

and training missionaries and mission leaders. In addition, members of area presidencies in the United States have assignments at Church headquarters in Salt Lake City that occupy a large portion of their time during the week. Area presidencies in other parts of the world live in their assigned areas. They spend their full time directing the work of the Church in their area.

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ARIZONA, PIONEER SETTLEMENTS IN

Mormon pioneering in Arizona began in the mid-1800s and continued until well after 1900, and was especially active from 1873 until 1890. Latter-day Saints first came to Arizona in 1846, with the march of the MORMON BATTALION from Santa Fe to southern California. Later missionaries such as Alfred Billings, Jacob Hamblin, Ira Hatch, and Thales Haskell explored the territory in the 1850s and 1860s. By 1870 interest in transportation on the Colorado River, in grazing, in border control, and in the desert as a refuge led to the establishment of Callsville and Lees Ferry on the Colorado River and Pipe Spring on the Arizona Strip.

In 1873 COLONIZATION began in earnest. Brigham YOUNG, with Thomas L. KANE, planned a colonizing thrust that would eventually extend from Salt Lake City to a Mormon seaport at Guaymas, Mexico. A party of scouts under Lorenzo Roundy examined the San Francisco Mountains and the Little Colorado River drainages for town sites. Brigham Young called 200 colonizing and Indian missionaries who, without adequate preparation, hurried south in the winter and spring of 1873. This mission foundered in the desert country north of the Little Colorado, and the missionaries retreated to Utah. Only John D. Lee and a few others held on at Lees Ferry and Moenkopi.

The southward movement lay dormant for two years. When it revived, plans focused on UNITED ORDER settlements and Indian missions. Mission-

aries James S. Brown and Daniel W. Jones led expeditions south, and four colonizing companies were dispatched under Lot Smith, a tough Mormon Battalion veteran known for his exploits against the UTAH EXPEDITION. During 1876 these colonists established united order towns at Sunset, Brigham City, Obed, and Joseph City on the lower Little Colorado. By 1878 Latter-day Saints had settled farther upstream, at Snowflake, Taylor, St. Johns, Concho, and Eagar, as well as at several sites in western New Mexico. Colonists also moved farther south into the Salt River Valley, where several towns were established, including Mesa and Lehi. Others settled at Pima, Thatcher, and Safford in the Gila River country, and at St. David on the San Pedro River.

The intense united order impulse of the earliest companies soon diminished, and towns established after 1877 were organized on a less communal basis. Even the strongest orders at Sunset and Joseph City gave up communal organization by 1886. The proselytization of Indians also lapsed as economic competition created tensions between NNATIVE AMERICANS and whites. Although irrigation was a continuing struggle, prosperous agricultural villages soon flourished in all the Mormon districts. Led by John W. Young, Arizona Latter-day Saints became a major force in building the Santa Fe railroad and in ranching on the Arizona Strip and near Flagstaff. Establishing a branch of Zion's Cooperative Mercantile Institution (ZCMI), they also engaged in commerce, freighting, and banking.

At first Latter-day Saints found political life in Arizona difficult. In Apache County, friction among Mexicans, ranchers, and traders escalated into fierce struggles by 1880. In 1884 David K. Udall and a few others were imprisoned for practicing PLURAL MARRIAGE; many fled to Mexico. But after the MANIFESTO was issued in 1890, two-party politics were embraced and Church members found a place in Arizona's political institutions.

The 1890 federal census counted 6,500 Latter-day Saints in Arizona. Although Church settlement continued well into the twentieth century, the pioneer period ended by 1900. By that time Latter-day Saints, firmly established Arizonans both in their own minds and in the eyes of others, comprised a distinctive cultural element in Arizona.

The erection of a temple at Mesa, dedicated in 1927, reflected the significance of Arizona to the

Church, and provided Native American members and other Church members in Mexico with closer access to temple ordinances. Among twentieth-century Church leaders with Arizona roots was Spencer W. KIMBALL, President of the Church from 1973 to 1985. By 1990 there were 236,000 Latter-day Saints in Arizona, most of them residing in urban areas.

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ARMAGEDDON

The name Armageddon is a Greek transliteration of the Hebrew *har megiddo*, mountain of Megiddo, and is used by John the Revelator to symbolize the assembling of a vast world army in the last days (Rev. 16:16). Sixty miles north of Jerusalem, the site of the ancient city of Har Megiddo overlooks the Plain of Esdraelon or the valley of Jezreel, forming a natural entrance to the heart of the land from the Mediterranean Sea.

Anciently the valley was the scene of violent and crucial battles. It was here, during the period of the Judges, that Deborah and Barak defeated the Canaanite general Sisera and delivered Israel from Canaanite rule (Judg. 4–5). Around 640 B.C., King Josiah of Judah was killed at Har Megiddo by the army of Pharaoh Necho, resulting in Judah's subjugation to Egypt (2 Chr. 35:20–23; 2 Kgs. 23:29).

Armageddon is destined to play a future role in world events. It is LDS belief that the prophecies of the scriptures will be fulfilled and that armies representing the nations of the earth will be gathered in the valley of Megiddo. It may be that given the extent of the conflict, Armageddon is a symbolic representation of worldwide conflict centered in this geographic area. The scriptures state that when the battle is at its zenith, Christ, the

King of Kings, will appear on the Mount of Olives accompanied by dramatic upheavals. Subsequently, the armies spoken of by John will be destroyed, followed by Christ's millennial reign (cf. Zech. 11–14; Rev. 16:14–21; D&C 45:42–53; *JD* 7:189; *MD*, p. 71). How long it will take to bring about these events is not revealed. The name Armageddon does not occur in latter-day scripture, nor is there a known mention of it by the Prophet Joseph Smith.

V. DANIEL ROGERS

ARTICLES OF FAITH

In 1842, in response to a specific request from John Wentworth (editor of the *Chicago Democrat*), Joseph SMITH sent a succinct overview of his own religious experiences and the history of the Church over which he presided (*see* WENTWORTH LETTER). At the end of the historical sketch, he appended a list summarizing the “faith of the Latter-day Saints.” Later titled “Articles of Faith,” these thirteen items were first published in the *Nauvoo Times and Seasons* in March 1842 and were later included in the 1851 British Mission pamphlet *The Pearl of Great Price*, compiled by Elder Franklin D. Richards. That pamphlet was revised in 1878 and again in 1880. In 1880, a general conference of the Church voted to add the Pearl of Great Price to the STANDARD WORKS of the Church, thus including the thirteen articles. The Articles of Faith do not constitute a summation of all LDS beliefs, and they are not a creed in the traditional Christian sense, but they do provide a useful authoritative summary of fundamental LDS scriptures and beliefs.

The articles begin with an affirmative declaration that the GODHEAD is composed of three personages: the Father, his Son Jesus Christ, and the Holy Ghost (cf. Acts 7:55–56; 2 Cor. 13:14; 2 Ne. 31:21; JS—H 1:17).

The second item focuses attention on the beginning of mortal history and affirms that human beings have moral AGENCY and therefore accountability for their own acts: “Men will be punished for their own sins, and not for Adam’s transgression” (cf. Deut. 24:16; 2 Ne. 2:27).

The third article directs attention to the centrality of the ATONEMENT of Christ and how mankind benefits in relationship to it: “Through the