

ings. The prefix “arch” intensifies this meaning to denote one who rules or is outstanding, principal, or preeminent. Several biblical texts give prominence to four, six, or seven angels (Ezek. 9:2; Rev. 8:2). Dionysius, a sixth-century Christian theologian, purports the existence of nine angelic orders called choirs, one of which is called “archangels.” Milton’s *Paradise Lost* has the archangels Raphael and Michael appear to and instruct ADAM concerning the fall of the angels, the Creation, and the history of the world. Dante also refers to archangels in *The Divine Comedy*.

In the literature of The Church of Jesus Christ of Latter-day Saints, an archangel is a chief angel, holding a position of PRIESTHOOD authority in the heavenly hierarchy. Michael (Adam) is the only one precisely so designated in scripture (D&C 29:26; 88:112; 107:54; 128:21; 1 Thes. 4:16; Jude 1:9), although others (Gabriel, who is also NOAH; Raphael, Raguel, etc.) are mentioned in scriptural, apocryphal, and pseudepigraphic works. Teachings of Latter-day Saint prophets indicate that a priesthood organization exists among the heavenly hosts (*TPJS*, pp. 157, 208). However, discussion of specific positions or functions in the celestial hierarchy beyond the scriptures cited above is conjectural.

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### GUARDIAN ANGELS

One of the functions of angels is to warn and protect mortals. The Lord whispered to David, “There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Ps. 91:10–12). The angel of the Lord’s presence saved Israel (Isa. 63:9). Daniel replied to the King: “My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me . . .” (Dan. 6:22).

This well-known guardian function of angels has given rise to an assumption on the part of some that all persons, or at least the righteous, have individual angels assigned to them throughout life as guardians. There is no scriptural justification for this tradition, although it has been entertained sometimes among Latter-day Saints and others (*TPJS*, p. 368).

Latter-day Saints believe that every person born into the world is accorded protecting care and direction by God, provided in part by the LIGHT

OF CHRIST (D&C 84:44–48; Moro. 7:12–19). Those who have the GIFT OF THE HOLY GHOST may be warned, guarded, or shielded through the spirit of revelation (D&C 8:2–4). The term “guardian angel” may best be viewed as a figure of speech that has to do with God’s protecting care and direction or, in special instances, with an angel dispatched to earth in fulfillment of God’s purposes.

OSCAR W. MCCONKIE

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### ANIMALS

Latter-day Saints believe that animals, like humans, have SPIRITS, in the form of their bodies (D&C 77:2). Like humans and plants, animals were created first as spirits in heaven and then physically on the earth (Moses 3:5). Mortal and subject to death, animals will be saved through the ATONEMENT of Christ (*TPJS*, pp. 291–92). Humans and animals will eventually live in peace on this earth (Isa. 11:6–9; 2 Ne. 30:12–15; D&C 101:24–26). The Prophet Joseph SMITH taught that animals will be found in heaven, in myriad forms, from myriad worlds, enjoying eternal felicity, and praising God in languages God understands (*TPJS*, pp. 291–92).

Animals, like other “good things which come of the earth . . . are made for the benefit and the use of man,” but are “to be used, with judgment, not to excess, neither by extortion” (D&C 59:16–20). God gave Adam and Eve dominion over the animals (Gen. 1:28), but legitimate dominion is neither coercive nor exploitive (D&C 121:34–46). He sanctions the eating of animal flesh but forbids its waste (Gen. 9:2–5; D&C 49:18–21). The JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) cautions, “Surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands” (JST Gen. 9:11).

Destroying animal life merely for sport has been strongly criticized by several Latter-day Saint leaders, including Lorenzo SNOW, Joseph F. SMITH, Joseph Fielding SMITH, and Spencer W. KIMBALL. Lorenzo Snow called it a “murderous amusement.”

When the Prophet Joseph Smith saw his associates about to kill three rattlesnakes at their campsite, he said, “Let them alone—don’t hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition,

and continue to make war upon it? Men must become harmless before the brute creation, and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can play with the serpent in safety” (*TPJS*, p. 71).

Heber C. Kimball criticized the use of spurs and whips, saying, “[Horses] have the same life in them that you have, and we should not hurt them” (*JD* 5:137). Brigham YOUNG called neglect of livestock a “great sin” (*JD* 12:218). So far, no authoritative Church statement on the use of animals in medical research and product testing is available.

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## ANTHON TRANSCRIPT

The Anthon Transcript was a sheet of paper, thought to be lost, upon which Joseph SMITH copied sample “reformed Egyptian” characters from the plates of the Book of Mormon. In the winter of 1828, Martin HARRIS showed these characters to Dr. Charles Anthon of Columbia College (now Columbia University), and hence the name.

In February 1828, Martin Harris, a farmer from Palmyra, New York, visited the Prophet Joseph Smith, who was then residing in HARMONY, PENNSYLVANIA, where he had just begun to translate the Book of Mormon (*see* BOOK OF MORMON TRANSLATION BY JOSEPH SMITH). Smith had earlier turned to Harris for financial backing for the translation; now Harris came to Harmony to take samples of the reformed Egyptian characters from the GOLD PLATES (cf. Morm. 9:32), thereafter to obtain scholarly opinion about their authenticity. Smith gave Harris a copy of some of the characters, along with a translation, which Harris then presented to at least three scholars in the eastern United States. The most important of these, given the nature of the inquiry, was Charles Anthon, an acclaimed classicist at Columbia College.

The two men’s accounts of the meeting differ. Harris said that Professor Anthon gave him a certificate verifying the authenticity of the characters but that when Anthon learned that Joseph Smith claimed to have received the plates from an angel, he took the certificate back and destroyed it. Anthon, for his part, left written accounts in 1834 and 1841 in which he contradicted himself on whether he had given Harris a written opinion about the document. In both accounts, apparently to dissociate himself from appearing to promote the book, he maintained that he told Harris that he (Harris) was a victim of a fraud. Modern research suggests that, given the state of knowledge of Egyptian in 1828, Anthon’s views would have been little more than opinion. Whatever the case may be about a written statement from Anthon, Harris returned to Harmony ready to assist Joseph Smith with the translation.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS possesses a handwritten



Charles Anthon (1787–1867), a professor of classical languages at Columbia College (now Columbia University) in New York from 1820 to 1867. His library in 1828 included recent works on hieroglyphic and demotic Egyptian.