

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; Polynesian Cultural Center; and Salt Lake Theatre. On literature, 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 Tabernacle Organ. On public speaking, see Public Speaking.]

FIRESIDES

Firesides are informal gatherings of Church members 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 members are to “teach one another” and share experiences 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 single 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 exodus 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 experiences, 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 Sunday evening practice for socializing, fellowshiping, and learning. WARDS, STAKES, or REGIONS commonly sponsor firesides. They are frequently a forum for returned MISSIONARIES presenting cultural insights from their mission experiences, often with the use of slides, tapes, photos, and so forth.

By extension of the term, there are “morningsides” for high-school SEMINARY students who

attend religious classes before school, and “noon-sides” for some who want to add meaningful religious 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 encourage lay participation, sharing, and free expression, and lead to deeper comprehension of one’s heritage, both religious and cultural, and a “knowledge of history and of countries and of kingdoms” (D&C 93:53; 88:79).

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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 translation of the Greek *arché*. In other English versions the word is translated as “principality,” “domain,” “dominion,” “appointed spheres,” “responsibilities,” and “original rank.” In the context 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 proposed 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