ture, music, and public speaking. For articles about
LDS fine arts, see Angel Moroni Statue; Architecture;
Art; Artists, Visual; Christus Statue; Folk Art; Material
Culture; Sculptors; and Symbols. On dance, see Dance.
On drama, see Cumorah Pageant; Drama; Pageants; Poly-
nesian Cultural Center; and Salt Lake Theatre. On lit-
erature, see the entry Literature with articles on Drama,
Novels, Personal Essays, Poetry, and Short Stories. On
music, see Hymns and Hymnody; Mormon Tabernacle
Choir; Mormon Youth Symphony and Chorus; and Tab-
ernacle Organ. On public speaking, see Public
Speaking.]

FIRESIDES

Firesides are informal gatherings of Church mem-
bers and friends, often in homes or other congenial
surroundings, as if around a fire. The premises are
that the home is sacred ground and that all mem-
bers are to "teach one another" and share experi-
ences and training, that "all may be edified of all
and that every man may have an equal privilege"
(cf. D&C 88:122). Typically, firesides feature a sin-
gle speaker reporting new developments, insights,
or interesting experiences.

Religious firesides exhibit ties to the ancient
fascination of the warmth and protection of a fire.
In LDS life, firesides may be traceable to the exo-
dus across the plains. After an arduous day of
travel, the pioneers in the evening would arrange
their wagons in a circle, and gather around the
campfire to pray, sing, share their spiritual experi-
ences, and rejoice in the progress and blessings of
the day. Eliza R. Snow wrote a typical song of this
exodus:

The camp, the camp—its numbers swell—
Shout! Shout! O camp of Israel!
The king, the Lord of hosts is near,
His armies guard our front and rear [Journal of Eliza
R. Snow].

In this spirit, one journal records, "It verily
seemed that the glory of God rested down on the
wagons and overspread the prairie."

Holding firesides has become a common Sun-
day evening practice for socializing, fellow-
shipping, and learning. WARDS, STAKES, or REGIONS
commonly sponsor firesides. They are frequently a
forum for returned MISSIONARIES presenting cul-
tural insights from their mission experiences, often
with the use of slides, tapes, photos, and so forth.

By extension of the term, there are "mor-
ingsides" for high-school SEMINARY students who
attend religious classes before school, and "noon-
sides" for some who want to add meaningful reli-
gious moments to their lunch hour. Multistake
firesides with large audiences are regularly held at
BRIGHAM YOUNG UNIVERSITY. Some satellite
broadcasts beamed throughout the world from the
Salt Lake TABERNACLE and featuring presentations
from the general Church leaders are also called
firesides.

In all firesides, essential elements prevail:
prayer, music, the spoken word, and sometimes
special activities or workshops. All in all, they en-
courage lay participation, sharing, and free expres-
sion, and lead to deeper comprehension of one's
heritage, both religious and cultural, and a "knowl-
dge of history and of countries and of kingdoms"
(D&C 93:53; 88:79).

BIBLIOGRAPHY


RONALD W. PATRICK

FIRSTBORN OF GOD

See: Jesus Christ: Names and Titles of

FIRST ESTATE

First estate refers to the unspecified period of time
otherwise known as PREMORTAL LIFE. The words
"first estate" in Jude 1:6 are the King James trans-
lation of the Greek arché. In other English versi-
ions the word is translated as "principalité," "do-
main," "dominion," "appointed spheres," "respon-
sibilities," and "original rank." In the con-
text of Jude 1:6 each of these implies that certain
intelligent beings existed in significant positions in
the pre-earth life and fell from their favored status
with God.

Latter-day Saints believe that all MANKIND
were begotten as individual spirit children of God,
with individual agency, prior to being born into
MORTALITY. Using this agency, a third part of
these spirits followed Lucifer and rebelled against
God and the PLAN OF SALVATION that God pro-
posed to bring about the eventual EXALTATION of
his children through the atoning sacrifice of Jesus
Christ. Because of their rebellion, these spirits
"kept not their first estate" (Jude 1:6) and were
subsequently cast out of heaven, being denied the