that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). Hence, a sign or characteristic of the true Church is rejection and persecution by the wicked (see Worldliness).

Sealing Power. Jesus gave his apostles the power to bind or seal on earth and in heaven. He said, “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” (Matt. 18:18). This sealing power is a feature of the latter-day Church (D&C 128:8–10).

Salvation of the Dead. The true Church of Jesus Christ promulgates the doctrines and ordinances that provide for salvation of the dead. Evidence thereof is seen in 1 Corinthians 15:29 and 1 Peter 3:18–20 and 4:6. Christ’s mission would not be complete without such a provision, because so many persons die without even hearing the name of Jesus Christ, and without either knowledge or understanding of the gospel (see Baptism for the Dead).

Temples. Jesus called the temple in Jerusalem “my father’s house” (John 2:16). A temple is a facility necessary for the total implementation of the laws and ordinances of the Church of Jesus Christ; therefore, the latter-day Church builds temples for the benefit of the people. From the days of Adam to the present, whenever the Lord has had a people on earth, temples and temple ordinances have been a crowning feature of their worship. In a revelation to the Prophet Joseph Smith regarding temples, endowments, and sacred ordinances, the Lord explained that these have been associated with the people of God in every dispensation (D&C 124:39–40; cf. MD, p. 780).

Name of the Church. Christ’s Church bears his name, and believers in Jesus Christ take upon themselves his name by baptism (see Jesus Christ: Taking the Name of, Upon Oneself). When the Nephites asked the Lord what the name of his Church should be, Jesus said, “How be it my church save it be called in my name? For if a church be called in Moses’ name it be Moses’ church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel” (3 Ne. 27:8). The name of The Church of Jesus Christ of Latter-day Saints is symbolic of its author and ideal.

Missionary Activity. Jesus commanded his disciples to go into all the world to teach his gospel and baptize those who believe (Matt. 28:18–20). Extensive missionary activity characterized the New Testament Church, as with Paul, Barnabas, Philip, and others. This characteristic is considered urgent by the Church today (D&C 58:64; see also Missions).

Love. True faith and obedience bring the fruits of the Spirit, the greatest of which is love. Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35; cf. 1 Cor. 13).

BIBLIOGRAPHY

Leon R. Hartshorn

SILK CULTURE

President Brigham Young conceived sericulture in the Great Basin as an important component in economic stability. He regarded locally produced silk as a practical textile and as a light industry that could be maintained at home by women and children, requiring less intensive labor and capital outlay than cotton, flax, or wool. He planted the first mulberry trees in Deseret, which were imported from France in 1855.

In 1856, Elizabeth Whitaker produced cocoons from worms that her husband brought from England as eggs; in 1858, Nancy Barrows planted mulberry seeds, feeding her worms on lettuce leaves until the mulberry trees matured. She reeled thread, wove it into fabric, and made the first silk dress in the territory of Deseret in 1859. In 1863, Octave Ursenbach and his wife exhibited 3,000 cocoons they had produced in Salt Lake City. Paul and Susanna Cardon produced silk in Cache Valley during the early 1860s, and Paul A. Schettler and his family set up a loom for weaving silk in 1867 and began raising cocoons in Salt Lake City.

In 1867, President Young offered free eggs and mulberry leaves to any persons willing to “undertake the work” of hatching, tending, and feed-
At the General Conference in April 1868, Brigham Young encouraged the cultivation of silk. Using the tools shown here, women and children in nearly 150 communities raised millions of silkworms and harvested, spun, and wove silk for dresses, draperies, and other fine articles. The enterprise was disbanded by the end of the century.

ing the worms. He called George D. Watt to promote silk culture throughout the territory and Zina D. H. Young, of the newly reorganized Relief Society, to head the silk project. She traveled widely over the territory, delivering speeches, and organizing and teaching classes.

Carolyn Jackson raised the first silk in St. George in 1869. In Ogden Mariana Comb Bens was independently producing silk before the Relief Society took it on. By 1870, most ward Relief Societies produced silk, and by 1880 every Relief Society in the territory had a silk project. Important promoters of silk culture were A. K. Thurber in Spanish Fork, Daniel Graves in Provo, and Anson Call and Mary Carter in Layton. Susan B. Anthony and Mrs. Rutherford B. Hayes both enjoyed gifts of silk articles.

The silk industry continued moderately healthy through most of the 1880s, but a lull marked the late 1880s and the early 1890s. The last surge of Utah’s silk works began when officials decided to feature silk at the state exhibit at the 1893 World’s Fair. The exhibit was a stunning success, and the attention it received resulted in renewed activity.

Headed by Zina D. H. Young, the Utah Silk Commission was established by the state legislature in 1896 to replace the older Deseret Silk Association, simultaneously authorizing payment of a bounty of twenty-five cents per pound for cocoons produced in the state. During 1897–1904, bounties were paid on 4,769, 7,493, 6,479, and 8,647 pounds of cocoons. Although production nearly doubled during these years, the crop was never profitable. In 1905, the legislature could not justify renewing the cocoon bounty, and except for individuals scattered throughout the state who maintained silk culture as a hobby, sericulture ended in Utah in 1905.

BIBLIOGRAPHY
SIN

Sin is willful wrongdoing. James indicates that it can also be the willful failure to do right: “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (4:17). Sin is transgression of the law (1 Jn. 3:4), but one is not held responsible for sins against a law that one has not had opportunity to know. Orson F. Whitney, an apostle, explained:

Sin is the transgression of divine law, as made known through the conscience or by revelation. A man sins when he violates his conscience, going contrary to light and knowledge—not the light and knowledge that has come to his neighbor, but that which has come to himself. He sins when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sin consists. One must have a conscience before he can violate it [pp. 241–42].

God does not hold one responsible for wrong done in ignorance or harm done to others unintentionally, because such actions do not constitute sin. One’s ignorance, immaturity, or even recklessness may injure others, and individuals may be accountable for the consequences they help to bring about. But in such situations, where there is no ill intent, there is no sin. This does not mean that people who do wrong in ignorance do not suffer, perhaps physically or in their relationships with others. Moreover, when one becomes aware of having contributed to problems, it usually would be considered sin to avoid making amends or to refuse to help correct the difficulties created.

The Greek verb used in the New Testament meaning “to sin” is hamartanein. This word invokes the imagery of the archer, and can mean “to miss the mark.” When people sin, they look “beyond the mark” toward inferior or selfish goals. The scriptures define mankind’s high mark or calling as “that they might have joy” (2 Ne. 2:25). God, who experiences a fulness of joy (cf. 3 Ne. 28:10), may be trusted to know the proper way to bliss. He offers to his children all that he has. He sent his Son to “save his people from their sins” (Matt. 1:21). To sin knowingly is to transgress or overstep the borders of the way to peace and happiness, and to reject the mission of the Savior.

All mortals inherently possess hearts that can be attuned to depths of love, peace, and purity (cf. Moro. 7:14–18). But through sin (intentionally doing wrong), humans obliterate joy and foster hatred, violence, and misery (see 2 Ne. 2:26–27; Mosiah 3:19; Hel. 14:30–31). Sin wastes, corrupts, saddens, and destroys. It extinguishes the “perfect brightness of hope” offered by Christ (2 Ne. 31:20) and replaces it with despair (Moro. 10:22). Its sting does not enliven or gladden the heart, but awakens “a lively sense of . . . guilt” (Mosiah 2:38), which is an unwished-for but inescapable consequence for the unrepentant.

The first taste of sin is bitter. As children mature, “sin conceiveth in their hearts, and they taste the bitter” (Moses 6:55). However, experimentation with sin is deceptively addictive. Even as a person’s spiritual sensitivities dim; the sting may seem to diminish in time. Things are not as they seem to one in sin. It is as though one sleeps. The repetition of sin (known in the scriptures as wickedness) clouds one’s view, and the effects of sin are more bitter with the progressive passing of life. Isaiah compares it to “when an hungry man dreameth, and, behold, he eateth, but he awaketh, and his soul is empty” (Isa. 29:8). And PAUL noted, sinners “being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph. 4:19).

Sin includes the willful breaking of covenants with God. It ruptures family and social relationships, creates disorder and mistrust, and encourages the selfish pursuit of one’s own ends to the detriment of the community. Covenants give a sense of stability and permanence—they signal what to expect from one another. But sin creates uncertainty and instability. It never leads to the happiness expected, but to disappointment. As Jacob testified, breaking covenants creates suffering for the innocent: “Ye have broken the hearts of your tender wives . . . ; and the sobbings of their hearts ascend up to God against you. . . . Many hearts died, pierced with deep wounds” (Jacob 2:38).

Sins are expressions of living in resistance to God and the things of the spirit. “A man being evil