

instructional materials and periodicals. As part of this reorganization, the First Presidency created the Correlation Department and placed all organizations, curricula, and periodicals under the direction of the priesthood.

In 1979 the Church published its own edition of the Bible in English, using the text of the King James Version. New editions of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price were published in 1981.

The Church instituted a consolidated meeting schedule in 1980 to decrease the time required for meetings and allow more time for family instruction and activities, placing most local Sabbath meetings within a three-hour period.

Strengthening priesthood direction, the First Presidency organized the First Quorum of the SEVENTY in 1975 and, in 1980, assigned its Presidents to be executive directors of departments at Church headquarters. In 1984, the First Presidency appointed AREA PRESIDENCIES from the Quorums of the Seventy to supervise the affairs of the Church in assigned areas of the world.

In 1987, the First Presidency restated the role of correlation: All proposed official Churchwide materials, programs, and activities must be submitted for evaluation by the Correlation Department. Moreover, no proposed item could be developed under Church auspices or placed in formally authorized use without written direction to do so from the Council of the First Presidency and Quorum of the Twelve.

During the 1990s, the focus of Church correlation shifted from maintaining order among Church entities to simplifying and reducing programs and materials, and to limiting volume, complexity, and cost.

Church leaders have determined that excessively complex and expensive programs and materials can impede taking the gospel to "all nations, kindreds, tongues and people" (D&C 42:58). As the Church grows in developing areas of the world, it will include many members who have limited education and resources.

The present (1990) correlation process at Church headquarters permits representatives of departments and auxiliaries to propose annually the materials, programs, and activities they want to have considered. An originator proceeds with a proposed item only after it has appropriate concept and final production approval.

From Church headquarters, all communica-

tions are transmitted through a single priesthood line from the First Presidency and Council of the Twelve to STAKES and WARDS and thereby to families and individuals.

In local stakes and wards (congregations), leaders correlate programs and activities through councils whose members represent everyone within stake or ward boundaries. These councils ensure that Church programs and resources are available to the people to help them learn and live the principles of the gospel.

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COUNCIL BLUFFS (KANESVILLE), IOWA

Between 1846 and 1852, Council Bluffs, then known as Kanessville, was the headquarters for a substantial LDS presence in western Iowa. During the exodus from Illinois to the Rocky Mountains in the late 1840s, thousands of Latter-day Saints wintered at the Missouri River. After many proceeded westward, WINTER QUARTERS, their original headquarters on the western bank, was abandoned in early 1848 in response to governmental pressure to leave Indian lands. Latter-day Saints who had not gone west relocated on the east bank of the river, in Iowa.

The new townsite was laid out in December 1847, on what originally had been Henry W. Miller's encampment on Indian Creek, in a hollow below the east bluffs of the Missouri River. That same month, Brigham YOUNG was sustained as PRESIDENT OF THE CHURCH in a reorganization of the FIRST PRESIDENCY in Kanessville. The new town of Kanessville took its name from a non-Mormon emissary of U.S. President James K.

Polk, Colonel Thomas L. KANE, who had proven himself a friend of the Latter-day Saints.

President Brigham Young assigned Orson HYDE of the Quorum of the Twelve Apostles to remain in Kanesville to supervise the movement of Latter-day Saints to the West as quickly as possible. The town's location on the Missouri River was particularly advantageous for several thousand British converts who had postponed their migration to America until a new gathering place and headquarters in the West had been established. By sailing to New Orleans, steamboating to St. Louis, and then upriver to Kanesville, these immigrants were spared the rigors of overland travel at least that far.

At one time, as many as thirty-one small encampments were clustered in and about Kanesville. At its height, Kanesville consisted of 350 log cabins, two log tabernacles, a post office, and numerous shops, stores, and other business establishments. Wheat, corn, and many vegetables thrived then, as they do today, in the rich riverbed soil near the bluffs. The town's most pressing problem, to provide adequate food, shelter, employment, and wagon outfits for large numbers of poor immigrants "passing through," was made easier by the California Gold Rush of 1849–1851, which resulted in a boom for Kanesville and other outfitting towns. The gold rush greatly expedited LDS migration while transforming Kanesville from a Mormon into a "Gentile" town.

By the summer of 1852, more than 12,000 Latter-day Saints—6,100 from Great Britain alone—had traveled west via Kanesville, ending the period of concentrated LDS presence in the area. In December 1853, non-LDS residents incorporated Kanesville and renamed it Council Bluffs, in memory of Lewis and Clark's council with the Indians in 1804 on or near the city site.

Kanesville is also remembered as the place where Oliver COWDERY was rebaptized by Orson Hyde in November 1848, ending years of estrangement from the Church he had helped organize in 1830.

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COUNCIL OF FIFTY

The Council of Fifty, a council formed in Nauvoo in 1844, provided a pattern of political government under PRIESTHOOD and REVELATION. It was, to its members, the nucleus or focus of God's latter-day kingdom.

Old Testament prophecy speaks of a stone "cut out of the mountain without hands" that will roll forth to fill the whole earth (Dan. 2:44–45). Joseph Smith and his associates believed that the "little stone" represented in part a political kingdom similar to the other kingdoms referred to by DANIEL. Joseph Smith taught that in this, the DISPENSATION OF THE FULNESS OF TIMES, "all things" would be set in place for Christ's return, including the basic principles and organization for a system that would govern the earth during the MILLENNIUM (*JD* 1:202–203; 2:189; 17:156–57).

On April 7, 1842, Joseph Smith received a revelation giving the formal name of the "Living Constitution"—or, as it came to be known by the number of its members, the Council of Fifty—and indicating that the nucleus of a government of God would be organized. Two years later, in the spring of 1844, after a small group of faithful Church leaders and members had received their TEMPLE ENDOWMENT, the Prophet formally established the Council of Fifty.

Members of the council understood its principles to be consistent with the ethics of scripture and with the protections and responsibilities of the CONSTITUTION OF THE UNITED STATES. Non-Latter-day Saints could be members (three were among the founding members), but all were to follow God's law and seek to know his will. The PRESIDENT OF THE CHURCH sat as council president, with others seated according to age, beginning with the oldest. Revealed rules governed proceedings, including one that required that decisions be unanimous.

The council had some practical responsibilities for organizing Joseph Smith's presidential campaign in 1844, the exodus from Nauvoo in 1845–1846 (see WESTWARD MIGRATION), and early