

Adam and the Saints, as spoken of by the prophet Daniel (Dan. 7:9–14, 21–27; 12:1–3).

When Joseph Smith arrived in the valley with the survey team, he found three or four Latter-day Saint families already living there and made the log cabin of Lyman Wight his headquarters. From June to October 1838, the population of the two-mile-square Adam-ondi-Ahman increased to about 400 people. Another 600 scattered throughout Daviess County viewed Adam-ondi-Ahman as their capital city.

Approximately 90 percent of the Saints in Daviess County settled on land under “preemption rights,” which meant that the government had not yet made the land available for purchase. Believing that they would eventually own the land, the Latter-day Saints worked hard to develop their farms. In June 1838, when the third STAKE of the Church was organized at Adam-ondi-Ahman, with John Smith as stake president, a peaceful atmosphere seemed to prevail. However, in July the settlers were served public notice to leave Daviess County or face serious consequences. The Saints placed their militia in a state of readiness to defend themselves. When hostilities erupted in August, the militia from Church headquarters at Far West went to Adam-ondi-Ahman, but no battle ensued. Similar action occurred in September.

On October 11, mobs forced the Latter-day Saints from DeWitt in Carroll County and then turned to Daviess County, intent on driving them all out of the state. They burned cabins, stole animals, and harassed families. When the Far West militia arrived for the third time, in October 1838, Church members throughout Daviess County gathered to Adam-ondi-Ahman for safety, and the community’s population swelled to more than a thousand. Confinement in tents and wagons and a sudden snowstorm added to their miseries.

While Joseph Smith and the Far West militia were in Adam-ondi-Ahman during October, the Church members assembled to witness the dedication of the public square by Brigham YOUNG. At this time, Joseph Smith pointed out a location where Adam had once built an altar. In May the Prophet had identified this same site as one that had also been used by early American Indians.

After the October plundering and burnings by the mobs and retaliatory actions by the Latter-day Saints, who were intent on defending themselves, the state militia forced them to surrender their arms on November 7, 1838, and gave them ten

days to move to Far West. Adam-ondi-Ahman was abandoned and fell into the hands of non-Mormon settlers. Church families from Daviess County spent the winter at Far West before being expelled from the state in the spring of 1839.

The Missourians who were responsible for expelling Church members from Daviess County knew that in four days their land would be offered for sale by the U.S. government. With the Mormons gone, these residents purchased the improved land and reaped the benefits of the Saints’ labor.

John Cravens purchased most of the central area of the city of Adam-ondi-Ahman and renamed it Cravensville. The town existed for thirty-two years and had enough residents to vie with Gallatin for the county seat of Daviess County, but after 1871 the land was returned to farming and grazing.

In 1944 Wilford C. Wood purchased thirty-eight acres at Adam-ondi-Ahman for the Church, and an additional 3,000 acres have since been purchased. Archival research and archaeological excavation have helped to determine the location, size, nature, and history of the city.

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ADMINISTRATION OF ORDINANCES

See: Ordinances: Administration of Ordinances

ADOPTION OF CHILDREN

The adoption of children is common among members of the Church. This is no doubt in part a concomitant of the Church’s opposition to ABORTION and its emphasis on the central importance of the FAMILY. President Ezra Taft Benson, commenting on adoption, stated that many “have prayerfully chosen to adopt children, and . . . [you] wonderful couples we salute . . . for the sacrifices and love you have given to those children you have chosen to be your own” (Benson, p. 11).

There are no doctrinal limitations on the legal adoption of children by members of the Church.

Under most circumstances, adopted children may be sealed to the adoptive parents in an LDS temple (*see* SEALING). However, living children born in the covenant, that is, born to parents who have been sealed to each other in an LDS temple, cannot be sealed to any other parents although they can be adopted for life; and children who have been previously sealed to another couple may not be sealed to adoptive parents without cancellation of the former sealing. The temple sealing of a living adopted child into an eternal family relationship is performed only after legal adoption is finalized in accordance with local law (*General Handbook of Instructions*, Salt Lake City, 1989, 6-6).

Adopted children who have been sealed to adoptive parents are considered as natural children for all doctrinal purposes, including tracing genealogical lineage. All sealed children are entitled to all the blessings promised to children born in the covenant.

The desire to adopt children is strong among Church members, but Church leaders have cautioned them never to become involved in adoption practices that are legally questionable. In a letter dated April 20, 1982, the FIRST PRESIDENCY urged members to “observe strictly all legal requirements of the country or countries involved in the adoption.” It was also stated that “the needs of the child must be a paramount concern in adoption.” Members considering adoption are counseled to work through the Church’s SOCIAL SERVICES agency or through others with the “specialized professional knowledge” necessary to ensure that the child’s needs are met.

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ADULTERY

Adultery constitutes a grievous violation of the law of CHASTITY. For Latter-day Saints it is defined as sexual intercourse between a married person and someone other than his or her legal and lawful spouse, while fornication involves two unmarried parties. Both transgressions fall under condemnation in scripture and in the teachings of The Church of Jesus Christ of Latter-day Saints.

The Lord forbids adultery in the TEN COMMANDMENTS and elsewhere in the Law of Moses (*see*, e.g., Ex. 20:14; Lev. 20:10; Deut. 22:22). Both in Israel and in the Western Hemisphere, Christ commanded his followers not to commit adultery in thought or deed (Matt. 5:27–28; 3 Ne. 12:27–28). In this DISPENSATION, the Lord has again prohibited adultery, and “anything like unto it” (D&C 59:6), while reproofing even adulterous thoughts as an offense against the Spirit (D&C 42:23–26). In an official pronouncement in 1942, the FIRST PRESIDENCY of the Church decried sexual sin—including adultery, fornication, and prostitution—as an offense “in its enormity, next to murder” (*IE* 45 [Nov. 1942]:758; *MFP* 6:176).

Because adultery or fornication breaks BAPTISMAL COVENANTS and temple vows and may involve other members of the Church, penitent offenders are to confess the sin to their BISHOP or other Church authority, who may convene a disciplinary council. After prayerful deliberation, the council may excommunicate or disfellowship an adulterer, or implement some type of probation to help the offender repent. The excommunication of an adulterous priesthood leader is almost certain. A disciplinary council usually requires the adulterer to seek forgiveness from the betrayed spouse and from anyone drawn into the sin. By demonstrating an abhorrence for past sin and a commitment to righteousness, the repentant adulterer may, after an adequate period of probation, become fully reconciled to Christ, rebaptized, and reinstated in the Church and find forgiveness from God (D&C 58:47–48).

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ADVERSARY

See: Devils

ADVOCATE WITH THE FATHER

See: Jesus Christ, Names and Titles of