The Role and Function of the Seventies in LDS Church History

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THE ROLE AND FUNCTION OF THE SEVENTIES IN L.D.S. CHURCH HISTORY

A Thesis
Presented to the
Department of History
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
James N. Baumgarten
August, 1960
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PART I

INTRODUCTION AND THEOLOGY

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."
CHAPTER I
INTRODUCTION

Explanation of Priesthood and Revelation

The Church of Jesus Christ of Latter-day Saints has a vast lay ministry, or Priesthood consisting of all worthy males twelve years of age and older. This Priesthood is divided into two segments, the Aaronic and the Melchizedek. The latter is usually conferred upon worthy candidates at about age nineteen.

An organizational chart on the following pages shows how the Priesthood is distributed over three levels of Church administration. The President of the Church presides over the entire Melchizedek Priesthood through the Twelve Apostles and Stake Presidents. He presides over the entire Aaronic Priesthood through the Presiding Bishop and Ward Bishops. A Stake President presides over the members of his stake as a representative of the President of the Church, and through the High Council directs the Melchizedek Priesthood Quorums and the wards in his stake. A Bishop presides over the Aaronic Priesthood Quorums in his wards and directs certain activities of the groups of Melchizedek Priesthood in his ward. Notice that the group called Seventies is not a part of stake organization. They are presided over directly by the First Council of Seventy, which, at the present time, acts conjointly with stake authorities in directing the activities of Seventies Quorums.
Arrows show direction of jurisdictional authority.

*Bishops help direct some activities of Melchizedek Priesthood groups in their wards, but do not preside over them.*
The basic premise underlying Priesthood operation in the Mormon Church is that the President of the Church receives continuous revelation, and that this condition has existed from the time of Joseph Smith to the present. It is not for the historian to say that he does or does not, but to record the results of the fact that people believe he does. Many of the revelations to Joseph Smith are recorded in the book known as the Doctrine and Covenants. The body of the Church accepts this book as scripture, along with the Bible, Book of Mormon, and Pearl of Great Price; they also accept Joseph Smith as a Prophet. The writer will refer to them as such in this text.

Statement of Problem

This thesis is a historical study of the Seventies. So far as the writer can learn, this is the first history of any branch of the Mormon Priesthood. It is hoped that it will encourage other studies on the other groups, and that from these greater understanding might result concerning the nature and duties of the various offices of the Priesthood.

The writer has never understood the purpose of Seventies. It is generally expressed that their primary calling is missionary work. But they do not seem to be the ones who are doing it. Most of the men engaged in that work at present hold the office of Elder. Many High Priests are called, and more women are sent out into the mission field than Seventies.¹ A primary purpose of this study is to discover to what extent the Seventies have fulfilled their calling as missionaries.

¹Women do not hold the Priesthood, but may serve on missions under the direction of those who do.
In the Doctrine and Covenants, the Seventies are called traveling ministers of the gospel to the nations; the Elders are spoken of as standing ministers of the gospel, who may travel as their circumstances permit. Today these positions appear to have been reversed. The Seventies are made up of family men who are unable to go abroad; the young Elders are going instead. A part of the writer's purpose is to record how this came about.

We have noted that Seventies Quorums are not stake quorums, but general Church quorums (see page 2). Yet as members of stakes they must render much of their service to the Church under stake direction. Another purpose of this thesis is to trace the long struggle to resolve their problem and show how the Seventies have gradually come under the control of the stakes.

There has been a problem concerning the Third Quorum of the General Authorities, known as the First Council of Seventy or First Seven Presidents of Seventy, as to how far their authority should extend in general Church duties, since they are Seventies and not High Priests like the rest of the General Authorities. Another problem has arisen in recent years with regard to this group. With the ever increasing multiplication of stakes and wards, the need has greatly increased for many High Priests, and it has been the policy for them to serve for only a few years, with the result that most men of outstanding leadership ability are called to presiding positions and made High Priests. The members of the First Council of Seventy cannot be High Priests. Where then are men found for the First Council? They must be men of high leadership ability. How is it that they were never called to be presiding High Priests?
Position of the Writer

The writer is not attempting to put forth his pen to steady the Ark. In examining the policies regarding the Seventies, no criticism of the Church or its leaders is intended. This is not an attempt to solve any problems, but to clarify the real problems which exist concerning the Seventies. The writer has full confidence that those in authority will come forth with proper solutions in time.

The Mormon Church is not governed by precedent; it is governed by revelation. Nevertheless, precedents are sometimes useful as guides. It is hoped that this study may help shed a little light on what precedents have been set in the past regarding the Seventies and their leaders.

Delimitation of Thesis

This is a historical study of the Seventies of the Church of Jesus Christ of Latter-day Saints from 1835 to 1960. Outside of two ancient examples, there will be no mention of other religious groups of seventy. Nor will there be any discussion about any symbolism of the word or number "seventy."

This will not be an exhaustive history of the Seventies. The writer intends simply to give a general history which will show what the role and function of the Seventies has been and the problems concerning them which have arisen.

Method of Procedure and Sources

We shall first try to gain an understanding of the basic doctrines underlying the Seventies and their work. In doing this, only scriptures from the Bible and the Doctrine and Covenants and official
statements of Joseph Smith will be used. Any significant interpretations or extensions of doctrine by others will be mentioned in the history.

The General History of the Seventies is divided into four periods, in which attitude, policy and activity with regard to Seventies are noticeably different. Except for the first period, they are roughly equal in length.

Chapter Three records the formative period, giving the organization and development of the Seventies under Joseph Smith. The primary source is the Prophet's History of the Church of Jesus Christ of Latter-day Saints, more popularly known as the Documentary History of the Church.

Chapter Four describes a period of expansion and ascendancy for the Seventies under Brigham Young, who greatly magnified their calling. The main source is the Journal History of the Church, a day-to-day history made up of journal entries, correspondence, minutes of meetings, discourses, newspaper and magazine articles, and so forth.

Chapter Five shows a period of abrupt change. The Seventies reach a climax and then seem to decline in a number of ways. Some of the chief sources are the Journal History, the Improvement Era, and the Conference Reports. As we follow the history of the Seventies, the accelerating growth of the Church makes it increasingly difficult to get any overall picture from reports from quorums and stakes. We shall rely more on statements of the Authorities of the Church which reflect not only the general activities of the Seventies, but also their problems and the aspirations of their leaders for them.
In Chapters Five and Six, the writer makes use of statistics which he compiled from microfilms of the Missionary Record books. Before 1860 these records do not give the Priesthood of most of the missionaries. But beginning with 1860, a breakdown of Priesthood was obtained by counting them up, approximately each fifth year, to show the trend over the years. After 1949, the card index system, filed alphabetically, was used exclusively, so that a count could not be obtained. These statistics appear on Table I of Chapter Eight.

Chapter Six describes a period in which efforts, programs and movements were set afoot involving the Seventies in new and additional functions. Principle sources are the same as for Chapter Five.

In following the general history of the Seventies, attention will be called to the contributions they have made to the Church, both in missionary endeavor and other activities.

Chapter Seven is a survey of succession in the First Council of Seventy, and an analysis of that body based on the backgrounds and service of its members. Biographical material on each member of the Council is contained in Appendix III.

Chapter Eight is a summary of the major contributions of the Seventies, the policies concerning them over the years, and a statement of the basic problems existing today.
CHAPTER II
CHURCH DOCTRINE ON THE SEVENTIES

Ancient Origins

When Joseph Smith began to organize groups of Seventy in 1835, it might have seemed a strange and different kind of church organization. But it really was no new thing in ecclesiastical history. He was able to find sufficient precedents, though he did not need any, for his action.

It is common knowledge with students of the Bible that Moses had a council of seventy made up of elders from each of the tribes. Although little is said about this group, two things are made clear. First, they were to share the spirit that was in Moses and to help bear his burden.\(^1\) Second, they were made eye-witnesses to the God of Israel.\(^2\) It is also known that the Jewish Sanhedrin was composed of seventy members plus the high priest. However, "no historical connection can be established between it and Moses' Council of 70 elders."\(^3\)

It is further apparent that Jesus had groups of seventy, to whom He gave power and authority similar to the Apostles.

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\(^1\)Numbers 11:16-30.

\(^2\)Exodus 24:9-11.

After these things the Lord appointed another seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

It is evident, then, that in claiming a restoration of the ancient order in the true church, Joseph Smith was on solid theological ground in organizing groups of seventy.

The Revelation on Priesthood

One month after the organization of the Seventy had commenced, the Prophet came forth with a revelation. It was entitled, "Revelation on Priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835." It is found as Section 107 of the Doctrine and Covenants, and contains most of the passages on Seventies that are to be found in that book. These will be quoted with verse number to facilitate reference as the commentary proceeds.

After naming the Twelve Apostles as special witnesses of the name of Christ, the revelation continues:

25. The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

26. And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named.

27. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—

28. A majority may form a quorum when circumstances render it impossible to be otherwise.

Just how many were meant to be included in the group referred to by the words, "The Seventy," is a matter for interpretation. Whatever number is meant, they form a quorum equal in authority to the Twelve. The thing they are to be witnesses of is the name of the Lord -- the same calling as the Apostles. At the dedicatory services of the Kirtland Temple on March 27, 1836, the following took place:

I next called upon the quorums and congregation of Saints to acknowledge the presidents of Seventies, who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the Gospel kingdom among all people, and to uphold them by their prayers, which they did by rising.

There were two quorums of Seventies at that time, but it was not indicated how many presidents were so sustained.

Still referring to this indefinite group, the revelation continues:

34. The Seventy are to act in the name of the Lord, under the direction of the Twelve or traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews.

38. It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

In verses 35-37, Stake High Councils are also said to be equal in authority to the First Presidency and Quorum of Twelve. In that case, "equal authority" probably means that members of a stake are just as bound by a unanimous decision of their High Council as if the same decision were made by a higher quorum. The same would apply to the Seventy; they are not equal in authority over the Church, but over those under their jurisdiction.

Doctrine and Covenants 124:139.

Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News, 1948), II, 418. Hereafter referred to as D.H.C.
Here the group under consideration are empowered to build up the Church and regulate any of its affairs, when directed by the Twelve. It is the duty of the Twelve to call upon them for assistance instead of any others.

Finally, the revelation concludes on the Seventy:

93. And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy.
94. And the seventh president of these presidents is to preside over the six;
95. And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;
96. And also other seventy, until seven times seventy, if the labor of the vineyard of necessity requires it.
97. And these seventy are to be traveling ministers, unto the Gentiles first, and also unto the Jews.
98. Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Notice that the entire body of Seventies is to have a presiding council, consisting of the seven presidents of the first quorum. It is not stated that the whole first quorum should preside over the other quorums.

The Reorganized Church of Jesus Christ of Latter Day Saints, being strict constructionist, claims that verse ninety-six limits the Seventies to seven quorums: "Under the leadership of Brigham Young the church ignored the instruction of God limiting the Seventy to seven quorums." But the term "seven times seventy" apparently has the same meaning of infinity implied by Jesus in regard to forgiving one another,

for on May 2, 1835, Joseph Smith said:

If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty-four thousand thus set apart for the ministry. 9

As to where the presidents were to get new Seventies, it was voted and accepted by the Priesthood on that same day, "that when another Seventy is required, the presidency of the first Seventy shall choose, ordain, and set them apart from among the most experienced of the Elders of the Church." 10

In verse ninety-seven, we see that "these seventy" chosen by the first seven presidents -- or in other words, all Seventies -- are to be traveling ministers of the Gospel as a matter of responsibility.

The Place of Seventies in the Priesthood

On January 19, 1841, another revelation was given which contained items about the Seventies. The last portions of it are devoted to filling vacancies in quorums and setting them in order. Regarding the Seventies it says:

And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zara Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies;

Which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face.

9 D.H.C. II, 221.

10 D.H.C. II, 222.
The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God. 11

The quorum of Seventies spoken of obviously means all of the Seventies, just as the Elders are referred to as a quorum. Hence, the scripture states that Seventies are Elders with a special apostolic calling and responsibility to travel and bear witness of the Lord's name in all the world. Elders and other officers are in no way restricted from traveling and doing missionary work, as was seen from verse ninety-eight of the Revelation on Priesthood.

Seventies are Elders, but they are not High Priests and are not to preside over a branch of the Church where a High Priest is available. Speaking on this subject April 6, 1837, the Prophet said:

The Seventies are also members of the same Priesthood [i.e. the Melchizedek Priesthood], are a sort of traveling council or Priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel . . . 12

Summary of Points

On the basis of what has been covered, the following eight points represent, in the opinion of the writer, what Church doctrine has to say on Seventies.

1. In the Revelation on Priesthood (1835), an undefined group


12 D.H.C. II, 477.
called the Seventy are named special witnesses of the name of Christ —
the same calling as Apostles. In 1836, presidents of Seventy were sus-
tained by the Church as Apostles to assist the Twelve.

2. The undefined group referred to above forms a quorum equal
in authority to the Quorum of Twelve Apostles and the First Presidency
in matters which properly come under their jurisdiction, so long as
their decisions are unanimous or by the majority of the quorum.

3. The same group, under direction of the Twelve, are to build
up the Church and regulate its affairs. In doing so they act as Apostles,
and presumably may be empowered to do anything that the Twelve can do.

4. The Twelve are to call upon this group instead of any
others when they need assistance in preaching and administering the Gospel.

5. There is to be a presiding council over all of the Seven-
ties, composed of the seven presidents of the first quorum, and the sen-
ior president is to preside over the council.

5. These seven presidents are to choose other quorums of Sev-
enties besides the one to which they belong, so long as there is a need
for more. There is no limit set on how many they may call — neither
maximum nor minimum.

7. Seventies are traveling Elders — ministers of the Gospel
who have a responsibility to travel among all nations. They are to be
chosen from among the experienced Elders.

8. A Seventy is not a High Priest, nor can a High Priest be
a Seventy. A Seventy is not to preside over a branch of the Church where
a High Priest is available.
PART II

A GENERAL HISTORY OF THE SEVENTIES

1835-1960
CHAPTER III

THE SEVENTIES UNDER JOSEPH SMITH: 1835-44

Organization of the Seventies

Following a Sabbath meeting on February 8, 1835, Joseph Smith asked Elders Brigham and Joseph Young to come to his home and sing; for him, which they did. After the singing, the Prophet spoke to them with deep feelings concerning their recent trials in Zion's Camp. He then asked Brigham Young to notify the branches of the Church to assemble in Conference on the following Saturday at which "twelve special witnesses" would be appointed, and told Brigham, "You will be one of them."

After enlarging upon the duties of the Twelve, he turned to Joseph Young and said, "Brother Joseph, the Lord has made you President of the Seventies."¹

Two weeks after the appointment of the Twelve Apostles, the organization of the Seventies took place:

On the 28th of February, the Church in council assembled, commenced selecting certain individuals to be Seventies, from the number of those who went up to Zion with me in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the first quorum of Seventies, according to the visions and revelations which I have received. The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the

¹Joseph Young, A History of the Organization of the Seventies (Salt Lake City: Deseret News, 1878), pp. 1-2. Joseph Young was Senior President of the Seventies for over forty-three years.
Twelve Apostles shall call them.  

"The first and second quorum of Seventy was made up, in the main, from that band of men who constituted Zion's camp . . ." This camp was a small force that had been organized to rescue the Saints who had been driven out of Jackson County in 1833. They were unsuccessful in restoring anyone to their farms and homes. Arbitration proved farcical, and the Prophet would not move in by force. While returning, cholera broke out and took fourteen lives. The whole thing seemed a dismal failure. But Joseph declared it had been a trial of their faith:

Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham.

Now the Lord has got his Twelve and his Seventy and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifice and their offerings now, will make them hereafter.

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**Early Activities in Kirtland**

The new quorum lost little time going to work. Ten days after the Seventies were organized, a call came for traveling Elders from two of the new Apostles, Orson Hyde and William M'Lellin. They had called a council to consider requests of the eastern branches for conferences

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2. B. H. C. II, 201-02. The names of the men of the original first and second quorums of Seventy are given in appendixes I and II.


to be held at the times and places listed in the letter, and that they be attended by "the travelling [sic] Elders from Kirtland." It is believed that these traveling Elders were the Seventies, since that term is given them. If so, this is probably their earliest assignment on record.

At the General Council of the Priesthood, held on May 2, 1835 at Kirtland, the Seventy were given certain instructions and regulations along with the other priesthood groups. It is evident that the problem of making a living while doing fulltime missionary work came up early:

The Seventy are not to attend the conferences of the Twelve, unless they are called upon or requested to do so by the Twelve. The Twelve and Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.

The circumstances of the presidents of Seventy were severally considered, relative to their traveling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness to go, at the call of the Twelve, when the Lord opens the way.

Twenty-seven of the Seventies were also considered; they were to hold themselves ready to travel at the call of their Presidents.

On August 17, 1835, in a general assembly of the Church, the Council of Seventy, along with the other quorums of the Priesthood, ac-

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5 Letter to Oliver Cowdery from Orson Hyde and Wm. M'Lellin dated March 8, 1835, published in Messenger and Advocate, I (March, 1835), p. 90.

6 Some of these instructions were quoted in Chapter II.

7 D.H.C. II, 221.
cepted and acknowledged the Book of Commandments (Doctrine and Covenants) as the word of the Lord to the Church. 8

At the close of that year, the Seventies came together and made a report of their activities in the presence of the Prophet. Sylvester Smith, acting as clerk, made a report of the meeting, which was published in the Messenger and Advocate. The Seventy in the "past season" had traveled "in various States and generally with good success; many have been convinced, and 175 baptized into the Kingdom of Jesus . . ." They bore testimony "of the goodness of God in the outpouring of his Spirit upon them" enabling them to preach boldly and "stand against the wisdom of this world. . ." The Seventy are described by this clerk as "worthy young men, strong, active, energetic, determined in the name of the Lord to go forward and persevere to the end . . ." Joseph Smith recorded the event in his journal: "This day the Council of the Seventy met to render an account of their travels and ministry, since they were ordained to that Apostleship." 9 He says that it was interesting and heartening to hear their experiences.

Anointing of the Seventy

By January, 1836, the Saints had managed to rear an imposing temple, in response to commandments and revelations they had been given. Its purpose was to provide a place in which they would be given an endowment from on high -- a pentecostal outpouring of the Spirit. Before


10 D.H.C. II, 346.
the dedication and endowment, the officers of the Church, including the Seventies, were given anointings and sealings:

On the 28th, Joseph Smith and the Twelve Apostles met with the Seventy in a separate room. Joseph instructed the Twelve and the seven Presidents to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As the Prophet was organizing the Seventies, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum as they stood in the midst of the Twelve. When the Twelve and Seven were through with their sealing prayer, Joseph called upon President Sidney Rigdon to seal them with uplifted hands; and when he had done this and cried hosanna, that all the congregation should join him and shout hosanna to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed from the power of Satan and a host of evil spirits, which were striving to disturb the Saints. President Wm. Smith, one of the Twelve, saw the heavens open, and the Lord's host protecting the Lord's anointed. President Z. Coltrin, one of the Seven, saw the Saviour extended before him as upon a cross, and, a little after, crowned with glory upon his head, above the brightness of the sun. The Prophet then instructed the seven presidents to proceed and anoint the seventy, which was done in subsequent meetings.¹¹

These amazing things are but typical of the manifestations reported in the various meetings held in the Temple at that time. Joseph wrote in his journal that the Twelve had anointed and blessed the Presidency of the Seventy and given them "power and authority to anoint their brethren."¹² And so, his entry for January 30, 1836, reads:

In the evening, went to the upper rooms of the Lord's house, and set the different quorums in order. Instructed the presidents of the Seventy concerning the order of their anointings, and requested them to proceed and anoint the Seventy.¹³

¹¹Andrew Jenson, _op. cit._, pp. 3-4.

¹²_D.H.C._ II, 382-83.

¹³_D.H.C._ II, 388.
Second and Third Quorums

The Revelation on Priesthood had instructed the presidents of the Seventies to choose "other seventy also," as the need arose. Accordingly, on February 3, 1836, "President Alva Beaman handed in seventy of his quorum designed for another Seventy if God will." On Sunday, February the 7th: "In the evening, met with the Presidency in the loft of the printing office, in company with the presidency of the Seventy, to choose other Seventy also." The second quorum of Seventy was organized subsequently.

President Antoine R. Ivins, of the present First Council of Seventy, has pointed out:

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

The Reorganized Church has stated that "at the death of the prophet there were less than two quorums." They are in error. Andrew Jenson, using manuscripts on file at the Church Historian's Office, wrote:

Sylvester Smith was the first clerk of the Seventies, but he apostatized and took the records with him. After his departure

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Hazen Aldrich took notes in the meetings until in 1837 Elias Smith was appointed the first regular clerk of the quorum. The following proceedings of the Presidents of Seventies from Dec. 20, 1836 to Apr. 6, 1837 were copied by Elias Smith from the journal kept by Hazen Aldrich:

Kirtland, Tuesday Evening, Dec. 20, 1836

The Council met agreeable to appointment in the loft of the Stone Chapel (Kirtland Temple) to ordain the third Seventy. Three of the Presidents, namely Hazen Aldrich, Joseph Young, and Zebedee Coltrin, were present. President Aldrich opened with prayer and made a few brief remarks on the responsibility of the offices to which the candidates were to be ordained. The ordinations then commenced as follows . . . 18

Twenty-seven names are then listed and grouped under the names of the three Presidents, according to which ordained them. Again quoting President Ivins:

Men were ordained into this quorum in parties of from two to nine until by Feb. 21st, 1837, there were forty-seven members in it. We are left to presume that this continued until the quorum had seventy members for on May 6, 1839, forty-five men were ordained seventies without designation to any particular quorum. 19

The High Priest Squabble

Joseph Smith was to write in 1839:

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. 20

Part of that experience developed soon after the Seventies had been organized.

Some of the High Priests and a number of the Seventies introduced a question as to which is greatest among them, the Seventies or the High Priests. Their discussions continued to

18 Andrew Jenson, op. cit., p. 5.
17 Antoine R. Ivins, loc. cit., p. 214.
20 Doctrine and Covenants 121:39.
increase, with so much warmth that it amounted to jealousy.

At length it attracted the notice of the Prophet. Both parties asserted their claims of pre-eminence to his father, who took so much interest in the question that he referred it to his son Joseph to decide, and the Prophet called a council for that purpose.

The council was called together . . . After it was assembled he asked the newly-organized quorum if any of their number had been ordained to the High Priests office, previous to their ordination as Seventies. It was not ascertained how many from the Seventies' quorums had previously been ordained High Priests; five out of the seven Presidents however, acknowledged that they were High Priests before they were ordained Seventies. These were Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman, and Sylvester Smith. Accordingly, the Prophet invited them to take their places in the High Priests' quorum again, which was compiled with, thus leaving Joseph Young and Levi Hancock in the council. He thought that this was the best way to settle the difficulty and remove all feelings, without deciding the question as to which was the greatest.

Evidently this bickering had developed over some period of time, for the council was not called until April 6, 1837. The Prophet's journal entry for that date reads:

It was ascertained that all but one or two of the presidents of the Seventies were High Priests, and when they had ordained and set apart any from the quorums of Elders into the quorum of Seventies, they had conferred upon them the High Priesthood also [i.e., the office of High Priest]. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests, and the ex officio presidents, and such of the Seventies as had been legally ordained High Priests, were directed to unite with the High Priests' quorum.

It appears that it might have been better if Joseph had decided the question then and there; it continued to crop up. Brigham Young, speaking forty years later to the Saints at Logan, Utah, attacked

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21 Joseph Young, op. cit., pp. 4-5.

22 D.H.C. II, 476.
the same problem by referring to this earlier trouble:

This order is not my getting up, it is the Lord's doings; high priests may mourn over it, the Lord has said it, and I have no right to say it is not so; it is so. I know some of you might say, "did not Brother Joseph take high priests out of the quorum of Seventies and place them in the high priests quorum and put others in their places?" Yes; but what did he do this for? I can tell you -- it was to satisfy the continual teasing of ignorant men who did not know what to do with authority when they got it, and I think most of those high priests who were so anxious upon this subject afterwards apostatized. You have my word for it, I believe there were none of the whisperings of the spirit suggesting that movement, and I will give you my reasons for thinking so. They set their watch for Joseph whenever he preached on the subject. They invited him to preach at their quorum meetings on the difference between a high priest and a seventy. There had been caviling and bickering in relation to this subject; he condescended to try to do something for them. He preached upon this subject, and I say he stooped to the level of those whiners to try to do something for them. When he got through with his sermon I thought I never heard less brought forth. I could not discern that he brought forth any light, and it was the only time in my life that I ever heard Brother Joseph speak without bringing forth light and knowledge.  

The misunderstanding was still prevalent after the Church established itself in Nauvoo. A portion of the minutes of the General Conference held there in April, 1840, reads:

A letter was read from the president of the seventies wishing for an explanation of the steps, which the high council had taken, in removing Elder F. G. Bishop from the quorum of seventies, to that of the High Priests, without any other ordination than he had when in the seventies, and wished to know, whither, those ordained into the seventies the same time F. G. Bishop was, had any right to the High Priesthood, or not. After observations on the case by different individuals, the president gave a statement of the authority of the seventies, and stated that they were Elders and not High Priests, and consequently Brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back again

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23 Deseret News, XXVI (June 6, 1877), p. 274.
into the Quorum of the seventies.

Another interesting comment on this subject is found in the record of a Mayor's court held at Nauvoo just three years later -- Joseph Smith being the Mayor:

It is not necessary that Jedediah and Joshua Grant should be ordained High Priests in order to preside. They are too young. They have got into Zebedee Coltrin's habit of clipping off their words, and I intend to break them of it. If a high priest comes along, and goes to snub either of them in their presidency because they are Seventies, let them knock the man's teeth down his throat -- I mean spiritually.

It is no wonder that Joseph grew disgusted with such bickering among his people. It is indicative of the type of spirit which, at times, coupled with hardship and persecution, rent the Church.

**Kirtland Camp**

A storm of apostacy overtook the Saints at Kirtland in 1837-38. Joseph Smith, Brigham Young and other Church leaders were forced to flee for their lives. A good many of the Saints lost their faith and left the Church. The faithful waited for word from their Prophet. It came. They were to gather again, this time to Missouri -- a journey of nearly nine hundred miles. Many of the faithful had no means by which to do this. President Hyrum Smith and the high council attempted to secure means to remove the Saints by water, but they were not successful. On March 6, 1838, the Seventies met in the Temple and discussed the matter of moving to Missouri,

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25*D.H.C.* V, 368.
in accordance with the commandments and revelations of God ... and also the practicability of the quorum of the Seventies locating in as compact a body as possible in some stake of Zion in the west, where they could meet together when they were not laboring in the vineyard of the Lord; and also could receive counsel from the Twelve and the First Presidency in matters pertaining to their mission to the nations with greater facility than they would if scattered here and there over all the face of the land.  

On Saturday, March 10th, they reconvened and discussed the matter further. Some of the presidents seemed to think it was not practical, since the previous attempt by "the High Council and High Priests" to remove the Saints by water had failed and all had been advised to look out for himself individually and make the best of it he could."

As the discussion continued:

the Spirit of the Lord came down in mighty power, and some of the Elders began to prophesy that if the quorum would go up in a body together, and go according to the commandments and revelations of God, pitching their tents by the way, that they should not want for anything on the journey that would be necessary for them to have ... 

President James Foster, one of the Seven, while making remarks on the matter, "declared that he saw a vision in which was shown a company ... starting from Kirtland and going up to Zion." All herewith accepted the idea and "the Councilors were requested to devise the best course to be pursued to carry the plan into effect ..."

On Tuesday morning the Presidents of the Seventy met with President Hyrum Smith and drew up a constitution to govern the camp; it was adopted at a meeting in the afternoon. The Seven Presidents were to

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26 D.H.C. III, 87. This is an interesting comment in view of the scattering which later took place in Utah.
27 D.H.C. III, 86.
be the leaders of the camp. All Saints were invited to go along, provided they observed the rules. All were to observe decency, keep the commandments, and heed the Word of Wisdom, "that is, no tobacco, tea, coffee, snuff, or ardent spirits of any kind are to be taken internally." Every man was to subject his family "to the order of the camp." All were to provide for themselves and the camp as far as possible; those who could not were to pay back, according to what they used, as soon as possible after arrival. Refusal to observe the rules would result in being disfellowshipped from the camp to travel alone. 29

The camp left Kirtland July 6, 1838, and arrived at Far West, Missouri on October 2nd, traveling 870 miles. One hundred and five families -- 529 souls -- began the trip. Some dropped out because of sickness or mishap, some because of dissatisfaction. Some were expelled for refusing to adhere to the rules. Most of those who began came all the way with the group. There was sickness, and some deaths, mostly children. They camped in tents along the way. Difficulties were resolved by tent captains and/or referred to the Council (Seven Presidents). Funds were earned by hiring out on the way. The camp halted for nearly a month on the western border of Ohio while the men fulfilled a contract to build a turnpike. 30

To catch some of the feelings of those who made the journey, we turn to an autobiography of John Pulsipher, whose father was one of the Seven:


On the fifth day of July 1838 we started for Missouri in the largest company of Saints that ever traveled together in this generation, and all the people in the country, towns, and cities through which we passed were surprised. It certainly was wonderful at that time to see a company of men, women and children a mile long, all traveling together in order, and pitching their tents by the way. Sometimes mobs tried to stop us and at other times men and women threw eggs at us as we passed. At one time a military force was placed ahead of us, but when we came up to the cannon's mouth they durst not fire. We arrived safely at the city of Far West about the first of October. Joseph and Hyrum met us and were well pleased; it was a joyful meeting. 31

Kirtland Camp was one of the outstanding contributions the Seventies have made in Church history. They came to the aid of the Saints at a time when it seemed that none of the other authorities were able to. They gave full credit to the inspiration of the Lord. It is interesting that the "inspiration" came to the Third Quorum of the Church when a majority of the First and Second Quorums of the Church was not present.

As it turned out, the long journey was one out of the proverbial frying pan and into the fire. Quoting again from John Pulsipher's account:

President Joseph Smith counseled us to go to Adam-on-di-amon, to strengthen a small settlement which had been commenced. We did so and found it to be one of the most beautiful places I ever saw, and being about thirty miles from Far West. Our neighbors the old settlers were worse than savages, for they had commenced the work of destruction before we arrived, and while we stayed there it was one continuous scene of mobbing and persecution... 32


32 Ibid.
It is beyond our purpose here to recount the persecutions and expulsion of the Saints from the State of Missouri. There was little opportunity for priesthood activities, as such. The energies of the entire Church were devoted to self-defense and self-preservation. In the winter and spring of 1838-39, a majority of the Saints, under guidance of Brigham Young, made their way to Illinois and settled near the town of Quincy. Subsequently, land was purchased and the city built which was named by the Prophet, Nauvoo.

Activities in Nauvoo

A General Conference of the Church was held near Quincy in May, 1839, before the Twelve left on a mission to Europe. The minutes state that fourteen Seventies and five High Priests "have the sanction of the council that they accompany the Twelve to Europe . . .". It was also resolved, "that it be observed as a general rule, that those of the Seventies who have not yet preached, shall not for the future be sent on foreign missions." It is evident here that Seventies were not always chosen from among the "more experienced" Elders.

The Seventies were substantially increased a year later. "It was reported that seventy-five persons had been baptized during the Conference, and that upwards of fifty had been received into the quorum of Seventies." It is evident that in this early period the Twelve relied upon the Seventies for assistance before calling any others. Heber C.

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33D.H.C. III, 347.

34D.H.C. IV, 110.
Kimball sent a letter to the Saints in the States from Preston, England, dated April 17, 1840, and stated affairs of the Church there. It had been "moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve to send more if he think proper."35

Missionary work began with the inception of the Church, and has been carried on by all quorums of the Priesthood since then. But the Seventies in particular have that calling. We have seen that they reported missionary labors at the end of their first year. That they have continued active in this work is certain, but the proportion of their share in it cannot be determined for this early period, since the Missionary Record does not list the priesthood of most of those sent on missions until after 1860. It appears from looking over the lists that Joseph Smith called about as many Seventies as High Priests and Elders, but this cannot be said with certainty. For instance, out of a total of seventy-five who were sent or were already on missions in 1837, it is known that twelve were Elders, sixteen were Seventies, one was a High Priest, six were Apostles, and two were members of the First Presidency, leaving thirty-eight unaccounted for. Fifty-four missionaries were called in that year; only sixteen in 1838; eighty in 1840. In 1843 the missionary effort surged upward with the calling of 374, and 585 the following year.36 On the basis of what he could find out, the writer believes that from one third to one half of the missionaries during this


36"Missionary Record Cards," 1837-44. (Microfilm) On file at the Church Historian's Office, Salt Lake City.
period were Seventies.

The Seventies no doubt participated a good deal in the building of the Nauvoo Temple, for they had a penchant for building. They began construction of a meeting hall sometime early in 1844. Joseph Smith recorded some of their troubles with that project:

Sunday, March 17 -- Last night, Nauvoo was visited by a very strong wind from the west. It blew down a portion of the west wall of the new hall (28 by 40 feet on the ground) which the Seventies had commenced on Bain street, and they had raised for the roof.

Friday 22 ....

I advised the Seventies to pull down the remainder of the walls and rebuild the Seventies' hall on a permanent basis from the foundation, and not erect for themselves a trap, but build one two stories high, and strong enough to stand for a generation.37

The advice was taken, and the hall did stand for a generation -- which was a good deal longer than the Seventies had use for it, as things turned out.

37D.H.C. IV, 267, 271.
CHAPTER IV

THE SEVENTIES UNDER BRIGHAM YOUNG: 1844-77

Expansion of the Seventies

With the martyrdom of Joseph and Hyrum Smith in June, 1844, the Quorum of the First Presidency was dissolved. Accordingly, the Quorum of the Twelve took charge of the Church, Brigham Young being president. In August it was announced that: "The Seventies will be organized and a presidency of seven men will be chosen out of the first quorum to preside over the first ten quorums."¹ At the following General Conference in October, a motion was entered by George A. Smith, "that all in the elders' quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously."² Over 400 were ordained that morning, and in the afternoon, ordinations continued. By evening, "eleven quorums were filled and properly organized, and about 40 elders organized as part of the twelfth quorum."³

The First Quorum of Seventy was, in effect, dissolved. The Seven Presidents remained as the First Council of Seventy. The members

¹"Journal History," MS., August 18, 1844, p. 5. On file at the Church Historian's Office, Salt Lake City.

²D.H.C. VII, 305.

of the First Quorum were made presidents of quorums, numbers two to ten.
Presidents for all additional quorums were selected from within their own
ranks. 4 Hence, the First Council of Seventy remained as the third quorum
of the general authorities of the Church, and as the body presiding over
all the Seventies, but responsibility over a quorum of their own was re-
moved.

In the afternoon session mentioned, Brigham Young gave certain
instructions to the Seventies and Elders, given in synopsis in the minutes:

President Brigham Young then said that the elders young men
who are capable of preaching, will be ordained seventies; "but
do not be anxious. You must now magnify your calling . . . . The
seventies will have to be subject to their presidents and council.
We do not want any man to go preaching until he is sent. If an
elder wants to go preaching let him go into the seventies. You are
all apostles to the nations to carry the gospel; and when we send
you to build up the kingdom, we will give you the keys, and power
and authority." 5

While the Saints remained in Nauvoo, more quorums continued to
be organized. "By the 19th of January, 1846, the number of quorums had in-
creased to thirty. Whether or not any more quorums than these were organ-
ized in Nauvoo we do not know." 6

Just why the Seventies were expanded to such a volume is nowhere
made clear. Either the Twelve felt that it was what Joseph intended to do
all along, or they meant to send out missionaries in greater numbers and
felt that missionaries should be Seventies. Which ever was the case, the

(Microfilm)


Seventies at this time seem to have become the largest body of Priesthood in the Church, and they evidently continued to be for many years.

Later Activities in Nauvoo

The Seventies continued to be active during those remaining years in Nauvoo in quorum work, missionary work, and in activities for the benefit of the Church generally.

On October 20, 1844:

The Seventies met in their hall at Nauvoo. After ordaining Presidents who had been selected to preside over quorums, a call was made by request of the major general for thirty wagons and teams to be in readiness at the hall by daylight on the morrow, with three days provisions and horse feed sufficient for the journey. This call was made to convey witnesses to Carthage in safety and for protection during the trials at court as two of the men in the Church had been murdered in Carthage in June, and that too under the faith and pledge of the State, and since caution is the parent of safety, it was deemed inadvisable to venture upon the pledges of others.¹

On December 31st, Elder Gordon E. Devuel, of the Thirteenth Quorum, made a report of his mission in the East. It gives us an idea of the type of work done by the average Seventy at that time:

I commenced preaching in the town of Lisbon, St. Lawrence Co., State of New York on the 10th of April, in the year of our Lord 1844. After preaching a few discourses, some came forward in Baptism. I soon organized a branch consisting of one priest, one teacher, and 21 members. I went to Canada and preached a few times in L'Original and baptized some, organized a branch, 1 teacher, 1 deacon and 9 members, baptized 4 in lower Canada, baptized 3 in Camden, U. C., baptized some in Oswego Co., N. Y. (I believe 4), then in Orleans Co., N. Y. I baptized one Baptist preacher and one Deacon, ordained them to the office of Elder and Priest, preached a few times in Niagara Co., N. Y. and baptized 5 more in Cambria branch. Preached a few times in Michigan, St. Joseph Co., and baptized 9; preached in the Norwegian settlement and baptized 5.²

¹Journal History, "MS., October 20, 1844, p. 1.
²Ibid., December 31, 1844, p. 1.
Occasionally the Seventies had to be cautioned not to carry
t heir zeal too far. At a meeting of the First Council held in January,
1845, Joseph Young suggested that some be more cautious in their speech.
Some had been saying they considered the Twelve "to be God to us." He
said this would jeopardize the lives of the Twelve, since the same had been
said of Joseph Smith, and he felt, had hastened his death. They also dis-
cussed the propriety of cutting off wayward brethren for drunkenness and
thievery, and publishing their names. Brigham Young then urged that char-
ity and patience must be exercised toward those disaffecting. No oppress-
ive action should be taken. "The Presidents of Seventies should ... know
how to save men instead of destroying them." He said that men under sus-
picion of offense should not be made public, but gone to quietly and worked
with that they might have a chance to repent. We should "preserve a man's
reputation as long as possible."9 This would seem to show a side of
Brigham's nature that many have never supposed existed.

As the Nauvoo Temple was nearly completed, the Saints began to
enter and receive the rites for which it was built. The Presidents of Sev-
enty and their wives received their endowments on December 12, 1845.10 The
Seventies also, for a time, conducted the Temple work:

When the Nauvoo Temple was ready for use it was necessary
to determine the manner of conducting operations therein. It
was decided that the high priests should first take charge and
go through with their families, then the seventies were given
charge. For a considerable time all the work done was under


10D.H.C. VII, 544.
the charge of the seventies, and the records made a part of the
records of the First Quorum and now repose in the archives of
the First Council.\footnote{Antoine R. Ivins, "The Seventy," \textit{Improvement Era} XXXVIII (April, 1935), 215.}

\textbf{The Seventies Hall in Nauvoo}

We noted in chapter two that the Seventies began constructing a
meeting hall early in 1844. In December, as it was nearing completion, they
formed a Seventies Library and Institute Association. George A. Smith,
of the Twelve, addressed the Seventies on the 8th, and:

suggested the propriety of the Elders while in foreign or distant
lands to gather up all the ancient records that they can possibly
procure, & bring them up to this place, that we may establish a
library for our own benefit and instruction. The Hall he stated
was a suitable place for the institution spoken . . . . Pres. Jos.
Young then arrose [\textit{sic}] heartily concurring . . . \footnote{"Seventies Genealogical Records," MS., Part 3, Book B, p. 40.}

On the 15th, they met again in the Hall and Brother Smith re-
ported that the city council had passed his petition, "granting us full
power to form ourselves into an incorporate body for the purpose of erect-
ing and supporting a publick library."\footnote{\textit{Ibid.}, pp. 40-41.}

From December 26th through the 30th, a special conference was
held which included ceremonies for the dedication of the hall. Two quor-
ums attended each day, beginning with the Second and Third, and so on. The
Council of Seventy and members of the Twelve occupied the stand. The sen-
ior presidents of each quorum were seated on the right, the choir on the
left, and the brass band in front. Brigham Young offered the dedicatory
prayer the first day; Joseph Young did so on the second day. Two new hymns
were introduced: "A Voice from the Prophet: Come to Me," by W. W. Phelps, and "The Seer," by John Taylor. In his prayer of dedication, Brigham Young invoked a blessing upon Edward Hunter, who had donated the ground. He also indicated his feelings about Seventies:

We ask thee, our Father, to accept the dedication of our hearts this morning, and may we feel the prelude of that power and authority with which thy servants shall be clothed, when they shall go forth and open the door of salvation to the nations and kingdoms of the earth; even thy servants, the seventies, upon whom the burden of thy kingdom does rest, and to whom the keys of the same shall be committed from time to time."

Amasa M. Lyman was one of the speakers on that first day of the conference:

He remarked that the Seventies were designed to be messengers to every land and kingdom under heaven, and consequently they will have ample opportunities to gather many antiquities, with various books, charts, etc., to deposit in the library for the advancement of art and science, which with just principles will go heart and hand unto perfection . . .

Speaking on the 27th, John Taylor said:

Some of you may be called to go to foreign lands to administer salvation to nations that to you are unknown. The redemption of your deceased relatives are also required at your hands. When you go forth, lift up your heads like kings and trust in the name of Israel's God.

John E. Page, addressing those present on the 29th, said that:

\[15\] "Dedication of the Seventies Hall," Times and Seasons, V, 794-98.
\[16\] D.H.C. VII, 339.
\[17\] D.H.C. VII, 342.
the seventies were in the hands of God as a lever, by which he would turn the world upside down and establish his covenant with the inhabitants of every land... 

These remarks serve to show how the Twelve felt about the mission and calling of the Seventies.

After the hall was completed, the Seventies managed to find time for other Christian construction. On February 17, 1845, "a meeting of the presidents of Seventies was held in Nauvoo. Measures were adopted to facilitate the building of Pres. Joseph Young's house." 

Like the Temple, the Hall was not to see much use. On October 31, 1845, the General Council at Nauvoo wrote a letter to John B. Purcell, Catholic Bishop at Cincinnati, Ohio, offering the Hall with other properties for sale. There is no record that it was sold. In March, 1847, it was reported that the Seventies Hall was being used as a school house by those who moved into Nauvoo after the Saints left. An engraving of the Hall appeared in The Contributor magazine in 1887, and an accompanying item: "The upper story of the original was taken down several years ago, and the house is now employed as a one story schoolhouse." It did stand for a generation, in accordance with the Prophet's wishes.

18 B.H.C. VII, 343.
19 "Journal History," MS., February 17, 1845.
20 Ibid., October 31, 1845, p. 1.
21 Ibid., March 9, 1847.
22 The Contributor VIII (May, 1887), 241, 272.
Seventies in the Western Exodus

Under continued pressure of mob violence, the Church leaders finally agreed to leave Nauvoo, beginning in the spring of 1846. On February 4th, those who were able to travel followed Brigham Young across the Mississippi River and began the long trek west. Headquarters for the Church were established that year at a site which was named Winter Quarters.

Brigham Young received a revelation there, known as "The Word and Will of the Lord," now constituting Section 136 in the Doctrine and Covenants. On January 16, 1847, the members of the Quorum of Twelve who were there met with the Presidents of Seventy:

The word and will of the Lord was read, and the presidents of the Seventies and clerk voted unanimously in favor of its being accepted.

Pres. Joseph Young asked if it were right to add other Seventies when it was unknown where the members were. Pres. Brigham Young decided that it was not wisdom to add to any quorum unless it was known there were vacancies either by death or apostacy.23

The Seventies' construction experience always stood them in good stead. On January 17th: "Six of the Seventies volunteered to split and hew puncheons to lay a floor in the Council House tomorrow."24 Their effort was rewarded. On January 23rd:

In the evening Pres. Young attended the council of Seventies and made arrangements for several dances and festivals in the new council room. Pres. Young told the brethren and sisters he would show them how to go forth in the dance in an acceptable manner before the Lord. Pres. Young then knelt down and prayed to God in behalf of the meeting, imploring His blessing to rest upon those present and dedicating the meeting and house to the Lord. At the


24 Ibid., January 17, 1847.
sound of the music, Pres. Young led forth in the dance, accom-
panied by Elders Heber C. Kimball, Wilford Woodruff, Joseph Young,
Albert P. Rockwood, Henry Harriman and others; the dance went off
with much satisfaction.25

And on the 26th:

The Twelve and a third company of Seventies spent the day
and evening in the Council House, singing, praying, dancing and
making merry before the Lord. These companies of men, mostly
Seventies, were accorded this privilege of dancing in the Council
House at Winter Quarters because they had laid the floor in said
building and were divided into three companies so that the house
could be used with pleasure and not be crowded. The brethren and
sisters took their refreshments with them and partook at dusk and
then proceeded with the dancing. The band kindly gave their ser-

vices gratuitously.26

In June of 1846, Army officers had recruited a force of the
Saints, known as the Mormon Battalion, for service during the Mexican
War. Their overland march to California is well known. Seventies were a
prominent part of the Battalion:

As many of the men of the Battalion were members of the
Seventies quorums, Seventies meetings were also held occasion-
ally, when circumstances would permit. They were always presided
over by Brother Hancock in his capacity as one of the First Presi-
dency of that organization. Brother Hancock was very zealous, and
did his best to influence the men to live as their religion taught
under every circumstance. He was really deserving of much credit
for the zeal and diligence he manifested in missionary work among
his brethren, but it was very apparent that some officers regarded
his action as officious, and entertained a feeling of jealousy
towards him on that account.27

In a letter to Levi Hancock, Joseph Young informed the Battalion
Seventies of activities at Winter Quarters:

We have held general conferences of the Seventies once a
week since we have been in Winter Quarters, and have done con-
siderable business; but we shall omit organization of the quorums
until we arrive at our destined location, where we shall hear the

25Ibid., January 23, 1847.
26Ibid., January 28, 1847.
27Ibid., February 3, 1847.
law of the Lord and I trust we shall be able to keep all his statutes and walk in all his ordinances, and have a more perfect organization than we have ever had before.28

Seventies were a majority in the vanguard pioneer company which crossed the plains and entered Salt Lake Valley in 1847. Brigham Young found it necessary on May 29th to call down "those brethren who were giving way to trifling, dancing, and card playing." The company entered into a solemn covenant with the Lord that they would "repent of their follies, cease their evils and serve God according to His laws." In doing this the brethren voted by Priesthood, and it was found that there were present "eight apostles, four bishops, 15 high priests, 78 seventies, and eight Elders."29

On October 2, 1848, Brigham Young, now back at Winter Quarters, wrote to the brethren in Salt Lake Valley. He mentioned Priesthood activities:

The High Priests have met on the 1st Sunday of every month and the Seventies on the 3rd Sunday. The meetings have been well attended; frequently more than could get into the house; and the spirit of the Lord has been present ... . . . . . . . . . . . . . We have sent out a number of Elders to preach in every part of the country. They generally go two or three together; and almost every branch is visited regularly every Sabbath, and when the High Priests meet, the Seventies go and preach in their places and also preach at other times.30

In making new settlements in the west, the Seventies, of course, did their part. For instance, on November 3, 1850, "George A. Smith and other Elders were appointed to make a settlement in Little Salt Lake Valley. Elder George A. Smith and Ezra T. Benson attended a Seventies meeting in

28 Ibid., March 29, 1847.
29 Ibid., May 29, 1847.
30 Ibid., October 2, 1848, p. 5.
the evening and called for volunteers to accompany the mission."  

The Scattering in Israel

In those days, whenever a man was ordained a Seventy he became a member of a particular quorum, and usually stayed a member of it as long as he was a Seventy.  

As a result, when the Saints came west and settled in the various settlements of Deseret or Utah, these quorums became completely scattered. In a letter from Thomas Bullock, president of the 27th quorum, to the Deseret News, published December 4, 1851, he reported that his quorum had been meeting at his house "every Wednesday evening since October Conference." He listed those on the quorum role who were accounted for: fifteen in Great Salt Lake valley, four in Weber County, one in Davis County, six in Utah County, four in Iron County, one in Los Angeles, ten in Iowa, two in St. Louis, one on a mission in Scotland, one on a mission in the Sandwich Islands, one with Parley P. Pratt, and one on a mission in New York. He listed twenty-three unaccounted for, and asked that they, or anyone who knew about them, get in touch with him.  

The shepherds were also scattered with the sheep. It was reported that there were "104 Presidents of Seventies in the valley, fifteen on missions, five in the mines, one in Illinois, six in Missouri, and six whose place of residence was not known."  

In February, 1853, the Deseret News published, upon request, a

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31 Ibid., November 3, 1850.
32 A Seventy could be transferred into the next quorum lower in number, but the writer could find no evidence that this was done after the death of Joseph Smith.
33 "Journal History," MS., December 4, 1851.
34 Ibid., February 13, 1851, p. 1.
report of the Second Quorum, and said, "we would be pleased with the privilege of doing the same for all the quorums," and urged all Seventies to subscribe so that the service would reach all of them. Subsequently the First Council of Seventy instructed all quorums to report through the Deseret News, and reports began to come in. A report of the 24th Quorum is typical. They listed six presidents and only eight members, and made the following request:

We wish all the members, wherever located, to report themselves and their standing forthwith; and to report what they know of other members who may have been scattered, apostatized, been cut off, or have died, and furnish us with authentic documents, that we may add fresh members in their places, as we desire to keep up meetings regularly, and have a lively quorum, that we may assist in our humble sphere to carry out all the measures of the authorities.

The practice grew up for Seventies in any particular area to gather together in general meetings and to form "mass quorums." Seventies of the Mormon Battalion appear to have been the first to organize such a quorum, at Los Angeles on April 18, 1847. They selected a senior president and six others.

Church leaders made no move to organize the Seventies. They were left pretty much to themselves, since they were not regarded as a part of ward and stake organization. As a result, an attitude of exclusiveness developed among them which led to petty rivalry and jealousy. Brigham Young placed the blame on the quorums:

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36 *Ibid.,* December 12, 1855, p. 3.

37 *Ibid.,* April 18, 1847.
The seventies are scattered all through our settlements; we do not organize them; they are already organized in their several quorums. As for mass quorums, I do not acknowledge such organizations. In consequence of operations carried out under that name I have felt to change it, and instead of calling them mass quorums, name them "mass" quorums. At almost every place where they have met together, there has been quarreling between the Seventies and the Bishop. This was first brought to my notice, by learning that when Bishops gave out notice for the people to come together at a certain time, it was not an infrequent thing for the presidents of the mass quorums of the same wards to give out their appointments for the Seventies to meet at the same hour. This would be done for the purpose of showing what great authority they had and to get up a quarrel. A president acting in this manner ought to be cut off from the church.  

It seems strange that more definite steps for organization were not taken during all these years. These mass quorums and general meetings were the only possibility given the Seventies for any type of group activity. The following is given as an example of what was done in general meetings. At Provo:

In the afternoon a general council of the Seventies, composed of delegates from every settlement in the county, met in the meeting hall; they meet once a month to report the conditions of the quorums and the branches, also the standing of the Seventies on the subject of exerting themselves to enlarge the subscription list of the Deseret News, and upon the necessity of the young elders observing the "word of wisdom" recommended that the elders, as far as consistent, dispense with the use of tea, coffee, tobacco, and spiritous liquors entirely.

And at Salt Lake: "A general meeting of the Seventies was held in G. S. L. City; two new members were ordained and a committee of one was appointed for each ward to see that every Seventy paid his tithing."  

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38 Deseret News XXVI (June 6, 1877), 274.
40 Ibid., October 19, 1851, p. 1.
Education and Recreation

As the missionary body of the Church, the Seventies were constantly urged to pursue all fields of knowledge and to engage in activities which would elevate their intellects and broaden their background so as to make them better potential missionaries -- men who could hold their own in association with all classes of society. These pursuits took many forms, a few examples of which are given here.

Before the Seventies Hall was dedicated in Nauvoo, a fencing school was held there.\(^1\) Just how long this was continued is not known.

In January, 1843, the Seventies held a five day jubilee at the Log Tabernacle in the "Pottawattamie lands," Iowa. They listened to speakers, sang "the songs of Zion," danced to band music, and "John McKay, the favorite singer of the camp, also sang several times . . .\(^2\) On the second day of the jubilee, rules of conduct were adopted which are rather interesting:

1st. It is enacted by the High Council of this place that no liquor shall be brought here, under penalty of $1 to be collected by the Marshall for each transgression.

2nd. No loud talking nor whispering allowed after the exercises of the day are commenced, excepting in cases of necessity.

3rd. Let due respect be paid to old age, and infirmity -- to the sick and to cripples.

4th. Let all persons who have business at the stand, do it immediately, and retire leaving it for the councillors whose seats are there -- and the music.

5th. No privileges of recreation in dancing can be allowed to any save those who are in good standing as members of the Church, or those invited by proper authority.

6th. No gentlemen will be allowed to have two privileges of dancing, while others have not had one; and if a transgression of this rule is observed, the penalty will be the public calling of the gentleman's name.

\(^1\)Ibid., December 4, 1844.

\(^2\)Ibid., January 20, 1843.
7th. Preaching, exhortation, etc. will commence at the hour appointed and will continue till 1 p.m. when an hours intermission will be given for partaking of refreshments and administering to the wants of the sick, after which the Saints will join in praising the Lord on their instruments of music and in dance.  

A second jubilee was held in Salt Lake in February, 1856. Eight quorums attended each day. "Children not eligible to instruction" were "to be left at home." The festivities were similar to the first jubilee.

On January 23, 1848, a "seventies school was held at Winter Quarters, at which Elder Orson Pratt delivered an instructive sermon on the Gospel and on science, followed by Wilford Woodruff on Philosophy." In May of 1849, President Albert Rockwood of the First Council of Seventy was given a letter of introduction to the Saints in the East in which they were asked to contribute to the sending of "news of the world" to the mountains, and so he could bring books and stationery for the use of the Quorums. In February, 1850, the 27th Quorum met at Thomas Bullock's house. "Willard Richards, Henry Harriman and others spoke on the necessity of the brethren learning the German and French languages and preparing themselves for missions." In November, 1851, the Seventies "met in the lower room of the Council House, G.S.L. City, and organized a Lyceum." 

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43 Ibid., January 20, 1848.
44 Ibid., January 2, February 13-16, 1856.
48 Ibid., November 2, 1851.
On June 6, 1856, Brigham Young attended "literary and musical entertain-
ment at the Seventies Hall."\(^{49}\) On March 12, 1862, Elder Nathaniel Felt
lectured at the Seventies Hall on Egyptian history.\(^{50}\) These samplings
serve to show the character of the endeavors of leaders of the Seventies
to foster wholesome recreation and educational and cultural advancement
for their members.

The Seventies Hall of Science

The Seventies' desire for a building of their own came to the fore
again after the Saints were established at Salt Lake. It is recorded in
a meeting of Brigham Young with the First Council on October 27, 1850,
that $5,200 had been subscribed in shares of $25 each for the building
of a Seventies Hall of Science.\(^{51}\) A special Seventies conference was
held in Salt Lake City in January, 1851. During the first day 104 "elders,
priests, and members" were ordained Seventies. After A. P. Rockwood and
J. M. Grant spoke about the Hall of Science, Truman O. Angel "presented
a perspective [sic] view of the intended rotunda, and diagrams of the
building . . ."\(^{52}\) At another conference in November, Joseph Young was
appointed "trustee and superintendent of the work. The foundation is
commenced on East Temple and Second streets."\(^{53}\)

\(^{49}\)Ibid., June 6, 1856.

\(^{50}\)Ibid., March 12, 1862.

\(^{51}\)Ibid., October 27, 1850, p. 1.

\(^{52}\)Ibid.

\(^{53}\)Ibid., April 7, 1851, p. 3.
However, President Brigham Young felt that the Temple came first, and that all means should be used to further that work before any construction such as the Seventies were planning.

I will say a word to the Seventies. Some of them have incorrect notions touching the Seventies' Hall; and I wish them to understand, that the Temple must be first thing in our thoughts; and if I want all the funds that have been collected for the Seventies' Hall, for the erection of the Temple, I calculate to use them. 54

In May, 1853, Brigham published notice to all Seventies that, "owing to the urgent press of public business, and the immense amount of labor required; making improvements, fencing, building houses and barns in all parts of the Territory, I have determined to suspend operation on the Seventies hall for the present." The Seventies were asked to give their money for the Temple and they would be given credit for that amount on the Hall. 55

A Seventies Council Hall was dedicated in December, 1854. It was intended to be an appendage to, but "not to supercede," the Hall of Science. The building was 53 feet by 25 feet, and consisted of a hall, gallery, basement and anteroom. "It will cost, when completed, about $3,500 ... "56

In April, 1855, the Seventies formed the Deseret Theological Institute. It was to be a seminary housed in the Hall of Science. 57

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56 Ibid., December 25, 1854, p. 1.
57 Ibid., April 7, 1855, p. 1.
58 Ibid., June 26, 1861, p. 3.
announcement was made in June, 1861:

The Seventies throughout the Territory and those abroad among the nations will learn with satisfaction that Pres. Brigham Young -- the elected Trustee in Trust, of the Hall of Science -- has now everything in a forward state for the immediate erection of that edifice.58

There seems to be no information as to just why the Hall of Science was never finished, but such is the case. It may be that funds were never quite sufficient. Perhaps the events of the Civil War period interfered in some way. Or, possibly, by the time they were able to build, other structures in the city were found to be sufficient for their needs. They did, however, open a reading room and library in 1863, presumably at their Hall. It contained books and principle periodicals of the day.59

Missionary Work

For the years 1860-75, the Seventies represented approximately 70 per cent of all the missionaries sent into the field. This policy continued almost without interruption until the twentieth century. From looking over the lists, it is seen that from one-third to one-half of the Seventies going on missions were already members of quorums. Many of them were men with families, who went at considerable sacrifice in leaving their families to care for themselves, or in the care of their brethren. The others who went out were ordained as they received their calls, from Elders, Aaronic Priesthood members, and others.60

58 Ibid., June 26, 1861, p. 3.
59 Ibid., April 15, 1863, p. 2.
60 "Missionary Record," MS., Book A-C. This is a series of manuscript record books giving names of missionaries in chronological order as called, with name of father, ward and stake, priesthood, dates of call and release, and mission.
Words to the Seventies

Brigham Young often found it necessary to caution the Seventies about the tendency toward exclusiveness: "Joseph Smith never would permit the Seventies to get together and believe themselves a separate body from the rest of the Church." If a Bishop called upon a Seventy to act as a Teacher, he had no right to neglect his duties as a Teacher to attend quorum meetings. The same held true for a High Priest. All in a ward were to be accountable and subject to the Bishop. 61

On the matter of how to properly ordain Seventies, President Young had this to say:

I suppose I ordained hundreds of seventies in early days. Brother Joseph Smith has come to us many times saying, "Brethren, you are going to ordain seventies. Ordain each of them to the high priesthood, and to be one of the seventy apostles." That was my language in the ordination of the seventies, and that is the way I ordain them now. 62

Again, on the matter of apostleship:

I say unto you, Latter-day Saints, that the Seventies follow the Twelve Apostles, and the Twelve Apostles follow in the wake of the First Presidency, and the First Presidency follow in the wake of Peter, James and John. But for the seventies and Twelve to have equal authority in their decisions with the First Presidency, they must be unanimous, as is written in the Book of Doctrine and Covenants. 63

An item by Wilford Woodruff would indicate that perhaps the word "apostle" should be taken rather broadly: "Let the Twelve Apostles, and the Seventy Apostles, and the High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord, for we have no time to

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62 Deseret News XXVI (June 6, 1877), 274.
63 Ibid.
sleep."  

An Apocalypse of Orson Pratt

Speaking in 1859, Orson Pratt voiced his belief that the Seventies had a great future mission:

The day will come when the nations of Europe will have warred among themselves sufficiently long, and those despotic governments are torn down, and when the hand of oppression and tyranny has been eased up, and when principles of religious liberty have become more fully and widely spread, that the Elders of this Church will traverse all these nations; and then we shall have use for these Seventies that have been organizing so long. They have apparently been resting on their oars, waiting to be called into the vineyard of the Lord. Then will be the time for missions and callings to be given to you.

There are some sixty Quorums of Seventies: these have been organizing for years, being instructed by their presidents -- being taught in the things of the kingdom of God. What is your missions? The Book of Doctrine and Covenants tells me it is among the nations of the earth; that the Twelve are to open the doors; and wherever they cannot go, they were to send; and when they send, they shall call upon the Seventies in preference to any others, because it is more particularly their mission to go and preach to all people under heaven. You have not yet had an opportunity to magnify your calling; your great mission is still in the future among the nations and kingdoms of the Gentiles.  

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64 Journal of Discourses, IV, 147.
65 Ibid., VII, 186-87.
CHAPTER V

REVELATION AND REORGANIZATION: 1877-1918

Letters and Revelations

The scattered condition of the Seventies Quorums made administration extremely difficult, for the First Council and presidents of quorums alike. There was a strong need for integration of Seventies with wards and stakes. As we have noted, the lack of such integration developed a tendency toward an attitude of exclusiveness among the Seventies. By sheer necessity, they were already operating on a geographical basis, rather than by quorums, even though quorum contacts were maintained. It is no wonder that the permanent quorum system was abandoned; the wonder is that it ever existed, and that it lasted so long. The first official step towards a geographical quorum system is evidenced by a letter from Joseph Young to "presidents of ward organizations," sent out about 1881. It read, in part:

You have been appointed to preside over the Seventies of the above ward, in a ward capacity, which organization has been effected in accordance with a resolution of the First Council of the Seventies, under direction of the Council of the Apostles, and with the approval of the First Presidency of the Church. This appointment is temporary in its nature, and will be held by you subject to your faithful and fatherly conduct . . .¹

¹Joseph Young, form letter to presidents of ward Seventies' organizations, 1881 (no definite date given). On file at the Church Historians Office, Salt Lake City.
The letter went on to say that the purpose of these organizations was to enable better contact between the First Council and all Seventies. They were not to "interfere with, or abrogate the Quorum organizations already existing," and were not to conflict with ward and stake authorities. Seventies of each ward were to meet at least once a month, and a clerk appointed to record all proceedings. A list of all Seventies in the ward, giving name, quorum number, standing, date of birth, financial condition, and nationality, was to be sent to the First Council. Another list was to accompany it, of those qualified and able to go on missions. Elderly members were to be excused from "active foreign service," but not from "laboring among the Saints at home." The organizations were to care for any needy families of Seventies on missions. If they or the ward could not do so, the names of such families were to be forwarded to the First Council. A plea was made for contributions for meeting the business expenses of the First Council -- five or six hundred dollars per year. Very clearly, such organizations were already the de facto quorums of Seventies.

On October 13, 1882, a revelation was reportedly given through President John Taylor. In it mention is made of organizing the Seventies.

... and then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of My priesthood who are your co-laborers in the ministry.

You may appoint Seymore B. Young to fill up the vacancy in the presiding quorum of Seventies ... and then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the gospel among the Lamanites throughout the land. And then let High Priests be selected, under direction of the First Presidency to preside over the various organizations that shall exist among this people ... 2

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Apparently, the presiding quorum to be filled up referred to the First Council of Seventy, not to the First Quorum.

It is interesting that Seventies were to be called to assist the Seventy. President Joseph F. Smith was to say, in 1907: "The Seventies are called to be assistants to the Twelve Apostles; indeed they are apostles of the Lord Jesus Christ, subject to the direction of the Twelve . . . ."3

It is also to be noted that this revelation, in speaking to the various stake priesthood organizations by name, does not include the Seventies quorums. President B. H. Roberts, of the First Council, wrote in 1908:

The Seventies quorums are not ward organizations, nor stake organizations, but general Church quorums, having their local presidency in the councils of the respective quorums, and a general presidency in the First Council. In their quorum capacity and labor, they are under jurisdiction of these councils, and may not be properly excused from quorum duties and appointments, except by consultation had, and consent obtained, from the local council as to members, and with the First Council as to presidents.4

Nevertheless, some sort of integration with wards and stakes was essential. In 1883, the geographical quorum system became official, and is still in use today. Also, the whole First Quorum was named as The Seventy spoken of in Section 107 of the Doctrine and Covenants. This came about by way of a letter composed by the First Presidency of the Church which outlined the organization of the Seventies, followed by a statement which is regarded as a revelation. These are here given in full:

3 Joseph F. Smith, Conference Reports, April 1907, p. 5.

4 B. H. Roberts, "Seventy's Council Table: Excusing Seventies from Class Meetings," Improvement Era, XI (June, 1908), 634.
Salt Lake City, U. T., April 13, 1883

In the organization of these quorums in October 1844, there were ten quorums, each provided with seven presidents, which presidents constituted the First Quorum of Seventies, and of which the First Seven Presidents were members, and over which they presided. But as the Seventies have greatly increased these regulations will not apply to the present circumstances; and furthermore, the First Quorum, according to the present organization, has not acted in a quorum capacity, but it would seem there are duties devolving upon its members, as a quorum, that may require their official action.

The First Quorum of Seventies may be composed of the First Seven Presidents of the Seventies, and the senior president of the first sixty-four quorums. These may form the Seventy referred to in the Book of Doctrine and Covenants, and may act in an official capacity as the First Quorum of Seventies.

The senior presidents of the other quorums, over and above the sixty-four, may meet with the First Quorum in their assemblies in any other than an official capacity; but in case of the absence of any of the members of the First Quorum, they can act, in the place of such members with the First Quorum during such absence, in any cases of importance that may arise.

The headquarters of the different quorums, and the record thereof, may be distributed through the various wards and stakes, under the direction of the First Seven Presidents, as the number of the Priesthood residing in such localities may seem to justify, and any vacancies that exist either in the presidency or membership of the different quorums may be filled by the ordination of persons residing in the locality in which the respective quorums are organized.

Any of the members or presidents of other quorums who are in good standing may have the privilege of joining the quorum located in the district in which they reside; but in such cases they should first obtain a certificate as to their standing in the quorum from which they desire to withdraw; to obtain which it would only be necessary to procure a certificate of their good standing from the Bishop of the Ward to which they belong, provided their names are found upon the record of their quorum as in good standing.

The presidents of the quorums residing in the district where their respective quorums are organized shall have a general supervision of all the Seventies residing in their district.

In all cases where members of quorums are called in question, a majority of their respective quorums will have jurisdiction in all cases involving their standing in the quorum, but in case there is not a majority residing in the district where the quorum is organized, or in the case of scattered members, the members present should investigate the matter and report their findings to the First Seven Presidents. Any complaints regarding the presidents of quorums should be made to the First Seven Presidents of the Seventies, who may suspend such presidents, if their conduct seem to justify it, pending the action of the First Quorum. Any presidents or members from whom fellowship has been withdrawn by
the quorums, should be reported to the High Council having jurisdiction.

The Seventies, when abroad, if anything should occur requiring their supervision, in the absence of other authorities, may act upon the case of any delinquent belonging to the Seventies, and should report their decision to the First Seven Presidents of the Seventies.

Your Brethren in the Gospel,

JOHN TAYLOR
GEORGE Q. CANNON
JOSEPH F. SMITH

First Presidency of the Church of Jesus Christ of Latter-day Saints.

A revelation given through President John Taylor, at Salt Lake City, Utah Territory, on Saturday, April 14th, 1883, in answer to the question: "Show unto us, O Lord, concerning the organization of the Seventies."

What ye have written is my will, and is acceptable unto me: and furthermore,

Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal to you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and establishment of my Zion. For ye are my Priesthood and I am your God. Even so. Amen.⁵

Accordingly, the reorganization of the Seventies commenced.

In 1884, a circular letter to quorum presidencies from the First Council said:

Pursuant to the instructions and revelations from the First Presidency, and under the direction of the Twelve Apostles, given April 13th and 14th, 1883, we your brethren have been engaged in visiting and laboring in most of the settlements in this and some of the adjoining Territories in locating, organizing, ordaining, filling up and setting in order the Quorums of Seventies . . . which now number eighty-two Quorums.⁶

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⁶First Council of Seventy, circular letter to quorum presidencies, 1884 (no definite date given). On file at the Church Historian's Office, Salt Lake City, Utah.
All Seventies and Elders who were to be ordained were to obtain certificates of membership and good standing from their Bishops before their names could be added to quorum roles. Seventies moving from wards were to take a "transfer as good and worthy members," and join the quorum where they would reside. Genealogy sheets had been sent out; these were to be filled out and returned to quorum clerks and added to quorum records. Lists of those qualified for missions were to be sent in as before. Quorums were asked to give fifty cents per member per year for the Seventies General Fund, to defray expenses of the First Council for business. All Seventies were to "obtain a license." Quorum meetings were to be held once a month and "theological classes weekly." Every quorum was to have and keep a record book and roll. Visiting committees were to be appointed in each quorum to visit members who failed to attend meetings.

Policies: The Turning Point

A considerable period of time had passed since the Twelve had expanded the Seventies by ordaining Elders under thirty-five. Many Seventies were now quite elderly, and not physically able to do foreign missionary work. Therefore, in December, 1889:

In regard to ordaining Seventies and filling up depleted quorums: We have a letter from the First Presidency giving us permission to select from the Elders Quorums, good and responsible men, to be ordained into the Seventies Quorums by and with consent of the Presidency of the Stake and the Presidents of the Elders Quorums. . . . There are a large number of elderly Seventies in nearly all of the quorums who are not physically able to do active duty in the mission field. All such have the consent of the First Presidency of the Church to be recommended to the High Priests Quorum. . . . These will readily perceive that able bodied men are needed in all quorums of Seventies, in order
that this council may be able to supply any demand made upon them for a large number of able bodied missionaries to spread the Gospel throughout the nations of the earth.7

President Joseph F. Smith repeated this recommendation in 1905:

Gather in from the Elders quorums those who have proven themselves worthy and have gained experience, and make Seventies of them, so that the quorums of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the Gospel in their hearts, to fill up the ranks of the Seventies, that we may have ministers to preach the Gospel to the world. They are needed. We cannot now meet the demand.8

Even though Seventies quorums were being integrated to some extent into stakes and wards, the stakes and wards were not, at this point, allowed to assume control of them. In March 1901, the First Presidency and Quorum of the Twelve "decided that when a president of seventy is called to fill any position in the ward or stake, the First Council of Seventy should be consulted."9

However, at April Conference in 1903, President B. H. Roberts made a request that Bishops and Stake Presidents get men for offices from Elders and High Priests quorums first. It was a big job, he said to keep in touch with nearly ten thousand Seventies, and keep their presidencies filled up. He made the suggestion that those of the Aaronic Priesthood

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7 First Council of Seventy, letter to presidents and Seventies, December 1, 1889. On file at the Church Historian's Office, Salt Lake City.
8 Joseph F. Smith, Conference Reports, October 3, 1905, pp. 95-96.
be watched very closely and their abilities observed. If they seemed to manifest executive or judicial abilities, they should go into the Elders and then the High Priests quorums, "whose business it is to prepare men for presiding and judicial callings in the Church." If a man showed ability to teach and had a strong testimony, "let such be directed into the quorums of Seventy."\(^{10}\) It would appear that the First Council was not being consulted when its presidencies were tapped for ward and stake offices. On August 29, 1901, a most important bit of discussion took place at a council meeting of general authorities in the Salt Lake Temple:

It having been remarked that a certain brother who held the office of Seventy declined to be ordained a High Priest, President Smith said that if the Seventies generally could be convinced that they were simply elders with a special calling as aids to the Apostles in preaching the Gospel in foreign lands, and their minds could be disabused of the idea placed there by the teachings of the late Elder Joseph Young ... that the Seventies were Apostles, some of them would not perhaps feel as they now do.

Brother Cowley related a conversation he once had with the late President John Taylor, to the effect that a man holding the office of an Elder had all the authority necessary to preach the Gospel, and believing this to be true, thought the Elders should not be ordained Seventies in a wholesale way as they were now being ordained, but that they should be chosen according to their fitness to become aids to the Apostles.

President Snow remarked that when elders were ordained Seventies no more Priesthood was conferred upon them but that they were merely called to work in a special field.\(^ {11}\)

This appears to have been the turning point in policy on the Seventies. The change seems to have resulted from an over-accumulation of Seventies in the wards and stakes. Many Seventies were unable to

\(^{10}\) B. H. Roberts, *Conference Reports*, April, 1903, pp. 11-12.

accept mission calls due to debts and family responsibilities. Their tendency toward attitudes of exclusiveness and superiority on account of apostleship caused friction and retarded their usefulness at home. It simply was not practical to have such a large group of Priesthood so unwieldy. But the cure became the habit.

In March, 1902, certain departures from "the established order of the priesthood" were noted and rebuked. A Seventy was found acting as counselor to a Bishop, presiding over a Priests quorum, and other cases were heard of where Seventies were presiding over Teachers and Deacons quorums.  

A significant step in ward control over the Seventies came in 1909. In the letters of instruction sent out in 1881 to presidents of ward organizations of Seventies, they were directed to prepare lists of Seventies qualified for missions, submit them to their Bishops for endorsement, and turn them over to presidents of stake organizations of Seventies to be compiled, endorsed by Stake Presidents, and sent on to the First Council of Seventy.  

At a special priesthood meeting at Salt Lake City on April 7, 1909, the policy changed:

Presidents and members of the quorums of seventy will therefore understand that requisitions for missionary calls from their ranks will hereafter come from bishops. The word of the Lord is:

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world . . . . It is the duty of the traveling High Council to call upon the Seventy, when they need assistance to fill the several calls for preaching and administering the gospel, instead of any others."

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12Ibid., March 1, 1902, p. 10.

13Ibid., February 14, 1881, p. 4.
The bishops are urged to keep in mind the doctrine here set forth, and in filling the requirements made upon them for missionaries to choose, if possible, from the ranks of the seventy and fill the requisitions wherever it is consistent from their numbers, instead of any others, as the Lord has said. When the bishops come to scan the quorums of seventy for missionaries, if they find there are not sufficient men of missionary calibre to meet the demand, let this lack of proper material be an incentive to them to use their influence towards having the quorums of seventy filled with the right class of men; that the quorums may become what the Lord intended them to be; that is, the missionary force of the church.14

Evidently the Seventies quorums were never filled with the "right class of men," for they were called upon for missions less and less, except in times of war, when the younger Elders were not available.

A Calling Lost

A few figures will serve to show what happened. In 1875, 76 per cent of the missionaries sent out were Seventies. In 1900, 92 per cent were Seventies; but in 1915, only 17 per cent! 15 The Elders replaced the Seventies as the missionary force of the Church, and became by far the largest body of priesthood. In the material to follow, some indication is given as to how and why this came about.

A primary purpose of the earlier general meetings of Seventies was to determine eligibility of members for missions. At Salt Lake City on December 19, 1877:

The general meeting of the Seventies in the Council House was well attended last evening. The principle business was calling over the rolls of the quorums, to ascertain who were eligible, morally, religiously, financially, etc., to go on missions.

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14 "Priesthood Quorums' Table: Bishops will select Seventies for Missionary Service," Improvement Era, XXII (November, 1909), 91.

15 See Table I, Chapter VIII.
Those who had recently returned from missions, and those over
forty-five years of age were not accepted as eligible.  

A large number of Seventies of the Logan Stake attended a meet-
ing there in September, 1876:

The object of the meeting was to bring together the Seven-
ties of the Stake, for the purpose of effecting an organization
with a view to ascertain from time to time the eligibility of
Seventies for missionaries, and to secure greater union and
efficiency in those quorums to which they belong.  

The Seventies were continuously urged to prepare themselves
for their work, through study, financial management, and sacrifices.

President Horace S. Eldridge reported the general progress of
the Seventies in 1887. There were ninety-nine quorums; most were full,
and some overflowing. He said that the quorums were "flourishing . . . .
They were generally scattered, but yet many well attended meetings were
held. Many of the Seventies were upon missions. Theological classes
were held . . . to make the brethren preachers of the Gospel." He said
he was pleased to know that brethren called on missions were willing
"to place all on the altar of sacrifice and leave everything in the hands
of God." And he wanted it understood that no one received a mission call
"through spite."

Joseph W. McMurrin, speaking at General Conference in April,
1902, said:

I have felt, in meeting with the Council of the Seventy,
and with the Apostles to set apart missionaries, that there is
a lack of men of experience going abroad to represent the Latter-
day Saints. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

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17 Ibid., September 17, 1878, p. 2.
18 Ibid., December 4, 1887, pp. 4-5.
I believe that God Almighty has placed the responsibility of preaching this Gospel upon the shoulders of the Seventy; that it is their peculiar calling; that the Lord expects men who have received this appointment to be in preparation for the accomplishment of the labor that specifically belongs to them; and I do not think that the Presidents of the Stakes and Bishops, when required to furnish missionaries, should look to the young men only, but they should look into the quorums of Seventy and be anxious to fill the calls made upon them from time to time from the ranks of the Seventy to a greater extent than they are now being filled.\(^{19}\)

He felt that Seventies would strengthen the hands of mission presidents, and also provide counsel and guidance for young Elders.

President Seymore B. Young, son of Joseph Young, spoke at a Seventies conference in December, 1912, and reiterated the hope of his father: "We expect the Seventy to be ever valiant for the truth, and to become the humble scholars of the Church, ever ready to explain the principles of the gospel intelligently, and with a sincerity that carries conviction."\(^{20}\)

B. H. Roberts urged the Seventies to keep themselves free from debt, so as to be free to perform missionary service.\(^{21}\) To do this in those tight money days was no small miracle. In earlier days men were expected to go on missions whether they could afford it or not. But the hardships thus brought upon their families, in many cases, led to the discontinuance of such practice when times got better. Joseph Young, speaking at a Seventies' meeting in the Council House in 1878, "strongly urged friendly visits and assistance to the poor and the needy families of absent missionaries by those who were far better off in regard to the

\(^{19}\)Joseph W. McMurrin, Conference Reports, April, 1902, pp. 4-5.

\(^{20}\)"Priesthood Quorums' Table: The Seventies Conference," Improvement Era, XVI (December, 1912), 174.

\(^{21}\)B. H. Roberts, Conference Reports, April, 1903, p. 12.
temporal things of life." In the circular letter of December, 1889, the First Council said, "only in rare instances is it now necessary for men in destitute circumstances to go abroad on missions." Still, considerable sacrifice continued to be made. J. Golden Kimball spoke on this subject at April Conference in 1903. In the past year 497 names had been suggested for missions by the quorums. The number finally reported to the missionary committee of the Apostles was 163. Of these, 131 were in debt. They were asked to get out of debt in one year, and in any case, report their financial status to the First Council in that time. But most had been willing to go.

Out of 497 only five declined; and I believe if we had fully understood their letters and started the Presidents to labor with them, there would not be found probably more than one out of the whole number who would decline to go. I tell you, it is a remarkable thing. The Christian church cannot show anything like it.

Then in a plea for their assistance, he said:

... if this Gospel must be preached, and we must spend $280,000 to preach it, you men that stay home must help carry the burden, and not have our brethren mortgage their homes and sell out everything to do this work. There are not two rich Seventies in the whole number we have reported to the missionary committee of the Apostles. They are all poor men, and some of their letters would bring tears to your eyes, when they write to us explaining the little they have, but they say, "I am ready to go; I know God Almighty will bless us."

Some interesting and enlightening comments were made in regards to the changing missionary picture during the April Conference of 1915. Francis M. Lyman, of the Twelve, read from the Doctrine and

23 First Council of Seventy, letter to presidents and Seventies, December 1, 1889.
24 J. Golden Kimball, Conference Reports, April, 1903, pp. 33-34.
Covenants, Section 107, and noted

that the Twelve are traveling elders, and that the Seventies
also are traveling elders, and are expected to join the ministry
of the Lord to preach the Gospel throughout the earth . . . .

Now it is disclosed here that instead of other men it is
required of us to first call upon the seventies to assist us in
the preaching of the Gospel; and we have set a proper example by
taking hold of the first seven presidents, the first council of
seventy, and you will notice that they always travel with us.
Have you noticed that they go from stake to stake as we do, that
they labor with us, and assist us, and are in council with us,
and that they give attention to the calling of seventies, the
organization of quorums, and so forth, and preparing the brethren
for their ministry abroad? Now we have latterly been giving a
little more definite thought to the ministry in the world, a
little more definite than we have done in the past, and we have
found this to be the case, that other brethren of necessity —
I want to say of necessity — answered the call. The High
Priests and the elders have generally gone into the field, and are
today accomplishing the work of preaching the Gospel more gen-
erally then ought to be required of them, for the reason that the
seventies have not been called. The reason that they have not
been called is because they are men occupied in all business af-
fairs, their hands are full of business of all kinds, and they
have been excused. We have excused them more, possibly, than we
ought to have done, I rather think; but at any rate, we have
come to the conclusion it is time now that the thousand seventies
that we have in the Church should have the right of way, to give
them opportunity so that every seventy shall go into the field
at least once and preach the Gospel.

We want the seventies to come to the rescue and help us in
preaching the Gospel, and we expect to call upon them instead
of any others. But remember that the seventies may not be able
to monopolize the whole field, hence there will be room for
elders and high priests, and for other experienced men outside
of the seventy, and we want them considered also. 25

This call for more Seventies bore no fruit. In the years fol-
lowing, the percentage of Seventies sent on missions dropped even lower.
The reasons why Seventies did not go have been evident. But what no one
has ever explained is why Seventies quorums have remained filled with

25
Francis M. Lyman, Conference Reports, April, 1915, pp. 42-43.
men who could not fulfill their calling.

At the same conference, J. Golden Kimball spoke of the need to enthuse the Seventies.

You need not be afraid of getting them over excited . . . . We are almost immune to missionary work and the reason for this is, we haven't been called upon for a long time; only a very few Seventies are filling foreign missions at present.

. . . . We have few cowards in our band, but some of them have "served tables" so long, and settled difficulties, and been ward teachers, and alected in good beds and remained home, that it is just possible some of them have cowardly thoughts, and the reason for this is, they have been home so long they have become attached to their homes, and they need weaning.

Speaking right after Brother Kimball, Rulon S. Wells said:

In our labors among our brethren we have discovered this, that more than half of them have already filled missions in the world, and, although we now have comparatively few doing missionary work out of the vast army of the Seventy, there are, however, many who are supporting their sons now laboring as Elders in the missionary field -- some of them having two or three -- the expense of whom are being met by their fathers, who are numbered among the Seventy. So I don't think that we ought to reproach our brethren of the Seventy because of the fewness of their numbers now in the field, for they have done valiant service, and many of them have filled one or two, and some of them three missions abroad, and I glory in the work which they have performed.26

Early Beginnings of Stake Missions

As we have seen, the scriptures and the concensus of Church opinion at this time declare that the Seventies were supposed to be ministers of the Gospel abroad, and the Elders were supposed to be primarily standing ministers at home, although no tight inflexible lines of responsibility were drawn. Joseph F. Smith stated precisely this, when he outlined the duties of the Melchizedek Priesthood groups in a Conference

26 J. Golden Kimball, Conference Reports, April, 1915, pp. 133-34.

27 Rulon S. Wells, Conference Reports, April, 1915, p. 135.
address in October, 1904. Francis M. Lyman, speaking ten years later, put it this way:

I hold that no man should be ordained a seventy unless he is prepared to work, that is work in the ministry abroad. It isn't necessary that men should be ordained seventies to work at home, for the elders have ample authority to work at home. In the home mission fields, so far as that is concerned, the seventies are perfectly competent, but they are expected to labor in the foreign ministry, as those upon whom the Twelve depend, and call upon in preference to all others . . . . We want at least one of them by the side of every two elders or inexperienced men . . . . We don't think it necessary to multiply seventies and keep them here at home, not at all. We want them prepared and ready to preach the Gospel.

In the course of time, a curious paradox took place. The Elders replaced the Seventies as the ministers abroad. And then, as the patterns of stake missionary work began to emerge, the Seventies, having either lost or forfeited their former calling, stepped neatly into it, and became ministers at home.

As early as 1878, home missionary work was mentioned during a Seventies meeting at Logan. "President Francis Gunnell suggested the propriety of the Seventies having home missions, which would qualify them to go on foreign missions when called on."

An editorial in the Deseret News in 1897 said: "Seventies not on missions are still special witnesses, and should engage in preaching the gospel on home missions, to their neighbors, to the youth, and as teachers and officers under the direction of ward and other authorities."

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28 Joseph F. Smith, Conference Reports, October, 1904, pp. 2-4.
29 Francis M. Lyman, Conference Reports, October, 1914, p. 29.
30 "Journal History," MS., November 1, 1878, p. 2.
31 Ibid., March 27, 1897, pp. 6-7.
In the February, 1912 issue of the Improvement Era, the need for local missionary work was said to be "dawning upon" a number of stake authorities. A letter from the Utah Stake Presidency to the First Presidency of the Church was cited:

Already we have emphasized this feature with our ward teachers; but we fear they will not be as successful in placing the gospel before the outside population as would special missionaries called for this purpose.

It seems to us that here is an excellent opportunity for the Seventies to do a good work. Very few seventies are now in the mission field. Last year there were only five representatives from the five quorums of seventy in the stake. Our foreign mission work is carried on almost exclusively by the elders and high priests. We believe that we could select brethren from the seventies quorums who are capable, and who are willing to work exclusively, say for six months, putting in all their time; at any rate, we could find brethren who would put in part of their time, and no doubt would accomplish much.\(^\text{32}\)

In October of that year, Joseph McMurrin said in Conference:

I don't suppose that we can imagine that the Seventy are to be constantly away from home, or that they are always to be absent from their families. It is a part of the gospel plan that men shall give attention to their families, and shall provide for them. The gospel teaches that he who will not provide for his family is worse than infidel, and has already denied the faith . . . . It would be much more reasonable to decide that in addition to our missionary work abroad there must also be a missionary work at home . . . . . . . . . . . . . .

We are glad to say, as a council, that some of the presidencies in the stakes of Zion have been impressed during recent months, possibly for more than a year, with the advisability of exercising this great body of men in the preaching of the gospel here at home.\(^\text{33}\)

He said further that one of the Salt Lake stakes had recently called 200 Seventies to labor among the inactive members and non-members living in their area.

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\(^{32}\) "Priesthood Quorums' Table; Local Missionary Work," Improvement Era, XV (February, 1912), 377-78.

\(^{33}\) Joseph W. McMurrin, Conference Reports, October, 1912, pp. 20-22.
A similar movement was reported by the presidency of the Star Valley Stake in June, 1918. They had called brethren -- High Priests and Seventies -- for "a special mission" in March. "Their duty was to go into the homes of the people and preach the Gospel through fireside conversations and cottage meetings." This work was in addition to regular ward teaching. All families had been reached by the end of April.  

Stake missions were not organized on a Church wide basis until the 1930's. By that time the feeling was quite general that the Seventies were the ones who should carry out most of that work, and they did, in that decade.

The Systematic Study Movement

Perhaps the finest contribution the Seventies made to the Church in this period, outside of missionary work, was to pioneer the systematic study programs of the Church.

An article in the September, 1907, issue of the Improvement Era described the beginnings of the movement in June. The Seventies quorums had no regular time for quorum meetings, on a Church wide basis. They were all directed to meet regularly on Sunday mornings in order to better "pursue those studies necessary to equip them for the special work of their ministry," inasmuch as they constituted "more especially the missionary force of the Church." The First Council had been directed to outline a systematic course of theology "that shall have special reference to qualifying men for labor in the mission work of the Church."  

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34 "Priesthood Quorums' Table; Missionary Work in Star Valley Stake," Improvement Era, XXI (June, 1918), 742.

In November the Era became the official organ of the Seventies, as well as the M.I.A. organizations. A section by B. H. Roberts under title of "Seventy's Council Table" commenced in that issue. Era directors were appointed and a drive for subscriptions begun among the Seventies.

A general conference of the Seventies was held on October 5, 1907 -- said to be the first since 1844. The purpose of the "new movement" and outline of the first year's course in theology was outlined by B. H. Roberts.

In 1909, it was reported that the new system was to be adopted by all priesthood quorums of the Church.

The Seventies were the pioneers in the matter, beginning their uniform weekly study in the fall of 1907, and they have so far issued two yearbooks, and made splendid progress in qualifying themselves for the work of the ministry abroad among the nations of the earth, which is their legitimate calling.

At the April, 1908, general conference of the Church, President Joseph F. Smith commended the efforts of the Seventies. He also sounded the keynote for similarly organizing all the other Priesthood quorums, with uniform courses of study, for the purpose of formally studying the doctrines and principles of the gospel, and for qualifying themselves in the active duties and labors of their several callings.

In 1914, the movement went a step further. All Melchizedek Priesthood quorums began using the same course of study each year.

Effects of the movement were noted in May, 1914:

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36B. H. Roberts, "Seventy's Council Table: Congratulations," Improvement Era, XI (November, 1907) 63-64.

37Ibid., pp. 65-66.

38Priesthood Quorums' Table," Improvement Era, XII (February and March, 1909), 318-21; 397-400.

It is six years since the general authorities of the Church made the appointment of a Priesthood Outlines Committee. This period has been marked by a far-reaching increase in Priesthood activity, and a realization of the importance of Priesthood quorums as compared with auxiliary organizations. The outlines committee does not take credit for the change; its work was only incidental to it.

When the weekly meeting of quorums and classes was instituted it was extremely hard for many of the wards to accept the change, and practically impossible to continue the classes during the summer. Now the weekly meeting is established throughout the Church and the classes continue in about eighty per cent of the wards without interruption the year round. 40

Other Activities

It is not to be assumed that missionary work was the only endeavor the Seventies engaged in. Like the other quorums of Priesthood, they carried on numerous projects in their wards and stakes. In the general records and Church organs, only outstanding projects are mentioned. For instance, in 1918 the Priesthood quorums of the Church participated in a potato project. Joseph F. Smith offered a prize of $1,000 to the quorum obtaining the best yield per acre. The prize was won by the 85th Quorum of Seventy, Kanab Ward, with a yield of 825 bushels per acre. 41

From the change of 1901 until stake missionary work got under way, the activities of the Seventies were confined pretty much to these local projects. In 1914:

Elder Kimball declared today that the chief work of the Seventies now is "home service" work, devoting a large part of their time to ward teaching. In addition to this work, however

41 "Journal History," MS., June 18, 1918, p. 4.
the members of the quorums of seventy are active in the auxiliary organizations of the church. There are now 8,000 offices in these organizations filled by seventies.42

In 1913, the 90th Quorum, Maricopa Stake, met to discuss plans for carrying out "the work assigned to them for the winter by the stake presidency, that of laboring among the wayward boys."43

Also about this time, consent of the First Presidency was given the Y. M. M. I. A. to use Seventies in their program of vocational counseling:

Whenever a member of the Seventys' quorum is finally selected for this work, that appointment should be regarded as a call to local missionary work the same as in appointments to ward teaching and home missionary service . . . . as there is no more important home work that Seventies can engage in than this.44

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42Ibid., January 10, 1914, p. 2.
43"Priesthood Quorums' Table: The Ninetieth Quorum of Seventies," Improvement Era, XVII (March 1914), 486.
CHAPTER VI
NEW MOVEMENTS: 1918-60

Combined Priesthood-Auxiliary Meetings

There were a number of programs or movements in this latter period of Church history which affected the Seventies, either in particular or as part of the body of the Priesthood.

After the systematic study programs were developed and became general, there was still a need to coordinate the meetings and study courses of the Priesthood with those of the auxiliaries in some way which would eliminate conflicting meetings and, at the same time, encourage participation in both Priesthood and auxiliary activities. President Rulon S. Wells, in 1930, spoke of a plan which had then evolved:

In connection with this latest move in which a more active cooperation with the presidents of the stakes was earnestly solicited, an extensive program of study and activity was undertaken and the auxiliaries of the Church-Sunday Schools and Mutual Improvement Associations were brought into requisition. To the former was assigned the duty of conducting the Priesthood classes, outlines for which were to be provided by the general authorities of the Church, and in connection with the latter the quorums were to meet in what is called their Tuesday night "Priesthood M.I.A." meeting in which reports of all their activities were to be made and assignments for the ensuing week were given . . .

This plan is now, with some minor modifications and with varying degrees of success, in active operation but nevertheless may still be considered more or less a "noble experiment," and is even now under earnest consideration by the leading councils of the Church with the confident expectation that eventually a plan will be evolved wherein the great body of the Priesthood shall qualify for its high responsibility . . .

1Rulon S. Wells, "The Seventy," Improvement Era, XXXIII (April, 1930), 406.

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A directive went out in 1934 to stakes and wards, directing quorums to hold their classes during Sunday School class time.² Apparently the program was not satisfactory, and in October, 1937, it was dropped in favor of holding Priesthood meetings before or after Sunday School, as is done at present.³

**Foreign Missionary Work and a New Effort**

Most of the problems of the former era continued to beset the Seventies and hinder their going on foreign missions in this period. J. Golden Kimball, speaking at October Conference in 1921, said:

I haven't heard of anyone breaking his neck to go on a mission -- not lately. Now brethren, I know what the trouble is. You remember not very long ago that Brother Hyrum M. Smith, while he presided over the European mission, sent word to us and gave the sign of distress, like all these mission presidents are doing now. He wanted one hundred capable, efficient, competent men -- just what they need in every mission in the world. So the First Council started out to get them. We made a thorough canvas, and we never dreamed but what we could get one hundred out of the councils of quorums, the presidents of seventies, without any trouble at all. We interviewed them, looked them in the face, and we never found one single president that was not willing to go, not one that I remember, but when we looked into their financial affairs they could not go. They seemed to be all right spiritually, but it was their financial troubles. That is their trouble now.⁴

In 1922, the 171st Quorum published in the *Improvement Era*, a creed which they adopted, and among the items was this:

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³*Improvement Era*, XL (December, 1937), 768.

⁴J. Golden Kimball, *Conference Reports*, October, 1921, pp. 84–85.
We believe that most seventies would like to be engaged in missionary service abroad, but for various reasons they are denied this honor. One of the most frequent and chief reasons is the lack of ready means, and so we believe that our missionary fund should be enlarged from time to time so that if any of our members need assistance, to go on a mission or to sustain them while they are there, that we can materially assist and thereby be in harmony with that fine spirit of the gospel: "I am my brother's keeper." 5

The practice has now become general for all Melchizedek Priesthood quorums to raise funds to contribute to the support of missionaries who cannot support themselves in the mission field.

The Deseret News on June 17, 1933, reported that each Seventies quorum, as a project, was to have at least one representative "in the mission field all of the time," preferably someone who could finance himself. If not, the quorum was to raise the necessary funds. 6

On October 6, 1934, Elder Melvin J. Ballard spoke at a Seventies Conference in Salt Lake City. He announced plans for a program to use more Seventies in the mission field. The Deseret News reported:

The change in the order of ordinations in the Melchizedek Priesthood, announced by Elder Melvin J. Ballard of the Council of Twelve, includes the ordination of a boy at the age of 12 to the office of a deacon in the Aaronic priesthood. At the age of 15, if he is worthy, he is advanced to the office of a teacher; at 17 he is made a priest; at 18 he is ordained an elder in the Melchizedek priesthood. During the next two years, he is given a thorough training in missionary work through the Sunday School, and at the age of 20 he is ordained a seventy.

This new order is designed, Elder Ballard said, to promote quorum activity, a greater desire for advancement in the priesthood, and a greater understanding of the duties and privileges of holders of the Melchizedek priesthood. Heretofore, he declared, many men have been priests until they have gone on missions, or have been married in the temple and have had little or no training as elders or seventies.

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5"Creed of the 171st Quorum of Seventy," Improvement Era, XXV (June, 1922), 757.

The speaker rejoiced that a new day has dawned for the Seventies in that the presiding councils of the Church have decided to hold more strictly to the rule to use seventies as missionaries abroad. In line with the new order, all missionaries going into the field from now on, over 21 years of age, will be ordained seventies prior to their departure. Those who are under 21 and have had training as elders, will also be ordained seventies; and those under 21 who have not had training may be retained as elders or ordained seventies at the discretion of the authorities before going into the mission field.

At the end of two years, Elder Ballard predicted, we will be in a position to ordain all missionaries seventies before they leave. Thirty years ago practically all missionaries abroad were seventies. Then came a change in the program, and more elders were sent out. Now we have come back again with a clearer understanding of what missionaries should be, and of what seventies should be. It is plain in the revelations that the Lord had in mind using seventies as missionaries.

Presidents of stakes are now organizing the wards into districts for the prosecution of missionary work, the speaker said, and he urged that all seventies become active in preaching the Gospel.

Elder Ballard urged that from October to April, two nights a week be devoted by all seventies to missionary work in the wards.

Speaking at a Seventies Conference one year later, President J. Golden Kimball said: "We feel encouraged. I am here to tell you that during the 44 years of my training in the Council, under the finest men, there has been no time we had as much freedom in ordaining Seventies as now." 8

President Samuel O. Bennion said: "The Seventies will soon be the main body of missionaries in the field . . ." He also expressed the idea that older men working with younger missionaries and local missionaries would "act as a balance wheel for them." 9

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7 Ibid., October 6, 1934, p. 9.
8 Ibid., October 5, 1935, p. 10.
9 Ibid., October 5, 1935, p. 10.
In April, 1935, President Antoine R. Ivins wrote in the Improvement Era:

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

The opening up of local missionary activities offers an outlet for the activities of a vast number of Seventies who are not able to accept missions abroad, but who want to serve their purpose in the economy of the Church and a real revival is noted among the Seventies of the Church. We look to this activity to keep alight the fires of enthusiasm in the hearts of our "special witnesses," the Seventy.10

It is clear that a movement was afoot, but the program was never carried out to the extent outlined by Brother Ballard. President Antoine R. Ivins says that it never became a policy to ordain men Seventies when they became twenty or twenty-one years of age.11 So far as the program concerned the Aaronic priesthood boys, it evidently was carried out, since that procedure is standard today. The Seventies did not become a majority of the missionary force, but their percentage in the field did increase in the years 1938, 1940, and 1941.

<table>
<thead>
<tr>
<th>Year</th>
<th>Seventies</th>
<th>Total Missionaries</th>
<th>Seventies Percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1935</td>
<td>87</td>
<td>669</td>
<td>11</td>
</tr>
<tr>
<td>1936</td>
<td>48</td>
<td>881</td>
<td>5</td>
</tr>
<tr>
<td>1937</td>
<td>169</td>
<td>1062</td>
<td>16</td>
</tr>
<tr>
<td>1938</td>
<td>343</td>
<td>1135</td>
<td>30</td>
</tr>
<tr>
<td>1939</td>
<td>142</td>
<td>1075</td>
<td>13</td>
</tr>
<tr>
<td>1940</td>
<td>325</td>
<td>1193</td>
<td>27</td>
</tr>
<tr>
<td>1941</td>
<td>354</td>
<td>1256</td>
<td>29</td>
</tr>
</tbody>
</table>


11 Personal interview with President Ivins, April 12, 1960.
With the outbreak of World War II, the missions overseas were closed down, and few men were available for missionary work. To keep the missions in the States operating, it was necessary to greatly increase the number of women and High Priests called to that work. The Missionary Record books show that following the war, they continued to call more women than Seventies.

The Korean conflict had a similar effect, except that no missions were closed and only the young men, subject to military service, were ineligible for mission calls. The Church turned to the others. Antoine R. Iivns wrote in the Improvement Era in 1951:

Right now, because of the national emergency that we are facing, the flow of young men into the mission field has been very, very greatly reduced. And as I think of it, quite naturally, I think of an army of twenty thousand seventies, every one of whom is pledged to the service of his God and of his fellow men, and I wonder if we can get from that group of men now the recruits that we shall need to carry on this missionary work.12

The call was not sufficiently answered. The writer was on a mission in the West Central States from 1952-54, and witnessed that a number of Seventies and High Priests were called into the field at that time. But most of them were able to remain only for six months. At the close of 1952, the shortage was so acute that the Church authorized mission presidents to call young people, some of them only seventeen years of age, to fill full time missions in other parts of their own mission.

The Missionary Record books end in January of 1950; after that time the card file was used exclusively, and we are not able to get a

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12 Antoine R. Iivns, Improvement Era, LIV (June, 1951), 457.
record of the proportions, by Priesthood, going on missions. But from
call we can learn, the trend continues: Seventies still continue to be
only a minor fraction of the foreign missionary force of the Church.

**New Movement in Stake Missionary Work**

We have noticed that before the turn of the century, Seventies
were being urged to do "home" missionary work. Stake missionary work be-
gan, in some of the stakes, around 1912.

In October, 1921:

Elder Rulon S. Wells spoke on the missionary work with
non-members of the Church in the Stakes of Zion. Reading from
a report he said that less than 50 per cent of the seventies
had been on missions and less than 3 per cent were in the mis-
sion field at the present time. He declared there should be
more activity in the home mission fields.\(^{13}\)

At the Seventies conference in April, 1934, President Kimball
reported that there were 182 Seventies on foreign missions and 903 on
stake missions. At that session, Elder David O. McKay said:

> Every Seventy in the Church can go on a mission, for those
> who cannot go abroad can do missionary work at home among the
> non-members who reside in their wards . . . we had more converts
> in the organized stakes than in the foreign missions in 1933.
> This shows what can be done at home and every stake president
> should call upon the Seventies for this missionary work and they
> will answer the call.\(^{14}\)

In 1936, stake missionary work was organized on a Church-wide
basis, and the entire program placed under the direction of the First
Council of Seventy.

In order to facilitate the undertaking, it is proposed that
a mission be organized in each stake, the general supervision
of which will be under the First Council of Seventy, who will

\(^{13}\) "Journal History," MS., October 9, 1921, p. 3.

operate directly through the presidencies of stakes.

A seventy will be given immediate charge of the mission, although this position may be occupied by a High Priest.

Prospective missionaries who are taking the missionary course in wards and stakes, and also young women, may be called to act in these missionary labors.

All participating in this local missionary work must be called by the presidency of the stake in which they reside.\(^{15}\)

The Improvement Era, reporting the plans in May, added: "An Elder would have to be made a Seventy before he could be a stake mission president." And also, that stake presidents were to make the calls "after consultation with Bishops and the local Council of Seventy ..."\(^{16}\)

Elder Joseph Fielding Smith, at the April Conference in 1937, characterized the new missionary system as "one of the most important programs ever organized in the Church." He said the Lord had brought many people to the stakes of Zion "that we might preach the gospel to them," and since they were already acquainted with the Saints, they might make more stable converts than those from foreign countries.\(^{17}\)

The following figures are taken from the annual stake mission reports published in the Improvement Era from 1937-42, and will show that the Seventies carried in the neighborhood of sixty per cent of the load during those years:

<table>
<thead>
<tr>
<th>Year</th>
<th>1937</th>
<th>1938</th>
<th>1939</th>
<th>1940</th>
<th>1941</th>
<th>1942</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stakes</td>
<td>118</td>
<td>126</td>
<td>129</td>
<td>134</td>
<td>139</td>
<td>143</td>
</tr>
<tr>
<td>Stake Missions</td>
<td>116</td>
<td>122</td>
<td>128</td>
<td>131</td>
<td>136</td>
<td>141</td>
</tr>
<tr>
<td>Stakes Reporting</td>
<td>105</td>
<td>92</td>
<td>103</td>
<td>118</td>
<td>113</td>
<td>101</td>
</tr>
<tr>
<td>Elders</td>
<td>270</td>
<td>303</td>
<td>285</td>
<td>374</td>
<td>275</td>
<td>276</td>
</tr>
<tr>
<td>Seventies</td>
<td>1210</td>
<td>1150</td>
<td>1169</td>
<td>1281</td>
<td>1125</td>
<td>886</td>
</tr>
<tr>
<td>High Priests</td>
<td>267</td>
<td>262</td>
<td>252</td>
<td>272</td>
<td>287</td>
<td>249</td>
</tr>
<tr>
<td>Women</td>
<td>283</td>
<td>349</td>
<td>395</td>
<td>540</td>
<td>606</td>
<td>637</td>
</tr>
<tr>
<td>Baptisms</td>
<td>1224</td>
<td>1757</td>
<td>2220</td>
<td>2203</td>
<td>2519</td>
<td>2028</td>
</tr>
<tr>
<td>Reactivations</td>
<td>2756</td>
<td>4389</td>
<td>3806</td>
<td>4621</td>
<td>2089</td>
<td>3509</td>
</tr>
</tbody>
</table>

\(^{15}\)Ibid., April 4, 1936, p. 14.

\(^{16}\)Improvement Era, XXXIX (May, 1936), 273.

As we would expect, the work fell off during the war. President Ivins, at the October Conference of 1942, made the following plea:

We try to impress upon every man who is ordained into the Seventies quorums that that is his calling and that if he will not exercise that function he has no right to come into this group of men. They should be the missionaries of the Church. They should be the predominating element in any missionary group in the Church. Now we have two ministries of that type, the foreign mission ministry and the stake mission ministry, all of the same type and class except in some minor details, and we now are very much interested in that stake mission work of this Church. It is proving to be such a wonderful and magnificent work that we are overjoyed with the success that we have realized in the past. But we are worried now, brethren, because we note a falling off in that effort. We are short this year about six hundred missionaries as compared with last year. We are short from the seventies six or seven per cent of that missionary group. We would like to ask you presidents who are here when you return to use your influence in recruiting from your ranks other seventies who can go into that work.

... ...........................................
If you can't supply us men, increase our number by giving us good women. We will take excellent care of them. We will give them an opportunity that they cannot have otherwise, likely -- an experience that will broaden them and strengthen them and help them.

Annual reports of stake missionary work for the years following 1942 have not yet been "released." The writer was informed that they do not give a breakdown of the missionaries by priesthood, however. In a few stakes that he is acquainted with, the Seventies still seem to predominate; in others they do not. There is no way to determine just what the general picture has been since 1942. In 1947, President S. Dilworth Young urged Seventies to do stake missionary work, and to volunteer such service to the presidents of their quorums and stakes.

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18 Antoine R. Ivins, Improvement Era, XLIV (November, 1942), 745.

19 S. Dilworth Young, Improvement Era, L (May, 1947), 219.
But as to whether this indicates that the Seventies were falling off in that work is not certain.

The First Council of Seventy continued to direct stake missionary work until President David O. McKay became President of the Church. He decided that all missionary work should center in his office. A general Missionary Committee of the Church does the planning at this time and makes recommendations to the First Presidency of the Church concerning both stake and foreign mission work.20

Projects and Activities

During the Sunday School-Priesthood movement in the thirties, Seventies took part in missionary training classes. B. H. Roberts sent out a general letter to the Seventies in 1932, explaining the meetings they were required to attend: the monthly quorum meeting, the weekly activities meeting during M.I.A., and either the Gospel Doctrine or Missionary Training classes in Sunday School. A number of Seventies were to make up the permanent membership of the latter class. Young men were to take the course for one year and be called on a mission. The Seventies in the class were to help them in their studies, set a good example before them, and help them overcome any habits "not compatible with missionary life."21

In June, 1933, plans for a Seventies correspondence course was announced in the Deseret News. Lessons and texts were to be sent to the

20. Personal interview with President Ivins, April 12, 1960.

quorums. Quorum instructors would conduct recitations and examinations and assign readings. The lesson texts were to be ten cents a copy, but any quorum which had paid its full assessment to the General Fund was to get them free.

In the fall of 1934 one quorum developed a project which made use of the new medium of radio for missionary work. The 139th Quorum, Big Horn Stake, instituted the Seventy's Service of the Air, a program over station KOHL at Billings, Montana. A great deal of travel was entailed by those who participated. Programs consisted of a sermon and musical number "by talented musicians of the stake." Later, speakers gave a series of talks over several weeks. The music was dropped in 1937, due to the shortness of the fifteen minute period, and the program took the form of a two person panel discussion. The entire stake contributed to the effort. Listeners were invited to write for copies of the sermons and other literature, and "it seems that a few additions to the Church could be traced directly to this activity."23

During the later years of the Great Depression, the Church asked the Melchizedek Priesthood quorums to accept the responsibility of taking at least one family off relief. One such successful project was that of the 157th Quorum of Seventy, Liberty Stake. They organized a kindling wood business in September, 1938; wood output began in October.

As could be expected there resulted a struggle to get the project on a paying basis, but it is now producing results. Production from the work of the three men employed on the project has

22 Ibid., June 24, 1933, p. 4.
23 "Seventy's Service on the Air," Improvement Era, XLI (June, 1938), 362-63.
increased from 80 to 250 bundles per day. The top week was the week from January 7 to 13, when 1,156 bundles of wood were sold giving four men a total of $65 for six days work and one man part time received $6.24

A most notable project in recent times is the Seventy's Mission Bookstore at Provo, Utah. In the winter of 1946-47, the 349th Quorum, "while searching for a project for the support of missionaries, and after perusing several prospects, decided upon the bookstore as the best means of raising profit." At the request of the stake presidencies, three other quorums joined in the project, the 34th, 45th, and 372nd. The bookstore was first located in the Coon Furniture Company, a store owned by a member. In August, 1948, a small building was leased at 45 West First North, the present site. Total business of the bookstore went from $5,140 in 1947 to $77,052 in 1955 and $125,400 in 1958. A full-time manager and part-time help is employed. Profits are turned back to the quorums as dividends to support missionaries, and a part has been put in to a building fund. "In June of 1957, a report was rendered by the board members to the effect that twenty-four missionaries were receiving support, and that five were in the process of being called." 25

Policies

Although the Seventies had been the largest group of Priesthood in the Church, it became the policy that their numbers should not increase in proportion with the other branches of the Melchizedek Priesthood. President Rulon S. Wells noted in 1930 that following the systematic

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25 Historical and financial report by the Seventy's Mission Bookstore, Provo, Utah, 1959. (Mimeographed)
study course movement of 1907 there had been a general awakening of interest among the Seventies and an increase in their numbers:

This move also brought about the ordination of more Seventies, as it was thought prospective missionaries should be brought into these quorums and receive the benefit of the course of study; and furthermore, the First Presidency in their letter of July 6, 1904, in order to strengthen our depleted quorums had previously sanctioned such ordinations and advised that in "selecting Elders to be ordained Seventies care should be taken to pick young men likely to develop within them the qualifications of becoming successful preachers of the Gospel." The maximum membership was reached on Jan. 1, 1923, when the Seventies numbered 12,068. The number of quorums likewise increased until in 1928 when the 224th quorum was organized.

However, in 1927 it was thought by the presiding authorities of the Church that this number should be greatly reduced . . .

He goes on to say that by 1930 there were 184 quorums and 9,342 Seventies, "while the High Priests have increased until they now number 17,033." The movement of 1935 went through similar phases. A few figures will show that trend. From 1915 to 1960, the Seventies increased from 11,000 to 21,000; the High Priests from 11,500 to 48,000; and the Elders from 27,000 to 151,000.

This policy in regards to the numbers of Seventies reflects the old dilemma: Whenever the leaders of the Church have sought to put the Seventies in their calling as the missionary force of the Church, to any degree, leadership has been funneled away from Elders' quorums, and as Seventies returned home from missions to an ever enlarging group, no one knew what to do with them. The Revelation on Priesthood stated that other Seventy were to be called as the need arose. But if all missionaries are made Seventies, what is to be done with so much leadership at home in the one branch of the Melchizedek Priesthood that has

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no calling to preside?

The Seventies continued in this period to come under greater control of the stakes. In February, 1927, the First Council of Seventy was directed to collaborate with presidents of stakes in the supervision of the Seventies: "The activities of Seventies resident in the stakes, both as to quorum and individuals, are under the supervision of Stake Presidents and Ward Bishops." 27

A new plan for Stake Melchizedek Priesthood committees came out in December, 1937. 28 A letter on the committees from the Quorum of Twelve to presidents of stakes reads, in regards to the Seventies:

One or more Seventies are needed on the stake committee, for these brethren will be the contact agents of the stake committee with the quorums of Seventy.

In the article following the letter:

The supervision of the Seventies, under direction of a stake committee, relates exclusively to local activities in stakes and wards, and comes rightly under their supervision, whatever plan may be adopted to make their work more effective; and does not in any way conflict with the present system of supervision of the seventies by the First Council in collaboration with the presidents of stakes . . . 29

One might well ask, since Seventies are doing so little foreign missionary work, what activity is not local? The committees were one more step towards stake control of the Seventies, which had been so

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28 This movement enveloped all Priesthood quorums on all Church levels. The committees are very effective for handling business on a functional basis, but the writer believes they have tended to cloud over the lines of quorum functions. The focal point now for all Priesthood activities is committees, not quorums.
29 Improvement Era, XLI (January, 1938), 38.
completely lacking in the era of Brigham Young. This policy has continued to the present. President Ivins, speaking of the difficulty of the quorums getting together in their stakes during World War II, told the divided ward groups to try to get together "occasionally," and to remember that "they are still a quorum, under stake jurisdiction conjointly with that of the First Council of Seventy. . ."30

The problems of the Seventies are reflected in the fact that every so often, in late years, an article comes out giving lengthy explanations as to what they can do, are supposed to do, and so forth. Such an article appeared in the Improvement Era in April, 1955. It was first explained that the prevailing attitude of rank in the Priesthood was erroneous. All Melchizedek Priesthood bearers have the same authority, but different callings to perform with that authority. A statement of Joseph F. Smith was quoted, wherein he said that, "if it were necessary," a Seventy "could ordain a high priest; and if it were necessary for a high priest to ordain a seventy, he could do that. Why? Because both of them hold the Melchizedek Priesthood." Then it was pointed out that no one has any right to act in his office except by appointment from those who have jurisdiction in the matter. All were to magnify their priesthood by fulfilling the assignments given them in their office, and by keeping all of God's commandments.

It was next stated that Seventies have a special calling to do missionary work.

Finally, the duties of Seventies were outlined in seven steps:

(1) to prepare for missionary work through study of the gospel and other

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30 Improvement Era, XLV (May, 1942), 330.
fields of knowledge and by Church activity; (2) to participate in stake and foreign missionary work -- "This does not mean that each seventy needs to be in the missionary work at all times." (3) to assist missionaries and their families financially; (4) to respond willingly and well to all calls to other types of work made by the bishops and stake authorities; (5) to strengthen spiritually quorum members and their families; (6) to help any needy quorum members and their families; and (7) to keep all of God's commandments. 31

The first part of the article indicates that the authorities are prone to accept the idea that Seventies can ordain High Priests, but that is not yet felt necessary. The second part reflects that it is still hoped by the authorities that Seventies will all be missionaries at some time of their office. The article also shows that Seventies' quorums are expected to function in the same manner as the other quorums of Priesthood.

One month later -- May, 1955 -- the Era published a "Statement of Policy Regarding Seventies." It is outlined, with its headings, below:

Organization of Units-. Units of Seventies may be organized in stakes where there are not enough for a majority of a quorum. No more than one unit per stake. They are to be officered by a chairman and two counselors.

Organization and Maintenance of quorums-. Quorums may be organized and disorganized according to whether they have a majority, etc.

Changes in Presidencies-. Presidents of Seventies are not to released or made High Priests without authorization of the First Council. Other Seventies can be ordained High Priests by stake presidents without consultation with the First Council.

Addition of New Members—. (1) President of quorum may recommend names of men thought to be worthy of ordination to the office of Seventy to the stake president (men not to be contacted at this point); (2) if stake president approves names, he sends them to First Council requesting permission to interview; (3) First Council will consider conditions of men and quorums affected; (4) if First Council gives permission, one of stake presidency interviews candidates; (5) if stake presidency approves, names are submitted to the high council for approval; (6) Bishops and Elders quorum presidents are consulted to further certify worthiness of candidates; (7) candidates are approved by the Stake Priesthood in a meeting; (8) all recommendations are then sent again to First Council to arrange for a final interview and ordination by one of the General Authorities.

Preparatory Experiences Necessary—. Elders are not to be ordained Seventies until they have "considerable" experience.

"Great concern is felt for the well-being of the quorums of elders, and we have thought it unwise to ordain too large a proportion of the outstanding and worthy elders into the quorums of seventy for fear of unduly weakening the elders quorums.

"We have thought that in the main after returning from their various fields of labor, young returned missionaries should affiliate with the elders in their respective wards in order to add their strength to them, and also, because of age, social, and fraternal considerations, gain for themselves more opportunities for service and brotherhood in priesthood activities."

Calling of the Seventy a Special One—. "We would like to see the seventies . . . used more and more within the field of their primary responsibility . . . . We do not believe, however, that every elder who may be ordained to the office of seventy must be called immediately into missionary service. We think that there should be a large reserve of brethren in training . . . ." 

Relation to Bishops—. In wards that contain whole quorums of Seventy, Bishops are cautioned not to assume control.

Other factors—. Many factors were listed for stake presidents to consider before altering the numbers of Seventies in their stakes. 

Units of Seventies are the old mass quorums on an acceptable basis. The mass quorums had a presidency of seven, instead of three chairmen.

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It appears from the above that "joint jurisdiction" relates more to the presidents of seventies than to the members of quorums, since the First Council has nothing to do with members being ordained High Priests.

Note that more difficulty is connected with becoming a Seventy than with becoming an Elder or a High Priest.

The problem of weakening Elders' quorums by ordaining too many Seventies is mentioned. No one seems to have ever wondered if ordaining too many Elders weakened Seventies Quorums.

Another such article appeared in the Improvement Era in January, 1959, entitled "Policies and Procedures Relative to Seventies." It repeated many of the points just outlined, but some additions are worthy of note:

The Seventies do not stand in a position intermediate between elders and high priests. Rather, they hold a highly specialized office, "thus differing from other officers in the Church in the duties of their calling."

Seventies in the stakes of Zion should be used within the field of their primary responsibility -- that is, in missionary service. Seventies should not be used in auxiliary capacities when they are needed for missionary service, either stake or foreign.

Worthy seventies, who because of age, physical condition, or for other reason, can no longer be expected to serve effectively within the field of their primary responsibility may well be ordained high priests.33

And on the matter of changes in quorum or unit leadership:

Changes in quorum presidencies are made on recommendation of stake presidencies, who should consult with the local council in filling vacancies except in cases in which all members of the

council are to be proposed for release. Seventies may be ordained high priests without the prior approval of the First Council unless they are serving in quorum presidencies or in the chairmanship of units. In these cases the prior approval of the First Council, or of one of the duly authorized General Authorities operating on the ground, is required. However, stake presidents are at liberty at any time without prior approval of the First Council to take a member of a quorum presidency, or of a unit chairmanship, if such brother is being called to serve in a stake presidency, or a high council, or in a ward bishopric. \(^{34}\)

The first item shows that the General Authorities are very much aware that Seventies were meant to be missionaries, and are concerned that all Seventies should be either performing or preparing for this service. This might possibly mean that in the near future there will be another effort to use more Seventies in missionary work. At the General Conference in April, 1960, it was urged that the missionary force of the Church be doubled; no doubt the Seventies will be asked to contribute substantially.

The second item quoted from the article above seems to indicate that the First Council of Seventy really has very little jurisdiction left over the Seventies. They simply act in common with the other General Authorities in approving the actions of stake presidencies in regards to the Seventies in the respective stakes. Whether the shifting of jurisdiction from the First Council to stake authorities is good or bad is a matter of opinion; but there can be no doubt that better control and direction of the Seventies has resulted.

\(^{34}\)Ibid.
PART III

LEADERSHIP
CHAPTER VII
THE FIRST COUNCIL OF SEVENTY

Succession and History

The original members of the First Council of Seventy were chosen and ordained on the day the Seventies were organized - February 28, 1835. They were: Hazen Aldrich, Joseph Young, Levi W. Hancock, Zebedee Coltrin, Leonard Rich, Lyman Sherman, and Sylvester Smith.\(^1\)

At General Conference on April 6, 1837, Joseph Smith declared that High Priests could not be Seventies. It was learned that five of the First Seven Presidents of Seventy were High Priests: Hazen Aldrich, Zebedee Coltrin, Leonard Rich, Lyman Sherman, and Sylvester Smith (who had already left the Church). It was also thought that Levi Hancock, who was away on a mission, was a High Priest. Accordingly, six men were chosen to fill up the First Council: James Foster, Daniel S. Miles, Josiah Butterfield, Salmon Gee, John Gaylord, and John Gould. It was learned subsequently that Levi Hancock was not a High Priest, and at the following Conference the Church refused to sustain John Gould as a member of the First Council for that reason. President Gould was made a High Priest and order was restored.

At the time of the "fall of Kirtland," Salmon Gee and John Gaylord sent word to the First Council asking "to be excused from any

\(^1\)Joseph Young, op. cit., pp. 4-6.

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further services in the council."² They were dropped and replaced in February, 1838, by Zera Pulsipher and Henry Harriman. At the time they led the Kirtland Camp, the First Council consisted of Joseph Young, Levi Hancock, James Foster, Daniel Miles, Josiah Butterfield, Zera Pulsipher, and Henry Harriman.

When the Church removed to Nauvoo, James Foster settled away from the Saints and had nothing more to do with them. He was finally dropped from the Council and excommunicated.³ Josiah Butterfield was dropped after a "permanent misunderstanding arose between himself and the Prophet."⁴ He was later excommunicated.⁵ Therefore, at the time of the death of Joseph Smith in June, 1844, there were five members of the First Council. Daniel S. Miles died in 1845, leaving four. The Quorum was filled up on December 2, 1845, by Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp. Thus, the First Council was full and active before the time of the western exodus.

Jedediah Grant was called to be Second Counselor to Brigham Young and Horace S. Eldridge came into the First Council in April, 1854. Benjamin Clapp was dropped from the Council, and later excommunicated, after he "had some difficulty with Bishop Warren S. Snow," at Ephraim, Utah, in 1859.⁶ Zera Pulsipher was dropped from the Council in April, 1862.

²Ibid.
³D.H.C. VII, 279.
⁴Joseph Young, op. cit., pp. 4-6.
⁵D.H.C. VII, 279.
⁶Joseph Young, op. cit., pp. 4-6.
and made a High Priest after he "transcended the bounds of his priesthood in the ordinance of sealing." The two vacancies were filled in October, 1862, by Jacob Gates and John Van Cott.

Nearly all of the rest of the vacancies in the First Council of Seventy were occasioned by death. Albert P. Rockwood died in November, 1879, and William W. Taylor came into the Council in April, 1880. Joseph Young died in July, 1881, and Levi Hancock in June, 1882. The vacancies were filled by Abraham H. Cannon and Seymour B. Young in October, 1882. The vacancy caused by the death of John Van Cott in February, 1883, was filled by Christian D. Fjeldsted in April, 1884. William W. Taylor died in August, 1884, and John Morgan became one of the First Seven Presidents in October. Horace S. Eldridge died in September, 1888, and Brigham H. Roberts came into the Council a month later. In October, 1889, Abraham H. Cannon was called to be an Apostle. George Reynolds joined the Council in April, 1890. Henry Harriman died in May, 1891, and J. Golden Kimball was chosen to the First Council in April, 1892. Jacob Gates died in April, 1892, and Rulon S. Wells came into the Council a year later. Edward Stevenson became a First Council member in October, 1894, following the death of John Morgan in August of that year. Edward Stevenson died in January, 1897, and in October, Joseph W. McMurrin came into the First Council. The vacancy caused by the death of Christian D. Fjeldsted in December, 1905, was filled by Charles H. Hart in April, 1906. George Reynolds died in August, 1909,

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7Ibid.
and Levi Edgar Young joined the Council in January, 1910. Father and
son then served together in the Council for nearly fifteen years, until
the death of Seymour B. Young in December, 1924. The vacancy was fill-
ed by Rey L. Pratt in April, 1925.  

Antoine R. Ivins was chosen to the First Council of Seventy
in October 1931, following the death of Rey L. Pratt in April. Both
were well suited for their labors among the Mexican people. Joseph W.
McMurrin died in October, 1932, and Samuel O. Bennion came into the
Council the following April. B. H. Roberts died in September, 1933,
and in October, John H. Taylor was called to the Quorum. In September,
1934, Charles H. Hart died, and the vacancy was filled in February, 1935,
by Rufus K. Hardy. J. Golden Kimball was killed in an automobile ac-
cident in September, 1938, and Richard L. Evans was called to the First
Council in October. Rulon S. Wells died in May, 1941, and in October,
Oscar A. Kirkham came into the Council. Rufus K. Hardy died in March,
1945, after a long illness, and Samuel O. Bennion was taken by death a
day later. The two vacancies were filled by S. Dilworth Young and Mil-
ton R. Hunter in May of that year. Bruce R. McConkie was chosen to the
First Council in October, 1946, following the death of John H. Taylor
the previous May. Richard L. Evans was called to be an Apostle in October,
1953, and Marion D. Hanks joined the Council at that time. Oscar A.
Kirkham died in March, 1958, and A. Theodore Tuttle became a member of
the First Council in April.

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8 Andrew Jenson, "Church General Authorities: First Council of
Seventy," MS. On file at the Church Historian's Office, Salt Lake City.
(Typewritten) This goes up to 1925.
Facts About the First Council

Henry Harrison served longest in the Council -- fifty-three years -- followed by Levi Edgar Young, who has served fifty years to date. John Could holds the record for the shortest term, and has the unique distinction of having been the only eighth member of the Seven Presidents of Seventy. Samuel O. Bennion served longest in missionary service (twenty-nine years), followed by Edward Stevenson (somewhere between twelve to twenty years), and Christian D. Fjeldsted (about fourteen years). Eighteen out of the forty-six members have been mission presidents. A few apparently did not go on any foreign missions. Only two members of the First Council of Seventy have become Apostles: Abraham H. Cannon and Richard L. Evans. One -- Jedediah M. Grant -- was a Second Counselor in the First Presidency, although he was not made an Apostle. The Young family has been represented in the Council from the time of its inception (except for one year and three months following the death of Joseph), by Joseph Young, Seymour Bicknell Young, Levi Edgar Young, and Seymour Dilworth Young. The latter three are the son, grandson, and great grandson of Joseph Young. Together they have a cumulative total, to date, of nearly 15½ years of service in the First Council.

Problems and Developments

Levi W. Hancock, of the First Council of Seventy, was a member of the Mormon Battalion. When Brigham Young selected men to be officers of that unit -- a privilege the Army granted -- Levi Hancock was not one of them. Dr. Eugene Campbell, of the History Department at Brigham Young University, has pointed out:
There is no reliable evidence that he had any official appointment as spiritual leader. On the contrary, he never mentioned Brigham Young in his communications with the battalion, and he makes no claim for such office in his own journal. Further evidence may be seen in the fact that Jefferson Hunt conducted most of the meetings, and although he usually called on Hancock to speak, Hunt was in charge. President Young apparently expected the officers to take the lead in spiritual affairs as well as military. 9

It seems a curious thing that Brigham Young, who did more to advance the Seventies than any other President of the Church, would ignore another General Authority as a leader among such a large group of Church members -- especially when many of them were Seventies.

In recent years, the great increase in the number of wards and stakes has demanded a great increase in High Priests to preside over them. It has become the practice for men to hold positions such as Bishops and Stake Presidents for about five years or less, as compared with fifteen or twenty years in earlier days. The result is that the cream of Church leadership usually become High Priests, in order to preside over wards and stakes. To fill vacancies in the First Council of Seventy, men must be found who have high leadership ability and have proven their faith in Church service, yet have not become High Priests. This is becoming increasingly difficult, since the need for High Priests is increasing and the Church has held down the numerical growth of the Seventies. Some of those called to the Council in recent years have been comparatively young men, whose ages were a factor as to why they had not become High Priests. A few have been men whose jobs and traveling responsibilities have probably tended to excuse them from presiding

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(High Priest) positions. For instance: three were seminary and institute men, whose teaching duties overlap into Church activities; two were scouting executives, whose work keeps them traveling a good deal and one was a radio announcer, whose Sunday work has been an essential missionary effort.

Since men of the First Council of Seventy have had no experience as Bishops or Stake Presidents, the question arises as to how they are qualified, as General Authorities, to go out to conferences and advise others who are so experienced. Several answers present themselves: (1) they are believed to be inspired men; (2) it is possible to gain considerable understanding of Church procedure and government without direct experience; (3) they are directed by other General Authorities who have been Bishops and Stake Presidents; and (4) most of them in recent years have been mission presidents -- an office roughly equal in authority and responsibility to that of Stake President. Four of the present First Council members have been mission presidents.

**Assistants to the Twelve**

As the growth of the Church began to mushroom in the forepart of this century, it became apparent that the General Authorities would have to be expanded to handle the terrific administrative load. A problem had arisen concerning the First Council of Seventy. A rule was being followed that members of the First Council, being Seventies, could not ordain High Priests, Bishops and Bishop's Counselors, nor perform temple marriages. Apparently for this reason, when the time came to expand, it was felt that High Priests should be called instead of Seventies. Members of the First Council, particularly B. H. Roberts, felt
that Seventies should be called "instead of any others," and that the First Quorum should be filled up. President Roberts presented his case in a letter to President Heber J. Grant on April 27, 1931:

My dear President Grant:

Recalling the delightful conversation I had with you at my room on Monday last, I think, in relation to the Seventies, etc., etc., and dwelling upon its substance impels me to write you further in regard to some of those things that were then briefly mentioned.

Among these was the attention you gave to the apparent incongruity of the First Council of the Seventy being unable to participate with members of the Twelve when out in the conferences, when ordaining High Priests and Bishops and Bishop's Counselors when occasion should arise. The answer to all this has been that the Presidency of the Seventy not being High Priests were barred from these functions; also in regard to performing marriage ceremonies, etc. Perhaps you will remember that I said I thought the decisions that had led to this policy of excluding the Seven Presidents from such functions was too tightly drawn and that if it were considered that these brethren have an apostolic calling that calling would warrant them to do along these lines whatsoever might be necessary in the course of their ministry (as stated in the Doctrine and Covenants), "in building up the Church and regulating all the affairs of the same in all nations, first to the Gentiles and then to the Jews." (Section 107:34)

To review this matter a little further, I call your attention to the fact that the Doctrine and Covenants, Section 107, given primarily on the subject of Priesthood and establishing the relationship of councils, etc., etc., says:

"The Twelve traveling councilors are called to be the Twelve Apostles or special witnesses of the name of Christ in all the world -- thus differing from all other officers in the Church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.

"The Seventy are also called to preach the gospel and to be especial witnesses unto the Gentiles in all the world -- thus differing from other officers in the Church in the duties of their calling. And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named." (Doctrine and Covenants, Section 107:23-26)

You will observe that the language making these Seventies especial witnesses of the Lord Jesus Christ is practically the same as that which so designates the Twelve. Now if this quorum is "equal in authority to that of the Twelve special witnesses or Apostles just named," then it must follow that what the Apostle can do the Seventy can do when appointed to do those things "in building up and regulating the affairs of the Church.

I trust you will not grow impatient just yet at this point,
which may have become more or less trite in the consideration of this subject, for I have something further I want to add which may be of great interest to you. But, if my deductions are right so far as I have gone, then in order to get the full measure of service from the Seventy, especially from the First Council and its direct quorum (the First Quorum) "in building up the kingdom," then there would be no need of wishing that the Presiding Council over the Seventy held the office of High Priests.

Further on in the revelation it is said: "It is according to the vision showing the order of the Seventy that they should have seven presidents to preside over them, chosen out of the number of the Seventy. And the seventh president (of course from the last ordained) of these presidents is to preside over the six. And these seven presidents are to choose other Seventy besides the first seventy to whom they belong, and are to preside over them; and also other Seventy until seven times seventy, if the labor of the vineyard of necessity requires it." (Doctrine and Covenants, Section 107:95-6) This gives to them a general presidency over all the quorums of the Seventy, which are Church quorums and not quorums of Wards or Stakes.

President Joseph Smith, the Prophet, when some were being sent to ordain Seventy, said: "Brethren, you are going to ordain Seventies. Do not forget to confer the high priesthood upon them. Ordain each of them to the high priesthood, and be one of the seventy apostles." (i.e., observe ordain them to the High Priesthood and to the Apostleship). (Discourse of Brigham Young, May 25, 1877, Deseret News Weekly, June 6, 1877, p. 274.)

In the Prophet Joseph's History, under date of December 28, 1835, he says: "This day the Council of the Seventy met to render an account of their travels and ministry, since they were ordained to that Apostleship. The meeting was interesting indeed, and my heart was made glad while listening to the relation of those that had been laboring in the vineyard of the Lord, with such marvelous success." (History of the Church, Period I, vol. 2, p. 346)

There are other passages to the same effect, but being at the hospital I cannot now lay my hands on them. But here it is clear that the Seventy were ordained to the Apostleship, and, of course, with all that that phrase means.

During the dedicatory services in the Kirtland Temple, March 27, 1836, wherein the various officers of the Church were sustained, the Seventy were sustained as "Apostles and special witnesses to the nations to assist the Twelve, etc." I quote the passage precisely:

"I (Joseph Smith) then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles who were present, as Prophets, Seers, Revelators and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising.

"I next called upon the quorums and congregations of Saints to acknowledge the Presidents of Seventies, who act as their representatives as Apostles and special witnesses to the nations, to
assist the Twelve in opening the Gospel kingdom among all people, and to uphold them by their prayers, which they did by rising."
(History of the Church, Period I, vol. 2, p. 217-8)

And, of course, from all the descriptions in the Doctrine and Covenants, their calling is an apostolic one.

In my recent research and study of the Manuscript History of Brigham Young, I incidentally came upon what I am going now to quote to you, under date of December 14, 1845. President Young and others of the Twelve with their wives spent that Sunday in the Nauvoo Temple, meeting in the attic story of the Temple. And now quoting President Brigham Young:

"I stated that the Seventy were ordained Apostles (i. e., according to the instructions given by the Prophet Joseph respecting their ordination above) and when they went forth into the ministry they are sent with power to build up the kingdom in all the world, and consequently they have power to ordain High Priests and also to ordain and organize a High Council.

"Some of the High Priests have been ready to quarrel on the subject supposing they had power and authority above the Seventy, and some in their zeal for power have abused and trampled on the feelings of some of the Seventy."

If President Young is to be regarded as an expounder of the Priesthood it would seem to me that this circumstance in the Temple and bearing directly upon the point of the authority of the Presidents of Seventies should go a far way towards establishing the suggestion that I made to you, that it would not be necessary to ordain Presidents of Seventies High Priests in order to function in all things that would become necessary "in building up the kingdom in all the world, first among the Gentiles and then among the Jews."

I trust you will not think me over-persistent in the matter, but I did think that since this information had come into my hands and also is in strict harmony with the interpretation I gave with the Seventies holding an apostolic calling, it would authorize the First Council to do whatever the Apostles do when necessary, and when appointed to do it, should be made known to you and your counselors and to the present quorum of the Twelve; and in this spirit I submit it to your consideration.

Very truly yours,
(signed) B. H. Roberts. 10

Apparently President Robert's case was not accepted. The Presidents of Seventy have yet to be given permission to ordain High Priests, and so forth. It seems that the final authority in the Church is not

10 Letter from B. H. Roberts to Heber J. Grant, April 27, 1931. (Copy) On file at the Church Historian's Office, Salt Lake City. Italics are President Roberts'.
precedent, or even past scripture, but present revelation to the presi-
dent of the Church. E. R. Roberts died in 1933; but his views did
not.

In 1941, five High Priests were called to be Assistants to the
Twelve Apostles. Elder John A. Widtsoe explained the move in the Improvement Era:

The general supervision of the Church as a whole -- stakes,
wards, and Priesthood quorums -- is delegated by divine revelation
to the First Presidency, the Council of the Twelve, the First
Council of Seventy, and the Presiding Bishopric. They form the
General Authorities of the Church. These quorums may call freely
to their aid, as need arises, men and women from the membership
of the Church. This has already been done for many years as in
the General Auxiliary Boards.

The expanding Church has made it difficult, if not impossible,
for the Council of the Twelve to perform, to their full satisfaction,
the many duties placed upon them. Therefore, at the late General
Conference five men, High Priests, were called to act as assistants
to the Twelve. This action shows the adaptability of the Church
to changing, increasing conditions, without violating in the least
the divinely established order and organization of the Church.\textsuperscript{11}

The function of the Assistants was further explained in the
Improvement Era article in 1956:

All of the Assistants to the Twelve Apostles are high priests.
If an elder or a seventy should be selected to be an Assistant
to the Apostles, he would be ordained to the office of a high
priest.

The Assistants to the Twelve Apostles do not constitute a
quorum in the priesthood. Each of them belongs to the respective
high priests' quorum of the stake in which he lives. Since the
Assistants to the Apostles do not constitute a quorum, they do
not hold special meetings as a body of the priesthood.\textsuperscript{12}

The article stated that the number of Assistants could be either

\textsuperscript{11}John A. Widtsoe, "Assistants to the Twelve," \textit{Improvement Era}, XLIV (May, 1941), 289.

\textsuperscript{12}\textit{Melchizedek Priesthood: Assistants to the Twelve Apostles," Improvement Era, LIX (October, 1956), 752.}
increased or decreased. At present, there are eight. Since they are
spoken of as an auxiliary to the Priesthood, they may or may not be a
temporary institution.

There will never be a need for more Seventies among the General
Authorities until they are permitted to function as Apostles. If and
when that day comes, will they be asked a few at a time or in a large
group as the First Quorum? (A majority of thirty-six is required to form
a quorum in the stakes.) If, perhaps, they are to be added as a Quorum,
it can be readily seen that that many additional General Authorities were
not needed two decades ago. Such a move would await a much larger Church.
PART IV
CONCLUSION
CHAPTER VIII

CONTRIBUTIONS, POLICIES, AND PROBLEMS

Contributions and Accomplishments

Seventies were by far the majority of the foreign missionaries of the Church for half a century. The extent of their participation is indicated in Table I, on the following page. These figures were compiled by the writer from the Missionary Record books (see Chapter IV, footnote 60). Column three gives the percentage of the missionaries sent out in a particular year who were Seventies, not the percentage of the Seventies who were on missions.

We have also noted that Seventies were about sixty per cent of the stake missionaries from 1937-42. The extent to which they have participated since that time is undetermined, but many continue active in it.

The Seventies were responsible for removing a large body of Saints from Kirtland, Ohio, to Missouri in the Kirtland Camp. Those present at the meetings at which the camp was planned expressed their belief that they were inspired of God. The First Council of Seventy, as the third quorum of the General Authorities of the Church -- the highest quorum present -- seem to have taken the lead at that time of crisis.

The Seventies built a large meeting house in Nauvoo.
<table>
<thead>
<tr>
<th>Year</th>
<th>Seventies</th>
<th>Seventies' Percentage of Total</th>
<th>Elders</th>
<th>High Priests</th>
<th>Others and Unknown</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1860</td>
<td>64</td>
<td>70%</td>
<td>6</td>
<td>19</td>
<td>3</td>
<td>92</td>
</tr>
<tr>
<td>1866</td>
<td>18</td>
<td>60%</td>
<td>6</td>
<td>5</td>
<td>1</td>
<td>30</td>
</tr>
<tr>
<td>1869</td>
<td>154</td>
<td>63%</td>
<td>21</td>
<td>56</td>
<td>14</td>
<td>245</td>
</tr>
<tr>
<td>1875</td>
<td>173</td>
<td>76%</td>
<td>5</td>
<td>34</td>
<td>16</td>
<td>228</td>
</tr>
<tr>
<td>1880</td>
<td>91</td>
<td>42%</td>
<td>90</td>
<td>32</td>
<td>6</td>
<td>219</td>
</tr>
<tr>
<td>1885</td>
<td>174</td>
<td>71%</td>
<td>16</td>
<td>48</td>
<td>6</td>
<td>244</td>
</tr>
<tr>
<td>1890</td>
<td>230</td>
<td>81%</td>
<td>11</td>
<td>24</td>
<td>16</td>
<td>281</td>
</tr>
<tr>
<td>1895</td>
<td>493</td>
<td>92%</td>
<td>8</td>
<td>26</td>
<td>9</td>
<td>536</td>
</tr>
<tr>
<td>1900</td>
<td>732</td>
<td>92%</td>
<td>5</td>
<td>45</td>
<td>11</td>
<td>793</td>
</tr>
<tr>
<td>1905</td>
<td>198</td>
<td>27%</td>
<td>472</td>
<td>25</td>
<td>25</td>
<td>730</td>
</tr>
<tr>
<td>1910</td>
<td>169</td>
<td>19%</td>
<td>614</td>
<td>47</td>
<td>45</td>
<td>875</td>
</tr>
<tr>
<td>1915</td>
<td>105</td>
<td>17%</td>
<td>346</td>
<td>33</td>
<td>130</td>
<td>611</td>
</tr>
<tr>
<td>1920</td>
<td>103</td>
<td>12%</td>
<td>531</td>
<td>32</td>
<td>209</td>
<td>875</td>
</tr>
<tr>
<td>1925</td>
<td>112</td>
<td>9%</td>
<td>867</td>
<td>190</td>
<td>153</td>
<td>1222</td>
</tr>
<tr>
<td>1930</td>
<td>68</td>
<td>8%</td>
<td>583</td>
<td>33</td>
<td>174</td>
<td>858</td>
</tr>
<tr>
<td>1935</td>
<td>87</td>
<td>11%</td>
<td>669</td>
<td>41</td>
<td>169</td>
<td>766</td>
</tr>
<tr>
<td>1940</td>
<td>325</td>
<td>27%</td>
<td>584</td>
<td>27</td>
<td>257</td>
<td>1193</td>
</tr>
<tr>
<td>1945</td>
<td>38</td>
<td>9%</td>
<td>38</td>
<td>108</td>
<td>219</td>
<td>403</td>
</tr>
<tr>
<td>1949</td>
<td>166</td>
<td>7%</td>
<td>1629</td>
<td>84</td>
<td>483</td>
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</tr>
</tbody>
</table>

It was one of the prominent buildings of the city, and was used by the General Authorities and other groups, as well as the Seventies. In Utah,
the Seventies laid extensive plans for the erection of a Seventies Hall of Science. They were never carried out, but a worthy contribution was made in the diverting of funds for that purpose to the building of the Salt Lake Temple.

It is worthy of note that Seventies were prominent in the Mormon Battalion and were a majority among the Pioneers of 1847 who first entered Salt Lake Valley.

The leaders of the Seventies have been constant from the beginning in fostering educational activities, the object being to prepare Seventies for missionary work. Lectures were given, schools were held, and study classes were insisted upon. We noted that a Library and Institute Association was formed, and an attempt was made to gather good books and records for the benefit of their education.

The Seventies pioneered the uniform study course movement in 1907. Since then, uniform courses of study have been used by all Priesthood quorums and auxiliaries.

The Seventies have carried out over the years numerous projects, as quorums and in conjunction with other Priesthood groups. These projects have contributed to the needy, financed missionaries, helped toward erection of homes and Church buildings, and helped strengthen spirituality and ties of brotherhood among themselves and members of the Church generally.

Policies

Missionary Policy--. In the era of Joseph Smith, it appears that there were about as many Elders sent on missions as there were Seventies, and a good many High Priests were sent also. In other words, there
is no evidence that Joseph Smith made it a policy to make the Seventies "the missionary force of the Church," although the revelations given to him on Priesthood seem to designate the Seventies for that service. It was Brigham Young who established that policy. He greatly expanded the Seventies and made them the bulk of the missionary force for about fifty years. It is thought that President Young believed the things he did to be what Joseph Smith would have done if he had lived longer.

In 1901, the policy changed, and since that time the Elders have made up the bulk of the missionary force. In 1915, an effort was spoken of to send out more Seventies again, but nothing came of it. Again in 1935 another such movement began. There was some increase, as Table I shows, but World War II interrupted, and Seventies have continued to represent less than ten per cent of the foreign missionaries since then.

After the change, Seventies were urged more and more to perform missionary labors at home, and when stake missionary work was organized on a Church-wide basis in 1936, the Seventies were given charge. Seventies were to be preferred as stake mission presidents, and the First Council was given charge of directing the entire work through the stake presidencies. Since that time, all missionary work has become centered in the office of the President of the Church, with a General Missionary Committee acting in an advisory capacity. Three of the First Seven Presidents of Seventy are on that Committee.

Numbers Policy--. Sometime before the turn of the century the Seventies were the largest of the three groups in the Melchizedek Priesthood. They continued to increase afterwards, but not at the same rate
as the other two groups. In 1927 it was felt by the Brethren that the numbers of the Seventies should be reduced, and they were cut back roughly twenty per cent by 1930. Since then they have increased slowly. In the last forty-five years the Seventies have not quite doubled, while the High Priests have increased by more than four times, and the Elders more than five times.

Stake Control—. In the days of Joseph Smith there were only a few stakes in the Church, and the lines between stake authority and general authority were not too clearly drawn. As a general Church quorum, the Seventies' place was between the two, and they seemed to get along harmoniously with both. In the era of Brigham Young, the job of the Seventies was to prepare for missions and go on missions, and the stakes had little to do with it. Lists of prospective missionaries were forwarded by presidents of Seventies quorums to the First Council, who investigated the men and turned their names over to the Quorum of the Twelve. While Seventies were home, they were taught that they were to be subject to their Bishops as ward members. It appears, then, that they were general Church officers in regard to missionary work alone; in other areas they were under their Bishops and Stake Presidents. This factor of a divided leadership authority gave rise to considerable misunderstanding among the Seventies. Most of them failed to see that they were to be obedient to their ward and stake officers in all but the area of their special calling. We have noted the conflicts and attitude of exclusiveness which developed.

After the death of Brigham Young, Church leaders sought to find a solution to the problem. But instead of educating Seventies on their duties to ward and stake authority, they sought to solve the problem by
turning more control over to stakes and wards, and to integrate the Seventies therein. Presidents of Seventies first had to have their Bishops endorse the names of those Seventies sent in as prospective missionaries. Then the calling of Seventies for missions was turned over to the Bishops entirely. In time, Stake Melchizedek Priesthood Committees were instituted. These included Seventies who acted in conjunction with high councilmen to direct the local activities of the Seventies. There is said to be "joint jurisdiction" over the Seventies by the First Council and Stake Presidencies via these committees. But since the majority of Seventies' activities are local, and since the missionary function has largely been removed from the Seventies and their leaders, there appears only a slight amount of jurisdiction from the First Council.

Seventies as Apostles to Assist the Twelve--. In the early period of Church history, when the Twelve Apostles went out personally to open missions and proselyte for the Church, they understood they were to call upon the Seventies for assistance, and they did so on a number of occasions, as the writer has noted in Chapter III. And, of course, Brigham Young relied upon the Seventies much more than any other group to carry on the missionary work which the Twelve had begun. We noted that not too long ago Francis M. Lyman quoted the scripture which states that the Twelve were to call upon the Seventies for assistance instead of any others, and he applied this to the First Council of Seventy, pointing out that they did follow the Twelve to the stake conferences and assist them. However, in 1941, five High Priests were called to be Assistants to the Twelve. It was felt that High Priests were needed to assist in
organizing stakes and other such activities, since they could ordain Stake Presidents and Bishops, and High Priests. The First Seven Presidents of Seventy, as a matter of policy, were not allowed to do this.

Problems

Problem of the Seventies' Express Calling--. The Seventies' calling is implicitly given in Scripture as missionary work abroad, to the nations, etc. Many of the Church leaders have reiterated this. It was expressed after the change in policy that the reason for the change was the inability of Seventies to go on foreign missions because of family, business, and financial responsibilities. This would be a perfectly sound reason, except for one thing: how was it done before? The Seventies before 1901 surely had the same feelings and responsibilities as those after, and they were faced with building up a wilderness as well! Were they forced to go on missions? Did their families all suffer privations and hardship when they went? It is a strange paradox that they had so much less and did so much more missionary work than the Seventies of today.

While Seventies are designated ministers of the Gospel to the nations, Elders are designated as "standing ministers," to minister at home. Today the Elders are going to the nations, while the Seventies have been left "standing." It appears to be a reversal of callings. No one has ever undertaken to give any reason as to why this ought to be the case.

It has never been thought that all Seventies should be doing missionary work all of the time. In the year 1900, 732 Seventies went on foreign missions, and they were 92% of all of the missionaries sent
out that year. There were about 8,000 Seventies in the Church at that
time. If we assume that another 800 Seventies were already in the field,
we have less than 20 per cent of the Seventies carrying out 90 per cent
of the missionary work of the Church. On that basis, if the Seventies
were ever again expected to be the missionary force of the Church,
their numbers would have to be expanded at a rate proportionate to the
rate of expansion of the missionary program. But the Seventies have not
been allowed to expand, because of certain problems involved. What has
led the Authorities to feel that there can be too many Seventies, but
not too many High Priests or Elders? The next three problems listed
may have some connection.

Problem of Being a Church Quorum--. It is said that Seventies'
quorums are not a part of stake organization. In earlier days this con-
dition led to an aloofness and conflicts between groups of Seventies and
their wards. The Authorities at the turn of the century may have felt it
unwise to allow a group thus unwieldy to remain so large. However, at
present, the Seventies' quorums have become so thoroughly integrated with
the stakes and wards that only in theory are they not a part of them.

Problem of Weakening Elders Quorums--. There has been a dilemma
with the missionary calling of Seventies and the effect on the Elders
quorums of making missionaries Seventies. Church leaders have felt it
unwise that the strength of returned missionaries should all go to the
Seventies. One would think, however, that it could be a little more
evenly distributed between the two than is the case. It would be a simple
solution if men could be made Seventies first, and then Elders; but Joseph
Smith indicated that Seventies were to be experienced Elders. Nor can
Seventies be placed back in the Elders quorums, since they are ordained, not set apart, to that office.

Problem of a Purpose for Seventies--. A lack of purpose has arisen since the change in missionary policy. Seventies are no longer a missionary force and reserve; they appear to be a kind of senior Elders quorum. They have no function that Elders cannot perform. In the opinion of the writer this is the most serious problem of all: if the Seventies have no special function, why does the office exist?

Problem of Extent of Authority of the Presiding Seventies--. According to the scriptures, a Seventy acting under the direction of an Apostle is an apostle, and thus should have as much or more authority than a High Priest. But the Presiding Seventies -- referring to the First Council at present, and to the First Quorum if ever organized in the future -- have not been allowed to ordain Stake Presidents, Bishops, and High Priests, nor perform Temple marriages. It has always been assured that they could do so if it were necessary, but for some strange reason it has never been found necessary -- this in the face of the fact that it was necessary to call in High Priests! There seems to be a need to clarify whether the scripture is still in force which says that it is the duty of the Twelve to call upon the Seventies "instead of any others" to assist them in administering the Gospel (Doctrine and Covenants 107:38).

Conclusion

The writer feels that there is a need to clarify the purpose of Seventies. The Seventies are still spoken of as the missionaries of the Church, but, in fact, they are not. There is further need to educate
the Church on all levels as to what that purpose is. Ward and stake officers seem to have ignored requests by the General Authorities to use more Seventies in missionary work. Ward and stake officers are responsible for the fact that Seventies' quorums have remained filled with men who are not able to go on missions when asked. The Seventies themselves have been more reluctant in recent times to accept mission calls than their brethren in earlier times. It appears to the writer that Seventies have lost the spirit of their calling to a large degree, and that this attitude among Seventies and ward and stake leaders has been unintentionally fostered by policies after the turn of the century.

**Possibilities**

The writer sees three possibilities for the Seventies: (1) they may continue to be a special office without a special purpose — this would likely tend to lessen the spirit of their calling still further; (2) they could be expanded in number and again be made the missionary force of the Church; and (3) they could be greatly reduced, or even cut back to one quorum — the scripture states that additional quorums were to be chosen as needed.

With regard to the Presiding Seventies, the Church seems to be faced with two possibilities in the future as it expands; either they must call more High Priests to assist, or they must recognize the authority of Seventies as apostles and call more of them, presumably by filling up the First Quorum.

There is a final possibility regarding the Seventies. It is the possibility that the Seventies are being developed for future purposes. We have noted that Orson Pratt felt that way many years ago. B. H. Roberts
Stephen L. Richards, and others have commented in the past that there are distinct advantages in the organization of a Seventies' quorum for missionary work by whole quorums. It can be divided into ten groups of pairs, with a president over each group. Joseph Smith said in the beginning that Seventies were to "constitute traveling quorums." Needless to say, whole quorums of Seventies have never yet been sent to any mission field. These things would seem to imply that there may be some great missionary service which the Seventies are to fulfill in the future.
Thus saith the Lord . . . unto all my Holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood . . . . I will reveal to you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church . . .
APPENDIX I

ORIGINAL FIRST QUORUM

Presidents

Hazen Aldrich
Joseph Young
Levi W. Hancock
Leonard Rich
Zebedee Coltrin
Lyman Sherman
Sylvester Smith

Members

Elias Hutchings
Cyrus Smalling
Levi Gifford
Stephen Winchester
Royal Barney
Libbeus T. Coons
Willard Snow
Jesse D. Harmon
Heman T. Hyde
Lorenzo D. Barnes
Hiram Blackman
William D. Pratt
Zera S. Cole
Jesse Runtzman
Solomon Angel
Roger Orton
Peter Buchannon
John D. Parker
David Elliot
Samuel Brown
Salmon Warner
Jacob Chapman
Charles Kelley
Ezra and Fisher
Warren Parrish
Joseph Hancock
Aldin Burdick
Henry Harriman
Nelson Higgins
Wilkins J. Salisbury
Israel Barlow

Harry Brown
Jezeniah B. Smith
Lorenzo Booth
Alexander Badlam
Zerubbabel Snow
Hiram Stratton
Moses Martin
Lyman Smith
Hiram Winters
Harpin Riggs
Edison Barney
Joseph B. Noble
Henry Benner
David Evans
Nathan B. Baldwin
Burr Riggs
Lewis Robbins
Alexander Whitesides
George W. Brooks
Michael Griffith
Harvey Stanley
Almon W. Babbitt
William F. Cahoon
Darwin Richardson
Milo Andrus
True Clidden
Henry Shibley
Harrison Burgess
Jedediah M. Grant
Daniel Stephens
Amasa M. Lyman
George A. Smith
APPENDIX II

ORIGINAL SECOND QUORUM

Elijah Fordham
Hyrum Dayton
Joel H. Johnston
Daniel Wood
Reuben McBride
Jonathan Holmes
Lorenzo D. Young
Wilford Woodruff
Jonathan Crosby
Truman O. Angel
Chauncey G. Webb
Solon Foster
Erastus Snow
Nathan Tanner
John Gould
Stephen Starks
Samuel Phelps
Joel McWitty
Selah J. Griffin
Shadrach Roundy
Zera Pulsipher
King Follett
Joseph Rose
Robert Culbertson
Joseph Young
James Foster
Salmon Gee
Nathaniel Millikin
Gad Yale
Josiah Butterfield
Elias Benner
Ariel Stevens
Robert Rathburn
Giles Cook
John E. Page

William Tenney
Edmund Marvin
Marvel C. Davis
Almon Sherman
Isaac H. Bishop
Elijah Reed
Rufus Fisher
Dexter Stillman
Thomas Gates
Uriah B. Powell
Amasa Bonney
Ebeneser Page
Loren Babbitt
Levi Woodruff
William Carpenter
Francis G. Bishop
William Gould
Sherman A. Gilbert
William Redfield
John Herritt
Jonathan Hampton
William Perry
Milton Holmes
James Daley
Arvin A. Avery
Charles Thompson
Joshua Grant
Andrew J. Squires
Levi S. Nickerson
Edmund Durphy, Jr.
Henry Wilcox
Edmund M. Webb
William Miller
Stephen Post
William Bosley
APPENDIX III

BIOGRAPHICAL SKETCHES OF THE FIRST COUNCIL OF SEVENTY*

HAZEN ALDRICH joined the Church shortly after it was organized and was ordained a High Priest. He was one of the First Seven Presidents of Seventies from 1835 to 1837. Being a High Priest he was one of those released on April 6, 1837, when it was determined that a High Priest could not be one of the Presidents of Seventies. A year later he was among those who rebelled against the Church and apostatized and became one of the leading characters in the Brewster movement. He published a paper at Kirtland called "The Olive Branch" ten years after his apostacy and later went to California, where it is thought he died.

JOSEPH YOUNG was born in Hopkinton, Middlesex County, Mass., April, 1797. He was active in the Methodist Church when his brother, Brigham Young, brought the gospel to him and he was baptized in 1832. In the summer of that year he filled a mission to Canada, baptizing 40 persons during the six weeks he was there. He was a member of Zion's Camp and filled other missions in the United States. During the Haun's Mill massacre he was miraculously saved and later went to Winter Quarters. In 1850 he crossed the plains with his family by ox team. Twenty years later he filled a mission in Great Britain. As to vocation, Joseph Young engaged in farming, painting and glazing during the Nauvoo period. The writer found no mention of his vocational pursuits in Utah. His policies were aimed at making the Seventies effective preachers of the Gospel. It was his dream that the Seventies become the scholars of the Church. He died July 16, 1881, at Salt Lake City, having served in the First Council forty-six years.

LEVI WARD HANCOCK was the other one of the two original presidents who retained that position after 1837. He held that position for 47 years, being a patriarch as well as one of the presidents at the time of his death in Washington, Washington County, Utah, in 1882. He was born April 7, 1803 in Old Springfield, Mass., and was living as a bachelor in Ohio when a group of elders passed through. He followed them to Kirtland and was baptized. He was also a member of Zion's camp and following his call to the Seventies fulfilled missions in the United States, marched with the Mormon Battalion to California, and returned to Salt Lake in 1847. He was a pioneer settler in Manti, Sanpete county and was a member of the Utah legislature three times.

*This material was gathered from the following sources: Hazen Aldrich through Joseph McMurrin, from Andrew Jenson's Latter-day Saint Biographical Encyclopedia; the Improvement Era, and some items from the Journal History.
LEONARD RICH was called in question by the high council at Kirtland in February, 1834, for violating the word of wisdom and selling the revelations at an extraordinary price. He confessed and was forgiven. He was made one of the First Seven Presidents of Seventy on February 28, 1835, and released April 6, 1837, on account of being a High Priest. He was mentioned as one of the group of apostate rioters at Kirtland who broke into the Temple, and tried to take possession of the Church farm, in 1845.

ZEDEE COLTRIN was baptized soon after the organization of the Church. He is mentioned as an Elder as early as June, 1831. He was subsequently ordained a High Priest. He is mentioned as one of those who spoke in tongues at Kirtland on January 24, 1834. It is reported that he saw a vision of the Savior in the Kirtland Temple in January, 1836. He was a member of the original First Council, and released in 1837 because he was a High Priest. He was chosen as counselor to Almon W. Babbitt in the presidency of the Kirtland Stake May 22, 1841. He came west in 1847, and later settled in Spanish Fork. For many years he was a Patriarch. He died July 21, 1887, one of the oldest members of the Church.

LYMAN SHERMAN embraced the gospel at an early day and was ordained a high priest. He was a member of ZIon's camp and was made one of the First Seven Presidents of Seventy in 1835. In December of that year he approached Joseph Smith asking for a revelation in regard to his duty. The answer is Section 108 of the Doctrine and Covenants. He was released with the other High Priests from the Seventies Quorum in 1837. In October he was chosen to the Kirtland High Council.

SYLVESTER SMITH was one of the first Elders in the Church. He was ordained a High Priest in 1831, and was a member of the first high council at Kirtland. He was in Zion's Camp. On that famous journey he manifested a quarrelsome spirit, and rebelled on several occasions against Joseph the Prophet and the established order of the camp, for which he was tried before the High Council after his return to Kirtland. He confessed his faults and retained his standing in the Church. He was ordained a Seventy February 28, 1835, and was made one of the Presidents the following day. On January 22, 1836, he said he had a vision in the Kirtland Temple. That winter he studied Hebrew with the Prophet and others. About December, 1836, Sylvester Smith apostatized and left Kirtland, taking the records of the Seventies with him, for he had been acting as clerk of the Seventies. He was released from the First Council April 6, 1837.

JOHN GOULD was made a President of Seventy April 6, 1837, when it was thought that Levi Hancock (who was away on a mission) was a High Priest. When the mistake was found out, he was objected to in General Conference. The Prophet asked Joseph Young to approach Brother Gould and signify the desire of the Prophet to have him placed in the High Priests quorum. He complied and the affair was straightened out. The last mention of John Gould is his call to perform missionary labor in Illinois in 1844.
JAMES FOSTER was one of those called to replace High Priests on the First Council in 1837. He was a leader in Kirtland Camp. At a general conference in Nauvoo in April, 1841, he answered charges made against him and retained his standing. He settled away from the Saints at Jacksonville, Illinois, and had no direct communication with his brethren. It was reported later at Nauvoo that he had taken sick and died December 21, 1841.

DANIEL S. MILES was ordained a Seventy April 6, 1837, by Hazen Aldrich, and set apart as one of the First Seven Presidents of Seventies on the same day. As such he was one of the leaders of Kirtland Camp. He died in full faith in 1845. Joseph Young described him as a man of good faith, constant in his attendance at meetings of the council, until the time of his death, which occurred at quite an advanced stage of his life.

JOSIAH BUTTERFIELD is first mentioned in connection with a meeting held at Kirtland, March 6, 1835, at which he was blessed by the Prophet for having assisted in building the Temple. He was ordained and set apart as one of the First Seven Presidents of Seventy on April 6, 1837. He was a leader in Kirtland Camp. During that journey he was arrested, along with others and jailed on a charge connected with Kirtland Safety Society money; they were released the next day. Joseph Smith wrote in March, 1843, that he had kicked Josiah Butterfield out of the house after the latter had insulted him. In April 1844, he was chosen to preside at a conference to be held at Scarboro, Maine, on May 6-7. Joseph Young said he was dropped from the First Council after a permanent misunderstanding arose between him and the Prophet. He was excommunicated October 7, 1844, and died in California in April, 1871.

SALMON GEE was one of those who came into the First Council on April 6, 1837. At a meeting of the Seventies held at Kirtland, March 6, 1838, the quorum withdrew their fellowship from Brother Gee for neglect of duty and other causes, but he was never excommunicated from the Church. When Almon W. Babbitt reorganized the Stake in Kirtland, in 1841, Elder Gee was chosen as a member of the High Council at that place. In 1844 he moved to Ambrosia, Iowa, and died there September 13, 1855, as a faithful member of the High Council at that place.

JOHN GAYLORD was ordained a Seventy December 20, 1836, and was chosen to the First Council April 6, 1837. He was excommunicated, along with many others, January 13, 1838, for rising up in rebellion against the higher Church authorities. He later rejoined the Church and was with the Saints in Nauvoo, where he received his endowments in the Temple before the Church left for the west.

HENRY HARRIMAN was a member of Zion's camp and was ordained a Seventy in 1835. He was chosen for the First Council February 6, 1838, and served in it for over fifty-three years. He was a leader of Kirtland Camp. He crossed the plains in 1848. He went on a mission to Great Britain in 1857 (age fifty-two), acting as president of the only company
of missionaries who ever crossed the plains with handcarts. About 1862 he was called to the Dixie mission, where he remained about twenty-five years. He died May 17, 1891, at Huntington, Utah.

ZERA PULSIPHER served in the wars of his country in his youth. He heard the Gospel in New York, was baptized and ordained to the ministry in January, 1832, after which he traveled and preached extensively through the Eastern States and Canada. He baptized Wilford Woodruff. He moved to Kirtland in 1835, was chosen to the First Council March 6, 1838, and was a leader in Kirtland Camp. He came to Utah in 1848. He later transcended the bounds of the Priesthood in the ordinance of sealing for which he was cited to appear before the First Presidency of the Church, April 12, 1862. It was there voted, that he be rebaptized, reconfirmed, and ordained a High Priest, or go into the ranks of the Seventies. Subsequently he was ordained a Patriarch. Brother Pulsipher died January 1, 1872, at Hebron, Utah. He was the father of seventeen children.

ALBERT F. ROCKWOOD joined the Church in 1837, and was ordained a Seventy in 1839. He was a captain and drill officer in the Nauvoo Legion, and later a general. He acted as commander of Joseph Smith's life guard, and helped rescue him when he was kidnapped at Dixon, Illinois, in 1843. He was made a member of the First Council December 2, 1845. During his years in Utah he was warden of the Territorial penitentiary and the pioneer fish commissioner of the Territory. He was a member of the first legislature of Utah, and continued in that body until his death at Salt Lake City, November 26, 1879. He died peacefully surrounded by his family and friends, and previous to his death shook hands with and bade them all good bye.

BENJAMIN L. CLAPP joined the Church at an early day, went on a mission to Kentucky in 1833, and another to Alabama in 1843. He was ordained and set apart as one of the presidents of the 8th Quorum of Seventy on October 20, 1844, and was called to the First Council on December 2, 1845. He lived for several years in Salt Lake City, then moved to Ephraim, Utah, where he had some difficulty with Bishop Warren S. Snow. After investigation before the council of Seventies, he was dropped from his position in the council and finally excommunicated from the Church at the general conference held in Salt Lake City, April 7, 1859. He died in California about 1860.

JEDEDIAH MORGAN GRANT joined the Church in 1833. When he was eighteen he was with Zion's camp, and was ordained a Seventy in 1835. He went on missions to New York in 1836, the Southern States in 1837, and to Virginia and North Carolina in 1839. From 1843–45 he presided over the Saints in Philadelphia. He was chosen for the First Council of Seventy in 1845. He was captain of the third hundred in crossing the plains, and was a Major-General in the Nauvoo Legion. He was the first mayor of Salt Lake City, and as such, completed a successful mission to the East to put down false reports about the Mormons by some "runaway officials." He was elected Speaker of the House in the legislative assembly. In 1854 he was called to serve as Second Counselor to
Brigham Young. He was the father of Heber J. Grant, seventh President of the Church. He died at Salt Lake City in December, 1856.

HORACE S. ELDROIDGE joined the Church in 1836, farmed for a time in Indiana, and joined the Saints in Missouri in 1838. He buried two children at Winter Quarters. Arriving in Salt Lake valley in 1848, he was soon appointed marshal of the Territory, assessor and collector of taxes, and a brigadier-general of militia. From 1852-54 he presided over the St. Louis (Missouri) conference, acting as general Church and emigration agent, and again in 1857. He was called to the First Council of Seventy in 1854. He was prominent in the mercantile and banking business, being one of the founders of Z.C.M.I., Deseret National Bank, and First National Bank of Ogden. From 1862-63 he was Church emigration agent at New York, and in 1870 he was sent to preside over the European Mission. He died in Salt Lake, September 6, 1888.

JACOB GATES was a farmer, carpenter and joiner in his early life. He joined the Church in 1833 and went to Missouri in 1834. He filled missions to Illinois in 1836, from Missouri to Kirtland, Ohio, in 1838, to Indiana in 1841, to New England States in 1843, and to England in 1849 and 1859. He was ordained a Seventy in 1836 and president of the 4th quorum in 1844. While on his mission to Europe in 1859, he was notified that he was chosen to be a member of the First Council of Seventy. He served four terms in the Territorial legislature. He died April 14, 1892, at Provo, Utah.

JOHN VAN COTT joined the Church in 1845 at Nauvoo. He was ordained a Seventy in 1847, and in 1852, he was called to the European Mission. When he got to England he was sent to preside over the Scandinavian Mission. He was called a second time for that purpose in 1859. As he returned in 1862, he was made a member of the First Council of Seventy. He lived for a time in Sampete county while on a special mission among the Scandinavian Saints there. He died February 18, 1888, at Salt Lake City.

WILLIAM W. TAYLOR was born at Salt Lake City in 1853, the son of John Taylor and Harriet Whittaker. He worked in the manufacturing establishment of Folsom, Romney & Taylor, and learned the business, as well as the carpenter's trade. He was called on a mission to Great Britain in 1875, and ordained a Seventy. For many years he was clerk of the Salt Lake Stake. In 1880 he was called to the First Council. He devoted much effort and thought toward "correcting the inconveniences which arose" from the scattered condition of the quorums, and after the revelation of 1883 spent much of his time organizing them in line with those instructions. He served in the Utah legislature in 1883, and was tax collector and assessor for Salt Lake City in 1884, the year of his death.

ABRAHAM H. CANNON was born in 1859, the son of George Q. Cannon and Elizabeth Hoagland. He learned the trade of carpenter and architect. In 1879, he was sent to Europe on a mission. He labored for a time in England, and then was transferred to the Swiss-German Mission. He returned
home in 1882, and in October was ordained a Seventy and set apart as one of the First Seven Presidents. He traveled extensively reorganizing the Seventies and setting the quorums in order. In 1886, he served a six-month sentence for unlawful co-habitation. He was called to the Quorum of Twelve Apostles in 1889. He died at Salt Lake City in 1896.

SEYMOR BICKNELL YOUNG was born in 1857, at Kirtland, Ohio, the son of Joseph Young and Jane Bicknell. He was carried through a rain of bullets in his mother's arms during the Haun's Mill massacre. He arrived in Salt Lake with his parents in 1850. In 1874 he went with a group to settle Cache Valley. He was called on a mission to Europe and ordained a Seventy in 1857. During the Civil War he served in the battalion which guarded the mail and telegraph lines to the west coast. He also took active part in the Black Hawk War of 1866. In 1870 he accompanied his father on another mission to Great Britain. He became a practicing physician and surgeon in 1874, after some thirteen years of study. Later he became the personal physician to Brigham Young. In a formal revelation on October 14, 1882, he was chosen to fill a vacancy in the First Council of Seventy, and became Senior President in 1893. In his visits to the stakes, it is said that he cared for many who were sick and afflicted, using his medical skill as well as the Priesthood. He died at Salt Lake City in 1924.

CHRISTIAN DANIEL FJELSTED was born in Denmark in 1829. He learned the trade of a moulder and began to help support his mother at the age of ten. He joined the Church in 1852, and lost his job for preaching to his fellow workmen. He was very zealous in doing missionary work in his home area, and held meetings in his home. In 1856 he was appointed president of the Aalborg Conference and hundreds of people identified themselves with the Church during his two years presidency. He emigrated to Utah in 1858, and was ordained a Seventy in 1859. He filled his first mission to Scandinavia in 1867-70. In 1872 he was called to labor with the Scandinavian Saints in Northern Utah. In 1881 he was sent to preside over the Scandinavian Mission. Returning in 1884, he was chosen to the First Council of Seventy. In 1896, he was chosen to again go to Scandinavia, serving two years as a traveling Elder, and two years as president of the mission. In 1897 he was called on a special mission to Chicago, and raised up a branch there, mostly Scandinavian. And, in 1901, he went on his fourth mission to his homeland. He died in Salt Lake City in 1905.

JOHN MORGAN was born in Indiana in 1842. He served in the Union Army in the Civil War, participating in several of the most important battles. After the war, he came to Utah and became an instructor in the University. Later, he established the Morgan Commercial College at Salt Lake. He joined the Church in 1867. In 1875 he was ordained a Seventy and sent on a mission to the Southern States; he went again as mission president in 1878. He was made a member of the First Council in 1884. He also served as a member of the Utah legislature and held other positions of importance in the community. He died in 1894, at Preston, Idaho.
BRIGHAM HENRY ROBERTS was born in Warrington, England, March 13, 1857, and came to Utah in 1866. He worked as a farmhand and in mining camps, and apprenticed to a blacksmith when he was seventeen. He graduated from the normal department of Deseret University in 1878. For some years he taught school and worked at his trade, and finally drifted into journalism. He was for a time editor of the Salt Lake Herald. In 1877 he was ordained a Seventy. He served his first mission to the Southern States from 1880-82, and his second from 1883-86. He was transferred to the British Mission in 1886 while under indictment for unlawful cohabitation. Returning in 1888, he was called to the First Council of Seventy. In 1889, he surrendered to authorities and served a four month sentence. He took part in the state constitutional convention, then entered politics and was elected to the House of Representatives; he was denied his seat because of his connection with polygamy. Brother Roberts was one of the most voluminous writers in the Church. He wrote many doctrinal and historical books, as well as the six-volume Comprehensive History of the Church. From 1922-27 he presided over the Eastern States Mission. During World War I he was Chaplain of the 145th Field Artillery which went overseas from Utah. In France hundreds of the young men of the American forces looked to him for spiritual advice. He was an opponent of Woman Suffrage, and opposed Bishop Orson F. Whitney in a public debate on the subject. He also seems to have been opposed to calling High Priests as assistants to the Twelve Apostles. President Roberts died at Salt Lake City on September 27, 1933.

GEORGE REYNOLDS was born in London in 1842, and joined the Church in 1856 against his parents wishes. He was very active in missionary and Church activities there. In 1865 he came to Salt Lake, and soon afterward became Brigham Young's secretary. He was elected to the board of regents of the University of Deseret in 1866. In 1871 he was called to Europe to edit the Millennial Star. When he returned the next year, President Young made him treasurer, then manager of the Salt Lake Theater. From 1875-79 he was a member of the municipal council. In 1874 he agreed to be a test case against the constitutionality of the anti-polygamy laws. The Court upheld the laws, and George Reynolds went to prison from 1879-81. In 1890 he was chosen to the First Council of Seventy. He was active in literary work, serving at times as associate editor on the Deseret News and the Juvenile Instructor. He was also a director of Z.C.M.I., Zion's Savings Bank, Deseret Telegraph Line, and other Church businesses. He died in 1909.

JONATHAN GOLDEN KIMBALL was born in Salt Lake City in 1853, the son of Heber C. Kimball and Christeen Golden. He was sent to the leading schools of Salt Lake City. His father died in 1868, and he became attached to the vocation of hauling. The Kimball families moved to Mead- owville, Utah, in 1875, and became established in the horse and cattle business. In 1881 Karl Maeser came to the settlement and convinced Jonathan and Elias that they should attend Brigham Young Academy. After a year there, Jonathan was sent on a mission to the Southern States. In 1886 he was ordained a Seventy. He was very active in M.I.A. work in Bear Lake Stake. When he and his brother engaged in the implement busin-
ess they went heavily in debt, and lost nearly everything they had. In 1891 he was sent to preside over the Southern States Mission. He was made a member of the First Council in 1892. As a member of the M.I.A. General Board for many years he worked diligently with the young people of the Church. Brother Kimball was known for his rich sense of humor and ready wit, and the Saints always flocked out to hear him speak. He was killed in an automobile accident in 1938.

RULON S. WELLS, the son of Daniel H. Wells and Louisa Free, was born at Salt Lake City in 1854. He studied commerce and science at Deseret University, and followed the vocation of bookkeeper and clerk. He was employed for a time as engrossing clerk for the legislature. He was ordained a Seventy and sent to the Swiss-German Mission in 1875. Returning home in 1877, he was active as a home missionary. He was bookkeeper for Z.C.M.I. and other companies, and then became secretary-treasurer for Grant, Odell & Co. In his later life he became very prominent in the insurance business. In 1893 he was called to the First Council of Seventy, and from 1896-98 he was sent to preside over the European Mission. He became a member of the M.I.A. General Board after his return. In 1926 he and Roy L. Pratt accompanied Melvin J. Ballard to South America to open that area for missionary work. From 1904-08, he was a Salt Lake City councilman, and was state insurance commissioner from 1917-21. His death was in 1941 at Salt Lake City.

EDWARD STEVENSON was born on the Island of Gibraltar in 1820, and came to America in 1827. He joined the Church in Michigan in 1833 and later joined the Saints in Missouri. He was ordained a Seventy in 1845, and for many years was president of the 30th Quorum. He went on missions to the States in 1857 and 1869. He was responsible for bringing Martin Harris to Utah in 1870. When not away on distant missions from 1865 to 1877, Elder Stevenson traveled as a special home missionary, during which time he visited nearly all the settlements of the Saints in Utah. He went on missions to the States and Canada in 1872, to the Southern States in 1877, to Canada again in 1883, and to Europe in 1886. He was called to the First Council of Seventy in 1894. Later he went on special missions to Mexico and the Northwestern States. He died in 1897. It is believed that he traveled and preached more on his own expense than any other Elder in the Church.

JOSEPH WILLIAM MC MERRIN was born in Tooele, Utah, in 1858. He apprenticed to the stone-cutter's trade in his youth, and worked for two years on the Salt Lake Temple. When only seventeen, he was called on a colonizing mission to Arizona. After returning, he engaged in hauling freight. In 1881 he received a contract to build a section of the Oregon Short Line railroad, and while doing that work, was called on a mission to Great Britain. In 1885 he was shot twice in the bowels by a trigger-happy deputy during the anti-polygamy crusade. He miraculously survived, after being promised by an Apostle that he would live if he wanted to. In 1886 he went on his second mission to Great Britain, accompanied by his wife and two children. He was called in 1896 to serve as counselor to Rulon S. Wells over the European Mission. In 1897 he was sustained as a member of the First Council of Seventy, and ordained in England. He served on the M.I.A. General Board. In 1899 he accompanied Abraham Woodruff to Wyoming and selected a site for the settle-
ment in the Big Horn country. During the last ten years of his life he presided over the California Mission, and died at Los Angeles in 1932.

CHARLES H. HART was born in Bloomington, Idaho, in 1866. He was a lawyer of noted ability having graduated from the University of Michigan in 1889. He practiced his profession until he became one of the general authorities in April 1906. Among the official positions he held is county attorney at Logan, a member of the last territorial council, a member of the constitutional convention, and judge of the First Judicial District, which position he held for nine years. As President of the Canadian Mission for three years, Elder Hart traveled widely and was desirous of extending the Canadian Mission to the settlements as far north as Hudson Bay. President Hart died in Salt Lake City in 1934.

LEVI EDGAR YOUNG was born in Salt Lake City on February 2, 1874, a son of Seymour B. Young and Elizabeth Ritter. Graduating from the University of Utah in 1895, he taught school at Salt Lake City. He earned his M.A. degree at Harvard in 1899, and joined the faculty of the University of Utah as an Assistant in the Department of History. He retired as chairman of the Department of History and Political Science in 1939. He went on a mission to Germany in 1901, and a year later was appointed president of the Swiss Mission. He was called to the First Council of Seventy in 1909, while he was studying at Columbia University. From 1922-34 he was president of the Temple Square Mission, and presided over the New England Mission from 1939-42. President Young has a deep appreciation and understanding of the great thought, art, and culture of the ages, but he has always stressed that man should place faith before wisdom.

REY L. FRATT was born in Salt Lake City in 1878, and was a grandson of Parley P. Pratt. He located early in Juarez, Mexico, with his parents and was raised in that country. He was president of the Mexican Mission from 1907 until his death in 1931. He was made a member of the First Council of Seventy in 1925.

ANTOINE RIDGEMAY IVINS was born in 1881 at St. George, Utah. When he was about fifteen his family moved to the colonies in Juarez, Mexico. He graduated from Juarez Academy, studied jurisprudence at Mexico City for three years, and law at Ann Arbor, Michigan. For a time in Mexico he was the official representative of the Mexican Colonization and Agricultural Company. He moved back to Utah when his father became an Apostle. He earned a B.A. degree in Engineering at the University of Utah. In 1920, he was appointed "aid in the development of the new Lund Home for Boys in Centerville, Utah, having charge of the Agricultural division of the school. In 1921, he was called to manage the Church sugar plantation at Laie, Hawaii. He was chosen to the First Council of Seventy in 1931, and made president of the Mexican Mission. President Ivins has been active in translation work, and helped translate the temple ceremony into Spanish.
OSCAR A. KIRKHAM was born in Lehi, Utah, in 1880. He graduated from Brigham Young University, and studied music in Germany from 1900-03. For two years he taught music at Ricks College, Rexburg, Idaho. From 1906-07, he studied music at Columbia University. He was head of the music department at L.D.S. University from 1908-13. He was appointed to the M.I.A. General Board in 1913, to work in the Scouting program. He became Chief Executive of the Salt Lake Council, then in 1925, Associate Regional Executive of Region Twelve. He served as Chief Morale Officer at World Scout Jamborees in England in 1920 and 1929, Hungary in 1933, and Holland in 1937. He was chosen to the First Council of Seventy in 1941. He died in 1958.

SEYMOUR DILWORTH YOUNG was born in 1897 at Salt Lake City. He was active in sports and public speaking in high school. During World War I, he was with the 145th Field Artillery. After the war, he went on a mission to the Central States, and became mission secretary. In 1923 he was appointed Scout Executive of the Ogden Area Council, and continued in that position until he was called to the First Council of Seventy in 1945. In 1947, he was sent to preside over the New England Mission.

MILTON R. HUNTER was born in Holden, Utah, in 1902. He attended Brigham Young University, earning his B.S. in 1929, and his M.S. in 1931. He entered the Church Seminary System in 1928. He studied at the University of California under the famous historian, Herbert E. Bolton, and received his Ph.D. in 1935. In 1936, he began teaching at the L.D.S. Institute of Religion at Logan. He was ordained a Seventy in 1928, and called to the First Council in 1945. He is an excellent carpenter; he built his own home in Logan. President Hunter has published nearly a score of Church books, and recently traveled in Central and South America gathering data on the external evidences of the Book of Mormon.

BRUCE R. MCCONKIE was born in 1915 at Ann Arbor, Michigan, where his father was studying law. He filled a mission to the Eastern States from 1934-36. He studied law at the University of Utah, receiving his law degree in 1939. In 1940 he became prosecuting attorney for Salt Lake City. He served in the United States Army during World War II, and following his discharge turned to newspaper work. He was covering General Conference when he was notified of his call to the First Council of Seventy. President McConkie is considered by many to be one of the outstanding doctrinal authorities in the Church.

MARION DUFF HANKS was born in Salt Lake City in 1921. His father, a municipal judge, died when he was two. He was a member of the Salt Lake Stake M.I.A. and Sunday School boards before he was called to the Northern States Mission in 1942. He attended law school at the University of Utah. After returning from his mission, he served in the United States Navy. He was on a Church championship basketball team in 1947. From 1946-53, he was assistant director of the Bureau of Information on Temple Square. He was a Seminary Principal and Institute Instructor when he was called to the First Council of Seventy in 1953. President Hanks has continued very active in the interests of the youth of the Church.
SAMUEL S. BENNION was born in 1874 at Taylorsville, Utah. His vocation was ranching and sheep raising. In 1904, he was sent on a mission to the Central States. He became mission president in 1906 and stayed until 1934—a total of over twenty-nine years continuous missionary service! He made it a policy to tour his mission four times a year. He was sustained as a member of the First Council of Seventy in 1933, and appointed general manager and vice president of the Deseret News in 1934. He died in 1945 in Salt Lake City.

JOHN H. TAYLOR was born in 1875, a grandson of President John Taylor. He was called on a mission and ordained a Seventy before he was twenty-one years of age. He became a dentist in Salt Lake. In 1905 he was called to the Netherlands Mission. In 1908 he began service on the General Board of the Y.M.M.I.A., having charge of the athletic programs. When the Scouting program was adopted by the Church in 1913, he became Church Scout Commissioner. From 1922–28, he presided over the Northern States Mission. Following that, he and his wife were given charge of the Mission Home in Salt Lake. In 1933 he was sustained as a member of the First Council. He was sent to New York to reassign missionaries after the outbreak of hostilities in 1939. He was made president of the Temple Square Mission in 1941. He died suddenly in 1946 while he was addressing a group of missionaries in the Mission Home.

RUFUS K. HARDY was born in Salt Lake City in 1878. His first mission to New Zealand was from 1897 to 1901. He was set apart as one of the presidents of the 8th Quorum of Seventy in 1906. He was called to preside over the New Zealand Mission in 1907, and again in 1933. In 1934 he was called to the First Council of Seventy. His death occurred in 1945, after a long illness. President Hardy distinguished himself as a seventy, as a lover of and worker among boys, as a missionary, as a successful business executive, as a sportsman, as a farm operator, as a father, husband, and friend.

RICHARD L. EVANS was born in 1906 at Salt Lake City. His father died when he was ten weeks old, and he scarcely remembers going to school without working at some job. At Latter-day Saint University he was editor of the school paper. He was champion debater in high school, and won a scholarship to the University of Utah. In his sophomore year he was called to the British Mission, and was soon appointed associate editor of the Millennial Star, under James E. Talmadge. He became a radio announcer at Station KSL, and later a director of that institution. In 1930 he began writing, producing, and announcing the weekly Tabernacle Choir broadcast, for which he is nationally known. He became managing editor of the Improvement Era in 1936. He was ordained a Seventy in August, 1938, and called to the First Council in October, at the age of thirty-three. He has a B.A. in English, and an M.A. in Economics. He is prominent in a number of civic groups. He was a member of the M.I.A. General Board for eleven years. His writings have appeared in nationally known magazines and newspapers. In 1953, he was called to the Quorum of Twelve Apostles.
ALBERT THEODORE TUTTLE was born at Manti, Utah, on March 2, 1919. He was student body president in high school. In 1939, he was ordained a Seventy and sent on a mission to the Northern States. He was selected outstanding student in religion at Brigham Young University in 1943. As a Marine line officer in the Pacific during World War II, he witnessed the historic flag-raising on Iwo Jima; he was also group leader of the Fifth Marine Division L.D.S. servicemen. After the war he taught Seminary at Menan, Idaho; Brigham City, Kaysville, and Salt Lake City, Utah. He received his M.A. from Stanford University in 1949. He became director of the L.D.S. Institute of Religion at Reno, Nevada. In 1953, he was appointed Church Supervisor of Seminaries and Institutes. His numerous Church positions include president of a Seventies quorum, stake mission president, stake Sunday School Superintendency, stake M.I.A. dance director, and Sunday School teacher. He was set apart as a member of the First Council of Seventy April 10, 1958. The Church Educational System remains his chief interest.
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THE ROLE AND FUNCTION OF THE SEVENTIES IN L.D.S. CHURCH HISTORY

An Abstract of a Thesis
Presented to the
Department of History
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
James N. Baungarten

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ABSTRACT

Joseph Smith organized a group called Seventies in the Mormon Church early in 1835. They are one of three primary groups in the Higher or Melchizedek Priesthood. They were said to be Elders with a special calling to preach the Gospel among the nations of the earth. Their calling was said to be apostolic because they were to assist the Twelve Apostles in preaching the Gospel and administering Church affairs under their direction. They were a general Church Quorum, and not considered a part of stake organization.

The Seventies were established in their calling as missionaries in the time of Joseph Smith, and carried about their share or a little more, of the missionary work in the proportion to the other Priesthood groups. Under the auspices of Brigham Young, they became, for the most part, the missionary force of the Church. This was continued until after the turn of the century; at that time the policy changed and the Elders began to carry out most of the foreign missionary work of the Church. Seventies were asked to carry on missionary work in their home stakes and wards. Fundamentally, two reasons were given for the change in policy: First, the Seventies, being older men than most Elders, were hindered from accepting mission calls because of family and financial responsibilities. Second, making most missionaries Seventies had made their number too great in proportion to the other groups, and took too
much leadership away from Elders quorums. However, these conditions existed for a long time before the change, and the Seventies were apparently able to fulfill their calling very well.

In earlier days, the condition of being a Church Quorum led to an attitude of exclusiveness among the Seventies, and tended to lessen their effectiveness in performance of local duties and activities. Over the last fifty or sixty years increasing control over the Seventies has been given to the stakes, until now the Seventies quorums are, for all practical purposes, an integrated part of stake organization.

In the course of time, the presiding Seventies of the Church, known as the First Council of Seventy or First Seven Presidents of Seventy, came to be looked upon as the ones referred to by the scriptures as assistants to the Twelve Apostles, upon whom the Twelve were to call "instead of any others". As the Church has mushroomed in growth during the last few decades, more General Authorities have been needed to handle the increased administrative load. Instead of calling more presiding Seventies, or filling up the First Quorum, High Priests have been called since April, 1941. The apparent reason for this was the policy that Seventies did not have authority to ordain High Priests, Bishops, and Stake Presidents, as was necessary in organizing stakes, etc. The scriptures give them such authority, but it has never been felt "necessary" that they should exercise it.

The writer feels there is a need to clarify the purpose of Seventies, to educate the Church as to what that purpose is, and to urge greater use of Seventies in their calling.

Joseph Smith said at the time the Seventies were organized
that they were to constitute "traveling quorums." Other Church leaders have commented that there would be distinct organizational advantages in sending Seventies' quorums on missions as units. This has not yet been done. There is a possibility, therefore, that the Seventies have yet to realize the complete function which their missionary calling requires.

APPROVED:

[Signature]

Chairman, Advisory Committee