other nations, including Great Britain; and that the war would lead to the death and misery of many souls. These items in the prophecy were all fulfilled in the Civil War (1861–1865). In 1843 the Prophet noted (D&C 130:12–13) that he had also learned by revelation in 1832 that slavery would be the probable cause of the upcoming crisis. These matters are all history now, but certain verses in the Civil War prophecy have broader applications and it appears that portions of the revelation are yet to be fulfilled.

Section 87 was not published by the Church until 1851 and was not canonized until 1876. It was, however, copied and circulated by some Church leaders and missionaries in the 1830s. The Civil War prophecy became one of the most widely published revelations in the Doctrine and Covenants. Not surprisingly, it received greatest attention during the Civil War, as many viewed the conflict as a vindication of the prophetic powers of Joseph Smith.

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CLERGY

The word “clergy” generally designates those who are priests or ministers within the Catholic, Eastern Orthodox, or Protestant traditions. Since the term refers to full-time paid professionals, it is not used by Latter-day Saints. They refer to their Church officers as BRANCH PRESIDENTS, BISHOPS, or STAKE PRESIDENTS. These individuals are laypersons who, without professional training in theology, are called to these positions for limited periods of time by those having AUTHORITY.

Some Latter-day Saints have ambivalent feelings about the clergy of other Christian traditions, in part because some professional ministers participated in the early PERSECUTION of the Saints and others in current times continue to produce ANTI-MORMON PUBLICATIONS. Also, because Latter-day Saints believe that the Lord has revealed the fullness of the gospel through his modern prophets, the professional clergy have been viewed as teaching only part of the truth. However, The Church of Jesus Christ of Latter-day Saints readily acknowledges the extensive contributions of Jewish, Catholic, Eastern Orthodox, Protestant, and other clergy to the spiritual and moral well-being of their communities and their parishioners.

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CLERK

Almost since the Church was organized in 1830, clerks have been divinely charged with the sacred responsibility of RECORD KEEPING. Although STAKE PRESIDENTS and BISHOPS have overall responsibility for the records kept in their STAKES and WARDS, clerks are charged with the stewardship of creating and maintaining membership, historical, and financial records. Clerks are lay members of the Church called by stake presidents to serve on a volunteer basis between three and ten hours a week in a stake or ward. Most serve for two to three years, but some have served for as many as thirty years in different clerk roles.

LDS scriptures speak of the calling of clerks and the importance of making a record of ordinances and other significant events in the Church and in the lives of members:

It is the duty of the Lord’s clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop; and also their manner of life, their faith, and works [D&C 85:1–2].

Clerks record ordinances performed for both the living and the dead, tithes and offerings given, minutes of Church meetings, and historical events. They are encouraged to be accurate and thorough in gathering information and reporting details. They must keep strict confidence and guard the privacy rights of Church members because they keep personal and sensitive information about them.

The stake clerk and assistant stake clerks perform record-keeping activities at the stake level and often are invited to supervise the training and work of ward clerks. The ward clerk and his assis-