

AUXILIARY GUIDE NUMBER FOR FEBRUARY

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"In reality and essence we do not differ so far (from other sects) in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may."—
JOSEPH SMITH.

No. 3, Vol. 92

Thursday, January 16, 1930

Price One Penny

UNIVERSALITY OF THE SPIRIT OF CHRIST*

ELDER SYLVESTER Q. CANNON
PRESIDING BISHOP OF THE CHURCH

THE spirit of Christmas should be the Spirit of Christ. If we remember His life and His labours, we appreciate the fact that there are two outstanding things in His life and labours that appeal to us. One is that which He taught and which He exemplified—that we should do good to others; and by that I mean to do good in every sense of the word, material and otherwise; and the other is that we should learn to walk in the way of eternal life, to keep the commandments of the Lord, and to live in harmony with the will of God. You remember that when the Saviour had completed His mission, after He had been resurrected from the dead, following His crucifixion, and after He had instructed His Apostles and others of those who had received authority from Him, that they with Him walked to Bethany and there He ascended into heaven and was lost to their sight. While they stood there, two angels appeared to them and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Now referring again to the two things completed in the life and labours of the Saviour: Everyone of us can easily learn how to

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on Sunday, December 8th, 1929.

do good to others as He has taught and shown, if we have in our hearts a desire to do so; but to learn and to live the way of eternal life, which is the Gospel of Jesus Christ, require teachers, that men may learn how to live. So the Apostle Paul, in one of His epistles, makes the following statement: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

AUTHORITY NECESSARY

So that it requires not only that there should be teachers or preachers to make known to men the way of life, but that they should also be sent, or authorized. After the Saviour had chosen His Apostles, and other officers of His Church, in the meridian of time, He said to them upon one occasion: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Again, the Apostle Paul, discussing the Priesthood, calls attention to the fact that men cannot select themselves to preach the Gospel and to administer in the ordinances, for he says: "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Aaron, as you will remember, was called by one having authority, who had also already been authorized to act in the name of the Lord. We recognize Jesus Christ as not only the Saviour and Redeemer, but the Great High Priest of our profession, the One by whom we can come unto God, and gain salvation. We are told that the Priesthood of God, or the authority to act in His name, is "without father, without mother, without descent, having neither beginning of days, nor end of life."

If it is without beginning of days or end of life, it is eternal; it requires that there shall have been and always shall be intelligent beings to officiate in the Priesthood, because the Priesthood functions through those who receive it. Therefore, there must have been intelligent beings from the beginning. The Apostle Paul quotes the Psalmist David, wherein, speaking of the Saviour who was to come, he said: "Thou art a priest for ever after the order of Melchizedek" and again: "Called of God a high priest after the order of Melchizedek." In one of the revelations given to us in these days, as contained in the Pearl of Great Price, we are told that Abraham received promises from the Lord through the Priesthood, which should be enjoyed by his posterity in large measure. It reads: "I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee . . . shall all the families of the earth be blessed.

Thousands of Church Youths Gather at Temple

Des. News

May 18, 1935

Boys and Leaders Honor Priesthood Restoration Event

Anniversary Celebration Centers in Salt Lake Where Visitors Come From 33 Stakes of District

Traveling in pilgrimages from nearly every stake in the Church, thousands of young men and boys holding the Aaronic Priesthood today assembled about the various temples in Utah, Arizona and Canada, celebrating the restoration of that priesthood in modern times through the personal ministry of John the Baptist.

Each temple—at Salt Lake City, Logan, Manti, St. George, Utah; Mesa, Arizona, and in Alberta, Canada, was surrounded by boys coming from districts surrounding, and in groups ranging from 300 to more than three thousand, the young men were given instruction in priesthood and temple work.

The largest group of all was that which assembled in Salt Lake for one of the most outstanding Aaronic priesthood programs ever held here.

Covers 33 States

Under the direction of Presiding Bishop Sylvester Q. Cannon and John D. Giles, field director of the Aaronic priesthood for the Church, the boys were led through a varied and highly instructive program participated in by members of the First Presidency and the Council of the Twelve.

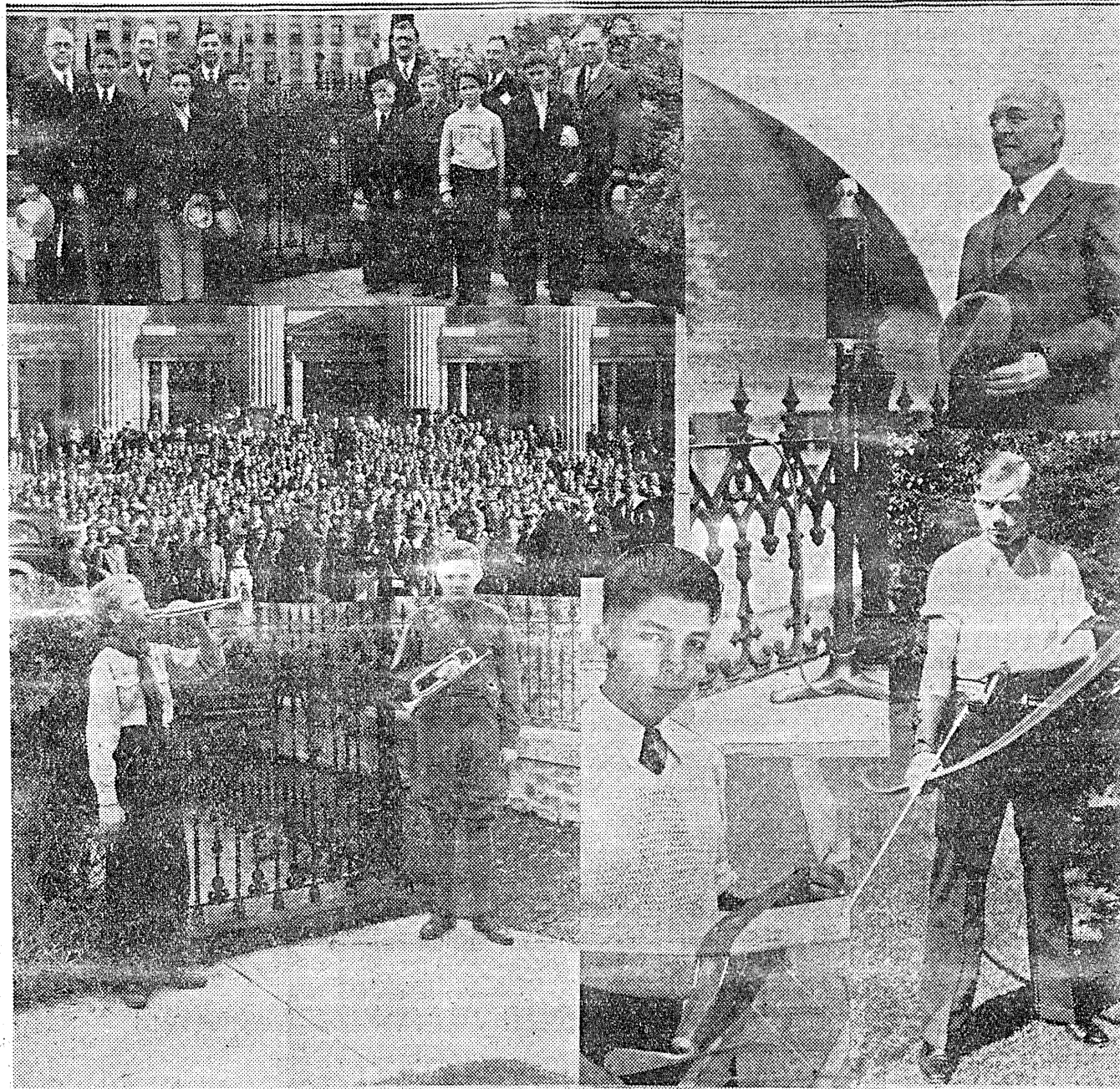
Thirty-three stakes make up the Salt Lake temple district, and from most of these and some others as well, the boys came to join in the events of the day. This district comprises stakes as distant as those in the Uinta basin, and from all parts of Weber, Davis, Salt Lake, Utah, Summit, Tooele, Morgan and Wasatch counties.

One group of two hundred boys came from Preston, Idaho. Those from Utah county came with specially designed tags in their coats.

First Visit of Many

Many of the boys were in Salt Lake for the first time, and obtained their first view of the temple grounds, the buildings there, and the monuments which are so closely associated with the work they

Church Leaders Join Boys in Celebration



These pictures show scenes from Salt Lake's celebration in observance of the restoration of the Aaronic priesthood. Upper

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The boys were accompanied by their supervisors, but there were also many mothers and sisters in the group, interesting spectators at the program.

The events of the day began at 8 a.m., with a series of pilgrimages to the grave-side of Brigham Young. The visits of the boys there were among the most touching scenes of the day. With bared heads, and in small groups, the priests, teachers and deacons walked in single file to the grave, stood in reverent silence as the life story of the great Pioneer leader was retold by E. Spencer Young, Jr., and Ross Beattie.

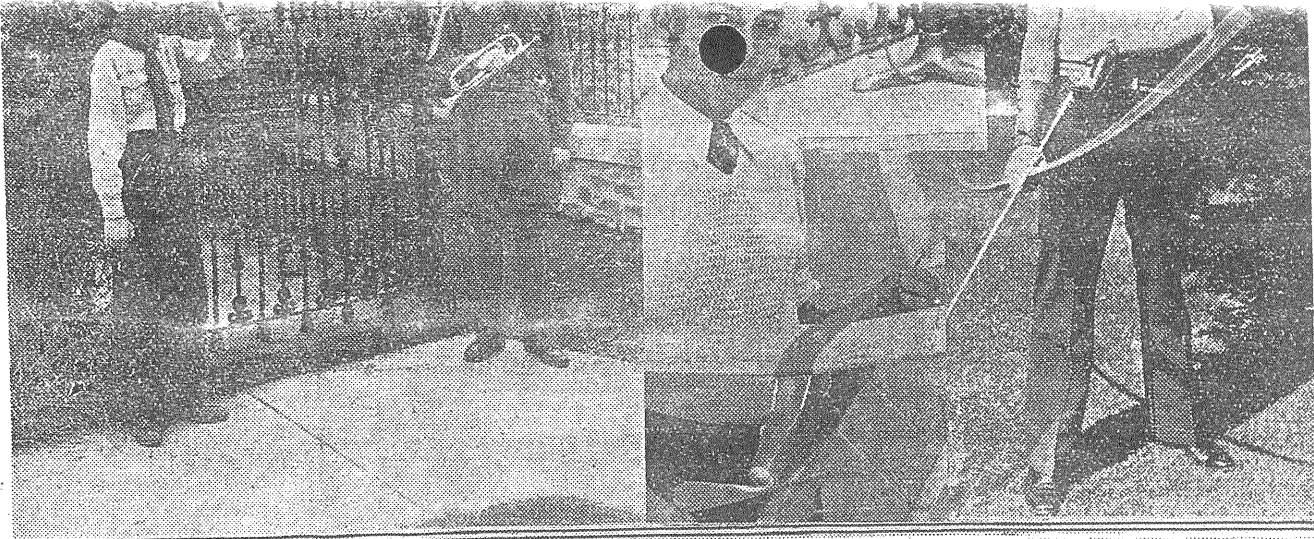
Four Historic Sites

The boys were also taken on tours of the site of the Brigham Young settlement, the Social Hall, the Salt Lake water site, the Bee Hive house, the president's office, the house of the first governor of the territory, the Lion house and the Church Office building.

Guides were under the direction of the Young Family association, and were headed by J. Don Carlos Young, son of Brigham Young, who was stationed in the old President's office between the Lion and Bee Hive houses. Other guides were Brigham S. Young, B. Spencer Young, Jr., Don C. Young, Jr., Tracy Y. Cannon, Orson Rega Card and others.

Groups continued to come steadily during the entire two hours. Then the boys were summoned to the front steps of the Church Office building, where Presidents Heber J. Grant and David O. McKay, Elders Reed Smoot and Joseph Fielding Smith of the Council of the Twelve, Bishop Cannon and Elder Giles greeted them.

President Grant spoke briefly to



These pictures show scenes from Salt Lake's celebration in observance of the restoration of the Aaronic priesthood. Upper left shows a group at the graveside of Brigham Young. Front row, left to right, are: Willard Richards Card, great-grandson of Brigham Young; Elden Eugene Oliver, Burton Donald Brown; Robert Clyde Williams, Jack L. Worthington, Ivan Norton Hale and Albert John Castagno, representing the Aaronic Priesthood.

Relatives of Brigham Young who attended the services are shown on the back row, left to right: Orson Rega Card, grandson; Hugh W. Dougall, grandson; Henry F. Young, grandson; N. Ross Beattie, grandson; LeRay Decker, nephew; B. Spencer Young, great-grandson; others at the site who are not in the photograph were J. Don Carlos Young, son; Joseph G. Y. Sanborn, Hiram Clawson Young and Scott Richmond Young.

Center left shows the main group assembled on the steps of the Church Office building. President Heber J. Grant is shown in the center on the top steps nearest the door, with President David O. McKay, Elders Reed Smoot and Joseph Fielding Smith of the Council of the Twelve, Presiding Bishop Sylvester Q. Cannon and John D. Giles.

Lower left are Bob Davis and Howard Evans, deacons and members of Troop 18, Boy Scouts, trumpeters at the grave of Brigham Young.

Top right shows President George F. Richards addressing the boys on the temple grounds; right bottom, Mardee Robinson, state archery champion, and center bottom, Robert T. Snow, showing a model plane.

Lower left is Presiding Bishop Sylvester Q. Cannon, who as the head of all Aaronic Priesthood work in the Church, was in general charge of the celebrations today. Lower right is John D. Giles, special representative of the Presiding Bishop's Office, who is delegated to assist in the direction of Aaronic Priesthood work.





STAFF
PHOTO



W. J. Cannon, 1/14/58
L. D. S. church leaders advance to new positions. Upper, members of the new presiding bishopric, left to right, Marvin O. Ashton, LeGrand Richards, presiding bishop, and Joseph L. Wirthlin. Lower, Sylvester Q. Cannon, made an apostle.

Tribune Apr. 9, 1939

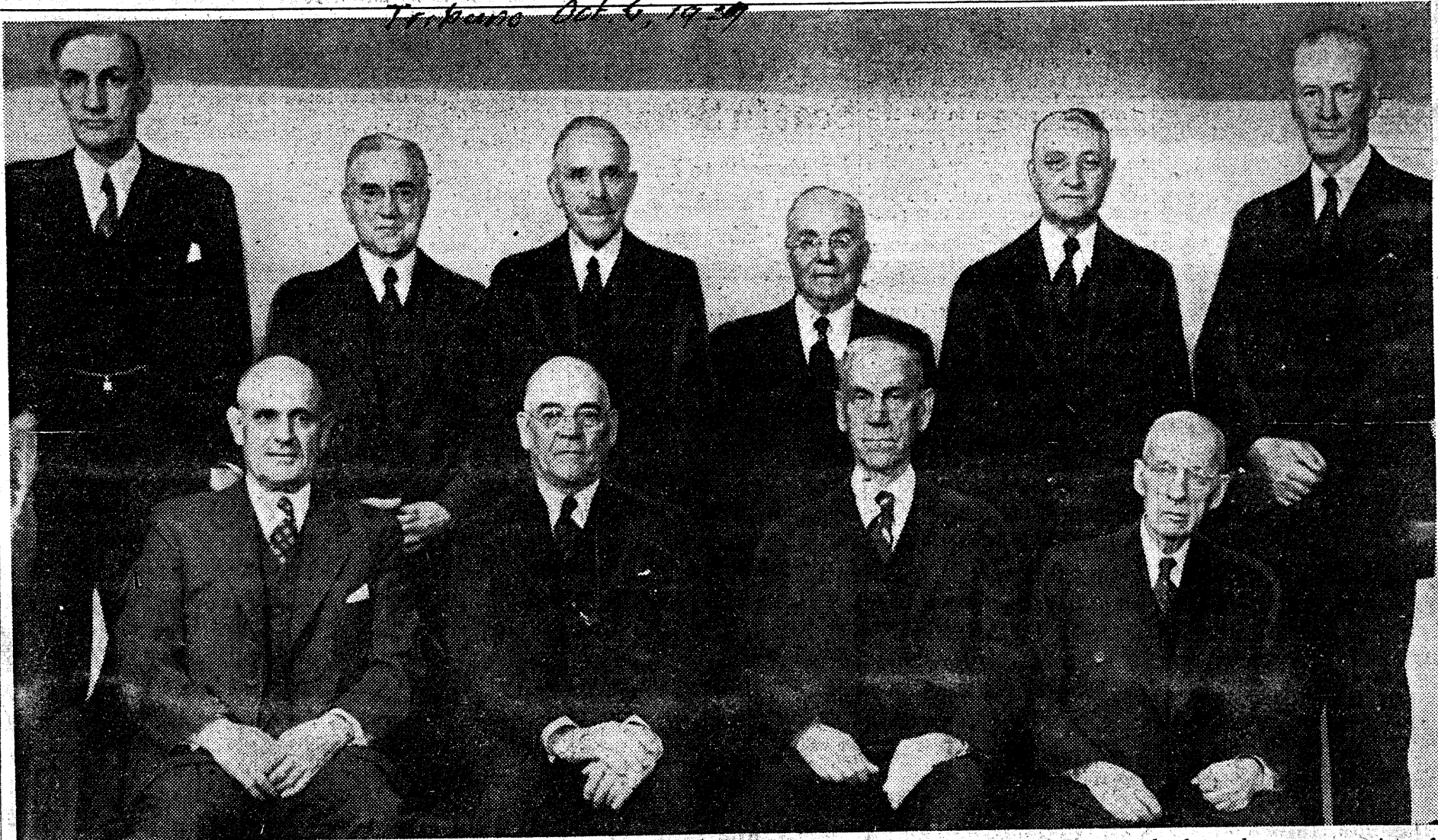
Aims of Welfare Program Outlined



Scene as David O. McKay addressed special welfare meeting. Front row, seated, left to right, LeGrand Richards, Dr. John A. Widtsoe, A. E. Bowen, Dr. Richard R. Lyman, Reed Smoot, Harold B. Lee, Henry D. Moyle, J. Reuben Clark Jr., and Melvin J. Ballard. Rear row, Squire Simp-

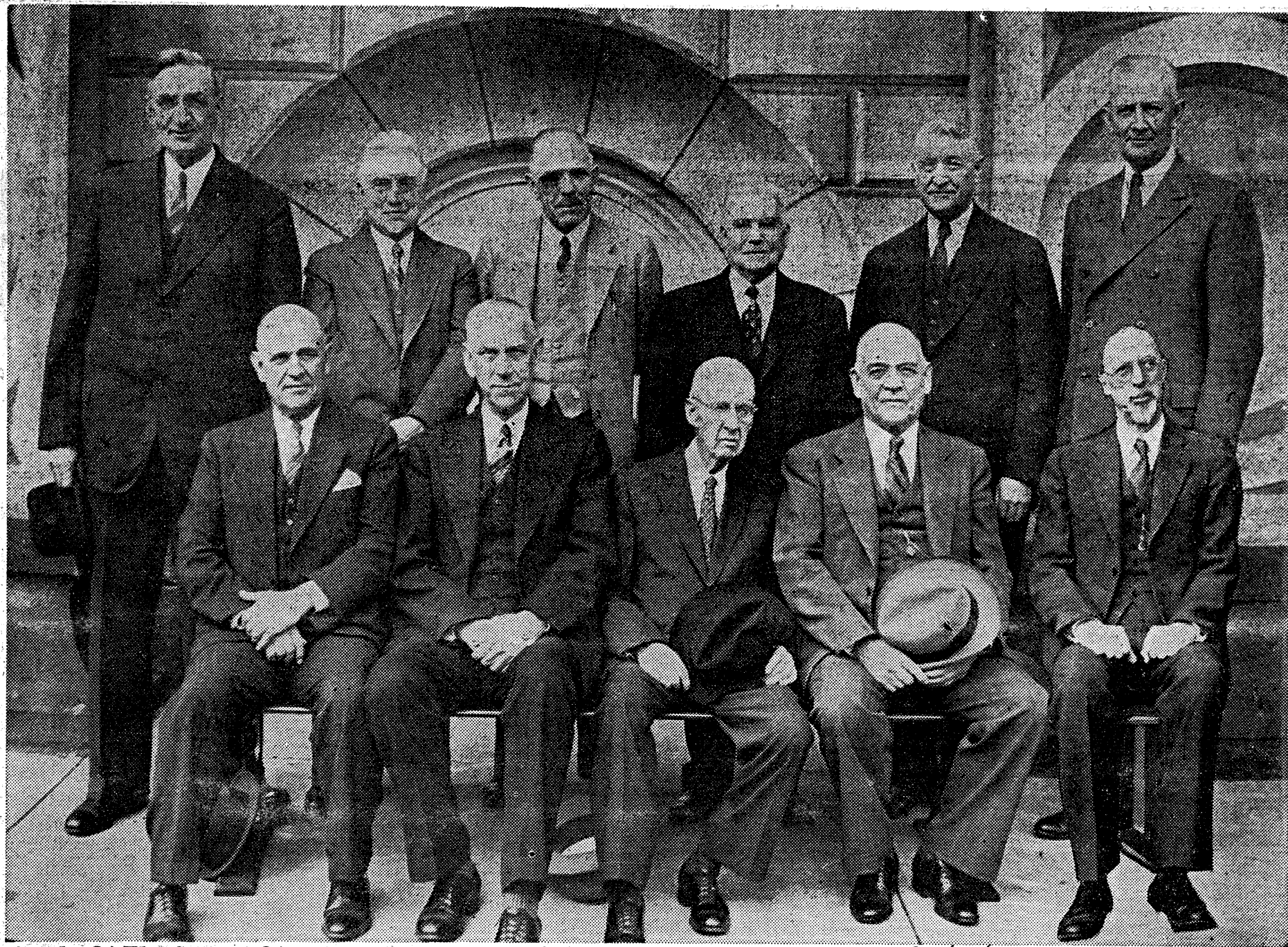
son, J. L. Wirthlin, M. O. Ashton, Mrs. Louise Y. Robison, Carl W. Beuhner, M. L. Bean, Clyde C. Edmonds, Sylvester Q. Cannon, J. Frank Ward, C. M. Brown, Stringam A. Stevens, S. H. Nelson, Antoine R. Ivins, Dr. Joseph F. Merrill.

Portland Oct 6, 1929



Members of the L. D. S. council of twelve apostles participating Friday general conference. Seated, left to right, Stephen L. Richards, George Richards, Reed Smoot, Rudger Clawson. Standing, Dr. Richard R. man, Dr. John A. Widtsoe, Dr. Joseph F. Merrill, Charles A. Callis,

A. E. Bowen and Sylvester Q. Cannon, who formerly was an associate of the council. George Albert Smith, who was ill, and Joseph Fielding Smith, who was in Europe, were not present at the sessions, which emphasized appeals for U. S. neutrality and world peace.



Ranks Of The Council Of The Twelve Again Complete

Deseret News Oct. 6, 1939

The appointment of Apostle Sylvester Q. Cannon to the Council of the Twelve once more fills the ranks of this Church body. Above are all members of the Council except Elder Joseph Fielding Smith who is at present in Europe. They are, left to right, first row: Elders Stephen L Richards, Reed Smoot, Pres. Rudger Clawson, Elders George F. Richards and George Albert Smith; second row, Elders Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen and Sylvester Q. Cannon.