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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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
of heaven commanded me to do what I do; and when the hour came that I was commanded to do that, it was all clear to me” (see Appendix; “Excerpts” accompanying Official Declaration—1). The final element in President Woodruff’s revelatory experience came on the evening of September 23, 1890. The following morning, he reported to some of the General Authorities that he had struggled throughout the night with the Lord regarding the path that should be pursued. “Here is the result,” he said, placing a 510-word handwritten manuscript on the table. The document was later edited by George Q. Cannon of the First Presidency and others to its present 356 words. On October 6, 1890, it was presented to the Latter-day Saints at the General Conference and approved.

While nearly all Church leaders in 1890 regarded the Manifesto as inspired, there were differences among them about its scope and permanence. Some leaders were understandably reluctant to terminate a long-standing practice that was regarded as divinely mandated. As a result, a limited number of plural marriages were performed over the next several years. Not surprisingly, rumors of such marriages soon surfaced, and beginning in January 1904, testimony given in the Smoot Hearings made it clear that plural marriage had not been completely extinguished. The ambiguity was ended in the General Conference of April 1904, when the First Presidency issued the “second manifesto,” an emphatic declaration that prohibited plural marriage and proclaimed that offenders would be subject to Church discipline, including excommunication.

The Manifesto of 1890 should be regarded as a pivotal event in the history of The Church of Jesus Christ of Latter-day Saints and of the state of Utah. Not only did it mark the beginning of the end of the official practice of plural marriage, but it also heralded a new age as Latter-day Saints relinquished the isolationist practices of the past and commenced a period of greater accommodation and integration into the fabric of American society (see Utah Statehood).

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PAUL H. PETERSON

MANKIND

The Church of Jesus Christ of Latter-day Saints views all descendants of Adam and Eve as the children of God—not in an abstract or metaphorical sense, but as actual spirit offspring of God the Father and a Mother in Heaven. This basic premise has profound implications for the LDS understanding of what human beings are, why they are here on earth, and what they can become.

As children of God, men and women have infinite potential (see 2 Ne. 2:20; Heb. 12:9). As a result of their divine heritage, all people carry the inherent capacity and the predisposition to become as their heavenly parents. Latter-day Saints seek to follow the injunction of Christ to be “perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). Their view of each person’s relationship with God stresses that life is as a maturing process, a working toward becoming like God, of becoming worthy to be with God (see Deification; Exaltation; Godhood). Mortal life may be only a beginning, but the potential is there.

This view of mankind emphasizes the family. Marriage is central to the LDS spiritual experience: “Neither is the man without the woman, neither the woman without the man, in the Lord” (1 Cor. 11:11). Marriage is not intended to last for this life only, but for eternity; therefore, Latter-day Saints marry in the temple for time and eternity. As members of the family of God, Latter-day Saints see the family as the most important arena of life. “No other success,” President David O. McKay frequently declared, “can compensate for failure in the home” (Family Home Evening Manual, “Preface,” Salt Lake City, 1966).

The LDS ideal also reaches out toward the universal family of humanity. People with infinite potential have infinite value; all people matter because they are brothers and sisters in the family of God. The LDS perspective affirms the infinite love of God for all mankind, and the essential goodness of human beings and their capacity to improve the world. The conviction that people are responsible for their moral behavior, “agents unto themselves” (D&C 58:28), tends to make Latter-day Saints supporters of political systems that maximize free choices (see Agency; Politics). The intelligence, or inner core of the soul, is seen in LDS theology as self-existent, not created ex nihilo, but having existed always, and thus ultimately responsible for