
EXALTATION

To Latter-day Saints, exaltation is a state that a person can attain in becoming like God—**SALVATION** in the ultimate sense (D&C 132:17). Latter-day Saints believe that all mankind (except the **SONS OF PERDITION**) will receive varying **DEGREES OF GLORY** in the **AFTERLIFE**. Exaltation is the greatest of all the gifts and attainments possible. It is available only in the highest degree of the **CELESTIAL KINGDOM** and is reserved for members of the **CHURCH OF THE FIRSTBORN**. This exalted status, called **ETERNAL LIFE**, is available to be received by a man and wife. It means not only living in God's presence, but receiving power to do as God does, including the power to bear children after the resurrection (*TPJS*, pp. 300–301; D&C 132:19). Blessings and privileges of exaltation require unwavering faith, repentance, and complete obedience to the **GOSPEL OF JESUS CHRIST**.

In a revelation to the Prophet Joseph **SMITH**, the Savior stated the following conditions: "Strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me" (D&C 132:22).

All Church **ORDINANCES** lead to exaltation, and the essential crowning ordinances are the **ENDOWMENT** and the eternal **MARRIAGE** covenant of the **TEMPLE** (D&C 131:1–4, 132).

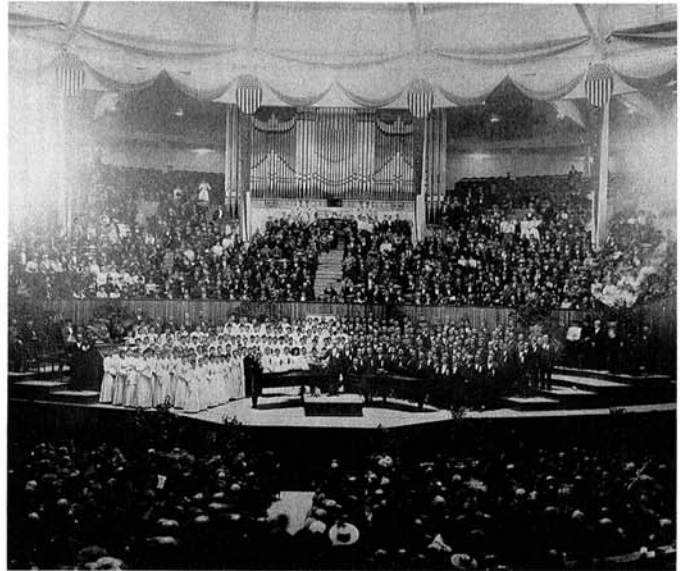
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EXCOMMUNICATION

See: Disciplinary Procedures

EXHIBITIONS AND WORLD'S FAIRS

From its beginnings, the Church has characteristically presented its message through personal contact or in small groups: Faith and testimony are interpersonal. The Church has placed extensive emphasis on the mass media, and in participating in exhibits such as world's fairs. In addition, in recent years these activities have provided the Church an opportunity to present the message of the gospel amid milestone presentations of the arts, the sciences, and industry. The witness of the



The Mormon Tabernacle Choir, under the direction of Evan Stephens, with soloists Robert C. Easton, Nellie Druce-Pugsley, and others, won second place in the competition for the Eisteddfod International Prize at the 1893 Columbian World's Fair in Chicago. Photographer: James H. Crockwell.

living and revealed Jesus Christ has been implicit in all Church exhibits, with two related themes given prominence: life's greatest questions—Where did I come from? Why am I here? What follows death?—and family values.

The first Church participation in a world's fair on a truly international scale was at the World's Columbian Exposition in Chicago in 1893, where the Mormon Tabernacle Choir won high honors in the choral competition. The Church later sponsored booths in several expositions and fairs, including the International Hygiene Exposition at Dresden, Germany, in 1930, and the Century of Progress Exposition in Chicago in 1933–1934. Exhibits were also mounted at international expositions held in San Diego in 1935–1936 and San Francisco in 1939–1940.

The Church's participation in the New York World's Fair in 1964 was a major effort. Its pavilion was a full-size replica of the three east towers of the Salt Lake Temple. Original paintings, the presentation of the film *MAN'S SEARCH FOR HAPPINESS*, and a replica of the Thorvaldson **CHRISTUS** **STATUE** were featured. A large staff of trained volunteer guides conducted tours and question-and-answer

sessions for the more than six million visitors who came to the pavilion.

Exhibits have since been presented at fair pavilions in Montreal, Canada; Osaka, Japan; San Antonio, Texas; and Seattle, Washington. Some of the exhibit artifacts have since been placed in VISITORS CENTERS throughout the world.

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EXTERMINATION ORDER

A military order signed by Missouri Governor Lilburn W. Boggs on October 27, 1838, directed that the Mormons be driven from the state or exterminated (*see* MISSOURI CONFLICT). Boggs's action was based on information brought to him that day by two citizens of Richmond, Missouri, concerning the Mormon–Missourian conflicts in northwest Missouri and on reports of the Battle of Crooked River, in which armed Mormons had clashed with a company of state militia on October 25.

Boggs, acting in his capacity as commander-in-chief of the Missouri militia, ordered General John B. Clark to march to Ray County with a division of militia to carry out operations against armed Mormons. The order described the Mormons as being in “open and avowed defiance of the laws, and of having made war upon the people of this State.” It stated that “the Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary for the public peace—their outrages are beyond all description.”

A copy of the order reached General Samuel D. Lucas of the state militia by the time he encamped outside the LDS town of Far West, in Caldwell County, on October 31. Lucas gave a copy to the LDS Colonel George M. Hinkle and other Church representatives, to whom he dictated terms of surrender, and they showed it to Joseph SMITH. It was probably a significant factor in the Prophet's decision to surrender to Lucas.

Following Joseph Smith's surrender, arrest, and imprisonment, the governor's order was carried out by a combination of militia troops and vigilantes. It culminated in the forcible removal from Missouri of virtually all members of the Church during the winter and early spring of 1838–1839.

The legality and propriety of Boggs's order were vigorously debated in the Missouri legislature during its 1839 session. The order was sup-

ported by most northwest Missouri citizens, but was questioned or denounced by others. However, no determination of the order's legality was ever made.

On June 25, 1976, Governor Christopher S. Bond issued an executive order rescinding the Extermination Order, recognizing its legal invalidity and formally apologizing in behalf of the state of Missouri for the suffering it had caused the Latter-day Saints.

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EZEKIEL, PROPHECIES OF

The prophecies of Ezekiel (593–c. 570 B.C.) interest Latter-day Saints because they contain unique insights into aspects of God's saving work with his children, such as the responsibilities of a watchman or leader (chaps. 3, 33), the nature of personal AGENCY and ACCOUNTABILITY (chap. 18), divine mercy and forgiveness (chap. 18), and God's covenant relationships with Israel and Judah (chaps. 34–39). The principal attention of most Latter-day Saints to the book of Ezekiel focuses on chapters 34–48 because they shed light on God's latter-day work, including Israel's return to its land, the restoration of the land to full productivity, the rebuilding of the temple as a residence for God, and the appearance of important records that they identify with the Bible and Book of Mormon.

In chapter 34, Ezekiel described the scattering of Israelites among the nations of the earth as a leadership failure—Israel's “shepherds” had exploited rather than cared for the “sheep” (*see* ISRAEL: SCATTERING OF ISRAEL). Consequently, the Lord will become the Shepherd to seek out lost sheep and gather “them from the countries . . . to their own land” (34:11, 13). Finally a latter-day David will become their leader (34:24), the steril-