

University of Edinburgh

THE MORMON DOCTRINE OF SALVATION

And The

NINETEENTH CENTURY BACKGROUND

A Thesis

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INTRODUCTION

The writer's interest in Mormonism began in infancy since his parents, at the time of his birth, were recent English converts to the Latter-Day Saint faith. Although never actually a baptized and confirmed member of the church, the writer, until he was almost fourteen years of age, attended Mormon services regularly, lived in a community more than ninety-nine percent Mormon, and was thoroughly indoctrinated by Mormon ideas. For the next four years he was subjected to both Mormon and Protestant influences. At eighteen he became a Protestant and, eventually, studied Theology. These brief facts may help to throw light on the writer's interest in the subject which occupies the pages which follow. This background, we believe, is an advantage rather than a disadvantage when it comes to making a fair estimate and exposition of Mormon Theology.

Our aim in writing this essay on Mormonism is two-fold: first, to make an exposition of the religious teachings of Mormonism from what we believe to be its central and most inclusive doctrine--the doctrine of Salvation; secondly, to show that, for the most part, the content of this doctrine is neither new, original, nor unique as most individuals, particularly Mormons, suppose.

In this discussion of Mormon doctrine we propose to deal only with the doctrine of the Utah church which is by far the largest and most aggressive Mormon body. The Utah group has perpetuated the traditions of its prophet more consistently than have the other groups. At the present time there are two main branches of the Mormon church. They are commonly differentiated by

the terms Utah Mormons and Missouri Mormons. The former is officially known as The Church of Jesus Christ of Latter-Day Saints while the incorporated name of the latter is The Re-Organized Church of Jesus Christ of Latter-Day Saints. The "re-organization" was motivated by the refusal of a group of Mormons subsequent to the death of the Mormon Prophet to accept polygamy or polytheism or to admit that Joseph Smith ever taught the two rejected doctrines. These monotheistic-monogamous Mormons accept the Book of Mormon, their own version of the Doctrine and Covenants which continues to grow as revelations are added from time to time, and the Joseph Smith or "Inspired" Translation of the English Bible as their standards of faith and hold that the polygamous and polytheistic scriptures of the Utah Mormons are forgeries which Utah Mormons deceptively attribute to Joseph Smith. The Missouri group is commonly known as "The Josephites" while the Utah branch is often termed "The Brighamites" after Brigham Young who followed Smith as head of the largest Mormon faction. The Utah church has had its minor schisms most of which have entirely disappeared. The Re-organized church has had a greater number of apostate off-shoots several of which, though small and weak, exist today. The tension between the Utah and Missouri churches is stronger than the feeling which exists between Mormon and Denominational groups even though the Mormon groups all give their allegiance to Joseph Smith and his work. It is a rather whimsical fact that Utah and Missouri Mormons send missionaries to one another in a serious attempt to make converts.

According to recent statistics there are 700,000 Utah Mormons. Add to this the combined number of Josephites, Hedrickites, Bickertonites, Fettingites and whatever other "ites" may exist and the total number of individuals

who profess faith in the prophetic ministry of Joseph Smith would not be far short of a million souls.

As source material for this study we have confined ourselves largely to the scriptures which Mormons recognize as official standards of faith. These sources are the English Bible "as far as it is translated correctly,"¹ the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Most Mormons still agree with their Prophet's statement when he said: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing or corrupt priests have committed many errors."² Yet no less influential a Mormon theologian than Apostle Talmage says of the Bible: "The Church . . . accepts the Holy Bible as the foremost of her standard works, first among the books which have been proclaimed as her written guides in faith and doctrine."³ This statement, unless it refers merely to the tabulated order in which the "standard works" generally appear, is sheer nonsense, for Smith's thirteen articles of faith (part of the official Pearl of Great Price) place a restriction upon belief in the Bible while no such restriction is placed upon the Book of Mormon. If Talmage means that the Bible comes before the other three "standard works" as "A" comes before "Z" in the alphabet, his statement is pointless. If he means what his language ought normally to convey, it is a matter of Apostle Talmage's personal judgment against the judgment of the Mormon Prophet himself. Smith, speaking to the twelve apostles, described the Book of Mormon as "the most correct of any book

¹ P. of G. P., p. 58, art. 8.

² E. F. Parry, ed. Teachings of Joseph Smith, p. 17

³ J. E. Talmage, The Articles of Faith, p. 236.

on earth and the keystone of our religion" and added that "a man would get near to God by abiding by its precepts, than by any other book."¹ Furthermore, let it be remembered, the Bible was in the hands of an apostate church for nearly fifteen hundred years.

The popular or actual theology of the church has been influenced and formed by extra-canonical writings such as sermons and treatises by various church presidents, apostles, elders, etc. Most important of these are the miscellaneous teachings of Joseph Smith, the discourses of Brigham Young, the philosophical treatises of the two Pratts. Within more recent years the writings of Elder B. H. Roberts who accepted as authoritative a much wider circle of Mormon literature upon which to base his uncompromising conclusions than do most other mentally alert Mormons, have exerted a powerful influence upon the thinking of the church. He it was who, for many years, was given or, as it often appears, voluntarily assumed the task of answering what the church considered attacks upon itself and its prophet. The most carefully written and most popular writings are those of James E. Talmage whose "The Articles of Faith", as some Mormon elders have put it, "has almost become a fifth standard work of the church." Although this book is by far the most complete single book on Mormon doctrine it, like Smith's thirteen "articles of faith" upon which it is based, is wholly inadequate as an exposition of the Mormon religious system. It ignores polytheism and merely alludes to the doctrine of polygamy. Many other teachings of the three Mormon scriptures find no place within its covers.

Mormons are becoming more and more insistent upon the authority and finality of the "standard works" and more and more resentful when writers quote

¹H. C., Vol. 4, p. 461; Compendium, p. 257.

popular writings in expounding Mormon doctrine. But regardless of such resentment, one can no more understand Mormonism by ignoring what the church popularly believes and teaches than one can understand Mohammedanism by referring simply to the Koran or determine what Roman Catholicism teaches from a study of St. Jerome's Vulgate. An understanding of what is in the minds of Mormon believers requires an examination of the food upon which Mormon minds feed, and without such an examination, Mormonism is as difficult to understand as Reformed theology would be were the activities of Calvin and Luther ignored. For this reason we have also consulted the writings of significant Mormon teachers whose works have had a powerful influence upon the thinking of the Mormon group. Materials are adequately documented and commented upon so that no difficulties as to sources need be encountered.

The best systematic treatments of Mormon doctrine are to be found in Encyclopedia articles. The contributions to the New Schaff-Herzog Encyclopedia of Religious Knowledge and the Catholic Encyclopedia are the best of these. The contribution in the eleventh edition of the Encyclopedia Britannica is also good. The quasi-anonymous article in the fourteenth edition by Reed Smoot who is simply identified as United States Senator from Utah is remarkably objective considering the fact that Mr. Smoot has been one of the twelve apostles of the Mormon church for thirty-six years. This article, however, is popular, incomplete and uncritical and, therefore, of very little value. The best single volume on the entire field of Mormonism is still W. A. Linn's The Story of the Mormons (1902) but doctrine is treated only as an incident to the story of history of Mormonism and, therefore, doctrinal matter is scattered and incomplete. On the history and character

of revelation in Mormonism, G. B. Arbaugh's Revelation in Mormonism (1932) is the most complete, thorough, and academic work to date and of particular value since latter-day revelation is the basis of most Mormon doctrine. Doctrine itself is, necessarily, treated as incidental to the history and process of revelation. Arbaugh's book suffers what, perhaps, is an unavoidable difficulty. When the writer refers to Mormon doctrine he does not always make clear to what brand of Mormonism he refers. His book is, therefore, best understood by those who are already somewhat familiar with the literature on Mormonism.

In this study we are quoting rather extensively from source materials for three reasons. First of all, source materials are not readily available to the average person and are available to students of the subject only in a very few libraries. Secondly, since most source materials are "scriptural", paraphrasing frequently distorts the meaning and robs the thought of its rather quaint language vehicle. Finally, Mormons are very sensitive. It is extremely difficult for an outsider ever to give an interpretation or statement of their doctrine which in any way satisfies them. For this reason, it is always best, whenever possible, to let Mormon documents speak for themselves. This congenital sensitivity of the Mormons is the chief reason this essay is so elaborately documented.

We are particularly indebted to the European Headquarters of The Church of Jesus Christ of Latter-Day Saints, located in London, for their kindness in giving us full use of their library without which this study in Great Britain would have been impossible.

The Mormon Doctrine of Salvation and the Nineteenth Century Background

PART ONE

ORIGIN AND BACKGROUND OF MORMONISM



The Mormon Prophet

JOSEPH SMITH

(A Favorite Portrait among "Gentiles")



A Favorite Mormon Idealization
Of Their Prophet

CHAPTER I

THE ORIGIN OF MORMONISM

The centennial celebrations of Mormonism's founding have come and gone and in the past ten and a half decades, hundreds of books, pamphlets, and articles have appeared on this interesting element in American history. Most of these efforts have been highly controversial in nature, dealing particularly with the origin of the Book of Mormon and with the life of the Mormon Prophet. Within recent years, great interest has been shown in Mormonism as an economic structure,¹ as a political organization,² and as a social system.³ Its prophet has been presented by Mormons as the great American religious figure of the nineteenth century,⁴ as a great theological thinker,⁵ and even as a scientist⁶ whose deliverances, both scientific and theological, anticipated later discoveries in the scientific and theological realms. Non-Mormon writers have presented the latter-day prophet as a fraud,⁷

¹ R. T. Ely, Economic Aspects of Mormonism.

² Ruth and R. W. Kauffman, The Latter-Day Saints.

³ E. E. Ericksen, Psychological and Ethical Aspects of Mormon Group Life.

⁴ J. H. Evans, Joseph Smith an American Prophet.

⁵ B. H. Roberts, Defense of the Faith & the Saints.

⁶ John A. Widtsoe, Joseph Smith as Scientist.

⁷ A. Campbell, Delusions: An Analysis of the Book of Mormon.

as a ruthless innovator and plagiarist,¹ and as a criminal whose crimes include everything from petty larceny, adultery, and peculation, to the instigation of murder.² Others approaching him from the point of view of psychology have labelled him psychotic.³ Still other students have attempted to mediate between a fraudulent and a psychological view and regard the first Latter-Day Saint much in the same light as many Christians regard Mohammed.⁴ Before proceeding farther in this specialized study, it is essential briefly to present the current views of Mormonism in order that we may have an intelligent picture of the field and a background from which to survey the subjects which are to occupy the body of this work. Present views of Mormonism and its origin divide themselves into three main groups.

1. Orthodox. Mormon Account

This view, for the most part, follows the naïve story of the Prophet himself. According to the auto-biographical account, the Mormon Prophet was born 1805 in Sharon, Vermont of honest, frugal, and industrious parents. At the age of fourteen, while living with his parents on the family farm which they had recently acquired at Manchester near Palmyra, in Western New York state, Joseph was greatly perplexed by a religious excitement which had suddenly burst out in the neighbourhood of Palmyra. The excitement was particularly strong among the Presbyterians, Methodists and Baptists who,

¹ Ibid. Also the more scholarly works of Linn, Arbaugh, and Shook.

² J. C. Bennett, The History of The Saints.

³ I. W. Riley, The Founder of Mormonism,

W. F. Prince, "Psychological Tests for the Authorship of the Book of Mormon", American Journal of Psychology.

J. Jastrow, Psychological Review, January 1903, p. 70.

⁴ E. Meyer, Ursprung und Geschichte der Mormonen.

Lily Dougall, The Mormon Prophet.

in their zeal "to have everybody converted"¹ entered into harangues and cutting diatribes about one another so that "it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real." His mother, a sister, and two brothers had affiliated themselves with the Presbyterian church. Joseph, however, "kept...aloof from all these parties, though (he) attended their several meetings as often as occasion would permit." In despair over "the contests of these parties of religionists" he turned to the Bible and read James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This passage, we are told, was the decisive factor in his decision to seek enlightenment directly from God. As a consequence of this decision he entered the woods near by, where he knelt to utter the first audible prayer of his life. Almost immediately, he was seized "by some power which entirely overcame" him. He was deprived of speech and encompassed by "thick darkness" which seemed to threaten his existence. Calling upon God for deliverance "a pillar of light exactly over (his) head... descended gradually until it fell upon" him. Immediately he felt himself "delivered from the enemy" and, presently, he saw "two Personages...standing... in the air." One of them spoke to Smith and, pointing to the other, said: "This is My Beloved Son. Hear Him!" In answer to Joseph's query as to which of the many contentious contemporary religious groups was right, he received the answer that "they were all wrong...that all their creeds were an abomination in his (Christ's) sight; that those professors were all corrupt" and, consequently, that Smith "must join none of them." Later, according to

¹This quotation and the non-designated quotations which appear in this section are all taken from Smith's own account as found in the Pearl of Great Price, an official scripture of the Mormon church, pages 46-57. The unabridged account appears in the official History of the Church Vol. I. Chaps. 1-5; also an article by Joseph Smith in I. D. Rupp's Religious Denominations of the United States (1844) follows the general lines of the official history.

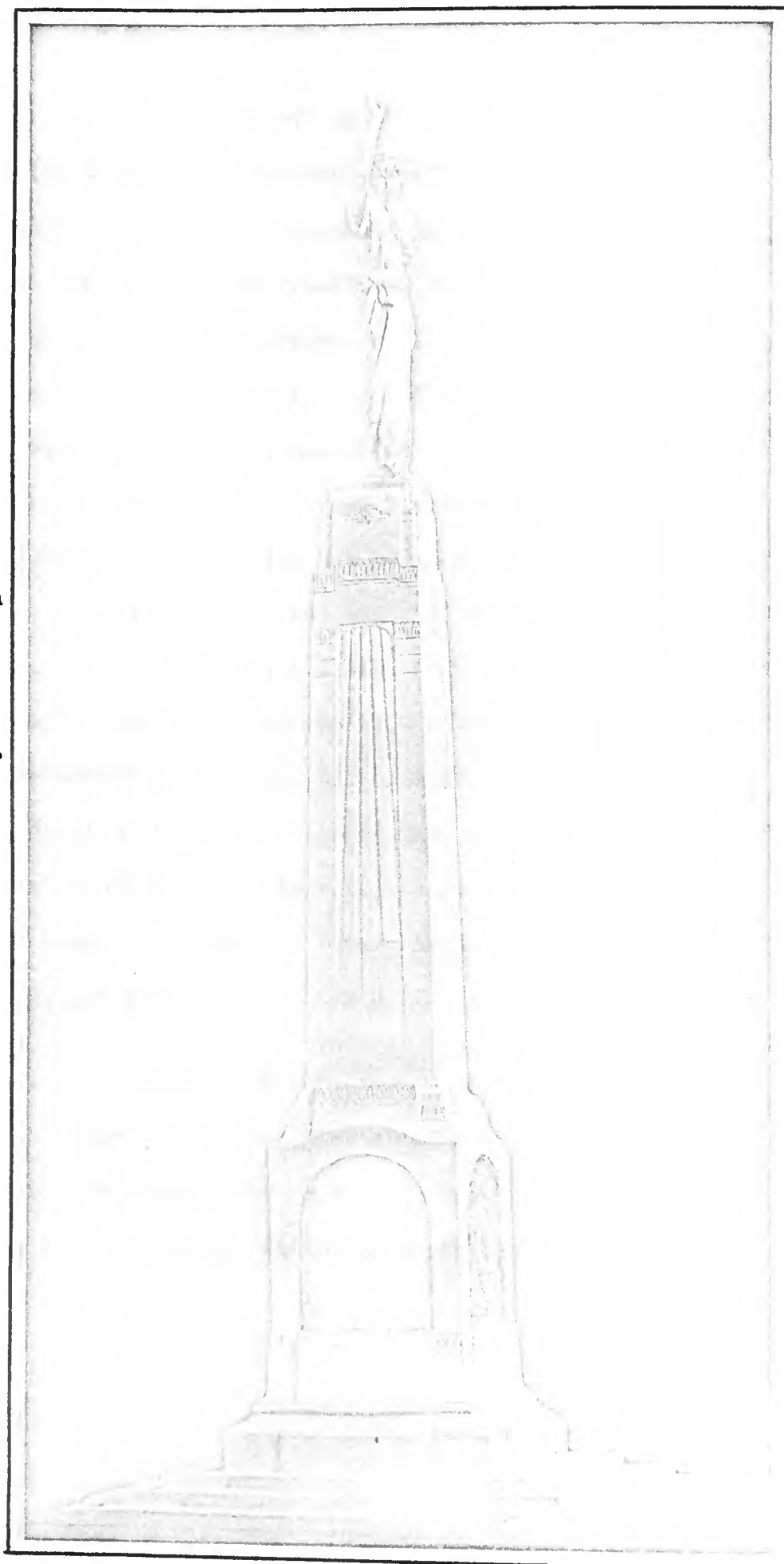
Smith's story, he related his vision to clergymen and others who declared that the experience had been a work of Satan. Unperturbed Smith continued steadfast in faith in the face of intense persecutions from ecclesiastical and other quarters. Following the first vision seen during broad daylight in the woods, Smith describes himself as having been "guilty of levity" and of associating "with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God." Conscience stricken, Smith, on the night of September 21st, 1823, four years after his first vision, prayed for forgiveness and for a revelation of his status before God. This resulted in a second "photism" and a vision in which he was visited by the angel Moroni whom Smith describes in thoroughly anthropomorphic terms. The messenger said "that God had a work for (him) to do; and that (his) name should be had for good and evil among all nations, kindreds, and tongues, etc." He was then given a vision of a book consisting of gold plates upon which the record of the "former inhabitants of this (the American) continent, and the source from whence they sprang" was engraved. This book, he was told, was deposited somewhere in the neighborhood along with two "seer stones" called the Urim and Thummim. The angel visitor then quoted Old Testament prophecies "with a little variation from the way it reads in our Bibles", along with selected New Testament passages. He was told that the time was not yet propitious for him to receive the deposited gold plates, but when such a time arrived, he was to show neither plates nor Urim and Thummim to anyone. The messenger then disappeared but, later the same night, he reappeared twice repeating verbatim on each of the two subsequent appearances what he had said on his first visit but adding each time impressive prophecies, warnings, and injunctions. The next day while attempting to climb a fence he "fell helpless

THE ANGEL MORONI

This statue of the Angel Moroni with the gold plates from which the Book of Mormon is said to have been translated, has recently been erected on the top of Hill Cumorah near the town of Palmyra, New York.

The statue was executed by a Norwegian sculptor of Salt Lake City, Torlief S. Knaphus.

It was on the Hill Cumorah that Smith claimed to have dug up the gold plates.



on the ground" as the result of exhaustion caused by the intense experiences of the night before. Following a period of unconsciousness, he was again visited by Moroni who once more repeated the message of the past night, but this time instructed Smith to make his recent experience known to his father. His father declared the vision genuine. Encouraged, Smith, with the vision of the golden book clearly in mind, climbed to the top of a nearby hill and going directly to the spot seen in the vision, unearthed a stone box in which the gold bible and stones were found. The angel then reappeared and forbade his removing the contents of the box as the time was not yet at hand for the translation of the holy book. He was told to come back to the spot once a year for the next four years. This Smith did, and each time he communed with the same messenger who instructed him regarding the things which Smith was to bring to pass. Finally on September 22nd, 1827, the contents of the box were delivered into Smith's custody with the solemn command that he should guard them from prying eyes and avaricious hands. According to Smith's account, his enemies, learning of the plates, resorted to "every strategem that could be invented" in order to get possession of the gold bible.

"By means of the Urim and Thummim" Smith, though unschooled in languages, translated the characters upon the plates which he described as "reformed egyptian", dictating the translation to an amanuensis who sat on the other side of a curtain, and, therefore, did not himself see the plates

during translation.¹ The authenticity of the golden plates, according to Mormon records, was testified to first by three and then later by eight witnesses, some of whom under the pressure of controversy denied actually having seen the plates, but later reaffirmed their original testimony.

On the 15th of May, 1829, while this process of translation was going on, Smith and Oliver Cowdery, Smith's amanuensis at the time, went into the woods to pray. "A messenger from heaven descended in a cloud of

¹The precise way in which the Urim and Thummim were used in translation has been the occasion of considerable controversy within the Mormon church. The statements of Martin Harris and David Whitmer, two of the original three witnesses to the authenticity of the Book of Mormon, were held by most Mormons to be correct until 1905, when the so-called "Manual Theory" appeared. The traditional view followed the following statement of Whitmer: "A piece of something resembling parchment did appear, (i.e., in Urim and Thummim), and on that appeared the writing, one character at a time would appear, and under it was the translation in English. Brother Joseph would read off the English to Brother Oliver Cowdery, who was his principal scribe, and then it was written down and repeated to Brother Joseph to see if it was correct; then it would disappear and another character with the translation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man." (Whitmer, Address to all Believers in Christ, p. 12. Cf. also the Harris account in Millennial Star, Vol. 24, p. 86-87). Critics of Mormonism were not long in seeing that if Whitmer's account were correct, the Book of Mormon should contain no errors in grammar, syntax, or spelling, or else God must be regarded as the author of the many grammatical and mechanical errors of which the Book of Mormon is full. B. H. Roberts with characteristic fearlessness, promulgated the Manual Theory in 1905 which runs thus: "The Prophet saw the Nephite characters in the Urim and Thummim; through strenuous mental effort, the exercise of faith and the operation of the inspiration of God upon his mind, he obtained the thought represented by the Nephite characters, understood them in the Nephite characters, understood them in the Nephite language, and then expressed that understanding, the thought, in such language as he was master of; which language, as his mind by mental processes arranged it, was reflected and held to his vision in Urim and Thummim until written by his amanuensis." (Roberts, Defense of the Faith and the Saints, Vol. I., p. 305). The average Mormon is not disturbed either by the errors of the Book of Mormon or by the harmonizing subtleties of B. H. Roberts, and so the Whitmer view still persists in many quarters.

light" and conferred the Aaronic Priesthood upon them by the laying on of hands. Smith and Cowdery then "went and were baptized." Smith says: "I baptized him first, and afterwards he baptized me--after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood." The messenger revealed his identity as John the Baptist¹ who had come "under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second." Following their immersion the "Holy Ghost fell upon" them and they prophesied. With this new enlightenment, they were able "to have the scriptures laid open to (their) understanding". With the first ordination of Smith and Cowdery in 1829, the true gospel of Christ was restored to the earth after nearly fourteen centuries of universal apostasy. Later both Smith and Cowdery were ordained to the higher order of the Priesthood by Peter, James, and John.² The church was officially incorporated with six members on April 6, 1830 following the publication of the Book of Mormon.

Smith continued to translate, to receive revelations, to have visions, and to entertain heavenly visitors until his tragic death at the hands of a mob in 1844. Most of these praeternatural experiences and activities have been recorded and accepted as standards of faith and conduct for the Mormon church. During the fifteen years of Smith's prophetic ministry to the Latter-Day Saints, he received instructions and commandments which cover a range of interests. The proper organization of the church; diet

¹ D. & C. Sec. 13.

² D. & C. 27:12.

prescriptions; how to organize and execute proselyting activities; the nature of the future life and the method by which its benefits may be appropriated; polytheism; polygamy; the nature and habits of supra-mundane entities; errors of the Shakers; feet washing; communism; building of temples; the erection of a boarding house in which the prophet and his family were to live; and many matters, not specifically spiritual, became subjects of revelation through Smith.

In a doctrinal study such as this, the social, political, military, theocratic and economic organization which Smith originated and Brigham Young successfully developed, are only of secondary importance and will not be dealt with here.¹ It is the conditions under which the Book of Mormon is said to have been received and the method by which it was translated rather than the contents of the book itself which are significant as bases for distinctively Mormon doctrine. Its theology is essentially Biblical and what modifications and elaborations it may possess are strikingly similar to the Campbellite doctrines current at the time. The important doctrinal innovations given by or through Smith appear in the Doctrine and Covenants, a book of more than 250 double columned pages, which contains most of Smith's revelations and deliverances, and in the Pearl of Great Price which contains miscellaneous writings of Smith, chief of which are alleged translations from ancient papyri. The narrative of the Book of Mormon is unique. It is a record of certain tribes of Israel who, according to this

¹ Readers are referred to the Official histories of the Mormon Church for the Mormon point of view and to the volumes of Linn, Werner, Stenhouse, Arbaugh (see Bibliography at the end) for non-Mormon accounts. Also Kauffman's The Latter Day Saints for a popular treatment of the church as an economic organization.

book, once inhabited America, a remnant of which exists even today as the present American Indian in a form somewhat modified from the point of view of ethnology and anthropology. These modifications are the result of sin. The book reveals Christ visiting the tribes, establishing a Christian Church (unequivocally Mormon) upon the American continent and, generally speaking, recapitulating essential acts of his Palestinian ministry. Smith once summarized the contents of the book as follows:

"The history of America is unfolded from its first settlement by a colony that came from the Tower of Babel at the confusion of languages, to the beginning of the 5th century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem about 600 years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inhabitation of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country."¹

The pertinent theological characteristics of this book will appear as incidents in the main body of this work.

According to official Mormon sources, Joseph Smith is thought of as "the Prophet and Seer of the Lord," who did more, "save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."² With this statement as a standard of faith, the importance of Smith's life for Mormon Theology at once becomes apparent. Because of this fact, the present account of Smith's visions, translating activity and alleged commission from God to restore primitive Christianity, has been related at

¹ Times and Seasons, March 1, 1842; Also Rupp, op. cit. p. 406.

² Doctrine & Covenants, 135:3.



SIDNEY RIGDON.

Rigdon is believed by most Gentile investigators to have been the real founder of Mormonism. See pages 10 to 16.



Oliver Cowdery
Smith's Principle Scribe
in translating the Book
of Mormon. Smith and
Cowdery were the first
elders of the church and
claim to have been ordained
by John the Baptist then
later by Peter, James and John.

considerable length. These claims of Smith have also been the storm-center of debate between Mormons and "Gentiles"¹ for over a century. Furthermore, this record is the important rallying point for every branch of the Mormon church.² These visions of Smith are to Mormons what the Damascus road and other similar experiences were to the converted Saul. The acceptance of these experiences of the Latter-Day Prophet as genuine is truly the sine qua non of Mormonism. When doubt is cast upon these events, doubt is cast upon the validity of Mormonism as "the one and only true religion". Every Latter-Day Saint endowed with competent mental faculties can recite the official account of Mormonism's founding almost verbatim so frequently has it been heard from pulpit, in class rooms, and in the home. It is safe to say that the rank and file of Mormons know this story better than they know any other single incident in the Bible or other sacred Mormon scripture.

2. Synthetic or Fraudulent View

One of the earliest opponents of the Smith account of Mormonism's origin was Alexander Campbell, who, in his Delusions: An Analysis of the Book of Mormon, published in 1832, asserted that the new Book was a fabrication of Smith's unethical imagination and that the related visions of Smith were false. Later when E. D. Howe and others advanced the Rigdon-Spaulding theory for the origin of the Book of Mormon, Campbell gave up his naïve assertion that Smith was author of the book for the more plausible theory which makes it the work of collaborating authors. Campbell's original

¹ Latter-Day Saints refer to all non-Mormons as Gentiles, thus in the Mormon camp, even a Jew is a gentile.

² See above, p. ii.

belief, however, that Smith's Accounts of his early visions are fictitious, still remains a fundamental premise of those who belong to this school of criticism.

Members of the Synthetic school have differed among themselves as to the parties concerned in the concoction of the Book of Mormon. Some have thought that Smith's early associates, Cowdery, Whitmer, Harris, and even Parley P. Pratt were all voluntarily implicated in the fraud. Others have thought that these associates were implicated only in so far as they were credulous enough to have been deceived by Smith's cunning trickery.

The ablest students of the subject who hold that Mormonism is based upon conscious fraud and deception, are substantially in agreement that Smith was not the real founder of Mormonism at all, although, as the history of Smith amply testifies, he was irrefragably the leader and prophet of Mormonism until his death. According to the accounts of Linn,¹ Shook,² and Arbaugh,³ three of the ablest students of this phase of Mormonism, Sidney Rigdon, one time heterodox Baptist preacher and later Campbellite minister, was the originator of this heretical sect. Rigdon, born near Pittsburgh, Pennsylvania, while spending his idle hours in the printing office of Messrs. Patterson and Hopkins, got possession of "a very curious novel about the Indians", which a skeptical and incapacitated Congregational clergyman, Solomon Spaulding, had written to while away the weary hours of his retirement. Spaulding had left the manuscript with Patterson in the hope that it would be published. This story which Rigdon is supposed to have purloined, was a second attempt on the part of its author to write an

¹ Story of the Mormons (1902).

² The True Origin of the Book of Mormon (1914).

³ Revelation in Mormonism (1932).

imaginative story of the aboriginal inhabitants of America. The first attempt was discarded unfinished its "Latinized style...(being)...replaced by the King James biblical English, and instead of merely describing the culture of the Indians, it tells their origin."¹ This story seems to have aroused Rigdon's interest in religion, for he united with a Baptist church shortly after getting possession of the manuscript. Later he was licensed to preach and ordained to the ministry. Influenced by Alexander Campbell, he soon identified himself with the Campbellite movement. Before long he was publicly advocating Campbellite doctrine. Later on, Rigdon was sponsoring ideas of a communistic nature in his parish, which were soon to appear in Mormonism. Not satisfied with his status in the Campbellite movement, he decided to found a cult of his own. Shrewd, able, and intelligent as he was, he realized that he was living in an age which, from a religious point of view, was definitely "book minded" and any new religious group would best prosper if it had definite "book sanctions". This devotion to "the book" was not only manifest among the Calvinistic Biblicists of the period but also was a significant "creed" of the anti-Calvinistic Campbellites who rejected all "human creeds" and asserted that the Bible and the Bible only should be their standard of faith.

With the Spaulding manuscript in his possession, Rigdon had the embryo of an entirely new scripture. But a new scripture must have a proclaimer. Rigdon travelled up and down the country preaching the new Campbellite message and, possibly, on one of these trips he met Joseph Smith who already had quite a reputation locally as a dealer in the occult, as a locator of underground springs, buried treasure and lost articles by means

¹ Arbaugh, op. cit. p. 17.

of a "seer stone". Between 1826 and 1830, a number of meetings between Smith and Rigdon are said to have taken place, at which, it is thought, the two men collaborated in editing and interpolating the manuscript which was later to become the Book of Mormon.¹ The angel who ordained Smith and Cowdery² in 1829 is believed to have been Sidney Rigdon who secretly made a trip to Palmyra in order to impersonate John the Baptist.³ These clandestine meetings between Rigdon and Smith continued until the church was officially organized in 1830. Almost immediately after the organization of the church, Rigdon pretended to be converted, openly visited Smith, was baptized, at once became Smith's right hand man and an Aaron to the Mormon Moses. Rigdon's original intention had been to use Smith as his tool in founding a new faith and to reserve for himself the office of innovator in doctrinal matters. The original plan succeeded in the production of the Book of Mormon, and continued for a time after the open affiliation of the two men, but Rigdon had misjudged the man with whom he was to deal. Smith soon wanted to be prophet, seer, and revelator of the Church, not only in name, but in reality. Smith proved to be the stronger character and, at the time of Smith's death in 1844, Rigdon had virtually no influence in the church. This is shown by his inability to get the church's support in his bid for leadership subsequent to the murder of the prophet.

Critics who follow this tradition have presented a number of documents, affidavits, etc., to show that Rigdon and Smith could have met before 1830 and a great amount of strongly circumstantial evidence to show

¹ Shook, op. cit. Chaps. 8 & 9.

² See above, p. 6,7.

³ Shook, op. cit. pp. 149-154.

that they actually did meet. In addition to this data, evidence is presented to show that Rigdon had knowledge of a "new bible" long before he met Smith. Still another attack comes from a study of the Book of Mormon itself which contains a great amount of Campbellite theology. It is concluded that some one versed in the Campbellite categories of thought must have written these sections into the book. Since Rigdon was a Campbellite preacher of considerable power and ability, and since evidence points to his having known of the book before its publication, it is thought that he, unquestionably, is the author of the Campbellite sections. Arbaugh gives "several rules of analysis" for the Book of Mormon which, as he says, "though limited, are positive."¹ According to these rules:

(1) "All Disciple theology is by Rigdon. (2) Passages prophetic of Mormonism are by Rigdon, or in a few cases by Smith. (3) Historical passages are by Spaulding. (4) Passages in which "It came to pass" occurs frequently are by Spaulding. (5) Lengthy theological discussions are by Rigdon unless they are integral parts of the narrative. (6) Reflections of the anti-Masonic excitement are by Rigdon, or in a few instances possibly by Smith, since Rigdon got the novel in 1826, several years before this occurred. (7) Long quotations from the Bible were added by Rigdon."²

While the authorship of the Book of Mormon presents considerable difficulty because the book was said to be a definite and concrete work engraved upon gold plates, the revelations and deliverances which make up the second Mormon scripture, present few difficulties. These revelations, students believe, are "occasionalistic deliverances". But, where Mormons believe them to be genuine revelations of God's will for his chosen band of Saints in their time of need, non-Mormons are largely in agreement that

¹ Arbaugh, p. 21

² Ibid.

they are almost wholly fictitious and represent a desire on the part of both Smith and Rigdon for personal gain and that they afforded the co-authors of Mormonism an excellent opportunity for giving their own peculiar vagaries divine sanction.

A re-translation of the Bible¹ upon which Rigdon and Smith openly worked subsequent to the former's "conversation", is explained on the same basis as the miscellaneous revelations to which we have just referred. The third scripture, the Pearl of Great Price, contains the Visions and Writings of Moses, said to have been revealed to Smith in 1830, the Book of Abraham, said to be "a translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt",² and the Writings of Joseph Smith. The contents of this scripture, too, are thought to be fictitious. Egyptologists, examining copies of the papyrus from which Smith claims to have translated the Book of Abraham, report that Smith's translation does not bear the slightest resemblance to the actual meaning of the fragments in question.³

In opposition to this point of view, the traditional Mormon rebuttal has been concerned with an attempt to prove that most of the testimony which students of the "Synthetic-Fraudulent" school have collected is either perjured, or consists of statements obtained from people who were incompetent or held under duress at the time their affidavits were taken.⁴

¹Known as the "Inspired Translation of the Bible". The Josephite or Missouri Mormons use this version but the Utah Church rejects it as unauthoritative.

²p. of G. P., p. 29.

³Arbaugh, op. cit. Chap. X.

⁴See B. H. Roberts, Defense of the Faith & the Saints, 2 Vols., and New Witness for God, 3 Vols. Also R. C. Webb, The Case Against Mormonism and The Real Mormonism.

3. Psychological Theories

The historical sources from which all modern investigators must draw in constructing a picture of the Mormon Prophet and in formulating a theory regarding the origin of the sect which he fostered, are so confused and contradictory, so labyrinthian and so ^afrought with problems, that, with the development of modern psychology, it was not strange that students interested in religion and psychology should attempt to solve the Mormon problem by means other than the traditional historical method. But regardless of the emancipating results, students of this school hoped to get through the application of psychology, the confused historical data which stared earlier investigators in the face still remained spectres with which even the new school had to deal, and which many students feel were the adversaries which eventually brought defeat to the school. At the time when the "psychological theories" for the origin of Mormonism began to make their appearance, psycho-analytic schools of psychology were beginning to stand on respectable intellectual legs. At the close of the nineteenth century, William James had just delivered his widely discussed Gifford Lectures, The Varieties of Religious Experience, in which he drew interesting conclusions from case-studies of generally abnormal types of religious experience. This gave other enterprising minds courage to follow in the famed professor's footsteps. In 1902, I. W. Riley published his The Founder of Mormonism, which brought appreciative comments from some, but a considerable amount of hostile comment both from gentile students of Mormon history and from the Saints themselves. In 1912, E. Meyer, a German investigator, published a book which followed essentially the same line as Riley's work, but which was of little academic significance since it appears that he leaned heavily upon

Riley for his Theorie and upon Linn for most of his historical facts.¹
Digressions, of which the book is full, are Meyer's own.²

J. Jastrow in 1903 contributed an article to the Psychological Review³ in which he promulgated a theory for the origin of the Book of Mormon which attributes its authorship to automatic writing resulting from subconscious mental activity. Walter F. Prince, another competent psychologist, promulgated a similar view⁴ in which he argues that the frequent recurrence of certain syllables in the Book of Mormon reveal its author to have been possessed by a syllable complex. This complex he traced to certain excitements in Western New York where Smith grew up and, consequently, he fixed the authorship of the Book of Mormon upon Smith.⁵

Of the various psychological theories, Riley's point of view is still the most significant attempt to explain Mormonism on the basis of abnormal psychology.⁶ The Spaulding-Rigdon theory of the Book of Mormon

¹Eduard Meyer, Ursprung und Geschichte der Mormonen, passim esp. p. 7.

²Meyer was struck by the similarity between the origin and character of Mormonism and the origin and character of Mohammedanism. Most of his digressions deal with these comparisons. A few years ago, the present writer was enamored by a similar interest which resulted in a sizeable unpublished monograph. With, however, a more adequate knowledge of Mormonism, we have come to the conclusion that both the observations of Meyer and our own "discoveries" were largely superficial. What similarities exist between Mormonism and Mohammedanism are largely coincidental and, while interesting, serve no very important academic purpose.

³January 1903, p. 70ff.

⁴Psychological Tests for the Authorship of the Book of Mormon, American Journal of Psychology, XXVIII, pp. 373-89.

⁵See Arbaugh's discussion and criticism of Riley and Prince in his Revelation in Mormonism, Appendices I & II.

⁶In addition to the work of Riley already mentioned, the article on the Mormons in Hastings Encyclopedia of Religion and Ethics is by Riley and follows the same general line as his book which was written some years earlier.

he rejected for the same reasons Mormons reject the theory. His objections were: (1) that the rediscovered Manuscript Story bears no resemblance to the Book of Mormon and (2) that it is "impossible to show how, when, or through whom Smith could have obtained"¹ the manuscript.

With Rigdon and Spaulding out of the way, there remained only one person whom Riley could psychoanalyze. Riley began his study by emphasizing the necessity for studying Smith's heredity and environment. For this reason, he leans heavily upon the Biographical Sketches of Lucy Smith, the Prophet's mother. From the limited data available, Riley attempted to show that Smith's paternal grandfather, locally known as "Crook-necked Smith" because of a physical deformity, was subject to "fits", that he was said to be of a weak mind and had "distorted views on religion." Smith's father is shown to have been a wanderer, a ne'er-do-well and a believer "in witchcraft and demon-possession." His maternal grandfather Solomon Mack is described as "an infirm beggar...highly credulous", a believer in faith cures and "dreams as warnings from heaven" who was subject to "falling fits". Smith's mother, he claims, had hallucinations.

In addition to Smith's inherited illiteracy, restlessness and credulity, "it is to be surmised" says Riley, that epilepsy or some kindred neuropathic disturbance was "the most likely cause of the Prophet's abnormalities". Riley reinforced his conclusions by citing the experiences of Smith in which Smith claimed to have seen lights, heard voices, to have been prostrated upon the ground and to have lost consciousness for indefinite periods of time. This, of course, means that Riley repudiated the claims that Smith merely invented the stories regarding his numerous visions and trances.

¹ Riley in H. R. E., art. Saints, Latter-Day.

With regard to Smith's translating activity, Riley concluded that the Prophet "hidden behind a blanket and throwing himself into a condition of reverie by gazing into his 'interpreters'...dictated to his scribes communications of supposedly supernatural origin."¹ Smith's recorded visions and revelations are to be explained in a similar manner.

Riley, however, was unable to carry a consistently psychological approach throughout his study of the Mormon Prophet but concluded that Smith, later in life, became an opportunist exploiting his abnormal powers. Arbaugh, along with many another, is unable to appreciate Riley's contention that Smith's self-deceiving epilepsy ceased subsequent to the publication of the Book of Mormon, or when Smith was about twenty-three years of age, and that, thereafter, he "was not abnormal but a clever rascal."²

Whatever the merits of the psychological approach to the study of Mormonism may have been, it must be said that, as Arbaugh suggests, these investigators have indulged in the dangerous business of psychoanalyzing historical figures and, it may be added, ^{? of} in using data from which to draw their conclusions which psychologists as reputable as Jastrow and Prince would never think of employing, were the object of their study a living individual. Mormon critics of the theory have pointed out that no adequate explanation is made for the heavy box of gold plates which Smith claims to have had in his possession for several months. They point out that had Smith been "crazy" enough to "imagine" he had several pounds of gold plates

¹All quotations and material from Riley come from his article in Hasting's Encyclopedia of Religion and Ethics rather than from his The Founder of Mormonism since it was written some years later. Its object makes it incisive and less "cock sure" than his earlier work although he still regards his theory as the "critical" theory. Linn's view he describes as "popular".

²Arbaugh, op. cit. Appendix I, p. 225.

THE
BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MOR-
MON, UPON PLATES TAKEN FROM
THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites, written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof, sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven; which is to shew unto the remnant of the House of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men, wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of CHRIST.

BY JOSEPH SMITH, JUNIOR,
AUTHOR AND PROPRIETOR.

PALMYRA:

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

FACSIMILE OF TITLE-PAGE OF FIRST EDITION OF MORMON BIBLE.

According to Smith, after the Book of Mormon was translated, an angel took the original plates back to heaven to prevent their getting into the hands of improper persons.

which he claimed to have handled and worked upon and to have carried from place to place with considerable physical difficulty because of their weight, he would scarcely have been "sane" enough to do the things he later did. Such feats would, indeed, take "some imagining" on the part of Smith.

CHAPTER II

MORMON DOCTRINE AND THE EARLY NINETEENTH CENTURY

I. SOURCES OF MORMON DOCTRINE

What, it may be asked, were the "natural" as opposed to the "supernatural" sources from which Mormon doctrine came? The answer to that question partly rests on the theory one accepts regarding the origin of Mormonism. Partly, but not wholly, for whatever position one adopts, one must still reckon with the early Mormon environment. This Riley did in order to show how a naturally abnormal mentality could express the complexity of religious ideas which are to be found in the Mormon system. This Linn and others have done to show the sources from which Rigdon and other "informed" leaders of the church could have appropriated the threads of thought from which the doctrinal garment of Mormonism was woven. And last, but by far least significant, are Mormon thinkers who have long given up the claim that Joseph Smith was a "passive" agent through whom God miraculously worked. Mormon students even leave room for Smith's human frailties in the translation of the Book of Mormon.¹ Thinking

¹ See 'Manual Theory' above p. 6 foot

Mormons, confronted by obvious similarities between Mormon and Campbellite doctrine, have not been slow to recognize such likenesses and to offer what to the Mormon mind is a satisfactory explanation. B. H. Roberts, recognizing the similarities between the doctrines of the two religious groups asserted that Campbell, Scott, Rigdon and other early "Disciples" were emissaries of God sent to prepare the way for Mormonism.¹

Roberts in his introduction to volume five of the History of the Church conclusively shows that most of the revelations in the Doctrine and Covenants were received in answer to an inquiry on the part of the Prophet. To quote his words: "It may be said that by far the greater number of the revelations received by the Prophet were in response to his petitions and inquiries of the Lord."² The wording of many revelations in the D. & C. show this to be true as in the case of the revelation on plural marriage and the eternity of the marriage covenant which opens: "Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines, etc...."³ Roberts believes that, in the case of this revelation, Smith had been studying the text of the English Bible with the intention of making an "inspired" revision or "translation" of it. When he reached the

¹ W. E. Garrison, Religion Follows the Frontier, p. 205.

² H. C., Vol. V, p. xxxvi.

³ D. & C., 132:1.

age of the Patriarchs "he was doubtless struck with the favor in which the Lord held the several Bible Patriarchs of that period, notwithstanding they had a plurality of wives. What more natural than that he should inquire of the Lord at that time, when his mind must have been impressed with the fact-- Why, O Lord, didst Thou justify Thy servants, Abraham, Isaac and Jacob; as also Moses, David, and Solomon, in the matter of their having many wives and concubines? In answer to that inquiry came the revelation..."¹

Roberts gives other instances² of the prophet's making "inquiry of the Lord" for the purpose of putting his puzzled mind at ease. Members of the church, we are told, frequently came to Smith with questions of a religious nature. In such instances, he settled their difficulties by making "inquiry of the Lord" and receiving an answer in the form of a revelation.

The most definite proof of Smith's universality of interest in things religious comes from his own writings. In one place he wrote: "Did I build on any other man's foundation? I have got all the truth which the Christian world possessed, and an independent revelation in the bargain..."³ And again: "Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, &c., any truth? Yes. They all have a little truth mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out true 'Mormons'!"⁴ And, finally, a sentence which emphasizes what has just been quoted: "We do not ask any

¹ H. C., Vol. V, p. xxix-xxx.

² Ibid., pp. xxxiv-xxxvi.

³ Parry, op. cit., p. 62.

⁴ H. C., Vol. V, p. 517.

people to throw any good they have got; we only ask them to come and get more."¹

Smith may have been unschooled as the Mormons themselves assert; he may have been virtually illiterate, coarse, vulgar, a bigot or even a psychopath as his enemies contend, but one thing is certain: he was conscious of what was going on around him in the field of religion--particularly with regard to the "new religions" of the period. It is evident that in many instances he did not fully understand the claims and significance of these movements, but he was conscious of their existence. Mormonism itself was an aggressive movement and in the course of its aggression, frequently came into contact with other movements which also made claims of "finality" for themselves. Caswall cites an instance where Mormon missionaries attempted to convert an Irvingite community in Canada. "As a proof of their religion, they adduced their peculiar apostleship and their miracles. On the other hand, the Irvingites were equally well prepared with miracles and apostles; nor did either party succeed in making an impression upon the other. They finally separated, under the mutual conviction that the miracles and apostleship of the opposite party were the work of demons, and with profound commiseration for the awful infatuation of the deluded believers."²

Smith's knowledge of religious movements other than his own is clearly revealed in a long article³ in which he commented on a number of contemporary movements. Among these were: (1) Revivalism among Evangelical

¹ Parry, op. cit., p. 64.

² Henry Caswall, Prophet of the Nineteenth Century, pp. 220-222. Cf. Times and Seasons, p. 647 and 746 for a rejection of Irvingism.

³ Parry, p. 167-185.

churches; (2) *Shakers; (3) Primitive Methodists; (4) Quakers; (5) French Prophets; (6) *Irvingites; (7) *Followers of Joanna Southcott; (8) *Jemimah Wilkinson's Keuka Lake experiment. Even if these movements contributed nothing positive to Smith's thought, they at least served as points of departure. A striking instance of this is a revelation recorded in section forty-nine of the Doctrine and Covenants which has to do with Shaker errors. It appears that one Copley, a convert from Shakerism, had not completely given up many of his Shaker ideas, so Smith "inquired of the Lord" and received this revelation which, to the average modern Mormon unacquainted with the beliefs of the now extinct Shaker sect, must be unintelligible. The revelation commanded Rigdon, Pratt and Copley to "go...preach my gospel... unto the Shakers", and denounced the Shaker belief in Ann Lee as "Christ's second appearing", their refusal to think of Christ as the son of God, their celibacy, and their vegetarianism. Within the later years of his Prophetic career, Smith learned enough Hebrew to muddle through an exegesis of Genesis 1:1¹ and enough German to struggle through a translation of Matt. 24.² It

*His criticism of movements marked with an asterisk was that they were founded by women or that women had been influential in their founding. Quoting Paul as a buttress for his denunciatory declarations he asserted that "a woman has no right to found or organize a church--God never sent them to do it." (Parry, p. 179).

¹Parry, p. 56; Smith's exegesis of Genesis, 1:1:

"I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of the creation in the Bible. Berosheit: I want to analyze the word. Baith--in, by, through, etc. Rosh--the head. Sheit--grammatical termination. When the inspired man wrote it, he did not put the baith there. An old Jew, without any authority, added the word: he thought it too bad to begin to talk about the head! It read at first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. Baurau signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can learn you no more than what I have told you. Thus the head God brought forth the Gods in the grand council. . . . The head God called together the Gods, and sat in grand council to bring forth the world. The grand Councillors sat at the head in yonder heavens, and contemplated the creation of the worlds which were created at that time. . . . In the beginning, the head of the Gods called a council of the Gods, and they came together and concocted a plan to create the world and people it." (Mill. Star. Vol.23, p. 245ff.)

²Ibid. p. 130.

is logical to suppose that anyone who would try to learn Hebrew and German would not avoid the effort of finding out what his competitors were teaching.

As we have seen, Smith admitted from time to time that the "sectarian" groups had certain truths but he was quick to add that no group outside his own was in possession of enough saving truths. One of his chief criticisms of Denominationalism was that their systems of doctrine did not include enough doctrine. He was fond of remarking that it was better to believe too much than to believe too little. This alleged denominational error was remedied by Smith, for Smith and his followers, at least as the Prophet himself viewed the matter, gathered "all the good and true principles in the world and treasure(d) them", and thus they came "out true 'Mormons'!"¹ This "spiritual eclecticism" plus a few doctrinal innovations indiginous to Mormonism itself, and the claim of an immediate divine revelation bestowing special authority upon the Prophet of the Saints, gave rise to the complicated system of doctrine which became Mormonism.

When present-day Mormonism is viewed in the light of the twentieth century, it appears to be unique and fantastic. This is not strange, for Modern Mormonism is, in a sense, a religious anachronism--a child of what Horace Greeley called "the stammering century". Mormonism, then, must be thrown against its natural background--the revival era of the past century--if it is to be appreciated and understood. Mormonism is not an epiphenomenon of the twentieth century; it is a legitimate phenomenon of the nineteenth century.

¹H. C., Vol. V., p. 517.

II. THE INTELLECTUAL HERITAGE AND BACKGROUND OF MORMONISM

1. Post War Religion In America

After the war which culminated in American independence, the new nation found itself in a state of social, political, and religious confusion. The war had cost at least \$170,000,000 to wage and one out of every forty inhabitants had perished in the struggle. Many survivors of the conflict had become disillusioned, discontented and dissipated men and women.

British invaders had burned and destroyed church properties. Presbyterians, consisting largely of Scotch and Irish, suffered most since they were strongly anti-British and had been "the first religious body to declare themselves in favor of open resistance to the king."¹ The Methodist and Episcopal groups were looked upon with suspicion and hatred by the American patriots since most of their clergy were British-born and of British Education and were thought to be of definite British sympathies. Many of the clergy fled; others were fined, jailed, or tarred and feathered. This, of course, left many parts of the country without any educated clerical leadership. But New America, at least from a spiritual point of view, suffered more from her French allies than she did either from her British enemies or from her own anti-British fanatics. The French soldiers had brought "French infidelity" and Deism into the country. Many of the American Statesmen had adopted French ideas--perhaps unconsciously and more as an act of appreciation for French assistance than from a sense of intellectual conviction.

Yale, and other American colleges, were described as "hot beds of

¹Daniel Dorchester, Christianity in the United States, p. 283.

atheism and infidelity". The High Calvinism of the Edwardian school⁵ was replaced in New England by Unitarianism. Arian, Socinian and Pelagian ideas were generally favored in preference to the Athanasian and Calvinistic views of the older New England Theology. Thomas Paine's Age of Reason and Joseph Priestley's voluminous writings were being widely read at the close of the 18th century. High Calvinism had moved westward and was being preached by many a Protestant minister. "The preaching at that time, in most localities, consisted principally of dry discourses upon a stiff and technical theology, or a cold, speculative orthodoxy, which led to no heart conviction nor change of life."¹

2. Revivalism

It was not strange that, as a reaction to this spiritual aridity, religious revivals, beginning just before the opening of the nineteenth century and extending well into the new century, swept the country. These revivals were particularly strong in Western New York, Western Pennsylvania and Kentucky. Methodists and Baptists and Presbyterians who were anxious to throw aside the shackles of Calvinistic formalism, entered enthusiastically into the revivals. These revivals were often accompanied by weird and abnormal "outpourings of the spirit". At the famous camp meetings of Kentucky, many ecstatic saints fell into trances as though dead; others barked like dogs, rolled on the ground, had peculiar physical manifestations locally known as the "jerks", or claimed to see visions and hear supernal voices. The popular trend in America today is to look upon these revivals as wholly harmful and overlook the fact that, in spite of extravagances, the moral and

¹Ibid., p. 368.

spiritual tone of the period was definitely raised. Like any other sudden reaction, revivals got out of control and inspired the growth of fanatical sects and gave encouragement to abnormal experiences.

3. Clerical Education

The abnormal results of the revivals were due largely to the fact that, during the early years of the 19th century, the frontier of the West had no mature religious institutions which could stand as definite bulwarks against the progress of religious innovation and fanaticism. The sources of supply did not equal the demand for an educated clergy since most of the Theological education of the period was done either in England or New England. Man's insatiable thirst for worship and religion could be satisfied only by the introduction of poorly equipped ministers. Many of the prominent ministers of the frontier had no more than a common school education. Many did not have even that but were self-educated. Even with this influx of inferior men, there were communities in Ohio, as late as 1830, which had not heard the gospel preached for fifteen years.¹

Henry Caswall, a cultivated English gentleman who was professor of Divinity in a mid-Western college about 1840, wrote of the revival period; "The Holy Spirit is too generally regarded as the author of enthusiastic manifestations . . . and religion is made to consist in feelings, impulses, and experiences, rather than in the exercise of a living faith, the cultivation of Christian graces, and the performance of holy duties."² And referring to the preaching of the revival age Caswall goes on to say: "The preachers and

¹Ibid., p. 393.

²Henry Caswall, Prophet of the Nineteenth Century, p. 7.

people unite in despising written and studied sermons, and the wandering rhapsodies of illiterate men are almost considered as dictated by heavenly inspiration."¹

Although the revival era was a period of individualism, it was not necessarily freedom of conscience in religious matters which people desired so much as a new authority to which they could render their allegiance.

4. Restoration of "Primitive Christianity"

Among all this confusion there was a group of individuals who could be satisfied by no existing order of religion. The Pelagian-Socinian-Arian thought of New England was intellectualistic and latitudinarian leaving them undisciplined and spiritually cold. High Calvinism was spiritually arid, formal and impersonal, representing God as an unapproachable despot. Revivalism had the proper spirit but was only a movement, not institutionalized and, therefore, too much lacking in authority and in definite precepts to satisfy this ecstatic-legal-minded group of religious discontents. It was not strange then that men and women so constituted should assume that the churches were all in the throes of a Great Apostasy--that they had all so departed from first century Christianity that the only thing left was for some great leader to appear as a restorer of "primitive Christianity".² This spiritual restlessness and instability was not confined merely to laymen. Even clergymen were "searching after the truth". John Dunlavy and Richard McNemar, associates of the Christian Connection, joined the Shakers. Several Protestant ministers took up Swedenborgianism shortly after it was introduced into America in 1784

¹Ibid., p. 8.

²This urge to restore Christianity to its pristine simplicity has appeared again and again throughout the Christian Era. Conspicuous examples within modern times are to be seen in the Scotchmen: Glas, Sandeman and Haldane. See also W. E. Garrison, Religion Follows the Frontier, Part I.

by a Scotch Gentleman, James Glen.¹ Baptists and other Protestant ministers joined Alexander Campbell in his well-intended attempt to unite all the churches which culminated in a legalistic sect known as the "Disciples of Christ". The Universalists, Unitarians, Millerites and other new groups all drew upon the adequate reservoir of clerical instability and heterodoxy.

The group of individuals who held that the church had completely departed from the pure religion of Christ and his apostles and that religion must be restored to its primitive purity in the present age, is the group with whom we are chiefly concerned in our study of Mormon doctrine, for Mormonism belongs to this family of religious enthusiasts and recapitulates within itself almost all the claims and tendencies of its sister movements. The religious sects of the early Nineteenth century, many of whose principle claims and minor doctrines closely resemble Mormon teachings, were the Shakers, Swedenborgians, Second generation Muggletonians, Campbellites, Winebrennerians, Southcottians, Irvingites, Rappites, Perfectionists, and Restorationists. In fact, most of the present doctrines of Mormonism were taught in a similar form by the above mentioned groups before they appeared as part of Mormon orthodoxy.

5. Repudiation of "Human Creeds"

Most of the new sects agreed that the church had erred in formulating creeds; that all systematized statements of faith were pernicious accretions about the pure primitive gospel. Revealed scripture was to be the guide of faith "and not . . . any human interpretation of it"² taught the

¹Daniel Dorchester, op. cit., p. 310.

²Peter Ainslie, The Message of the Disciples, p. 145.

early Campbellites. The Shakers published a book on their faith in 1808 which they called A General Exposition insisting that it was ". . . not intended as a creed or standard of orthodoxy."¹ Barton W. Stone and his fellow ministers in their Last Will and Testament of the Springfield Presbytery drawn up in 1804 took a firm stand against "creeds".² John Winebrenner, founder of the "Church of God", as early as 1825, was preaching that the true church should have no "authoritative constitution, ritual, creed, catechism, book of discipline, or church standard, but the Bible."³ About the same time the Plymouth Brethern and Irvingites in England were restoring the church to its primitive simplicity by the rejection of human creeds. But, where the followers of Campbell, Stone and Winebrenner held that the "ancient order" could be restored by a reverent study of existing scripture, the Shakers, Irvingites, Swedenborgians, Southcottians, Muggletonians, and Mormons held that special ecstatic illuminations were necessary for a proper understanding of the Bible's true meaning and that supplementary revelation from Heaven was also necessary since the apostate church, in whose hands the scripture had so long existed, had mistranslated and wilfully corrupted its pure text in order to make it jibe with their own sinister doctrinal innovations.⁴ An important Shaker writing quotes and supports a statement from a Catholic writer: "the first Protestants corrupted the Scriptures, in all their translations, to make it chime with their errors!"⁵

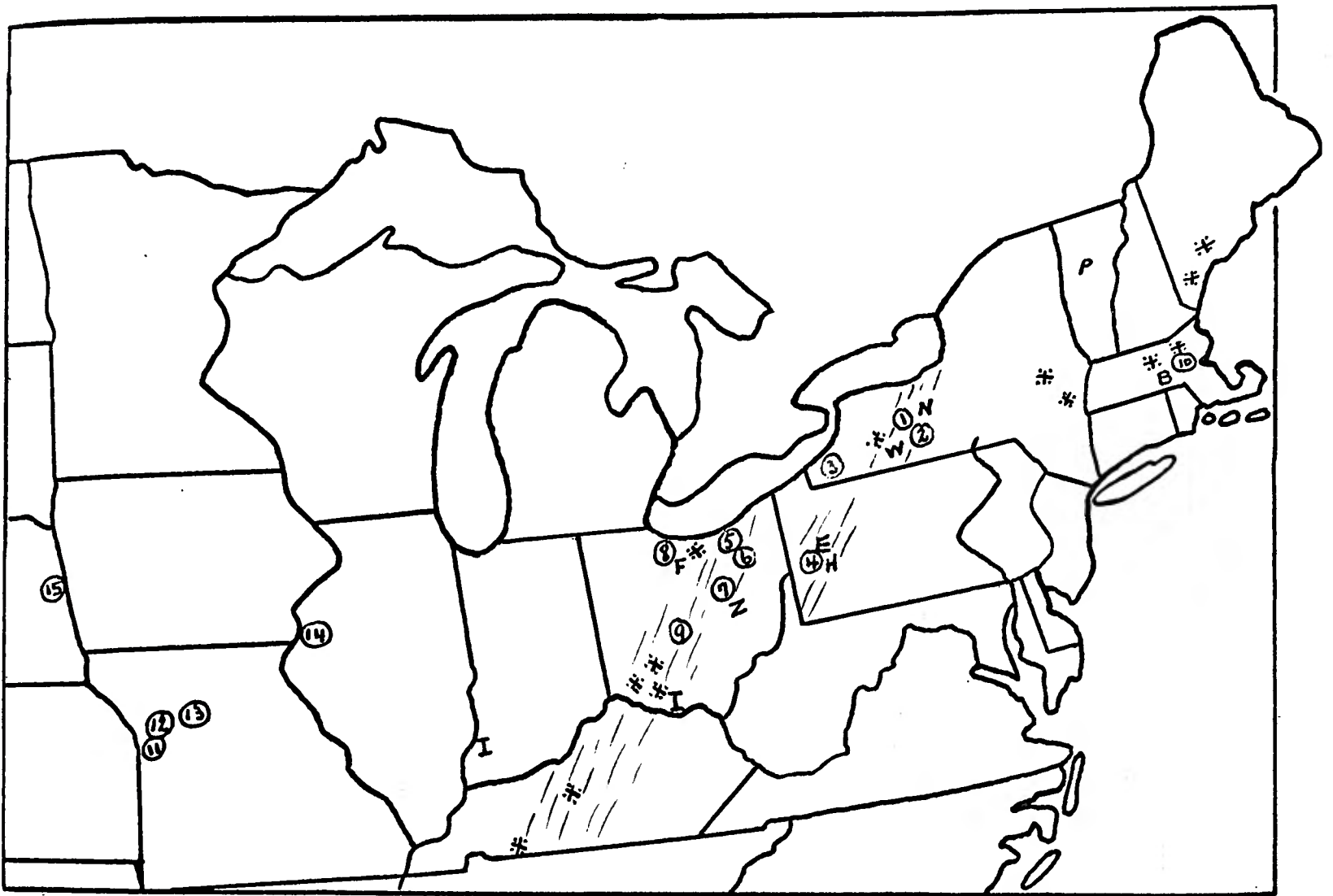
¹ Christ's First and Second Appearing, p. vi; Cf. p. ix.

² Ainslie, op. cit. p. 142; B. L. Smith, Alexander Campbell, p. 305.

³ I. Daniel Rupp, An Original History of the Religious Denominations in the United States, p. 178.

⁴ For similar claim of Smith see above p.iii; also Parry p. 17.

⁵ Christ's First and Second Appearing, p. 267; also p. 588 and Elder F. W. Evans, Autobiography of a Shaker, p. 191.



DISTRIBUTION OF SIGNIFICANT RELIGIOUS AND SOCIAL SECTS
DURING THE EARLY NINETEENTH CENTURY

Localities where most of the Mormon
Revelations were received:

1. Manchester, N. Y. (*)
2. Fayette, N. Y.
3. Perrysburg, N. Y.
4. Harmony, Penna.
5. Kirtland, Ohio. (*)
6. Thompson, Ohio.
7. Hiram, Ohio.
8. Amherst, Ohio.
9. Orange, Ohio.
10. Salem, Mass.
11. Zion (Independence) Mo. (*)
12. Liberty Jail, Mo.
13. Far West (Kerr) Mo.
14. Nauvoo, Illinois. (*)
15. Winter Quarters, Neb. (*)

- P. Joseph Smith's Birthplace
 N. Oneida Perfectionists
 B. Brook Farm (1841-1844)
 Fourieristic - Swedenborgian
 W. Jemima Wilkinson's New Jerusalem
 Colony on Lake Keuka, N. Y.
 F. Oberlin Perfectionism (Finney-Mahan)
 E. Economists
 H. Harmonists (Rappites) 1805
 I. Owenite Community: Swedenborgian
 (Cincinnati, O., 1824)
 Z Separatists of Zoar, O. 1817

* Shaker Societies.

(*) Headquarters

Intensive revivalism in shaded areas.

6. The "Restorers of Primitive Christianity"

A logical corollary of Campbell's and Winebrenner's insistence that the primitive organization of the church along with its primitive orthodoxy had been so modified that the church was "entirely deprived of Gospel ordinances"¹ or authority to administer in Christ's name, was that the world needed a divinely ordained Prophet or Pope who would re-establish the authority which a corrupt church had lost. Neither Campbell, Stone, nor Winebrenner was prepared to make that jump, although Walter Scott, Campbell's associate, thought of himself as the restorer of the formal Campbellite-Mormon "plan of salvation".² There were, however, a great number of less Bible-bound individuals who unhesitatingly appropriated the title "prophet of the new dispensation".

Two of the first "major prophets" of recent times were the Muggletonians John Reeve (1608-58) and his cousin Lodowicke Muggleton (1609-98). The movement thrived somewhat during the time of Cromwell but died down until a revival occurred in 1829. These men regarded themselves as prophets of the last dispensation and published a book which was printed in the style of the Authorized Version of the Bible and which they modestly called The Divine Looking Glass, or the Third and Last Testament. The book was a record of purported visions which, particularly Reeve, had in abundance. In his A General Epistle from the Holy Spirit unto all Prophets, Ministers, or Speakers in the World, he wrote: "..I declare from the Holy Spirit of the Lord Jesus, that my God the man Jesus, from his throne of glory, spake to me John Reeve, his third and last witness, three mornings together voice to voice, or mouth to mouth..³

¹(Campbellites) Ainslie, op. cit. p. 149; (Winebrennerians), Rupp, op. cit. p. 176.

²See below, p. 93f.

³Works of J. Reeve and L. Muggleton, Vol. I, pp. 6,7, Frost's edition.

But this was only the beginning of a Prophetism which sought to give a confused world a new authority through visions and new scriptures. The Swedenborgians of early 19th century America magnanimously claimed that: "...granting that each sect has retained some truth . . . the true system of doctrine has been lost.." ¹ but held that Swedenborg opened the present dispensation as its prophet, seer, and revelator by revealing the inner or spiritual meaning of the scripture, which revelation marked the second coming of Christ. This event took place in 1757 when the reign of the dragon, i.e. Protestantism, came to a close. Swedenborg often remained in trances for days at a time in which states he discoursed with angels who instructed him about the state of the dead, heaven and hell, how Calvin, Luther and other Reformers behaved when they entered the spirit world and found that they had been teaching erroneous doctrine.

Ann Lee, English Prophetess of the Shakers who joined the society in 1757, was unable to allow Swedenborg the honor of terminating the reign of the Protestant dragon by ushering in Christ's second advent in 1757, but reserved this privilege for herself. She, like Swedenborg, had experienced visions and, like Joseph Smith, "she saw the Lord Jesus Christ in his glory, who revealed to her the great object of her prayers". ² Like Smith she "saw whence and wherein all mankind were lost from God, and clearly realized the only possible way of recovery". ³ Ann Lee, like the Mormon Prophet, was unschooled and her followers, like the Mormons, considered their leader's ignorance a great boon and a proof of her heavenly illumination. God, she held, was a dual male-female entity. When Jesus came to earth he represented the male part of God. Ann Lee completed the revelation of God as his female

¹Rupp, op. cit., p. 521.

²Charles Nordhoff, Communitic Societies of the United States, p. 119.

³Thid

human manifestation and thus her advent as prophetess was called by her followers, "Christ's second appearing". Her appearance ended "the works of anti-Christ, during his dark and deplorable reign of twelve hundred and sixty years."¹ According to Shakers the Kingdom of God on earth and the last dispensation of the Gospel began in 1741.

Joanna Southcott (1750-1814), another English Prophetess,² agreed with Ann Lee that the new and final dispensation of truth was to be revealed through a woman, but she was unable to grant Mother Lee that honor. The "Holy Spirit revealed to Joanna things to come".³ She began prophesying in 1792 and many of her predictions are said to have come true. In 1802 she retired for a seven day dispute with Satan. While she did not claim to be a manifestation of Christ, she did claim to be "pregnant with Shiloh" and invited fourteen doctors to examine her, but while waiting for the birth of her spiritually conceived child, she passed away.⁴ A great number of prophetic works resulted from Joanna's efforts.

Unusual claims were not, however, confined to Englishwomen. Jemima Wilkinson (1753-1819), a Quaker girl, native of Rhode Island, claimed to have died, been mourned and prepared for burial when she was miraculously raised to life.⁵ Thereafter she repudiated her old name, assumed the name Universal Friend, and organized a celibate communistic settlement known as Jerusalem on Lake Keuka in Western New York a few miles from Joseph Smith's boyhood home, which thrived from 1786 until 1820, but which by the middle of the century

¹ Christ's First and Second Appearing, p. x

² Alice Seymour, The Express, Containing the Life and Divine Writings of Joanna Southcott, 2 Vols.

³ H.R.E., art. Southcottians.

⁴ Alice Seymour, Joanna's biographer, says that the existence of a child was vouched for by 17 of the 21 physicians who visited her. (Seymour, op. cit., Vol. I, p. 2.

⁵ Yates County, N. Y. History, Chap. VII, p. 76; Also Ray Strachey, ed. Religious Fanaticism, pp. 48-50.

had broken up through dispute and litigation. Jemima went up and down the land preaching with such prophetic fervor and exercising such an "awesome" influence over the warlike Iroquois that they called her "ne-waw-na-gis-taw-ge" or a great woman preacher.

John Noyes, another American, educated at Dartmouth, Andover, and New Haven, had an experience in 1834 which led him to adopt Perfectionistic views and gather a group of followers about him at Oneida, N. Y. where a system of "Complex marriage" was practised. Like the other restorers of the age, he held that "there is no visible church of Christ on earth. The church of Paul and Peter was the true one . . . but it passed away at an early date".¹ Like Ann Lee and Swedenborg, Noyes thought of the second advent of Christ as a present reality but he dated it as early as the fall of Jerusalem in 70 A.D. when Christ closed "the empire of Adam".² Since this time Christ and Satan have been co-regents. Christ rules over those who are sinless in body and soul. Satan has charge of the churches of "the world" "built up in man's art and pride, with thrones, . . . prelates . . . cardinals . . . popes . . . forms . . . oaths . . . divisions . . . anathemas . . . celibacies and excommunications".³

Abnormal experiences such as the seeing of visions were not confined to self-designated prophets and restorers. Charles G. Finney, a man of strong character and of stable emotions, describes experiences in his Autobiography which are not generally regarded today as current religious phenomena. Speaking of a personal experience, he says: "There was no fire, and no light, in the room; nevertheless it appeared as if it were perfectly light. As I went in

¹W. H. Dixon, New America, Vol. II, p. 222.

²Ibid.

³Ibid., p. 223.

and shut the door it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me that it was wholly a mental state; it seemed that I saw Him as I would see any other man".¹ Asa Mahan, Finney's colleague, it is said, "pretended to see visions, to converse with angels and to receive communications direct from God".²

7. Name of the "Only True Church"

Mormons have always taken pride in the fact that their group eschews the use of "human" names with which to designate "the only true church", their official name being The Church of Jesus Christ of Latter-Day Saints. A modern Mormon source book which makes much of the importance of a correct name has this to say: "Not a church in all the world bearing the name of Jesus Christ, except that of the Latter-Day Saints".³ The same book erroneously states that the Mormon church "was named 'The Church of Jesus Christ'"⁴ from its founding in 1830, when as a matter of fact it was originally named The Church of Christ.⁵ The "Jesus" and "Latter-Day Saints" parts were not revealed and accepted by the Mormons until April 26, 1838.⁶ This book also cites Mormon scriptures which say: "..ye must take upon you the name of Christ, which is my name.." ⁷ to prove that the church must be

¹p. 17.

²Dixon, op. cit., Vol. II, p. 242.

³Richards & Little, A Compendium of Latter-Day Saint Doctrine, p. 144.
(Grammar follows original).

⁴Ibid., p. 145.

⁵D. & C. 20:1. Cf. Arbaugh, op. cit. pp. 13-14.

⁶D. & C. 115:3,4.

⁷III Nephi, 27:5.

called the Church of Jesus Christ. The Mormons must not flatter themselves upon their interest in a correct name. This subject occupied a large place in the legalistic harangues of the early Campbellites who, themselves, first took the title "Christians" but finally were incorporated as "The Disciples of Christ". Today, Campbellites who are congregational in polity, like to be known as "Christian Churches" or "Churches of Christ". At least half a dozen other sects claimed some such apostolic title as "Christian".¹

John Winebrenner, like the Campbellites, Mormons and Shakers, also repudiated "human names". Such terms as "Disciples", "Brethern" and "Christian" he claimed were unscriptural and must also be rejected. He and his followers then boldly appropriated "The Church of God" as the appropriate scriptural name for the only true church.² The Shakers frequently referred to themselves as "The Church of Christ", often with the added Mormon phrase "...in the latter-day".³ The Mormon expressions "latter-day",⁴ "dispensation" and "last Dispensation"⁵ along with the religious ideas such phrases connote are scattered profusely throughout Shaker writings.

A favorite term of the Mormons, sometimes used in reference to a definite place and sometimes used to designate the aggregate Latter-Day Saint membership, is Zion. The Shakers also called their societies Zion.⁶ "Building Zion" was a favorite expression in Thomas Campbell's Declaration and Address written in 1809.⁷

¹ Garrison, op. cit., pp. 59-68.

² Rupp, op. cit., p. 174.

³ Christ's First and Second Appearing, p. 351.

⁴ Ibid. pref. 1st Ed. pp. xi, xiii, xiv, & passim.

⁵ Ibid. pp. 351-375 & passim.

⁶ Nordhoff, op. cit., pp. 170, 172.

⁷ Ainslie, op. cit., pp. 151, 152.

Mormons popularly call themselves by the abbreviated expression "Latter-Day Saints" or merely "Saints". We have already seen that the term "latter-day" is not new. The eschatological implications of the name need no special treatment since almost all the churches a century and a quarter ago entertained millennial thoughts. Some groups such as the Shakers, Swedenborgians and Bible Communists, thought that Christ had already made his second appearance. Others, along with the Mormons, expected His coming at almost any moment while still others, notably the Millerites, went so far as to figure out the exact date upon which the terrifying event would take place.

8. Perfectionism

The term "Saint" is significant for it suggests an important movement of the Revival Era--that of Perfectionism. Wesleyan Arminianism had long insisted upon the importance of a religious "experience" and much was made of Christian Perfection or Sanctification. Whatever Wesley's views may or may not have been on the subject, many Wesleyan Methodists equated Christian Perfection and sinlessness. This perfectionistic seed found fertile soil in America, and, before long, had become an important teaching of several religious movements.

The most important Perfectionist of the period was Charles G. Finney (1792-1875), the great revivalist. The "school" of thought of which he was the prominent figure is commonly called "the Oberlin Theology" or "Oberlin Perfectionism" since Mahan, Finney, and Fairchild, successively Presidents of Oberlin all held perfectionistic views. Finney's voluminous Lectures on Systematic Theology reflects the importance he placed on Sanctification, for several times as much space is devoted to Perfectionism as is devoted to any

other single Christian doctrine--in fact about one half of a one thousand page book is devoted to Sanctification.

A recent book which contains an interesting and appreciative interpretation of Finney's work and significance has this to say: "He is so much more important than any of his rivals that, although it may not be strict justice, one may call him responsible for the madness of religious feeling which later broke out in such diverse movements as Mormonism and Perfectionism and the impostures of Mathias".¹ Of two of Finney's "rivals", Beecher and Nettleton, Seldes says: "Finney smashed their attacks and triumphantly invaded their own territory.."² (in support of revivalism). It was Finney's contention that men are able to obey all of God's commandments; that this obedience is demanded of all men in this life; that, since Christ "proffers sufficient grace" only "appropriative acts" on the part of Christians are necessary. Finally, he claimed that entire sanctification had actually been attained in this life.³

Finney's own account of his conversion and subsequent religious experiences is significant. His conversion seems to have been an intellectual assent to the fact that Jesus Christ is Lord and Savior of the human soul. "Full salvation" seems to have come later and Finney attached more importance to experiences which followed--experiences in which he felt himself sanctified and in which he "received . . . mighty baptism(s) of the Holy Ghost."⁴ Both Finney and Mahan emphasized the idea of a "second blessing". The artificial

¹ Gilbert V. Seldes, The Stammering Century, p. 101.

² Ibid.

³ Charles G. Finney, Lectures on Systematic Theology, p. 583.

⁴ Charles G. Finney, An Autobiography, p. 17.

distinction which both Finney and Mahan apparently made between Justification and Sanctification and their over-emphasis of the latter as something distinct from the former led many of their hearers to think of Sanctification as something mechanical, or, indeed, magical.

It is not difficult to see how Finney's doctrine was interpreted to represent a form of Montanism. Montanus, in the second century, it will be remembered, asserted that the Holy Ghost was not given to the apostles but had been reserved for a later dispensation of which he, Montanus, was the prophet, and that only through this "gift of the Holy Ghost" or new power and the living of an ascetic life could men gain higher perfection. Shakerism, which developed the idea quite apart from Finney, was a classic example of Nineteenth century Montanistic perfectionism.

This "Neo-Montanism" took two forms. It expressed itself in asceticism on the one hand and antinomianism on the other. In addition to the Shakers, many of Finney's immediate followers took an ascetic attitude toward life. Finney himself was against the use of alcoholic beverages, condemned popular amusements, tobacco and even tea and coffee. The Shakers, like the followers of Montanus, practised celibacy, fasting and often abstinence from meat as methods of attaining perfection.

An antinomian form of perfectionism made its appearance in the United States before 1830 and prevailed far into the century. These perfectionistic enthusiasts thought of holiness as something resulting from a special ecstatic experience in which the Holy Ghost as a hyperphysical gift was bestowed. This conception coupled with the belief that once a man is sanctified he is forever sinless and beyond the law, took the perverse form of assuming that a man may be so perfect anything he may do can no longer be regarded as sin.

Most antimonian acts centered about the sex relation. According to W. H. Dixon, "spiritual wifeism" as it was called, took first a negative form expressing itself in free love and, secondly, it assumed a positive form which emphasized heavenly wifehood.¹

John H. Noyes held that men are never saved through a sense of duty but through fellowship with God. Sin keeps men from God. Selfishness is at the root of all sin. Conventional courtship and marriage invariably produce selfishness. Eliminate conventional monogamy, institute "complex marriage" in its stead, and an important source of selfishness and evil disappear. Private property also leads to selfishness, so communism is the proper economic order. "Complex marriage", as Noyes taught it, suggested that each was married to all. Requests for cohabitation could come from either sex, but always through an intermediary.² Only after a period of satisfactory probation during which the probationer convinced the society that he was sufficiently holy, could he enter the fellowship of the Bible Communists as they styled themselves. For in the "complex marriage" of Noyes as in the "provisional polygamy"³ of the Mormon Prophet, non-monogamous sex relations which did not have God's blessing upon them were not spiritual but adulterous.

Other perfectionists held that conventional marriage must go and that

¹ Some have thought this doctrine as it appeared in America, to have originated in the practice of Bundling, but it appears that the doctrine in its more developed form came into existence in three different countries more or less simultaneously. Curiously, the doctrine of spiritual wifeism began in Universities and was initiated in Königsberg, Germany, by the Lutheran Pietist (Mucker) Ebal; in England by an Anglican Clergyman, Henry James Prince and in America by a Congregational Clergyman, John H. Noyes. (Dixon, Spiritual Wives, Vol. I, p. 85).

² See footnote, p. 80.

³ See below, p. 74.

individuals must search for their "spiritual affinities" whom they could greet with a "holy kiss . . . without danger of arousing passionate feelings." But "the spiritual husbands and wives, it was said, carried their tests far beyond the limits of spiritual kissing; and, so long as they were able to persuade themselves that they did not feel the ordinary human passions, their conduct appeared to themselves highly commendable".¹

The positive aspect of spiritual wifeism expressed itself in the doctrine that all true marriages are valid not alone for time but also for eternity; "that all the arrangements for a life in heaven may be made on earth.. and spiritual bonds contracted, valid for eternity".² The doctrine of celestial marriage is most completely, most clearly and most "spiritually" expounded by Swedenborg who held that after death ". . . especially the love of sex remains; and with those who go to heaven, which is the case of all who become spiritual here on earth, conjugal love remains".³

These doctrines, both of heavenly marriage and of free love, were publicly taught early in the eighteen thirties. Smith's revelation recorded July 12, 1843 on "the eternity of the marriage covenant . . . (and the) . . . plurality of wives", embodies the basic Philosophy of spiritual wifeism as it was taught in the 19th century.⁴

A common characteristic of all perfectionists, including the Mormons,

¹ Ray Strachey, Religious Fanaticism, p. 54-55.

² Dixon, op. cit., Vol. II, p. 11; Cf. Vol. I, p. 94.

³ Swedenborg, Conjugal Love, p. 36 (Swedenborg insisted upon this spelling).

⁴ See below p. 169, Chap. VI., Temple Salvation, also p. 74 Provisional Polygamy.

was that members of the respective groups called themselves "Saints". In the winter of 1834 a general convention of New York perfectionists met at Manlius and formally agreed to be called Saints. While the early Mormon scriptures refer to the "chosen" as Saints, it was not until 1838 that God revealed the "Saints" part of the church's official name.

9. "Spiritual Gifts" and "Spiritism"

The Baptism of the Holy Ghost was thought by many to be accompanied by certain "apostolic gifts" such as the seeing of visions, the interpretation of dreams, exorcism, faith healing, and the gift of tongues. The Shakers, in particular, exercised the gift of healing,¹ performed miracles and held interviews with spirits from the spirit world.²

Modern Spiritualism, or "Spiritism" took definite form in the 19th century and, although present-day Spiritualism is commonly traced back to the Fox Sisters of Rochester, N. Y., who were active about 1850 and to the Poughkeepsie Seer, Andrew Jackson Davis, who flourished somewhat before 1850, both the Swedenborgians and the Shakers had been Spiritists fully two generations before the Fox Sisters or Davis appeared. The decline of Swedenborgianism's popularity in America is said to have been due to the sudden rise of Spiritualism. With regard to spirit communications a Shaker writer said: "Our spiritualism has permitted us to converse, face to face, with individuals once mortals, some of whom we well knew, and with others born before the flood".³

¹ Christ's First and Second Appearing, pp. 416-426. Testimonies of healings similar to modern Christian Science testimonies.

² Ibid., p. 415; Also Nordhoff, op. cit., pp. 119, 127.

³ Nordhoff, op. cit., p. 132-135.

Swedenborg's own spirit frequently visited the spirit world or entertained upon his own premises, angels who had appeared to Abraham, Hagar, Gideon, Daniel and the prophets.¹ It was not strange then for the Mormon Prophet to be visited by such angels as John the Baptist, Peter, James, John, Elijah, and other resurrected personages.

10. Restorationism and Universalism

Much of the preaching in the early 19th century was colored by two-edged predestinarianism. Reprobation and eternal damnation often obscured the positive sides of the Calvinistic doctrines of Election and Predestination. The Cumberland Presbyterian Church² broke away from the mother organization in 1810 asserting its inability to accept the doctrines of infant damnation and reprobation.³ Most of the new sects, between 1775 and 1830, joined in condemning not only reprobation and infant damnation, but also limited atonement, the imputation of Adam's guilt and Justification by faith alone, affirming that Christ died for all, that Adam's guilt involved only Adam, and that man is to appropriate the benefits of Christ's atonement through the performance of good works. The most significant of these reactions was, however, the rejection of the doctrine of everlasting punishment. This reaction gave rise to a movement which, like many other religious movements, culminated in the formation of a separate sect. During the early years of Mormonism this movement, Universalism,⁴ was divided into two schools. One group held that there will be no punishment after the judgment, but that all will immediately enter into immortal bliss.

¹ Swedenborg, The True Christian Religion, Sec. 792.

² Robert B. Foster, History of the Cumberland Presbyterian Church (Am. Church Hist. Series Vol. 11).

³ Williston Walker, History of the Christian Church, p. 580; Rupp, op. cit., p. 217 ff.

⁴ Rupp, op. cit., pp. 718-734; Cf. R. Eddy, American Universalism, 2 Vols.

The other group, announcing themselves Restorationists,¹ held that all men will eventually be saved but only after a period of corrective punishment in an intermediary state. They argued that Christ fails if all people are not eventually saved; that because men do not obey God's laws is no reason for assuming they do not belong to his Kingdom, that justice demands a provision for the salvation of those who died before the advent of Christ, that the heathen who has never heard of Christ "and infants and idiots in countries where the gospel is not known"² must be provided for in God's plan of redemption. The Petrine passage which speaks of Christ's preaching to "the spirits in prison which . . . were disobedient . . . in the days of Noah . . ."³ was a favorite proof text. The terms "everlasting" and "forever", as used in the Bible, are shown to be indefinite and often hyperbolic in meaning.⁴ Regular Universalists and preachers of Everlasting Punishment, the Restorationists argued, made "death more powerful than . . . Christ. The former (make) death the saviour, the latter (make death) the destroyer of a great part of mankind."⁵

Essentially this same line of argument, in support of a "mediatorial realm", was followed both by the Shakers⁶ and by the Swedenborgians and eventually the Mormons adopted a similar approach.⁷

Among those sects which leaned toward Universalism and, at the same time emphasized the necessity of human works, it soon became apparent that even good men are not all equally good. Some in the course of a lifetime

¹ Ibid. pp. 637-655.

² Rupp, op. cit., p. 643-644.

³ I Peter 3:19,20.

⁴ Rupp, op. cit., p. 648.

⁵ Ibid. p. 644.

⁶ Christ's First and Second Appearing, pp. 572-584.

⁷ For Mormonism's novel interpretation of "everlasting" and "eternal" see below, p. 199.

would store up more merit than others. It would, therefore, be unjust for all virtuous men to receive the same reward in the hereafter. Not only would it be unjust, taught Swedenborg, but it would be uncomfortable both for the more virtuous and for the less virtuous, were they forced to live side by side in the same kingdom. Swedenborg solved the difficulty by insisting that there exist three heavens,¹ and a plurality of hells.² The Celestial or highest heaven, the Spiritual or middle heaven, and the Natural or lowest heaven are all subdivided into societies of angels³ whose interests are mutual and who are hierarchically governed. The Shakers taught that there were four heavens, that each heaven had its own Holy Spirit and "its God, a representative of Deity, who receives the word of God by revelation from the heaven above him".⁴

These doctrines about man's future existence had been taught in America a good many years when Joseph Smith announced the existence of three heavenly glories, that they are hierarchically ordered, each kingdom being subordinate to the kingdom above. In both the Swedenborgian and Mormon heavens the citizenry live much as they did on earth except, of course, under improved social, economic and political conditions. For both the resurrected person "is as much a man as he was before; . . . he sees, hears, and speaks . . . he walks, runs, and sits, . . . he eats and drinks . . . he enjoys conjugal delight, as in the former world; in a word, he is, in all and every respect, a man."⁵

¹ Swedenborg, Heaven and Hell, p. 15-20; 101ff.

² Ibid., p. 328.

³ Ibid., p. 20-23.

⁴ Evans, Autobiography of a Shaker, p. 63; For Mormon government of Heaven, see below, p. 195f.

⁵ Swedenborg, The True Christian Religion, Sec. 792. For the Mormon P. P. Pratt's definition of an angel, see below, p. 144.

11. Salvation through Works.

The Reformed doctrine of justification by faith was misunderstood by the majority of dissenting sects in the Revival Era. This, no doubt, was due to the way in which Protestant preachers presented it. Mormons have always taken, what sometimes appears to be malicious, delight in casting aspersions upon this important Pauline, as well as Protestant, conception, interpreting it to mean justification by belief or mere credulous assent to the proposition that Jesus Christ is Lord and Savior. In so doing, Mormons have merely followed the lead of many other sectarian groups which have the preconceived notion that faith is something passive and intellectual. Swedenborg's definition of faith as something which "consists in a belief that the Lord will save all who live a good life and believe aright"¹ illustrates this intellectualistic tendency. In reacting from the Reformed claim that men are justified by faith, the new sects, including of course, Mormonism, returned to the Roman Catholic concept of "saving works" which makes salvation an ever receding goal and justification something attained through sanctification. This inversion of the Protestant sequence of events in the life of a Christian believer is, again, best illustrated by Swedenborg who held that reformation and regeneration, renovation, vivication and sanctification are followed by justification, the remission of sins and finally salvation.² This tendency to place ethics at the heart of religion has always left men uncertain as to their status before God. Nowhere is this more true than in Mormonism.

¹ Swedenborg, op. cit., Sec. 340.

² Ibid., Sec. 142.

12. Doctrines of God and Christ

Many of the new sects rejected the doctrine of the Trinity as a corruption of the post-Apostolic era resulting from an influx of Greek philosophy.¹ In keeping with the prevailing unpopularity of creeds, the Campbellites refused to use the language of the creeds when referring to the persons of the Godhead, but insisted upon using only Biblical terminology when speaking of "mysteries". Barton W. Stone's "Christians" so thoroughly rejected the Athanasian statements that they were suspected by many Campbellite Biblicists of being Unitarian with regard to Christ. The effects of the Unitarian revolt which had produced an anti-Trinitarian atmosphere in New England are well known. Confronted, however, by the magnitude of Christ's person and character, some interpretation of Christ which would make him more than simply a great human teacher, was, for many, imperative. Most non-trinitarian, non-unitarian religionists, therefore, adopted Tritheism. Others, such as the Shakers, Rappites and Muggletonians developed novel and fantastic Christologies of their own. Some held that God came to earth and was born of Mary leaving the administration of heaven in the hands of a subordinate for the time being. Mormons early adopted Tritheism and finally became thoroughgoing Polytheists.

In addition to non-Biblical speculations about Christ, the apostate church, it was claimed, had invented non-Biblical and irrational notions about God's person and attributes. The chief error had to do with God's form. Contemporary "professors of religion" who equated spirit and immateriality and

¹ Shakers: Christ's First and Second Appearing, p. 528.
Swedenborgians: Rupp, op. cit., p. 523-526.

then spoke of God as a Spirit, were condemned. One writer, a Swedenborgian, wrote: "That the Deity is in a human form was a part of every ancient faith, until corrupted by the Greek philosophy.." ¹ In the seventeenth century, the Muggletonian prophet asserted that "..God is a distinct (material) body or person.." ² which body is somewhat larger than the average human's and as clear as crystal. ³ The Shakers held that God has a human form ⁴ as did the Campbellites, Walter Scott.

An outgrowth of this interest in God's form was an interest in his sex. If God were male from whence had the female principle of life come? To those who thought of God as an Almighty Creator, God was capable of creating the two sexes. But with God conceived of as a finite being the problem was a difficult one. The Shakers ⁵ and Rappites thought of sex as an eternal principle inherent in God who is a dual Eternal Father-Mother being as are all the heavenly inhabitants. Adam, they held, was created a dual being but later the female principle (a rib) was extracted from him and made into a separate entity called woman. Adam's great sin was in his desire to have a wife. It is not at all unlikely that the popular Mormon notion, based largely on Brigham Young's teachings, that God has a wife (wives thought Young) was influenced by this Shaker-Rappite doctrine of the Father-Mother God. ⁶

¹ Rupp, op. cit., p. 543.

² A Transcendent Spiritual Treatise, Vol I, p. 41, Frost's edition.

³ H. R. E., art. Muggletonians.

⁴ Christ's First and Second Appearing, p. 467ff.

⁵ Ibid. p. 503-511.

⁶ Cf. Mary Baker Eddy's Father-Mother-God.

13. "Spiritual" Materialism

The Mormon doctrine of Materialism or "Materiality" to use the Mormon Philosopher, Parley P. Pratt's own word, has, since its appearance in 1843 through revelation, occupied an important place in Mormon teaching. Much time has been expended in condemning "immateriality".¹ The popular Mormon doctrines that matter is uncreated and eternal, that immaterialism, non-entity and atheism are synonymous and that spirit is refined matter² which can be seen only by pure eyes, are commonly thought to be original Mormon contributions to the "Science of Theology". The conclusions of certain Modern materialistic scientists are cited today as corroborating the Mormon prophet's "materialism". Thus, contemporary Mormons attempt to show how far advanced their prophet was.³

"Materiality", however, was taught somewhat before Smith's birth when Pre-Socratic atomists held that everything consists of material atoms. Smith's claim that "spirit is a substance . . . more pure, elastic and refined matter than the body"⁴ would have had a hearty supporter in Democritus (470?-380? B.C.) who thought of the human soul as something composed of invisible material particles "smaller, rounder, smoother, and more mobile" than those which comprise the physical body. But one need not go back to the Pre-Socratics to find thorough-going Materialists. Joseph Priestley (1733-1804), English Unitarian Clergyman and discoverer of oxygen, who spent his last years in America, wrote voluminous Treatises in support of Materialism.⁵ About the middle of the seventeenth

¹ P. P. Pratt, "Materiality" reproduced in Roberts, The 'Mormon' Doctrine of Deity, pp. 254-258. Also Pratt's Key to the Science of Theology.

² Ibid. and Parry, op.cit., pp. 164,105; D. & C., 131:7.

³ J. A. Widtsoe, Joseph Smith as Scientist; also his The Divine Mission of Joseph Smith.

⁴ Parry, op. cit., p. 164.

⁵ Joseph Priestley, Disquisitions relating to Matter and Spirit, 2 Vols. Lond. 1777; also his A Free Discussion of the doctrines of Materialism and Philosophical Necessity, Lond. 1778.



century the Muggletonian prophet, John Reeve, recorded in The Divine Looking Glass : "...by Inspiration from the unerring Spirit, I positively affirm that the Substance of Earth and Water were from all Eternity in the Creator's Presence, uncreated, senseless, dark, dead Matter .."¹ This doctrine of the co-eternality of God and matter is a fundamental tenet of Mormonism.²

In 1835 and 1836, John Thomas, a London physician and, for a time, associated with Alexander Campbell, got himself into difficulties with Mr. Campbell by publishing articles "of a materialistic nature". Considerable controversy ensued and the proceedings were printed in the 'Disciples' religious organ which circulated widely throughout the Western Reserve. Although written before the Mormon doctrines were received by direct revelation, the articles of Dr. Thomas were full of orthodox Mormon materialism. Thomas suggested that spirit, itself, is a form of matter and he strongly asserted his belief in the resurrection of the material body.³ In a letter to Mr. Campbell, written in defence of his position, the following significant lines appear:

"The phrase spiritual body, seems to have misled you. You seem to attach to the words the popular ideas concerning spirit. Now, a spiritual body is as substantial and material as an animal or natural body. If you would have a tangible definition of a spiritual body, allow me to refer you to the body of Jesus after his resurrection. Before this event, his body was an animal or natural body; but after he rose, the same body, having been purified by death and a re-animation, became a spiritual body. As a spiritual body he ate fish, he travelled in company with ordinary men, was composed of flesh and bones, could be seen and handled, had the same marks or scars as the animal body, in the hands, the feet, and side; he recollected all past events, recognized his apostles and they him . . . All Jesus was and did as a spiritual body, we shall be and do when we enter heaven . . . The word spiritual, in relation to body, is synonymous with incorruptible, glorious, or splendid, powerful ..."⁴

¹ Chap. II, p. 6 Vol. I, Frost's edition.

² See below, p. 59.

³ R. Roberts, Dr. Thomas, p. 100.

⁴ Ibid. p. 81, Chap. XI.

In 1843 it was revealed to Smith that angels, the Father and the Son all have bodies of flesh and bone¹ citing the words of the resurrected Jesus in support of the claim: ".a spirit hath not flesh and bones, as ye see me have".² The same year Smith, speaking of the fiery atmosphere of heaven, taught: "Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can."³ In 1844 Smith taught his people that "God Almighty himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. . . When our flesh is quickened by the Spirit, there will be no blood in this tabernacle."⁴

Seven or eight years before this, in 1836, Dr. Thomas had written Campbell:

"I think that the grand essential difference between an animal and a spiritual body is this, that the primary and necessary essential ingredient of the former is the blood, but that the spiritual body is entirely free from this fluid . . . An animal body is flesh and blood, and therefore corruptible; a spiritual body, flesh and bones, and therefore incorruptible. Now 'flesh and blood cannot enter heaven', but flesh and bones may."⁵

Smith's teachings about resurrected personages were so similar to the unusual and novel ideas of Thomas on the same subject that it is extremely difficult for critically minded individuals to credit Smith with originality at this point.

¹ D. & C. 129:1,2; 130:22.

² Luke 24:39.

³ Compendium, p. 264.

⁴ Ibid. p. 269; Parry, op. cit., p. 82. Italics mine.

⁵ R. Roberts, op. cit., p. 81-82.

14. Church Polity and Gospel Ordinances

It was commonly believed that the Apostolic church had been organized on proper lines but that the church rapidly departed from the original order by inventing new titles and discarding authoritative offices. The term "Reverend" was looked upon as unscriptural by the new sects including the Mormons.¹ Alexander Campbell was known simply as Brother Campbell. The Brethren² called one another "brother". Mormons have always spoken of one another as brother and sister. Both the Irvingites and Mormons early introduced a council of twelve apostles after the order of Christ's Twelve³ to be administrators of Church affairs.

Lay leadership, composed of those who were "called" to preach and serve the church, instead of an educated clerical class was held to represent the primitive form of church leadership. The number of groups which either rejected or discouraged a formally trained clergy is too large and too well known to permit or need recounting. Strange as it may seem, even Campbell and Scott, themselves well-educated, did not emphasize special training for clergymen.

The chief ordinance to be perverted by the post-Apostolic church was baptism, taught a dozen or more sects, each of whom agreed that any form of

¹ The highest offices in the Mormon church are occupied by "presidents" which, perhaps, is as unscriptural as "reverend".

² Other names: German Baptists, Tumblers, Tunkers. "Brethren", the name they prefer, is based upon Matt. 23:8: "One is your Master, even Christ, and all ye are brethren".

³ One individual intimated to the writer that an argument for Mormonism's authenticity was that Mormonism is unique in having twelve apostles. He was apparently unaware of the early Irvingites.

baptism other than immersion was an abomination. The Campbellites, like the Mormons, held that immersion must be for the remission of sins.¹ Several sects taught that footwashing was an ordinance established by Christ.² The Shakers, like the Mormons, condemned the taking of a collection in Church services as an apostate innovation.

The abolition of Negro slavery, Temperance (Abstinence), and the formation of Socialistic communities were the three most important social interests of the early nineteenth century. With regard to the first of these interests, Mormons were anti-Abolitionistic. With regard to the other two interests, they were positive, for they taught abstinence not only from "strong drinks" but also from tobacco and "hot beverages" and fell in line with the current interest in socialistic communities by instituting the so-called United Order of Enoch.³ In 1830 when the Mormon experiment was getting under way, there were, perhaps, no less than twenty-five communities within a comparatively short distance from the Mormon stronghold at Kirtland, Ohio. Most of these successful communities were Shaker.

Susa Young Gates, in her appreciative and naturally flattering Biography of her father Brigham Young,⁴ gives the impression that only the Mormon cooperative order was based upon inspiration, revelation, Christian principles and altruism. But the Shaker, Rappite, Amana and Oneida communities were all fundamentally religious and far more successful than the Mormon experiments. The disappearance of Shaker and Rappite Societies, unlike the non-religious experiments of Robert Owen which soon failed because the

¹ See below, Formula of Salvation, p. 93

² See below, Feet Washing, p. 73

³ See below, Social Salvation, p.162

⁴ Chapter 18 Practical Sociology.

experimenters had nothing more than a so-called "Declaration of Mental Independence" as a common rallying point, has nothing to do with the disappearance or absence of religious or altruistic motives. Both the Shakers and Rappites eventually disappeared only as the natural result of their belief in and practice of celibacy. The Mormon common property experiment was, as a matter of fact, one of the least successful of all the religious socialisms of the nineteenth century.

15. Israelitish Origin of the American Indian

When the Book of Mormon appeared in 1830 it announced that the American Indians were descended from a tribe of Palestinian Jews.¹ While the manner in which this new book was said to have come into existence was decidedly unusual, the Israelitish theory of the American Indian's origin was not new. As early as 1644 a Jew, Manesseh ben Israel, adopted the view that the inhabitants of Yucatan and Mexico were descendants of the "Lost Ten Tribes". Cotton Mather, Roger Williams and William Penn all believed in the Lost tribes theory of the American Indian's origin. Books were published in 1816, 1825 and 1828, the last by one Israel Worsley entitled View of the American Indians, Showing Them to Be Descendants of the Lost Tribes of Israel, all perpetuated what modern students regard as an antiquated legend. It is generally thought by students today that no Israelitish tribes ever were lost.²

A modern Jewish writer says: "Discoveries of alleged Hebrew tablets, as at Pittsfield, Mass., 1815, and Newark, Ohio, about 1860, have given fresh

¹ See above, p. 9

² Art. Lost Ten Tribes, Jewish Encyclopedia; Cf. also Canon C. T. Dimont, The Legend of British-Israel (1933); A. H. Godbey, The Lost Tribes a Myth (1930).

vigor to the theory". And then with reference to the Mormons, the same writer concludes: "It was doubtless owing to this belief in the identity of the Lost Ten Tribes with the American Indians that Joseph Smith was led to adopt a somewhat similar view in his celebrated 'Book of Mormon'".¹ The ten tribes have been identified with nearly every race in the world including the inhabitants of Arabia, Japan, Armenia, India and Abyssinia.

16. Summary Conclusion

In the above pages we have presented certain of the major religious interests of the Revival Era--interests which early appeared in Mormonism and which, either as active or temporarily suspended doctrines, persist as Mormon doctrine even today. The Campbellite passion for "restoring primitive Christianity" and their rejection of "human creeds"; their "plan of salvation" and weekly observance of the Lord's Supper; the Perfectionists' struggle for absolute sinlessness and their belief in the ecstatic work of the Holy Ghost which not only places men beyond conventional mores, but unites "spiritual affinities" for eternity; the Socialists' attempt to bring in the "golden age" through the repudiation of private property; the Shaker belief in the testimony of living witnesses as superior to the "mistranslated Bible"; the Muggletonian conversations with Christ; Shaker "spiritism"; Swedenborgian degrees of glory in the hereafter; nineteenth century belief in a "great apostasy"; its use of the terms "Zion", "Israel", "Latter-Day", "Saint", "everlasting gospel"; its expectancy of Christ's imminent return; its rejection of "ecclesiastical titles"; its belief in "saving works"; its testimonies of visions, dreams, healings, miracles, exorcisms, the gift of tongues; its rejection of election,

¹ Ibid.

predestination, eternal punishment, infant damnation, and its substitution of free will, purgatory and a classified heaven; the Muggletonian belief that God has a material-human body; Priestley's cosmological and religious materialism; the novel distinction between animal and spiritual bodies of Dr. John Thomas; the Shaker Father-Mother God principle; Swedenborgian "conjugal love" and sex as eternal principles; the current belief that the American Indian is of Israelitish origin, and a number of other popular minor doctrines of the nineteenth century are all mirrored in Modern Mormonism.

The Mormon Doctrine of Salvation and the Nineteenth Century Background

PART TWO

THE MORMON DOCTRINE OF SALVATION

CHAPTER III

THEORETICAL AND FORMAL ASPECTS OF SALVATION

I. Theory or Philosophy of Salvation

To the question: What constitutes a "saved" man? Mormonism has a complicated answer, for salvation is regarded as a process which began before man entered this probationary earth-life and a process which is to continue throughout eternity. Before we can discuss what constitutes a "saved" man, we must first of all determine what man is according to Mormon anthropology. The Mormon anthropology is inextricably bound up with the Mormon theological, ontological, and cosmological doctrines.

A. Anthropology

In the beginning there existed "gross matter", God, and "intelligences" or "egos". God created neither matter nor the "intelligences", nor is God to be conceived of as a product, secretion, or epiphenomenon of matter nor of the "intelligences". All three have existed from eternity. Mormonism, although it uses the term "create", has no doctrine of creation in the traditional sense of the word. In later Mormon scriptures, the term "create" is replaced by

"organize".¹ As one recent writer puts it: "God, the supreme Power, cannot conceivably originate matter; he can only organize matter. Neither can he destroy matter; he can only disorganize it".²

God, in some mysterious fashion, was composed of "intelligence" and a material or substantial body. Most well-known Mormon teachers have been in agreement that God was comparatively weak and unerudite at first, but as he grew in knowledge, he was increasingly able to gain mastery over matter.³ After a period of time God, through a process of propagation,⁴ was able to give many of the eternal "intelligences" about him spiritual (substantial) bodies.⁵ Thus the heavenly habitation was filled with spiritual personages. The first begotten of these spirits was Christ.⁶ Other of God's sons were Gabriel, Michael, Abraham, and Lucifer as well as the spirits of many other individuals who later

¹ Abraham 3:14,15,25,27,31. Shakers, too, thought of God as an "organizer" Christ's First and Second Appearing, p. 467ff.

² J. A. Widtsoe, A Rational Theology, p. 11.

³ Joseph Smith in Mill. Star., Vol. 23, p. 245ff.

⁴ Smith had little to say about God as a propagator. Most of such doctrines are based upon Young's discourses. They are believed throughout the church generally and expounded in the writings of recent and contemporary church leaders such as B. H. Roberts and J. A. Widtsoe.

⁵ This doctrine that man consists of three parts is widely taught today by Mormon leaders. The official Mormon scriptures do not clearly distinguish between the eternal "intelligence" of man and his ante-mortal spirit. Smith's miscellaneous teachings are also indefinite on this point, but the discourses of Brigham Young are very clear and apparently it is upon these discourses that the present-day teaching which sharply differentiates between "intelligence" and "spirit" is based. See Brigham Young, J. of Disc., Vol.4, p.215ff.

⁶ We have never been able to determine from Mormon writings the origin of the Holy Ghost. We assume that his intelligence existed from eternity. How he became a "personage of spirit" is not clear. The only inference we can make is that this spirit-matter body was also a gift of God.

inhabited this earth.¹ As time went on, many primeval intelligences evolved to the status of "gods". Finally, the head God called all the other Gods into a council and there they discussed the advisability of "organizing" the world from eternal matter.² In this council, when man and his salvation were discussed, Lucifer, a member of the council, said to the head God: "..send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost...wherefore give me thine honor".³ Lucifer's method of saving all men was to destroy man's free agency.⁴ God, however, had other plans, for he had chosen his first begotten in the spirit, Christ, to be savior "from the beginning" and this plan involved the maximum of freedom for mankind.⁵ Lucifer, when his plan was rejected, grew rebellious and God "caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men."⁶ Lucifer and a group of disobedient spirits "kept not their first estate" and became "sons of perdition" and were cast out from God's presence.

The "creation" of the world and of Adam and Eve; the temptation, fall, etc., follow the general lines of the Genesis account.⁷ However, in the "creation" several deities took part, chief of whom were God and Christ. Brigham Young taught that Elohim, Jehovah and Michael formed a quorum in the creation of the world.⁸ Christ seems to have occupied the chief place on

¹ Abraham, Chap. 3, esp. vss. 22-23; also Moses 6:51.

² Ibid., vs. 24.

³ Moses 4:1.

⁴ Ibid., vs. 3.

⁵ Smith taught (Compendium, p. 271) that we (as pre-existent spirits) were present at this convention and cast our votes for Christ. Cf, also Widtsoe, op. cit., p. 37.

⁶ Moses 4:3-4.

⁷ See treatment of Adam below, p. 137

⁸ J. of Disc., Vol. I, pp. 50-51.

this organizing committee since he is often referred to as the creator of this world.¹ Indeed, Jesus and Jehovah are said to be one and the same person.²

According to the "Great Plan", every man has the opportunity of existing in at least three "estates". The first estate is the "ante-mortal" existence with the literal "father of man's spirit"--God. For all mortals, this stage is past. It is altogether possible that man learned a great many things in his first abode, but precisely what he may have learned remains a mystery, because as spirits inhabit material bodies they lose all recollection of a former existence.³ They begin life on this earth, then, almost at "scratch". The second estate--that of mortality--is the great probationary period in which man is given the high privilege of inhabiting a material-mortal body. In this second estate man's free will is at a maximum, for only thus can he struggle as a moral agent against the world and its forces and subdue them. The first great commandment to man was, and still is, that he be fruitful, multiply, and replenish the earth and subdue it.

Those who were great personalities in Heaven such as Michael and Gabriel become significant men on earth. Michael assumed an earthly tabernacle, lost all recollection of his past life, was called Adam. Gabriel in the flesh was Noah.⁴ But in the case of Jehovah who became Christ, this principle of amnesia apparently did not operate.⁵

A hum-drum existence is necessitated by one's having to live as a

¹ D. & C., 14:9. Also J. E. Talmage, Jesus the Christ, Chap. IV.

² Talmage, op. cit., Chap. IV. Also authoritative statement of "First Presidency", June 30, 1916, pp. 471-473, Talmage's Articles of Faith. In the temple ceremony Jehovah is the term used for Christ in his pre-existent state while the term Elohim is reserved for the Heavenly Father.

³ Widtsoe, op. cit., p. 38. For Young's treatment of pre-existence, see below Appendix No. I.

⁴ Parry, op. cit., p. 122.

⁵ D. & C., 93:21.

spirit apart from a material body.¹ This accounts for Satan's delight when he succeeds in "possessing" some mortal tabernacle, for in the process of Lucifer's metamorphosis, no body was granted.² As Smith himself once put it: "The punishment of the devil was that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation".³ The peril confronting struggling man is, therefore, obvious.

Man is judged "in the last days" according to the works done in the body and inherits rewards in the future life commensurate with his progress here. In this third estate man's material body will be "celestialized". That is to say, his body will no longer be subject to sickness or death. "Celestialized bodies" are of flesh and bone but without blood. Substantial "spirit" occupies the veins and arteries instead of corruptible blood.⁴ Man, after judgment and celestialization, then becomes either an unpropagating angel or a propagating god according to his obedience to certain prescribed ordinances of Mormonism.

The individual who is not familiar with the Mormon vocabulary is likely to be confused over the meaning of certain expressions. Even considerable familiarity with the terminology does not always eradicate confusion. In the vernacular of Mormonism, the soul of man commonly consists of man's material body plus his pre-existent spirit.⁵ This pre-existent spirit is, itself, composed

¹ Ibid., 45:17.

² Ibid., 129:8.

³ Parry, op. cit., p. 166; Compendium pp. 259 & 260.

⁴ For probable origin of this interesting doctrine, see above p. 52-53.

⁵ D. & C., 88:15. For exceptions, see below p. 197 (footnote)

of two parts--an "intelligence" or "ego" and a material-spirit body begotten by God the Eternal Father.¹ Thus every man consists of at least three elements. Frequently in Mormon writings the term spirit is used to designate the spirit begotten by God.² In other places, it refers simply to the unbegotten, uncreated "intelligence" or "ego".³

Much is made of the fact that, in Mormonism, incarnation is as much a reality for man as for Christ. The following quotations are self-explanatory:

"..when in our literature we say 'God created the spirits of men,' it is understood that they were 'begotten'. We mean 'generation' not 'creation.'⁴

"..the main difference between the Latter-Day Saints and 'Christians' on the subject of incarnation, is that the Latter-Day Saints believe that incarnation does not stop with the Lord Jesus Christ. Our sacred books teach that not only was Jesus Christ in the beginning with God, but that the spirits of all men were also with him in the beginning, and that these sons of God, as well as the Lord Jesus Christ, became incarnated in bodies of flesh and bone."⁵

B. The Design of Human Existence

The chief end of man is not to "glorify God and enjoy Him forever" for Mormonism is anthropocentric. The design or goal of human existence is happiness.⁶ A favorite Book of Mormon phrase is: "..men are, that they might have joy."⁷ Happiness and Joy, of course, are impossible unless man feels that his ego is being exalted and that he is definitely making progress. An exalted

¹ B. H. Roberts, The "Mormon" Doctrine of Deity, p. 102.

² D. & C. 88:15; 45:17; Sec. 129.

³ Parry, op. cit., 166; Abraham 3:18.

⁴ Roberts, op. cit., p. 259-260.

⁵ Ibid., p. 91.

⁶ Parry, op. cit., p. 64.

⁷ II Nephi 2:25.

ego and progress are impossible without acquiring power, and power is impossible without knowledge. The most important single principle of salvation, then, is knowledge, for by knowledge man is able to subdue his enemies.¹ If a man does not get adequate knowledge in this life, some evil spirit "will have more knowledge and consequently more power"² than he in the next world. Saving knowledge, as conceived by Mormons, is not only religious and ethical but secular as well. Religious and ethical knowledge is best obtained by obedience to the laws, commandments, and revelations of the church. Secular knowledge is gained by obedience to natural law, by the acquisition of facts and skills and through the development of talents. Needless to say, the knowledge one acquires is carried on into the next life³ where man continues to develop and advance precisely where he left off here. The ultimate ideal of Mormonism is to establish a great number of "patriarchates" or "theocracies" with exalted Mormons as their gods.

II. Formal Aspect of Salvation

Like the Shakers, Swedenborgians, Cumberland Presbyterians and a great number of other religious movements of the 19th century, the Mormons early protested against the doctrine of justification by faith alone. Much of the Calvinism of the 18th and early 19th century had virtually gone over to an antinomianism which permitted faith to become no more than intellectual assent.

¹ Parry, op. cit., p. 146.

² Ibid. p. 98.

³ D. & C., 130:19.

But where most reactionary groups thought of "saving works" largely in terms of right ethical conduct, the Mormons emphasized works in a ritualistic and ceremonial sense. Faith was still demanded, but without an authoritative priesthood through which the correct mode of baptism, confirmation and other authoritative ordinances could be administered, faith was of little avail in getting one into the kingdom of God. "Self-effortism" was increasingly emphasized in the church until in 1844 Smith could declare to his people in a funeral discourse:

"..you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you--namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power."¹

With personal salvation conceived as a process of events humanly initiated, rather than as an act of divine grace, the conception of Christ's place as Savior becomes somewhat enigmatic. In Mormon as in Reformed theology, Christ's atonement and Christ's work are two separate things, the latter including the former.

A. The Work of Christ

For purposes of differentiation, the work of Christ may be classified under three heads: (1) Metaphysical, (2) Ethical, (3) Legal.

The Metaphysical Act has to do with Christ's atoning death and resurrection and automatically applies to all human beings whether good or

¹ Mill. Star., Vol. 23, p. 245ff.

bad and constitutes what, among Mormons, is known as "General Salvation". General Salvation simply means the universal atonement of Christ. This universal act has three results. First of all it delivers all men from physical death making the resurrection of both the just and the unjust secure. Secondly, through Christ's atonement unbaptized children are automatically saved,¹ and should they die before baptism, they are received into "the celestial kingdom of heaven".² Pagans who have had no opportunity of hearing "the gospel" are also saved through this act.³ Finally, the physical world through Christ is to be redeemed, sanctified, and celestialized, and made a fit abode for the "saved".⁴

The metaphysical work of Christ is closely associated with Adamic history. It has already been pointed out how God rejected Lucifer in the Primeval council of heaven, because Lucifer was too much of a Calvinist to suit God's plan, and chose Christ instead whose outlook was more definitely Arminian emphasizing man's place in his own salvation. An early step in the execution of this Christian plan was God's giving Adam two commandments which were definitely contradictory. Adam wisely disobeyed the one of lesser significance and chose to follow the one whose eventual outcome would be greater. If Adam's choice were wise and right as Mormons all agree, it is extremely difficult to understand why Christ should need to do anything about Adam's transgression, for certainly Adam was not a sinner. The problem, however, is generally handled by asserting that Adam, through his choice, inherited, on the positive side, an ethical nature and the ability to procreate; on the negative side, he became subject to physical suffering and death. The chief

¹ D. & C., 29:46.

² Parry, *op. cit.*, p. 19.

³ D. & C., 45:54; 76:72.

⁴ D. & C., 88:25; 130:9.

value of Christ's atonement is that it makes "universal resurrection" a reality for the just and for the unjust. Widtsoe, in speaking of Adam's fall correctly writes it thus: Adam's "fall"¹, for certainly Adam fell upstairs rather than down if he fell at all. Men like Talmage and President Taylor were never quite able to eradicate from their minds the evangelical conception of Christ's vicarious atonement for the sin of Adam and his posterity. They speak of Christ's bearing "the weight of the sins of the whole world, not only of Adam, but of his posterity".² When the atonement is conceived simply as the means of annihilating the physical death which Adam's act anticipated, the logic of the Mormon position is preserved, but when writers speak of Christ's death as a propitiation for sin, as an act which satisfied divine justice, compensated for an Adamic offence, etc., a difficulty enters which nothing short of pure sophistry seems to eradicate. Thus, frequently in Mormon thought we see the evangelical doctrine of Christ's Saviorhood lingering wistfully at the half open doors of Latter-Day Saint Christology. Other writers, at least in print, are content to ride only one doctrinal steed. This class of writers confines Christ's atonement largely to the deliverance of man from physical disease and death.³ The difficulty with the Mormon doctrine of the atonement is that its scriptures teach two irreconcilable doctrines of Adamic "sin".

A word ought to be said at this point regarding the doctrine of Christ's incarnation. The Mormon Scriptures have very little to say about Christ's incarnation and birth.⁴ The Mormon doctrine as it exists in the popular mind and as it is taught in Mormon churches is drawn largely from the

¹ Widtsoe, op. cit., p. 47.

² John Taylor, Mediation and Atonement, p. 148-149.

³ Compendium, pp. 8 & 9; Widtsoe, op. cit., pp. 34 & 35 and passim.

⁴ Cf. I Nephi 11:13-21.

discourses of Brigham Young and other respected leaders. With the emphasis Mormonism places upon procreation in mind, it is difficult to conceive of a doctrine of a virgin birth existing in Mormon thought. Young emphatically declared that "Jesus Christ was not begotten by the Holy Ghost".¹ Mormons speak of Jesus as "the First-born in the spirit and the Only-begotten in the flesh".² This statement is not generally elaborated upon and appears to be rather cryptic. The statement, however, is probably best explained by a quotation from Brigham Young: "When the time came that his first-born, the Savior, should come into the world and take a tabernacle, the Father came himself and favored that spirit with a tabernacle instead of letting any other man do it."³ But since Young regarded Adam as our "Father and our God", it was not strange that he should also declare: "Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven".⁴

The implications of Young's Adam doctrines are so confused and confusing that most Mormons set them aside and think simply of Christ's having been born of Mary and conceived literally by God the Eternal Father. Some Mormons allow the method by which Christ was conceived to remain a mystery.

Christ's incarnation and life made his ethical and legal ministries possible.

The Ethical activity of Christ consists in His moral example during

¹ J. of Disc., Vol. I, pp. 50-51.

² R. Howells, A Compilation of Christian Beliefs, p. 60.

³ J. of Disc., Vol. IV, p. 215ff.

⁴ Ibid., Vol. I, pp. 50-51.

his Palestinian and American ministries. The benefits of this activity must be appropriated by man through his will to imitate. Christ's Legal activity consisted in His establishment of laws and commandments to be obeyed and in his institution of ordinances, rites, rituals, and ceremonies to be performed. These benefits are to be appropriated by obedience, for only thus can man "work out" his salvation. The benefits derived from Christ's ethical and legal activity constitute what is known as "Individual Salvation".

B. The Works of Man

"Self-effortism" is a cardinal doctrine of the Church of Jesus Christ of Latter-Day Saints. The Latter-Day Saint doctrine of "self-effortism" reflects the philosophy of American "activism". Nineteenth century Mormons were a pioneer people who depended largely upon the fruit of their own labor for their physical existence. The pioneer period in Utah was particularly characterized by physical labor and the patient endurance of physical severities. The early claim of the church that man will be "judged according to his works"; that, on the day of judgment, he will receive nothing either by way of punishment or reward that he has not merited by his own efforts, was a doctrine which grew in importance among a people whose physical hardships increased rather than diminished as the colonial policy of the church went forward. This belief in merited salvation and rewards has persisted undiminished until the present day. With the development in the economic and social realm of what progressive thinkers, today, disparagingly term American "rugged individualism", Mormons have been encouraged to elaborate and emphasize their philosophy of self-effortism. In the early years of Mormonism, self-effortism was confined largely to the religious and intellectual realms since a form of

social cooperation or community of goods was practised, but the philosophy of individual activity soon manifest^{ed} itself in the economic sphere and, consequently, the so-called United Order was gradually abandoned for economic individualism and the tithe system. Today, while Mormons are supposed to hold to the ideal of the United Order, in actual practice no singly^e group of Americans is more devoted to the philosophy of Capitalism than are the Mormons. The tithe system, however, somewhat socializes Mormon capitalism. With the Mormon claim that every activity is religious, it is not difficult to understand how the Mormon philosophy of religion roughly follows the outlines of Capitalistic philosophy. Mormonism's ethical theory is definitely "Rotarian", i.e., "He profits most who serves best".

While Mormon efforts are designed to enhance the present life, a "future existence" is always the underlying plane of reference and, since the future life is thought to resemble this, everything learned on earth is held to be of importance in the hereafter. A degree of salvation in the future life will be granted to all men except the "sons of perdition", but degrees of exaltation are granted only on the basis of accumulated merit.

The meritorious works of men fall into three general categories:

(1) Ceremonial or Religious acts, (2) Ethical acts, (3) Secular acts.

1. Ceremonial or Religious Works

Initiation into the Latter-Day Saint body requires obedience to the Campbellite plan of salvation, known among Mormons as the first principles of "the Gospel". These principles in order are: (1) faith, (2) repentance, (3) baptism by immersion for the remission of sins, and (4) the laying on of

hands for the gift of the Holy Ghost. The implications and ramifications of these first principles necessitate a separate chapter for their treatment and are dealt with in the following chapter under the Formula of Salvation.

Properly speaking, Mormonism has only one sacrament--the Lord's Supper. Baptism and Marriage are ordinances. The Lord's Supper is always referred to as "the Sacrament". It is to be administered only to those who have conformed to the requirements of the first principles.¹ Members, however, are expected to attend stated meetings and partake of the Lord's Supper frequently. Initiates are warned against taking the sacrament unworthily² and, consequently, conscientious Saints sometimes refuse the sacramental elements. Bread and water are used as elements and are "the emblems of the flesh and blood of Christ".³ The emblems are administered in the local ward or parish "meeting houses" each Sunday.⁴ The significance of the sacrament is Calvinistic, i.e., a memorial feast.

The Lord's Supper may be administered by both the lower and higher orders of the priesthood.⁵ The proper prayer formula for the consecration of the bread is:

"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen."⁶

The formula for the consecration of the water is the same except for

¹ III Nephi 18:5.

² D. & C., 20:68,69; 46:4.

³ D. & C., 20:40.

⁴ D. & C., 59:9-12.

⁵ Moroni chaps. 4 & 5; D. & C., 20:75-79.

⁶ D. & C., 20:77.

appropriate modifications.¹ The prayers are offered in a kneeling position behind the sacrament table, and are frequently read from a printed card.

An ordinance of the early church which still remains a doctrine of Mormon scripture, is foot washing.² This was early practised³ in what was known as the "school of the prophets", but with the dissolution of the school, foot washing apparently disappeared. The performance of this ordinance was commanded as the method by which men who were "clean from the blood of this generation" were to be received into the school. After prayer "the president, or presiding elder of the church" was "to gird himself according to the pattern given in the thirteenth chapter of"⁴ John. So far as we are able to determine, the practice has been abandoned although it is altogether possible that it has become an esoteric ordinance performed in secret. Since, however, it is an official ordinance, it must be mentioned here.

On August 8, 1831, certain missionaries were given the following commandment:

"...shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment."⁵

In September of 1832 the injunction was repeated. "Cleanse your feet even with water, pure water, whether in heat or cold, and bear testimony of it unto your Father which is in heaven, and return not unto that man".⁶ We are

¹ Ibid. vs. 79.

² D. & C. 60:15; 84:92; 88:74, 139-140; 99:4.

³ Lucy Smith's Biographical Sketches p. 197 records an instance of its performance. Cf. also Compendium, pp. 251 & 252.

⁴ D. & C. 88:140-141.

⁵ Ibid. 60:15.

⁶ Ibid. 84:92. Cf. also Aug. 1833, D. & C. 99:4.

unable to ascertain if any unsuccessful Mormon missionaries still interpret this injunction literally.

Unlike most contemporary sects¹ who practise foot washing in their local churches, generally in connection with the celebration of the Lord's Supper, Mormons have never made a great deal of this ordinance.

The nineteenth century doctrine of Perfectionism expressed itself in what appears to be two diametrically opposed forms of behavior. Among the Shakers, Rappites, and other similar sects, Perfectionism took the form of asceticism whose two chief expressions were dietary prescriptions and celibacy. Among the Oneida Perfectionists and other similar free love movements, Perfectionism took the form of antinomianism. As in the case of the asceticism of celibate Shakerism, the antinomian perfectionists were particularly concerned with the sex relation. Where celibate groups looked upon sex as a definite barrier between them and holiness, the free love groups had a tendency to believe that it made no difference what one did with the body so long as the spirit remained pure. In Mormonism we find a combination of both the ascetic and antinomian tendencies of the early nineteenth century. These two tendencies are found in Mormon asceticism and in the provisional polygamy of Mormonism.

Provisional Polygamy: The revelation on Plural marriage was recorded on July 12, 1843. But according to authentic Mormon and non-Mormon sources it was practised much earlier.² The revelation was not openly announced until 1852,

¹ Other sects in the locality of Mormonism's early development who practised foot washing before the Mormons adopted the practise were: The Winebrennerians, certain Haldanean churches, Tunkers and Moravians. The Mennonites split in 1811 over this practice. Seventh-day Adventists, River Brethren, at least seven sub-sects of Baptists and many miscellaneous Christian sects still carry on the practice.

² For historical treatment of the doctrine see Linn, op. cit. pp. 272-289 & passim. Also C. A. Shook's The True Origin of Mormon Polygamy. For Utah Mormon treatment, History of the Church, Vol. V, Introduction.

several years after the Prophet's death when the Saints were isolated in the wilderness of Western America. After considerable difficulty with the United States Government an "Official Declaration" (not a revelation) was made in 1890 by Wilford Woodruff, then head of the church, which declared that the church was "not teaching polygamy . . . nor permitting any persons to enter into its practice .." This was interpreted by some who had contracted plural marriages prior to 1890, to mean that plural marriages contracted after 1890 would not be countenanced. Interpretations of this sort were not strange, since the strongest declaration of the official statement was: "..I now publicly declare that my advice to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land."¹ Some interpreted "law of the land" to mean that polygamous marriages might be contracted outside the United States. Consequently, some Mormons went to Mexico to have plural marriages solemnized. Since the declaration was a word of advice and not a divine command, the polygamous relation did not immediately disappear from the church. Later President Snow was forced to augment his predecessor's advice to a definite threat of excommunication and assert that he would sanction no plural marriages anywhere upon the face of the earth.²

Since President Snow's days, convicted practising polygamists are supposed to be "cut off" the church. The practice has gradually died down although within the past year there has been an outbreak of Polygamy in northern Arizona.³ The offenders, we understand, have been officially excommunicated. The revelation on plural marriage, one of the longest ever received, still appears in the Doctrine and Covenants, and since God has never abrogated his command, it is not strange that a few polygamous relations continue to come to

¹ D. & C. p. 256-257.

² This declaration was never made a part of the Doctrine and Covenants, but is held to be binding nevertheless.

³ Time, "Religion", Sept. 16, 1935.

light. It is still an active doctrine but a suspended practice. No Mormon loyal to the divine mission of Joseph Smith can for one moment question the divine origin of the plural marriage covenant.

We have termed this doctrine provisional polygamy because, as in 19th century spiritual wifeism, it is held that non-monogamous sex relations, not having divine approval, are adulterous and, therefore, illegal and wicked.

The revelation definitely commanded Smith, through whom it was given, to practise polygamy, but whether it commands all Mormons to practise polygamy or whether it enjoins the polygamous relation upon only those who feel "called of God" to increase the number of their wives, is not certain from the text. The revelation is circumlocutive and repetitious; its language is often ambiguous. The revelation switches back and forth from a discussion of the eternity of the marriage covenant to a justification and authorization of polygamy. Such statements as the following in which the revelation abounds, are very confusing: "For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned."¹ Some have thought the phrase "everlasting covenant" referred both to marriage for eternity and polygamy;² others have taken it merely to mean eternal marriage. The revelation has traditionally been interpreted to mean that only those who are "called" are to practise polygamy. Many have thought that, if they refuse the commandment, "then are (they) damned."³ It is these "calls" or felt "commands" which have brought trouble upon the heads of Mormon polygamists for the past half century. It appears that these would-be polygamists have the logic of Mormonism on their side, even though the official church is against them. The church is supposed

¹ D. & C. 132:4.

² Orson Pratt in Deseret News, extra, September 14, 1852. See Linn, op.cit., pp. 285-286.

³ D. & C. 134:4,6,27.

to recognize a communicant's right to receive revelation for his own personal guidance, while the prerogative of receiving revelation for the guidance of the church is reserved for the President. In the case of polygamy this personal right is denied. Many of these pluralists attempted to obey what they considered to be the voice of God commanding them to obey a church doctrine which is still in force. For them it was a personal matter. Such instances are difficult, for it is a matter of choosing excommunication or damnation. The dilemma is obvious since excommunication is also a form of damnation. With the United States Government against polygamy the Mormon church is also in a difficult situation since the recognition of plural marriage might again mean the confiscation of property, jail sentences and martial law.

Internal evidences show the doctrine of polygamy to be based on an analogy of Abraham's relation to Sarah and Hagar and upon the conduct of Isaac, Jacob, Moses, David and Solomon.¹ The least ambiguous and most important sections of the revelation which deal with polygamy follow:

"Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness. Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

¹ D. & C. 132:1.

"And again, as pertaining to the law of the priesthood-- If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him: for he cannot commit adultery with that that belongeth unto him and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery for they belong to him, and they are given unto him; therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."¹

In an earlier Mormon scripture God is recorded as having said:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me For there shall not any man among you have save it be one wife; and concubines he shall have none."² The Doctrine and Covenants also enjoins monogamy.³ Much of the heated controversy between Utah (polygamous) and Josephite (non-polygamous, non-polytheistic) Mormons has centered around these passages. Josephites claim that the revelation on polygamy, Section 132 of the Utah Doctrine and Covenants, is a forgery, probably by Brigham Young, and that it is not in keeping with the revelations of Smith whom they claim was not a polygamist.⁴ There is, however, an abundant amount of evidence to show that Smith originated the doctrine and was the first to translate its implications into practice. But to return to the scriptures themselves. Utah Mormons continue the quotation from Jacob and find that, regardless of the strong language of this passage, a verse which follows the verse appealed to by Josephites, provides for the Doctrine and Covenants revelation on the plurality of wives. It runs as follows: "For if

¹ D. & C. 132:32-37; 61-63.

² Jacob 2:24, 27.

³ D. & C. 42:22; 49:16.

⁴ See Shook, op. cit. passim.

I will, saith the Lord of hosts, raise seed unto me, I will command my people; otherwise, they shall hearken unto these things."¹ The discussion has centered around the word otherwise. Josephites say otherwise means "in other words". Utah Mormons say otherwise means otherwise. So interpreted the Utah group appears justified in its claim that the language of the Book of Mormon anticipates the possibility of provisional polygamy. The Book of Mormon, however, definitely condemns the polygamous conduct of David and Solomon while the Doctrine and Covenants justify both David and Solomon:

"David . . . received many wives and concubines, and also Solomon and Moses . . . and in nothing did they sin save in those things which they received not of me. David's wives and concubines were given unto him of me . . ."²

Obviously, the Josephites are justified in holding that this passage is not in harmony with Jacob 2:26

The popularity of polygamy among Mormons who did not enter upon its practice simply for sexual gratification, is based upon the doctrine of the ante-mortal life of the spirit and upon the hope of a celestial kingdom. The polygamous relation facilitated the wholesale production of mortal bodies for the plethora of immortal spirits awaiting incarnation. It also facilitated the creation of an enormous and geometrically increasing kingdom over which the polygamous patriarch would eventually rule.

The doctrine of polygamy was, at one time, sufficiently vital as to cause leaders of the church to speculate upon the marital relation of important Biblical characters. Brigham Young once said: "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him."³ Another prominent teacher contended that Christ was

¹ Jacob 2:30. Italics mine.

² D. & C. 132:38,39.

³ J. of Disc. Vol. I, pp. 50-51. Italics follow original.

the bridegroom at "the marriage in Cana of Galilee"; that if Christ "was never married, his intimacy with Mary and Martha, and the other Mary also, whom Jesus loved, must have been highly unbecoming and improper, to say the best of it."¹

The number of polygamist relations now existing among Mormons has undoubtedly been grossly exaggerated by many anti-Mormons. That a few such relations still exist is, however, certain. Most Mormons today do not seem anxious for the return of polygamy, but there are a considerable number of zealous enthusiasts today, even among the younger generation, who would readily enter into polygamy should the church sanction, and the laws of the land permit, its practice. One need not look far in Utah, even today, to find Mormons who will defend the doctrine. This, of course, is as it should be if the doctrine is of divine origin.

Apart from the fact that the revelation is supposed to be of divine origin, that it provides the mass production of experience tabernacles and increases the size of a man's celestial kingdom, two common "reasons" offered today in defence of polygamy are: first, that it was eugenically superior to monogamy and, secondly, that it tested the strength of a Saint's faith.² One young Saint expressed his personal belief to the writer that God commanded polygamy in order to weed out the weaklings. Whether the 4000 British members of the church who were "excommunicated" during the year following the announcement

¹ Orson Hyde, Salt Lake Tabernacle, March 1857, J. of Disc., Vol. IV, p. 259.

² These same arguments were offered by Father Noyes in defence of Complex Marriage at Oneida and Wallingford. Monogamy was abandoned because it developed selfishness and since selfishness is the principle root of evil, the development of a perfect life was prevented by monogamy. Eugenics were cared for by permitting only the fit to cohabit for the purpose of conception. Cf. R. A. Parker's A Yankee Saint (1935); also article on John H. Noyes, Dictionary of American Biography. See above, p. 42.

of polygamy in 1852 were weaklings or not, we have no way of determining.

It is next to impossible to get any accurate data on the present status of polygamy either with regard to numbers practising or division of opinion regarding the doctrine. Such a doctrine does not lend itself to the questionnaire or statistical method. Most information is a matter of conjecture based upon personal observations and private judgment.

Other important ceremonial works are performed within the secret recesses of the Mormon temples. They consist of vicarious work for the dead, the performance of works for the living, and the making of covenants and contracts for eternity. This is such an important and unique aspect of Mormon doctrine and life that it must be treated as a unit in a separate chapter.

2. Ethical Works.

Mormons consider every act prescribed by the church to be definitely religious leading one to salvation. For the purpose of differentiation, however, the following works must be designated ethical since no priestly intermediaries or sacerdotal influences are necessary for their performance .

Under the heading of Ceremonial and Religious works, we pointed out how polygamy and Mormon asceticism were related as manifestations of Perfectionism. Polygamy was definitely ceremonial and religious since the unions in order to be effective must receive the blessing of the priesthood. The performance of ascetic practices, however, needs no priesthood but appeals directly to the human will.

a. Asceticism

It is possible for Saints to accumulate merit through certain practices which can best be described as ascetic. That Mormonism is in any way ascetic may come as a surprise to those who find it difficult mentally to dissociate polygamy from Mormonism, but regardless of innovations in connection with the conjugal relation, Mormonism has a very definite ascetic side. In 1833 Joseph Smith claimed to receive a revelation giving instructions to the Saints regarding proper personal habits. Most of these instructions deal with diet. John Henry Evans, a Utah Mormon and a great admirer of Smith, suggests that the prophet may have got hold of a new book on Medicine which emphasized temperance and proper diet,¹ or met someone with advanced views on health which prompted him to "inquire of the Lord". A footnote in G. B. Arbaugh's Revelation in Mormonism states that "W. Richards, a Mormon physician, is supposed to have influenced it."² It is quite likely that this revelation was partly suggested to Smith by his study of the Jewish food laws in the Pentateuch for during this period Smith and Rigdon were preparing to make an "inspired translation" of the Bible.

(1) The Word of Wisdom

The revelation in question is commonly known as "The Word of Wisdom"³ and refers to itself as manifesting "the order and will of God in the temporal salvation of all the saints in the last days."⁴ It also claims to be "adapted to the capacity of the weak and the weakest of all saints."⁵ Experience has shown

¹ John Henry Evans, op. cit., p. 234.

² Page 93. For other contemporary advocates of these doctrines, see footnote 1, page 84.

³ Probably suggested by Paul's phrase 1 Cor. 12:8.

⁴ D. & C., 89:2.

⁵ D. & C., 89:3.

that many prescriptions of the Word of Wisdom have been heavy burdens for "the weak and the weakest of..(the) saints" to bear, for the revelation enjoins not only abstinence from wine and all "strong drink", but also abstinence from tobacco and hot drinks. The Word of Wisdom permits the use of wine in the administration of the "sacrament" or Lord's Supper provided it be "pure wine of the grape of the vine, of your own make". In actual practice, however, the Saints use plain water for the Lord's Supper although there is no revelation in the Doctrine and Covenants ordering such a substitution.¹ "Strong drinks are not for the belly, but for the washing of your bodies", the Saints were told, and as for tobacco, it "is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sickncattle, to be used with judgment and skill."² The church has interpreted "hot drinks" to mean tea and coffee although the revelation does not expressly exclude tea and coffee. As the revelation stands iced tea or coffee would be permissible, but the more devout observers of the Word of Wisdom refrain from all forms of these two beverages. As the revelation stands, hot milk, lemonade or beef tea should be included with tea and coffee under "hot drinks". Some few devout Saints may include hot drinks other than tea and coffee on their list of beverage "do nots", but for the majority, tea and coffee alone are the two beverages upon which Mormons frown.

Section forty-nine of the Doctrine and Covenants, dated March 1831

¹ D. & C., 27:2, states: ". . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament . . ." This gives authority for the substitution.

² D. & C., 89:6-8.

is a revelation especially designed to show the errors of the Shakers¹ and

¹The Shakers (see above, p. 34) were a very abstemious people. Besides encouraging celibacy, they used little or no alcoholic beverage. Rules varied slightly in the various Shaker communities. Some were virtually vegetarian; some used neither tea, coffee nor alcohol and the use of meats, particularly pork, was strongly discouraged. (Nordhoff, Communitistic Societies of America, p. 170ff.

The Shaker societies, particularly those at Union Village and North Union Ohio, the first less than 50 miles from Kirtland, Ohio where Joseph Smith received the revelation on the Word of Wisdom, were much against the use of both alcohol and tobacco. Shaker propaganda took the form of poem writing. Many of these poems were used as hymns in Shaker services. Here is a sample of their anti-liquor poetry:

"From all intoxicating drink
Ancient Believers did abstain;
Then say, good brethren, do you think
That such a cross was all in vain?"

"Inebriation, we allow,
First paved the way for am'rous deeds;
Then why should poisonous spirits now
Be ranked among our common needs?"

The above is dated 1817 and is quoted in Nordhoff's Communitistic Societies of America. The following Shaker church rule is dated 1826: "All spiritous liquors should be kept under the care of the nurses, that no drams in any case whatever should be dispensed to persons in common health, and that frivolous excuses of being unwell should not be admitted". (Union Village society).

Mormons got at least one convert from Shakerism as early as 1831 (D. & C., Sec. 49). This convert "had embraced the Gospel, but still held to some of the teachings of the Shakers.." From Sec. 49, it appears that "some of the teachings" which the convert from Shakerism carried over into Mormonism were its ascetic doctrines. It is quite possible that the ascetic practices of the Shakers which had to do with diet and tobacco influenced later Mormon practices.

"Temperance aroused the efforts of the Presbyterian General Assembly and of the Congregational Associations of Connecticut and Massachusetts in 1811. Lyman Beecher's sermons against drunkenness, of 1813, attracted great attention. The American Society for the Promotion of Temperance was formed in 1826. The result was a great and permanent change in the drinking habits of professed Christians by 1830". (Walker, A History of the Christian Church, p. 583). Charles G. Finney (1792-1875), the great evangelist of the age and second president of Oberlin College, not only advocated temperance but also "opposed the use of tobacco, and even tea and coffee" (American Dictionary of Biography: Charles Grandison Finney).

criticises those who teach men "to abstain from meats".¹ The section states that man is to partake of flesh in abundance² but warns against unnecessary shedding of blood or wasting of flesh.³ The Word of Wisdom revelation, Section 89, is somewhat stronger in its attitude toward "meats" which, we are told, "are to be used sparingly".⁴ Furthermore, "it is pleasing unto..(God)..that they should not be used, only in times of winter, or of cold, or famine."⁵ Food commodities from the vegetable kingdom are freely recommended, but even in the use of these, the Saint is warned against excesses:⁶

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground--"

¹ See above, footnote 1, page 84.

The phraseology of the revelation is ambiguous, not to say contradictory, at this point. It runs: "And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God." Grammatically, he "who forbiddeth to abstain", "commandeth to partake", but the dependent clause which follows as well as the context of the passage, indicates that the paraphrase which we have made gives the meaning intended by the writer of the revelation.

Joanna Southcott (1750-1814), whose genuineness Joseph Smith denies in his miscellaneous discourses (Parry, pp. 167-185), taught her followers to observe certain Jewish laws such as Sabbath and clean meat restrictions. (H. R. E., art. "Southcottians").

² D. & C., 49:19.

³ Ibid., vs. 21.

⁴ D. & C., 89:12.

⁵ Ibid., vs. 13.

⁶ D. & C., 59:20; 89:10.

But even the different "grain", we learn, have their own special uses:

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks,¹ as also other grain."

For all those who keep these food and diet prescriptions the Speaker, "the Lord"² promises:

". . . health in their navel and marrow in their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures;³ And shall run and not be weary, and shall walk and not be faint."

The revelation closes with a promise, definitely Jewish in tone and is strikingly reminiscent of Old Testament Passover passages:⁴

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

It would be extremely difficult to estimate how many of the 700,000 Utah Mormons⁵ observe these prescriptions. The rather common question asked locally in Utah: "Are you a good Mormon?" ordinarily means: "Do you keep the Word of Wisdom, attend church regularly and pay your tithing?" Or, depending upon the situation, it may simply mean: "Do you keep the Word of Wisdom?"

¹ Some Mormon people, especially in the country sections of Utah, parch barley or other grains, grind it, and brew a drink (usually hot) which takes the place of coffee or tea in their diet. Mormons sometimes good-naturedly refer to hot water with cream and sugar as "Mormon tea". In the early pioneer days of Utah certain wild plants and herbs were used for food and the leaves of a certain mountain plant were used to make a drink which was colloquially known as "Brigham's tea". Users of these grain beverages may or may not have the above verse in mind as a sanction of and suggestion for this practice.

² D. & C., 89:4,21.

³ There is a great amount of non-Mormon testimony to the effect that Joseph Smith began life as a digger for "hidden treasures" and that he was frequently called a "money digger". If this testimony is true, this boyhood dream of Smith may have crept into this revelation. See Linn, pp. 15, 16, 18-22; Shook's The True Origin of the Book of Mormon, p. 16.

⁴ Exodus 12:23,29.

⁵ The "Word of Wisdom" is also a teaching of the Reorganized Church whose headquarters are in Independence, Mo. In fact, the revelation was repeated in 1887 through a descendant of the original Seer. The revelation also condemned vulgar stories. (R.D.C. Sec. 119).

Perhaps the percentage who keep all the prescriptions of "The Word" without making an exception is very small. A good many keep some of them. A more or less definite estimate of the status of Mormons in Utah with regard to the use of alcoholic beverages can be made from the results of the recent referendum to states in connection with the repeal of Prohibition. Utah is approximately 62 per cent Mormon. Utah voted for the return of alcohol. A 48 per cent "gentile" minority could not have effected the return of alcoholic liquors to Utah, unless Mormons refused to vote, in which case, counter to Mormon claims, the Mormons are bad citizens. As for Utah's consumption of tea, coffee and tobacco, it is altogether possible that it is somewhat lower in Utah than it is in other Western Areas¹ of the United States. These three commodities are, however, sold in the majority of grocery and confectionery stores in Utah.

? 38

¹ The use of the phrase "Western areas" has a definite purpose back of it. Mormons have a strong group consciousness and a group pride which is akin to Italian or German Nationalism. The inevitable result is that they frequently make comparisons between Utahns and the rest of the United States, to their own favor allowing Mormonism to receive all the credit for such alleged superiorities. Such comparisons, obviously, give an unfair impression. Utah has, like most Inter-mountain states, a naturally healthful climate; her people live an outdoor life; she has no large cities, no crowded slums, no great manufacturing enterprises; practically no colored population. Her foreign population comes largely from the honest hard-working laboring classes of northern Europe. There is no reason why Mormon sociologists should not make comparisons--even if those comparisons be between a cultured Salt Lake residential section and the colored slum areas of Nashville, Tennessee, but in such comparisons let them cite all the factors in both cases which are responsible for any striking differences which such investigations may reveal. If Mormon social researchers actually want to know what influence being a Mormon has upon the intellectual and physical well-being of an individual, they must develop genuinely scientific techniques in their investigations. Let them, for instance, compare Utah's Mormon population with Colorado's or Idaho's non-Mormon religious population. Even this would have its scientific limitations but it would be more accurate than present data.

(2) Fasting

Still another ascetic Mormon practice is fasting.¹ This doctrine, too, seems to have been influenced by Biblical practices.² The practice of fasting has also reappeared in modern times in religious movements other than Mormonism. Fasting was a common practice during the Kentucky Revival period when Christians entered into voluntary covenants to spend the third Saturday of every month in fasting and prayer.³

If Mormonism was to be the ancient gospel restored, it must include all the common Biblical practices and thus we find, even today, that Mormons set apart as "fast day" the first Sunday of every month. The church expects those who fast to give the cash or mercantile equivalent of omitted meals to the bishopric⁴ of the local ward, so that the gift may be received as a personal fast offering and as a gift to the poor and needy of the ward or community. "In times of wide spread illness, war conditions or other exigency"⁵ the authorities may proclaim special periods of fasting and prayer.

"Fasting", it would appear from certain passages of the Doctrine and

¹ D. & C., 88:76,119; 95:7.

² Neh. 9:1; Ps. 35:13; Matt. 17:20,21; Mk. 9:29; 1 Cor. 7:5, etc.

³ Daniel Dorchester's "Christianity in the United States", p. 368. The Winebrennerians taught the importance of fast days. Cf. Rupp, op. cit., p. 180.

⁴ Many rural wards have a building known as the "Bishop's Store House" which contains offices and rooms for the reception of tithe and fast offerings. In areas where cash is scarce, most of the gifts are made in produce. Grain, potatoes or even live stock are often brought to the store house. Some wards provide the bishopric with barns, granaries and cellars for the storing of such commodities.

⁵ J. E. Talmage, Articles of Faith, p. 435.

Covenants, does not always mean total abstinence from food but sometimes indicates an attitude toward food. "And on this (the Lord's) day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or in other words, rejoicing and prayer."¹ "These things", the Saints are told, should be done "with a glad heart and a cheerful countenance" but they are also warned against "much laughter" on these occasions, "for this is a sin."² In another revelation, the Saints were commanded: "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands."³

The practice which all sincere Temple Mormons observe of wearing special underwear known as "L.D.S. Approved Garments" which are never to be removed except for purposes of sanitation, might also be classed as an ascetic practice. The garment is intended to help keep its wearer from danger.⁴

b. Benevolent and Philanthropic Acts

This class of works needs no special elaboration. Mormons are taught neighborliness and there are, probably, no finer neighbors anywhere

¹ D. & C., 59:13,14.

² Ibid. vs. 15.

³ D. & C. 42:40. Whether or not some of the Saints look upon this utterance as applying to the age when given, is not certain. Clothing, today, of course, is purchased "ready made" and Mormon men and women are in no wise behind non-Mormons when it comes to "style", "frills", and ornament in costume or in the use of cosmetics.

⁴ See below, Temple Salvation, p. 185

in the world than Mormon people. In the early pioneer days, cooperation and the exchange of kindnesses were necessary for the existence of the community. As Mormon villages have grown and become urbanized, much of the early neighborliness has, of necessity, disappeared. In smaller communities Mormons can still be found "lending a helping hand".

Each Mormon ward or parish has its recorder whose duty it is to record various events in the life of the local church organization. The writer recalls that as late as 1920 the custom existed of having one's benevolences "put on the ward books". One party might give another party a pound of butter, a bushel of potatoes, or a dozen eggs and then report his own benevolent act to the proper authorities who entered it upon the books. This was done because the church has insisted that "out of the books" men are to be judged in the last days. Not every generous Mormon has his good deeds thus recorded. Indeed it is more than likely that only a small minority of Mormons ever report such benevolences, but it is still possible for benevolences to be inscribed upon the ward books. The benevolences about which we have just been speaking, are the indiscriminate acts of charity which are motivated by the individual will. The "tithe" is something quite different in that it is a specified yearly debt required by the church from all members. Tithes are always recorded upon the books as are fast offerings.

Other philanthropic enterprises have to do with the provision of necessities to the poor of the community, the care of the sick, etc. These practices are generally under the direction of the ward bishop. Before the development of modern undertaking, a common service was the preparation of bodies for burial. In smaller communities the practice still obtains. In most communities groups still watch over the dead until the burial. When the

deceased is a temple Mormon groups of needle women prepare the special temple robes and the garments in which all temple Mormons are buried.

3. Secular Works

Mormons are increasingly emphasizing the importance of secular activities. With the discovery, development, and utilization of such forces as gravitation, electricity, atomic energy, etc., Mormons have been encouraged to think of these forces as factors aiding God in his control of the universe. God is being more and more thought of as the Great Scientist. If the securing of godhood is the chief vocation of man, if men are saved no faster than they gain knowledge, if knowledge leads to greater power, then the more secular knowledge man has, the better equipped he will be in his struggle to become a god. Chemistry, rug-making, and bridge-building are all valuable enterprises for "gods in embryo".

It is popularly supposed that a man's heavenly occupation will follow the same lines as his earthly occupation. This is strikingly similar to Swedenborg's doctrine of "uses" in which he insisted that men in heaven are given tasks best suited to their capacities and training.¹ The Mormon doctrine of "uses" is most elaborately expounded at funerals. The writer recalls an instance where a much needed mother, who also directed the choir in the local ward, died. Speakers comforted the bereaved by insisting that the Lord had a leaderless choir in heaven and that he had called the deceased sister to direct it. This is only one of the many such instances and serves to illustrate the popular Mormon doctrine of secular "uses".

¹ Heaven and Hell, p. 207.

Mormon schools and schools in Mormon areas have a tendency to emphasize "practical" subjects. Manual training, typewriting, business subjects, agriculture, animal husbandry, cookery and sewing are taught in most Utah secondary schools and colleges, usually to the neglect of classical and linguistic studies. This "practical" tendency is, of course, a definite "Americanism", but schools under Mormon influence go farther in this direction than do most other school systems. No secondary schools in Mormondon require languages and few even offer them.

CHAPTER IV

THE "FIRST PRINCIPLES" OR FORMULA OF SALVATION

In 1818 Walter Scott,¹ a Scotch Presbyterian educated at the University of Edinburgh left Scotland for America. By 1819 he was in Pittsburgh, Pennsylvania, where he soon identified himself with a Haldanean church which later merged with the "kissing" Baptists, so called because they practised the "kiss of peace".² Before long, Scott was studying the works of Locke, Haldane, Glas and Sandeman. In 1820, he met Alexander Campbell and by 1827 he was evangelizing the Western Reserve³ for the Campbellites and preaching what he considered to be the authoritative scriptural "plan of salvation". "Scott's orderly mind diagrammed the plan of salvation with perfect clarity".⁴ The plan of salvation, according to Scott, must not only contain the correct elements, but the elements must come in their proper progressive order. He

¹ W. E. Garrison, Religion Follows the Frontier, pp. 120-122; B. L. Smith, Alexander Campbell, pp. 318 & 321; P. Ainslie, The Message of the Disciples, p. 118.

² Also practised "footwashing" and other practices which they considered essential parts of primitive Christianity.

³ During the early part of the 19th century, Western Pennsylvania, parts of Kentucky, W. Virginia, and Ohio were called the Western Reserve. The name still persists.

⁴ Garrison, op. cit., p. 123.

held that the authoritative plan and the correct order of its elements are clearly outlined in the New Testament. The "steps which Scott found authoritatively laid down as necessary to salvation were: faith, upon proof; repentance, under the motive of promises; baptism, in obedience to command; and then the remission of sins and the gift of the Holy Spirit in fulfilment of the promises which had been conditioned upon the preceding steps".¹

For Scott there was no natural religion. Revelation was the basis and proof of Christianity and that revelation, the revelation contained in the Bible. Scott's mind was strictly authoritarian. "Faith consists in the acceptance of the messiahship upon the evidence presented in the gospels. When that has been proved, and the proof admitted, everything else follows on authority".² He further held that "In the Scripture the messiahship is never placed on authority, but on proof; and the doctrine is never placed on proof, but on authority. It being proved that Jesus is the Christ, the Son of God, it is consequently assumed that nothing he teaches can possibly be false. The strongest argument that can possibly be offered for the truth of his doctrine is^s therefore this: "Magister dixit" (Walter Scott, The Messiahship, or Great Demonstration, p. 13)"³

In 1823 Alexander Campbell made a public plea for a definite ecclesiastical order which he termed "the ancient order". In the preface of Scott's book, The Gospel Restored (1836) Scott declared that "'In 1827 the True Gospel was restored'"⁴ which gospel was referred to as "the ancient gospel". Scott

¹ Ibid. 125.

² Ibid. p. 123.

³ Garrison, p. 123.

⁴ Ibid. p. 124.

was the greatest evangelist of the Campbellite movement. In addition to the doctrines mentioned above, he also held and preached that God has the physical form of a man¹ and that all distinctions between laity and clergy should be abolished. In all earnestness he went about announcing a gospel which "had not been preached in its purity for nearly eighteen centuries"². Scott "actually made a merit of the fact that the true Gospel had been entirely lost from the apostolic age until 1827 and that he himself had been the agent of its discovery."³

Mention is made here of Walter Scott and his theological position, because the plan of salvation which the Book of Mormon and other new Mormon scriptures announced to the world some time later, follows essentially the same order laid down by Walter Scott as early as 1827. Furthermore, other cardinal beliefs of Scott which we have mentioned, i.e., that God is in the form of a man, that the church had been in the throes of apostasy and corruption for many centuries or until a modern prophet appeared as a restorer, that authority based on revelation is the basis of the true gospel, etc., also appeared in Mormonism.⁴ The best critical non-Mormon writers to date⁵ hold that these Campbellite doctrines came over into Mormonism through an early Mormon leader, Sidney Rigdon⁶ who, at an earlier date, had been a close associate of Alexander Campbell and Walter Scott and who had proclaimed the Formula and other Campbellite doctrines as vociferously for the Campbellites as he later proclaimed them for the Mormons. Those who are interested in a fuller discussion of the relationship between the two sects and in the arguments advanced in support of the contention that the

¹ Ibid. p. 126.

² Ibid. p. 125.

³ Ibid.

⁴ See above, Chap. II, passim.

⁵ W. A. Linn, The Story of the Mormons, Chap. VIII. Also G. B. Arbaugh,

⁶ Revelation in Mormonism, p. 103. Also see Index under "Campbellite Influences".

See above pp. 10-16.

basic doctrines of Mormonism were appropriated directly from Campbellism, may consult the volumes of Linn and Arbaugh which treat the subject more fully. The important thing for us to note here is that the basic elements in the present Mormon formula of salvation did not make their initial appearance in the 19th century with the founding of Mormonism. The formula had been proclaimed throughout the length and breadth of the territory which Mormonism eventually invaded at least three years before the Mormon church was officially organized.

I. Faith

Faith is the first step in the Mormon formula of salvation. But the doctrine of faith in its full-developed form is something quite different from faith as it appears in Evangelical Christianity or even as it was taught by Walter Scott. Up until recent years, the series of seven well-known "Lectures on Faith" were printed in the Doctrine and Covenants and accepted generally by Mormons as canonical. But when it was discovered that they were written by heterodox Sidney Rigdon instead of by orthodox Joseph Smith, they were eliminated from subsequent editions of this Mormon scripture. For almost a century they were a standard reference on the subject of faith.¹ These lectures consist chiefly in an exposition of the Biblical doctrine, much of which is plain Biblical exegesis. Well-known New Testament citations such as Hebrews 10 and 11 are quoted and elaborated upon. They present the Mormon doctrine in its simplest or embryonic form and bear striking resemblance to Walter Scott's theory which, like many other Campbellite doctrines, was influenced by the writings of John Locke. Both Scott and Campbell thought of faith as the acceptance of and the belief in "revealed" ideas. Fundamentally, faith for

¹ These lectures are outlined in the Compendium, 1925 edition, where they are spoken of as being a part of the D. & C. The 1931 edition of the D. & C. does not print them.

them was the belief of revealed testimony. A modern Mormon commentator represents faith as including more than "belief of testimony"¹ and in so doing, virtually adopts the Reformed view. He speaks of faith as "vivified, vitalized, living belief".² He also speaks of it as "a saving power leading its possessor in the paths of Godliness."³ This adoption, if adoption it is, is done unconsciously because subsequent discussions of the Reformed doctrines of faith and justification clearly indicate that he does not know what the Reformed doctrines are. He, like the majority of Mormon writers, assumes that faith, as Protestants conceived of it, is simply a state of passive belief. The Protestant doctrine is referred to as "a most pernicious doctrine--that of justification by belief alone".⁴ Anyone familiar with Protestant thought will recognize this and other similar Mormon invectives as puerile parodies on Reformed doctrine, for the repudiation of "works" by men like Luther and Calvin as media through which men are saved, does not mean that they ever thought of man's being "justified by belief alone". The stern repudiation which Mormon apologists combine in giving the Reformed doctrine of justification by faith, has however as its main motive, not so much a desire to repudiate "belief" as a desire to emphasize the importance of works in the plan of salvation.

"Salvation by works", as Mormons conceive of it, does not mean salvation through right ethical conduct. In all fairness to Mormonism, "works" do, indeed, include right ethical conduct, but the Mormon doctrine also has a ritualistic and ceremonial significance which is just as binding upon the Saint as the living of an honest, benevolent and chaste life. This ceremonial aspect

¹ Talmage, Articles of Faith, p. 97. Also entire chapter.

² Talmage, op. cit., p. 97.

³ Ibid.

⁴ Ibid. p. 107. Italics mine. Cf. Ibid. p. 108 & Appendix 5 esp. Sec. 2.

of "works" is similar in significance to the Roman concept of works against which Luther and Calvin rebelled.

A. The Distinctive Elements of Mormon Faith

We have already referred to the "belief of testimony" as the basic and distinctive feature in the Mormon doctrine of faith. This significant sentence appears in a significant Mormon reference book: "The foundation of faith in God is a sincere belief in or knowledge of Him as sustained by evidence and testimony."¹ Here the two basic elements of the Mormon doctrine appear---the "belief in testimony" and "knowledge". The first, "the belief in testimony" is primary; the second, "knowledge" is derived from the first. When this primary element is recognized and understood, the other ramifications of the doctrine follow logically.

The term "testimony" is a common word among Mormons. What the term actually means, is "revelation". Periodically throughout the church year, regular Sunday Sacrament meetings² in the various church wards³ are devoted

¹ Ibid. p. 102; also pp. 100-102.

² A Sacrament Meeting is comparable to Morning Worship in Protestant churches except for the fact that it is held on Sunday afternoon and often remains in session for two or more hours. The Lord's Supper or "sacrament" is served every Sunday. There is no educated clergy. The service is presided over by the Bishop of the ward or some other authorized representative, and the various parts of the service, including from one to a half-dozen addresses or sermons, are executed by members of the church chosen by a presiding officer. On testimony Sunday, the meeting is open for members of the congregation (both sexes) to rise and "bear testimony". These meetings are not unlike the testimony meetings which, in earlier years, formed an important part of the devotional program of Methodism. The Mormon practice is probably a direct outgrowth of this now out-moded Methodist practice. It was a common feature of Methodism during the formative period of Mormonism.

³ The Mormon church is divided into "stakes" over which a President and two counsellors preside. These stakes are roughly comparable to a Presbyterian presbytery or a Methodist "conference". Each stake is subdivided into "wards" or local parishes with a bishop and two counsellors over each.

to the bearing of testimony by members who feel so moved. These personal testimonies usually consist of a brief and sincere reaffirmation of faith in "the Gospel".¹ These personal testimonies usually begin with such sentences as: "My dear brethren and sisters, I want to bear my testimony that I know (sometimes "believe") that Joseph Smith was a true prophet of God", or "I want to bear my testimony that I know 'the Gospel' is true". In other words, testimonies or confessions of faith, are sometimes simply affirmations of belief in a body of revelation which Joseph Smith or some other authorized Seer of the church testified that he received. This is an affirmation of belief in the testimony of others. Usually, however, when a Saint says: "I know that Joseph Smith was a true prophet...", it is more than likely that he means he himself has had a direct revelation from God to the effect that Joseph Smith was genuine and that the system of doctrine he revealed came from God. These revelations may consist merely in a subjective experience or they may be definitely objective in which event voices may be heard, angels may appear, or other unusual supra-mundane phenomena take place. Sometimes the testimony comes through a dream in which the inquiring soul meets a departed friend or kinsman. These visitors, whether they come in dream or in vision may speak directly in answer to an inquiry,² or the mere fact of their presence may be regarded by the seeker as sufficient testimony in itself. Some of the more favored members report having had visions in which God or Christ appeared. Others claim to have spoken to, or to have seen, certain of Christ's apostles or other leaders of the primitive church. Peter, James and John³ have always stood in the foreground as heavenly visitors.

¹ Mormonism is almost always called "the gospel" by adherents--rarely is it termed "Mormonism".

² Mormons have long been "Spiritists", see above p. 44.

³ John's visitations are greatly facilitated by the fact that he, unlike other of Christ's first century companions, did not die but remained upon the earth in the flesh. This is based on D. & C. Sec. 7:3. See below p. 148

"Testimonies" are not always sought as affirmations of belief in Mormonism or in its prophets and hierarchy. Sometimes, testimonies are sought to help decide various matters of vital interest to the seeker. In these instances, "testimony" performs essentially the same function in Mormonism as "guidance" does in The Oxford Group Movement. Indeed, at this point, Mormonism and "the Group" have much in common.¹

These experiences which we have been describing take us one step beyond what we have called the "belief of testimony". They are, in themselves, direct testimony. Some experiences are simple testimony as to the righteousness or unrighteousness of a contemplated course of action, while other experiences testify to the truth of existing testimony. This being true, faith is advanced beyond belief in testimony to a place of knowledge about the validity of existing testimony. Therefore, a chief element of Mormon faith on its higher levels, is knowledge. This, of course, is no startling announcement as all religious faith has a cognitive as well as a volitional element as an important constituent, but rarely does this element assume such large proportions as it does in Mormonism, for when Mormon faith is operative on its higher levels, the Saint is obliged to know that the Mormon system with all its complicated ramifications is the only complete system of religious doctrine on earth, and that the Mormon church is the only church authorized by God to act and administer in his name. One of the most recent Mormon commentators, speaking of the word "believe" as it appears in twelve of the thirteen affirmations of a document written by Joseph

¹ Two Mormon elders recently told the writer that they had attended an Oxford Group "house party" and were much impressed by it. They said that this house party was practically the only non-Mormon religious gathering where their being Mormons seemed to erect no barrier between them and the other members of the group. "Guidance" particularly appealed to them as a feature in keeping with the cardinal principle of Mormonism--direct, immediate and continuous Revelation.

the Prophet and known as "The Articles of Faith", explains that "In ordinary Latter-Day Saint usage the word (belief) has a larger meaning--a conviction of the truth of a statement made. Indeed, the Prophet could have said truthfully as the beginning of each statement, 'We know'".¹ Another quotation from the same commentator emphasizes the importance of accepting the Mormon system if true faith is to be realized. "Those who have real faith in the fundamentals of the Church cannot quibble about the essentials of Gospel doctrine, or attempt to classify Gospel principles in order of importance. The Gospel, a divine institution upon which the restored Church rests, is a unit in which each principle has its structural, organic place. Therefore, in the end, all principles of the Gospel are of equal importance."² These two quotations are sufficiently clear and self-explanatory to give support to the thesis we have been advancing, namely, that Mormon faith at its highest, is knowledge about the truth of the Mormon system of doctrine--a system which came into existence by means of a direct revelation from God through authorized mouthpieces whom God chose.

Mormonism's knowledge of such things as man's pre-existence, of how the world was formed, of what the angels do, of the final outcome of this present world order and of the post-mortals program of humanity, is strongly reminiscent of gnosis as it appears in the teachings of early Gnosticism.³ The element of knowledge or gnosis is so pre-eminent in Mormon faith that one might easily

¹ John A. Widtsoe, one of the Twelve Apostles, in The Improvement Era, Anniversary Number, April 1935, p. 264.

² Ibid.

³ We refer here to the Gnostic idea of gnosis conceived of as "supernatural wisdom" of the true nature of the universe, the precise plan of salvation, etc*. Many of the theories and doctrines of Gnosticism, of course, are quite dissimilar. Where Gnostics generally regarded matter as inherently evil, Mormons think of matter as rich in actualities and possibilities for, to them, God himself, both body and spirit, is a material being.

* W. Walker, op. cit., pp. 53-59.

question whether Mormonism with all its doctrinal information actually leaves any place at all for faith as trust. But while such a challenge might well be made of full-orbed Mormon faith, no such challenge could be presented to faith as it exists on its lower levels, for while the gnostic or knowledge element is the goal toward which all Mormon faith strives, knowledge is not conspicuously present upon its lower levels. Many a Mormon, in an entire lifetime, never gets "a testimony"¹ and so for them trust and simple belief are the strongest constituents of faith. Some Mormons do not get "a testimony" until years after their initiation into the Church. This, indeed, is the rule rather than the exception, since practically all Mormons who are not converts from outside the church, are baptized at eight years of age. The faith of a child of eight could scarcely be expected to include the higher "testimonies" with possible voices, visions, Christophanies, Theophanies, etc. Under normal circumstances the faith which is the second step in the "Formula of Salvation" is essentially belief or trust in testimony. In the case of an adult convert, it frequently happens that some unusual experience, believed by the experient to be of supernatural origin, is the thing which motivates him to seek baptism at the hands of a Mormon elder. In these instances, initiates are regarded as already in possession of a testimony and automatically become members of that band of Saints which dwells in the realm of unqualified conviction of the truth of Mormonism.

¹ No statistical data is at hand regarding the percentage of Mormons who have a definite testimony, but from a rather wide acquaintance of Mormons and Mormonism, we would estimate that not over fifty per cent of them have a testimony in the proper sense of the word.

B. The Objects of Mormon Faith.

The Compendium of Mormon doctrine, under the general heading "Faith"¹ divides Faith into three categories: first, "Faith in God the Father, the Son, and the Holy Ghost"; second, "Faith in the Holy Priesthood"; finally, "Faith in Continual Revelation". Upon this last object the other two objects of faith are dependent. This division of the objects of Mormon faith, is, perhaps, as satisfactory a division as any. We shall, therefore, proceed to explain what faith in these objects involves.

1. Faith in God the Father, the Son, and the Holy Ghost

These three distinct individuals are also spoken of in Mormonism as the Godhead. According to one writer who, at this point, is indebted to Rigdon's second and third Lectures on Faith,² "Faith in God"³ is possible only as we come to know that He exists, and moreover, that He is a Being of worthy character and attributes."⁴ Again the necessity for knowledge is affirmed, but the significant question which this quotation suggests is: What, according to Mormonism, is a worthy conception of God's character and His attributes?

The Mormon doctrine of Deity is Mormonism's most difficult and most confused doctrine. All Mormons agree that the Church has an official doctrine of Deity, but not all Mormons agree on what the official doctrine is. All

¹ Compendium, pp. 14-25.

² No longer printed in late editions of the D. & C.

³ When the word "God" is used in Mormon writings it is not always clear whether the reference is made to the first person of the heavenly triumvirate or to the entire Godhead.

⁴ Talmage, Articles of Faith, p. 100.

doctrine is supposed to be based upon the "four standard works"¹ but not all Mormons exegete "the four standard works" uniformly. The theology of Talmage's Articles of Faith is a form of tri-theism and something quite different from the theology of Roberts' The "Mormon" Doctrine of Deity. Roberts' work, strictly in keeping with Joseph Smith's and Brigham Young's teachings, is a sort of Olympian anthropomorphic polytheistic evolutionism. The attempt to find what official doctrine is, is often little short of maddening. Documents which appear in Roberts' book represent what the significant leaders of the church have taught on the subject. The book itself also represents what the majority of Mormons are currently taught and what they accept as "gospel". Many of the better educated Mormons, however, assert that some things appear in this volume which they, as Mormons committed to official doctrine, are not conscience-bound to accept, since they are founded on statements which do not appear in the "standard works". The only approach an "uninspired" non-Mormon student like the present writer can make to the problem is to expound the historical teachings of the church and of her inspired and revered leaders-- notably the teachings of Joseph Smith himself.

Primitive Mormonism was monotheistic² and, in a measure, trinitarian.

¹ Technically an accurate exposition of Mormonism is made only after the Holy Bible is exegeted and expounded, since the Bible is one of the "four standard works" of Mormonism. But only a Mormon is capable of applying Mormon exegetical methods to the Bible. The utter inability of a "Gentile" to give a "satisfactory" account of Mormonism, then, becomes obvious. The head of the Mormon church reserves the right to interpret scripture for the church but these "official statements" never find their way into the "standard works" of the church and, therefore, are not considered "official doctrine". Students of Mormonism are hedged in on every side by dilemma.

² Joseph claimed in an address delivered June 16, 1844 that he had publicly taught polytheism for fifteen years, or a year before the church was officially organized. (Mill. Star Vol. 24, p. 108ff.) There appears, however, to be no documentary evidence of such teachings at so early a date. Indeed, all significant non-Mormon students are agreed that polytheism is a late introduction.

The earliest Mormon scripture, the Book of Mormon, is entirely monotheistic.¹ Of its 136 sections only two, 121 and 132, contain definite polytheistic teachings.² The essential bases of polytheistic doctrine are Doctrine & Covenants, section 132 and the Book of Abraham³, alleged by Smith to be a translation of an Egyptian papyrus which fell into his possession in 1835 and which was not translated and published until 1842.

Smith's own transition from monotheism to materialistic henotheism seems to have begun with his inability to think of the trinity in any terms other than tri-theism. Speaking of the trinity he said: "...we have three Gods anyhow, and they are plural; and who can contradict it?"⁴ For his final henotheistic polytheism he claimed the support of I Corinthians 8:5-6b: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father..". The phrase "to us there is but one God" he interpreted in the "appointee" sense, discussed in a following paragraph. In order to meet the "gentile" criticism that Paul refers to heathen Gods, he answers: "You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can."⁵

¹ Roberts argues that the Book of Mormon is monotheistic because it is a record of "local" happenings and is dealing with the problems of "this earth and its inhabitants only" and, therefore, "has reference to our God-head alone". (The "Mormon" Doctrine of Deity, p. 213). "It makes reference . . . only to our God, and speaks of him in the singular number--as being one". (Ibid.). Roberts, however, tries to show that this Mormon scripture implies polytheism but the most he can do is infer tri-theism. His arguments, needless to say, are not convincing.

² Sec. 76:58 of the D. & C. refers to "gods" and seems to foreshadow later doctrinal deliverances, but to what extent it is intended to be definite polytheistic teaching is not certain from the text.

³ See G. B. Arbaugh's discussion of the origin of this book in his Revelation in Mormonism, Chapter 10.

⁴ Parry, p. 54.

⁵ Ibid., p. 55.

Thus he closes the argument by retreating into the never-failing citadel of immediate prophetic revelation. It appears that Smith made an attempt to learn Hebrew and in the process learned that the word Elohim is a plural form, so he enlisted this discovery as a buttress to his teachings concerning the plurality of gods. His exegesis from the Hebrew of Genesis 1:1 is a masterpiece of confusion.¹

Since Smith's days, St. Paul has been the patron saint of Mormon polytheism. Smith said: "Paul says there are Gods many, and Lords many. . . Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many, and Lords many, but to us only one, and we are to be in subjection to that one".² It appears from Smith's miscellaneous teachings³ that the head God called all the other gods together. The heads of the gods, then, organized the world and, finally, "The heads of the Gods appointed one God for us".⁴ This implies that our God is an "appointee", but since he is our God, prayers ought to be addressed to him instead of to the head God, unless the head God himself is the "appointee". The latter should be the case, otherwise both Smith and his followers, in addressing their prayers to "God the Eternal Father" are going over the head of Smith's appointee god. Brigham Young was also fond of the appointee god idea and with this suggestion from Smith it was not strange that he should declare: "Adam is our Father and our God and the only God with whom we have to do."⁵

¹ Parry, p. 56; for text of Smith's exegesis, see above p. 25.

² Mill. Star Vol. 24, p. 180ff.

³ Parry, pp. 56-57.

⁴ Ibid.

⁵ J. of Disc., Vol. I, pp. 50-51. In J. of Disc., Vol. IV, pp. 215ff. he was less emphatic on this point: "Whether Adam is the personage that we should consider our heavenly Father or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider him our God, or whether his Father, or his Grandfather, for in either case we are of one species--of one family-- and Jesus Christ is also of our species".

Mormonism in respect to the Godhead is tri-theistic;¹ with regard to theology in general it is polytheistic² or, perhaps, a form of henotheism.³ Polytheism is argued from "reason" and "scripture". The astronomical greatness of the universe, it is said, indicates the need for a great number of sub-gods as rulers for the infinite number of spheres or planets. Passages chiefly of a poetic nature are cited to show that the Bible teaches polytheism. Among these passages are:

"The Lord your God is God of Gods, and Lord of Lords". (Deut.10:17).

"The Lord God of Gods, the Lord God of Gods, he knoweth, and Israel he shall know". (Josh. 22:22).

"O give thanks unto the God of Gods! O give thanks to the Lord of Lords". (Ps. 136:2,3).

"And speak marvellous things against the God of Gods". (Dan.11:36).

"The Lamb shall overcome them: for he is Lord of Lords, and King of Kings". (Rev. 17:14).

It has long been taught in Mormon churches that the head God is not yet perfect but that he is still in a state of development as are all the subordinate gods and that God's headship is the result of his being farther advanced in the scale of perfection than the subordinate gods are. The more thoughtful modern Mormon holds that God is perfect in intelligence but not in "output". That is, God is still creating worlds and propagating spirits for them. Angels, it seems, do not possess "Deity" and, therefore, refuse to be worshipped by men.⁴

The Godhead consists of three distinct material personages unified by "the attributes, powers and purposes of its members,"⁵ and not by any "mystical

¹ Parry, p. 54.

² P. of G. P., Abraham, passim; Parry, p. 54-56; D. & C. 132:20.

³ D. & C. 121:32; Parry, p. 56.

⁴ Revelation 19:10 (Roberts, op. cit., p. 190).

⁵ Talmage, Articles of Faith, p. 40; Cf. Roberts, op. cit., p. 29.

union of substance".¹ All three members have definite human forms, parts and passions. The Father and Son are aⁿemic entities having bodies of flesh and bones but no blood.² The "Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us".³ Just what the Holy Ghost is, is not altogether clear, but we are assured that He is "not a mere force, or essence".⁴ In whatever way we conceive of the Holy Ghost as a "personage of Spirit", He seems to be the special "contact" member of the Godhead. He is capable, on occasion, of assuming "the form of a man".⁵ These personages, Father, Son and Holy Ghost, cannot be in more than one place at a time⁶ although, it is alleged, they enjoy a form⁷ of omni-presence by means of "the Spirit"⁸ who, it seems, is a great scientist as well as a member of the Godhead and who is, therefore, capable of using mysterious natural forces. Some of these forces are known to men while others are still in the process of discovery or completely hidden from man's understanding.

¹ Ibid., p. 41.

² D. & C. 130:22.

³ Ibid.; Cf. Compendium, p. 134ff.

⁴ Talmage, op. cit., p. 159.

⁵ Ibid., pp. 42 & 159.

⁶ Ibid., p. 160.

⁷ We say a "form" because as Professor Flint suggests, if God cannot be in more places than one at once, then must we "divest Him of His omnipresence and omnipotence." (Theism, p. 92). Mormon Elder W. H. Whittall in an article "Omnipresence of God" (reprinted in Roberts' The "Mormon" Doctrine of Deity, pp. 238ff. from the Mill. Star) points out that the Mormon conception of omnipresence does not follow the traditional usage. According to the Mormon philosophy of "Materiality", matter is the only thing which can be everywhere present and nowhere absent. "It is utterly impossible for God to be personally omnipresent". "The spirit of God, then, or the Holy Ghost, as a personage, cannot be literally omnipresent, although we may (as we often do) speak of him as being present here and there by his influence, authority, and power".

⁸ Talmage, op. cit., p. 42

"Gravitation, sound, heat, light, and the still more mysterious and seemingly supernatural power of electricity, are but the common servants of the Holy Ghost in His operations."¹

The name of the first person of the Godhead is Elohim.² The second person is Christ who is also Jehovah.³ Members of the Deity are creators only in the sense that they "organize" what is already existent.⁴

"As man is now, God once was; as God is now, man may become" is a popular theological anthropological epigram of Mormonism and is as familiar to Mormon ears as the expression "A stitch in time saves nine" is to the ears of the average Englishman. The modern tendency among informed Mormons is to reject this time-honored expression as an accurate statement of faith and think of it only as a poetic jingle. Whatever attitude moderns may take, most Mormons accept the expression at its face value. This is not strange for Smith clearly taught the doctrine it sententiously expresses. Smith once said in a sermon:

" . . . I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away the veil so that you may see . . . he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did . . ."⁵

¹ Ibid., p. 160.

² Brigham Young often spoke of "God the heavenly Father" as "the great Eloheim". (J. of Disc., Vol. IV, pp. 215ff.)

³ See Talmage's Jesus the Christ, p. 37, for the author's ingenious interpretation and discussion of John 8:58 ("verily, verily, I say unto you. Before Abraham was, I am".) upon which the assertion that Jesus Christ is Jehovah is based. Cf. also D. & C., 10:3ff. & III Nephi 15, esp. 1-5.

⁴ Parry, pp. 56-57; also Abraham 4:1,14,15,25,27,31.

⁵ Mill. Star., Vol. 23, p. 245ff.

As a text for a sermon on God, he took the words of Revelation 1:6--
"And hath made us kings and priests unto God and his Father: to him be glory
and dominion forever and ever. Amen." The italicized words he interpreted to
mean that God had a Father, Christ a Grandfather.¹

Smith affirmed that "Intelligences exist one above another, so that
there is no end of them".² Christ's activity on earth in behalf of men was a
recapitulation of what his father (his grandfather, great-grandfather, etc.)
had done before him.³ At another time Smith informed his followers that "God
Almighty, Himself dwells in eternal fire; flesh and blood cannot go there, for
all corruption is devoured by the fire. Our God is a consuming fire".⁴ The
source of God's power, Smith held, is his superior knowledge. "God has more
power than all other beings, because He has greater knowledge; and hence He
known how to subject all other beings to Him. He has power over all."⁵

The logical implication of teachings which hold that God is an
anthropomorphic propagating being is that God has a wife or wives. The words
of a favorite Mormon hymn express what has always been the popular belief
among Mormons with regard to the Father and Mother of men's spirits, summing
up as it does the Mormon outline of existence.⁶

¹ Ibid. Vol. 24, p. 108ff.

² Parry, p. 58; Abraham 3:8-22.

³ Ibid.

⁴ Ibid., p. 82.

⁵ Ibid., p. 157.

⁶ Eliza R. Snow, Deseret S. S. Hymns, no. 83. A popular funeral hymn. According
to Mrs Eliza R. Snow Smith Young's own testimony (Biography of Lorenzo Snow,
pp. 68-70) she was one of Joseph Smith's plural wives. Later, after Smith's
death, she became one of Brigham Young's wives. Thus she was in a position
to know the minds of the two great Mormon prophets.

"O my Father, Thou that dwellest In the high and glorious place!
When shall I regain Thy presence, And again behold Thy face?
In Thy holy habitation, Did my spirit once reside:
In my first primeval childhood, Was I nurtured near Thy side.

"For a wise and glorious purpose Thou hast placed me here on earth,
And withheld the recollection Of my former friends and birth,
Yet oft times a secret something Whispered, 'You're a stranger here;'
And I felt that I had wandered From a more exalted sphere.

"I had learned to call Thee Father, Thro' Thy Spirit from on high;
But until the Key of Knowledge Was restored, I knew not why.
In the heav'ns are parents single? No; the Tho't makes reason stare!
Truth is reason, truth eternal, Tells me I've a mother there.

"When I leave this frail existence, When I lay this mortal by,
Father, Mother, may I meet you In your royal courts on high?
Then, at length, when I've completed All you sent me forth to do,
With your mutual approbation Let me come and dwell with you".

There is, today, however, a group of Mormons who, while not definitely rejecting the God-Goddess idea, prefer to remain silent on the subject since nothing explicit appears in the authoritative Mormon scriptures. This group of individuals say that the meaning of the above hymn is uncertain and may quite possibly refer to the author's own deceased parents. Such an interpretation of the hymn is quite unnecessary and it is difficult to understand why anyone should wish so to interpret the hymn as the logic of Mormonism demands a mother in heaven. Smith's questions: "Where was there ever a son without a father? And where was there ever a father without first being a son? . . . Hence if Jesus had a Father, can we not believe that He had a ^{mother} Father also?"¹ may be paraphrased without distorting their logic so as convincingly to argue for a Heavenly Mother. That Mormon authorities do draw this implication is seen in contemporary Mormon books and discourses which abound in such clear-cut statements as the following which appears under the heading--"Sex Among the Gods":

¹ Parry, p. 59.

"Sex, which is indispensable on this earth for the perpetuation of the human race, is an eternal quality which has its equivalent everywhere. . . . In accordance with the Gospel philosophy there are males and females in heaven. Since we have a Father, who is our God, we must also have a mother, who possesses the attributes of Godhood."¹

Many of the above sources are miscellaneous non-canonical writings of Joseph Smith. Just how binding they are upon the thoughts of Mormons today is not certain. Smith himself declared that "a prophet (is) a prophet only when he (is) acting as such." It is sometimes as difficult to determine when Smith was in the role of a prophet and when in the role of Joseph Smith as it is to determine when the Pope of Rome speaks as the infallible head of the Catholic Church and when he speaks in the role of a private individual.

2. Faith in the Holy Priesthood

The Priesthood is another important object of Mormon faith, and, as we shall indicate in a following chapter, is the principle of ecclesiastical authority. The word "authority" as associated with the various offices of the Priesthood occupies a large place in the thoughts and religious vocabulary of devout Mormons. Ideally, "authority" for each Mormon consists in the offices and orders of the priesthood which supersede his own. Thus, for example, one of the twelve apostles is "authority" in ecclesiastical matters to a "Stake president"; a Stake president is authority to a Ward Bishop, and so on in such a way as to preserve the hierarchical order of the church. It is generally

¹ Apostle J. A. Widtsoe, A Rational Theology, (1932 ed.) pp. 64-65.

thought that the testimonies, insights, and guidance of the higher orders are more reliable and far-reaching than those of subordinate orders. Many of the uneducated inhabitants of rural Mormon villages, as well as many of the more highly schooled, honor and revere the First Presidency of the Church and the Council of Twelve Apostles in such a way as to elevate them above the plane of mere mortality. Among the more critical and discerning members of the church, the governing fifteen¹ are looked upon as men of more than ordinary ability who, by virtue of merit, have attained a position worthy of respect. The church itself teaches that these higher offices are filled by direct heavenly guidance; indeed, it is held that all men holding the priesthood should get their commission from a direct divine source. Needless to say, anti-Mormons largely think of the "Big Fifteen" as opportunists who, through the instrumentality of a cunning priestcraft posing as genuine religion, exploit the credulity of the Mormon masses. In whatever way the Mormon Priesthood is vested with its authority one thing is certain--with the possible exception of the Roman Catholic Church there is no religious group in the western hemisphere today which respects and reveres "authority" so much as do the Mormons. Today the authority of the priesthood is largely confined to spheres of religious influence. Earlier in the history of Mormonism, "the authorities" had considerable control over the economic and political life of the Saints. This was particularly true of Mormonism under the Presidency of Brigham Young during the pioneer period in Utah. According to Mormon Scriptures and modern writers, the ideal of Mormonism is to establish an ecclesiastical politico-social order. In such an order the priesthood or authorities of the church would function in the social and economic life of the community in much the same way as they now function in the religious and spiritual life of the church.²

¹Includes the Twelve Apostles and First Presidency of the Church (which consists of three members--President of the Church and a first and second counsellor). Often called the "Big Fifteen" by the "gentile" population of Utah.

²See below, p. 162ff.

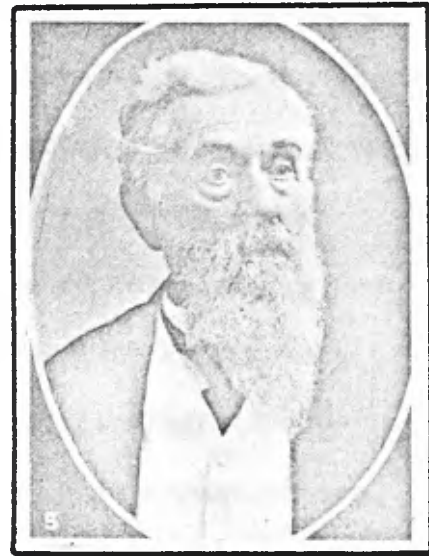
Presidents of the Mormon Church
Since the death of Joseph Smith

- -

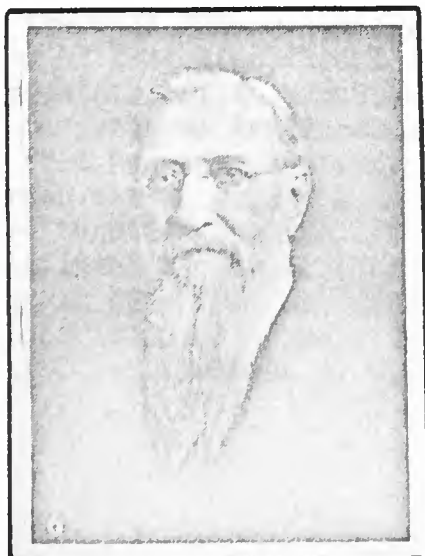
These men have held the "keys" of latter-day revelation and possessed the power of making contracts for eternity. (See chapter seven; also pp.114-118)



Brigham Young (1847-1877)



John Taylor (1880-1887) Wilford Woodruff (1889-1898) Lorenzo Snow (1898-1901)



Joseph F. Smith (1901-1918)



Heber J. Grant (1918-)

3. Faith in Continual Revelation

The belief in continual revelation is, perhaps, the basic assumption upon which the authority of the Mormon Church rests.¹ Almost all of its doctrine is the result of purported revelation. Its own three books of scripture are said to have come into existence through the agency of revelation in modern times. The doctrine of continuous revelation is not, of course, a doctrine singularly Mormon, but for this day and age, revelation as theoretically² conceived by the L. D. S. Church is almost singular enough to be regarded as unique. While most Evangelicals believe in continuous revelation in the sense that the Holy Spirit is ever at work attempting to enlighten the souls of men, Latter-Day Saints think of continuous revelation in a more objective and "anthropomorphically real" sense. Continuous revelation as conceived by Mormonism, may include anything from an impulse given by the Holy Spirit to a friendly conversation with or a vision of God or Christ. In order to distinguish between these two widely separated degrees of divine communication, Talmage prefers to denominate the first "inspiration" and reserve the word

¹ G. B. Arbaugh's recent book, Revelation in Mormonism, (1932), is the best critical non-Mormon work on the complicated history of Mormon revelation.

² We use the word "theoretically" because the objective aspect of revelation is becoming less significant in Mormonism today than it was formerly. Arbaugh points out in his book that revelation in Mormonism has passed through a cycle of development. Where the church once received revelations from heavenly messengers thought worthy to be accorded a place in the Mormon canon, modern Mormonism depends upon inspiration for guidance and have received neither revelation nor inspiration significant enough to be included in new editions of the theoretically growing Doctrine & Covenants. (The last revelation in the latest edition of the D. & C. (sec. 136) is dated January 14, 1847). See Arbaugh's Revelation in Mormonism, esp. Preface p. vi, also passim., also Chap. XVI.

"revelation" for the more objective experiences. He says: "In the giving of revelation, a more direct influence operates upon the human recipient than under the lesser, though no less truly divine, effect of inspiration."¹ Revelation so conceived is made possible by angelic visitations, by the Urim and Thummim,² or in special cases by a visit with God himself. Furthermore, a true conception of the doctrine of continual revelation must make room for new Bibles if need be.³ The production of new bibles is the most characteristic feature of revelation in Mormonism, for in comparison to the number of people who in modern times have claimed to see angels, experience photisms, hear voices and experience other praeternatural phenomena, the number who have produced new bibles is small.⁴ Miracles, tongues, prophecy, and other apostolic gifts and signs must not only be possible today but must actually occur as marks of

¹ Talmage, op. cit. p. 297.

² Spoken of in Ex. 28:30, Leviticus 8:8 and in five verses of five other Old Testament books. The Bible does not describe what they were. According to Mormon testimony, the Urim and Thummim consisted of a pair of stones or lenses "set in a bow like a pair of spectacles." By means of these, Joseph the Seer claims to have translated scriptures from a completely unknown language into English. (P. of G. P., pp. 53 & 54). It is interesting to note that Swedenborg referred to the Urim and Thummim as agents by which "the goods and truths of the Word in its literal sense are understood." (True Christian Religion, Sec. 218). See above, p. 6 (footnote).

³ II Nephi, Chap. 29, esp. vss. 3-10.

⁴ Other important modern producers of bibles (before 1830) were Muggleton and Reeve, Joanna Southcott, John Wroe (Christian Israelites), Swedenborg. The Shakers, the Community of True Inspirationists (Amana Society) and Mary Baker Eddy, later produced bibles which were read as part of regular religious services. See above, Chap. II.

the true church.¹

The doctrine of continual revelation has been one of the most influential of all instruments in the hands of Mormon missionaries. Literalists and believers in the verbal inspiration of the Bible simply need the application of a little missionary logic to convince them that, if Moses saw the back-parts of God, if the prophets talked face to face with God, or if St. Paul² saw heavenly beings, it is reasonable to believe that God would communicate with men today in much the same way as he did in the Bible, for "do we not read that God is the same yesterday, today, and forever"?³ Mormons have always sharply protested against the teachings of Evangelicals who, they assert, would have the world believe that God closed the gates of heaven and shut the windows of revelation at the close of the apostolic period. Revelation must not only be capable of assuming the most anthropomorphic of its Biblical forms, but ^umost actually have assumed such forms in "the present dispensation" if the church is to be regarded as at all genuine.⁴ But, while all men may receive revelations for personal edification and guidance, only the head of the Church is authorized to receive commandments and doctrines for the direction

¹ The failure of the Utah church to receive revelations worthy of canonicity is one of the chief criticisms which the Reorganized church or Missouri Mormons make of their Utah cousins. (See Arbaugh's Revelation in Mormonism, Chap. XVIII), also p. 114 this thesis, footnote no. 2. But the revelations in which the Reorganized church pride themselves, are extremely subjective and all that the Reorganized church prophet claims today "is inspirational guidance in building up Zion and that is identical with the theory held in Utah." (Arbaugh, p. 201). There are at least two other off shoots of Mormonism which reject both the Utah and Missouri churches, and, incidentally, one another, on the basis that the leaders of the other Mormon groups are not empowered to receive revelations. In one of these minor groups objective revelations are said to be received with considerable regularity (Arbaugh, Chapter 19, esp. p. 115).

² Comparisons between Smith's visions and St. Paul's experiences is a favorite Mormon theme. Both, it is alleged, heard voices, experienced photisms in broad daylight which eclipsed the brilliance of the noon-day sun, and saw supernatural personages. Cf. Smith's personal account in P. of G. P. p. 49:24. ³ Morm. 9:9.

⁴ See Talmage's Articles of Faith, Chap. 16 for the Mormon point of view on "continual" revelation; also Morm. 9:7-19; H.H. Rolapp, Gospel Quotations, pp. 72-83.

of the church. Before these deliverances from the President, Prophet, Seer, Translator and Revelator are considered binding upon the church as a whole, they must be approved by the Church in General Conference. Thus we find an unusual combination of a prelatical or Papal form of government with a representative or congregational form of church government.¹

While, as we have shown, the doctrine of continual revelation has been a great boon to Mormon missionary activity among individuals whose religious intellects are indelibly colored by the belief in verbal inspiration and whose religious backgrounds have been those of a literalistic Biblicism, the doctrine has also got Mormonism into all sorts of trouble, for the prophetic office has been assumed by persons other than the official prophet of the church.² So long as these visions, revelations, and experiences have been in keeping with previous church testimony, no trouble has been encountered, but when messages have come which contradicted and thus invalidated the deliverances of the Authorized Seer, such messages have wrought havoc. On such occasions, the church has found it necessary to convince the would-be usurper that his revelations are from sources other than heaven,³ in which case the aspiring prophet repents and humbles himself before the superior authority. If he is still convinced that his own revelations are valid, the church must either excommunicate him or permit his apostasy. In either event he is free

¹ Actually the Mormon church government is an oligarchy directed by the "Big Fifteen". The church in general conference never debates an issue. Its duty is to "signify approval by lifting the right hand." Anyone who protested would probably be disciplined.

² From the time Joseph Smith claimed to have had his first revelation until the Present there have been no fewer than twenty men within the church who have claimed to be prophets, seers, and revelators. This is not generally known. Most of these would-be prophets have started heretical Mormon sects most of which were short-lived and, in the course of the years, have passed into oblivion. See Arbaugh's Revelation in Mormonism, passim.

³ Cf. D. & C., 46:7.

to form a group of his own founded upon the purported validity of his prophetic office.¹

II REPENTANCE

The second step in the "four point formula" of salvation is repentance. The meaning of repentance, unlike faith, needs no special elaboration as its meaning is, essentially, the same in Mormonism as it is in New Testament Christianity. It assumes that all individuals who have reached an age of accountability² are, through the wrong use of freedom, sinners in the sight of God. Furthermore, it consists of the sinner's confession of his sins; in his forgiveness of those who have sinned against him; and in his willingness to accept the benefit of Christ's atonement. This latter phase, the acceptance of Christ's atonement, must, however, be made evident "by complying with the divine requirements".³ At this point the Mormon conception parts company with traditional Christianity because a part of "the divine requirements" are obedience to the distinctive doctrines, covenants and commandments of Mormonism. At one place in his The Articles of Faith, Talmage speaks of repentance as a "gift of God",⁴ but the gift is not really a gift, for repentance is something

¹ Cf. the case of Joseph Morris in Utah during Brigham Young's Presidency. (Linn pp. 540-542; Arbaugh Chap. XVII). The chief concern of Arbaugh's entire volume is a systematic presentation of the claims and theories of the numerous men who have claimed to be genuine Mormon prophets. At least a score of self-appointed prophets have appeared in the Mormon ranks within the past century, each claiming to be the mouthpiece of God.

² The "age of accountability" is eight. This is the age when the normal Mormon boy or girl is expected to be baptized. At this age he ceases to be an infant and emerges into boyhood or girlhood. See below p.124

³ Talmage, op. cit., p. 109.

⁴ Ibid., p. 114.

which God gives to those "who have brought forth works that warrant its bestowal".¹ The scriptural support for this claim that repentance is a "merited gift" is a passage from Acts: "...that they should repent and turn to God and do works meet for repentance."²

An interesting doctrine of Mormonism is its assertion that repentance is possible not only for probationers on earth, but also for those who go unrepentant into "the world of spirits".³ This is generally taught by Mormons today and finds ample support in the Doctrine & Covenants, but a passage in the Book of Mormon states that one who procrastinates the time of repentance "even until death..(has) become subject to the spirit of the devil, and he doth seal you his."⁴ The former universalistic or, more accurately, "restorationistic"⁵ tendency is, however, the accepted doctrine of the Church today.

The place which forgiveness occupies in Mormon theology is enigmatic. Strictly speaking, immersion is for the "remission of sins". In some instances it appears that forgiveness closely follows repentance or is included in the term repentance, but, according to one Mormon source book, "the magnitude of (one's) sins" may be so great that "forgiveness and restoration"⁶ do not immediately follow repentance. This assertion is based upon a New Testament passage which runs: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which

¹ Talmage, op. cit., p. 114.

² Acts 26:20.

³ Talmage, op. cit., p. 115: Cites 1 Peter 3:19,20 & 1 Peter 4:6. Cf. also D. C. 76:73,74. Also see below, p.148; Also Chap. VII.

⁴ Alma 34:35.

⁵ See above, pp. 45-48.

⁶ Compendium, p. 28.

before was preached unto you: whom the heaven must receive until the times of restitution of all things..."¹ These verses mean, according to the Mormon commentator, "Repent now, and believe in Jesus Christ, that you may be forgiven when he whom you have slain shall come again in the days of the restitution of all things; and prescribe to you the terms on which you may be saved."² This means that there are sins which cannot receive forgiveness until the return of Christ. The extent of one's sins determines the duration of time which must elapse between repentance and forgiveness.

Sins, then, as considered in relation to forgiveness are of, at least, three classes. First, those which merit forgiveness upon "merited"³ repentance and the doing of God's commandments.⁴ Secondly, there are sins whose forgiveness must be postponed until Christ's second coming⁵ and, finally, sins which have no forgiveness either now or in the world to come.⁶ The doctrine of forgiveness is, perhaps, the weakest and most inadequately treated doctrine in Mormonism. Although the meaning of forgiveness is very confused, one thing is certain, forgiveness in Mormonism is granted only to those who merit forgiveness.

¹ Acts 3:19-21a.

² Compendium, p. 28.

³ Talmage, op. cit., p. 114.

⁴ See D. & C., 1:32. Just how soon forgiveness follows repentance is not made definite in Mormon writings. It appears that forgiveness comes only after a man has repented of his sins and obeyed God's commandments. This implies that forgiveness is only for the perfect or sinless, and since perfection, sinlessness, or a state of obedience to God's commandments are very uncertain possessions or conditions, the repentant soul in Mormonism, as in the Catholicism against which Luther rebelled, is never absolutely certain of its status before God unless, of course, perfection in the sense of sinlessness is possible in this life.

⁵ Compendium, p. 28.

⁶ D. & C. 42:18; esp. 76:32-44; 84:41. See below p. 198

III BAPTISM FOR THE REMISSION OF SINS

A. Immersion

We have already seen with what importance early nineteenth century churchmen regarded the proper form and administration of Christian Baptism. The Baptists had long insisted upon immersion as the form of baptism taught in the New Testament. Scott and other Campbellites soon followed insisting that baptism must, indeed, be by immersion, but that it must also be preceded by a confession of faith in Christ and followed by the laying on of hands for the reception of the Holy Ghost. The Winebrennerians, too, held that faith must always precede immersion and that where either was lacking, there no scriptural baptism could be.¹

As early as the MacCalla-Campbell debate in 1823, which Sidney Rigdon, then a follower of Campbell and pastor of a Baptist Church in Pittsburgh, audited and reported for publication,² Mr. Campbell insisted that baptism must be by immersion and that it is "the 'washing of regeneration', designed for the removal not of original sin, but of actual personal sins-- with emphasis upon the plural."³ With this legal insistence upon the proper form of baptism and with this "atomistic" conception of sin, it was not strange that Walter Scott should soon be preaching a well defined doctrine of baptism by immersion for the remission of sins.⁴ Immersion was considered of such great importance that, when Alexander Campbell printed his own translation of the New Testament in 1826, baptism passages were so translated as unequivocally to indicate that immersion was the definite and authorized

¹ Rupp, op. cit., p. 180.

² Garrison, op. cit., p. 115.

³ Garrison, op. cit., p. 116. Swedenborg taught baptismal regeneration but he was no legalist in regard to the proper form of administering baptism since he regarded baptism as "spiritual". True Christian Religion, Sec. 670.

⁴ B. L. Smith, Alexander Campbell, p. 118; Garrison, op.cit., p. 125.

New Testament form in which Baptism was to be administered. As a matter of fact, he even substituted the word immersion for baptism.¹

Mormons, like the early Baptists, Campbellites and Winebrennerians, consider baptism of great importance. It is the token by which faithful and repentant men are received into Christ's church.²

When the Book of Mormon appeared in 1830, it, like Campbell's New Testament, left no shadow of doubt in the reader's mind as to the authenticity of immersion. In the Book of Mormon, Christ institutes the rite of baptism among his disciples on the America Continent in no ambiguous or equivocal terms. Where Campbell had argued for immersion against the attacks of Messrs. Walker and Maccalla by an appeal to the meaning of the Greek word baptizein, the Mormons needed only turn to the words of Christ in their new Scripture to discover that immersion was clearly taught:

"On this wise shall ye baptize them--Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.³ And then shall ye immerse them in the water,⁴ and come forth again out of the water."⁵

Christ adds that this is the authorized method of baptism and that in the future there are to be "no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been."⁶ Furthermore, Christ adds: "Whoso

¹ B. B. Tyler, History of the Disciples of Christ. (Am. Ch. Hist. Series, Vol. XII, pp. 140ff.)

² D. & C. 20:37; Moroni 6:4; 1 Nephi 31:17.

³ This formula is used today by the one officiating at Mormon baptisms. A common variation of this formula, also in common use, occurs in the D. & C. Sec. 20:72-74.

⁴ Italics mine.

⁵ III Nephi 11:23-26.

⁶ III Nephi 11:28.

believeth not in me, and is not baptized, shall be damned."¹ In addition to the above unambiguous designation of immersion as the correct mode of baptism, Mormon apologists claim Biblical support for immersion by enlisting the stock arguments used by all immersionists, i.e., the exegesis of the Greek baptizo and the inferences of such scriptural passages as Matt. 3:16, John 3:23, etc.²

Mormon teaching as found in the Pearl of Great Price³ declares that the rite of Christian baptism was first established, not in the New Testament, but in ante-diluvian times when Adam, after his expulsion from the garden, was re-instated in God's favor by receiving "orthodox Mormon" baptism by immersion.

A concomitant of the doctrine of Baptism by immersion for the remission of sins, is the rejection of infant baptism and infant damnation.⁴

¹ Ibid. vs. 34. "Shall be damned", "damnation", "damned", occur frequently in Mormon writings. As later Mormonism with its Restorationistic eschatology views these passages, most of them, and certainly the one cited above, must be interpreted rhetorically rather than realistically. The D. & C. records Christ as saying: "Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my Father's kingdom where my Father and I am." (Sec. 84:74, *Italics mine*). Mormons conceive of three degrees of Glory in the after life. The top is blessed with the presence of God; the middle glory with the presence of Christ, and the lowest glory is ministered over by Angels (D. & C. 76). The above passage, then, as interpreted by contemporary Mormons indicates that "damned" does not necessarily mean the relegation of disobedient souls to Hell, but permits the possibility of "gentiles" getting into the Telestial or lowest degree of Glory. Thus in Mormon thought damnation may actually mean a degree of salvation.

² Talmage, op. cit., pp. 137-140.

³ Moses 6:52-65.

⁴ The Cumberland Presbyterian Church, soon after its split with the Presbyterian Church U.S.A., revised the Westminster Confession. One of the clearest of the new group's affirmations was that unbaptized infants are not damned. This was as early as 1814 (Am. Church History Series, Vol. XI, p. 271 Robert B. Foster)

If baptism is for the remission of sins, which presupposes faith and repentance, infants are not proper subjects for baptism because "Little children cannot repent"¹ nor can they exert faith. If immersion is the proper form, infant physiology would automatically[?] eliminate baptism for infants. With these presuppositions, it is logical to expect the Book of Mormon to declare; "it is a solemn mockery before God, that ye should baptize little children."² The problem of the church's acting in the capacity of spiritual guardian over the infants of believers and of giving them names was early solved by a revelation in 1830 which commanded that "Every member of the church of Christ³ having children is to bring them unto the elders before the church, who are to lay hands upon them in the name of Jesus Christ, and bless them in his name."⁴

As we have suggested, both the Book of Mormon and the earliest revelations in the Doctrine & Covenants had warned against baptizing infants or children who had not yet reached an age of accountability when they are old enough to repent,⁵ for Satan is unable to tempt children before the "age of accountability".⁶ The phrase "the age of accountability" was extremely indefinite at first, but God was not long in giving Joseph a definite revelation on the subject which, strangely enough, seemed to imply the uniformity of human nature, for he instructs Mormon parents that "their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands."⁷ Parents who do not teach their children the doctrine

¹ Moroni, 8:19.

² Moroni, 8:9.

³ The church had not yet received its official name, for although the church was officially organized in 1830, it did not receive its present name until 1838.

⁴ D. & C. 20:70. The American Universalists also rejected infant baptism and substituted the practice of "blessing" children. Children were so dedicated as early as 1819. (R. Eddy, American Universalism, Vol. II, p. 237).

⁵ D. & C. 18:42; 20:71; Moroni 8:19.

⁶ Ibid. 29:47.

⁷ Ibid. vs. 27.

of faith, repentance, baptism for the remission of sins and the subsequent laying on of hands for the gift of the Holy Ghost by the time their children reach this mechanically determined age of accountability, stand in danger of losing their own spiritual status.¹ Before children reach the accountable age of eight, they are saved through Christ's atonement alone² and, according to the Mormon Prophet, should they die before they are accountable they "are saved in the celestial kingdom of heaven."³ The problem which this doctrine naturally creates in the minds of "gentile" students of Mormonism is simply this: If a child aged seven years 364 days is sinless and, therefore, saved through Christ and the next day when he is eight years old he is unconditionally in need of Baptism for the remission of sins, when did the child acquire the sins which baptism is intended to pardon? Furthermore, students of psychology whose investigations show that there is no uniformity relative to definite ages among either children or adults where either intellect, morals, or religious development are concerned, will also find it extremely difficult to understand what, in Mormonism, appears to be a purely arbitrary salvation age limit. But in a legalistic and rigidly authoritarian system like Mormonism the question is not primarily: "Is it reasonable?" but "What has God commanded?"

Water baptism may be administered not only by holders of the higher Melchizedek priesthood, but also by the Aaronic priesthood.⁴ Following Baptism, members thus received, are supposed to receive instruction regarding "the Church

¹ Ibid. 68:25.

² D. & C. 29:46.

³ Parry, p. 19. This was revealed in a vision which Smith had of the Celestial Kingdom.

⁴ All holders of the Melchizedek priesthood must first have been ordained priests after the order of Aaron. See D. & C. Sec. 13. Cf. Sec. 84:25-27.

of Christ" before they partake of "the sacrament" (Lord's Supper) and before they are "confirmed by the laying on of the hands of the elders.."¹

B. The Remission of Sins

Mormon baptism, like the baptism of Walter Scott, is for the remission of sins.² The phrase "the remission of sins" indicates that the Mormon conception of sin as related to baptism, in harmony with that of Campbell, is an atomistic one. A sinful nature is not the thing with which "remission" is chiefly concerned. The desire to live a new life should rightly come before water baptism, but this new outlook would be insufficient in the securing of orthodox salvation without water baptism and the subsequent laying on of hands. This means that baptism is thought of as the means by which the forgiveness of sins is secured.³ "By baptism in water comes regeneration from sin."⁴

If water baptism is for the "remission of sins" or, in other words, secures forgiveness for transgressions of God's laws and commandments, the problem which naturally presents itself for solution is: "How are sins committed after baptism to be covered?" This has been both a question and a problem in the minds, not only of "gentiles" but of Mormons as well. Some individual Mormons have thought that re-baptism would effect forgiveness for such sins, and there is evidence that such a practice actually obtained in the early days of the Church, but the Official Church today has no doctrine of re-baptism.⁵

¹ D. & C. 20:68.

² D. & C. 19:31; 55:2; 68:27; 76:51; 84:27; III Nephi 1:23.

³ Talmage, Art. of Faith, pp. 122-123.

⁴ Ibid. p. 123. See also II Nephi 31:17.

⁵ Art. of Faith, p. 143.

The Church officially teaches "re-baptism" in the sense that baptisms received prior to "joining" the Mormon Church are invalid.¹ Apostates or excommunicated members may re-enter the church by again submitting to baptism, but this baptism follows the initial procedure and is administered as though it were the first. While the church has no doctrine of re-baptism for its communicants, it also has no special deliverance on how sins committed subsequent to baptism are to be cared for. Apostle Talmage has this to say which is a bit startling for a system as legalistic as Mormonism: "...if we covenant with the Lord at the waters of baptism, and thereafter seek to observe His law, He is merciful to pardon our little transgressions through repentance sincere and true; and without such repentance, baptism would avail us nothing."² The questions which this statement is likely to arouse in non-Mormon minds are: What if a Mormon does not "seek to observe" God's law? What if our transgressions are not "little"? If repentance can secure God's forgiveness after baptism, why can it not secure forgiveness before baptism? The answer to the first question is excommunication.³ The answer to the second is: let the guilty party repent, otherwise he is to be cast out of the church. According to the Doctrine and Covenants, in the case of adultery (which Mormons like most religious people do not consider a "little" transgression) the church is to forgive the offender if he repents,⁴ "but if he doeth it again, he shall not be forgiven, but shall be cast out."⁵ To the third question, Mormonism answers that it is not theirs

¹D. & C. Sec. 22.

²Talmage, op. cit., p. 145.

³D. & C. 42:28, 37.

⁴Ibid. vs. 25: The writer remembers when church members who were convicted of adultery (whether marriage subsequent to the act took place or not) were given the choice either of being excommunicated or of publically repenting. (Church trials for adulterers have D. & C. support, see Sec. 42 esp. vs. 80-83). The "confessions" as they were then called, were made before the congregation of the local ward of which the offenders were members. In these instances both parties involved rose and expressed their regret over what had happened. Needless to say, these meetings were usually well attended. We know a party who still leans towards Mormonism but who chose excommunication on the basis that many in the congregation who would sit as his judges were separated from him only because of their ability successfully to conceal their own irregular sex practices. Many Mormons as well as many non-Mormons, have felt that this custom was conducive to insincerity and hypocrisy and since there seems to have been no spiritual value derived from the system, the practice has of late fallen into disuse.

⁵D. & C. 42:26.

to "reason why". Water baptism is a definite command and as such requires unhesitating obedience,¹ for while Mormons are always fond of showing that Mormonism "is good because it works", when it comes to determining the truth or falsity of any Mormon teaching, her defenders, if they are loyal to their fundamental postulates, must eschew any pragmatic tests. The final proof of Mormon doctrine must never be deduced from an appeal to pragmatism, but, as in the case of Walter Scott, all such appeals must be made to revelation, i.e., What has God said? Men who refused to give up the practice of polygamy because they sincerely felt it was a genuine command of God, were more honestly and consistently Mormon than are those whose appeals for Mormonism's validity are made to its fruits. Mormonism's religious epistemology is based upon praeternatural revelation and not upon any form of philosophic instrumentalism.

C. Blood Atonement

The problem of remitting "big" sins committed after baptism gave rise to a much discussed teaching of Mormonism--that of blood atonement. The doctrine was taught under Brigham Young's presidency in Utah, both by President Young² himself and by leading elders of the church as well.³ It may have been suggested partly by the passages in the Doctrine and Covenants to which we shall presently refer, although Biblical passages are cited in its support by a modern commentator on the subject. In short, the doctrine of blood atonement⁴ was based upon the contention that some sins are of such a magnitude that nothing short of shedding the offenders own blood can effect a remission of the sin. Thus in some quarters has arisen the expression of "cutting a person's throat to save his soul." The doctrine as it was taught in Utah does not explicitly appear in any of the Mormon

¹ Ibid. 68:9.

² J. of Disc., Vol. IV, pp. 53, 219, 220. See below Appendix No. II!!

³ Ibid. pp. 49,50, Discourse by J. M. Grant who seems to have given the first public utterance to the doctrine. See also C.W.Penrose's Blood Atonement as Taught by Leading Elders.

⁴ W.A.Linn's Story of the Mormons Chap. IX, p.454ff. gives an account of the doctrine.

scriptures but there are at least two references in Section 132 of the Doctrine and Covenants which are capable of being interpreted as lending support to the teaching. Adultery, as we have already seen, is considered a very serious offence by the Doctrine and Covenants. We find, therefore, in the famous plural wife revelation,¹ the following statement:

"...verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed."²

Verse 63 of the same section pronounces the same doom upon an unfaithful plural wife. These passages do not state when or how she shall be destroyed, or who is to be the agent of her destruction. Furthermore these passages apply only to women. According to this revelation, no such impending doom faces an adulterous man.

As the doctrine was taught in Utah, a sin which might secure expiation through blood atonement was adultery. According to the Utah doctrine, men were held as responsible as women. The late C. W. Penrose, long-time Apostle and successively second and first counsellor to the President of the church, delivered an address in 1884 which was subsequently published as a pamphlet under the title Blood Atonement as taught by Leading Elders. In this pamphlet he attempted to show that the doctrine rests upon Christ's atonement and would expiate the sins only of those who have fellowship with Christ. Assuming that Paul wrote Hebrews he proceeded to show that St. Paul taught that there are sins such as

¹ D. & C. Sec. 132.

² Ibid. vs. 41. Italics mine.

blasphemy against the Holy Ghost which cannot be forgiven through the shedding of Christ's blood.¹ Since Paul (or the writer of Hebrews) teaches that "without shedding of blood is no remission"² it is, according to Apostle Penrose, not at all illogical to suppose that the shedding of an arch-sinner's own blood would be effective in the expiation of the sin. He also stated that just as Brigham Young and Paul agreed upon the necessity of delivering men "unto Satan for the destruction of the flesh, that the spirit may be saved",³ so also were President Young and John agreed that "there is a sin unto death."⁴ After making the foregoing apology, Mr. Penrose proceeded to assert that no one had ever actually suffered the penalty of Blood Atonement. More recently, Mormonism's famous historian B. H. Roberts has offered a similar apology for the doctrine.⁵

The days of blood atonement are history and the true nature and character of those days can never definitely and fully be known, but there is a vast amount of non-Mormon testimony from that period in support of the claim that the blood of a good many sinful Saints was actually shed.⁶ If the testimony is trustworthy, it appears that in some instances the submission to the penalty was voluntary⁷ while in other cases the human sacrifice was definitely involuntary.

At present this doctrine is neither practised nor taught by the church. We have treated it here at length simply to show a historic doctrinal

¹ Hebrews 10:26 & Matt., 12:31,32.

² Ibid. 9:22.

³ I Cor. 5:5.

⁴ I John 5:16.

⁵ Defense of the Faith and the Saints, Vol II, pp. 452-455. See below, Appendix II

⁶ Linn, op. cit., Chaps. VII, p. 441ff; IX, pp. 454ff.

⁷ Stenhouse Rocky Mountain Saints, p. 470.

solution to the problem of dealing with the atonement of sins committed after baptism--sins which the church regarded as definitely crimson and sufficiently severe to make either Christ's atonement or man's baptism and repentance ineffective agents of expiation. The problem of making satisfaction for sins committed after baptism has always been a factor in religious groups which have a legalistic conception of salvation. Catholicism has its sacrament of penance whereby communicants can make satisfaction for their sins, but Mormonism has never solved her problem in quite so definite a way. As the present-day church appears to view the problem, sins are regarded as obstacles in the path of progress towards godhood. During recent years there has been an increasing emphasis upon the acceleration of man's spiritual progress as witnessed by an increasing emphasis upon Temple Salvation. The negative side of the problem--how can a sinner atone for sins--which was a serious matter to earlier Mormonism has gradually receded into the background while the positive point of view has steadily increased in importance.

An important feature of Mormon baptism is the doctrine of baptism for the dead.¹

IV. THE GIFT OF THE HOLY GHOST

We have already seen that the Holy Ghost is regarded as a personage of "material spirit" who is capable, on occasion, of assuming the form and figure of a man. Apart from his physical characteristics, he possesses powers

¹ See below, Chapter VII, Temple Salvation.

and offices of a specifically spiritual nature.¹ His power "is the spirit of prophecy and revelation; His office is that of enlightenment of the mind, quickening of the intellect, and sanctification of the soul."² The Holy Spirit is not given indiscriminately, we are told, but is bestowed only upon those who have complied with the requirements of the three preceding steps. It is obvious, then, that faith, with all that it involves in Mormonism, repentance, and the sin-absolving power of immersion would be impossible were the Holy Ghost not operative in conversion before the "laying on of hands for the gift of the Holy Ghost." The Mormon prophet once wrote:

"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him."³

Joseph F. Smith, a successor and namesake of the Latter-Day Prophet, distinguished between the Spirit of God and the Holy Ghost when he wrote: "The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that comes into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world... and...brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost". While these two quotations are obviously not in complete harmony, the essential idea which both conveys to the Mormon mind is that the gift which a baptized person receives at the hands of an elder is distinctive in character and belongs only to initiates into the Latter-Day Saint church.

¹ Talmage, op. cit., p. 160.

² Ibid., p. 163.

³ Parry, op. cit., p. 70.

A. Grace

There are three concepts which are only indirectly and incidentally dealt with in Mormonism. These concepts are: forgiveness, fellowship, and grace.¹ Of the three concepts Grace, though seldom spoken of as Grace, is most significant in Mormon thought. Where, however, grace "to the evangelical Protestant.. is the free active love of God to sinners, so personally present in Christ as to elicit faith by its intrinsically persuasive content,"² to the orthodox Mormon, it is a legalistic concept associated with the idea of merited righteousness. It is almost identical in character to the idea of grace in Roman Catholicism where "grace is ethical in aim, yet at the same time hyperphysical in character and operation, dispensed through an infallible and hierarchical institution, and charged with a mysteriously sanctifying power which" in Catholicism "is manifest supremely in the Sacraments"³ but which in Mormonism "is manifest supremely" in confirmation and ordination. Grace, in Mormonism, is essentially this gift of the Holy Ghost which is conveyed by the laying on of authorized hands. Where, in Reformed doctrine, "all ideas of law or reward drop away,"⁴ in Mormonism the "Gift" is given only to those who merit its bestowal. Properly speaking, this "Gift of the Holy Ghost" is not a gift at all but rather a "wage".

Mormon materialism does not permit this "gift" to be thought of in wholly abstract, conceptual or immaterial terms. As in Catholicism, it is "hyperphysical in character". Several Mormon elders in describing to the writer how they conceive of the Holy Ghost's activity used the analogy of the X-Ray

¹ Grace appears as a definite concept more in early Mormonism before the church had launched out upon its rather rigorous legalistic theology than it does later.

² H. R. Mackintosh, art. "Grace" in H. R. E.

³ Ibid.

⁴ Ibid.

where definite rays of varying strength are made to pass completely through the human body, influencing it yet without either injuring, destroying or modifying its individuality. This is essentially the view of the greatly respected Apostle Talmage who wrote: "The means through which the Holy Ghost operates are no more truly the Holy Ghost in person than the light and heat and actinic energy of the sun are the sun itself."¹ But the Mormon prophet evidently thought otherwise for, describing the person of the Holy Ghost, part of a revelation in the Doctrine and Covenants reads: "...the Holy Ghost has not a body of flesh and bones but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us."² If the person and powers of the Holy Ghost were as distinct from one another as Talmage suggests, a body of flesh and bones would not be the serious obstacle to the Holy Ghost's activity which the above quotation intimates.

In popular Mormon thought "being filled with the Holy Ghost" has definite physical connotations. The gift of the Holy Ghost is thought of as something capable of varying in quantity and degree as common Mormon petitions for an increasingly large portion of the Holy Spirit clearly indicate.

B. Charismatic Gifts

Confirmation automatically brings initiates into the membership of the church and while theoretically at least they received a "testimony of the Holy Ghost" even before this authoritative act, they now have new vistas of charismatic experience opened up to them.³ In Christ's name believers shall

¹ Talmage, op. cit., p. 488.

² D. & C. 130:22. Italics mine.

³ Ether 4:18d.

cast out devils, open "the eyes of the blind, . . . unstop the ears of the deaf", make the dumb speak; they shall be immune to poison and serpents shall do them no harm.¹ Healings, visions and dreams, "the working of miracles," the gift of prophesy, "the discernment of spirits," the speaking with and "interpretation of tongues,"² are all possibilities for Latter-Day Saints. Their ability to enjoy these charismatic gifts is increased as faith in, and obedience to, the laws and ordinances of "the Gospel" become increasingly manifest.

This newly-acquired status of Sainthood suggests another office of the Holy Ghost--that of Christian Perfection or Sanctification. At this point one is reminded of the Finney-Mahan Theology which taught that the Holy Ghost is operative after conversion in a special outpouring which tends to produce a state of sinlessness in the believer.

Perhaps the most widely utilized spiritual gift in Mormonism, is public discourse without the aid of notes or manuscript.³ One of the earliest lessons an adolescent Saint learns is that the Holy Ghost will guide him in public address.

With no desire either to be ironic or facetious, after listening to many forensic attempts, one is likely to conclude that, while this reliance on the Holy Spirit generally gets Mormon speakers "through" their discourses, it does not always lead to clarity of expression, good grammar, expressive diction, or incisive and logical thought. The recapitulation of stereotyped ideas and the rehearsal of stock phrases have always characterized the public discourses

¹ D. & C. 84:67-72.

² Ibid. 46:19-25.

³ D. & C. 46:2; 14:8; 20:45.

of the Mormons, but this is becoming increasingly less true. With the introduction of public speaking courses in schools, Mormon public utterance has improved remarkably. This trust in the Holy Spirit to guide was also a cardinal principle of the early 19th century revivalists and particularly of Charles Finney who often went into his pulpit without even a text to guide him.¹

The proper sign by which the gift of the Holy Ghost is bestowed is the laying on of hands² and the pronouncement of the form: Receive the Holy Ghost.³ The gift of healing belongs to the elders and the proper procedure again is the laying on of hands,⁴ often after the invalid has been anointed with consecrated oil.⁵ In cases of severe illness, Mormons almost invariably summon the elders to administer this ordinance. Even when there is virtually no chance for recovery the ordinance is administered as a blessing for the dying Saint.⁶

¹ New Schaff-Herzog Encyclopedia of Religious Knowledge, art. C. G. Finney.

² Parry, op. cit., p. 67.

³ Talmage, op. cit., p. 488.

⁴ Parry, op. cit., p. 67; D. & C. 42:43-44.

⁵ Talmage, op. cit., p. 225.

⁶ D. & C. 42:43-44.

CHAPTER V

THE AGENTS AND AGENCIES OF SALVATION

I. THE AGENTS OF SALVATION

In the complicated scheme of Divine-human existence upon which Mormonism is built, there are a number of agents or intermediaries who assist man in his pilgrimage from his first to his third and final estate. The two most important of these agents are Adam and Christ. The place of Christ in human salvation has already been discussed. Adam, like Christ, is a son of God who, during his ante-mortal life, occupied an important position in the spiritual kingdom of God. Adam, the Mormon Prophet declared, stands next to Christ.¹

A. Adam

The Mormon doctrine of Adam, like its doctrine of Christ, is an unusual conception. Both Adam and Eve are, of course, regarded as definite historical characters who stand not only as the biological source of humanity,

¹ Parry, p. 122.

but occupy a position distinctively spiritual in relation to their descendants. The imputation of Adam's guilt¹ to mankind is rejected and, as one Mormon source has it: "We, the children of Adam, have no right to bring accusations against the Patriarch of the race. But rather, we should rejoice with our first parents, that through their fall and the atonement of Jesus Christ, the way of eternal life has been opened up to us."² It follows than that, instead of Adam's and Christ's being antithetical heads of the human race, they are cooperators in man's salvation.

The fall of Adam was no more a matter of chance or accident than was his creation.³ When God commanded Adam and Eve to refrain from the fruit of a designated tree, he had no intention of their obeying the command. Adam's "fall" was a necessary preliminary to the atonement of Christ without which there could have been no forgiveness of sins. The "fall" made repentance possible. One of the chief benefits obtained through the "fall" was the ability to pro-create. This is clearly set forth in the Book of Mormon where the writer, speaking of the possibility of Adam and Eve's remaining in the Garden, says: "And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin."⁴ Disobedience was necessary for the cultivation of Adam's ethical nature and for the development of the race's well-being. It may, then, be questioned if in the true sense of the word Adam "fell" at all; indeed, the Mormon conception of the fall seems best illustrated by the figure of a man falling upon an escalator which is moving in an upward direction. The Mormon scriptures, do indeed say that Adam died spiritually⁵ as the result

¹ Cf. Westminster Confession, Chap. VI, Sec. III; Moses 6:54.

² Compendium, p. 4.

³ Ibid., p. 3.

⁴ II Nephi 2:23; Cf. also D. & C. 29:39; Moses 5:11.

⁵ D. & C. 29:41.

of the fall and that he also inherited the possibility of mortal ills which lead to physical death,¹ but shortly after the fall God revealed through an angel to Adam that the Only Begotten would atone for his and Eve's disobedience.²

A novel bit of scriptural interpretation exonerates Adam from blame with regard to the partaking of forbidden fruit. God's first commandment, "in point of importance",³ was that Adam and Eve should "be fruitful, and multiply, and replenish the earth."⁴ The second great commandment had to do with forbidden fruit, the partaking of which must inevitably lead to "a state of mortality".⁵ Eve yielded to the wiles of Satan thus placing herself in a state wholly dissimilar from the immortal bliss of Adam. When Eve offered the fruit to Adam, he was confronted by a dilemma. If he refused the fruit he would be separated from Eve and could not obey God's first commandment. Should he partake of the tempting morsel, God's second commandment must obviously be disobeyed. Enlisting the support of St. Paul⁶ it is asserted that "Adam was not deceived" but chose to follow the example of Eve and thus place himself in a position to obey the higher commandment which God had given him--procreation. Adam's act was an act of great wisdom.⁷ Although more blame belongs to Eve than to Adam, even Eve was "fulfilling the foreseen purposes of God by"⁸ her disobedience. Even Satan "furthered the purposes of the Creator by tempting Eve,"⁹ but no credit is due him because his intent was to thwart God's plan. The Rappites taught that Adam's sin was his desire to have a wife, but the

¹ J. E. Talmage, Vitality of Mormonism, p. 45, art. on "Original Sin".

² D. & C. 29:42.

³ Talmage, Articles of Faith, p. 64.

⁴ Genesis 1:28.

⁵ Talmage, op. cit., p. 65; Gen. 2:17.

⁶ I Timothy, 2:14.

⁷ Compendium, pp. 4-5; Talmage, op. cit., pp. 63-70.

⁸ Talmage, op. cit., p. 69.

⁹ Ibid.

Mormons, as we have seen, reversed the sequence and held that Adam's choice of Eve was the means of his salvation and exaltation.

While man does not suffer spiritually as a direct consequence of Adam's sin, "from Father Adam"¹ man has inherited the physical ills which are the inevitable outcome of the knowledge of good and evil. But even inherited physical ills are tolerable because the proper use of "the knowledge of good and evil" which anticipated these ills, makes it possible for men eventually to become as the Gods themselves.

If the foregoing account of Adam's experiences be true, it follows that he was not the first great apostate but the founder and head of the earliest orthodox church. Indeed, this is precisely what Mormonism asserts.

After Adam and Eve were cast out of the Garden,² they began to multiply and replenish the earth and to eat their bread by the sweat of their brow . But in spite of this mundane round of existence, they, in obedience to God's commandments, offered up sacrifices and engaged in acts of worship. "After many days" an angel appeared and asked Adam why he offered these sacrifices. Adam's reply was that God had so commanded. The angel, then, instructed Adam regarding the mission of Christ, commanded him to repent and, henceforth, to pray and worship in Christ's name. The Holy Ghost then "fell upon Adam" giving him a testimony of the redeeming work of Christ and promising him "that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will."³

¹ Ibid. p. 70.

² The Garden of Eden, or the "land where Adam dwelt" (D. & C. 117:8) was at Spring Hill, Missouri, U.S.A. In Doctrine and Covenants' language it is known as Adam-ondi-Ahman. (D. & C. 78:15; 107:53; Sec.116; 117:8,11).

³ Moses 5:9.

"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient."¹

Overjoyed by this good news, Adam and Eve communicated "all things" to their children. The children, however, were not so quick to receive the message as their parents had been, for when Satan again appeared in the drama claiming to be a son of God and commanding "them saying: Believe it not; . . they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual and devilish."²

Adam, and apparently Eve as well, along with certain of their children, particularly Abel and later Seth, believed the promptings of the Holy Ghost, repented of their sins, were immersed in orthodox Mormon fashion, and found favor in God's eyes.³ Thus Christianity was established in antediluvian times.⁴ Cain, one of Adam's early offspring, chose evil, murdered Abel and entered into a secret covenant with Satan whereby he became the founder and head of "secret orders".⁵ Cain's posterity have black skins as a result of their father's evil

¹ Moses 5:10 & 11.

² Ibid. 5:13.

³ Moses, Chap. 5; 6 esp. verses 64-68.

⁴ Parry, op. cit., p. 144.

⁵ "And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan.." (Moses 5:31. Cf. also vs. 49). "For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother." (Ibid. vs. 51) These and other similar passages are thought by S.H. Goodwin (Studies in Mormonism and Masonry and Additional Studies in Mormonism and Masonry) and others, to be thinly veiled references to the Masonic Lodge (Cf. also III Nephi 7:6; 3:2; 6:28) Suspicions are reinforced by the fact that Smith lived in a community where anti-Masonic excitements had been particularly strong as a result of propaganda to the effect that the Masonic Lodge had inspired certain "clandestine" murders. Although Joseph and his brother Hyrum eventually became Masons and were "Masons at the time of their death, Mormons do not favor secret orders and the Masons, believing that much of the ceremony in Mormon temples was patterned after their own ritual, refuse membership to Mormons.

ways.¹ From Adam's day until the present dispensation one apostasy after another has taken place finally resulting in the "Great Apostasy" which lasted from the close of the apostolic era until 1829.

Adam lived only nine hundred and thirty years in the flesh,² but his relation to the human race did not terminate at his death nor, indeed, had it begun in Eden. Adam, we are told, is also the Archangel Michael, "the father of all, the prince of all,"³ the "Ancient of Days"⁴ mentioned in Daniel, and had dwelt aeons with God before he assumed the role of progenitor and Patriarch to the inhabitants of this planet. Adam, as Michael, was given this power of the Priesthood during the days of his ante-Edenic existence,⁵ and thus, contrary to subsequent instances in human history, received the priesthood before baptism.⁶ His choice in the garden, it appears, in no wise modified the authority of his priestly offices for he was the first mortal on this planet to hold the keys of the "everlasting gospel". He it is who holds "the keys of salvation under the counsel and direction of the Holy One."⁷

Joseph Smith, in his miscellaneous teachings, elaborated upon Adam's status as the prince of our salvation. Adam, Smith tells us, was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth."⁸

¹ Moses 7:22. Cf. Abraham 1:24,25.

² Moses 6:12.

³ D. & C., 27:11; 107:54,55; Sec. 116.

⁴ Parry, p. 113.

⁵ Roberts, The "Mormon" Doctrine of Deity, p. 243.

⁶ Ibid., p. 245-47.

⁷ D. & C., 78:16.

⁸ Parry, op. cit., p. 113.

Whenever the keys of the everlasting gospel are sent to the world, they must be conveyed by the authority of Adam.¹ Adam stands next to Christ "and presides over the spirits of all men, and all that have had the keys must stand before him."² Eventually "Adam delivers up his stewardship to Christ."³

The feud between Adam and Satan is, seemingly, age-long for when Satan appears as an angel of light it is Adam as Michael who uncovers the deception.⁴ At the close of the Millennial reign, during which Satan is to be bound for the traditional one thousand years and then released to muster an army from the sons of perdition,⁵ Satan, in his attempt to win the "throne of the Lamb"⁶ is to be defeated by Michael champion of the Saints' cause. Thus the feud which began in the Garden of Eden will ultimately be resolved by Adam's overthrow of Satan.

With Adam holding this important position in the Divine Hierarchy it is not strange that Brigham Young permitted Adam to occupy an important position in his own thinking. Since orthodox Mormon doctrine teaches that Adam is the prince of this world, Young, with characteristic boldness, could assert of Adam: "He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken--HE is our FATHER and our GOD, and the only God with whom WE have to do."⁷

This statement and the discourse from which it was taken have been sources of considerable controversy and embarrassment to Young's followers.

¹ Parry, p. 122.

² Ibid.

³ Ibid.

⁴ D. & C. 128:20.

⁵ D. & C. 88:112-114.

⁶ D. & C. 88:115.

⁷ J. of Disc. Vol. I, pp. 50-51. Punctuation, capitalization and italics follow the original. See Appendix No. 3 for entire quotation.

B. H. Roberts in attempting to justify Young's teachings regarding Adam, tries to make it appear that Young meant that Adam "will eventually" become "the God-president or God of" this world "when it is redeemed and sanctified and becomes one of the glorified spheres of God."¹ This might be a plausible interpretation of Young's meaning if what Young actually said were completely laid aside. Young also thought of Adam as a polygamist for "when our father Adam came into the garden of Eden, he . . . brought Eve, one of his wives, with him."²

B. REVEALING AND MINISTERING ANGELS

An early associate of the Mormon prophet once defined angels in the following terms:

"They are intelligences of the human species. Many of them are offsprings of Adam and Eve. That is they are men, who have, like Enoch or Elijah, been translated; or, like Jesus Christ, been raised from the dead; consequently they possess a material body of flesh and bones, can eat, drink, walk, converse, reason, love, fight, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth, or hell; and they can travel space, and visit the different worlds, with all the ease and alacrity with which God and Christ do the same, being possessed of similar organizations, powers and attributes in a degree."³

In every dispensation of the world's religious history angels have assisted God in his desire to make his will known to men.⁴ This was no more a fact in Bible times than it is today. Revealing "angels are under the direction of Michael or Adam, who acts under the direction of the Lord."⁵ Moroni, an angel distinctively Latter-Day Saint and American in character, a resurrected personage who had once dwelt on the American continent in Book of

¹ B. H. Roberts, The "Mormon" Doctrine of Deity, p. 42. Cf. also Roberts' Defense of the Faith and the Saints, Vol. II, p. 342.

² J. of Disc., Vol. I, pp. 50-51. Italics follow original.

³ From an editorial entitled "Materiality" in the Prophet for May 24, 1845 reproduced in B. H. Roberts' The "Mormon" Doctrine of Deity, pp. 254-258.

Roberts attributes its authorship to P. P. Pratt, Editor of the Prophet.

⁴ D. & C. 43:25; Moroni 7:25.

⁵ Mill. Star, Vol. 18, pp. 164, 165.

Mormon days, appeared to Joseph Smith and heralded the restoration of primitive Christianity.¹ Other angels have taken important parts in the restoration of "the Gospel". Angels, however, do not partake of deity in the strict sense of the word, but are servants to the gods.² Indeed, the punishment for certain groups of individuals in the next world will be that they shall be "angels.. which are ministering servants."³ Eternal angelhood is a punishment for those who are not married for eternity in an authorized Mormon temple. In the next world, these people will be unmarried, without the ability to propagate or advance, and shall remain in a state of servitude "forever and ever".⁴ Although angels assist the gods, they are themselves not proper objects of human worship and therefore, refuse to be worshipped by men.⁵ In the last days, angels are to assist in the destruction of the earth and in the judgment and punishment of the wicked.⁶

Angels have been through the "mill of mortality" and "are resurrected personages having bodies of flesh and bones" (but no blood). The second class of beings who dwell in heaven are "the spirits of just men made perfect, they who are not resurrected, but inherit the same glory"⁷ as angels. Satan, too, has his angels and is himself a fallen angel and quite as capable of visiting men as his competitors from heaven. In order to distinguish between these three classes of beings, Smith received a revelation which gave a method by which one might discern the character of extra-mundane visitors. The part containing the "three grand keys" follows in full:

¹ P. of G. P., pp. 51-53.

² D. & C. 132:20.

³ D. & C. 132:16.

⁴ D. & C. 132:17,20. See below p.

⁵ B.H.Roberts, op.cit., p. 190. Cites Revelation 19:10 in support of statement.

⁶ D. & C. 38:12; Sec. 88, esp. vs. 92, 112.

⁷ D. & C. 129:1,3.

"When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

"If he be an angel he will do so, and you will feel his hand.

"If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear---1

"Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

"If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.²

"These are three grand keys whereby you may know whether any administration is from God."³

Another means of detecting good angels is to observe their personal appearance.

Angels of God do not have wings.⁴ Smith reported that a woman once came to him and declared that she had seen an angel with sandy hair. "How, it may be asked" said the Latter-Day prophet, "was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation."⁵ Furthermore, good angels always speak edifyingly lucidly and perspicuously.⁶

Angels do not live on a planet like our earth but "on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present and future."⁷ But, wise as the angels are, even they do not know when Christ is to make his second advent.⁸ It appears that each planet has its own staff of ministering angels for only the angels who belong to our planet or have belonged to our earth minister to our needs.⁹

Although the precise number of angels is not definitely known, the number is sufficiently large to care for the needs of all men who seek their assistance.¹⁰

¹ What Smith meant by coming "in his glory" is not certain. Probably he thought of the entity as "ectoplasmic" having about it a phosphorescent glow.

² "You will not feel anything" because, the prophet taught, part of Satan's punishment for rebelling against God was that he should not have a body. Compendium p. 271, also Parry p. 166.

³ D. & C. 129:4-9.

⁴ Parry p. 164.

⁵ Parry, op. cit. p. 183.

⁶ D. & C. 50:15, 21-23.

⁷ D. & C. 130:6, 7.

⁸ Ibid. 49:7.

⁹ D. & C. 130:5.

¹⁰ J. A. Widtsoe, A Rational Theology, p. 64.

C. PERIPATETIC IMMORTALS

According to the Book of Mormon and the Doctrine and Covenants, there are four peripatetic immortals upon the earth who attempt to convert men and women and assist them in their distresses. John, "the disciple whom Jesus loved" did not die, but still lives in the flesh and will continue thus to exist until the return of Christ. This is based upon section seven of the Doctrine and Covenants which is said to be "the translated version of" a parchment in which John recorded Christ's promise to him that he should "tarry until (Christ comes) in (his) glory, and shalt prophesy before nations, kindreds, tongues and people."¹ John's immortality in the flesh is said to have been suggested in John 21:22 where Jesus answers the question of Peter as to the future of John by an indefinite counter-question: "If I will that he tarry till I come, what is that to thee?"

According to the Book of Mormon, there are also three Nephites, members of the early American church, the romantic history of which the Book of Mormon verbosely records, who "shall never endure the pains of death," but when Jesus comes in His glory they "shall be changed in the twinkling of an eye from Mortality to immortality; and...shall...be blessed in the Kingdom" of God.² These three men were members of the "Twelve" whom Jesus chose as helpers and companions during His American ministry subsequent to his Palestinian ascension.³

It is commonly believed by orthodox Mormons that these four immortal personages still move upon the face of the earth ministering to men. With regard

¹ D. & C. 7:3.

² III Nephi 28:8.

³ According to the Chronology of the Book of Mormon, this promise of Christ to the Nephites was made A.D. 34-35. See B. M. III Nephi 28, footnote.

to St. John, one writer says: "In company with his martyred and resurrected companions, Peter and James, .. (John)..has officiated in the restoration of the Holy Apostleship in this the dispensation of the fulness of times."¹

The writer has heard conscientious Mormons testify that they have known Saints in distress to whom one or more of the Nephite disciples appeared. Mormon missionaries returning from various parts of the world, often testify to miraculous happenings which they attribute to the ministry of the three Nephites. Perhaps the commonest miracle which these Nephites perform is the provision of food to missionaries who are on the point of starvation.

D. OTHER AGENTS OF SALVATION

In addition to Adam, the ministering angels, and the four immortal apostles, there are other personalities who function as man's helpers in the process of his eternal salvation. Missionary work, we are told, is constantly being carried on in the spirit world by preachers, teachers and ministers who are "invested with the Holy Priesthood."² This evangelistic program in Hades is said to have been inaugurated by Christ himself between his crucifixion and resurrection. This assertion is based upon I Peter 3:19-20 and passages from the Doctrine and Covenants in which post-resurrection rewards are discussed.³

Christ, holders of the Priesthood, the Holy Ghost, mortals who perform vicarious saving acts for the dead, and Elijah, the instituter of the

¹ Talmage, Jesus the Christ, p. 694.

² Talmage, House of the Lord, p. 81.

³ D. & C. 76:73; 88:99; 128:22.

complete program of temple salvation, are all discussed under their appropriate headings. There are, however, other possible mediators which must briefly be touched upon at this point.

The marriage relation, in Mormonism, is extremely important, for married couples have a distinct advantage over single individuals. Single men may hold the priesthood, but single women do not have that prerogative. Women are said to hold the priesthood with their husbands. This, then, in a certain sense would seem to indicate that husbands are "saviors" to their wives.

The family relationship is also an important religious item in Mormonism. The more dendritic the family tree, the better, for these complexities involve the provision of an increasing number of mortal tabernacles for waiting spirits and a larger kingdom in the next world over which the father or patriarch of a given family line may rule. In a sense mothers and fathers who procreate are saviors to unborn spirits by providing mortal tabernacles in which experience can be gained. In consideration of this great act of generosity, Mormon children are taught to "honor father and mother". Among some individuals, this veneration for ancestry almost becomes a form of ancestor worship. Smith, himself, emphasized the significance of making all branches of the family tree secure, and, speaking of our deceased ancestors, said: "...we must have revelations from them."¹

Apart from Smith's prophetic mission on earth, his place as a mediator of salvation is not clear, for his present status is not clearly set forth in Mormon writings. At death the spirit of the average person goes to the "spirit

¹ Parry, p. 32.

world" (hades, purgatory or the realm of waiting and suspense) where it remains until the day of resurrection. Many of the great such as Enoch and Elijah, have been "translated" and thus have avoided the "intermediary kingdom". According to one of Smith's revelations, certain of his late associates are spoken of as being with "the Lord", and Smith's deceased father is favored by being "with Abraham at his right hand."¹ If this is the case with individuals who neither made prophetic claims nor suffered "martyrdom", it is altogether reasonable for Mormons to suppose that Joseph has been similarly elevated. The words of the following favorite Mormon hymn, while not "official" theology, represent a popular belief of the Saints with regard to Smith's present status:

"Chorus: Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the hero again."²

If, as the song suggests, Joseph is in heaven "mingling with Gods", it is not unreasonable to suppose that he is planning "for his brethren" and therefore continues to be an agent of salvation for his followers.

II. AGENCIES OF SALVATION

A. THE CHURCH AND THE PRIESTHOOD

The holy Priesthood may briefly be defined as: The principle of authority to administer the sacred ordinances of God. In other words, it is

¹ D. & C. 124:19.

² Deseret Sunday School Songs, No. 24, "Praise to the Man" by W. W. Phelps. Italics mine.

"the power of the keys." Or, again, it is the power and authority by which the true church is constituted. The Mormon prophet once wrote: "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent."¹ The function of the priesthood in Mormonism is similar to its function in the Roman Church. The chief difference between the two is the conception of its origin. While the Roman church holds that the power of the keys was given to Peter and has passed successively down to the present from one head of the church to another, Mormons claim that, soon after the first century A.D., the church introduced forms, rites, practices, etc., so radically different from those instituted by Christ and the Apostles that the church forfeited her right to administer in Christ's name.² This departure from Christ's ideal first century church is known among Mormons as The Great Apostasy.³ According to Mormon teaching, the church lay in the throes of complete apostasy until the pristine gospel of the first century with the two grand orders of the holy priesthood⁴ were restored in 1829 by John the Baptist, Peter, James and John. Where Romanism asserts that the power of the keys is a gift preserved by the church from the days of Peter, Mormonism asserts that the keys were taken from the Christian church shortly after the first century and withheld until 1829 when Joseph Smith received them from heaven by immediate revelation.

¹ Parry, p. 120.

² Talmage, Articles of Faith, p. 199-203; Compendium 150-156. The works which have been produced on this favorite Mormon theme are legion. Examples: Orson Pratt's Universal Apostasy; J. M. Sjodahl's The Reign of Antichrist, or The Great "Falling Away"; Talmage's The Great Apostasy. Many pamphlets cover this basic claim of Mormonism.

³ For other early 19th century promulgators of the Apostasy doctrine see above, Chapter II.

⁴ D. & C. 107:1,6,21.

The plan of salvation, then, must not only contain correct and definite elements arranged in a correct and definite order, but it also means that these ordinances must be administered by an authoritative priesthood. No Roman Catholic apologist could be more emphatic on this point than was the Mormon Prophet who declared: ".nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels."¹ While the function of the priesthood is thought of by both Mormons and Catholics in essentially the same way, the application and division⁵ of the Mormon priesthood resembles the Jewish conception more closely than it does the Roman. The two grand divisions of the Mormon Priesthood--the Aaronic including the Levitical, and the Melchizedekian priesthoods--have definite Jewish names, claim Jewish portions of the Bible in support of their validity,² and are related to each other much as the two grand orders of the Jewish priesthood were. Furthermore, while Rome asserts that the power of the keys was given in the first century, Mormonism claims that the Priesthood actually began, so far as this earth is concerned, with Adam.³ Campbell and Scott had held that the Christian church dates from Pentecost. Smith held that the Christian church goes back to Adam.⁴ The antediluvian church was Christian because Adam received his "priesthood" or authority to found a church from Jehovah who is the same person as Christ.

There are two distinct priesthoods⁵ or two divisions of a single priesthood⁶ in Mormonism depending upon which passages one reads and how one interprets such passages. The Aaronic or "lesser priesthood" is so called "because it is an appendage to the greater, or the Melchizedek Priesthood."⁶

¹ Parry, p. 97.

² Selected portions of the Old Testament; Gen. 14:18,20; Psalm 110:4, and the Book of Hebrews.

³ See above, Agents of Salvation; Adam p.

⁴ Parry, p. 114.

⁵ D. & C. 107:1.

⁶ D. & C. 107:14.

It has the power and authority "to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments."¹ "The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant."² The Aaronic priesthood is to the Melchizedek what John the Baptist was to Christ³--a forerunner. In 1829 Joseph Smith claims to have received the Aaronic priesthood from John the Baptist⁴ who in turn received it from an angel.⁵ Shortly after this event, Smith received the Melchizedek priesthood from Peter, James and John, who in turn had received it from "The Savior, Moses, and Elias .. on the mount, when they were transfigured before"⁶ them. Thus the Priesthood as held by present day Mormons goes back to Joseph Smith and, ultimately, to Christ himself.⁷

Smith, in his miscellaneous teachings, teaches that, when the priesthood was restored to earth, it was restored in an ascending order. First came the Spirit of Elias,⁸ another name for the Aaronic priesthood and then followed the Spirit of Elijah, or Melchizedek priesthood.⁹ In the "teachings", Smith also

¹ D. & C. 107:20.

² Ibid. 107:19.

³ Parry, pp. 27-30.

⁴ Smith asserted that John the Baptist did not have the power of bestowing the gift of the Holy Ghost. Parry, pp. 27-30.

⁵ D. & C. 84:28; Also Compendium, p. 70.

⁶ Parry, p. 123.

⁷ Talmage, op. cit., pp. 188-189; Compendium, pp. 66-67.

⁸ Parry, pp. 27-35.

⁹ Mormon scriptures and writings are often rendered extremely ambiguous and difficult by the use of several different names and terms to express a single idea or name. Examples: Smith is referred to as Enoch in D. & C. 78, as Gazelam in D. & C. 104, while Sidney Rigdon is called Pelagoram in both sections. For use of Elijah, Elias, Isaiah and Esaiás, see below (footnote) p. 170.

speaks of a third or highest priesthood which he calls the Spirit of Messiah which is "above the spirit and power of Elijah."¹ It is uncertain whether Smith thought of this highest priesthood as a present possession or as a future gift.² This third priesthood is not discussed by the modern church since, it seems, Joseph received no specific revelation on the matter.

The two grand divisions of the priesthood are, of course, subdivided into offices, a thorough description of which would necessitate a treatise on Mormonism's very elaborate and complicated church polity. While Mormons regard the proper organization of the church from its President, Prophet, Seer and Revelator down to the deacons and teachers in the local ward as essential marks of the true saving church,³ the details of church polity have no direct bearing upon the object of our work.⁴ There are, however, two offices of the priesthood which, because of their unique adaptation of the power of the priesthood, deserve a word. The first is the priesthood as held by the President of the church. The President or Head of the Mormon church is its Prophet, Seer, Revelator, and Translator, whose "revelations" and deliverances on matters of doctrine take precedence over revelations received by subordinates. He may be said to hold the keys of the higher priesthood and of the church in a special sense much as the Pope of Rome is said to hold the keys of the church. Indeed, within the

¹ Parry, p. 35.

² Ibid., p. 27-35.

³ "The Gospel of Jesus Christ is the everlasting Gospel; its principles, laws and ordinances, and the Church organization founded thereon, must be ever the same. In searching for the true Church, therefore, one must look for an organization comprising the offices established of old, the callings of apostles, prophets, evangelists, high priests, seventies, pastors, bishops, elders, priests, teachers, deacons--" (Talmage, Articles of Faith, p. 199).

⁴ On Church Polity see D. & C. 107; Talmage, op. cit., Chap. 11, p.204ff. Compendium, 64-76; Rolapp's Gospel Quotations, pp. 83-108.

field of religion there is no ecclesiastical office more accurately analogous to the position of President of the Mormon church than the position of Roman Pope, for we are assured that there is only one man "on the earth at a time on whom this power and the keys of this priesthood are conferred."¹ The special "power" referred to here is the power to arrange contracts and covenants for eternity as well as for time,² and the power to receive valid revelations for the direction of the Church. In addition to these spiritual prerogatives, the President is also "trustee in trust" for the Mormon church Corporation and is usually an expert in business affairs as witnessed by the church's temporal prosperity and by his own personal financial status.³ His tenure of office is normally for life. The power and authority of the priesthood is hierarchical in character descending from the President and his two counsellors to the lowest offices in the local wards of the church.

The second unique adaptation of the Priesthood is the position of Presiding Patriarch of the Church. The office of Presiding Patriarch of the church is ordinarily "handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage!"⁴ Adam was the first Patriarch of the church and thus it appears that the Patriarchate is the oldest human form of the Holy Priesthood. Whomsoever the Presiding Patriarch "blesses shall be blessed and whoever he curses shall be cursed;...

¹ D. & C. 132:7. Cf. also 43:3.

² Ibid. 132:46. See below, Temple Salvation, Chapter VI.

³ The second president, Brigham Young, accumulated what, even in our own day, would be considered a handsome fortune. The present President is wealthy, being president of several prosperous business corporations in addition to his presidency of the church.

⁴ D. & C. 107:40ff.

whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven."¹ Actual patriarchal practice, however, shows that the Patriarch usually confines himself to blessing the church.

Like Scott, Campbell, John Winebrenner, and other of his contemporaries, Smith made no distinction between the church as visibly constituted and the Kingdom of God. To use Smith's own words: "Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God, but where these are not, the kingdom of God is not."² And again: "If we do not get revelations, we do not have the oracles of God; and if (we) have not the oracles of God, (we) are not the people of God" for "where the oracles of God are not, there the kingdom of God is not."³ But where the Campbellites and Winebrennerians thought of the church or Kingdom of God as something clearly revealed in the New Testament which, through conscientious search could be restored to the world in its original first century purity, the Mormons, Shakers, Swedenborgians, and Southcottians, thought of the church as something divinely re-established in the present dispensation through immediate revelation which, unlike Campbell's rigid Biblicism, could, if necessary, take precedence over and even correct the letter of the Bible.⁴

¹ D. & C. 124:91-93.

² Hist. of the Church, Vol. V, p. 259. Also Parry p. 92,93.

³ Parry, p. 93.

⁴ There was a wide-spread feeling among the sects of the early 19th century that the original text of the Bible had been corrupted by wicked and ignorant scribes and priests. If the original manuscripts could be recovered it would be found that they were verbally correct. Cf. Joseph Smith's Teachings, ed. by Parry, p. 17; also by Shakers, Testimony of Christ's Second Appearing 4th Ed., p. 267.

Two special classes of people are not admitted to membership in the Mormon church: murderers and married adulterers. Murderers have no forgiveness now nor in the world to come.¹ Married adulterers whose "companions are living . . . shall be cast out."² but "if they are not married, they shall repent of all their sins"³ before they are received. Members who commit adultery are to be "tried before two elders of the church." If convicted, they are to be cast out unless they repent.⁴ The second offence definitely calls for expulsion.⁵ Under the polygamous order, when God so revealed, the wife or wives of an adulterer was to be given "unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many."⁶

Other major sins such as falsehood, slander, stealing, etc., must be made right with the offended individual or group and, sometimes, with the church itself.

Negroes are not urged to join the Mormon church and do not hold the priesthood, for they are descendants through Ham of ^rCain⁷ who received a curse at the hand of God for his connection with Satan's Secret Order.⁸ The curse was a black skin. The Book of Mormon teaches⁹ that the skin of the Indians was also originally white, but became dark as a result of sin. A feature of American Indian salvation, Brigham Young taught, will be a blanched complexion.¹⁰

¹ D. & C. 42:18,19,79.

² D. & C. 42:75.

³ Ibid. vs. 77.

⁴ D. & C. 42:24-27.

⁵ D. & C. 42:26.

⁶ D. & C. 132:44.

⁷ Moses 7:22; Abraham 1:24.

⁸ Moses, Chap. 5.

⁹ I Nephi 12:23; II Nephi 5:20-25; Alma 3:6-19; Morm. 5:15.

¹⁰ W. H. Dixon, *New America*, p. 131; Cf. III Nephi 2:15.

B. EDUCATION

The educational policy of the Mormon church, like its church administration, is intricately and efficiently organized. There are three general types of educational activity in the church: (1) Aggressive missionary work of an evangelicalistic order (2) Regular ward meetings (3) Schools.

Aggressive missionary activity concerns itself with both Mormon and non-Mormon or "Gentile" people. Mormons never take it for granted that their own church members know enough about Mormonism, consequently a system of ward visitation has been devised whereby every home in Zion is periodically visited by "teachers". A group of men known as "ward teachers" are divided into teams of two and allotted what is known as a "beat". They are to visit the homes within this beat and instruct parents and children in the principles of "the Gospel" and check members up on their tithes to the church. A women's organization known as the Relief Society and similar to Protestant Ladies' Aid Societies, is also organized for ward visiting. These teams of "sisters" visit women in their homes giving needed instruction. This instruction may be in the form of advice or reprimand to those who have not been faithful in their attendance at meetings. Sometimes these sisters advise an increase in the family since it is popularly believed that the salvation of women is facilitated by child-bearing.¹ Another important duty of these sisters, as the name of their organization implies, is the administration of relief to the needy. These monthly calls keep the society in close touch with the needs of the ward families. This organization does highly commendable work and its efficiency might well be the envy of many a Protestant church organization.

¹ Joanna Southcott (1750-1814) taught that woman is to be saved through child bearing.

Mission work among gentiles¹ is carried on by elders in all parts of the United States through twelve different mission fields over which a president administers. Between "two and three thousand missionaries (devote) their full time to the labors of the ministry in the United States and foreign countries."² Outside of the United States, the Mormons proselyte in Hawaii, Tahiti, Argentina, South Africa, Australia, New Zealand, Samoa, Tonga, Canada, British Isles, France, Holland, Switzerland, Norway, Denmark, Austria, Czechoslovakia, Palestine, Syria, Sweden, Brazil and Germany. Within recent months the missionaries have had considerable difficulty in Nazi Germany. This is not at all strange when one considers the strong Jewish character of Mormon theology. It is safe to say that, unless the Mormon message is revised so as to be almost unrecognizable, difficulties with the National Socialists will continue to increase.

Before new missionaries are sent out into the field to conduct their preaching and house-to-house tract visitation campaign, they are given an intensive course of instruction by experienced missionaries. This instruction consists largely of proselyting techniques. Novitiates are also taught the stock objections of prospective converts and given stereotyped answers, backed by favorite proof texts from the Bible, with which to meet these objections. The average term of service is two years, although foreign missions are likely to last somewhat longer. The term "Mormon" is never used in the field by missionaries since it has a tendency to prejudice prospective converts against their message.

Mormons frequently criticize gentiles for entering the religious ministry as a profession without any "call" and take great pride in the fact that all Mormon missionaries are "called". This characteristic bit of Mormon

¹ Improvement Era, April 1935, p. 235.

² Howells, Compilation of Christian Beliefs, p. 65.

pride is sheer braggadocio. Mormon missionaries receive their call through church authorities and for many that is as much of a call as they ever receive. Many a Mormon, no doubt, feels called of God, and, perhaps, the majority of Mormon missionaries are sincerely devoted to the missionary cause. It is, however, well known among both Mormons and gentiles that some Mormon youths accept a call for the experience it offers and it is common knowledge in Utah that many a seemingly incorrigible youth has been sent on a mission in a desperate attempt to reform him. If Mormon missionaries are taken as a group, one will find that they are neither better nor worse than the average group of "gentile" Seminary students.

A second class of religious education consists in the stated meetings of the church. The women's Relief Society has its weekly meetings in which religious and other subjects of interest to women are treated. The Youth Movement of the church consists of two organizations: The Young Ladies' and Young Men's Mutual Improvement Associations. These organizations meet one evening a week throughout the winter months. A prescribed course of study is provided for the various classes of young people by the "general authorities" in Salt Lake City. Boy Scout work often forms a part of the M. I. A. activity.

Sunday School is held weekly in all wards from 10.30 to 12 and classes are provided for all groups. Theological and Gospel Classes are held for people of late high school and college ages. Parents' classes concern themselves largely with the proper method of rearing a family. The weekly Sacrament Meeting, as it is called, or "church service" is held in the various ward chapels each Sunday afternoon. The service consists of the celebration of the Lord's Supper, prayer, musical numbers, congregational singing and preaching. Mormons excel in choral and congregational singing. Preaching is

done by anyone the presiding officer may call. There may be from one to a half-dozen or more addresses in a single service. Some of these addresses are earnest and well delivered testimonies, others are dull, ambiguous and sometimes little more than fanatical harangues. The standard of preaching is, however, improving. Services sometimes last three hours and few are less than two hours in length.

Quorums made up of various branches of the priesthood and deaconate hold regular meetings in which phases of Mormon theology are discussed and studied. For infants and children there are Primary meetings held on a week day afternoon in which children are taught "proper behavior, manners, games" and the A.B.C.'s of Mormonism.

The third method of religious education in the Mormon system of schools. The church operates the Brigham Young University at Provo, Utah where secular courses are given. At the University all students are required to take courses in the Theological Department. Courses consist of Bible study, church history with a definite Mormon bias, Mormon theology, public speaking, etc. Like most American Protestant churches, Mormonism has recently had its fundamentalist-modernist controversies, most of which have centered around the University and resulted in the expulsion of heterodox professors.

Until recent years the church maintained a number of Junior Colleges and academies throughout the Inter-mountain region, but a revised policy has been instituted which, on its negative side, calls for the closing of colleges and academies. On its positive side, the new policy calls for an increased interest in theological seminaries. The Seminary system is one of the shrewdest bits of Mormon administrative genius in the history of its organization. A Mormon seminary consists of an adequate building erected near

a local state secondary school. In these Seminaries Mormonism is taught to students during vacant high school class periods. Thus Mormon tax payers pay only once for the secular education of their children and yet are able to have their children thoroughly indoctrinated by Mormon ideas. From the "inauspicious beginning in 1912, the seminary system has grown until now approximately 1600 high school students in five western states, Utah, Idaho, Arizona, Colorado and Wyoming, are served in the 86 regular church seminaries."¹ These schools issue a special certificate to those who complete the prescribed courses.

With all these highly organized agencies of education and propaganda operating, Mormons from the cradle to the grave are continually being taught the "old old story" of the Mormon Prophet and of the gospel he established. Only Roman Catholicism can compare favorably with Mormonism in its efficient control of devotees' intellectual life.

C. SOCIAL SALVATION

When the Mormons moved from Palmyra, New York to Rigdon's old stronghold at Kirtland, Ohio, they absorbed most of Rigdon's old followers who had practised a form of social cooperation or communism. Even before the church was formally organized, Smith gave out revelations which ordered certain of his followers to make economic contributions to the cause. As early as March 1830, a revelation commanded Martin Harris, a Palmyra farmer and one of Smith's close associates, in the following words: "Thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains

¹ Improvement Era, April 1935, p. 224.

the truth and the word of God . . . Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family."¹ The following year Harris was commanded to "be an example unto the church, in laying his moneys before the bishop."² Early in 1831 Mormons were commanded to give the bishop all properties above what was necessary for the support of their families. This was to be used for the support of the poor and "for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed."³ These economic prescriptions necessitated and involved a certain amount of communal living. This Mormon form of communal living was termed the United Order of Enoch and, in revelations, it was described as "an everlasting order. . . for the salvation of men until"⁴ Christ comes. No member of the church was to be exempt from making his contribution to the order.⁵ He who received of the order's benefit without contributing his share was cursed by God "with a very sore and grievous curse"⁶ and should "with the wicked, lift up his eyes in hell, being in torment."⁷ Like the Shakers and other similar communistic societies of the period, the Mormons, after once deeding property to the church, could make no further claim of individual ownership upon it.⁸ Furthermore, "he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me."⁹

The United Order did not, however, remain "an everlasting order", and

¹ D. & C. 19:26,34.
² D. & C. 58:35.
³ D. & C. 42:35.
⁴ D. & C. 104:1; also 78:4.
⁵ D. & C. 70:9-11.
⁶ D. & C. 104:4.
⁷ D. & C. 104:18.
⁸ D. & C. 42:32.
⁹ Ibid. 42:37.

the threats of the revelations did not keep the Saints from transgression.¹ God, therefore, seeing that his chosen flock could not keep this law of economic consecration, revealed the "lesser law" of the tithe. The tithe system was more successful than communal living and persists today. The United Order seems to have failed in 1834.² Considerable confusion existed from that time until 1838 as to how much should constitute a tithe. In answer to Smith's supplication: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing"³ the Lord answered:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion, for the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."⁴

The term "tithe" as used in the Doctrine and Covenants sometimes means an indefinite contribution,⁵ sometimes a Jewish tenth.⁶ The tithe, today, is definitely Hebraic and calls for the consecration of one tenth of each member's income.⁷ Some Mormons faithfully give the tenth; others give what they can "spare", and still others who could give make no contribution to the church. One's standing in the church is partly determined by the status of one's tithe. Those who neglect to give when they are able are not excommunicated but referred to as "Jack Mormons" or Mormons not in good standing.

¹ Ibid. 105:1-9.

² Ibid. Sec. 104.

³ Introduction to D. & C. Sec. 119.

⁴ D. & C. 119:1-4.

⁵ D. & C. 64:23; 97:11,12.

⁶ D. & C. Sec. 119.

⁷ Harris & Butt, Fruits of Mormonism, p. 79.

The tithe need not be in cash but may consist of surplus merchandise. In the early days of the church mercantile contributions were commoner than they are today. The tithe income is used to help poor and needy Mormons, to build churches, temples and generally propagate "the gospel".

The President of the church is not only its Prophet, Seer, Revelator, Translator and President, but also its temporal "trustee in trust". Most presidents have been able financiers and have invested and administered church funds wisely. Brigham Young and the present administrator, Heber J. Grant, are perhaps the two ablest financial executives the church has ever had. Both men are noted more for their efficient administration in temporal things than for their spirituality. It is interesting to note that President Grant's two counsellors who, with Grant, constitute the First Presidency or administrative triumvirate of the Latter-Day Saint Church, are also the two vice-presidents of the Beneficial Life Insurance Company of which Heber J. Grant is also president. Other Mormons are also close business as well as close ecclesiastical associates of the First Presidency.

The Doctrine and Covenants so unequivocally states that the United Order is an everlasting order that many Saints have felt that the church transgressed in departing from it. Some are of the opinion that God will, in the near future, as a preliminary to the Millennium, re-emphasize the United Order of Enoch and that in this order the Saints shall live during Christ's Millennial reign. The ideal social order, according to the Mormon scriptures, would be one in which religious communism and "spiritual polygamy" could be practised with impunity.

Many of Smith's economic revelations had to do with the building of specific things such as the Kirtland and Nauvoo temples and the Nauvoo boarding

house in which Smith and his family were to have permanent housing.¹ Practically all Gentile students of Mormonism are agreed that these economic revelations were resorted to by the prophet as a means of raising money. Even Riley who explained the Book of Mormon and the doctrinal revelations on the basis of psychology, admitted that revelations having to do with money matters were premeditated.

Mormons, in their propagandizing activity, make a great deal of the social aspects of their religion, but Mormons have no "social gospel" in the sense that certain contemporary denominational ministers have a social gospel. Mormons express no marked interest in revolutionizing industry or modifying the national economic structure or in providing a more equitable distribution of the national wealth. Congressional representatives from Utah have distinguished themselves by their support of conservative capitalistic bits of legislation such as the high tariff laws for the protection of such commodities as Utah-Idaho sugar, much of which is produced by Mormon capital. Reed Smoot, co-author of the famed, highly praised and violently condemned Hawley-Smoot tariff act, has been one of the twelve apostles of the church since 1900. The Mormon church is essentially a capitalistic organization. Many people who visited the Mormon display in the Hall of Religion at the Century of Progress in Chicago, came away feeling that the Mormon church was vitally interested in a reformed social order. Mormons are interested in a reformed order but reform in strict conformity with the Zionistic plan of Mormonism. The Mormon ideal is to work from Zion (the Mormon Church) as a nucleus, bring "Gentiles" into the fold, and gradually set up a national and

¹ D. & C. 124:22-56.

world-wide Theocracy of which the Mormon President would be God's earthly representative and in which the suspended United Order of Enoch would be the basic economic plan. The social ideal of Mormonism centers around the establishment of the New Jerusalem which is to be built in the United States and to which Christ will come and begin his thousand year reign.

Section 134 of the Doctrine and Covenants dated 1835 consists of "a declaration of belief regarding Governments and Laws in general." It consists in an affirmation of loyalty to civil officers, governments and "laws in general". This Mormon declaration is not particularly unique, since all people, except anarchists, believe in the necessity of laws and governments; therefore further exposition of these parts of the section is pointless. The statement is an apology which the Mormons made in reply to the wide-spread claim that Mormons were anarchistic. There are, however, a few verses which need to be commented on here since they deal with a specific social problem--negro slavery.

The most discussed and most important social movement of a national character in America at the time the Mormon Prophet was giving out divine oracles was the movement for the abolition of negro slavery. William Lloyd Garrison, Abraham Lincoln and other like-minded idealists thought the problem of negro slavery significant enough to warrant their taking a definite stand against its legality. Part of the Mormon declaration to which we have just referred reads:

" . . we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."¹

¹ D. & C. 134:12.

If Joseph Smith wrote this part of the declaration, most Americans today, north and west of the Mason-Dixon line, would be of the opinion that, upon this great human issue, Lincoln and Garrison and Mrs. Stowe were more definitely prophets of righteousness than was the Mormon Prophet. Although the above quotation still remains an official part of Mormon doctrine, perhaps not one Mormon in a hundred could tell what the official attitude of his church is on slavery. Most Mormons would probably be against all forms of human slavery despite the presence of this verse in an official scripture.

CHAPTER VI

TEMPLE SALVATION

I. Temples

At present, the Mormon Church has seven buildings in which certain important ceremonies, ordinances, and rituals are performed. These buildings are not open to the public. Those who "go through" the temple are sworn to secrecy regarding the precise nature of the ceremony, but the philosophy of temple salvation is openly proclaimed. Mormons assert that the ceremonies are not "secret" per se, but "sacred" and must, therefore, be kept secret to prevent ridicule and misunderstanding from the irreverent and profane of the "world".

Mormons claim that in building temples they are simply perpetuating a custom which has always prevailed among God's chosen people¹ and cite the temple of Solomon and other similar Jewish edifices as Biblical examples of this God-ordained practice. The Jews, however, did not always perform all the ordinances which a complete Christian gospel demands. Smith instructed

¹ D. & C. 124:39.

his people that Christ wanted the Jews to "attend to the ordinances of baptism for the dead as well as other ordinances of the priesthood"¹ and that he was expressing his dismay at the Jews' unwillingness to comply with his wish when he cried: "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"² The temple plan of salvation was, however, revealed at Pentecost, but the church was not long in departing from the temple order and authority to perform the temple ordinances was soon withdrawn.³

As the two grand orders of the priesthood were restored through angelic personages, so also was it necessary for a heavenly messenger to restore the authority of the temple. Elijah held the keys of the temple ordinances and he it was who on April 3, 1836, following visitations from Christ, Moses, and Elias,⁴ appeared to Joseph Smith and Oliver Cowdery in the Kirtland, Ohio, temple and committed "the keys of this dispensation" into their hands.⁵ This visitation was in fulfilment of the promise made in the last two verses of the Old Testament: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."⁶

¹ Parry, op. cit., p. 43.

² Matt. 23:37.

³ Parry, op. cit., p. 43.

⁴ Mormon writings speak of Elijah and Elias as two separate individuals. Non-Mormon scholarship, however, agrees that Elias is merely the Greek form of the Hebrew name Elijah. The Doctrine and Covenants, contrary to all Biblical scholarship, also implies that Isaiah and Esaias are two different beings (76:100). Cf. Hastings Bible Dictionary or any other similar work.

⁵ D. & C., Sec. 2; 27:9; Sec. 110; 128:17.

⁶ Malachi, 4:5,6.

These words from the Authorized Version, according to Smith, are not translated correctly. "Now, the word 'turn' here should be translated 'bind' or 'seal'"¹ explained the Mormon Prophet. Sealing is necessary in order that "the Saints.. come up as saviors on Mount Zion" in the last days. The Saints, Smith promised, are to become saviors "By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah."²

The Utah church has long had temples in Utah at Salt Lake City, Logan, Manti, and St. George and recently it has built temples at Mesa, Arizona, Laie, Hawaiian Islands and at Cardston, Alberta, Canada. Other temples were early built at Kirtland, Ohio and at Nauvoo, Illinois. "The Temple at Nauvoo was destroyed through malicious incendiarism" explains one writer, while the Kirtland Temple is today used as a meeting house by a non-temple Mormon sect.³ At Far West, Missouri,⁴ the corner stone of a temple was twice laid, but the building was never completed. The Kirtland temple was originally a house of worship open to the public and similar to the present Salt Lake Tabernacle.⁵ No secret rites such as exist today were performed there, although in its attic, rooms were prepared for the "school of the prophets". The ordinance of foot

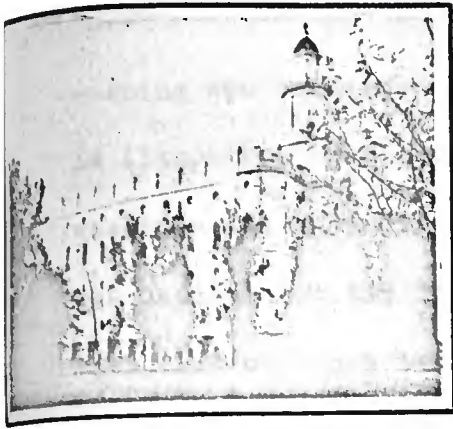
¹ Parry, op. cit., p. 126.

² Ibid., pp. 126-127.

³ Talmage, Articles of Faith, p. 155.

⁴ Now Kerr, Missouri.

⁵ This dome-roofed structure is frequently confused with the spired Salt Lake Temple a few yards distant. The Tabernacle is open to the public and it is from this building that weekly broadcasts are made over national "hookups".



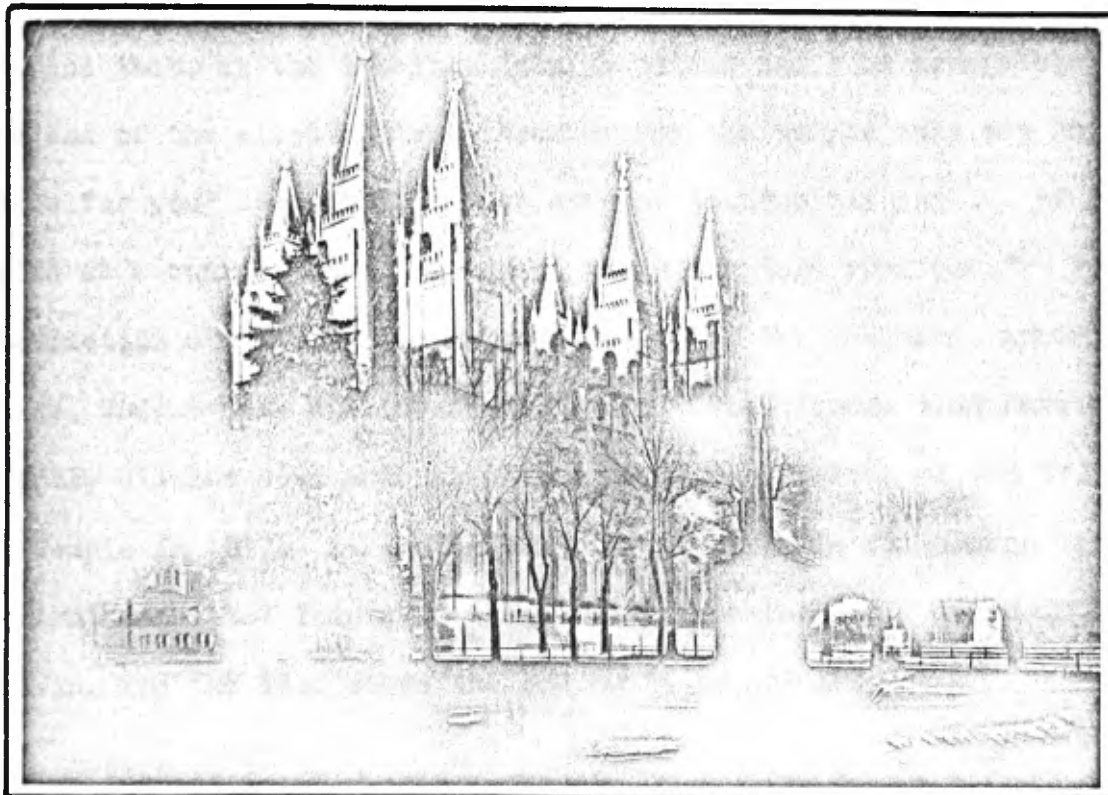
St. George Temple



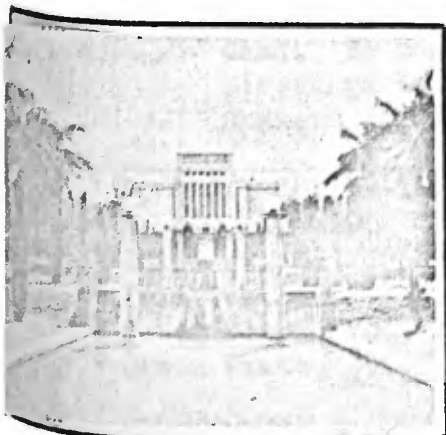
Logan Temple



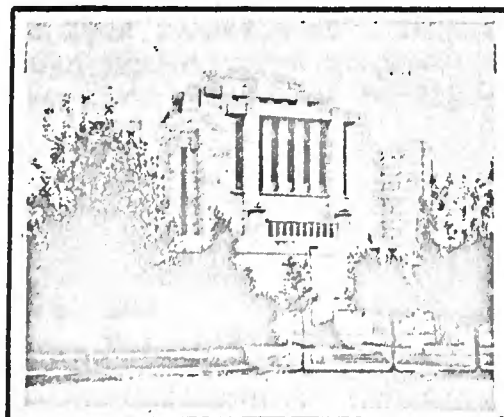
Manti Temple



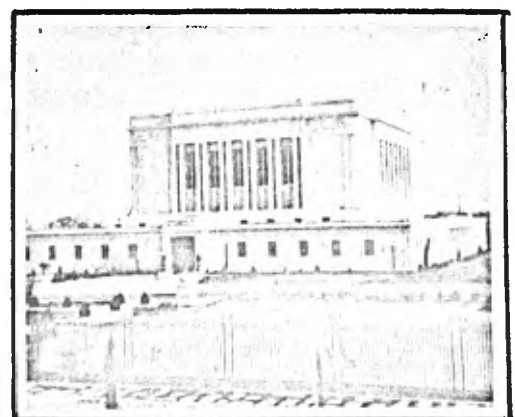
The Great or Salt Lake Temple



Hawaiian Temple



Canadian Temple



Arizona Temple

washing was commanded to be performed in connection with this school.¹ It is altogether possible that this was the beginning of the present system of washings and anointings. The first temple ordinance for the church masses was baptism for the dead. This rite was not originally performed in a temple but, like ordinary baptism, took place in a river or other suitable body of water. In 1841 a revelation was received urging the Saints to build a temple at Nauvoo, Illinois "for a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead--."2 God instructed them that they would be given sufficient time in which to build a suitable temple and that, in the interim, "your baptisms shall be acceptable unto me."³ At the end of the allotted time, however, if the temple were not built, "your baptisms for your dead shall not be acceptable unto me; and . . . ye shall be rejected as a church, with your dead, saith the Lord your God."⁴ Following the completion of this temple in 1845, baptisms for the dead, anointings, washings, endowments, etc., were performed. The present elaborate ceremony apparently did not come into existence until the opening of the St. George, Utah, Temple in 1877. According to Brigham Young the St. George Temple was "the first completed Temple in which all ordinances could be performed for the living and the dead since the one built by Solomon."⁵

According to another authority:⁶

"There were no rooms for washings in the Kirtland Temple. In the Nauvoo Temple a font was prepared for the baptism of the dead. We have of late constructed a Temple at St. George. Blessings have been administered in that Temple that were totally unknown in the two former Temples, namely endowments for the dead."

¹ D. & C., 88:139-141.

² D. & C. 124:29.

³ Ibid. vs. 31.

⁴ Ibid. vs. 32.

⁵ J. of Disc., Vol. XIX, p. 220.

⁶ Orson Pratt, J. of Disc., Vol. XIX, p. 19.

The endowment drama, however, was enacted in the Salt Lake Endowment House prior to the dedication of the St. George edifice.

An important idea back of the building of temples has been the preparation of a suitable place for Christ to dwell when he returns.¹ This was particularly true of the temple which the Lord commanded to be built at Independence, Missouri. With regard to this particular house, it was commanded and prophesied that it "shall be built unto the Lord in this generation (1834), upon the consecrated spot as I have appointed."² The temple was not built in that generation and the prophecy: ". . . verily this generation shall not all pass away until an house shall be built unto the Lord" was not fulfilled since all have now passed away. The site of this temple, which was to form the nucleus of the New Jerusalem or Zion to which the Saints would be gathered in the last days "to receive Christ at his coming" was first commanded to be dedicated by Sidney Rigdon³ as early as 1831, but later Smith and "others with whom the Lord was well pleased"⁴ were designated as the ones to dedicate the site.

Orthodox Mormons, both Utah and Missouri, still believe that the Independence Temple will be built before the second advent, but neither of the major branches of the church owns the consecrated spot. A great amount of dispute and litigation has taken place over the ownership of the ground and, at present, a very small Mormon sect, sometimes called the Temple Lot Mormons,

¹ D. & C. 42:36; 36:8; 57:3; 133:2.

² D. & C. 84:31.

³ D. & C. 58:57.

⁴ D. & C. 84:3.

sometimes the Hedrickites, are in possession of the property. Although this group, which calls itself the "Church of Christ", numbers only about 1500, they have broken ground for the erection of the Advent Temple. Both the Josephites and Brighamites, of course, while mutually rejecting the authority of each other, unite in rejecting the authority of the Hedrickites to build an acceptable house to the Lord.¹ An important reason why Utah Mormons reject the Josephites and Hedrickites is that neither group believes in temple ordinances but are interested in a temple simply as a place where Christ can appropriately be received.

The Josephites, who recently moved their headquarters from Lamoni, Iowa to Independence, Missouri, have erected at great cost and sacrifice a large and, as yet unfinished, Auditorium near the site of the coveted Hedrickite temple lot with the hope that some day the Advent Temple will be theirs.²

II. Temple Work

In the Utah Temples, there are four main categories of temple work:

¹ See Address by Anthony W. Ivins, Salt Lake Tribune, Oct. 6, 1929.

² "The Auditorium" is made of structural steel and concrete; it has ramps instead of staircases and a domed roof not unlike the famous roof of the famous Salt Lake Tabernacle. When the building is finished, the interior is to be veneered with marble. It is to have a great moving orchestra pit and other spectacular features which, it is believed, will definitely outshine anything the Utah church has ever constructed. In the basement there is a large pit-like depression which, at present, is used for certain church assemblies. The guide told the writer that he had come to the private opinion that when the wayward Mormon sects and other unenlightened groups finally see the light, this pit can be filled with water and men and women baptized by the thousands.

(1) Baptism for the dead; (2) Celestial Marriage; (3) Sealing¹ of parents and children; (4) Endowments. Celestial Marriage, sealing of parents and children, and the taking of endowments may be done for the benefit of the worker himself or they may be performed as "vicarious labors of love" for a departed relative, friend, or acquaintance.² Baptism of the dead, obviously, is a vicarious work. No vicarious work, however, is strictly vicarious for the proxy himself derives "merit" from his acts. Those who neglect the salvation of their dead, the prophet warned, neglect it "at the peril of their own salvation."³

A. Baptism for the Dead

The Biblical support enlisted for this practice is I Cor, 15:29:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This passage has always presented difficulties to Biblical scholarship and interpretations of the verse are almost as numerous and varied as the number of commentators themselves. Interpretations have often been as fantastic and ingenious as many a Mormon exegesis of scripture. Modern scholarship, however, is rather uniformly agreed that Paul actually referred to vicarious baptism, but they also agree that Paul here neither approved nor disapproves of the practice. Paul's general theological outlook would, however, scarcely approve such a legalism

¹ The terms "seal", "sealed", etc., are used in two different connections. Here the word refers to a covenant for eternity. In the other connection it refers to certain books or plates which the Mormon Seer and Translator claimed were "sealed" and not at the time translatable. Joanna Southcott also used the word "seal" frequently and in two connections. First the sealed were all those who signed their names to a petition to the Lord that Satan's purposes might soon be frustrated and the kingdom of God set up on earth. (Alice Seymour, op. cit., Vol. I, p. 73). Each of the "sealed" received a piece of paper upon which were written the following words: "The Sealed of the Lord, the Elect and Precious. Man's Redemption to inherit The Tree of Life To be made Heirs of God and Joint Heirs with Jesus Christ. Joanna Southcott." The document was then signed by the believer himself. A series of Joanna's writings and prophecies were then "sealed" to be opened at later specified dates.

² Parry, op. cit. p. 152.

³ Ibid., p. 153.

as baptism for the dead. "The plain and necessary sense of the words implies the existence of a practice of vicarious baptism at Corinth presumably on behalf of believers who died before they were baptized. That such a practice existed later among some heretics is certain (i.e., ^rMa^ecionites and ^eCorinthians)"¹. The Mormon doctrine, however, receives its direct authority from "latter-day" revelation.

Baptism is a law of God, Mormons claim, and must apply to all individuals regardless of their present state. The salvation of individuals who died before the temple ordinances were restored, those in heathen lands and infants who die before immersion are provided for by vicarious baptism. Vicarious baptism does not, however, automatically save the person for whom it is done until he, now residing in the world of spirits, exercises faith and repentance and thus signifies his intention of accepting the work which his mortal benefactor has done for him. Free will must be preserved, for Calvinism even in Hades, cannot be tolerated. Faith and repentance in the intermediary realm is possible since missionaries consisting of translated and resurrected personages are continually at work among the spirits there.²

Vicarious work for the dead is not always confined to relatives. Often magnanimous Saints "do work" for prominent men of history. A former president of the church, Wilford Woodruff, did work for the signers of the Declaration of Independence and for fifty other eminent men including Columbus and John Wesley. Following this Woodruff baptized the temple president for all the presidents of the United States with the exception of three stating that

¹ John Parry, Cambridge Bible (1916) Cf. also Karl Barth, The Resurrection of the Dead (1933) pp. 179-184.

² See above, Agents of Salvation, p. 148.

"when their cause is just comeone will do work for them."¹

According to one Mormon authority² the doctrine of proxy baptism contains within itself the general conception found in Jewish and other forms of vicarious propitiation^{ink} such as the scape goat (Lev. 16:20-22) or the altar victim (Lev. 4). In the Christian era Christ's death on the cross was the great vicarious soteriological act. When men are baptized for the dead they simply continue the great traditions and examples of the Jewish and Christian dispensations. As with the Israelitish altar sacrifices, the "victim" or, in this case, the "proxy", must be worthy of receiving the divinely authorized ordinances which are to be administered by authorized human agents. Thus individuals who labor in behalf of the dead are, in a sense, saviors to the departed.

Following immersion, the proxy receives the gift of the Holy Ghost by the laying on of hands just as he did at his own confirmation.³ At the time of the ceremony a recorder, an officiating elder and two witnesses must be present to certify that the ordinance has been properly executed. Records are to be preserved until the day of judgment when men are rewarded according to their works.⁴

¹ J. of Disc., Vol. XIX, p. 229 (Sept. 16, 1877).

² J. E. Talmage, House of the Lord, pp. 77-81.

³ One's own baptism and confirmation never take place in a temple. Baptisms in temples are always for the dead.

⁴ Talmage, op. cit., p. 93. Cf. D. & C. 127:6,7; Sec. 128 passim.

B. Celestial Marriage and the "Sealing" of Children

Section 132 of the Doctrine and Covenants is best known as the polygamy revelation, but instructions on polygamy form only a part of the deliverance. The eternity of the marriage covenant was also announced in the revelation as well as instructions as to how godhood may be attained. The revelation is said to have been recorded in 1843, but it was not publicly announced until 1852. Josephite Mormons reject it as a forgery concocted by Brigham Young and his henchmen. There is, however, good evidence to indicate that Smith either gave this revelation or a revelation similar to it in all its essential parts.

According to the doctrine of celestial marriage, the marital relation, when properly established, continues throughout eternity. But where New York Perfectionists and Immanuel Swedenborg thought of eternal marriage in a spiritual or, perhaps, "mystical" sense, i.e., the eternal union of "spiritual affinities", Smith's revelation thinks of eternal marriage in a legal sense, i.e., a relation which must be solemnized and sealed by the divine authority of a specific holder of the Holy Priesthood. Joseph's revelation announced: "I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred."¹ Smith's successors have continued to reserve for themselves this special office. Obviously it would be impossible for the President-Prophet-Seer-Translator of the church to administer the sealing ordinances to everyone in person-- particularly in seven widely scattered edifices. Each temple, then, has its president upon whom the President of the church delegates the sealing power

¹ D. & C. 132:7.

and these representatives in turn share their appropriated authority with satisfactory subordinates.

The Mormon church regards marriage as one of the most important of all human relations and a relation whose importance ought not to diminish but rather magnify in the life to come. To gentiles who object to the doctrine of eternal marriage by citing Jesus' statement to the Sadducees that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven,"¹ Mormons reply with a novel interpretation of the statement which in no way weakens their position, but rather adds urgency to the necessity of being "sealed" in marriage. The interpretation is simply this: The word "marriage" here means the act rather than the state of marriage. There will be no opportunity for this act in the next world. "The question of marriage between individuals was and is to be settled before"² the resurrection. If, therefore, a man and his wife are not sealed for eternity in this life either in person or by a proxy, they must eternally be separated in the life to come. Again, the illustration of the woman and the seven brothers³ is regarded as an example where attention to the temple ordinances by one of the seven brothers would have prevented an unpleasant situation in the next life; for, had the first brother been married to the woman for eternity, the six who followed, while being legal husbands for time, would automatically have been excluded from any claim to the woman in the resurrection. As the situation now stands in the illustration of the Sadducees, none of the seven brothers has any claim whatsoever to the woman in question.

¹ Matt. 22:30; Mark 12:18-27; Luke 20:27-40.

² J. E. Talmage, The House of the Lord, p. 107.

³ Matt. 22:25.

The philosophy of Celestial Marriage is best described by quoting the language of the revelation itself:

"The conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister to those who are worthy of a far more, and an exceeding, and an eternal weight of glory."¹

Men and women properly sealed are eligible, on the conditions of obedience to laws and ordinances, for eventual godhood. "Unsealed" individuals can never become gods "but are angels . . forever and ever."² Marriages performed by civil and ecclesiastical authorities are recognized by the Mormon church as binding for this life, but these contracts terminate at the death of one contracting party.

It is regarded as ideal when candidates for marriage enter into the covenant of marriage both for time and for eternity. Individuals who desire to be married in the temple both for time and eternity must produce a civil license before the ceremony is performed. If, however, a single party desires to be sealed for eternity to a deceased party, no civil license is re-

¹ D. & C. 132:7,15,16.

² D. & C. 132:17.

quired. It often happens, however, that individuals desiring to be married are not near a temple or it may even be that the candidates are not particularly interested in prolonging the marriage covenant beyond time. These individuals, then, secure the proper civil documents, appear before the appropriate church or civil official and are united for time. Later as opportunity permits, they may make a pilgrimage to a temple and there be sealed in marriage for eternity. All children born to the couple after "sealing" automatically "belong" to the parents for eternity. Children born before the sealing ceremony must be sealed to their parents in the temple. Children can be sealed only to parents who themselves have been sealed to each other.

Temple marriage does not insure against divorce although Mormon statisticians tell us that there is only "one divorce for each 34 temple marriages as compared with one for each 23 civil marriages of members."¹

As this suggests, Mormons not only regard the eternal aspect of the marriage covenant as highly important, but the solidarity of the family relation between parents and children both for time and for eternity is considered vital. In fact, while some form of salvation is possible for single or childless individuals, exaltation of the most ideal sort ^sif not possible for the unmarried or childless.

In addition to baptisms for the dead, many other labors may be performed for the dead by their living representatives. It often occurs that Mormon parents die without having been sealed in marriage for eternity. In such instances the bereaved children may act as proxies for the deceased parents. Not only is it possible for marriages and baptisms to be performed by proxy, but ordination to the priesthood may also be received for the dead

¹ Harris & Butt, The Fruits of Mormonism, p. 114.

by a living representative.

C. Endowment Ceremony

It is about the endowment ceremony of the Temple that so dense a cloud of secrecy has always hung. But even though devout temple initiates guard the secrecy of the temple with the utmost care, it is impossible to suppose that, throughout the years, there would have been no "leaks". Disgruntled or disillusioned Mormons, generally converts, have frequently revealed the secrets in sensational "exposés" which, very often, have been more sensational than expositional. The essential religious or theological details of the ceremony are frankly explained by Mormon writers themselves. Gentile discussions of the ceremony add little to the Mormon statements except for certain ceremonial details. Early exposes emphasized the existence of immoralities in the temple. Whatever the situation may or may not have been in earlier days, it is certain that there is nothing immoral about the present-day ceremony. Immoralists are as repugnant to the average Temple Mormon as they are to the average Catholic or Protestant Church goer. As a matter of fact, the morals of Temple Mormons are much higher than those of non-Temple Mormons. Many Temple Mormons tend to be what, in the colloquial vernacular, are known as "goody-goodies".

A well documented and factually reliable pamphlet entitled Temple Mormonism, Its Evolution, Ritual and Meaning, published in 1931 and edited by a cultured gentleman whom the writer has known for many years, gives the endowment ceremony in detail. In addition to the various sequences in the play or "divine comedy" enacted in the temple, the pamphlet describes the signs, oaths, grips, costuming, etc., which form parts of the ritual. The ritual,

preparatory washings and body anointings may appear childish, pagan, or even humorous to gentiles, but they need not be interpreted as immoral. From the point of view of the devout Mormon, the ceremony is chaste, elevating and sacred. The information found in this non-Mormon source does not greatly differ from that given in chapter four of Talmage's The House of the Lord.

While boys and girls of high school age can be baptized for the dead, males under 21 and females under 18 are not allowed to participate in the endowment ceremonies. Endowments for the dead can be taken only after the proxy has first been baptized in behalf of the deceased person for whom endowments are to be taken.

Part of the endowment ceremony is designed to educate initiates in the intricacies and esotericisms of the Mormon philosophy of history. This is done chiefly by means of a long episodic drama. Instead of the entire drama's being enacted on a single stage whose scenes are changed for each episode, the audience itself moves about from room to room where the various parts of the play are performed in the midst of appropriate surroundings. The educational drama, whose actors are authorized members of the temple staff, has as its theme the Mormon theory of cosmic and religious history from the creation of the spheres to the establishment of the Mormon dispensation of theology. As one authority has it:

"This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in the present life and a strict compliance with Gospel requirements."¹

¹ Talmage, op. cit., pp. 99,100.

According to the same authority the initiates "covenant and promise" to lead virtuous, chaste, charitable, benevolent, tolerant and pure lives. They are to devote their time, abilities and material possessions to the spreading of Mormonism and the preparation of the world for Christ at his coming. As each obligation is assumed "a promised blessing is pronounced, contingent upon the faithful observance of the conditions."¹ Temple "recommends" are supposed to be issued only to Mormons "in good standing". A Mormon in good standing is one who pays his tithing, attends church and keeps the word of wisdom. Mormons desiring to go to the temple not infrequently institute what in some quarters is known as a personal "clean up" program in order to get a "recommend" from their local ecclesiastical officials.

A negative educational feature of the drama is the anachronistic appearance of a modern clergyman to the post-Edenic hero and heroine, Adam and Eve. The dialogue of this bit of the drama represents non-Mormon theology as the quintessence of absurdity, while clergymen are shown to be educated nincompoops hired by Lucifer at "four thousand" a year to convert the Adamic family. In earlier years there were several such hirelings--a Quaker, a Methodist, a Baptist, and a Presbyterian minister along with a Catholic priest. Today one "false prophet" sufficiently conveys the desired impression and provides merriment in what, otherwise, is intended to be a solemn occasion.

Two permanent gifts which the endowment ceremony bestows upon an initiate are a new name and the privilege of wearing a special undergarment. The new name, which the endowee is to tell no one, is whispered into his ear by an unseen temple attendant during the preparatory part of the endowment ceremony. The name is to be required as a key word at subsequent points in the endowment

¹ Ibid., p. 100.

ceremony. This is probably suggested by a verse found in the Doctrine and Covenants: "And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word."¹

The other permanent gift, the sacred undergarment, was originally a knitted union suit, extending to ankle and wrist and fastened with tape instead of buttons. With the passing of conservative dress, this garment has been somewhat modified in style and material, the principal modification being the abbreviation of extremities. These "garments" as they are always called in Mormon circles, are marked with significant perfor[?]mations and solemnly consecrated. They are worn throughout one's mortal life and, eventually, form part of the burial attire. They are to be removed only for purposes of sanitation and then for no longer than absolutely necessary. They act as a protection against danger and "keep the Devil away". "Garments" are to Temple Mormons what the rosary is to the devout Catholic.

Other items of the temple costume are--a white shirt and trousers, a white robe and girdle, cloth cap, cloth moccasins, and a green silk apron having Edenic significance upon which nine fig leaves are embroidered. Women wear a white skirt and blouse, robe, girdle, a cap or hood part of which may be used as a veil, moccasins and apron. These items are worn only during the endowment ceremony and finally comprise the official habit in which all Temple Mormons are laid to rest. The employment of non-disintegrating substances is avoided in these burial costumes.

¹ D. & C. 130:11.

III. Conclusion

With the passing of the years interest in temple work has increased rather than diminished. Mormon lads often tell of visits to the temple in which they have been immersed for thirty or more deceased ancestors in a single day. Apostle Widtsoe suggests that the temple activity of the Saints will not be finished until a complete genealogy of the human race is discovered and sufficient vicarious work done to make secure all the ecclesiastical and social ties which such a genealogy suggests.

"Before the earth passes away into its next stage of existence, work must be done in the temples for all the living and all the dead. . . The record of every man exists and by some means will be found before the work on earth is completed. Meanwhile, no external power will come to man's aid, until he has used his own efforts, and therefore it becomes necessary for men to search out existing genealogies of the human race. When that has been done, in the years to come, man may rest secure that the Gods who direct our earth will come to the rescue of this important part of the work of salvation."¹

In this way Mormons are to function as saviors of the world.

The President of the Mormon church is an example of present-day interest in vicarious temple activity. An authoritative Mormon source states that:

"From January 1, 1930, to November 24, 1930, President Grant and family have performed the following:

"Baptisms, 287 males, 626 females, total 913; endowments 338 males, 648 females, total 986; couples sealed, 764; children sealed to parents, 1767; grand total 4430."²

According to President Grant's own testimony, from twelve to twenty representatives of the Grant family "go through" the temple once a week. He says: "I have one person going through the temple all the time at my expense. I have in my employ a sister who devotes all her time to the preparation of

¹ Widtsoe, op. cit., pp. 143-144.

² The Deseret News, December 20, 1930 (Christmas number).

genealogical records. Last year I expended in the neighborhood of \$200.00 per month during the entire year for genealogical research work pertaining to the families to which I belong in direct descent and through marriage."¹

Another group of statistics found in an official organ of the Mormon church indicates the popularity of temple work:

"The latest figures show that since the beginning of temple work to Dec. 31, 1934, a total of 22,570,156 ordinances have been performed; including 9,276,469 baptisms for the dead, 268,914 living endowments and 6,696,194 endowments for the dead; 133,585 living and 1,196,498 deceased couples have been sealed; 113,598 living children and 1,972,794 children who have departed this life have been sealed for eternity to their parents. And the work has just fairly begun!"²

Many non-Mormons express the hope, and sometimes the belief, that Mormonism will eventually discard its secret mysteries and open its temple doors to all as houses of worship. But such prophets are unduly optimistic. As long as Mormonism exists the temple ordinances will persist. The disappearance of Temple Mormonism is no more likely than the disappearance of Free Masonry or the discontinuance of Roman Catholic masses for the dead. Indeed, it may truly be said that Temple Mormonism combines the religious motives of Catholic masses and prayers for the dead with the psychological attraction of Masonry.

¹Ibid.

²Improvement Era, April 1935, p. 226.

CHAPTER VII

THE FUTURE

Even though the Church of Jesus Christ of Latter-Day Saints did not officially adopt its present name until 1838, it has always been a "latter-day" sect. The Mormon scriptures and Smith's miscellaneous teachings speak of the second advent as "nigh at hand",¹ but generally insist that "the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes."² Probably with William Miller's prediction that Christ would return in 1843 or 1844, Smith told his people on March 10, 1844: "Jesus Christ never did reveal to any man the precise time that he would come."³ At other times Smith was more certain and predicted that, while Christ would not come in forty years, "there are those of the rising generation who shall not taste of death till Christ comes."⁴ As long as Smith's contemporaries lived there were some who expected the fulfilment of this unfulfilled prophecy. Apostle Widtsoe suggests that the present "stage of the earth" will not pass away until the Saints have done temple work for the entire human race.⁵

¹ D. & C. 1:12,35; 35:15; 49:6; 106:4; 133:17.

² D. & C. 49:7.

³ Compendium, p. 82.

⁴ Parry, op. cit., 85; also pp. 39, 40.

⁵ Widtsoe, op. cit., p. 143.

1. Preparation for the Second Advent

Old Testament claims that the Jews are God's chosen people are granted by the Mormons, but the Mormons also consider themselves "Israel", "Zion", or the "chosen" people of God. The Jews sinned and were scattered among the nations. The true gospel has been given to the Mormons in this the "dispensation of the fulness of times" and thus they are adopted sons of God and stand higher in God's favor than do his original children the Jews. But God will not forsake the Jews for he will gather them into "one place" in the last days. God, then, has a Mormon Israel and a Jewish Israel. According to a Mormon scripture Smith and Cowdery had a vision in which Moses appeared and committed unto them "the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north."¹ Mormon Israel is to take the initiative in gathering together God's people.

The last days will witness the building of two Jerusalems--one in Palestine for the Jews and the other in America for the Saints. The tribes of Judah will return to Old Jerusalem.² Smith thought of the Western Zion in two senses--the city of Zion at Independence, Missouri and greater Zion which is to embody the whole of America.

In order to prove that there will be two gathering places in the last days, Mormon apologists quote such Bible passages as the following: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem."³ "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack."⁴ "Zion is a wilderness, Jerusalem a desolation."⁵

¹ D. & C. 110:11.

² Parry, 191-192; D. & C. 133:12,13.

³ Joel 3:16.

⁴ Zeph. 3:16; Cf. Micah 4:2.

⁵ Isaiah 64:10.

Jerusalem, in these passages Mormons hold, refers to the Palestinian city while Zion refers to Independence, Missouri where the Advent Temple is to be built. The American Zion is often called the New Jerusalem¹ and it is held that the expression "New Jerusalem" in the Book of Revelation² refers to the Western Millennial Capitol as a place distinct from Old Jerusalem in Palestine.

The gathering of the nations has already begun. The prophecy of Isaiah: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it,"³ is being fulfilled by the Mormons who have built "the Lord's house" (temples) "in the tops of the mountains" (Utah) and who, through their world-wide mission activity have made it possible for "all nations" to "flow into it".⁴ But the Missouri Zion must still be built in preparation for the second advent.

A great number of Mormon hymns are eschatological. The following hymn is very popular and explains the current millennial hopes of the Saints:

"The day-dawn is breaking, The world is awaking,
The clouds of night's darkness are fleeing away;
The world wide commotion, From ocean to ocean,
Now heralds the time of the beautiful day.

Chorus: "Beautiful day of peace and rest
Bright be thy dawn from east to west
Hail to thine earliest welcome ray,
Beautiful, bright millennial day.

"In many a temple The Saints will assemble,
And labor as saviors of dear ones away;
Then happy reunion, and sweetest communion
We'll have with our friends in the beautiful day."

¹ III Nephi 21:22-24.

² Rev. 21:2; Cf. Parry p. 47.

³ Isaiah 2:2.

⁴ B. H. Roberts, Outlines of Ecclesiastical History, p. 409.

2. The Second Advent and Millennium

The Second Coming of Christ will be heralded by "signs and wonders" and by the traditional apocalyptic events of Christian Millennialists. Christ, "clothed with power and great glory with all the holy angels" shall appear. A trump shall sound and the just shall come forth from their graves.¹ These along with the Saints living upon the earth,² shall be caught up with the heavenly host to meet Christ and the translated Saints of Enoch. "Then shall the arm of the Lord fall upon the nations". Mountains shall be rent asunder, the earth and heaven shall tremble and Christ shall call out in a loud voice which shall be heard to "the ends of the earth". The wicked

"..shall see their folly. . . and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me (Christ) and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king."³

Another trump shall sound and those who, after death, paid the penalty of their transgressions and have become Mormons in the world of spirits will be redeemed.⁴ This group includes the heathen nations "and they that know no law".⁵ At the sound of the third trump the unjust shall be resurrected, but they are not to live during the Millennial reign but return to their graves and hell for a thousand years. Three more trumps shall sound announcing stages in the progress of Christ's overcoming the world. Finally, the seventh trump sounds. This angelic trumpeter declares Christ victor. The angels and Saints are then glorified and given their inheritance. The seven trumpeters successively repeat

¹ D. & C. 88:97; 45:45.

² D. & C. 88:96.

³ D. & C. 45:49-53.

⁴ Compendium, p. 235.

⁵ D. & C. 45:54.

their trumpet blasts. Following the first blast the angel shall reveal "the secret acts of men, and their thoughts and interests of their hearts, and the mighty works of God"¹ in the first thousand years. The second angel does the same for the second thousand years and so on until the seventh angel (Michael, Adam, the Ancient of Days) sounds his trumpet and announces the end of time. Satan is then bound and rendered helpless for a thousand years.

According to the Pearl of Great Price, Enoch founded an ideal society of Saints upon the earth. This city God called Zion "because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."² Not only was Enoch translated because of his righteousness, but the entire citizenry of this ideal abode were "in process of time . . . taken up into heaven."³ It was after this Order of Enoch that the early Mormons claimed to pattern their unsuccessful United Order of Enoch.⁴ When Christ comes with his angels he will bring Enoch and Enoch's ideal social order with him.

The kingdom of God was actually and finally established with the establishment of the Mormon church and the restoration of the holy priesthood. But an ideal kingdom demands a theocratic government not only in spiritual but in social and political affairs. Modern governments being what they are, an ideal theocracy is impossible. When Christ comes present governments will be destroyed and a genuine theocracy set up. The Order of Enoch is the prototype of the new government and thus the Mormon experiment which failed in the eighteen thirties will succeed during the Millennial reign. This reign shall be marked by peace, justice and longevity. Sin and temptation will prevail to

¹ D. & C. 88:108,109.

² Moses 7:18.

³ Moses 7;21,69.

⁴ See above, p.162

a negligible extent even though Satan be bound. During this period the Latter-Day Saints will probably continue their vicarious work for the dead.¹ According to Smith, Christ and the resurrected Saints will probably not live on the earth during the Millennium, but will visit it whenever they need to govern and manage earthly affairs.² At the end of the thousand years Satan is to be set free for a short period during which time he will muster his infernal legions in order to battle for the Lamb's throne. Michael (Adam) will represent the Saints and lead an army of the righteous against his old Edenic enemy. Satan and "the hosts of hell" will be defeated and rendered impotent as tempters of the Saints.³

With Satan out of the way, the earth is to be renewed or celestialized and made inhabitable for its immortal inhabitants. "This earth, in its sanctified and immortal state, will be made like unto Crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom; or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's!"⁴

3. The Last Resurrection

Mormon scriptures speak of at least three resurrections. The first took place at Christ's resurrection when "many bodies of the Saints which slept arose."⁵ The second resurrection will accompany Christ's Second Advent and the last resurrection comes at the end of the world. At this final resurrection the bodies of the deceased will all be united with their discarnate spirits which are waiting in the world of spirits or Hades.⁶ Smith taught that all men will

¹ Talmage, Articles of Faith, p. 371.

² H. C., Vol. V, p. 212; Parry 85.

³ D. & C. 88:112-116.

⁴ D. & C. 130:9; 88:26.

⁵ Matt. 27:52; Compendium, p. 54.

⁶ II Nephi 9:12.

rise from the grave just as they lie down, whether old or young. "They will have spirit instead of blood in their flesh and bone tabernacle."¹ But, regardless of age, "the same glorious spirit gives them the likeness of glory and bloom."² Like Swedenborgianism,³ Mormonism teaches that resurrected personages retain in the hereafter all the knowledge and ability gained in this life.⁴

4. The World of Spirits

There is no uniform attitude as to the nature of the "intermediary realm". One Mormon source book exegetes the Mormon scriptures in such a way as to reveal the existence of two worlds of spirits. This writer speaks of hell and paradise as two different places--the former the abode of the unjust; the latter the waiting place of the just.⁵ Smith, however, taught that "the righteous and the wicked all go to the same world of spirits until the resurrection."⁶ For the wicked, at least, this world of spirits is a place of extended probation. It is definitely a Restorationistic state--a realm of opportunity for those who have had no chance to hear "the Gospel" on earth. It is the realm of the "second chance" for those who were disobedient on earth. The popular Mormon work, Jesus the Christ, contends that Christ's assurance to the penitent sinner on the cross: "This day shalt thou be with me in paradise"⁷ was in no way "a remission of the man's sins, and a passport to heaven."⁸ The sinner manifested only faith and repentance--the first two of

¹ Parry, p. 142; Cf. p. 82.

² Parry, p. 83.

³ Heaven and Hell, p. 245ff.

⁴ D. & C. 130:18-20.

⁵ Compendium, pp. 234, 235.

⁶ H. C., Vol. V, p. 425.

⁷ Luke 23:43.

⁸ Talmage, Jesus the Christ, p. 677.

the four required steps in the Mormon Formula of Salvation. Immersion and the laying on of hands must follow in Hades. Smith, himself, clarified Jesus' statement on the cross thus: "This day shalt thou be with me in the world of spirits; then I will teach you all about it (baptism and the laying on of hands) and answer your enquiries."¹ Mormonism like Swedenborgianism teaches that no one goes to heaven by an act of unconditional mercy.²

5. Future States

The deeds of all men are recorded in books. Some of these records are in heaven; others, as the Mormon temple records, are kept on earth by "God's true church". On the day of the final judgment these books are to be opened and every man "judged according to his works".³ In order to accommodate the diversity of saints and sinners who appear at the judgment bar, three degrees of heavenly glory and, at least one hell, have been prepared. Favorite Biblical supports for the doctrine of classified post-mortal abodes are John 14:2: "In my Father's house are many mansions" and the Corinthian passage: "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon, and another glory of the stars, etc."⁴

The three Mormon heavenly glories are: the celestial or highest glory; the terrestrial or middle glory, and the telestial or lowest glory. In the celestial glory there are three "heavens or degrees."⁵ The telestial glory has a number of subdivisions⁶ and by analogy Mormons assume that the middle or terrestrial glory is also statified.

¹ H. C., Vol. V, p. 424. Italics and parenthesis mine.

² Heaven and Hell, p. 290.

³ D. & C. 128:6-8.

⁴ I Cor. 15:40-41.

⁵ D. & C., 131:1.

⁶ D. & C., 76:98.

a. The Celestial Glory: Smith claimed to have had a vision in which he saw the celestial glory. He saw the gate "through which the heirs of that kingdom will enter."¹ It, like the throne upon which God and Christ sat, were "like unto circling flames of fire."² The streets appeared to be paved with gold. He saw Adam and Abraham and his own mother and father and a brother who had died before baptism. His brother's presence puzzled him until "the Lord" told him that individuals who die "without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs in the celestial kingdom."³ This doctrine was emphasized by the hosts of children who had died before they arrived "at years of accountability" whom Smith saw there.

The celestial glory is distinctively Mormon, for only those who have received Mormonism through immersion and the power of the priesthood can enter this realm. These fortunate people "shall dwell in the presence of God and his Christ forever and ever."⁴ But only Mormons who enter "the new and everlasting covenant of marriage"⁵ become members in the highest stratum of the celestial glory. These Saints propagate in the hereafter and are eligible for godhood, while those who do not marry "in the temple" are excluded from this highest glory and become non-propagating ministering angels, eternally destined to serve exalted Mormons who have become gods.⁶ As Saints enter the celestial kingdom, they are given a white stone on which there appears a new name which is a "key word" and known only to the recipient himself.⁷ The sanctified or

¹ Compendium, p. 251.

² Ibid.

³ Ibid.

⁴ D. & C. 76:62.

⁵ D. & C. 132:2.

⁶ D. & C. 132:15-21. Cf. Parry, pp. 64, 104.

⁷ D. & C. 130:11.

"celestialized" earth will be the dwelling place of celestial souls.¹

Adulterers are excluded from the celestial glory.²

b. The Terrestrial Glory: The inhabitants of this realm are best described in the words of Smith's and Rigdon's vision:

"Behold, these are they who died without law; And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God."³

The terrestrial kingdom is governed "through the ministering of the celestial"⁴ kingdom. Inferior Mormons, the unsanctified⁵ and underprivileged heathen, it appears, will constitute at least a part of those who dwell here. "Translated" individuals, Smith taught, do not enter into the celestial kingdom immediately upon translation, but make the terrestrial glory their headquarters while they minister as angels to various planets. Translation in no way relieves individuals from toil--it merely delivers them "from the tortures and sufferings of the body." They must work as hard as normal people if they anticipate "so great a rest and glory."⁶ The revealing angel which John saw on the Isle of Patmos was a translated being, Smith claimed.⁷

¹ D. & C. 88:17-20; It must be remembered that soul in Mormonism generally means the spirit plus the body (D. & C. 88:15,16). In Book of Mormon usage soul means discarnate spirit--something distinct from body (Alma 40:18-23).

² Compendium, p. 264.

³ D. & C. 76:72-79.

⁴ D. & C. 76:87.

⁵ D. & C. 88:21.

⁶ Compendium, p. 256; Parry, pp. 117,118.

⁷ Parry, p. 186.

c. The Telestial Glory is governed by ministering angels which are under the supervision of the terrestrial kingdom.¹ This realm is popular for its "inhabitants . . . (are) as innumerable as the stars in the firmament of heaven, or as sand upon the seashore."² Smith's vision describes this category of souls in the following words:

"These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. . . . For these are they who are of Paul and of Apollos and of Cephas. These are they who say they are some of one and some of another--some of Christ and some of Elias, and some of Esaias, and some of Isaiah,³ and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant."⁴

This passage indicated that the bulk of those who inhabit the telestial glory are recruited from the ranks of "gentile religionists" who do not accept Mormonism either in this life or in the world of spirits. As viewed by most non-Mormon Christians, the telestial glory is merely a sophisticated hell for "where God and Christ dwell" this unfortunate population "cannot come worlds without end."⁵

6. Punishment and Hell

Swedenborg's legalism not only required these grand subdivided heavens, but also a classified hell.⁶ But, while Mormonism insists upon the maintenance

¹ D. & C. 76:86,88.

² D. & C. 76:109.

³ Note the distinction here between Isaiah and Esaias. If God were the author of these words it is very difficult to understand how he could have confused these two names as referring to two different characters. See above p. 170 footnote.

⁴ D. & C. 76:82-85; 99:101.

⁵ D. & C. 77:112.

⁶ Heaven and Hell, p. 328.

of class distinctions in heaven, its hell appears to be thoroughly democratic. Smith described hell as a "modern term . . . taken from . . . Hades, the Greek, or Shaole, the Hebrew," and insisted that "Hades, Shaole, paradise, spirits in prison are all one."¹ Early Mormon scriptures, however, distinguish between the world of spirits and hell for they speak of hell as a definite place of everlasting and eternal punishment and as a "lake of fire and brimstone,"² into which the devil and his angels are to be cast. Originally hell and the world of spirits were two different places but as Mormon doctrine developed and was influenced by universalism, hell as a place of everlasting punishment gradually tended to become a hyperbolic and rhetorical rather than a real expression. Mormon scriptures abound with the expressions "everlasting" and "eternal" with reference to punishment, but Mormons seldom have much to say about hell. The nature of hell, unlike the nature of heaven, they permit to remain God's secret. "Eternal" "endless", and "everlasting" are robbed of their fearfulness by a novel explanation which God revealed to Smith:

" . . . 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, altogether for my name's glory. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For, behold I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore--Eternal punishment is God's punishment. Endless punishment is God's punishment."³

The punishment of the wicked, Smith taught, takes place in the

¹ Parry, p. 184.

² Jacob 3:11; I Nephi 15:29,35; II Nephi 1:13. See also references under footnote "k" I Nephi 15:35. Cf. D. & C. 76:36,44; 63:17.

³ D. & C. 19:6-12. Last italics mine.

world of spirits where unjust spirits are held in a state of suspense as to their eventual consignment. According to Smith "there is no pain so awful as that of suspense. This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth."¹

Those who have committed the "unpardonable sin" have no forgiveness "neither now nor in the world to come". These are the "sons of perdition"² and murderers who have shed innocent blood.³ Smith claimed that "the prayers of all the ministers in the world can never close the gates of hell against a murderer."⁴ It is very uncertain just who the "sons of perdition" are. They are defined in one place as those, "Having denied the Holy Spirit after having received it and having denied the only Begotten Son of the Father." This may be interpreted, indeed it has been interpreted, to mean that only apostate Mormons can become sons of perdition.⁵

7. Eternal Progression

In "Eternity" there will be two, or perhaps three, classes of entities: gods, god-candidates, and angels. The angels are unpropagating beings. Their lot is a drab one for they must forever remain ministering angels. The gods will continue to increase in wisdom, knowledge, power and glory and rule over an ever increasing kingdom throughout eternity.

¹ H. C., Vol. V, p. 340.

² D. & C. 76:32-37.

³ D. & C. 42:18,79. Cf. Parry, p. 110.

⁴ Parry, p. 91.

⁵ Discourse by Joseph F. Smith, late President of the Mormon Church (B. H. Roberts, The "Mormon" Doctrine of Deity, p. 288.

CHAPTER VIII

CONCLUSION

The well-known Mormon philosopher-theologian Parley P. Pratt, referring to the "Christian world, who hold to immateriality" wrote: "They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore, there is no ground for quarell, or contention between us."¹ While this statement is, obviously and intentionally, hyperbolic and rhetorical, perhaps it contains an element of truth. Practically every doctrinal affirmation of Mormonism, Evangelical Christianity negates and almost every major religious affirmation of the "Christian world", Mormonism rejects.

The following are, perhaps, the most important Mormon doctrinal concepts which the Christian world must "throw away": polytheism, materialism and anthropomorphism; God as a propagater of spirit entities, gods in process and the possible eventual godhood of men; Christ as the literal offspring of the Virgin Mary and God; the identity of Christ and Jehovah; the popular distinctions between the Spirit of God, the Holy Ghost and the gift of the Holy Ghost; priestly sacerdotalism; a Christian church before Christ; the spiritual fatherhood of Adam to the human race; Adam's wise choice and upward "fall";

¹ Art. "Materiality" reproduced in Roberts' The "Mormon" Doctrine of Deity, p.258.

the atonement of Christ as the redemption of the physical body and the assurance of a general physical resurrection; Salvation as something attained through obedience to laws and ordinances, the mediation of the priesthood and the operation of Pelagian self-salvationism; Zionism; The family, tribe, or cult as the basic units of salvation; sanctification as something leading to justification; Baptismal regeneration; vicarious work for the dead; celestial marriage; a stratified heaven; the identification of the visible church and the kingdom of God; the inadequacy of Christ and the Bible as guides to "full" salvation; and, finally, the anthropocentric character of the cosmic plan. A discussion and criticism of even this list of differences would necessitate the production of a sizeable volume. This, obviously, is impossible within the scope of this essay and, in dealing with a subject such as Mormonism, exposition is, after all, the best criticism. There are, however, certain prominent characteristics of Mormonism which need further treatment before we conclude our study.

1. The Jewish Nature of Mormonism

Earlier in this study we referred to recent difficulties which Mormon missionaries have experienced in Nazi Germany and intimated that the source of such tension would be primarily the Jewish ideals of Mormonism. The Church Historian, Williston Walker, once described Mormonism as a "remarkable perversion of Christianity". Perhaps a more positive, if not more accurate, definition of Mormonism would be that it is a remarkable recrudescence of Judaism. This Judaic character of Mormonism is particularly evident in its terminology. The use, for instance, of temple, tabernacle, and meeting-house as designations for the three principle types of church edifice; the terms patriarch, priest, high priest, priesthood after the

orders of Aaron and Melchizedek, Urim and Thummim are all suggestive of Old Testament rather than New Testament usage. Other similarities to Judaism are found in many of its major doctrines. Its concern over the gathering of the dispersed Jews, its Zionistic ideals such as the establishment of an ideal religious-economic-political state; its system of the tithe, its concern over dietary prescriptions and health laws and its system of anointing with oil, all suggest Jewish ideals and practices. Polygamy and the belief in a plurality of Gods were suggested by earlier Judaism. The importance Judaism placed upon marriage as a prevention of adultery and fornication and its present insistence that "marriage is the first commandment of the Bible (Gen. 1:28)" receives the hearty approval of Mormon teachers. The relation of the Mormon father to his wife and family (or wives and families when polygamy is in force) is definitely Jewish. The Mormon doctrine of Blood Atonement was based on Old Testament passages such as those which made adultery punishable by stoning.¹ Smith insisted that the "Great Sacrifice" did not abrogate the altar sacrifices and other sacrifices of the Jewish priesthood but held that they would all eventually be restored and performed.² Mormon prophetism has always claimed to be a perpetuation and a fulfilment of the Old Testament prophetic vocation. Frequent comparisons between the metallic "plates" of Smith and the "tablets" of the Mosaic Decalogue are made by Mormons who desire to show the logic of receiving a ready made document direct from Heaven.

E. E. Erickson in his Psychological and Ethical Aspects of Mormon Group Life makes much of the hypothesis that the reason early Mormons came into violent conflict with their "gentile" neighbors was their reversion to the Jewish conception of themselves as God's chosen people. While this thesis

¹ Deut. 22:22.

² Parry, op. cit., p. 121. Cf. pp. 119-120.

does not fully explain the early Mormon-Gentile conflict, it does throw interesting light on certain Judaic ideals of Mormonism.

The occasional vindictiveness of the Jewish tribal God is frequently characteristic of the Mormon God.

2. The Scriptures and Mormon Doctrine

The Mormon attitude toward the Bible and scripture makes an intelligent and reasoned discussion or criticism of their religion extremely difficult. Mormons are theoretically literists. Poetic passages from the Psalms are cited as proof texts along with the great spiritual affirmations of the New Testament. But the Mormon contention that they "believe the Bible to be the word of God" with the proviso "as far as it is translated correctly" places a nose of putty upon all Biblical interpretation. The work of Greek or Hebrew scholarship which shows debated translations to be accurate may be put to one side by the claim that the scholar did not have the original manuscripts before him or that his ability to translate is vitiated by unbelief or prejudice. Mormonism, therefore, permits its own books ("spiritually" received or translated) to correct and interpret the Bible, but the Bible or former-day scriptures are never permitted to correct these latter-day Mormon scriptures.

The Mormon distinction between official doctrine and popular doctrine further complicates the situation, for there is no "official" way at present of determining what official doctrine is. Mormons claim that the "four standard works" have been officially accepted by the church as the official bases for official doctrine. But this so-called official acceptance does not appear in an official book and, therefore, is not, technically, itself official. The Gentile investigator, then, must always ask what value there is having an

official doctrine if no one can expound or describe its contents. Many prominent Mormon authorities, however, would insist that "popular" doctrine, doctrine which is taught in Mormon churches--essentially what appears in this essay--is official, and would so exegete the Mormon scriptures as to prove their contention. Now all this must appear very complicated and, perhaps, a mere battle of words, but it is a very important consideration since the battle front of misunderstanding between the Mormons and their Gentile critics has very often extended along the line of what official doctrine is.

Any attempt to criticise Mormonism from the point of view of the Bible is always met with vociferous protestations. When, for instance, Mormon doctrines are criticised for their sub-Biblical devotional spirit, or their neglect of Love as the great spiritual attribute of God, Mormons answer that the Bible is also one of their standard works and, if any profoundly devotional themes of Christianity are found in the Bible, they belong to Mormons as well as to Evangelicals. Thus Mormons are capable of including in their system what to any non-Mormon would seem to be diametrically opposed points of view without apparently being in the least conscious of inconsistency.

3. Nature of the Religious Life.

Mormonism has a legalistic rather than a spiritual view of the religious life. The relation between man and God is essentially legal. The term "covenant" which appears frequently in Mormon literature, has commercial rather than charismatic implications. Indeed, Grace as it appears in Mormonism is itself a legal and mystical or occult term rather than a spiritual reality, in which "the unmerited Divine love . . . stoops to pardon the less guilty"¹; God

¹ See above p. 134-136.

forgives only those who merit forgiveness. Covenant in Mormonism always means an agreement or contract. The following extract from the History of Joseph Smith illustrates the typical Mormon conception of what constitutes a covenant:

" . we agreed to enter into the following covenant with the Lord, viz.:--That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give us, we will give a tenth, to be bestowed upon the poor of His Church . ."1

Mormonism aims at the elimination of individual sins on the one hand and the accumulation of individual acts of merit on the other. The New Testament conception of being "born again" is almost wholly lacking. Divine sonship is biological rather than spiritual. Christ is a great law giver and salvation comes through obedience to the laws, ordinances, and commandments of Christ. Men are to be motivated by a sense of duty and a desire to accumulate merit. The process of salvation is expedited by the accumulation of "knowledge"-- particularly that which comes through immediate revelation and conformity to natural law. "The principle of knowledge is the principle of salvation" is frequently emphasized. The concept of fellowship with Christ is almost non-existent in Mormonism. The atonement of Christ was essentially an act which redeems man's physical body from the grave rather than an act which redeems his soul from the bondage of sin. The spiritual and moral significance of the Cross finds little or no place in Mormon teachings.

Salvation, as in Judaism, is primarily a thing of the family or sect. This is seen in vicarious temple work where the salvation of relatives and ancestors is the first concern of temple workers. Single and childless individuals cannot get as high a place in Heaven as the married and prolific. Mormonism is the microcosm of true salvation. "Gentiles" as long as they

¹Compendium, p. 147.

remain Gentiles, can never partake of genuine salvation, but receive in the hereafter only what the Mormons do not want. This statement would be denied by many Mormons who, in keeping with their Universalistic leanings, hold that a degree of salvation is granted to all but the sons of perdition. But the degree of salvation, eschatologically conceived, which Mormons tender Gentiles would, at least to Evangelicals, scarcely be desirable, for while Gentiles are not consigned to a realm of fire and brimstone, they must forever remain in the Telestial or lowest Glory--eternally shut out from the presence of God and Christ! This, incidentally, is precisely how intelligent Evangelicals describe Hell!

We are well aware that Mormons would deny all this and assert that Mormonism is both legal and spiritual at the same time. It would be both unfair and untrue to say that individual Mormons are not spiritual, but any spiritual conception of redemption they as individuals possess is derived from the New Testament and is inevitably forced to share the focus of their religious interests with the moral and ritualistic legalisms of their own unique scriptures. If this lack of "spirituality" in Mormonism be doubted, let the impartial investigator compare the themes of the early sermons by prominent Mormons in the Mormon Journal of Discourses with contemporary sermons by such representative gentiles as Horace Bushnell, Henry Ward Beecher, Phillips Brooks, or even the revivalists Finney and Nettleton. Similar comparisons could be made today and the result would be essentially the same. But since representative modern Mormon sermons are difficult to secure in print, perhaps the best index of the religious mind of the Mormon group is found in Mormon hymn books. The theology of most religious sects is rather accurately reflected in its hymns and particularly in those hymns which, through frequent use, have become "favorites" of the group. Open the Scottish Psalter and Church Hymnary. Calvinism is written on nearly every page. The Methodist Hymnals are, perhaps, a bit more

Arminian in tone. Visit the Ethical Church, Queen's Gate, London. The hymnal is marked "Social Worship" and the contents of the hymnal betray neither its own title nor the creed and "preached gospel" of the church. Open a Revivalist's book of "Gospel Songs" and the same correlation will be observed. The point is just this: Nowhere does one find the theology of a sect more accurately mirrored in its hymnology than in Mormonism, and for that reason a brief reference to Mormon hymnology is both enlightening and important.

The hymns commonly sung in Mormon churches have practically no devotional appeal--^{and will be} Christ considered as the object of devotion. The hymns which afford the most intense "devotional thrill" are hymns dealing with the life of Joseph Smith, such as "Praise to the Man who Communed with Jehovah", "Joseph Smith's First Prayer", "We Thank Thee, Oh God, for a Prophet (To guide us in these latter days)". Mormon hymn books are, of course, not wholly devoid of devotional hymns but such hymns do not predominate and are in almost every instance taken from Protestant sources and are less popular than the typically Mormon hymns. In fact, we know of no hymns written by Mormons which are God-or Christ-centered. Hymns composed by Mormons deal with Mormon themes. These hymns divide themselves into four main classes: (1) Secular, (2) Eschatological (3) Moralistic (4) Group Loyalty.

Here are some of the titles of hymns which must be termed secular: "Don't Kill the Birds"; "Pansies"; "Verdant Spring and Rosy Summer"; "Oh, I Had Such a Pretty Dream Mamma"; "The 'Mormon' Boy".

Eschatological hymns have to do with the gathering of Zion and the Ten Tribes, the working out of one's salvation and the heavenly reward awaiting. Hymns taken from Protestant sources generally have an eschatological note and

are frequently selected from Revival Hymn books and "Gospel Song" collections. The phrase, "When I rise to worlds unknown" in Toplady's "Rock of Ages" strikes a responsive chord in the cosmological harp of Mormon doctrine. Protestant hymns which contain the words Zion and Israel are popular--"Glorious Things of Thee are Spoken Zion City of our God."

The moralistic songs emphasize such themes as these: "Choose the Right"; "Nay, Speak No Ill"; "Don't Worry"; "Do What is Right" (Tune: "Old Oaken Bucket"); "Let Us Treat Each Other Kindly"; "Put Your Shoulder to the Wheel Push Along"; "Scatter Sunshine"; "Make the World Brighter"; "Have I done any Good in the World Today?"; "Angry Words! O Let Them Never". The reward-psychology appears throughout these Moralistic songs. The following lines are illustrative:

"We're marching on to glory
We're working for our crown
.
Each good act brings us nearer
That home where we'll be crowned."

Another class of hymns must be designated loyalty hymns for they emphasize Mormon devotion to, and thanks for, Joseph Smith¹ or utter praises for Zion and the mountain home of the Saints: "For the Strength of the Hills"; "In our Lovely Deseret² Where the Saints of God have Met" (Tune: "Tramp, Tramp, Tramp, The Boys Are Marching"); "Zion stands with Hills Surrounded"; "Our Mountain Home so Dear"; "Children of the Saints of Zion"; "Utah the Queen of the West"; "Zion Prospers All is Well"; "Beautiful Mountain Home"; "O Ye Mountains High"; "Proud? Yes of our Home in the Mountains"; "Utah we Love Thee";

¹Numbers 8, 24, 41, 137, 232, 260 Deseret Sunday School Songs.

²De-ser-et: pronounced with the accent on the last syllable. A word from the Book of Mormon meaning the Land of the Busy Bee. A term early applied by the Mormons to the Utah Territory. The bee hive appears upon the official state seal.

"Utah the Star of the West"; "The Bees of Deseret".

The genuinely spiritual hymns are, as we have already suggested, taken from Protestant sources. Thus we find such titles as the following scattered throughout the Mormon hymnals: "There is a Green Hill far Away"; "Nearer my God to Thee"; "Prayer is the Soul's Sincere Desire". In the larger wards and, particularly, in the Salt Lake Tabernacle, popular sacred anthems by well-known Gentile composers and Oratorios such as the Messiah and Elijah, are increasingly forming a part of the musical program of the Mormons. The typical Mormon hymn is not, however, God-centered.

4. The Vitality of Mormonism

The strength and persistence of Mormonism is due to a number of factors. Mormons, of course, attribute the persistence and growth of their sect to the intrinsic value and truth of Mormon doctrine and to the fact that they are God's chosen people whom he has prospered in accordance with his cosmic plan. But if one puts these theological affirmations of the Saints aside and considers the problem of Mormon vitality from the psychological and sociological point of view, other facts, not commonly considered by the Mormons, emerge.

Mormon isolation has done much to insure the perpetuation of Mormonism. In an area almost twice as large as the United Kingdom, Mormons predominate both in number and influence. In Utah, an area about the size of England, Scotland and Wales, sixty-two per cent of the inhabitants are Mormon and ninety per cent of the total church members are Mormon. In rural parts of the state communities are often one hundred per cent Mormon. In some communities, as a result of early polygamy and inter-marriage, each member

of the settlement is related to all the rest. For two or three generations almost no non-Mormon ideas reached these groups. Even public entertainments were sponsored by the church and often held in the ward chapel which served alternately as church, dance hall, and school house. In smaller communities, contacts with and news about "the world" still comes largely through returned missionaries.

We have intimated elsewhere that Mormons have a group consciousness closely akin to German Nationalism. Mormon self-estimates are, therefore, seldom characterized by humility. Indeed, a pleasant Mormon diversion is the contemplation of Mormon superiority.¹ Elders, returning from the mission field, frequently indulge in comparisons between "the world" and Zion, which leave "the world" a morally and spiritually devastated sphere and throw the glorious virtues of Zion in bold relief against the drabness of Gentile society. This Mormon superiority complex is not difficult to understand and demands a certain amount of sympathy. Mormons, from the nursery to the mortuary, are indoctrinated with an interpretation of their church's history which shows them to be a persecuted and misunderstood people. They have, therefore, developed a persecution complex. This "group paranoia" results in an apologetic attitude, and finally in a definite feeling and assertion of superiority. It would be untrue to suggest that Mormons have not been persecuted. The feather bag, tar brush and rifle ball have all been implicated in the unsavory business of persecution. Within recent years, even the cultured city of Edinburgh, Scotland, has been the scene of a fanatical demonstration against Mormon missionaries. Every bit of opposition strengthens the Mormon in his faith and makes him love his native hills and fellow Saints the more.

¹ Harris and Butt, The Fruits of Mormonism, passim.

It is difficult to evaluate the Mormon-Gentile conflict. Most Gentiles know Mormonism only through hear-say and assume that Mormon missionaries are interested in increasing their own feminine households from the folds of Gentile femininity and, consequently, feel justified in frustrating Mormon advances. B. H. Roberts, speaking of certain "strong statements" of early Mormons such as those on blood atonement, once stated that, while he could not justify everything these leaders said, he could explain why the statements were uttered. Roberts' line of argument can be made to apply with equal force to the persecutors of the Mormons. No Christian can justify persecution of Mormons but, human nature being what it is, a religion as aggressive as Mormonism, a religion which proselytizes members of evangelical churches, a religion which has practised, taught and defended, and still officially believes in a social relation as inharmonious with the mores of most civilised nations as is the practice of polygamy, ought not to register surprise at opposition which often takes the form of physical violence.

Perhaps the Mormon tradition makes the strongest appeal to the loyalties of modern Mormons. Viewed from any angle, Mormonism has a romantic history. The Mormon trek westward from Winter Quarters, Nebraska, to Salt Lake City, Utah, over trackless wastes, the hardships of the desert, the struggle for existence against plague, drought and savages, and the eventual establishment of a prosperous city and state ought to fire the imagination of even the chronically lethargic. In all fairness to the Mormon pioneer it must be said that this migration was more than an adventure. It was motivated by passionately religious ideals. Most of the opportunists and weaklings who early associated themselves with the church did not make the westward trip. Most of the Mormon pioneers were men and women of industry and courage and dominated by an unbridled religious zeal. God was very real to them and they went forth

assured, on the one hand, that God would prosper his chosen flock and, on the other hand, as the Mormon hymn puts it, that "the wicked who fight against Zion (would) surely be smitten at last." Most Utah Mormons have had either grandparents or great-grandparents who crossed the desert wastes either by ox-cart or in hand-cart companies--men and women who uncomplainingly lived and labored and died with the unwavering conviction that "Joseph Smith was a true prophet of God." This romantic tradition forms a part of every Mormon child's earliest education. It is vividly related by the fire side--not out of a book but by grandfather and grandmother who either came across the plains as little children or who were born of pioneer parents and experienced pioneer hardships. The early history of the church along with the pioneer story are related from pulpit and recorded in books so that the history of the church becomes, for the average Mormon, the best known and, for many, the most important segment of world history. Doubts as to the genuineness of "the gospel" are soon dispelled from the minds of Mormons by the simple question: "Could my patriarchal grandfather and saintly grandmother have suffered such hardships for a lie?" This, we repeat, is the strongest factor in the average Mormon's fidelity to his faith.

Interesting enough there has grown up in Utah a Mormon aristocracy similar to the New England aristocracy. But where New England aristocrats pride themselves upon their Mayflower antecedents, the Mormon aristocrats are proud of tracing their lineage to the early pioneers of Utah. The descendants of significant early leaders such as Joseph Smith and Brigham Young constitute the "inner circle" of this aristocracy. Most impartial observers would agree that the traditions of the British Empire contribute in no small way to the present stability of the British nation. Precisely the same observation must be made of the Mormons and Mormonism for, although Mormonism is comparatively young, a great amount of tradition has been crowded into the

past century.

Another important cause of Mormon strength is its activism and egoism. The church is so thoroughly and intricately organized that almost every member can hold an "office" or a position of responsibility. Mormon leaders early recognized that men by nature tend to emphasize their own importance and devised means whereby the "I" of their fellows might be glorified and exalted. Since the organized church and the kingdom of God are one and the same, there is always the "thrill" of anticipated advancement in this Divine-human order. As in American business where the office boy (at least prior to depression) was always assured that he might some day work up to be Chairman of the Concern, the young Mormon deacon or priest is assured that some day he may become a bishop, a seventy, a president of a Stake, an Apostle or even the Prophet-Seer-Revelator-Translator and Trustee-in-Trust of the church. Not only are these the rewards of the just, but in eternity godhood is the reward which awaits the faithful and obedient Saint.

Another source of Mormon strength is the belief in an anthropomorphic God and the reality of the spirit world. Whatever one may think of the Mormon God, he is at least real and objective. The heavenly associates of God are also real. A farmer ploughing in the field may meet an angel at the end of a furrow and chat with him about the beyond or about the state of a departed relative. A teamster whose horses are slipping over a precipice may find himself in company with an immortal Nephite wanderer who helps the terrified Saint through his difficulties and then decorously disappears. A dead woman may, before burial, emerge from her coffin and thank a friend for kindnesses received while ill.¹ Thus Mormons live in a world where almost

¹ These are not mere hypothetical instances woven out of the writer's fertile imagination. These instances were actually related to the writer as a child.

anything miraculous or supernatural may occur.

In every Mormon community there is at least one respected and admired old Saint who has a testimony of a vision or visions which few of the community would question. For many a Mormon the fact that intelligent men--men of some reputation particularly in the field of science--believe in and defend Mormonism, is proof of Mormonism's genuineness. Seldom does it occur to a Mormon to consider that "Gentile" scholars and scientists of much greater ability and eminence would unequivocally repudiate the major claims of Mormonism.

Finally there are the claims of Smith himself. The extravagance of the Mormon Prophet's claims is an element in the psychology of Mormon faith which is too frequently overlooked. Claims such as those of Smith are extremely rare in the history of religion. Not even in the Bible do men dig ready-made gold bibles out of the earth and translate them by means of a pair of supernatural spectacles. During the days of the Apostolic Church, Christ is never pictured appearing to Paul or Peter or Barnabas commanding the Corinthians or Ephesians or Romans through them to build a boarding house in which Paul, Peter and Barnabas are to have permanent lodging. Nowhere is God so concerned with the details of conduct as he is in the Mormon scriptures. This "extravagance" as we have called it has worked both for and against Mormonism. Smith's claims are too colossal for most intelligent non-Mormons seriously to consider. For the Mormon they stand as an uncomprising challenge to his faith. Either he must accept Smith's most extravagant claim or, if he is intellectually honest, he must repudiate the whole Mormon fabric of doctrine. This is not easy. Repudiation of Mormonism means the repudiation of fathers, mothers, family, forefathers and community status. It often means the incurring of economic loss and hardship. For Mormonism is not only a religion--it is a

social and economic system and, in a sense, a distinct nation. There are, today, among the college trained, a number of "modernists" who privately reject the "gold plates" and other similar traditions but, like many a Protestant Social Gospeller who rejects everything about Christ but his social message and ethical teachings, cling to the social aspects of Mormonism. Among those Mormon "intellectuals" who, now and then, reject Mormonism, it generally means that the rejection of Mormonism means the rejection of Religion, for they assume that if the Mormon leaders have fooled them they are not going to be fooled by any other group of religionists. Gentiles who work for the disintegration of Mormonism must always keep Christ's parable of the empty house in mind. Whatever one's private opinion may be of Mormonism as a system of religion one thing is certain: a man is better off both morally and spiritually a devout Mormon than he is without any religious convictions or connections. Our own experience with Mormonism has shown that a "good Mormon" is a better citizen, a more loyal friend, and a cleaner individual than a nominal or "Jack Mormon" as they are locally called.

In few places does one see the old truism that a man's religion may be better than his theology better illustrated than among the Mormons. Mormons, for instance, teach a God of law and justice who receives men only on the conditions of obedience to commandments--a God who lends his assistance and grace only to those who by their good acts merit God's cooperation. Yet few Mormon parents would ever think of employing the ideals of their God in dealing with their own children. Mormon parents are a "gracious" tribe and are likely to lean toward over-indulgence rather than toward strict justice.

What the future holds for Mormonism no one can safely predict. Mormons themselves believe that a great awakening is near at hand when the

spirit will again be poured out and the church will grow as it did a century ago. The Mormons like other contemporary religious groups have experienced a spiritual depression and, while they seldom actually lose members, they have of late gained ground slowly. Many however hold that Mormonism is the most rapidly growing religion of our time, but this claim could scarcely be substantiated by facts. Christian Science and Spiritualism, Mormonism's two strongest rivals, are less "sectarian" in spirit, demand less from their adherents, and consequently are growing with greater rapidity than is Mormonism.

Gentile observers who believe that Mormonism will soon cease to be a sect and become another religious denomination, are, we believe, unduly optimistic. The peculiarities of the Mormon faith still have life left in them. Mormonism is of such a character that when and if it dispenses with its "gold bible" and other similar traditions, it will automatically cease to exist. It is not likely that Mormonism will ever become "just another religious denomination" any more than the Jews of America are likely to become a Synod of the Lutheran Church.

APPENDIXES

APPENDIX I

Brigham Young on Pre-Existence

Young told his people that they were all acquainted with "Eloheim". They may have forgotten him temporarily--but they know him.

"There is not a person here today but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call him 'Father'; and when you pray, pray to some other character."

"When the time came that his first-born, the Savior, should come into the world and take a tabernacle, the Father came himself and favored that spirit with a tabernacle instead of letting any other man do it. The Savior was begotten by the Father of his spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And the difference there is between our Father and us consists in that he has gained his exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are his kingdoms, endless his thrones and his dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever."

(J. of Disc., Vol. 4, p. 215; Roberts, The "Mormon" Doctrine of Deity, p. 261, 264).

APPENDIX II

Blood Atonement

1. Brigham Young:

"There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas if such is not the case, they will stick to them and remain upon them in the spirit world.

"I know when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

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"I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and offer their lives to atone for their sins.

"It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand this doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it."

(B. Young, J. of Disc., Vol. IV, p. 53, Discourse delivered in the Bowery, Great Salt Lake City, September 21, 1856).

"Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, 'shed my blood that I may be saved and exalted with the Gods'?"

"I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up-- conquers death, hell, and the grave. I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain the salvation you desire. That is the way to love mankind."

(Ibid., p. 219-220).

(Young, J. of Disc., Vol. IV, p. 219; Sermon delivered in Salt Lake Tabernacle Feb. 8, 1857).

2. Brigham H. Roberts: The "logic" or, rather, lack of logic in the following "defense" is so clearly evident as scarcely to warrant comment. From Young's sermons above and from a sermon by J. Grant it is clearly evident that Blood Atonement did not apply to murder for as the Doctrine and Covenants teaches, there is no forgiveness now nor in the world to come for a murderer. Even Roberts recognized this fact, yet in the same breath he tries to make it appear that Blood Atonement or the shedding of blood applied to murderers. Blood Atonement as historically taught was to atone for a sin. For murder there could be no atonement. Roberts' sincerity cannot be questioned, but his zeal often led him to indulge in fantastic sophistries such as this defense of Blood Atonement, his defense of Polygamy (Roberts was deprived a seat in the U.S. Senate because he was a practising polygamist) and in his promulgation of the "Manual Theory" of the translation of the Book of Mormon.

"It would appear that there are some things for which not even this atonement (the atonement of Christ) can bring forgiveness. For example, it is said by the "aster himself, that 'every sin and blasphemy shall be forgiven unto men, but the blasphemy of the Holy Ghost shall not be forgiven unto men. If men speak a word against the Son of Man it shall be forgiven them, but if they speak a word against the Holy Ghost it shall not be forgiven them, neither in this world, neither in the world to come.'" (Matt. xii:31-32): and that notwithstanding the atonement of the Christ. Again it is written, "the murderer hath not eternal life abiding in him." (I John iii:15)¹. Again it is written, 'He that sheddeth man's blood, by man shall his blood be shed.' (Gen. ix:6). Blood for blood was the doctrine of that Scripture. Now we believe in that doctrine; that is, we believe that those who so far transgress that they imbrue their hands in the blood of their fellow men, that their lives are necessary to the complete atonement; and that their execution should be such that it admits of the shedding of their blood. And it is because of this belief that the laws of

¹ The first part of this verse says: "Whosoever hateth his brother is a murderer". If Roberts' "logic" were preserved, then most of the human race would need to be executed.

Utah permit such method of execution for capital offenses as sheds the blood of the murderer.¹ But the reputation has gone out, the slander has passed from lip to lip, it has been printed from one book into another, until the report has gone out into all the world, that the Church of Jesus Christ of Latter-Day Saints, the 'Mormon' Church, arrogates to itself the right to take human life for apostasy from the Church, and for certain other sins. That is a slander; it is not true. We do not believe the doctrine; we do not claim for the Church that it has the right to assassinate men for apostasy, even though they be murderers. However much we might believe them worthy of death, the Church claims no right to execute them. The doctrine of the Church in relation to that matter is found here in the Doctrine and Covenants. It is in a revelation given before the Church was a year old, and is found in section 42 of the Doctrine and Covenants.

'And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

'And again, I say, thou shalt not kill; but he that killeth shall die.'

Yes, but how? By whose hand? Read it in a subsequent verse in the same revelation:

'And it shall come to pass that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.' (Vss. 18, 19, 79).

(Defense of the Faith and the Saints, Vol. 2, pp. 452-455).

¹ Roberts was a member of the committee which drew up the laws of the State.

APPENDIX III

Brigham Young's Adam Sermon

The following is, perhaps, the most famous sermon ever delivered by Brigham Young. Only the parts dealing with Adam and the creation are given here.

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a cèlestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS; about whom holy men have written and spoken--HE is our FATHER and our GOD, and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere and planted in the earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind.

"It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

"Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, 'it is an immaterial substance!' What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

"I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea--'if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties.'

"Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom with the Bible in their hands, know about this subject? Comparatively nothing." (J. of Disc., Vol. I, pp. 50-51).

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Abbreviations

The following abbreviations have been used throughout this essay:

- D. & C. Doctrine and Covenants. Numbers refer to sections.
- B. M. Book of Mormon. The names: Nephi, Jacob, Mosiah, Alma, Helaman, Mormon, Ether and Moroni refer to books within the Book of Mormon.
- P. of G. P. Pearl of Great Price. Moses and Abraham refer to books within this Mormon Scripture.
- Compendium, refers to the work by Richards and Little. (See Bibliography).
- H. C. History of the Church, edited by B. H. Roberts. (See Bibliography)
- H. R. E. Hastings' Encyclopedia of Religion and Ethics.