

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 EARTH 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 whence, the why, and the whither.

Narrated by Elder Richard L. Evans, long-time 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 climaxed 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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PETER N. JOHNSON

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 foolscap-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-

tially preserved through NEPHI's abridgment of it primarily in 1 Nephi 1-10.

In June 1828 Martin Harris asked Joseph Smith repeatedly to allow him to show the 116 pages to family members to allay their skepticism and criticism of the translation. After prayerful inquiry of the Lord, Joseph Smith twice emphatically denied these requests. As Joseph's 1832 and 1839 histories indicate, a third request received divine permission for Harris to take the 116 manuscript pages to Palmyra, New York. The Prophet required Harris to solemnly covenant that he would show them only to his brother, his parents, his wife, and her sister.

Harris's failure to return to Harmony as promised caused Joseph great anxiety and necessitated a strenuous journey to Manchester. There, a reluctant Harris reported that someone had stolen the manuscript from his home after he had broken his covenant and indiscriminately showed it to persons outside his family. Grief-stricken, Joseph Smith readily shared responsibility for the loss. The most widespread rumor was that Harris' wife, irritated at having earlier been denied a glimpse of the ancient PLATES, had removed the manuscript translation from Martin's unlocked bureau and burned it. Not long afterward, she and Martin separated.

In consequence of this loss and of having wearied the Lord with the requests to let Harris take the pages, Joseph temporarily lost custody of the plates and the URIM AND THUMMIM to the angel MORONI (D&C 3). Lucy Mack SMITH notes also that two-thirds of Harris's crop was oddly destroyed by a dense fog, which she interpreted as a sign of God's displeasure (Smith, p. 132). Following much humble and painful affliction of soul, Joseph Smith again received the plates as well as the Urim and Thummim and his gifts were restored.

Joseph Smith was forbidden by the Lord to retranslate that part of the record previously translated because those who had stolen the manuscript planned to publish it in an altered form to discredit his ability to translate accurately (D&C 10:9-13). Instead, he was to translate the Small Plates of Nephi (1 Nephi-Omni) down to that which he had translated (D&C 10:41). Those plates covered approximately the same period as had the lost manuscript, or four centuries from Lehi to BENJAMIN. Mormon had been so impressed with the choice prophecies and sayings contained in the small plates that he had included them with his own abridgment of Nephite writings when told to by

the Spirit for "a wise purpose" known only to the Lord (W of M 1:7).

The loss of the 116 pages taught Joseph Smith and his associates several lessons: that one should be satisfied with the first answers of the Lord, that keeping one's COVENANTS is a serious matter, that God forgives the repentant in spite of human weakness, and that through his caring foresight and wisdom the Lord fulfills his purposes.

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WILLIAM J. CRITCHLOW III

MARRIAGE

[*This entry consists of two articles: The first article, Social and Behavioral Perspectives, is an overview of the concept of marriage patterns in LDS society; the second article, Eternal Marriage, focuses on distinctive marriage beliefs practiced by members of the LDS Church in their temples. One of the highest religious goals for Latter-day Saints, both male and female, is to be married eternally in an LDS temple and to strive continually to strengthen the bonds of love and righteousness in marriage. Civil marriages are recognized as lawful and beneficial, but they do not continue after death.*]

SOCIAL AND BEHAVIORAL PERSPECTIVES

Marriage is more than a matter of social convention or individual need fulfillment in Latter-day Saint society and lifestyle; it is central to the exaltation of the individual person: "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and . . . [they] abide in my covenant . . . [that marriage] shall be of full force when they are out of the world; . . . then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting" (D&C 132:19-20). Thus, Latter-day Saints consider it of utmost importance, "1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in