

The Church of Jesus Christ of Latter-day Saints was organized in the log cabin of Peter Whitmer, Sr., approximately 4.7 miles northwest of the village of Fayette and 3 miles southwest of modern Waterloo, New York (see ORGANIZATION OF THE CHURCH [1830]).

Joseph SMITH first came to Fayette in the spring of 1829, when David WHITMER, who knew Oliver COWDERY, invited him and the Prophet to come to his father's house from HARMONY, PENNSYLVANIA, to complete the translation of the Book of Mormon. They arrived in Fayette the first week of June and completed the translation by the end of June. They also preached occasionally in the area, baptizing many converts. Joseph Smith received five REVELATIONS in Fayette during that month (D&C 14–18). Soon after the translation was completed, Whitmer, Cowdery, and Martin HARRIS testified that they were shown the plates by a heavenly messenger near the Whitmer home (see BOOK OF MORMON WITNESSES).

In April 1830, the Prophet received a revelation instructing him to organize the Church on APRIL 6, which was accomplished in the home of Peter Whitmer, Sr. (D&C 20–21). In the days and months that followed, many meetings were held in the general area of Fayette and more converts were baptized. The first general conference of the Church was held in Fayette on June 9, 1830.

Because of renewed opposition in Harmony, Pennsylvania, where Joseph and his wife, Emma, had returned after the Church was organized, they moved again to the Whitmer home in Fayette, living there from August 1830 to January 1831. In those months, Joseph continued the work of his inspired translation of the Bible (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), part of which was later published as the BOOK OF MOSES; he also received thirteen additional revelations (D&C 28–40). The second general conference was held in Fayette on September 26, 1830.

In December 1830 and January 1831, revelations were received instructing the Latter-day Saints to move to Ohio to a more friendly environment (D&C 37:1–3; 38:31–32), where LDS missionaries had made many converts. Joseph and Emma Smith left Fayette in the latter part of January 1831, and most of the remaining members left later that spring and summer.

Today the Church has built a VISITORS CENTER, a chapel, and a replica of the Whitmer log cabin on the old Whitmer farm.



Reconstructed log home at the site of the Peter Whitmer, Sr., home in Fayette, New York. Here the Book of Mormon translation was completed, the testimony of the Three Witnesses was signed (June, 1829), and the Church was organized on April 6, 1830. Twenty revelations in the Doctrine and Covenants were received here. Courtesy LaMar C. Berrett.

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## FEAR OF GOD

In ancient SCRIPTURE the phrase "fear of God" typically signified faith, reverence, and trust. Fear of God, so defined and felt, tends to diminish other forms of fear that arise in the absence of genuine faith. Thus, modern REVELATION admonishes against fearing to do good (D&C 6:33), fearing enemies (D&C 122:9; 136:17), fearing Satan (Moses 1:20), and fearing death (D&C 101:36). An undergirding principle permeates Latter-day Saint practice: "If ye are prepared ye shall not fear" (D&C 38:30). In the spiritual realm, unpreparedness can lead to what the scriptures call "a certain fearful looking for of judgment" (Heb. 10:27).

Latter-day Saints are sometimes described, because of an assumed overemphasis on works, as living in "fear and trembling." The phrase is Paul's (Phil. 2:12). Actually, Mormons aspire to follow Paul's teaching and practice to be "anxiously engaged in a good cause," but that anxiety is related to freedom and responsibility (see D&C 58:27).

They strive to find and fulfill their CALLINGS and fear to fall short of the divine purpose in their lives. They are constantly charged to magnify their callings and not to be weary in well-doing. Modern revelation promises that on condition of “persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:41), “[their] confidence [shall] wax strong in the presence of God” (D&C 121:45). This parallels the promise of John: “Perfect love casteth out fear” (1 Jn. 4:18).

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## FELLOWSHIPING MEMBERS

Latter-day Saints consider themselves brothers and sisters (see BROTHERHOOD and SISTERHOOD) responsible to help one another. Their informal



A New Zealand Church member is greeted with the traditional “hongi” by John Shaw Welch, president of the LDS Maori Agricultural College (1917). Friendship, understanding, kindness, love, and service are fostered in Latter-day Saint communities through personal fellowshiping and social activities. Courtesy Edith W. Morgan.

acts of friendship and kindness foster congeniality within the Church and assist new members as they move into its social context. In addition, the Church has developed some practices specifically intended to help integrate new members.

After baptism, the full-time and stake missionaries present to new members a series of lessons entitled *Discussions for New Members*. Home teachers also teach them and help them become part of the local Church unit. The BISHOPRIC, priesthood quorum, and auxiliary leaders also help converts feel welcome. New members are encouraged to attend Church meetings and participate in other scheduled ward activities. Converts are also invited to accept Church CALLINGS (such as teaching a class or serving in an administrative capacity). Women are welcomed into RELIEF SOCIETY activities, and girls into YOUNG WOMEN; male adults and teenagers receive the PRIESTHOOD and begin functioning in their priesthood responsibilities. Newly baptized members grow in love for the gospel as they serve others. After one year of membership, worthy adult members are encouraged to attend the TEMPLE, where they receive TEMPLE ORDINANCES that bind families together as eternal units.

[See also Conversion; Joining the Church; Membership.]

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## FEMINISM

Feminism is the philosophical belief that advocates the equality of women and men and seeks to remove inequities and to redress injustices against women. Far from a monolithic ideology, feminist theory embraces a variety of views on the nature of women and argues for a pluralistic vision of the world that regards as equally important the experiences of women of all races and classes.

In the United States, “feminism” has been an umbrella term encompassing a coalition of those women and men who share a devotion to the cause of women’s rights but who often differ on specific goals and tactics. Personal, religious, and political values all influence which reforms and measures a specific feminist will support.