its own decisions and its own destiny as well (see intelligences).

The vast potential of human beings, as literal spirit children of God, brings to the LDS view of mankind a purposeful and weighty sense of responsibility. Sons and daughters of God have an obligation to develop their divinely given talents, to magnify what God has given them. Latter-day Saints privately, and through the Church, labor to make the most of individuals. They believe that through the ages people are accountable for their responses to God, which determine what they now are and what they will be, and that it is God's work and glory to bring about the exaltation of mankind.

Each human intelligence is born of God as a spirit child, and that spirit child is later born into mortality in a physical body. Spirit is unusually real to the Latter-day Saints, for whom everything that exists has spiritual essence: "All things... are spiritual" (D&C 29:34; Moses 3:5). Mortal life thus becomes for Latter-day Saints not only a difficult and risky time, but also a time of infinite opportunities and possibilities, a pivotal step in the eternal process of becoming as wise and good as the heavenly parents.

This sense of possibility and of responsibility tends to make Latter-day Saints strong proponents of all forms of ennobling education: "the glory of God is intelligence" (D&C 93:36). In a world fraught with risk and temptation on the one hand and the possibility of godliness on the other, the wise Latter-day Saint will "seek learning, even by study and also by faith" (D&C 88:118).

Thus, the purpose of earthly life is to prepare for eternity through learning and experience. In mortal life Latter-day Saints expect trials, challenges, and tests. But the expectation of difficulty in life holds within it the promise of real happiness, of having life "more abundantly" (John 10:10). The Book of Mormon prophet LEHI summarizes the LDS sense of the challenge and reward of this mortal experience made possible by the fortunate fall of ADAM: "Adam fell that men might be; and men are, that they might have joy" (2 Ne. 2:25).

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STEVEN C. WALKER

MAN'S SEARCH FOR HAPPINESS

"Man’s Search for Happiness" (1964) is a motion picture noted for its skillful blending of aesthetic and spiritual qualities. The film was produced by the Brigham Young University Motion Picture Studio. It is less than fifteen minutes long, yet explores every man’s search for meaning in life: the wherence, the why, and the whither.

Narrated by Elder Richard L. Evans, longtime announcer of the MORMON TABERNACLE CHOIR broadcasts, the film stresses the gifts of life, freedom, and time, and the blessings of the atonement of Jesus Christ. It is climaxxed by a poignant family reunion scene in the life to come.

Over 5 million people saw the film at the Mormon Pavilion in the 1964 New York’s World Fair, and over 6.5 million at the Japan World Exposition in 1970. It has since been shown daily at the Temple Square Visitors Center in Salt Lake City and has had special screenings elsewhere. In 1986 the Church commissioned an updated version of the film for worldwide use. The remake retains the original narration by Elder Richard L. Evans.

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MANUSCRIPT, LOST 116 PAGES

The first 116 pages of the original manuscript of Joseph Smith’s translation of the Book of Mormon from the plates of Mormon are commonly known as "the 116 pages" or the "lost manuscript." These foilscape-size pages were hand-written in Harmony, Pennsylvania, between April and June 14, 1828. Although principally transcribed by Martin Harris from dictation by Joseph Smith, some of the pages may also have been transcribed by Joseph’s wife, Emma Smith, or her brother, Reuben Hale.

The pages contained materials "from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon," as Joseph explained in the preface to the first edition of the Book of Mormon (see also HC 1:56). LEHI’s record is mentioned in 1 Nephi 1:17 and, today, is par-