

Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership [CR, Oct. 1936].

BIBLIOGRAPHY

- Searle, Don. "Deseret Industries at 50." *Ensign* 18 (July 1988):32-37.
- Cannon, Michael. "Deseret Industries Commemorates 50 Years." *Church News*, Aug. 13, 1988, pp. 8-9, 12.
- Lloyd, R. Scott. "Finding Dignity Through Work." *Church News*, Sept. 23, 1989, pp. 8-9.

MICHAEL C. CANNON

DESERET NEWS

The *Deseret News* began as a weekly newspaper in Salt Lake City on June 15, 1850, just three years after the Mormon pioneers founded the city. Established by the Church under the direction of Brigham YOUNG, the *News* has had uninterrupted publication to the present. It became a daily on November 21, 1867. From the beginning, the *Deseret News* has championed the U.S. Constitution and "truth and liberty." Editorially it has promoted free enterprise, the work ethic, and high moral values.

The early pioneers launched a newspaper against great odds. Because paper had to be brought in from California or Missouri by oxcart, they tried to make their own locally from rags in 1854. The result was a thick, gray paper that was often streaked with colors from the old shirts, pants, and dresses from which it was made.

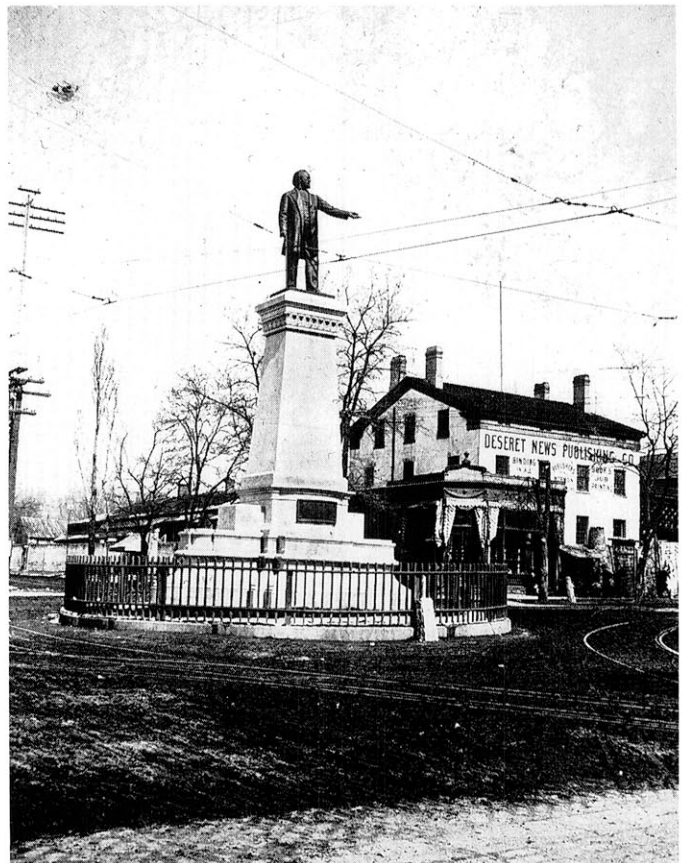
The first editor of the *Deseret News* was Willard Richards (1850-1854), who was also a counselor in the FIRST PRESIDENCY of the Church. George Q. Cannon was the editor from 1867 to 1873 and from 1877 to 1879. As a youth, he had worked in the *Times and Seasons* printing office in Nauvoo, Illinois, and had edited the *Millennial Star* in Great Britain. He was mentioned by Charles Dickens in *The Uncommercial Traveler* in connection with his work in Church emigration.

As editor from 1880 to 1892 and again from 1899 to 1907, Charles W. Penrose was a tireless editorial defender of the Church. He fought over

many topics, particularly polygamy, and was fond of referring to an opposing editor as "my friend, the enemy." Horace G. (Bud) Whitney, as business manager of the *Deseret News* from 1899 to 1920, increased circulation nearly 500 percent, doubled the number of pages, and left the *News* a substantial financial surplus.

Mark E. Petersen became editor of the *Deseret News* in 1946 after working as a reporter, news editor, and manager. Called to be an apostle in the Church in 1944, he handled both full-time jobs for several years. He wrote editorials for the *Church News*, a weekly supplement, until his death in January 1984.

In 1952 Elder Petersen brought the *Deseret News* into a newspaper agency arrangement with its competitor paper, the *Salt Lake Tribune*.



The Deseret News building, c. 1899, in the background, stood at that time on the corner of Main and South Temple Streets in Salt Lake City, the site of the former Hotel Utah. The Brigham Young Monument in the foreground was designed by Cyrus E. Dallin and dedicated in a five-day celebration, July 20-24, 1897, the fiftieth anniversary of the pioneers' arrival in Salt Lake Valley.

Under the Federal Newspaper Preservation Act, the two newspapers combined their printing, circulation, and advertising departments but remained independent in editorial and news areas. The *Tribune* was the morning newspaper, and the *News* the evening one. Since the partial merger, both papers have shown an annual profit, and circulation at the *News* was increasing as it entered the 1990s.

BIBLIOGRAPHY

Alter, J. Cecil. *Early Utah Journalism*. Salt Lake City, 1938.
Ashton, Wendell J. *Voice in the West: Biography of a Pioneer Newspaper*. New York, 1950.

WENDELL J. ASHTON

DEUTERONOMY

Deuteronomy (Greek for “duplication of the law”) is the fifth book of the Old Testament. Latter-day Saints have specific interests in this work. It distinctively teaches that those who inherit a PROMISED LAND do so on condition that they remain faithful to the Lord, pure in heart, generous to the poor, and devoted to God’s Law. In a formula that appears several times, the people are promised that they will receive blessings for obedience to God and punishment for disobedience (Deut. 27–30). Book of Mormon prophets taught similar doctrines, and they also indicated that such principles were divinely given long before Moses. Latter-day scriptures are replete with deuteronomistic teachings. Significantly, Jesus Christ quoted Deuteronomy regularly.

JESUS’ USE OF DEUTERONOMY. When Satan tempted Jesus, saying that if he were the Son of God he would turn stones to bread, leap from the temple’s pinnacle to test God’s care, and gain worldly kingdoms and glory by worshiping Satan, the Savior responded with quotations from Deuteronomy (Matt. 4:1–10; cf. Deut. 8:3; 6:16, 13). He cited Deuteronomy regarding the law of witnesses and levirate marriage (John 8:17; Luke 20:28; cf. Deut. 19:15; 25:5). Twice he quoted the law on loving God (Deut. 6:4–5), calling it “the first and great commandment” (Matt. 22:35–38; cf. Luke 10:25–27). Many of Jesus’ teachings admonishing good and warning against evil reiterate the deuteronomistic principle of human action and divine response. Indeed, the Book of Mormon

teaches that the premortal Jesus gave the law of Moses (3 Ne. 11:14; 12:17–18; 15:4–6).

DEUTERONOMIC TEACHINGS IN THE BOOK OF MORMON. The Jerusalem emigrants who became a BOOK OF MORMON PEOPLE retained a copy of the five books of Moses on plates of brass (1 Ne. 4:38; 5:11–16). They were taught the law of Moses and were promised security and happiness if they obeyed it (e.g., 2 Ne. 1:16–20). Retention of their promised land depended upon continued obedience (e.g., 1 Ne. 2:20–23; 4:14; 7:13; 14:1–2; cf. Deut. 18:9–13). Just as deuteronomistic teachings were a stimulus for righteous commitment in King Josiah’s Jerusalem (2 Kgs. 23:2–8), so were they in the Book of Mormon (e.g., 1 Ne. 17:33–38; 2 Ne. 5:10; Omni 1:2; Mosiah 1:1–7; Alma 8:17). Certain summary statements in the Book of Mormon may also reflect deuteronomistic law (e.g., Alma 58:40; Hel. 3:20; 6:34; 15:5; 3 Ne. 25:4). Further, the prophecy of God’s raising up a prophet in Deuteronomy 18:15–19 is declared by the Book of Mormon to be fulfilled in Jesus Christ (1 Ne. 22:20; 3 Ne. 20:23; cf. John 6:14; Acts 3:22; 7:37).

Book of Mormon writers observed that the prophet ALMA₂ may have been taken up by God as Moses was, reflecting a possible variant in their copy of Deuteronomy 34:5–6: “The scriptures saith the Lord took Moses unto himself” (Alma 45:19).

The book of Ether describes a people from the time of “the great tower” of Babel (Ether 1:3), with whom God covenanted that they could escape the fate of the wicked and be blessed in their land of promise if they would serve him in righteousness. This account from an epoch long before Moses is nevertheless in harmony with deuteronomistic principles (Ether 2:6–10; 7:23; 9:20; 10:28; 11:6). When their descendants became wicked, they destroyed each other in successive wars (Ether 11:13, 20–21; 15:19).

DEUTERONOMIC IDEAS IN OTHER LDS SCRIPTURES. As recorded in the PEARL OF GREAT PRICE, Adam and Eve were taught about choices and consequences in the beginning (Moses 3:15–17; 4:8–9, 22–25, 28). Generations of their descendants taught others righteousness and warned them about wickedness (Moses 6:22–23; 7:10, 15, 17–18). Noah taught the same doctrines; and the deluge followed rejection of his divine counsel (Moses 8:16–20).

The Doctrine and Covenants contains scores