

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-

tant clerks have responsibility for gathering most statistical data about members that enable the Church to function properly.

To ensure accurate and complete Church records, clerks coordinate the gathering of information, train assistant clerks, supervise record keeping, and make certain that proper financial controls and procedures are followed. They also ensure compliance with audit findings and oversee the use and support of computer information systems. Clerks keep the financial records, recording the expenditure of funds to support Church programs and making it possible for bishops to provide members with information regarding their personal tithes and offerings.

Clerks maintain MEMBERSHIP RECORDS that include demographic information and ordinance information for each member. They record the participation of members in some Church services. Stake and ward priesthood leaders use this information to help members prepare to receive the ordinances and covenants of the gospel. Modern technology has simplified record keeping in the Church. Most stake and ward clerks in the United States and Canada use computer systems that enable them to produce information quickly for stake presidents and bishops and to send information to Church headquarters.

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## COFFEE

Active Latter-day Saints abstain from drinking coffee. This practice derives from an 1833 revelation known as the WORD OF WISDOM, which states that "hot drinks are not for the body or the belly" (D&C 89:9). Hyrum Smith, Assistant President of the Church, later defined "hot drinks" as coffee and TEA (*T&S* 3 [June 1, 1842]:800), establishing the official interpretation for subsequent generations. The Word of Wisdom was given originally to show the will of God, though not as a commandment. Abstinance from coffee has been expected of fully participating members since the early twentieth century (*see* DOCTRINE AND COVENANTS: SECTION 89).

The main chemical in coffee that has caused health concerns is caffeine, a cerebral and cardiovascular stimulant. A large number of other sub-

stances are also found in coffee, and their effects on health are not yet well understood.

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## COLESVILLE, NEW YORK

Colesville, New York, is a township located in Broome County, in the south central part of the state, where one of the earliest BRANCHES of the Church was organized in 1830. The central part of the township lies approximately ten miles northeast of the present city of Binghamton. In October 1825 Joseph Smith went to the area to work intermittently for Josiah Stowell for a little over a year. Stowell lived just south of the village of South Bainbridge in adjoining Bainbridge Township, Chenango County (since 1857 the village of Afton, Afton Township). Sometime during 1826 Joseph Smith also worked for Joseph Knight, Sr., who with his family resided on a farm located on Pickerel Pond, immediately east of Nineveh, a village in Colesville Township on the Susquehanna River.

Joseph Smith maintained a friendly relationship with the Knight family and others in the Colesville area. In 1829, when Joseph and Oliver COWDERY were translating the Book of Mormon in HARMONY, PENNSYLVANIA, Joseph Knight, Sr., came from Colesville to visit and to give them food and writing materials. At other times, Joseph traveled the thirty miles from Harmony to Colesville for supplies. Joseph Smith related that the Melchizedek Priesthood was bestowed upon him and Oliver Cowdery by Peter, James, and John along the banks of the Susquehanna River between Colesville and Harmony (D&C 128:20; *see* MELCHIZEDEK PRIESTHOOD: RESTORATION OF).

After the Church was organized on April 6, 1830, in FAYETTE, NEW YORK, Joseph made several visits to the Knight family in Colesville to preach the gospel. On one of these visits, he cast an evil spirit out of Newel Knight, a son of Joseph Knight, Sr. This was the first miracle performed in the Church after its organization (*HC* 1:82–83).