major purposes of the plan of redemption would fail.

An integral part of this plan is to “further the work of turning the hearts of the children to the fathers by getting . . . sacred family records in order. These records, including especially the book containing the records of our dead” (D&C 128:24), are a portion of the ‘offering in righteousness’ referred to by Malachi (3:3), which we are to present in His holy temple, and without which we shall not abide the day of His coming” (Kimball, pp. 542–43; see also Genealogy).

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See: History of the Church, c. 1820–1831

MAN OF HOLINESS
According to Enoch’s record, Man of Holiness is one NAME OF GOD: “In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ” (Moses 6:57). God further declared in the revelation to Enoch: “Behold, I am God; Man of Holiness is my name” (Moses 7:35). This name reinforces the observation that God the Father is an exalted man of flesh and bones (D&C 130:22), and that every aspect of his character is holy.

In almost a dozen instances, the pre-Christian Nag Hammadi text “Eugnostos the Blessed” uses similar terms—“Immortal Man,” “First Man” and “Man”—for the Father (Robinson, pp. 229–31). Another Nag Hammadi tractate, “The Second Treatise of the Great Seth,” refers to God as “the Man” and “Man of Greatness” (Robinson, p. 364). Thus, ancient authors likewise seem to have defined the Father as a glorified person with a body in whose image man was created.

[See also God the Father: Names and Titles of.]

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GERALD E. JONES

MANIFESTO OF 1890
The Manifesto of 1890 was a proclamation by President Wilford Woodruff that the Church had discontinued PLURAL MARRIAGE. It ended a decade of persecution and hardship in which Latter-day Saints tenaciously resisted what they saw as unconstitutional federal attempts to curb polygamy. While the Manifesto is often referred to as a REVELATION, the declaration was actually a press release that followed President Woodruff’s revelatory experiences. In this respect, the Manifesto is similar to DOCTRINE AND COVENANTS OFFICIAL DECLARATION—2.

Following the passage of the Edmunds-Tucker Act in 1887, the Church found it difficult to operate as a viable institution (see ANTIPOLYGAMY LEGISLATION). Among other things, this legislation disincorporated the Church, confiscated its properties, and even threatened seizure of its temples. After visiting with priesthood leaders in many settlements, President Woodruff left for San Francisco on September 3, 1890, to meet with prominent businessmen and politicians. He returned to Salt Lake City on September 21, determined to obtain divine confirmation to pursue a course that seemed to be agonizingly more and more clear. As he explained to Church members a year later, the choice was between, on the one hand, continuing to practice plural marriage and thereby losing the temples, “stopping all the ordinances therein,” and, on the other, ceasing plural marriage in order to continue performing the essential ordinances for the living and the dead. President Woodruff hastened to add that he had acted only as the Lord directed: “I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God