
Right: Franklyn S. Weddle, Director of the Music Department with Frank K. Hunter, assistant to the director.

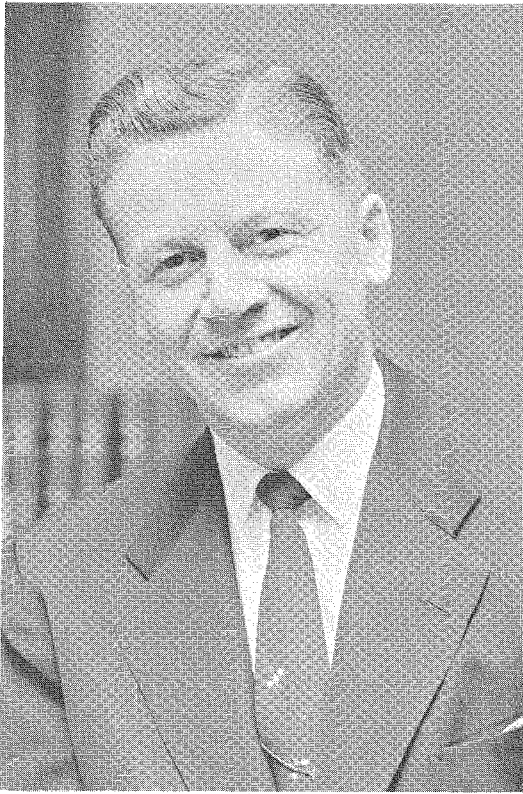




Left to right: Cecil Ettinger, radio minister; Harold Higgins, radio engineer; Charles F. Church, Director of the Radio Department; and Bethel Knoche, staff organist.

Arthur J. Rock, Director of the Audio-Visual Department



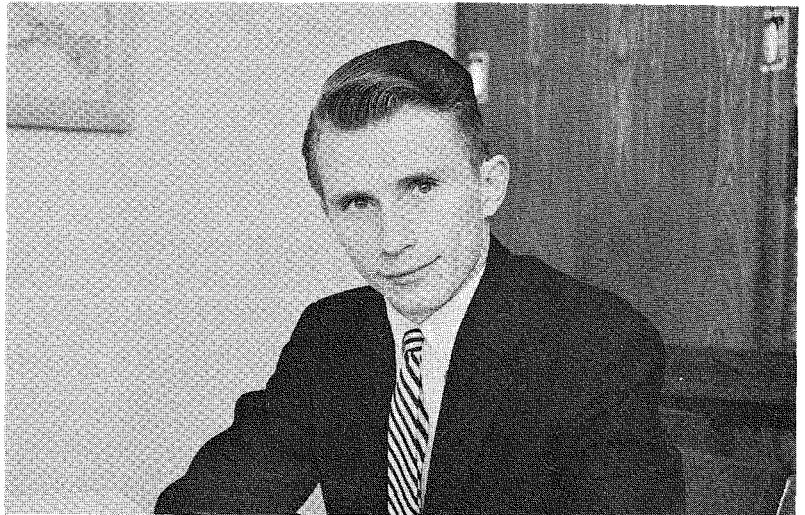


L. Wayne Updike, assistant to the First Presidency for Priesthood and Leadership Education and director of the School of the Restoration.



Fred L. Young
General Church Secretary

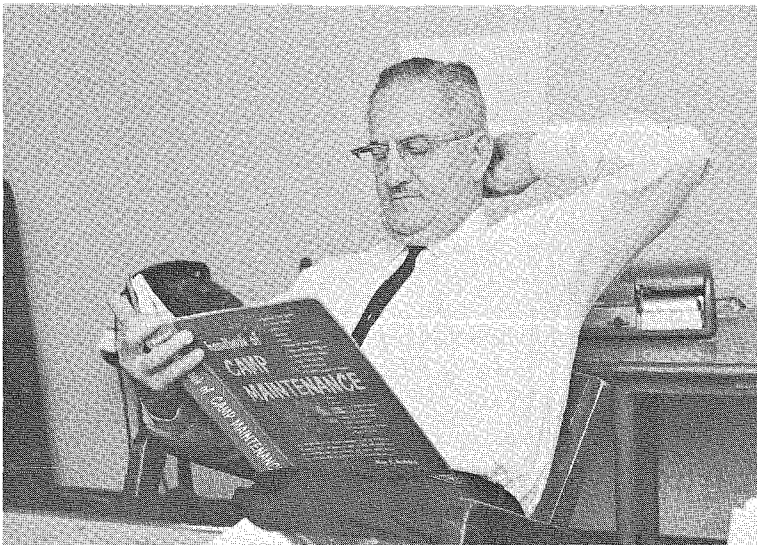
James E. Lancaster, Church Statistician





Gordon W. Mesley, left, and Carl Mesle, assistants to the First Presidency.

Lyle W. Woodstock, assistant to the First Presidency in charge of camping

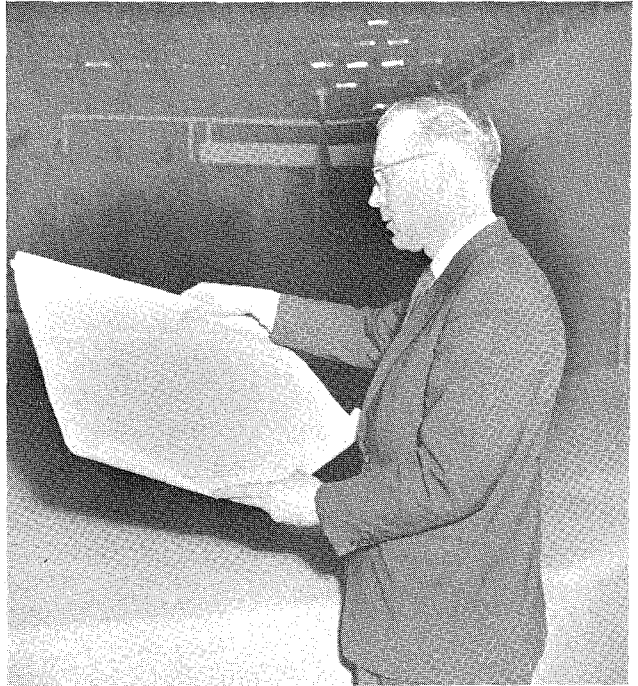




Harold T. Downey, left, and John H. Boren, assistants to the Presiding Bishopric

Carroll L. Olson, left, and Donald E. Benton, legal assistants to the Presiding Bishopric





G. Everett Berndt, supervisor of the Auditorium and the Guide Service

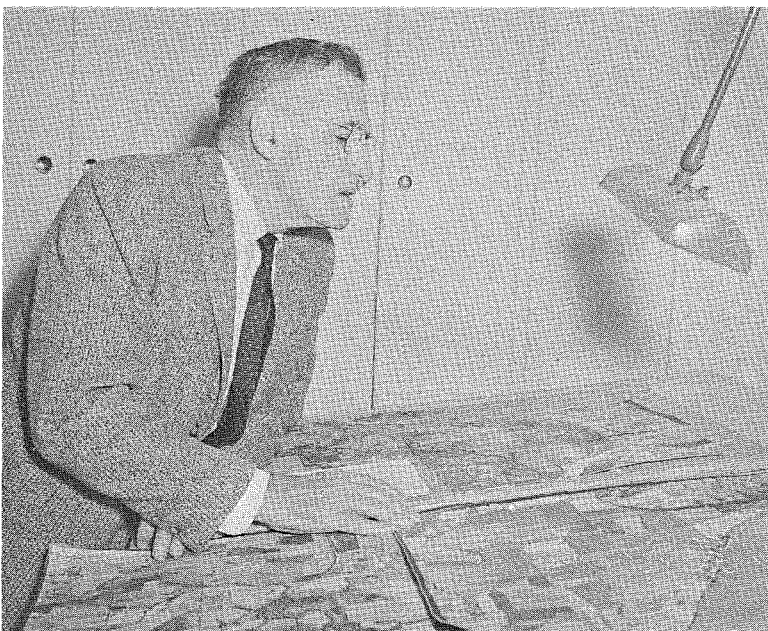
Willard C. Becker, left, and Earl T. Higdon, right, of the Executive Committee of the Farm Council meet with Don Eufson, center, Farm Manager

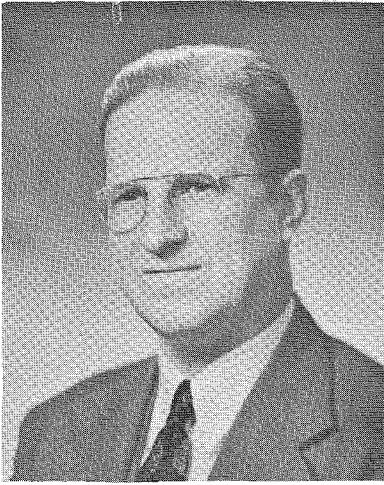




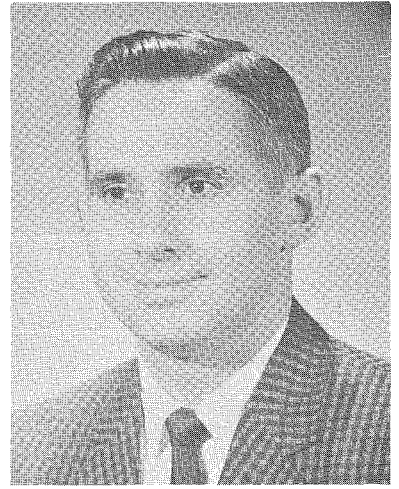
Dr. Vance E. Link, right, Chairman of the General Church Medical Council

N. Ray Carmichael, Agriculture Consultant and Farm Appraiser





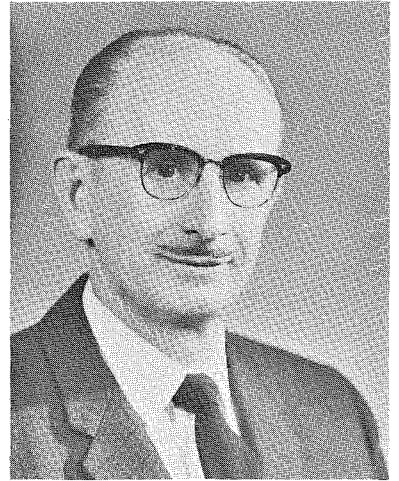
Leonard J. Lea
Editorial Assistant to
the First Presidency



Roy Stearns
Assistant General Church
Secretary



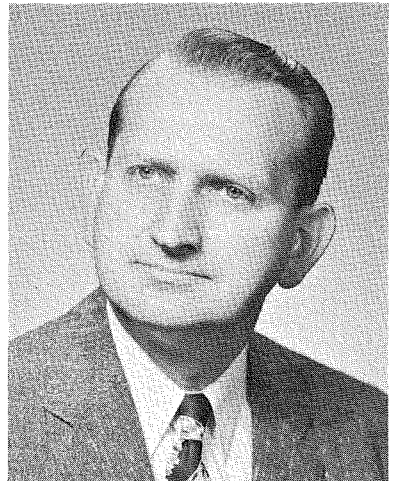
William Timms
Assistant to the Presiding Bishopric



Odess L. Athey
Chief Accountant



Roger Yarrington
Stride Editor



Paul A. Wellington
Books and Tracts Editor
www.LatterDayTruth.org



Ferdinand Frohmut of São Paulo, Brazil, receiving his elder's ordination card from Apostle Charles R. Hield, president of the Council of Twelve

THE MISSIONS ABROAD

One of the greatest challenges facing the church today is in the field of missions abroad.

Events during the past several years have pointed toward an expansion of the church's efforts to carry the Restoration gospel into all the world. Servicemen with the Armed Forces, government employees working abroad, exchange students and teachers, all have contributed vital testimonies that have helped to open new missionary opportunities for the church.

Today, more than ever before, the way seems to be open for the church to carry its message to all nations, kindreds, and tongues.

The church operates formally organized missions in Scandinavia, the British Isles, Holland, Germany, Australia, New Zealand, and Tahiti. However, this list of countries is only a small indication of the opportunities for the church abroad. There are church members living in about thirty-five other countries. And we know that other Christian denominations are



Elder Kisuke Sekine of Japan and his wife, Saku

In 1957 Kisuke Sekine, a Japanese student at Graceland College, was ordained an elder. Later that year he and his wife returned to Japan and began building a Japanese mission. They were helped by Elder and Sister Miyamoto from Honolulu, and others. Now Elder Kisuke Sekine has completed translating and printing several tracts and conducts regular church meetings. There is a small group of Japanese Saints that has grown recently with several baptisms by Elder Sekine.

The following year Elder W. E. Connell, of Fort Collins, Colorado, teaching at the University of Peshawar in Pakistan, baptized the first Pakistani, Justin James now a student at Graceland College. Elder Connell also traveled to India that same year to baptize the first Indian members of the church—the John Gideon family. Later he ordained John Gideon an elder. Now Elder Gideon is working on translations of church literature.

having marked success in areas where we have yet to venture.

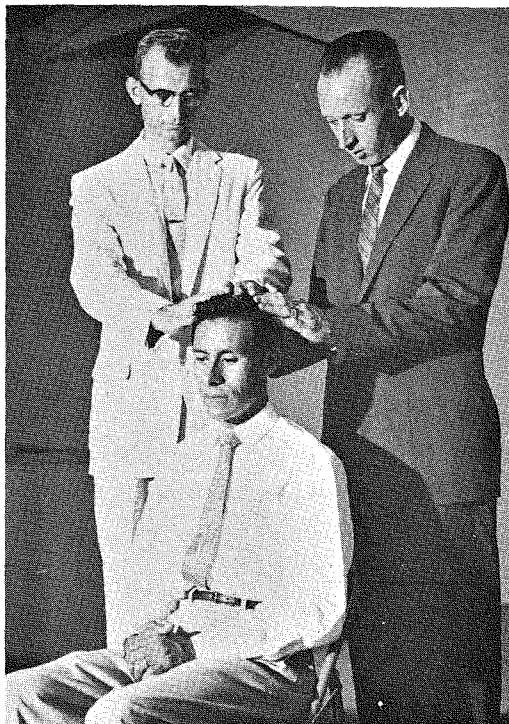
In the fall of 1959 the missions abroad reported these membership figures:

Australasian	3,983
French Polynesia	2,393
British Isles	1,648
Germany	1,372
Holland	400
Scandinavia	71

Besides the growing number of members in missions abroad, increasing strength has been marked by new church buildings from Auckland, New Zealand, to Rotterdam, Holland; by new periodicals and publications; by new missionary personnel; and by new translations of tracts and Scriptures.

Representative of the way new missionary opportunities have opened up in the past few years are the wonderful events that have taken place in Japan, India, and Brazil.

Wayne Jackel, left, and Clair Weldon ordain Pedro Cardona of Mexico





The Rotterdam Church and headquarters of the Holland Mission

In May, 1959, Ferdinand Frohmut, a Brazilian floriculturist who flew to the United States to be baptized following a long correspondence with Elder Henry Schaefer of Independence, was ordained to the office of elder shortly before his return home to São Paulo. In recent months Elder Frohmut has been host to three elders who visited him in Brazil to hold missionary meetings and further instruct him in evangelistic methods.

Studies have shown that the Orient, South America, and the Near East are today's growing edge of Protestant Christendom. Truly the Lord has moved in wondrous ways to open the door for the church in these very lands.

In October, 1959, Apostles D. Blair Jensen and Charles D. Neff left for a three months' survey tour of the Orient. They visited and studied Japan, Korea, the Philippines, Okinawa, Hong Kong. As this booklet goes to press their report of missionary opportunities for the church is being studied by the leading quorums of the church.

We can look forward to an even greater response to the great commission, "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."

A PROGRAM OF DEVELOPMENT

Where are we going?

What are our goals?

The great goal is Zion—the kingdom of God on earth. This we believe is being realized through preaching the gospel of Christ to every nation and through a systematic gathering of the righteous believers into a center place where the doctrines of the kingdom can be lived out in peace.

This one goal, while simply stated, requires attention to a number of intermediate goals.

These, perhaps, more clearly state the church's goals in the years immediately ahead. They delineate the problems of decision and implementation now before the church.

President W. Wallace Smith, in an address before the High Priests' Conference at Kirtland last October, outlined some of these intermediate challenges. He mentioned these needs:

1. For a wise and energetic leadership by the high priesthood.
2. For an increasingly wider participation by the Saints in Zion's endeavor through attention to the counsel, "All

are called according to the gifts of God to them."

3. For enlightenment of the church through gaining a new sense of its destiny.
4. For increased effort in locating future leaders.
5. For new creative research and writing projects in history.
6. For utilization of the Auditorium building for cultural programs, worship, and civic activities.
7. For enrichment of our worship by improving techniques of worship and worship leadership.
8. For increased financial response from all Saints.
9. For increased and improved educational facilities, personnel, and ministry to students.
10. For better use of our resources through a clearer awareness of our distinctive message.
11. For a wiser use of instruments and procedures for training skilled and devoted workers.
12. For advancement in the field of healing and health education.
13. For enrichment of stewardship insight, achievements, and practices by im-



President W. Wallace Smith speaking at Kirtland Temple

- proving motivation and interpretation.
14. For increased membership in the priesthood quorums through alertness to responsibilities for calling, training, and trusting devoted men.
 15. For better teaching of the restored gospel to our children—the need for a vigorous campaign for conservation of our increase and stabilization of our family lives.
 16. For increasing the tempo of our missionary outreach—both at home and abroad.

Inclusive as this list is, many more items could be added. But it is indicative of the direction in which the church is looking.

As we approach the 1960 Amboy Centennial Conference it is with a growing sense of our heritage and the great challenges that lie before us.

If all that has gone before is to be effectual, then the days ahead must be productive days of decision and implementation.

We are strengthened by the promise given through the Prophet in 1958: "It is my will that the day shall soon come when the provisions within the law may be sufficiently understood to enable the bonds of indecision to be loosed and the fulfillment of my purposes to be accomplished."

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