what you can consistently, but not so as to injure yourselves” (JD 8:80).

Brigham Young also had a Yankee passion for thrift, but it rested on a generous respect for the worth of material things, not on a mean desire simply to possess them. When he said, “I do not know that during thirty years past, I have worn a coat, hat, or garment of any kind, or owned a horse, carriage, &c, but what I have asked the Lord whether I deserved it or not—Shall I wear this? Is it mine to use or not?” (JD 8:343), he was expressing the highest degree of human concern and responsibility.

Brigham Young often spoke of Zion and of building up the kingdom of God. He used the name Zion to describe the intended state of affairs and constantly had Zion in his view: “There is not one thing wanting in all the works of God’s hands to make a Zion upon the earth when the people conclude to make it” (JD 9:283). He recognized that the ideal of Zion stood in the face of contemporary economic values: “It is thought by many that the possession of gold and silver will produce for them happiness; ... in this they are mistaken” (JD 11:15). “If, by industrious habits and honorable dealings, you obtain thousands or millions of dollars, little or much, it is your duty to use all that is put in your possession, as judiciously as you have knowledge, to build up the Kingdom of God on the earth” (JD 4:29).

Zion was to be established on the basis of cooperation: “The doctrine of uniting together in our temporal labors, and all working for the good of all is from the beginning, from everlasting, and it will be for ever and ever” (JD 17:117). In this there was no room for debate or contention, least of all ranor: “Cast all bitterness out of your own hearts—all anger, wrath, strife, covetousness, and lust, and sanctify the Lord God in your hearts, that you may enjoy the Holy Ghost” (JD 8:33).

The contrast between light and darkness was vivid to President Young: “Whence comes evil? It comes when we make an evil of good. Speaking of the elements in the creation of God, their nature is as pure as the heavens, and we destroy it. I wish you to understand that sin is not an attribute in the nature of man, but is an inversion of the attributes God has placed in him” (JD 10:251). He recognizes a conscious, active agent in the spreading of evil: “Satan never owned the earth; he never made a particle of it; his labor is not to create, but to destroy” (JD 10:320).

The true stature of Brigham Young emerges if one seeks to compose a list of his peers. He led a ragged and impoverished band, stripped of virtually all their earthly goods, into an unknown territory. His critics and biographers note that the man was unique among the leaders of modern history, for he alone, without any political and financial backing, established from scratch in the desert an ordered and industrious society, having no other authority than the priesthood and the spiritual strength with which he delivered his teachings. By constant exhortations and instructions, he drew his people together and inspired them in carrying out the divine mandate to build up the kingdom of God on earth.

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HUGH W. NIBLEY

YOUNG, ZINA D. H.

Zina Diantha Huntington Young (1821–1901), third general president of the RELIEF SOCIETY, possessed great faith and compassion. Sometimes called “the heart of the women’s work in Utah” (Susa Young Gates, History of the Young Ladies’ Mutual Improvement Association [Salt Lake City, 1911], p. 21), “Aunt Zina” led the Relief Society from 1888 to 1901.

Born January 31, 1821, in Watertown, New York, Zina Diantha was the eighth of William and Zina Baker Huntington’s ten children. Her father served in the War of 1812, and his father, William Huntington, Sr., in the Revolutionary War. Zina’s great-great-uncle, Samuel Huntington, was a signer of the Declaration of Independence.
Zina Diantha Huntington Young (1821–1901) was the third general president of the Relief Society (1888–1901). A plural wife of Brigham Young, she became known for her medical skills. Photographed with her sons, Zebulon William Jacobs and Henry Chariton Jacobs and her daughter, Zina Presendia Young. Courtesy Rare Books and Manuscripts, Brigham Young University.

Zina spent her childhood on the family farm learning the skills taught girls of that time—spinning, weaving, soap making, candle dipping, and other household skills. She attended school intermittently and acquired a basic education.

When Zina was fourteen, LDS missionaries, including Hyrum Smith and David Whitmer, visited the Huntington home in Watertown. The family listened, prayed, and believed, and all but the oldest son, Chauncey (Chaney), joined the Church.

Zina was a spiritually sensitive young woman. She later wrote that soon after her conversion, “the gift of tongues rested upon me with overwhelming force.” Somewhat awed, she endeavored to repeat the experience but discovered that the gift had left her, and she feared she had offended the Holy Spirit. “One day while mother and I were spinning together, I took courage and told her of the gift . . . and how . . . I had lost it entirely. Mother appreciated my feelings, and told me to make it a matter of earnest prayer, that the gift might once more be given to me” (Young, pp. 318–19). Zina thereafter spoke in or interpreted unknown tongues on many occasions throughout her life (see Gifts of the Spirit).

Counseled by Joseph Smith, Sr., father of the Prophet Joseph Smith, to unite with the Latter-day Saints in Kirtland, Ohio, the Huntingtons sold their home and property in New York and moved to Ohio in October 1836. Their nineteen months in Kirtland were a period of great physical privation but rich spiritual experiences.

In May 1838 the Huntington family joined the Saints’ migration to Far West, Missouri, arriving at the height of bitter mob persecution, which resulted in the infamous extermination order issued by Missouri governor Lilburn Boggs. Zina’s father helped coordinate the Saints’ evacuation. The family then settled with other Saints in Nauvoo, Illinois, where Zina’s mother died of cholera in July 1839. Joseph and Emma Smith cared for Zina and others of the sick in their home.

On March 7, 1841, Zina married Henry Bailey Jacobs. She later married Joseph Smith and, after Joseph’s death, Brigham Young. She had two sons, Zebulon William and Henry Chariton Jacobs, and one daughter, Zina Presendia (Prescindia, Precindia) Young.

Following the expulsion from Nauvoo, Zina migrated with the Saints to the West. In the 1850s she studied obstetrics and subsequently helped deliver the babies of many women, including those of some of the other plural wives of Brigham Young. At their request, she anointed and blessed many of these sisters prior to their deliveries. Other women in need of physical and emotional comfort also received blessings under her hands.

Zina helped establish Deseret Hospital, built in Salt Lake City in 1872, and served as its vice-president. She also organized a nursing school and instructed in a school for obstetrics.

In 1876 the Deseret Silk Association was organized, and Zina was appointed president by her prophet-husband Brigham Young. She traveled extensively throughout the territory to promote this home industry.

In 1880 the general organization of Relief Society, encompassing all local Relief Societies, was formed. Eliza R. Snow, the president, selected Zina as her first counselor. They were instrumental in the development of the Relief Society, the Young Ladies’ Retrenchment Association, and the Primary Association for children.

In the winter of 1881–1882, the first presidency sent Zina to the East to advocate
women’s suffrage and dispel misinformation about the Church. She attended the Women’s Congress in Buffalo and the National Suffrage Association Convention in New York. She also addressed many temperance societies.

Following the death of Eliza R. Snow in 1887, President Wilford Woodruff appointed Zina general president of the Relief Society. She continued in that capacity until her death August 28, 1901.

In her later years she wrote of her hope to have accomplished some lasting good: “As the mantle of time is fast draping its folds around many of us [w]hen we go hence to our rest, after our sacrifices may it be . . . that many in the future may have reason to praise God for the noble Women of this generation” (Zina Card Brown family collection). Inscribed on her gravestone is the Relief Society motto: Charity Never Faileth.

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Zina Card Brown family collection, LDS Archives.

MARY FIRMAGE WOODWARD

YOUNG MEN

The Aaronic Priesthood is the basic organization for the young men of the Church, ages twelve through eighteen. The Young Men organization is an auxiliary to the Priesthood and includes Scouting and other programs designed to help with the full development of young male members of the Church, including spiritual, social, and physical aspects. Its purpose is to help each young man come to Christ through conversion to the gospel of Jesus Christ, understand the priesthood he holds, learn to give service to others, prepare to advance to the Melchizedek Priesthood, and live in such a way that will qualify him to enter the temple and become a worthy husband and father. Through Priesthood Quorum instruction and activities, including combined Young Men and Young Women activities, young men learn fundamental principles and have opportunities to apply them in their lives. The Young Men organization serves hundreds of thousands of young men in most parts of the world. Its literature is published in many languages and is adapted for use in various cultures.

The organization is under the direction of the Bishopric or branch presidency in wards and branches, with assistance from a Young Men presidency comprised of adult adviser to the priests, teachers, and deacons quorums or others as the bishop may call. Young Men presidencies also function at the stake and general levels. The Young Men general presidency is comprised of members of the Quorums of Seventy and is assisted by a general board to develop programs and materials.

The Young Men groups are the priesthood groups, determined by age. Twelve- and thirteen-year-olds constitute the deacons quorum (Scouts); fourteen- and fifteen-year-olds, the teachers quorum (Venturers); and sixteen- seventeen- and eighteen-year-olds, the priests quorum (Explorers). Each deacons and the teachers quorum is presided over by a three-member presidency. The president from the group is selected by the Bishop and he then selects his two counselors. The priests quorum is presided over by the bishop, and he selects assistants from the quorum.

Quorums meet individually or collectively, depending on the type of activity and the purpose of their gathering. On Sundays the quorums usually meet separately for lessons on gospel subjects. On one evening during the week, they may meet for activities, such as scouting, sports, service projects, or career education. Occasionally, all three groups meet together to perform service or to enjoy athletic or cultural events, either as participants or spectators. All activities are designed to help the young men become well-rounded and well-prepared individuals with self-confidence, motivation, and a desire to make a significant contribution to their communities.

Once each month, all three age groups meet together with young women from their ward or branch who are organized into similar age-group categories. These joint activities are designed to help young men and young women learn to work together, to respect one another, and to develop social and communication skills that will help them regard one another as individuals. In addition to the traditional activities of dancing and socializing, they solve problems together and overcome stereotypical gender images, while maintaining strong, independent gender identities. Individuality, cre-