

self, repent, and live according to gospel principles. The Prophet Joseph SMITH explained, "God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands" (*TPJS*, p. 198; cf. pp. 322–23).

Damnation also results from partaking of the Lord's sacrament unworthily (1 Cor. 11:29), taking pleasure in unrighteousness (2 Thes. 2:12), engaging in adulterous relationships (1 Tim. 5:11–12), rejecting the law of the Church (D&C 42:60), neglecting the covenant of eternal marriage (D&C 132:4), altering the holy word of God (Morm. 8:33), and rejecting Jesus Christ (D&C 49:5). If persons do these things and do not repent, they are left without the protection of the law of God and without the spiritual nourishment that they could have enjoyed, and as a result they suffer damnation.

Damnation is not to be equated with never-ending torment or punishment. An early revelation to Joseph Smith explains, "It is not written that there shall be no end to this torment, but it is written *endless torment*. Again, it is written *eternal damnation*; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men" (D&C 19:6–7; see also *ENDLESS AND ETERNAL*). President Brigham YOUNG explained, "We believe that all will be damned who do not receive the gospel of Jesus Christ; but we do not believe that they will go into a lake which burns with brimstone and fire, and suffer unnamed and unheard of torments, inflicted by cruel and malicious devils to all eternity. The sectarian doctrine of final rewards and punishments is as strange to me as their bodiless, partless, and passionless God. Every man will receive according to the deeds done in the body, whether they be good or bad. All men, excepting those who sin against the Holy Ghost, who shed innocent blood or who consent thereto, will be saved in some kingdom; for in my father's house, says Jesus, are many mansions" (*JD* 11:125–26).

Ultimate and total damnation comes only to the devil and his angels, who rebelled in the *FIRST ESTATE*, and to the *SONS OF PERDITION*, who are damned eternally and denied entrance into any kingdom of glory hereafter (D&C 76:32–34). The sons of perdition are those guilty of unpardonable sin against the Holy Ghost (D&C 132:27; cf. Mark 3:29), which includes the willful denial of the

"Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame" (D&C 76:35).

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## DANCE

In 1830 when the Church was organized, many Christian denominations were hostile toward recreation and play, particularly dance. However, the Prophet Joseph SMITH and his successors advocated dance and participated in recreational dancing. Joseph Smith was a skillful dancer and enjoyed hosting dances in his home (Holbrook, p. 122). Brigham YOUNG and the Quorum of the Twelve "danced before the Lord" to the music of a small orchestra in the Nauvoo Temple after long days of joyous participation in temple ordinances (*HC* 7:557, 566; Holbrook, p. 123).

The revealed doctrine that the body and spirit together comprise the soul tends to encourage physical activity (D&C 88:15). Early Latter-day Saints commended dancing as healthful to body and mind, but only when conducted in accordance with Church principles. Emphasis was on propriety, good company, and the spirit of praising the Lord. During their difficult trek west, the pioneers danced as "camps of Israel." President Brigham Young said "I want you to sing and dance and forget your troubles. . . . Let's have some music and all of you dance" (Holbrook, p. 125). Around the campfires they danced polkas, Scotch reels, quadrilles, French fours, and other figures.

In the West, the Saints continued to enjoy dancing. Brigham Young emphasized that fiddling and dancing were not to be part of formal worship (Holbrook, p. 131), and he counseled that those who cannot serve God with a pure heart in the dance should not dance. Under these guidelines, dance continued as an integral part of Mormon culture.

The Deseret Musical and Dramatic Society was organized in 1862, and theatrical dance soon became a favorite attraction. Worship services and social activities were usually held in the same place, although at separate times. This practice, which prevailed in the frontier "brush bowery," continues today in LDS meetinghouses, which typically feature a cultural-recreation hall, complete with stage, adjacent to the chapel.

In the early and mid-twentieth century, the Mutual Improvement Association sponsored recreational and theatrical dance training and exhibitions (see *YOUNG MEN* and *YOUNG WOMEN*). Gold and Green Balls were annual social events in each *WARD* and *STAKE*. All-Church dance festivals held in Salt Lake City from 1922 to 1973 gained national recognition. After 8,000 dancers in bright costumes participated at the festival in 1959, a national news magazine described the Church as the "dancingest denomination" (Arrington, p. 31). In 1985, 13,000 dancers performed in the Southern California Regional Dance Festival with more than 100,000 viewing the two performances. Dance festivals continued at local levels from 1973 to 1990, when they were finally discontinued as major performances.

Dancing, however, continues as an integral part of youth and adult activities in the Church. It permeates many facets of campus life, entertainment, and performing arts programs at Church-sponsored schools. For example, more than 12,000 Brigham Young University students enroll annually for academic credit in ballet, ballroom, folk, modern, jazz, tap, aerobic, and precision dance courses. Student performing companies in ballet, ballroom, folk, and modern dance have gained national and international recognition.

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## DANIEL, PROPHECIES OF

The Church of Jesus Christ of Latter-day Saints regards the book of Daniel as the writings of Dan-

iel, who was deported from Jerusalem to Babylon (c. 606 B.C.), and accepts the work as *SCRIPTURE*. It sees in the work significant *PROPHECIES* about the latter days, including the *APOSTASY* from and *RESTORATION* of the *GOSPEL OF JESUS CHRIST*.

According to Wilford WOODRUFF, the angel Moroni quoted to the Prophet Joseph SMITH from Daniel chapter two which features a prophecy of the latter-day restoration of the gospel in Nebuchadnezzar's dream concerning "what shall be in the latter days" (Dan. 2:28; Whittaker, p. 159). Daniel identified the "head of gold" in the dream as a symbol of Nebuchadnezzar's empire, and latter-day *PROPHETS* have specified that the stone "cut out without hands" (Dan. 2:34) represents the latter-day *KINGDOM OF GOD* (D&C 65:2; *HC* 1:xxxiv-xl). The remaining symbols have been interpreted as follows: The "breast and arms of silver" represent the Persian realm that superseded Babylon. The "belly and thighs of brass" prefigure the succeeding Hellenistic states. The two "legs of iron" point to the Roman Empire, foreshadowing the division between Rome and Constantinople. The feet of the image, "part of iron and part of clay," symbolize the European kingdoms that grew out of the dissolving Roman Empire, beginning in the fifth century. Those kingdoms merged the culture of Rome with that of northern and eastern European tribes; hence, the symbolic mixing of iron and clay.

In the days of those kingdoms, Daniel predicted, "the God of heaven [will] set up a kingdom, which . . . shall stand for ever" (2:44). This final kingdom, represented by the stone "cut out without hands," is The Church of Jesus Christ of Latter-day Saints, restored to the earth in 1830, when European monarchs still ruled. That the Church would spread throughout the world is seen when "the stone that smote the image became a great mountain, and filled the whole earth" (2:34-35; Kimball, p. 8).

Daniel's vision in chapter seven is also interpreted in the context of the *LAST DAYS*. The "four great beasts" (Dan. 7:3) seem to represent successive empires of Babylon, Persia, Macedonia, and Rome; and the "ten horns" (7:7) of the fourth beast appear to symbolize again the kingdoms that succeeded the Roman Empire. Latter-day prophets identify the "Ancient of Days" (7:22) as Adam, who will preside at a gathering to be held at *ADAM-ONDI-AHMAN* in Missouri before Jesus' second coming (D&C 116). At that assembly, Jesus, "the