

ENCYCLOPEDIA OF MORMONISM



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building was constructed on the site now occupied by West High School. The first commencement exercises, in 1886, conferred ten normal (teaching) and two bachelor degrees. By the 1890s 400 students were enrolled, and B.A. and B.S. degrees were offered in classical, scientific, and normal programs.

In 1892, four years before statehood, an amendment to the University of Deseret charter changed the name to the University of Utah. In 1894, Congress granted sixty acres of land from Fort Douglas on the east bench of Salt Lake Valley to the university, which established its campus there.

In the 1890s, a nationwide financial crisis and the competition of other institutions for students and funds threatened the fledgling state university. Responding to the crisis, the LDS Church discontinued its support of its own recently founded university in Salt Lake City and urged Latter-day Saints to “faithfully devote their influence and energy . . . to the University of Utah.”

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GRETHE BALLIF PETERSON

UNPARDONABLE SIN

The gravest of all sins is **BLASPHEMY** against the **HOLY GHOST**. One may speak even against Jesus Christ in ignorance and, upon repentance, be forgiven, but knowingly to sin against the Holy Ghost by denying its influence after having received it is unpardonable (Matt. 12:31–32; Jacob 7:19; Alma 39:6), and the consequences are inescapable. Such denial dooms the perpetrator to the hell of the second **SPIRITUAL DEATH** (*TPJS*, p. 361). This extreme judgment comes because the person sins knowingly against the light, thereby severing himself from the redeeming grace of Christ. He is numbered with the **SONS OF PERDITION** (D&C 76:43).

The Prophet Joseph **SMITH** explained, “No man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost” (*TPJS*, p. 357). To commit the unpardonable sin, a person “must receive the Holy Ghost, have the heavens opened unto

him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. . . . he has got to deny Jesus Christ when the heavens have been opened to him, and to deny the plan of salvation with his eyes open to the truth of it” (*TPJS*, p. 358; cf. Heb. 10:26–29).

If people have such knowledge and willfully turn altogether away, it is a sin against light, a sin against the Holy Ghost, and figuratively “they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 6:4–6; D&C 76:35). Such remain as though there were no **ATONEMENT**, except that they shall be resurrected from the dead (Alma 11:41).

RODNEY TURNER

URIM AND THUMMIM

The Urim and Thummim is mentioned in the Bible and, with added details about its use and significance, in latter-day scriptures. It is an instrument prepared by God through which revelation may be received. Abraham learned about the universe through the Urim and Thummim (Abr. 3:1–4). The Prophet Joseph Smith “through the medium of the Urim and Thummim . . . translated the [Book of Mormon] by the gift and power of God” (*HC* 4:537; D&C 10:1; JS—H 1:62). Servants of God who are allowed to use the Urim and Thummim have been known as **SEERS** (Mosiah 8:13), among whom were Abraham, Moses, the brother of Jared, Mosiah₂, Alma₁, Helaman₁, Moroni₂, and Joseph Smith.

In Antiquity at least two different Urim and Thummim existed, and possibly three. Chronologically, the brother of Jared received the first known one (D&C 17:1). This same set came into the hands of Mosiah₂ and other Book of Mormon prophets, subsequently being deposited with the **GOLD PLATES** (JS—H 1:35). The fate of the second set, given to Abraham (Abr. 3:1), remains unknown. Unless Abraham’s Urim and Thummim had been passed down, Moses received a third set mentioned first in Exodus 28:30. The Urim noted in 1 Samuel 28:6, probably an abbreviated form of Urim and Thummim, was most likely the one possessed by Moses (cf. Num. 27:18–21). What happened to this one is also unknown, though certainly by postexilic times the Urim and Thummim were no longer extant (Ezra 2:63; Neh. 7:65).

Joseph Smith described the Urim and Thummim as “two transparent stones set in the rim of a [silver] bow fastened to a breast plate” (*HC* 4:537; *JS—H* 1:35). Biblical evidence allows no conclusive description, except that it was placed in a breastplate over the heart (*Ex.* 28:30; *Lev.* 8:8).

Urim and Thummim is the transliteration of two Hebrew words meaning, respectively, “light(s)” and “wholeness(es)” or “perfection(s).” While it is usually assumed that the *-im* ending on both words represents the Hebrew masculine plural suffix, other explanations are possible.

The Urim and Thummim to be used during and after the Millennium will have a functional similarity to the Urim and Thummim mentioned above. God’s dwelling place is called a Urim and Thummim; and the white stone of Revelation 2:17 is to become a Urim and Thummim for inheritors of the CELESTIAL KINGDOM (*D&C* 130:8–10).

PAUL Y. HOSKISSON

UTAH EXPEDITION

The Utah War of 1857–1858 was the largest military operation in the United States between the times of the Mexican War and the Civil War. It pitted the Mormon militia, called the NAUVOO LEGION, against the army and government of the United States in a bloodless but costly confrontation that stemmed from the badly handled attempt by the administration of President James Buchanan to replace Brigham YOUNG as governor of UTAH TERRITORY. It delayed, but did not prevent, the installation of Governor Alfred Cumming, and it had a significant impact on the territory, its predominantly Latter-day Saint inhabitants, and the Church itself. Because the conflict resulted from misunderstandings that were distorted by time and distance, had the transcontinental telegraph been completed in 1857 instead of 1861, the expedition almost certainly would not have occurred.

The decision to replace Governor Young was inevitable, given the national reaction to the Church’s 1852 announcement of PLURAL MARRIAGE and Republican charges in the campaign of 1856 that the Democrats favored the “twin relics of barbarism”—polygamy and slavery. The method chosen to implement that decision, however, is still puzzling. Apparently influenced by reports from Judge W. E. Drummond and other

former territorial officials, Buchanan and his cabinet decided that the Latter-day Saints would reject a non-Mormon governor. So, without investigation, mail service to Utah was suspended and 2,500 troops led by Albert Sidney Johnston were ordered to accompany Cumming to Great Salt Lake City.

Remembering earlier difficulties with troops and perhaps swayed by the ardor of the recent reformation movement (*see* REFORMATION [LDS] OF 1856–1857), Church leaders interpreted the army’s unannounced coming as religious persecution and decided to resist. Brigham Young, still acting as governor, declared martial law and deployed the Nauvoo Legion to delay the troops with “scorched earth” tactics. Harassing actions, including burning three supply trains and capturing hundreds of government cattle, forced Johnston’s expedition and the accompanying civil officials into winter quarters at Camp Scott and Eckelsville, near burned-out Fort Bridger, some 100 mountainous miles east of Salt Lake City.

During the winter both sides strengthened their forces. Congress, over almost unanimous Republican opposition, authorized two new volunteer regiments, and Buchanan, Secretary of War John B. Floyd, and Army Chief of Staff Winfield Scott assigned 3,000 additional regular troops to reinforce the Utah Expedition. Meanwhile, Utah communities were called upon to equip a thousand men for a spring campaign. Predictions of hostilities came from LDS pulpits, Camp Scott, and the national press.

There is persuasive evidence, however, that Brigham Young never intended to force a military showdown. He and other leaders often spoke of abandoning and burning their settlements rather than permitting their occupation by enemies, as had happened in Missouri and Illinois.

That Brigham Young hoped for a diplomatic solution is clear from his early appeal to Thomas L. KANE, the influential Pennsylvanian who had for ten years been a friend of the Mormons. Soon after Christmas, Kane received Buchanan’s permission to go to Utah, via Panama and California, as an unofficial mediator. Reaching Salt Lake City late in February, he found Church leaders ready for peace but distrustful. When the first reports of Kane’s contacts with General Johnston were discouraging, the apprehension was reinforced.

The “Move South” resulted. President Young announced on March 23, 1858, that all settlements in northern Utah must be abandoned and prepared