

ion over all things and directed to cultivate and beautify the garden (Gen. 2:15). However, in this pristine condition, Adam and Eve would have had no children (2 Ne. 2:22–25; Moses 5:11).

God placed the tree of knowledge of good and evil in the midst of the garden and gave Adam and Eve their AGENCY whether to partake of its fruit (Moses 7:32). Unless they ate, they would remain forever in the garden, limited in their ability to progress and without posterity. However, while partaking would bring opportunity to bear children and to learn good from evil by experience, including sorrow, pain, and death, they would be exiled temporarily from the presence of God. The decision of Eve and Adam to transgress a commandment of God and partake of the fruit of the tree brought mortality and death to them and to their posterity; for it made possible the human family upon the earth (2 Ne. 2:25). The FALL OF ADAM also made the ATONEMENT OF JESUS CHRIST necessary.

Neither biblical records nor secular history and archaeological research identify the dimensions or the location of the garden in terms of the present-day surface of the earth. Latter-day revelation specifies that as a mortal, Adam lived at ADAM-ONDI-AHMAN in what is now Daviess County, Missouri (D&C 107:53–56; 116:1; 117:8). Several early LDS leaders, among them Brigham YOUNG and Heber C. KIMBALL, stated that the Prophet Joseph SMITH taught them that the Garden of Eden was located in what is now Jackson County, Missouri (*JD* 10:235; cf. 11:336–7; *DS* 3:74).

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## GARDEN OF GETHSEMANE

See: Gethsemane

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## GARMENTS

The word “garment” has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ORDINANCE of the temple ENDOWMENT is a ceremonial one. All adults who enter the temple are

required to wear it. In LDS TEMPLES, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made COVENANTS of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what PAUL regarded as taking upon one the whole armor of God (Eph. 6:13; cf. D&C 27:15). It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one’s mission in life. Garments bear several simple marks of orientation toward the gospel principles of OBEDIENCE, TRUTH, life, and DISCIPLESHIP in Christ.

An agency of the Church manufactures these garments in contemporary, comfortable, and lightweight fabrics. They are available for purchase through Church DISTRIBUTION CENTERS.

SCRIPTURE, as well as legends from many lands and cultures, points toward the significance of sacral clothing. A biblical tradition teaches that ADAM and EVE, prior to their expulsion from Eden, wore sacred clothing. “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” (Gen. 3:21). These were given in a context of REPENTANCE and forgiveness, and of offering SACRIFICE and making covenants.

In antiquity, priestly vestments were part of widespread tradition. The Targums (Aramaic paraphrases of the Old Testament) teach that these garments were “precious garments” or “glorious garments” or “garments of honor.” Rabbi Eleazer called them “coats of glory.” A rabbinic source asks: “And what were those garments?” The answer is, “The vestments of the High Priesthood, with which the Almighty clothed them because Adam was the world’s first-born” (Kasher, *Encyclopedia of Biblical Interpretation*, Vol. 1, p. 137). In MOSES’ time those who officiated in the Tabernacle wore a certain kind of garment: “And [Moses] put upon [Aaron] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith” (Lev. 8:7; see Testament of Levi 8). Latter-day Saints similarly wear temple garments in connection with their priesthood functions.

The clergy and many of the committed in almost all major faiths wear special clothing. For Latter-day Saints, among whom there is no professional ministry, men and women from all walks of life share in the CALLINGS, responsibilities, and blessings of the priesthood. Their sacred clothing, representing covenants with God, is worn under rather than outside their street clothes.

In a Messianic passage Isaiah declared: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). In the current dispensation, the principle has been reaffirmed in prophetic idiom: "Zion must increase in beauty, . . . and put on her beautiful garments" (D&C 82:14). Latter-day Saints believe that all such clothing is symbolic of the submission, sanctification, and spotless purity of those who desire to serve God and Christ and ultimately regain their eternal presence (D&C 61:34; 135:5).

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## GATES, SUSA YOUNG

Susa (Susan, Susannah) Gates was born on March 18, 1856, in Salt Lake City. A writer, publisher, advocate for women's achievements, educator, missionary, genealogist, temple worker, wife, and mother of thirteen children, she was fond of saying, "Keep busy in the face of discouragement" (Person, p. 208).

The second daughter of Brigham Young's twenty-second wife, Lucy Bigelow Young, Susa Young has been called "the most versatile and prolific LDS writer ever to take up the pen in defense of her religion" (Cracroft, p. 73). Following private education that included music and ballet, she entered the University of Deseret at age thirteen. The next year she became co-editor of the *College Lantern*, possibly the first western college newspaper.

In 1872, at age sixteen, she married Dr. Alma Bailey Dunford; they had two children, Leah Eudora Dunford and Alma Bailey Dunford. The marriage ended in divorce in 1877. The next year,



Susa Young Gates (1856–1933), daughter of Brigham Young, was a leader, editor, trustee of Brigham Young University, active in the local and national women's organizations, and the mother of ten sons and three daughters. Courtesy Utah State Historical Society.

Susa entered BRIGHAM YOUNG ACADEMY in Provo and, while a student, founded the department of music and conducted a choir. During a trip to the Sandwich Islands (Hawaii), she renewed her acquaintance with Jacob F. Gates, whom she married on January 5, 1880. The success of their marriage has been attributed to their mutual respect for, and support of, one another's work. Only four of the eleven children born to this marriage survived to adulthood: Emma Lucy Gates Bowen, Brigham Cecil Gates, Harvey Harris (Hal) Gates, and Franklin Young Gates.

During the 1880s and 1890s, Susa Gates focused her energy on childbearing and child-rearing, missionary work, education, writing, and women's concerns. After completing a Church mission with her husband to the Sandwich Islands in 1889, she founded the *Young Woman's Journal*.