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THE CONCEPT OF SALVATION IN MORMONISM

A Thesis presented to the
Faculty of Concordia Theological Seminary
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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Concordia Seminary
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Approved by:

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PREFACE

The author of this thesis became interested in Mormon theology when he met a Mormon Elder while making a community canvass. In a two hour discussion the elder impressed upon the author the "Christian" character of the Mormon cult. He spoke of the atonement of Jesus Christ, Baptism, Lord's Supper and even Luther's Reformation. Is the Mormon Church a Christian Church? To find the answer to this question the author has undertaken to investigate Mormon theology on the basis of Mormon theological literature.

The purpose of the thesis is to make clear the Mormon concept of salvation. The development of this concept necessitates a complete discussion of the Mormon philosophy of life. The thesis will show the unchristian character of this philosophy.

The author wishes to express his gratitude to Dr. F.E. Mayer for his helpful counselling and suggestions in writing this thesis.

INTRODUCTION

The Church of Jesus Christ of the Latter-day Saints had a very interesting beginning. Joseph Smith founded the cult in 1830 when he published the "Book of Mormon." The true origin of the Book of Mormon has been traced to an unpublished manuscript written by Spaulding, a Congregational clergyman. The manuscript was a novel which purported to be the religious history of the American Indians. Spaulding gave the manuscript to a printer to be published. Before the printer was able to work on it the manuscript disappeared. Sydney Rigdon, a young man who spent many idle hours in the publishing house has been accused of stealing it. The theory is that Rigdon became interested in religion when he read the novel. As a result he joined the Baptist Church and soon obtained a license to preach. Upon his dismissal from the Baptists because of his heretical preaching he joined the Campbellites. In the interest of the Campbellites Rigdon traveled considerable distances to preach. In this way he met Joseph Smith. Joseph attracted Rigdon's attention because of his distinctive personality. Their casual acquaintance developed into intimate friendship. From the collaboration of these two men came the new system of salvation.

Joseph Smith had gained local publicity through his

great imaginative powers. For a time he claimed he could locate treasures by means of a peep-stone. At the age of thirteen he said he had received visions from God. The foundation of the Mormon cult rests upon these visions. They were about some golden plates upon which were written revelations from God, "inscribed in Egyptian Hieroglyphics by the Prophet Mormon." The Mormon accepts Smith's claim of finding these golden plates under God's direction. With the golden plates Joseph found the "Urim and Thummim," crystal like balls, in which to gaze to find the translation of the golden plates. The result was the "Book of Mormon." In reality the Book of Mormon is nothing but plagiarism with a few of Rigdon's and Smith's ideas included in it. It is made up of Spaulding's novel, the Bible, Cambellite theology and controversial subjects of that day.¹

The scheme of the cult is based on the assumption that God withdrew His Holy Priesthood from the earth during times of apostasy. The Church was taken from the earth after the apostles. God again restored the Church to the earth by ordaining Joseph Smith to the Priesthood in a supernatural way. Thus Joseph Smith is considered by the Mormons an inspired prophet through whom God brought back the church to the earth.

1. George B. Arbaugh, Revelation in Mormonism.

The success of the Mormon founder in gaining converts is remarkable. During the first year, 1830, Smith's disciples increased from six members to one thousand.² In 1875 about 75,000 Mormons were living in Utah. The 1936^{census} reported 678,217 Mormons in the United States. Mormon aggressiveness may be seen from their translations of the Book of Mormon. A quarter of a century after the cult had its beginning it was translated in nearly every European language.³

Much persecution marks the early stages of the Mormons. The persecutions brought them westward where they sought a haven of refuge. Kirtland, Ohio, near the shore of Lake Erie, was the scene of their first temple. From here they went to western Missouri. They tried in vain to establish Zion in Missouri, but had to flee, whereupon they attempted to build the temple at Nauvoo, Illinois. It was nearly completed when again persecution forced them to leave. Here an army of 5,000 men was gathered and trained to fight the "Gentiles." At Nauvoo Joseph Smith was killed, and his successor, Brigham Young, took his place. At this time a small faction broke away from Brigham Young's group and followed Sidney Rigdon forming "The Church of Christ."⁴ Other bodies existing today

2. Parley P. Pratt, Key to the Science of Theology, p. 83.

3. Ibid. p. 82.

4. George B. Arbaugh, op. cit.

which have broken away from the main group are "The Church of Jesus Christ" (Bickertonites), "The Church of Jesus Christ" (Strangites), and "The Reorganized Church of Jesus Christ of Latter Day Saints."⁵ The majority who followed Brigham Young went to Council Bluffs, Iowa, remaining there for only a short time. In 1847 they migrated to Utah, settling at Salt Lake City. Since that time the Mormons have continued to enlarge their kingdom.

5. United States Bureau of the Census, 1936.

CHAPTER III

A System of Dark Enlightenment

THE LAST verse in the twenty-fourth chapter of St. Matthew, "For many shall come in my name, saying, I am Christ, and shall deceive many." The Roman Catholic fills this prophecy. It is the only one in the whole canon of the New Testament which is fulfilled.

PART I

A Pagan Philosophy

THE "Pagan Philosophy" of the Church of Jesus Christ of the Latter-Day Saints, is a usurpation of Christ's name. The study of Roman theology shows that it has nothing of true Christianity in it. When Christ spoke the prophetic words quoted above he referred to the people who claim His name, but by their teaching deny it.

There are two possible systems of obtaining salvation. The first is by works. In this system man must obtain his salvation by performing deeds which God requires as evidence of repentance and accepts them as sufficient payment for all sins the particular individual has committed. The other system of salvation is that of

CHAPTER ONE

A System of Work Righteousness

Our Lord says in the twenty-fourth chapter of St. Matthew, "For many shall come in my name, saying, I am Christ; and shall deceive many." The Mormon Cult fulfills this prophecy. It claims to be in sole possession of the true Gospel of Christ. The name which the Mormons have applied to themselves, "The Church Of Jesus Christ of the Latter-Day Saints," is a usurpation of Christ's name. The study of Mormon theology shows that it has nothing of true Christianity in it. When Christ spoke the prophetic words quoted above He referred to such groups as claim His Name, but by their teaching deny it.

There can be only two possible systems of obtaining salvation. The first is by works. In this system man earns salvation by performing deeds which God recognizes as worthy of reward and accepts them as sufficient payment for all sins the particular individual has committed. The other system of salvation is that of

receiving it as a pure gift from God without any worthiness in man. The latter is the Christian system.⁶ Holy Scripture says mankind is saved by the Work of Jesus Christ, God's only Son, who suffered and died for the sins of man. Scripture clearly points this out in I John 1, 7: ".....and the blood of Jesus Christ his son cleanseth us from all sin." It should also be noted that man does not and cannot contribute to his salvation from sin. Ephesians 2, 8.9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Therefore according to God's Word man is saved by Grace alone without meritorious works as a contributing factor in man.

Mormon doctrine clearly violates Scripture's principle of "Sola gratia," salvation by grace alone. Before entering into the philosophy of their religion statements from Mormon sources shall be quoted to illustrate their strong belief in work righteousness as the system of obtaining salvation. "But as each person is guilty of his own sins, so he must comply with the conditions which will entitle him to the benefits of Christ's atonement for his own sins."⁷ "On account of the magni-

6. John Theodore Mueller, Christian Dogmatics, p. 6.

7. Charles W. Penrose, "Mormon" Doctrine, p. 14.

tude of sins committed, repentance is not always followed by forgiveness and restoration."⁸ According to these statements man is dependent upon himself for the forgiveness of sin. Other statements may be quoted in which this principle is still more evident. "That is, 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 germs on which you may be saved."⁹ And in their so-called divinely written Scripture the following statement occurs. "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared."¹⁰ It is true that Christ is frequently mentioned in connection with their system of salvation. However, their teachings make it plain that it is not Christ's work which counts, but man's work. "We believe that, through the Atonement of Christ, all man kind may be saved by obedience to the laws and ordinances of the Gospel."¹¹ According to Mormon theology Christ is the Saviour of men in that He made valid the prescription which He gave to man which he must follow in order to be saved. The following statement is illustrative.

8. Franklin D. Richards and James A. Little, A Compendium of the Doctrines of the Gospel, p. 28.

9. Ibid.

10. James E. Talmage, The Vitality of Mormonism, p. 323.

11. Ibid. p. 62.

"He, the first-born among all the spirit children of God, was to come to earth, clothed with the attributes of both Godhood and manhood, to teach men the saving principles of the eternal Gospel and so establish on earth the terms and conditions of salvation."¹² There is no Gospel in "terms and conditions of salvation." These words show a pure pagan scheme of work-righteousness. And to bring out still more forcefully this heathen attitude toward salvation the following is cited: "So far as I am personally responsible for sin, I, and I alone am accountable. This is just."¹³ These statements are not vague. Mormonism has a clear-cut conception of the doctrine of work-righteousness, both as to its implications in this life, and to the life to come. "After man is raised from the dead, he will be judged according to his works, and will receive the reward and be consigned to the sphere exactly corresponding to his former deeds, and the preparations or qualifications which he possesses."¹⁴ Can there be found in such statements the faintest spark of Christianity? Hence from their own writings we see the pagan system by which they wish to gain salvation.

12. Ibid. p. 49.

13. Ibid. p. 62.

14. Parley P. Pratt, op. cit., p. 126.

An understanding of the Mormon concept of salvation cannot be gained by simple references to their pagan philosophy of work-righteousness. Their whole concept of man is an integral part of it. Therefore the Mormon philosophy of man must now be considered.

CHAPTER TWO

What is Man?

The question of man's origin has been of all times connected with the problem of man's destiny. Philosophy has never advanced a satisfactory explanation for the first life upon earth. Religions have usually attributed man's existence to God's creation. The Genesis account illustrates this: "So God created man in his own image, in the image of God created he him; male and female created he them." With Christian faith man does not find it difficult to accept this record. Yet it does not explain to him where the many questions concerning man's origin. But in the nineteenth century the humanists came and gave a more satisfactory revelation in answer to this great question, "What is man?" It is interesting to note how they trace his history beyond the Genesis account into prehistory.

The exact time of creation of man's entity is not known. He is referred to as an "eternal" being just as God is eternal. Human theology speaks of his as

CHAPTER TWO

What Is Man?

THE PREEXISTENT SOUL. Men have at all times wrestled with the problem of man's beginning. Philosophy has never advanced a satisfactory explanation for the first life upon earth. Religions have usually attributed man's existence to God's creation. The Genesis record likewise states: "So God created man in his own image, in the image of God created he him; male and female created he them." With Christian faith man does not find it difficult to accept this record. Yet it does not explain to human reason the many questions concerning man's origin. But in the nineteenth century the Mormons claim that God gave a more satisfactory revelation in answer to this great question, "What is man?" It is interesting to note how they trace his history beyond the Genesis record into eternity.

The exact time of creation of man's entity is not spoken of. Man is referred to as an "eternal" being just as God is eternal. Mormon theology speaks of him as

existing in several different estates. In his first estate man is a spirit. When a child is born it simply means that another spirit has taken on flesh and bones. The Mormon philosophy contends that all things, whether spiritual or temporal, are material. Hence the spirits are not something intangible, but they consist of matter. They have bodies similar to the mortal bodies in the flesh. The spirits are defined as "aggregates of refined material atoms and have more power when placed in bodies begotten for them."¹⁵ The spirits have intelligence. The intelligence of the spirit is important to the ultimate salvation of the eternal man. The spirit's intelligence is similar to man's. It recognizes good and evil and chooses between them. Through experience it increases its intelligence. The Mormons have made no speculation or revelation concerning the spirits' origin other than that they were begotten by the Heavenly Father. It seems that they do not have a clear notion on the origin of the spirit. They say of men, "man is of eternal nature and of divine lineage."¹⁶ In contrast the following statement is made: "Spirits are begotten by gods and goddesses, who have functional

15. George B. Arbaugh, op. cit., p. 100.

16. James E. Talmage, op. cit., p. 242.

bodies like ours."¹⁷ If they are begotten by gods and goddesses they could not be eternal according to logical thinking. Perhaps no better description could be given the spirits than the words of a member of the Mormon cult:

This individual, spiritual body, was begotten by the Heavenly Father, in His own likeness and image, and by the laws of precreation. It was born and matured in the heavenly mansions, trained in the school of love in the family circle and amid the most tender embraces of parental and fraternal affection. In this primeval probation, in its heavenly home, it lived and moved as a free and rational intelligence, acting upon its own agency, and, like all intelligence, independent in its own sphere. It was placed under certain laws and was responsible to its great Patriarchal Head. This has been called a "first estate."¹⁸

Particular attention should be given to the quotation above which refers to the intelligence of the spirit. The whole scheme of salvation of man evolves from and revolves about intelligence. Mormon writers make it a point to speak of individual differences of men, whereupon reference is made to a fundamental principle of democracy as is written in the Declaration of Independence, "All men are created free and equal." A Mormon writes: "But it is manifest folly to carry this conception of the legal equality of citizenship to the extreme of assuming that all men are alike in capacity, ability or power."¹⁹ The spirit

19. James E. Talmage, op. cit., p. 236.

17. George B. Arbaugh, op. cit. p. 100.

18. Parley P. Pratt, op. cit. p. 57.

advances before it enters mortal flesh as it makes use of its intelligence. The more the spirit grows in intelligence the greater becomes its power, and the greater in power it becomes the higher in ability will be the body into which the spirit enters. Just how the spirits come to have different or varied intelligence is not stated, but according to all indications it is by their own use of the intelligence which they were given when created. A Mormon author writes: "So far as we can peer into the past by the aid of revealed light we see that there was always gradation of intelligence, and consequently of ability, among the spirits, precisely as such differences exist amongst us mortals."²⁰ The spirits, having the choice of good or evil, gain more intelligence as they choose the good. With more intelligence the spirit has more power because it has more control of matter. If the spirits choose the evil they may become less intelligent and hence less powerful for power is gained by intelligence. This might be called the key note of their plan of salvation, because their ultimate goal is power and glory. The source of varied talents in mankind is therefore traced to man's preexistent soul. In reality the process of his salvation is begun before entry into the world by mortal flesh since salvation is acquired

20. James E. Talmage, op. cit., p. 240

through advancement of the "eternal being." This takes us to the plan of salvation as continued in man's second estate.

THE CREATION OF MAN. The Mormon story of the world creation reminds us of the fascinating fairy tales children love to hear. Joseph Smith, the inspired prophet, gives us an interesting account of the creation of the world. The head of the gods had a council meeting with the lesser gods. The supreme head is the god addressed as God the Father, and the Father of Jesus Christ. He has more intelligence than all the other gods. The Father conceived an idea which would permit all the spirits to acquire the power of mastering nature. The plan was to take of the self-existent materials, assemble them, and make an earth of them. The materials were not created for all matter is eternal, but simply arranged into form.²¹ This earth was then to be the abode of "embodied" spirits, the second estate of eternal man. The first two bodies, Adam and Eve, were thus created and placed upon the earth.

The creation of man had its purpose for the salvation of the spirits. When an immortal breaks a law of the immortals he becomes mortal. In other words, mortal man was made to embody the spirit which did not follow the exact

21. George B. Arbaugh, op. cit., p. 108.

laws of nature.²² It would logically follow that mortal man is a degradation of the spirit, but this is not so. The embodied spirit is in a higher position than the unembodied. For this reason the spirits eligible to enter into the mortal state of man is not confined to those that broke a law. In order to have greater joy and greater development all spirits must enter into mortal flesh.²³ Human existence is simply another stage of the eternal being.

When this eternal being enters this world to become man he is unconscious, awakening in the world with no knowledge of the past.²⁴ The eternal being is placed upon the earth in the form of man to provide for his further development in intelligence. However, God placed man on the earth a perfect creature without sin. In his perfectness man could not enjoy the goodness of the Father because he did not know what it was to be inflicted with evil. Therefore to proceed in the unending chain of progress man had to fall into sin.

THE FALL OF MAN. Up to this point we have considered the preexistence of man and the purpose of man's creation. The next step in the Mormon order of salvation is the fall of man. Mormon theology says the fall of Adam is not a

22. Charles W. Penrose, op. cit., p. 43.

23. George B. Arbaugh, op. cit., p. 233.

24. Parley P. Pratt, op. cit., p. 57.

scornful error in the history of man but rather it is essential to the way of salvation. To the Christian the fall of man meant a fatal mistake. As a result of it man was estranged from God, which meant eternal condemnation for him, "For the wages of sin is death," Romans 5, 12. But the new and strange revelations which has come to the Mormon seers says directly the opposite. In Mormonism the fall is a great blessing as their "inspired" revelation indicates:

.....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. 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 unto all the obedient."²⁵

God gave Adam two commandments. One commandment was to refrain from eating the forbidden fruit, the other, to be fruitful and multiply. In Adam's state of holiness life would have remained exactly the same. He could not have followed the command to be fruitful and multiply, for Eve had been thrown out of the Garden of Eden because of her sin. Eve's sin separated her from Adam. Therefore in order to be fruitful and multiply Adam had to sin to become unholy that he might be reunited with Eve. Being reunited with Eve Adam was now able to have children. He therefore had to break the commandment to remain holy

25. Joseph Smith, The Pearl of Great Price, Moses 5, 10. 11.

in order to fulfil the command to multiply.²⁶ This appears to be a strange inconsistency, but this is the teaching of the new revelation. The Book of Mormon describes the situation thus: "

And now, behold, if Adam had not transgressed, he would not have fallen;...And all things which were created, must have remained in the same state.....And they would have had no children.....having no joy, for they knew no misery; doing no good, for they knew no sin.....Adam fell that meh might be; and men are, that they might have joy.²⁷

It is imperative to their system of salvation that the Mormon man should be fruitful. Fruitfulness is a means to the ultimate goal which they have in mind. Without procreation of children the countless spirits yet in the spirit world would have no way in which to progress. From the Mormon doctrine on the fall of man it is evident that this group which calls itself "The Church of Jesus Christ of the Latter Day Saints" has completely turned the Christian doctrines topsy turvy! Another link has now been completed in the steps toward salvation. But to understand the necessity of the fall we must consider why it is so important for each individual to have off-spring.

WHY PROCREATION? The final aim of the Mormon is to attain unending power and glory, just as the greatest god has attained at the present time. Since man is an

26. James E. Talmage, The Articles of Faith, p. 475

27. Joseph Smith, The Book of Mormon, II Nephi 2, 22-25.

off-spring of deity he is of divine lineage, and consequently, the Mormon considers himself a potential god. Joseph Smith gives proof for such a statement when he says: "God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens."²⁸ The very God whom they call Father developed to His high estate by the same process which man now experiences in his advancement. Concerning man's advancement to Godhood the Doctrine and Covenants says:

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. Verily, verily I say unto you, except ye abide in my law, ye cannot attain to this glory.²⁹

Here is set forth the principle that if the laws are kept which have been prescribed man will become a god. Unless man produces off-spring his potentiality as a god will not be realized. Consequently the next step closer to salvation is precreation.

It was stated above that man's ultimate goal is to attain unending power and glory, just as the greatest god has attained. To be eligible for such a high estate one must be the parent of off-spring for parenthood is the

28. James E. Talmage, The Vitality of Mormonism, p. 272.

29. Ibid. p. 247

is the beginning of this glory and power. A man is the head of his family. The larger the family which he has the greater is his power. It naturally follows that to receive benefit in heaven from the power which a man gains from this relation on earth, this family relation must continue in heaven. For that reason the better start a man has in producing bodies for the spirits while on earth the greater power he will have after this life. Even here on earth man can be called a little god.

Added to the purpose of enhancing his own glory the Mormon thinks of all the spirits yet to be embodied in mortal flesh. The more mortal bodies he can provide for the spirits the higher he will stand in relation to the other gods because of his good work.

Closely allied with the doctrine of procreation is the Mormon practise of polygamy. Even though the Mormons have submitted to the present laws of our country they cannot truthfully claim to have given up their doctrine of polygamy. If this were true they have given up a fundamental stepping stone to their salvation. "All good Mormons who by polygamy can have large 'kingdoms' will likewise become gods."³⁰ Polygamy was one of the most important doctrines of Joseph Smith.

As an argument to justify the plural marriage they use the Scriptural grounds that it is not sinful to marry

30. George B. Arbaugh, op. cit., p. 104

after one wife has past on to eternity. They say that the man will have both wives in heaven. If such be justified in heaven surely it is not wrong to marry more than one wife here on earth.³¹ As a matter of fact a man will not have both wives in heaven for the institution of marriage does not continue in heaven. Matthew 22, 30: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Another argument advanced to justify polygamy is the virtuous women who should have opportunity to marry a good husband. Frequently the good husband she wants is already married. She should therefore be permitted to marry him that she might enjoy the companionship of a good mate.³² To substantiate the fact that the Mormon places great importance upon marriage it is noted that he refers to it as a sacrament.³³ Another says of those who do not marry that they become only angels and not gods. They become the servants to the "Royal Family of Heaven, The Princes, Kings and Priests of Eternity."³⁴ Consequently "outside of marriage the salvation of man would be incomplete."³⁵ Salvation could not be complete because man could have no great power without a large family over which to rule.

31. Charles W. Penrose, op. cit., p. 51.

32. Juvenile Instructor Office, A Hand-book of Reference, p. 100.

33. Ibid. p. 99.

34. Farley P. Pratt, op. cit., p. 161.

35. Franklin D. Richards, op. cit. p. 117.

Polygamy is practised so that as many children may be had as possible. Their interpretation of Ephesians 5, 22 "The husband is the head of the wife, even as Christ is the head of the Church" is peculiar to this doctrine. In reference to the passage it is said, "as Christ is eternally the head of the Church, so is the husband eternally the head of the wife."³⁶ The begetting of children likewise does not end with this life. Procreation is the main reason a man keeps his wife after this life. Without her he could not continue to advance in power.

MORTAL MAN, ONE STAGE IN AN ETERNAL PROCESS. As stated previously, man enters this world completely oblivious of what has happened to him in the world of spirits. He may have been one of the less intelligent spirits. Should this be true with an individual he could explain his own inefficiencies. Mormon theology says the explanation is simple. The spirit of that person was one of the spirits which did not conform to the perfect laws. On the other hand the individual who enjoys the peak of health, good fortune, fame and the like may be the result of one of the good spirits. Man comes into this world with native ability exactly in accordance with what he has deserved according to the spirit which inhabits this tabernacle. "The spirits of all men in their primeval states were intelligent. But among these intelligences some were more

36. Ibid. p. 118.

noble, that is to say, more intelligent than others."³⁷

This accounts for the differences to be found in mankind.

But regardless of the differences, man is placed in the state of mortality for a specific purpose. If a man's tabernacle is inhabited by one of the lesser intelligent spirits the man has a chance to grow in intelligence, and make up for what his preexistent spirit lacked in comparison with other spirits. He not only may make up for his lack, but gain even greater power than others. If a man does not make use of the intelligence he has he will become less intelligent rather than become more so. If however, he "makes good" during this period he will be closer to the ultimate goal of salvation. Further testing awaits man in the next stage of life if man fails to make the proper progress. Talmage describes man's mortal life as to its place in the eternal existence of his soul when he says:

Our life in the flesh is but one stage in the course of the soul's eternal progress, a link connecting the eternities past with the eternities yet to come. The purpose of our mortal probation is that of education, training, trial, and test, whereby we demonstrate whether we will obey the commandments of the Lord our God and so lay hold on the boundless opportunities of advancement in the eternal worlds.³⁸

Life is as God, that is, without beginning and without end. Man is just part of that huge circle. "To every

37. Parley P. Pratt, op. cit., p. 68.

38. James E. Talmage, op. cit., p. 238.

stage of development, as to every human life, there is beginning and end; but each stage is a definite fraction of eternal process, which is without beginning or end."³⁹ The life of man in human existence can be called a part of salvation itself. It is a step higher in degree than the first estate because the mortal body is a higher development than the spirit.

Thus far we have considered the development of man in relation to salvation up to the point of his death. First it was noted that all men are eternal beings, having preexistent souls. Then in order to permit the advancement of the souls a body was created for them. However, two bodies gave tabernacles to only two of the preexistent spirits, consequently Adam and Eve were commanded to multiply. This introduced the Mormon doctrine of procreation with its implications as to man's salvation. It was noted that the more bodies procreated by the human being the higher he advances in power because he becomes the head of so many more people. Hence the Mormons have allied with their procreative scheme the polygamous marriages. And finally the life of man was considered according to its place in the scheme of salvation. Mortal man merely occupies one short period of time, or one stage of the eternal process of the soul. Now let us see what the life after death holds in store for man.

39. James E. Talmage, op. cit., p. 242.

CHAPTER THREE

The Mormon Heaven

It has been stated that all things in Mormon theology are tangible. Everything is subject to the feelings, emotions, or senses which man has. As a result the Mormon thinks of heaven as a place very similar to this earth. He even expects this earth to become heaven in future times. In the earlier days of Mormonism this fact stood out more plainly. They seemed to be confident that, as a people sent from God, they were to become the ruling power of the United States, and eventually the world. Their first attempt to build this earthly kingdom was in Kirtland, Ohio. The group having just been founded the Mormons met with such opposition that they were forced to move. At about this time God revealed to Joseph Smith that Independence, Missouri should be the center of the Mormon Kingdom whereupon the first migration to the West began. For a short while the group flourished until they again were forced to flee. At Nauvoo, Illinois they organized an army to resist by force. They also worked out a

plan whereby Joseph Smith should be elected president of the United States, and Sidney Rigdon, his close associate, as vice president. They made further provision, should this fail, by contracting a considerable area of land in Texas where they would begin their earthly kingdom. But before any of this materialized Joseph Smith was assassinated. Because persecution continued at Nauvoo, Brigham Young, the prophet following in Smith's foot steps, led the group to Utah. To the present time they are working fanatically to build their kingdom on earth. The earthly kingdom is a part of salvation itself for it is an early stage of the heavenly kingdom.

The cult holds to the revelation that Independence, Missouri must some day be the center of Mormon power. Since that time has not yet come the Mormons seem to have lost hope that they will be established at Independence prior to the great Millennium. When that period comes the land of North and South America will be ruled from Independence, the New Zion. The members of the Mormon cult are proud today of what they call a great patriotism. They claim that their young men are very anxious to aid in the protection of the Americas because by^{it} they protect the "promised land." North and South America is the "promised land" which God promised to the Jewish tribes. When the Millennial period comes Christ will also come to the earth to rule, and all the righteous, who are the Mormons

that have obeyed the laws and ordinances of the "Gospel," will rise from their graves to reign with Christ. The righteous people living at that time on the earth will receive an immortal body.⁴⁰ The Millennial period will be another stage in the salvation of man's eternal soul. During it the earth will be a beautiful place on which to live, for prosperity and peace will be supreme under the efficient theocracy.

In order to understand fully the Mormon concept of salvation it is necessary to consider their view on man's eternal existence. It may be said in general that the Mormon pet theory is eternal man's successive stages in life, each stage being a higher form of glory. The first is called man's "first estate," representing his preexistent soul as a spirit without a mortal body. His second estate is the existence in mortal flesh upon this earth. At death man passes into the third estate which is called the "world of spirits."⁴¹ The third estate is the "probationary sphere." After the third estate is the bodily resurrection which is called the fourth estate. The Millennial period may be said to exist in the fourth estate, although some who live during the Millennial period will not have lived in the third estate, but will take on immortality without

40. James E. Talmage, op. cit. p. 175.

41. Parley P. Pratt, op. cit., p. 57.

entering into the third estate. For clarification of the stages of man's existence a reference may be made to other Mormon categories. The unembodied spirit is the first estate; the embodied spirit is the second estate; the disembodied spirit is the third estate; the resurrected body is the fourth estate.⁴² The first stage of salvation after man's life on earth is the third estate. In the present discussion of the Mormon heaven the third estate is now to be considered.

As the term "disembodied" spirit indicates, eternal man is again without a body immediately succeeding his life on earth. In Mormon theology the righteous people go to that part of the spirit world which the Scripture calls "Paradise"⁴³ They say the term "Paradise" is used in contrast to the "prison" tenanted by the disobedient spirits. Reference is made to I Peter 3, 19. 20. "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."⁴⁴ They do not distinguish between the "Paradise" and the "prison" as far as the location is

42. Ibid.

43. James E. Talmage. op. cit., 261.

44. Ibid.

concerned, as the following quotation indicates.

The people swept off by the flood of Noah, were imprisoned in the world of spirits, in a kind of hell; without justification, without the true knowledge of God, or a hope of resurrection, during those long ages which intervened between the flood and the death of Christ.⁴⁵

The quotation refers to a "kind of hell" existing in the world of spirits. Therefore in the world of spirits are both the "kind of hell" or "prison" and "Paradise." The unrighteous shall go to that "prison" where they receive just punishment for their sins, while the righteous go to the "Paradise."⁴⁶ The majority of people, the Catholic, Protestant, Jew, Mohammedan, atheist, etc. They enter the spirit world to receive more opportunity for salvation. It is obtained in exactly the same manner as prescribed on earth, namely, by obedience to the laws and ordinances of the "Gospel." For this reason the Mormons carry on preaching in the world of spirits. Here the command to preach the Gospel to every creature is finally realized. "In the world of spirits there are Apostles, Prophets, Elders, and members of the Church of the Saints, holding keys of Priesthood, and power to teach, comfort, instruct, and proclaim the Gospel to their fellow-spirits, after the pattern of Jesus Christ."⁴⁷

45. Parley P. Pratt, 4th ed., op. cit., p. 136.

46. James E. Talmage, op. cit., p. 202.

47. Ibid. p. 134.

But the increase in knowledge of Christ does not necessarily mean there will be an increase of happiness. ".....At death the spirits of all men pass to an intermediate state, in which they associate with their kind, the good with the good, the wicked with the wicked, and so shall endure in happiness or awful suspense until the time appointed for their resurrection."⁴⁸ From these descriptions of life immediately after death we understand it to be a probation. The Mormons also will be on probation, their duty during the time to be preaching the "Gospel." The Mormon Saints have progressed much farther than other men because they obeyed the "Gospel" while on earth. The probation is therefore relative, varying with the individual.

The spirit world is a separate stage in the process to the ultimate goal. The Heavenly Father and Christ do not live in the spirit world.⁴⁹ The ultimate goal is to live with the Father and Christ and to be like them. "Thus within the soul are the potentialities of godhood. Such high attainment is specifically the exaltation of the soul as distinguished from salvation. Not all who are saved in the hereafter shall be exalted."⁵⁰ Hence the spirit world is an early stage of the Mormon heaven, a

48. James E. Talmage, op. cit. p. 66.

49. Parley P. Pratt, 4th ed., op. cit., p. 120.

50. James E. Talmage, op. cit., p. 246.

step nearer to greater happiness. It is "a place of waiting for the resurrection or redemption of the body."⁵¹ On the other hand to those who deserve it, the world of spirits is a place of punishment, a purgatory or hell, where spirits are buffeted till the day of redemption. The world of spirits is a part of salvation because there the spirits may grow in knowledge. The culmination of the sojourn in the spirit world will be a bodily resurrection, at which time the soul will take on flesh, incorruptible and eternal. Man will then live eternally in his specific realm of glory.

The location of the spirit world is the present world. This world has its temporal and spiritual sphere. The temporal world is inhabited by mortal human beings, while the spiritual side of the temporal world is inhabited by the spirits. The spiritual beings are normally invisible to mortal beings. However, it is possible to discern the invisible world by a supernatural power.

To discern beings or things in the spirit world, a person in the flesh must be quickened by spiritual element, the vail must be withdrawn, or the organs of sight, or hearing, must be transformed, so as to be adapted to the spiritual sphere. This state is called vision, trance, second sight, clairvoyance, etc.⁵²

During the period of probation in the spirit world

51. Parley P. Pratt, 4th ed. op. cit., p. 132.

52. Ibid.

the ultimate glory of the soul is determined because each individual will receive glory exactly in accordance to his worthiness. It follows that there are many degrees of glory, but the Mormon theologian has conveniently classified them into three main divisions which they term the telestial, terrestrial and celestial glory.

The souls that receive the telestial glory, the lowest grade, are those which were cast in the "kind of hell" as mentioned previously. They are distinguished from the people who once believed the "Gospel" and later rejected it, for these have no promise of salvation. Those who receive the telestial glory took action against the "Gospel" while living on the present earth, having never been converted to it.

Those who were cast down to the depths for their sins, who rejected the gospel of Jesus, who persecuted the saints, who reveled in iniquity, who committed all manner of transgressions except the unpardonable crime, will also come forth in the Lord's time, through the blood of the Lamb and the ministry of His disciples and their own repentance and willing acceptance of divine law, and enter into the various degrees of glory and power and progress They will... have an eternity of usefulness and happiness in harmony with the higher powers. They receive the telestial glory.⁵³

Below this state of glory is condemnation where we find those who were once Mormons but turned against Mormonism. Those who receive the telestial glory realize their error while in the spirit world and show their^{approval}

53. Charles W. Penrose, op. cit., p. 57.

and acceptance of the "Gospel" while in the spirit world. The resurrection after the probation in the spirit world consists in taking on an eternal incorruptible body of flesh. They will be extremely happy in their sphere of glory because there has been no previous experience more joyful.

Mormon authors say little about the terrestrial glory. Honorable and respectable people, who however were blinded by the craftiness of men, receive the terrestrial glory. "They will not attain to the gifts of increase and dominion and the fullness of the highest, but will enter into their rest, which shall be glorious."⁵⁴ No doubt all Protestants, Catholics, Jewish and pagan peoples who lived a decent life will enter the terrestrial glory. However, they too will be excluded from salvation if they reject the "Gospel" in the spirit world. It is characteristic of all systems of work-righteousness that by good works all men will be saved. Likewise in Mormon theology it is certain that few will be without salvation. Salvation is made possible for those outside the Mormon cult by constant progression of the souls whether in this life or in the world of probation. One might logically conclude that those in the lower degrees would finally reach the higher degrees of glory. However, the progression will be within certain well defined lines. "The

54. Ibid. p. 56.

inheritors of any specific order or kingdom of glory may advance forever without attaining the particular exaltation belonging to a different kingdom or order."⁵⁵

The celestial world is the third degree of glory. Only good Mormons will attain to the celestial, for it is the ultimate and highest goal, attained by those who adhere strictly to the laws and ordinances of the "Gospel." After probation all men will rise with their immortal body, at which time the ^{Mormon} will enter with flesh and bones into the third degree of the celestial glory. The first object he has in mind is to live with the Father and with Christ; the second object is to become like them. It has been stated that man is eternal, begotten by divine beings. His parents were gods; his essence is identical with God and because of the identical essence with God he has the ability to become like God. The "divine scripture" of the Mormon remarks: "Then shall they be Gods, because they have no end;...Then shall they be Gods because they have all power, and the angels are subject unto them."⁵⁶ The Mormon thinks of heaven in terms of life here on earth. Consequently their "heaven" is a satisfaction of man's carnal desires. The Mormon's aim is unlimited honor, glory and power. This unlimited power is already begun on earth by becoming a father to many children. As pre-

55. James E. Talmage, op. cit., p. 269.

56. Ibid., p. 247.

viously mentioned the family relationship shall continue in the hereafter, for sex is said to be an eternal quality which has its equivalent everywhere.⁵⁷ In heaven a man shall continue his sexual relation with his wife, or wives, and by reproduction of off-spring his glory becomes greater. His power increases because he is the ruler of his family.

Reproduction of off-spring also glorifies the Eternal Father. As growth takes place through the celestial marriage the need for new worlds arises. The Eternal Father then creates new worlds and thus He too increases in greatness. In this way in an unending circle the majesty and power of father and children continues to grow.

These new worlds which God creates are the heavens for eternal man to enjoy as a god himself. These worlds are comparable to the present world in which we live. When human reason attempts to define heaven it can do so only in concepts with which man is familiar. This accounts for the fact that the Mormon says the joy of heaven consists basically in four principles: life eternal, love eternal, peace eternal, wealth eternal.⁵⁸ Applying human standards they define life eternal as a spiritual intelligence, embodied in the likeness of its own species, and clothed with an outward tabernacle of eternal incorruptible flesh and

57. George B. Arbaugh, Evolution of Mormon Doctrine, p. 164.

58. Parley P. Pratt, op. cit., p. 62.

bones.⁵⁹ In other words eternal life is obtained when man enters the heavenly kingdom with flesh and bones. Likewise love eternal implies the relationship to other beings of the same attributes. This is the principle on which Mormons base their claim that family ties must be of eternal duration. When they define heaven as peace eternal they mean the development of eternal law and government. This law would be in itself truth, goodness and power. "Any government short of this, could never guarantee eternal peace."⁶⁰ In their carnal concept they think of heaven as a place of tangible wealth. A possession of eternal wealth implies that "eternal man must possess a certain portion of the surface of some eternal planet, adapted to his order or sphere of existence."⁶¹ The portion must be sufficient in size to accomodate his dependencies. If he has an exceedingly large family his portion will be relatively greater. Naturally the greater the portion the greater the man's glory and power will be. Therefore the Mormon goal is to be rulers over such property. A Mormon author describes this eternal inheritance in the following words:

Eternal gold, silver, precious stones,
and other precious materials would be useful
in the erection and furnishing of mansions,
and of public and private dwellings or edifices.

59. Parley P. Pratt, 4th ed., op. cit., p. 59.

60. Ibid.

61. Ibid., p. 60.

These edifices combined, or arranged in wisdom, would constitute eternal cities. Gardens, groves, walks, rivulets, fountains, flowers, and fruits, would beautify and adorn the landscape, please the eye, the taste, the smell; and thus contribute gladness to the heart of man.⁶²

The Holy Scripture uses similar language to describe the glorious eternal home which we shall inherit but Scriptural language is figurative, while the Mormon author here does not intend to speak figuratively. In the mind of the Mormon heaven is a place very similar to the world in which we live. It is a perfect world without sin, consequently no sorrow of any kind. People will never die, but continue to live and reproduce. The riches of the greatest rulers in the present world are but toys when compared to that of the next.⁶³ Since the dark color of men's skin is a result of Cain's sin all colored races will have a white skin in heaven.⁶⁴

In this Mormon heaven man will be able to move with great speed. "There is no apparent limit to the speed attainable by the body when unchained, set free from the elements which now enslave it, and dictated by the will."⁶⁵ The human body which comes forth from the resurrection "will, like the risen Jesus, ascend and descend at will and with a speed nearly instantaneous."⁶⁶ He will com-

62. Ibid.

63. Parley P. Pratt, Ibid., p. 63.

64. George B. Arbaugh, Revelation in Mormonism, p. 120.

65. Parley P. Pratt, op. cit., p. 146.

66. Ibid. p. 147.

municate with other gods like himself. "Planets will be visited, messages communicated, acquaintances and friendships formed, and the sciences vastly extended."⁶⁷

The Mormon doctrine of heaven brings up several problems. In Mormon theology there is a plurality of gods of which the Father is the greatest. If there is a plurality of gods the problem is, how can there be unity among them? Another problem concerns their eternity, for even though the gods are eternal they beget children who become gods like them. The eternal being conflicts with procreation which implies a beginning. Similarly the doctrine of the progression of the gods conflicts with the eternal laws which govern all matter. By intelligence they gain control of the elements, and organize them into new worlds. In spite of this doctrine they say the universe is controlled by definite laws. Even the gods are subject to these laws. While God governs all His creatures, He Himself is governed by eternal law which He never violates.⁶⁸ Thus the creativeness of the gods conflicts with the scientific control of the universe. And again, according to the Mormon theory all things are material, both worldly and spiritual substance. For example, the ^{claim that there is a} preexistent soul made of material substance conflicts with the spirituality of the soul.⁶⁹

67. Ibid.

68. Charles W. Penrose, op. cit., p. 12.

69. George B. Arbaugh, Evolution of Mormon Doctrine, p. 164.

SUMMARY

From what has been presented it is evident that the Mormon concept of salvation is obtained by the ^{some process of reasoning as the} 'heaven system of work-righteousness with no place for the work of Christ. The process of salvation begins when the preexistent soul attempts by means of knowledge to control the elements. The preexistent soul increases its intelligence when it takes on mortal flesh becoming man. Man, his mundane life being only one stage in an eternal process, continues the progress to power and glory. When man leaves the life on earth he enters the world of spirits which is a probation where he continues to earn salvation until his resurrection. At the resurrection he takes on immortal flesh to live as a god. This is the final stage where man, if he has obeyed the laws and ordinances of the "Gospel," meets God the Father and His Son Jesus Christ. Man, now a god, continues to increase his power and glory becoming like unto the Father and the Son. The heaven in which man lives as a god may be described in Mormon Theology as a glorified earth where life is as we experience it today, except that it is without death or sorrow.

INTRODUCTION

The Mormons have published thirteen articles as an expression of their faith. The articles are contained in Christian Literature. Their object was frequently supposed to create the impression that Mormon theology is Christian. But the fact is, as the first part of

PART II

Examination Of The Thirteen Articles

Of The Mormon Faith

the Mormon articles, it is evident that their character is not Christian. Because the articles sound very Christian it is necessary to investigate the interpretation the Mormons place upon them. An examination will show that the Mormon concept of salvation as presented in Part I permeates their whole theology. Therefore the thirteen articles of their faith are to be considered in Part II.

INTRODUCTION

The Mormons have published thirteen articles as an expression of their faith. The articles are couched in Christian terminology. Their missionaries frequently endeavor to create the impression that Mormon theology is Christian. But the fact is, as the first part of the thesis has shown, the central theme of Mormonism is a system of coarse work-righteousness. At first glance the Mormon articles of faith do not reveal their unchristian character. Because the articles sound very Christian it is necessary to investigate the interpretation the Mormons place upon them. An explanation will show that the Mormon concept of salvation as presented in Part I permeates their whole theology. Therefore the thirteen articles of their faith are to be considered in Part II.

1. James E. Talmage, *Articles of Faith*, 1904.
 2. *Ibid.*, p. 39.
 3. James E. Talmage, *The History of Mormonism*, p. 42.

THE THIRTEEN ARTICLES¹

The first article: We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

The first article gives the impression that the Mormon is fundamentally a believer in the Christian Trinitarian God. However, their exposition of it is polytheistic. We note that not one word is said about the unity. There can be no Trinity without unity, in fact, the Mormon emphatically denies the unity. The three persons do not make up one god but rather three distinct and separate gods. "That these three are separate individuals, physically distinct from each other, is demonstrated by the accepted records of divine dealings with man."² Special reference is made to Christ's baptism. At this time John saw the visible tangible body of Christ. He heard the voice of the Father from heaven saying, "This is my beloved Son in whom I am well pleased." He also recognized the visible sign of the Holy Ghost.³ "The three personages were present, each manifesting Himself in a different

1. James E. Talmage, Articles of Faith, Passim.

2. Ibid., p. 39.

3. James E. Talmage, The Vitality of Mormonism, p. 43.

manner to mortal sense, and plainly, each distinct from the other."⁴ "Each of the members of the Trinity is called God, together they constitute the Godhead."⁵ The Mormons call "sectarian" concepts of the trinity a senseless inconsistency.

It is but another way of saying, that there is a God who does not exist, a God who is composed of nonentity, who is the negative of all existence, who occupies no space, who exists in no time, who is composed of no substance, known or unknown, and who has no powers or properties in common with anything or being known to exist, or which can possibly be conceived of, as existing either in the heavens or on the earth.⁶

The God the "sects" worship, they declare, is as powerless as any of the visible idols set up by the heathen. Joseph Smith denies the Christian doctrine of the Trinity when he says: "Many men say there is one God; the Father, Son and Holy Spirit are only one God! I say that is a strange God anyhow...All are to be crammed into one God, according to sectarianism."⁷ Thus the Mormon view of the Godhead is not the Christian Trinitarian view. They look upon the Father, Son and Holy Ghost as separate gods in a polytheistic manner.

The unity of the Godhead is not one in entity, but one only in agreement. It is called a type of unity in

4. Ibid.

5. James E. Talmage, op. cit., p. 40.

6. Parley P. Pratt, 4th ed., op. cit., p. 27.

7. George B. Arbaugh, op. cit., p. 160.

attributes, powers, and purposes of its members.⁸ Each member of the Godhead is perfect, and therefore they agree in all understanding and judgement. "Under any given conditions each would act in the same way, guided by the same principles of unerring justice and equity."⁹ Their relation to each other might be compared to two human beings who are in perfect agreement. The decisions of the two individuals would be the same regardless of whether both are present to make the decision or not. Between the two individuals there is no union. They simply have identical views, and have an identical make-up, consequently they act in identically the same way. The unity of the Godhead may be illustrated in this fashion. As a type of this kind of unity Mormon theology cites Christ's High Priestly Prayer in which He asked that His Disciples be preserved in unity. He asked "That they all may be one" as the Father and the Son are one. "Christ desired that all should be united in heart, spirit, and purpose; for such is the unity between His Father and Himself, and between them and the Holy Ghost."¹⁰ The unity of the Trinity is not an essential unity but a unity in agreement.

God the Father is the greatest of the three gods in

8. James E. Talmage, op. cit., p. 40.

9. Ibid., p. 41.

10. Ibid., p. 40.

the Godhead. There is no explanation for his superior power. But in some way he got a "head start" over the other gods and attained a degree of intelligence exceeding the combined intelligence of all other beings.¹¹ He attained His power by learning the laws of the universe and conforming to them. Mormon theology refers to the Father as the highest god but it would seem that there is still a god higher since God the Father must conform to the laws of the universe.

The Father is a personal being with the form of man, for man was created in the Father's image. The Father is the first of the human family.

God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent today, and the Great God who holds this in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible - I say, if you were to see Him today, you would see Him like a man in form - like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked and conversed with Him, as only man talks and communes with another.¹²

The power of this god is infinite. Yet since he has a human form and is made of material substance, "His person cannot be in more than one place at any one time."¹³ God is understood to be omnipresent through the medium of

11. George B. Arbaugh, op. cit., p. 167.

12. James E. Talmage, Vitality of Mormonism, p. 272.

13. James T. Talmage, Articles of Faith, p. 43.

the Holy Spirit. God communicates by means of the Holy Spirit. The Holy Spirit is in no way mystically united with the Father or in one essence with Him, but simply communicates to all creation for the Father at His will. In this way the Father is said to be present everywhere.

God is said to be all powerful for He organized matter. As a result of his intelligent control of matter the universe operates in a perfect system. Yet God himself is subject to eternal laws. The laws are said to govern the most refined order of physical existence.¹⁴ Since the Father is subject to laws, man too, who ultimately becomes a god, must be indirectly responsible to the same laws. This introduces the Father's relation to man with regard to man's salvation.

When the world was created it was done at the suggestion of the Father. It was all planned for the benefit of the spirits that they might advance in power. When the spirits conform to the eternal laws they advance in power, but on the other hand they retrogress when they do not conform to them. Hence the spirits are in reality responsible to the eternal laws, and not to the god which the Mormon calls Father. The Father simply made the plans for his children, using his own intelligence for the bene-

14. Parley P. Pratt, op. cit., p. 44.

fit of them. Men must therefore be thankful to God the Father for having formulated the plan of salvation, but not for the gift of salvation. The plan has merely made it possible for man to earn his salvation, for the responsibility of sin remains with man. He is directly responsible to the Father for his sins and indirectly responsible to the laws to which the Father must conform. Even though the Mormon denies pantheism, this is an evident trend toward pantheism because there must be a higher force than the Father. This higher force, or law, is in reality the controlling power of the universe since God the Father is subject to it. The responsibility to an existent law of this nature could easily be interpreted as pantheism.

The second phrase in the first article reads: "and in His Son, Jesus Christ." The Mormons claim to accept Jesus Christ as the Saviour who came to redeem lost mankind. However, their acceptance does not connote the Christian acceptance of Christ. This is evident from their plan of salvation as it is worked out on the basis of works. The Christian accepts Christ as true God, one with the Father and the Holy Ghost. To the Christian He is the only source of salvation having kept the law perfectly in man's stead, and having paid the penalty for man's sin.

Mormon theology says that when God planned the system

of salvation for men He needed a saviour to complete the plan. It seems that the Father asked for volunteers to perform this task. The Book of Abraham describes the choice in the third chapter, verses twenty-seven and twenty-eight: "And the Lord said; whom shall I send? And one answered like unto the Son of Man; here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will deny the first. And the second was angry, and kept not his first estate; and at that day, many followed after him."¹⁵ At this moment Jesus Christ was chosen from among the angels to serve as the Redeemer of mankind, becoming next in authority to the Father. He was not identified with the Father for He was merely one of God's many children. As a child of the Father Christ is no different from the Father in form, however, a separate individual from the Father. "He differs nothing from His Father, except in age and authority, the Father having the seniority, and, consequently, the right, according to patriarchal laws of eternal Priesthood, to preside over Him, and over all His dominions, forever, and ever."¹⁶ Christ does nothing of Himself, independently of the Father, One is subordinate to the other. Christ does all things by the authority of the Father since He is of the same

15. Joseph Smith, The Pearl of Great Price, p. 9.

16. Parley P. Pratt, op. cit., p. 40.

mind as the Father.¹⁷

Christ is called the first-born among all the spirit children of God.¹⁸ Although Christ is now nearly as great and powerful as the Father He is no more of divine lineage than Abraham, David, Paul, or man living today. Therefore the work which Christ performed is not necessarily any greater than that which any man could have performed had man been appointed to do so. "No one who accepts as a reality the Atonement of Jesus Christ in behalf of all human-kind can consistently deny the efficacy of vicarious service, in which one person officiates in behalf of another, provided of course that the labor be done by divine appointment."¹⁹ The quotation accentuates man's character and lowers the character of Christ. Mormon theology places man and Christ on the same level. Christ and man are not equal in glory at the present time, but the possibility exists that man can attain the level of Christ's present state. Thus according to Mormonism it is a fact that Christ is another exalted man living in the heavens with the Father. He has a body exactly like the Father's, which is a body just as man's body. Christ is of the same essence as man, the difference being in the state of exaltation which man has not yet attained.²⁰ It

17. *Ibid.*, p. 41.

18. James E. Talmage, *Vitality of Mormonism*, p. 49.

19. *Ibid.*, p. 73.

20. Farley P. Pratt, *4th ed., op. cit.*, p. 32.

follows that the work of Christ as taught in Scripture is denied. Scripture makes it clear that Christ had to be ~~the~~ Theanthropic Redeemer, for He was required to take the place of man in performing a task only God could do. In Christian theology Christ's work paid the penalty for the sins of the entire world; for both original and actual sin. This work of the atonement of Christ is complete.

In Mormon theology the Atonement of Christ takes on a far different meaning. When man fell into sin he was estranged from God. The estrangement from God made man a mortal being, compelled to die. The death was not only physical but primarily it was spiritual, or complete banishment from God. The Mormon says that since this was the result of "one" individual act it would be unjust that all men must suffer eternally in hell for it. Therefore Christ came into the world to atone for that "one" individual sin. Through the redemption of that "one" sin which Adam committed, immortality is again restored to the whole human race. Mormon theology speaks of a universal atonement, but this universal atonement is merely a cancellation of Adam's sin. ^{The atonement} ~~It~~ has universally restored man's lost immortality, as a Mormon author writes: "We must look at Jesus Christ in his true character of God and Savior, in order to form a proper conception of the great sacrifice which has opened, to the human family

the way to immortality."²¹ Note the expression "the great sacrifice which has opened....the way to immortality." The burden of man's sin has not been taken off his shoulders and placed upon Christ's. "....Atonement is made operative for the remission of sins through individual compliance with the conditions explicitly set forth by the author of eternal salvation unto all them that obey him."²²

Another important work which Christ performed was to give assurance to men that they will rise again. Just as he rose, so shall men rise who obey the laws and ordinances of the Gospel. His resurrection proved the immortality of the soul.²³

Christ's work included the prescribing of laws and ordinances of the Gospel. He did not usher in a New Testament era of "Grace" but brought with him "laws" which man must fulfil in order to reach the state of exaltation in heaven. "As each person is guilty of his own sins, so he must comply with the conditions which will entitle him to the full benefits of Christ's atonement for his own sins."²⁴ The Mormon says there is no salvation but by Jesus Christ, but this statement means that without the laws and ordinances which Christ prescribed for man to follow, and with-

21. Franklin D. Richards, op. cit., p. 78.
 22. James E. Talmage, op. cit., p. 64.
 23. Charles W. Penrose, op. cit., p. 44.
 24. Ibid., p. 14.

out the redemption of Adam's sin there would be no salvation. In spite of the Mormons' claim that Christ is Redeemer, they have denied that Christ can save man. Their plan of salvation is said to be cooperative. The atonement effected by the Lord Jesus Christ has only opened the way; it is left to every man to enter therein and be saved or to turn aside and forfeit salvation.²⁵ In short, the Mormon wants to earn his salvation by works!

The Mormon concept of salvation is evident when they discuss Christ's work as being incomplete. When Christ said on the cross, "It is finished" He meant his work here on earth is finished. After His death on the cross Christ went down to hell to preach the "Gospel"* to the spirits. The point to be noted is that Christ entered hell after his crucifixion to preach to man how he could save himself by performing certain works.

The whole scheme of the Mormon cult is based upon another special work of Christ^{*ascribed by them to Christ without proof from Holy Scripture*}. When Christ came He introduced to the world the pure doctrines and restored the priesthood to the earth. The Church had been taken away from the earth. After Christ the divine priesthood was again taken from the earth because of apostasy just as before Christ. It was not restored again until Joseph Smith received the divine ordination through supernatural means.

25. James E. Talmage, op. cit., p. 50.

* In Mormonism the Gospel has no other meaning than obedience to the laws and ordinances of the Gospel. The Christian meaning is never employed.

The third part of the first article purports to be a confession of faith in the third Person of the godhead. The Mormons believe that the Father and the Son are corporeal beings, but the Spirit is a substance like electricity, galvanism, magnetism, animal magnetism, spiritual magnetism, essence, etc. The purest of all these substances of this nature is that of the Holy Spirit. The air we breathe, which although invisible to our sight, is clearly manifested to our sense of feeling. Likewise is the Holy Spirit. They go so far as to claim that the component parts of this substance may be analyzed.²⁶ "This substance, like all others, is one of the elements of material or physical existence, and therefore subject to the necessary laws which govern all matter, as before enumerated."²⁷ "Most Gods have their parts assembled in one spot, but the Holy Ghost is distributed throughout the universe."²⁸ It seems that Joseph Smith vaguely conceived of spirit as an offshoot of an original inert nature. He says: "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter."²⁹

26. Parley P. Pratt, 4th ed. op. cit., p. 38.

27. Ibid., 4th ed., p. 39.

28. George B. Arbaugh, Revelation in Mormonism, p. 100.

29. George B. Arbaugh, Evolution of Mormon Doctrine, p. 166.

The work of the Holy Spirit is to give man or beast intelligence. It affects the instinct in animals. In some measure it enlightens every man.

Man, ignorant of God and his attributes, increases in knowledge by experience and observation, explores the fields of nature, watches and experiments with the elements, acquires.....truths, makes discoveries.... thinks, in his ignorance of the spiritual elements, that he accomplishes these important results by his own unaided wisdom, when they are the effects of the workings of that universal spirit of intelligence which emanates from the Father of light, without which man would be like the blind, who wander about at noonday....³⁰

The usual channel through which the Holy Spirit extends its influence is the nerves of the body.³¹ The Holy Spirit carries out the work of the Father and all the Angels. "Angels and all holy men perform all their miracles simply, to use a modern magnetic term, by being in 'communication' with this divine substance."³²

"This Holy Spirit, under the control of the great Elohim, is the grand moving cause of all intelligences, and by which they act."³³ The work of the Holy Spirit is to carry out the will of the Father. By this work the individual beings in the universe can increase in intelligence. The greater the increase in intelligence the closer an individual is to salvation, or to power which

30. Franklin D. Richards, op. cit., p. 130.

31. Parley P. Pratt, op. cit., p. 100.

32. Ibid., p. 103.

33. Ibid., 4th ed., p. 39.

constitutes his salvation. "Those beings who receive of its fulness are called sons of God, because they are perfected in all its attributes and powers, and being in communication with it, can, by its use, perform all things."³⁴ The Mormons believe that only they have received of the fulness of the Holy Spirit, and by continued communication with it may progress to the attributes of perfection. Other people have only partial enlightenment, with which it is said the mind is able to reason, discern, judge, compare, comprehend and retain memory.³⁵ Thus the Holy Spirit also has "its" part in man's progression to greater power. "It" places within the grasp of man the possibility of attaining powers through intelligence, which is the means to salvation. It must be noted that the Holy Spirit gives these powers only to those who are considered worthy of them. In this way the Holy Ghost also fits into the scheme of work-righteousness.³⁶

Article Two: We believe that men will be punished for their own sins, and not for Adam's transgressions.

It has been stated that Christ's work atoned for Adam's first transgression which separated man from God. This Atonement is universal, for all men, in that it restored immortality to both believers and unbelievers.* Since Christ did not

34. Ibid., 4th ed., p. 41.

35. Ibid., 4th ed.

36. James E. Talmage, Articles of Faith, p. 167.

* Cf. p. 47 of this thesis.

atone for the actual sins of men it is evident that man must suffer punishment for his transgressions. Unless man pays exactly the amount he owes he will not partake of salvation. "The Book of Mormon teaches that men will be rewarded or punished according to the degree of good and evil done in this life."³⁷

The punishment of man's sin takes place in the world of spirits. He who has not been converted while living on earth will go to a "purgatory" where he will receive punishment according to his due. The punishment will be without mercy. He will suffer a complete and just reward for his evil works. This "hell" will be eternal in the sense that it will exist throughout ages, but the punishment for sins will not go on for eternity. When each individual has paid the penalty he owes he will be placed on the road to salvation.³⁸

Even in the world of spirits man must earn his way to salvation. In order to be started on the road to salvation each must accept and obey the laws and ordinances of the "Gospel." The "Gospel" is preached in the world of spirits. By this plan of salvation the majority of men will eventually receive salvation, although it will not be a salvation in the exalted form such as the Mormons receive. It will be of either the Terrestrial or Telestial

37. Charles A. Shook, Cumorah Revisited, p. 439.

38. Charles W. Penrose, op. cit., p. 56.

glory.

For a few there is no promise of salvation at all. These few are called the "sons of perdition." They willfully turned away from the "Gospel" when they were once enlightened by it, thus committing the "unpardonable" sin. They receive the "second death." It is said that about one-third of the angels rebelled with Satan, these are living in the world of the "second death." "The second death therefore is final consignment to the dominion of Satan, and, of necessity, banishment from the presence of God and Christ."³⁹ After the thousand years reign of Christ on earth Satan will be loosed for a time. If some choose to follow Satan during this time they also will be condemned eternally.⁴⁰

Article three: We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Article four: We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

Article three states the system the Mormon follow to gain salvation while article four presents the conditions attached to that system. The Atonement of Christ as previously described atones for Adam's transgression, and

39. Franklin D. Richards, op. cit., p. 302.

40. Juvenile Instructor Office, op. cit., p. 96.

does not effect the means by which salvation is obtained. Man saves himself by obeying the laws and ordinances of the Gospel which Christ prescribed when he came to the earth.

The four principles mentioned in the fourth article are not the only rules which condition salvation. For instance, concerning the Sabbath the following statement occurs: "The obligation is evidently as binding upon the later-day Saints as it was upon their fathers, and they in like manner will reap the reward of obedience."⁴¹ And in regard to the law of the Tithe: "The law of tithing in its fulness requires the surplus property of members coming to Zion to be paid into the church as a consecration, and after that, one tenth of their interest, or increase, or earnings annually."⁴² The four principles related above are merely four of the main laws to be followed. The whole scheme of salvation rests upon works. It is evident that the Mormon definition of faith is really obedience and not the "medium leptikon" which appropriates Christ's merit.

The second principle related in the fourth article is repentance. "Repentance, then, is not only a confession of sins, with a sorrowful, contrite heart, but a fixed, settled purpose to refrain from every evil way."⁴³

41. Franklin D. Richards, op. cit., p. 226.

42. Juvenile Instructor Office, op. cit., p. 96.

43. James E. Talmage, op. cit., p. 112.

Repentance is more than a self-acknowledgment of sin. The three steps of repentance are: "1) a conviction of guilt; (2) a desire to be relieved from the hurtful effects of sin; (3) an earnest determination to forsake sin and to accomplish good."⁴⁴ The real object of repentance is good works. When a man comes to the knowledge of the Father and perfectness seen in Him he realizes his own weaknesses. With this realization he wishes to become more like the Father. He wants to be "relieved from the hurtful effects of sin." As a result man craves the opportunity "of showing by good works the sincerity of his newly developed faith; and he will regard the remission of his sins as the most desirable of blessings. Then he will learn that this gift of mercy is granted on certain specific conditions."⁴⁵ Mercy granted on certain specific conditions cannot be a gift of mercy at all, but something earned.

The third principle according to the fourth article is baptism by immersion. Joseph Smith prophesied that no man could be baptized until his works showed worthiness of it.⁴⁶ With this condition of worthiness is the stipulation that the baptism must be performed according to the one and only correct method. In order to be valid the baptism must be by immersion, administered by divine authority,

⁴⁴Ibid., p. 109.

⁴⁵. Ibid.

⁴⁶. George B. Arbaugh, Revelation in Mormonism, p. 60.

and performed with the correct formula.⁴⁷

The special purpose of baptism is admission to the church. It is a sealing of the covenant with God. Because baptism is part of the ordained law recognized in heaven it is essential to the highest glory of salvation. "Justice forbids the granting of universal and unconditional pardon for sins committed except through obedience to ordained law."⁴⁸ Baptism is a bi-lateral covenant concerning both God and man. Man must uphold his agreement to obey the laws and ordinances of the Gospel, while God promises to reward man upon his completion of such requirements. Again we see no gift in baptism as Holy Scripture offers, but rather a part of the work-righteous scheme.

The Mormons have introduced the "Baptism for the dead" since baptism is essential to the highest glory of salvation. The Mormon argues that Christ did for men that which they could not do for themselves. In former dispensations the officiating priests were permitted to act in the place of others. Therefore,^{the Mormon} continues, man may be baptized in the place of others who have died without baptism. The Mormons are known for their accurate genealogies which have been traced back for many generations. They have compiled these records for the purpose of per-

47. Charles W. Penrose, op. cit., p. 15.

48. James E. Talmage, op. cit., p. 122.

forming baptisms by proxy for relatives who were not baptized in the true church. They say concerning those in the spirit world:

If they are judged according to men in the flesh, it would evidently be unjust, if they should not have the benefit of all the ordinances and privileges that pertain to the living. To the question, how can the dead receive the ordinances of the Gospel there can be but one answer - by proxy; by the vicarious works of the living.⁴⁹

Small children do not need baptism because they are sinless. Baptism is necessary as one of the laws and ordinances of the Gospel, but the sinless are exempt from such laws.

The fourth principle of the laws and ordinances of the "Gospel" is that of laying on of hands for the gift of the Holy Ghost. This means the bestowal of the Holy Ghost upon an individual through one of the members of the priesthood.⁵⁰ "The special office of the Holy Ghost is to enlighten and ennoble the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God."⁵¹ These gifts can be had only through the priesthood. The gifts are an aid to salvation since salvation is earned by good works. However, it must be noted that only those "who are entitled to His tuition" will receive increased powers of intelligence from the

49. Franklin D. Richards, op. cit., p. 42.

50. James E. Talmage, op. cit., p. 165.

51. Ibid., p. 167.

Holy Ghost.⁵²

He will serve as a guide in things divine unto all who will obey Him, enlightening every man, in the measure of his humility and obedience; unfolding the mysteries of God, as the knowledge thus revealed may effect greater spiritual growth;....sanctifying those who have been cleansed through obedience to the requirements of the Gospel."⁵³

The Holy Ghost is given in this special way to those who profess their obedience to the laws and ordinances of the "Gospel." The exalted state in heaven cannot be had without the bestowal of the Holy Ghost through the laying on of hands.

Article five: We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

Article six: We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

Articles five and six deal with the ministration of the Word, and therefore are closely related. The first states that ministers must be ordained by divine authority. Unless the Holy Priesthood retains its divine succession the works of this office would become invalid, hence much depends upon this doctrine of divine authority. On this basis the Mormons claim to possess the sole power of performing valid sacramental acts. A baptism outside

52. Ibid., p. 162.

53. Ibid.

of the Mormon body cannot be valid because it is not performed by a divinely ordained minister. No marriage (a sacrament to the Mormons) is valid before God unless performed by a member of the divine priesthood. As Scriptural examples to illustrate the necessity of the divine ordination they cite Noah, Melchisedec, Abraham, Moses, Elijah, Peter, James, John and others. "They were not only endowed with the Holy Ghost, but were also appointed and set apart to administer needful rites in God's stead. What they sealed on earth by this authority was sealed in heaven, and what they loosed on earth was loosed in heaven."⁵⁴ This doctrine has a great deal to do with the final salvation of the Mormon. They say, a person might believe the Mormon doctrines and live according to it, yet he would remain outside the Mormon Church if he were not received into it by divine authority through the laying on of hands.⁵⁵ This would mean that he could not enter into the highest state of exaltation simply because he received no dispensation of the Word and Sacraments by divine authority. It shows how man's salvation in Mormonism is not dependent upon Christ but upon human beings who must qualify to bestow upon an individual the privileges of the highest glory in heaven.

The Mormons claim to have divine authority on the theory that God has taken the Church from the earth during

54. Charles W; Penrose, op. cit., p. 20.

55. Ibid., p. 24

the times of apostasy. For example, after Christ the apostles had the dispensation of the "Gospel." But when people fell away from the church no one could receive the ordination to the priesthood. "When the Priesthood is once lost it cannot be regained merely by the hopes, wishes or acts of men."⁵⁶ "When there is no man living in the flesh, who holds this authority, its restoration can only be effected by the administration of heavenly beings who formerly held it on the earth."⁵⁷ Joseph Smith claims to have received the keys of baptism for the remission of sins from John the Baptist, when he appeared to Smith in a vision to restore this divine power. In the same manner Joseph Smith received the keys of baptism of the Holy Ghost from Peter, James and John. The latter is the baptism which Christ performed. Thus the world existed from the time of the apostles up until 1830, the time when the priesthood was restored to Smith, without the possibility of having a single person saved for the state of exaltation in heaven.

The church organization of the Mormons consists in the following: the presidency and two counselors; twelve apostles, equal in power with the former; the seventies, special witnesses to the "Gentiles;"⁵⁸ elders, deacons, pastors, teachers etc.⁵⁹ This arrangement is supposed to

⁵⁶ Ibid., p. 21.

⁵⁷ Ibid.

⁵⁸ Ibid., p. 24.

⁵⁹ Juvenile Instructor Office, op. cit., p. 147.

to be exactly as that in the New Testament period, and it is called a mark of the true church, consequently, the Mormon claims his is the only true visible church on earth. The men holding the positions in the church supposedly have exactly the same function as did the men in the New Testament Church. "A church which has not inspired apostles nor prophets, cannot be the Church of Christ, for these are essential to its full constitution."⁶⁰ The exalted state of salvation is dependent upon membership in the true visible church. The visible church has a divine organization formed by Christ and unless the divine organization is fulfilled the acts of the church are invalid. Here again may be seen the legalistic basis of Mormon work-righteousness. In Mormon theology it is certainly true that Christ did not come to offer grace but to prescribe laws which men must follow in order to reach the exalted state of glory.

Article seven: We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

Article eight: We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

Article nine: We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and

60. Charles W. Penrose, op. cit., p. 24.

important things pertaining to the Kingdom of God.

"The Latter-day Saints claim to possess within the Church all the sign-gifts promised as the heritage of the believer."⁶¹ The Mormons emphasized the gifts of the Spirit to prove that God's presence was manifest among them. This was particularly true at the beginning.⁶² Since then many of the special gifts of the Spirit have fallen into disuse, which has given individuals opportunity to challenge the validity of the church. The priests answer that the gifts are not among the common lay people for anything more than personal guidance, and therefore a mark of the church is not at stake.⁶³ The guidance of the church is placed into the hands of the priesthood. "One should not doubt the priesthood because if there is anything wrong in it God will set it right."⁶⁴ The present-day Mormons claim that revelations are still received for guidance of the church.

Mormons believe in the individual gifts of the spirit. The following quotation is a reference to the gift of tongues. "In the present dispensation, this gift, again promised to the saints, is not infrequently manifest."⁶⁵

61. James E. Talmage, op. cit., p. 233.

62. George B. Arbaugh, op. cit., p. 61.

63. Ibid., p. 180.

64. Ibid.

65. James E. Talmage, op. cit., p. 224.

The same is said of the gift of healing.⁶⁶ Of the gift of prophesy they say: "In the current dispensation this gift is enjoyed in a fulness equal to that of any preceding time."⁶⁷ The gift of revelation is very important to the church. All of the new doctrines are based upon it. "Though it is the privilege of any person to live so as to merit this gift in the affairs of his special calling, only those appointed and ordained to the offices of presidency are to be revelators to the people at large."⁶⁸ Christ promised that specified gifts are to follow the believer. "The possession of such gifts may be taken therefore as essential features of the Church of Jesus Christ."⁶⁹

From the seventh article it is evident that the members of the Church Of Jesus Christ of the Latter Day Saints have placed their faith in human agencies. The gift of tongues, the gift of healing etc. ^{which the Mormons claim to possess} can be the product of psychological conditions. The practise of the Christian Scientists and enthusiastic Gospel Preachers proves that mental healing is possible. In like manner may the miracles of the Mormon cult be explained. Hence their way of salvation is based on a series of human illusions.

The eighth article states the Mormon's belief in the Bible and the Book of Mormon. To them the Bible is the product of a former dispensation. "The Latter-day Saints

67. Ibid., p. 229.

68. Ibid., p. 230.

69. Ibid.

believe the original records to be the word of God unto man, and, as far as these records have been translated correctly, the translations are regarded as equally authentic."⁷⁰ However, the translator must be inspired in order to present the true Bible in another language.⁷¹ The interpretation of the Bible is much different from that of the Christian interpretation. The progressive revelation as illustrated by the Book of Mormon accounts for this. The Book of Mormon is an added revelation which sheds new light on the former revelations; it is Mormonism's "Koran." The significance of the Book of Mormon is its claim to restore the "Gospel" of Adam. Its writers were influenced a great deal by the Campbellites. It contains Campbellite theology and the Mormon version of American antiquities. Though the Book of Mormon was the original source of Mormon doctrine it has lost much of its influence in the present church. Other revelations have taken its place to formulate Mormon theology, for actually "The Doctrine and Covenants" has made Mormonism what it is.⁷²

The ninth article concerns the revelation of God to man. "The inspired utterances of man who speak by the power of the Holy Ghost are scripture unto the people."⁷³

70. Ibid., p. 236.

71. Ibid., p. 237.

72. George B. Arbaugh, op. cit., p. 98.

73. James E. Talmage, op. cit., p. 299.

This statement evaluates the revelations of the priesthood. Upon this revelation depends all authority. Thus again it is plain that the salvation of the laymen is in the hands of the priesthood. Whatever the priesthood speaks, that the layman must take as an oracle from God. Revelation constantly progresses. The progressive revelation has frequently brought conflicts in Mormon theology, yet they say, continued revelation is necessary for the present conditions. "While the revelations of the past are indispensable as guides to the people.... they may not be universally and directly applicable to the circumstances of succeeding times." ⁷⁴ The foundation of the church is placed upon this progressive revelation. It stands to reason that the church could not be very firmly grounded in principles when it is established on such a basis.

Article ten: We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

The tenth article is a statement of belief in the Millennium. "The Millennium, with all its splendor, is but a more advanced stage of preparation, by which the earth and its inhabitants will approach foreordained per-

74. Ibid., p. 302.

fection."⁷⁵ During this period all the true Israelites will reign with Christ. When Christ comes to the earth to reign the thousand years the true believers will take on immortality. All those righteous who have died will rise from the dead and live on the earth with Christ. Mortal beings will also live upon the earth, but when the regeneration is complete there will be no more death. This will take place at the end of the thousand year reign.⁷⁶

During the Millennium the earth and its inhabitants will not be perfect.

Throughout the Millennium, the process of regeneration will continue. Society shall be purified; nations shall exist in peace; wars shall cease; the ferocity of beasts shall be subdued; the earth, relieved in great measure from the curse of the fall, shall yield bounteously to the husbandmen; and the planet shall be redeemed.⁷⁷

The heathen will be redeemed during the Millennium. They will not receive the exaltation of the Mormons, but will receive the privilege of serving the Saints.⁷⁸ The Saints will own the soil, the redeemed heathen will be the toilers of it under the direction of the Saints. Life will be very prosperous under the world theocratic government. The Old Zion will remain to govern the world which existed at the time of the prophets. The New Zion will

75. Ibid., p. 375.

76. Ibid., p. 378.

77. Ibid., p. 377.

78. Parley P. Pratt, 4th ed., op. cit., 140.

be established at Independence, Missouri. "Thus all nations will be associated in one great brotherhood. A universal theocracy will cement the whole body politic."⁷⁹

Article eleven: We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Article twelve: We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

Article thirteen: We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul - we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. ---Joseph Smith

The Mormons state according to article eleven that there must be freedom of religion. Religious intolerance is unscriptural. Every man will receive in the hereafter the exact punishment or reward according to his deeds on earth. For this reason no one should take it upon himself to interfere with an individual's conscientious belief. "The Church holds that the right to worship according to the dictates of conscience has been conferred upon man by an authority higher than any of earth; and that, in consequence, no worldly power can justly interfere with

79. Ibid., p. 141.

its exercise."⁸⁰

It is easily understood that the Mormons should uphold such a doctrine in their documents. Because of their strange anti-social practises which are a result of their theology they themselves have often not been tolerated. On the other hand, where the Mormons have held full authority they have not tolerated others among them.⁸¹

The Mormons claim to be good citizens, subject to the civil government. It is true that they obey the laws of the land in order to keep peace. "Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."⁸² But it is also true that the Mormon thinks primarily of a theocratic government. The present government of the land is not the divinely ordained government. In describing what the Book of Mormon teaches concerning government the following remark applies: "However, as the civil and the ecclesiastical powers were usually vested together, the king or chief judge generally being also the high priest,

80. James E. Talmage, op. cit., p. 398.

81. Bill Hickman, Brigham's Destroying Angel. The life of Bill Hickman as written in a book of confession is illustrative. He lived under Brigham Young, the successor to Joseph Smith. His life is a story of hideous crimes, most of them murders, which were carried out at the command of Brigham Young. Hickman himself had ten wives and twenty-six children. He died a despondent character because he realized his life's error of joining the Mormons.

82. James E. Talmage, op. cit., p. 422. Passage quoted from Doctrine and Covenants.

there are comparatively few admonitions of allegiance to the civil authority as distinct from that of the Priesthood."⁸³ It follows that should the ordained priesthood declare a civil law contrary to Mormon doctrine, the civil law would be disobeyed.

The way to Mormon salvation is a bold system of work-righteousness. On that basis it is but natural that they should endorse article thirteen. Works are considered more important than specific dogmas. Indeed, as a concluding remark the following quotation is appropriate.

Mormonism may be called a conglomerate. It is Buddhistic in that it proclaims a sort of transmigration of souls. It is Mohammedan in its carnal conception of heaven. It is Jewish in its legalism. It has a Christian veneer in the Biblical names and terms which it uses. It vies with Rome in the perfection of its hierarchical government and in its claim of ecclesiastical supremacy over the State. Its prophet proclaims himself the infallible mouthpiece of God, as does the Pope. In philosophy it is materialistic. It has much in common with Spiritism and practises faith-healing, as do the Christian Scientists.⁸⁴

83. Ibid., p. 429.

84. Popular Symbolics, p. 445.

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