

MORMONISM:

I. History

II. Doctrine

III. Practice

Presented to:

The Dakota-Montana District
Pastoral Conference

April 8-9, 1969

Northwestern Lutheran Academy
Mobridge, South Dakota

Prepared by:

Martin R. Hahm, Pastor of
Trinity Ev. Lutheran
Sturgis, South Dakota

Introduction

The Church has always faced the problem of false doctrine. Per-
version of the Truth of the Gospel is nothing new. It is the same
age-old denials dressed in 20th Century language. However, in our day
it is more highly respected and accepted when religion for religion's
sake is popular and criticism of the religious convictions of others
is highly unpopular. The preaching of Christ-crucified and the
defense of the Cross is still an offense and a stumbling-block to
many. Having no real convictions, they are disturbed to see such con-
victions in others. The poorly-informed Christian, because of his
apparent ignorance of God's command to "contend for the faith" against
the enemies of the Gospel, aids the cause of the cults by his mis-
directed sense of "Christian love." To love your enemies does not
mean neglecting the responsibility of vigorously refuting error.

At the same time we want to be careful that such refutation of
error is directed against the error in an effort to reconcile the
deceived to the one true God and Jesus Christ, Who is the only Way,
the Truth and the Life, Whose blood alone "cleanseth us from all
sin." We must remember that these people have souls, too, that they
are precious souls redeemed by His blood and that, when Christ said
"Preach the Gospel to every creature," these people are not to be
excluded.

The subject of this paper concerns the Mormons or the Church
of Jesus Christ of the Latter-Day Saints (L.D.S.), the Salt Lake
City Mormons. The scope of the paper includes almost anything that
has to do with Mormonism, and for that reason it cannot be exhaus-
tive. Much of this will be for review or for information only.
But the doctrinal parts will be of special concern for us to be
effective witnesses. In order to refute error, Christianity has
had to redefine terms which had double meanings or which left the
correct understanding vague. Mormonism makes use of Christian term-
inology (ex.-salvation, Christ, God) and means something entirely
different. For this reason I say "to be effective witnesses" we
must know the ambiguities, and not because the Gospel needs our help.
Furthermore, because of the Mormon's^{is} phenomenal growth and power
it deserves our attention. In 1900 there was a total membership of
268,331, in 1947 an increase to 1,016,172. By 1963 it doubled to
2,118,451. In 1968 they were 2.77 million strong with the greatest
likelihood of being over 3 million by the end of this year. It used
to be that the Mormons were thought to be those odd folks from Utah;
but today, if they are not established near you already, you can

expect that they soon will be, and they appear anything but "odd." One/^{more}reason for their study is the fact that they claim to be Christian and this claim has gone unchallenged for the most part; at least most people today accept them as Christian if for no other reason than that the official name of their organization contains the Name of our Lord and Savior, Jesus Christ. We will examine Mormonism in three parts, history, doctrine and practice.

HISTORY

One December 23, 1805 in Sharon, Vermont, the future "Prophet" was born to Jo seph and Lucy Smith. Much of the history, which would show their "Prophet in a bad light, from this point on has been disregarded or subjected to skillful changes or twists ("re-interpretation" by the Mormons. They attempt to discredit any unfavorable historical records by attributing them to hostile sources. The average Mormon, who is generally honest, industrious and zealous in the proclamation and promotion of his beliefs, has unfortunately been deceived not only by the teachings, but by the carefully edited history of his church. Examining and analyzing the contemporary courses will give on a much more reliable picture of the real situation.

Regarding the background it should be noted that the times of Jo seph Smith were highly charged with religious fanaticism. One can see much of the growth and development of Mormonism fostered by this background. New York became known as the "Burned over District" because of the emotional evangelism that seared the area. This was the age of temperance and abolition. There was extreme sectarianism which gave desire to the other, ecumenicalism. "Communitarianism" was another factor having an influence on Mormanism to come. Probably most noteworthy in its doctrinal effect was the Evangelist Finney's belief in "human worth." In his Oberlin Theology he said, "The sinner's 'cannot' is his 'will not.'" In Mormonism it is called "Free Agency." In this restless, wet-ward moving, emotionally religious background, many cults found their seeds sown in fruitful soil, and among them was Mormanism.

While much could be said on the setting into which Joe was born, it will be interesting to note something of his personal life. His father, Jo seph Smith, Sr., spent most of his time digging for treasure (Captain Kidd's). His mother saw visions. This leads you to understand the statement of a contemporary, Pomeroy Tucker who collected duly sworn statements of neighbors and acquaintances of the Smith family and wrote in his book, "Origen, Rise and Progress of

Mormonism," p.16 (1867, New York):

At this period in the life and career of Joseph Smith, or "Joe Smith," as he was universally named and the Smith family, they were popularly regarded as an illiterate, whiskey-drinking, shiftless, irreligious race of people. The first named, the chief subject of this biography being unanimously voted the laziest and most worthless of the generation. From the age of 12 to 20 years he is distinctly remembered as a dull-eyed, flaxen-haired, prevaricating boy, noted only for his indolent and vagabondish character and his habits of exaggeration and untruthfulness. Taciturnity was among his characteristic idiosyncracies, and he seldom spoke to anyone outside of his own associates, except when first addressed by another; and then, by reason of the extravagancies of his statement, his word was received with the least confidence by those who knew him best. He could utter the most palpable exaggeration or marvelous absurdity with the utmost apparent gravity . 1.

Even Joe's own mother remarked how convincingly he would tell stories about American history before it was discovered by Columbus, almost as though he had been there then. It is interesting to note that the Book of Mormon contains the History of America 600 B.C.-300 A.D. In addition to this, sixty-two residents of New York signed this statement recorded by E.D. Howe whose research during Joe's lifetime has never been successfully discredited by any Mormon historians.

We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place. We have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community . They were particularly famous for visionary projects; spent much of their time digging for money which they pretended was hid in the earth, and a large excavation may be seen in the earth not far from their residence where they used to spend their time in digging for hidden treasures. Joseph Smith, Sr., and his son, Joseph, were considered entirely destitute of moral character and addicted to vicious habits (E.D.Howe, Mormonism Unveiled, Zanesville, Ohio, 1834, p.261).2.

The way the story goes, in 1820 Joseph Smith received his first vision to be a prophet. Because of the condition of present Christianity, a "restoration" of the Gospel was needed. And Joe had been chosen to launch this "new dispensation."

Apparently this had little effect on him, for he continued with his father and brothers digging for treasure using "peep(or peek) stones" and "divining rods." In 1827 he began his career as a messenger of the "New Dispensation" or the "Restored Gospel." According to him in September of 1823 the angel Moroni, the son of Mormon, told him about the "golden plates."

Between this time and when he allegedly received them, he married Emma Hale (January 18, 1827), daughter of a good Christian man who

1. Walter Martin, MORMONISM, p.6.
2. Ibid, pp.6-7.

had refused to sanction this marriage. Peter Ingersol, a neighbor and friend of the Smith's in Joe's pre-prophet days, swore out this affidavit:

"When we arrived at Mr. Hale's in Harmony, Pennsylvania, from which place he had taken his wife, a scene presented itself truly affecting. His father-in-law addressed Joseph in a flood of tears: 'You have stolen my daughter and married her. I had much rather have followed her to her grave. You spend your time in digging for money - pretend to see in a stone and thus to deceive people.' Joseph wept and acknowledged that he could not see in a stone now nor ever could, that his former pretensions in that respect were false. He then promised to give up his old habits and digging for money and looking into stones. Mr. Hale told Joseph if he would move to Pennsylvania and work for a living, he would assist him in getting into business. Joseph acceded to his proposition. I, then, returned with Joseph and his wife to Manchester ..." (E.D.Howe, Mormonism Unveiled, page 234). 3

His promise was short-lived, for in 1827, september, he claimed to begin translating the golden plates by means of the "Urim and Thummin," miraculous spectacles which Moroni had given him. A "witness" Martin Harris, a farmer, lost the first 116 pages so that Joe had to claim some 'evil men' had changed the wording to discredit him, in order to cover up the changes that would result from his second attempt to manufacture the Book of Mormon. On May 15, 1829 another "witness," Oliver Cowdry, a school teacher, and Joe claimed they were commissioned by John, the Baptist, to baptize each other and at that time the Aaronic Priesthood was also conferred on them. The Book of Mormon was copywrited and published in 1830. The Church of Jesus Christ of Latter-Day Saints was officially founded in the same year, and on June 1, 1830 thirty men were called into conference for the missionary effort. By the end of 1831 there were several hundred members.

For obvious reasons (I.E. they were known as frauds,) they relocated in Kirtland, Ohio. The church grew in Kirtland and Zion or Independence, Missouri, (the original site of the Garden of Eden) which was to be their earthly headquarters was to be and where a temple was to be built from which Jesus Christ would rule His Kingdom.

Because of a certain Sidney Rigdon's sermon, among other things, Joe and Sidney were ousted from Jackson County and later Clay County. The lot which Joe had purchased for his temple in Zion eventually fell into the hands of the Church of Christ Temple Lot, a Mormon splinter, who own it now and have refused, according to the last report, \$5 million from the Utah church for it.

They finally settled in Navoo, Illinois. The Navoo Expositor,

owned by a former Mormon exposed the follies of Smith. His name was William Law, and he was 'disfellowshipped' (=excommunicated) because he objected when Joe had tried to seduce his wife to be one of Joe's plural wives. Smith was imprisoned in Carthage, Illinois, for inciting a riot to destroy the newspaper, and there with his brother, Hiram, he was mobbed and shot to death in 1844, the 27th of June. Incidentally he and his brother were drinking wine bought from the jailor when it happened. They were also armed; so the claim they were martyrs really doesn't apply. They did get off a few shots, too.

Brigham Young, 43 years old, took over leadership, and in 1846 migrated with the group to the valley of the great Salt Lake. "This is the place," he said when arriving in the summer of 1847 from which Dead Sea Mormonism was to spread its deadly poison. The rest of Mormonism's development under 'Briggy' and his successors to what it is today was in general typical of the West. Their industriousness and clanishness was unique, however, and in this connection there are a few things worthy of comment.

On the year following their arrival their first crops were threatened by a plague of crickets. After trying everything else, so the story goes, they tried prayer. And it worked! Their salvation came in the form of sea gulls. A monument to the Sea Gulls may be seen on Main Street and on the Temple Square in Salt Lake City.

This was the time of immigration to the land of opportunity. Mormon converts from other countries, particularly England and Scandinavia, emigrated to the "Zion in the West," and hopefully paradise. The Perpetual Emigration Fund helped bring many to Utah. When this was nearly depleted, Young devised a scheme for inexpensive transportation. A large wheelbarrow or two-wheeled carts were used for carrying the belongings of one or more families. Having a late start and because the wheels constantly needed repair, many died on the trip by sickness and freezing. Young refused any blame. The idea was not used anymore.

Probably one of the most atrocious acts committed by the church of Mormonism, which has not denied, neither can it deny, its responsibility and instigation in the action, is known as the Mountain Meadows Massacre. A group of Missouri settlers were on their way to California via Utah. Since among them, it is claimed, were murderers of Joseph Smith, the mormon leaders demanded revenge. One attack by the Indians, the Mormon's allies, was beaten off. John D. Lee, under orders from his Mormon superiors, led his men in the annihilation of the wagon train of immigrants. They had been disarmed on the pretense of leading them through Indian country. Each of Lee's men were to

shoot the person by whom they stood and the Indians were to take care of any who might get away. Only the young children were spared. Twenty years later Lee was tried, convicted and executed by the U.S. government as Mormonism's "scapegoat," as Lee called himself.

Other acts of violence, not always known, were carried out by the Mormon death society at first called the Daughters of Gideon, also "the destroying angels" and the Danites. They exterminated any Mormon undesirables, generally those who spoke against B. Young. This was justified by the doctrine of the Blood Atonement.

In Volume 4 of his Journal of Discourses, page 385, Brigham Young stated, "There is not a man or woman who violates covenants made with their God that will not be required to pay the debt. The blood of Christ will never wipe that out. Your own blood must atone for it; the judgments of the Almighty will come sooner or later, and every man and woman will have to atone for their covenants."

....,"All mankind love themselves: and let those principles be known by an individual who will be glad to have his blood shed.... I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins.... This is loving our neighbor as ourselves; if he needs help help him, if he wants salvation and it is necessary to spill his blood on earth in order to be saved, spill it!"⁴

Through storm and stress, usually of their own making, Mormonism with its followers continued to evolve. Polygamy, keeping them from becoming a state, was abolished in 1890 by the Woodruff Manifesto. Mormonism today has progressed to that "fine, respecta e religion" composed of people "who really live their religion."

We realize, of course, that presenting the sordid history will not convert Mormons, but we do want to know the facts for ourselves.

4. Walter Martin, MORMONISM, pp.16-17.

In the October 5, 1954 edition of Look, Mr. Evans, a spokesman for the Mormons stated "yes," the Latter-Day Saints believe in the Holy Trinity, the Virgin Birth of Christ, and that the King James Version is used officially and is believed to be "'the Word of God'" as far as it is translated correctly." The Mormons want to appear as "angels of light." Their public relations with the "Gentile" (non-Mormon) world seek acceptance as a Christian. No doctrine in Mormon theology is Christian; in fact, Mormonism resembles more the Moslems' and the oriental cults' philosophies. Let us examine the teachings first which most concern the Christian.

The Word of God

Articles of Faith, the official published doctrinal statement of the Mormon religion says:

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 8) We believe all that God has revealed, all that He does now reveal, and we believe that He will reveal many great and important things pertaining to the Kingdom of God. (Article 9) 5

A list of some of these revelations follows in the order they were produced: 1. Book of Mormon, 1930

2. The Covenants and Commandments later the Doctrine and Covenants - 'revelations' given to Smith, 1830-1843, of a practical nature as needs arose. Some were real flops.

3. The Inspired Version of the Bible, 1832 (?) published by the Reorganized Church, 1866.

4. The Pearl of Great Price, 1833-1835, rejected by the Reorganized Church. The Book of Abraham is supposed to be "a translation of some ancient records, that have fallen into our hands from the catacombs of Egypt. -The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus." (Pearl of Great Price, p.29.

5. The King Follett Discourse. A funeral discourse delivered by Prophet Smith in 1844.

These works contain contradictions, plagiarisms from Scripture, anachronisms and false prophecies. The Book of Mormon is thought to be stolen from the Spaulding Manuscript giving the origin of the American Indians. These works are the basis for their "Restored Gospel." Other writings, not considered "inspired" are nevertheless considered "Authoritative." These are usually written by the presidency of the church, "with as much authority as the Romans claim for the Pope when he speaks ex cathedra...." 6.

St. Paul wrote: "Thought we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let

5. PEARL OF GREAT PRICE, p. 60.

6. Gordon Frazer, IS MORMONISM CHRISTIAN? p.42.

him be accursed." Galatians 1:8.

God - Theism or Polytheism?

Smith's conception of God developed, (or should I say depreciated), to what the Mormons believe today. Here is one of his earlier thoughts:

For do we not read that God is the same yesterday, today and forever, and in him there is no variableness, neither shadow of turning? And now if ye have imagined up unto yourselves a god who do th vary - then have ye imagined up unto yourselves a god who is not a God of miracles - I say unto you he changeth not: If so, he would cease to be God. 7 Notice this quote is copied from Hebrews 13:8 and James 1:17, the 17th century Authorized Version, when it was supposedly said by Mormon around 400 A.D. In Doctrine and Covenants he speaks similar ly at first, but later he changed this.

The Father has a body of flesh and bones as tangible as man's, the Son also. 8 Then shall they be gods, because they have all power, and the angels are subject unto them. 9

It is thought that when Joe learned a sprinkling of Hebrew and discovered "Elohim" is in the plural form, he began this "plurality of gods" doctrine which states men can become gods.

The Adam-God doctrine came out in full force in the King Follett Discourse, pp.8-10. "God was once as we are now, and is^{an} exalted man, and sits enthroned in yonder heavens." 10 Orson Hyde writes in Journal of Dis course, Vol.I,p123:

Remember that God our heavenly Father was perhaps once a child, and mortal like we are, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome until he has arrived at the point where he now is. 11

Satan said to the woman, "Ye shall be as gods." From this doctrine you can see how Mormonism surpasses Satan himself by dropping the "as" in their teachings. Brigham Young admits the Adam-God doctrine in terms clearer than Mormon leaders would have preferred. (Journal of Discourse, Vol. I, p.50.)

Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our father, Adam, came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the archangel, the Ancient of Days about whom holy men have written and spoke. He is our Father and our God, and the only God with whom we have to do. 12

From this statement we notice the development to a stage which most heathen religions develope, 1. an anthropomorphic God, 2. a deification of man, 3. and finally also sexual perversions. Chapter One of

7. BOOK OF MORMON, Mormon 9:9-10.

8. DOCTRINES AND COVENANTS, 130:22.

9. Ibid, 132:20.

10. Gordon Fraser, IS MORMONISM CHRISTIAN? p.41.

11. Ibid, p.43. 12. Ibid, p44.

Romans maps the course natural man will follow, and it is followed fairly close in Smith's theology.

God - Trinity?

The Articles of Faith, 1., state: "We believe in God, the eternal Father, and in His son, Jesus Christ, and in the Holy Ghost." What they mean is stated in Doctrine and Covenants, 130:22:

The Father has a body of flesh and bones as tangible as man's the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us.

J. E. Talmage, a leading Mormon expositor said:

Three persons composing the great presiding council have revealed themselves to man: 1) God the eternal Father, 2) His son Jesus Christ, 3) the Holy Ghost - these three are separate individuals, physically distinct from each other. 13

Concerning the Nicene Creed he said:

It would be difficult to conceive of a greater number of inconsistencies and contradictions expressed in words so few. 13

Parley P. Pratt in his "Key to ^{the} Science of Theology," pp.28-29, illustrates that they cannot think beyond the physical or visible. God must have body, parts and passions. He raises heathen idols above the Trinity when he says:

There never has been a visible idol worshipped among men which was so powerless as this "God without body, passions or parts.

"The God of Egypt, the crocodile, could destroy.

"The peruvian God, the sun, could diffuse its genial warmth, light and influence." 14

Jesus Christ, the Lord

Everything that Jesus is, did and does, His Person, His Office and His Work, is destroyed by Mormon theology. According to it Jesus is the same as any man:

Man is a spirit clothed with a tabernacle the intelligent part of which was never created or made but existed eternally - man was also in the beginning with God. (J.F.Smith, Progress of Man, pp.9-11.)

We have a succession of gods from Adam down to Christ (his son) and his apostles at least all men, including Jesus Christ, being in the image of his father, and possessing a similar knowledge of good and evil. (Richards, Millennial Star, 17:195-6.) 15

The Virgin Birth is denied in terms much more distasteful than even the concepts of 'neo-orthodox' theologians. Brigham Young Said:

When the virgin Mary conceived the child Jesus, the father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who was the father? He was the first of the human family ... Jesus our elder brother was begotten in the flesh by the same

13. Gordon Fraser, IS MORMONISM CHRISTIAN? p.52.

14. Ibid,p54.

15. Ibid, pp.58-59.

character that was in the Garden of Eden and who is our father in heaven (Journal of Discourses, Vol.I, pp. 50 and 51) 16

This remains their position as demonstrated by James Talmage in the 1925 edition of Articles of Faith:

His (Christ's)*(*Brackets are ours for emphasis.) unique stature in the flesh as the offspring of a mortal mother (Mary) and of an immortal, or resurrected and glorified Father (Adam-god) (P.472-473) 17

Christ was believed to be "filled with a divine substance or fluid, called Holy Ghost" (Parley P Pratt, Key to Science of Theology, p.30), but otherwise His divinity differed nothing from "all other noble and stately souls." (King Follett Discourse, p.11.) 18 Even men have this Holy Ghost fluid. Jesus just had more of it and left men a supreme example of how to be exalted fast.

It is also interesting to note that Mormonism believes Jesus married and had several wives and many children.

If he never married, his intimacy with Mary and Martha, and the other Mary also, whom Jesus loved, must have been highly unbecoming and improper to say the best of it. (Orson Hyde, Journal of Discourses, Vol.II, p. 259.) 19

They believe this marriage ceremony involving the three women was performed at the wedding of Cana. Their reasoning that he had many children is as follows:

Did he multiply and did he see his seed? Did he know his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty. (Orson Hyde, Journal of Discourses, p.259) 19

From this already we can see that our Savior and the savior of Mormonism are two completely separate persons. Christ's Atonement means nothing to them (See page 6, footnote 4). Obviously salvation by grace will also be a big twist. Notice the theological double-talk in the following quote from What The Mormons Think of Christ by B.R. McConkie, p.24f.

Grace is simply the mercy, the love and the condescension God has for His children as a result of which He has ordained the plan of salvation so that they may have power to progress and become like Him.... All men are saved by grace alone without any act on their part, meaning that they are resurrected and become immortal because of the atoning sacrifice of Christ... In addition to this redemption from death, all men by the grace of God have the power to gain eternal life. This is called salvation by grace coupled with obedience to the laws and ordinances of the gospel... Hence Nephi was led to write: "We labor diligently to write to persuade our children and also our

16. Walter Martin, MAZE OF MORMONISM, p.96.

17. Ibid, p.97.

18. Gordon Fraser, IS MORMONISM CHRISTIAN? p.60.

brethren to believe in Christ and to be reconciled to God; for we know it is by grace that we are saved after all we can do."

Christians speak often of the blood of Christ and its cleansing power. Much that is believed and taught on this subject, however, is such utter nonsense and so palpably false that to believe it is to lose one's salvation. 19

John 3:16 is "black magic" according to the Deseret News (Salt Lake City, Utah, January 16, 1952). This is the "Restored Gospel" of Mormonism. It is a works-religion, pure and simple.

The Holy Ghost

"We believe ... in the Holy Ghost," they say. Previous quotes already reveal some of their doctrine here; however, their understanding is difficult to pin down. They aren't sure themselves.

I am inclined to think, from some things in the revelations, that there is such a personal being as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me any revelation upon the subject and consequently I cannot make up my mind one way or the other. (Orson Pratt, Journal of Discourses, Vol.II. 20

What their teaching boils down to is this: The Father and the son are separate "personages of flesh and bones." The Spirit is spirit, i.e. he is a person composed of "element" "particles," or "fluid," which dwells within the individual to varying degrees.

No two persons can receive the same identical particles of this spirit at the same time; a part thereof of the Holy Spirit will rest upon one man and another upon another. 21

Man (?)

Man is simply a god in an undeveloped stage according to Smith and his followers. Lorenzo Snow, a contemporary of Joseph Smith formulated this teaching with a catchy saying:

As man is, God was.

As God is, man may become. (Millennial Star, Vol.54. Milton R. Hunter, Gospel Through the Ages, pp. 105-106. 22

We have already touched on the teaching of eternalism or pre-ordination which is similar to Origen's doctrine of precreated spirits. They believe all human beings and spirits including Christ and Satan existed as spirit beings from an eternity past. Their ideas on polygamy are supported by the argument that the more children they have, the more of these spirits will have bodies. Complying with this ordinance will assist in their own progression to gods. At birth they enter a period of probation when they decide between good

19. Walter Martin, MAZE OF MORMONISM, p.113.

20. Gordon Fraser, IS MORMONISM CHRISTIAN? pp.68-69.

21. Ibid, p59.

22. Ibid, p.76.

and evil. How well they do here determines what awaits them in the next life where they will continue to progress to becoming gods.

Here their belief on original sin needs comment. Article II of their Articles of Faith states: We believe that men will be punished for their own sins and not for Adam's transgression."

Children are born into the world innocent before God and man. 23

Wherefore little children are whole, for they are not capable of committing sin. 24

What is sin? It is not going along with the church and its teachings, or disobeying its ordinances. Its effect? It merely slows down that progression on the road to becoming gods.

On this matter of personal advancement in this life we should also note the position of women. They "progress in exaltation only as the wife of her husband, where good works in the priesthood win a higher place for him and thus for her. There is a double-barreled effect to this doctrine: It gives a devout Mormon a headstart in courtship among Mormon girls; and it causes Mormon wives to urge their husbands to ever greater activity in church work." 25

This brings us to man's future life, Mormon eschatology. They believe in a bodily resurrection of all men and deny the existence of hell. There will be a kind of suffering, however, called hell for the really bad criminals, but when they've paid the price, they will rise on the ladder as does everyone else. In heaven there are three stages and in each varying degrees of exaltation. They use for support John 14:2, "In my Father's house are many mansions," II Corinthians 12:2-4, "the third heaven," and I Corinthians 15:40-42, "celestial bodies, and bodies terrestrial." The first stage is telestial and is reserved for the heathen who rejected the Gospel and for those who will suffer until the last resurrection. The second is the terrestrial reserved for Christians and men of good will in general. The third is celestial for Mormons only. Here there are three more stages. The highest is being a god yourself and ruling your very own planet. This help explain their belief that there is life on other planets. All this may be found in Doctrine and Covenants, Section 76-88 and 131.

Other Teachings

We will only touch lightly on some of their remaining doctrines.

On marriage they teach, "God not only commends, but he commands marriage." In order to be married for "time and eternity," this marriage must be performed in a temple. Don't confuse the temple with a

23. LeGrand Richards, A MARVELOUS WORK AND A WONDER, p.100.

24. BOOK OF MORMON, Moroni 8:8, p.516.

25. Wallace Turner, THE MORMON ESTABLISHMENT, p. 153.

ward-chapel (These, by the way, must be paid for before they are dedicated, even if there members must incur personal debts.). To enter a temple, one needs a "temple recommend," or pass from the ward bishop and stake president, testifying the applicant is a Mormon in good standing, i.e., abstaining from coffee, tea, alcohol, and tobacco, and also tithing and being cooperative. A marriage may be performed outside the temple, but it will be good only for this life on earth.

On polygamy Joseph at first taught that it was "abominable." Later he and all good Mormons taught and practiced it. (Doctrine and Covenants, Section 132.) The "official" position today is against it, in spite of the heavy support of the church's founders and successors.

They greatly stress their priesthood. There is the necessity of having "authority" and passing on that "authority" for the various church offices. There are two priesthoods, the Aaronic and Melchizedek. The steps upward are as follows: The 12 year old boy is ordained to the Aaronic Priesthood and moves through deacon, 12-13, and teachers, 14-15, and priest, 16-17. At twenty he becomes an elder which is the first step of the Melchizedek Priesthood. From here on he may proceed up the scale in the elaborate, but functional offices of the church. There is a ward bishop with his counselors. There are 4-10 wards in a stake over which there is a stake presidency and his counselors. The high offices are known as the "General Authorities," composed of 38 men which includes the first president, the patriarch, who is presently David O. McKay. Only the higher offices receive salaries, and most of them own their own corporations. It was figured in 1963 that one out of 2.65 members hold special offices in the church.

Baptism must be administered by the priesthood of Aaron. The mode is immersion, and only those 8 years and older are to be baptized. In this connection we will also note their belief in baptizing the dead vicariously. They use I Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead." This solitary passage they use, by which we know Paul wished to support his argument for the resurrection. Exegetes differ, but all agree this Mormon teaching has no basis here; furthermore it has no other support in Scripture. The key to understanding this passage is in the preposition, "for."

The Sacrament of the Altar is practiced using bread and water as elements; the efficacy is in the blessing and the symbolism. Just what is effected, I don't know.

One final "Word of Wisdom" from Mormonism; -alcohol, tobacco, tea, coffee and other stimulants, narcotics and poisons which mutilate against organic efficiency are not to be taken into the body. In Doctrine and Covenants, 89:4-21 Joe records the so-called revelation known as "The Word of Wisdom" supposedly received at Kirtland, Ohio, February 27, 1833. According to this they may make their own wine, but not drink it; alcohol may be used for "washing of your bodies." "Hot drinks are not for the body or belly," meats are to be eaten "sparingly," and wheat is the only one of the grains for man. (No oatmeal or Cherrios?) Whoever disobeys, Joe said, will be slain by the "destroying angel."

Having already entered into the next part to some extent, we will continue with part III, Practice.

PRACTICE

Probably the best book I read for insight on Mormon living is Wallace Turner's The Mormon Establishment. Another is the book by William Whalen. From these we'll try to give a brief survey of Mormon practice from its organization to daily life.

One thing of interest is the money of Mormonism. No one knows the actual receipts, but once, when they did publish the disbursements, \$55 million was the figure after which they discontinued this practice. They have large holdings in real estate in Utah, and own much cattelands in Florida. They have a 6,500 acre sugar plantation in Hawaii and in 1964 had 48% interest in the Utah-^{Idaho}Sugar Co. Chances are we might even be having Mormon sugar for the meal today. The Beneficiary Life Insurance and Home Insurance Companies are church-owned and sell mainly to the "Saints." KSL and KSL-TV are owned by the Mormons. KSL Radio, incidently, began in 1922 and was the first station to broadcast between the Mississippi and the Pacific. Recently the church invested \$1.5 million in Kaie Village in Hawaii. This gives you only a little idea as to their financial power.

The greatest income, it is said, comes from the tithes of their members. The Mormon tith e is 10% of his gross income plus upkeep of his local ward plus any other obligation or service the church might require of him. While many can't afford the tithe, there are at least 300 millionaire members. You can figure it out from there.

What happens to all the money? Besides investing for profit, it is used for building temples around the world, for supporting

Brigham Young University, for their extensive welfare program and for promotional needs.

Brigham Young University charges \$320 @ year and for non-Mormons \$430. Since tithes support the school, students and faculty are expected to tithe. Education plays a religious part in the beliefs of the Mormon-life. "The glory of God is intelligence" (Doctrines and Covenants, 93:36) And they believe "man cannot be saved in ignorance." 26 This is frequently quoted, firmly believed and zealously practiced. While they do not have parochial grade schools, they do have some high schools. Since religious instruction is done mainly and very effectively through their Deseret Sunday School Union, the public schools suffice for the early training.

Their welfare program is outstanding. It requires much money and sweat from every Mormon. It may involve working in factories, on church farms or most any work. Mr. Lauritz G. Peterson courteously answered several questions I addressed to them, one explaining their welfare program and their pushing personal initiative:

Fast day is the one day a month when we abstain from two meals that day. The money costing for each meal is given to the Bishop to be used in aiding the poor. If he has no poor in his Ward he turns it into Presiding Bishop's Office where The money is sent to other areas where they might have an abundance of poor. The money is used to provide for the necessities of life, food, clothing, rent, utility bills, etc. However each person receiving such aid must give some work in return, depending upon his capabilities, mental and physical. Hospital bills are also taken care of with this money if needed. We do not believe in our people receiving state or federal aid. We attempt to take care of our own. By working for what they get pride in accomplishment and in producing is retained in the individual and no embarrassment is produced." 26

The welfare program indicates the strong tie among the "saints." Many of the church programs serve to keep that tie close. Finally their supreme objective in this and all programs, to win others to their "Restored Gospel" and so to advance themselves in the celestial kingdom, is the real bond.

That life they have lives and breathes their religious philosophy. Their training for all ages consists in a Sacrament meeting, Sunday School, Mutual Improvements Association meetings and Priesthood meetings, held weekly. The speakers at a Sacrament meeting may be of any age, from the time they can talk on up, and they speak on some principle of the "gospel." The Mutual Improvements Association (M.I.A.) emphasizes physical exercise and does much for Boy and
26. Lauritz Peterson, Letter to the essayist. (Jan. 10, 1969), pp. 2-3.

Girl Scouts. In Mormon areas they control these organizations. Here, it is said, "If a boy from a non-Mormon family wants to be a Scout, he must get along with the Mormons. 'We make many converts through Scouting,' said Mitchener." 27 Charles E. Mitchener, Jr., is the assistant secretary of the Young Men's M.I.A. The M.I.A. meeting halls have facilities for sports and entertainment which includes dancing. Dances are frequently held. "The Mormons are among the great group dancers of our age." 28 Non-Mormons are invited and gentle pressure applied so that the M.I.A. has become a "marvelous proselyting tool." 29

"We work under a program where we expect every member to be qualified to teach doctrine," said Apostle Gordon B. Hinckley." 30 They have only about 7000 full-time missionaries in the field.

"The number of missionaries spending full time for the last ten years are: 1957 - 2518 ... 1967 - 6310 (1965 - 7139)." 31 The ^{real} mission-work is done by those who serve their tour from 24-30 months. Families are to sponsor them at costs of about \$100. @ month. On application to the bishop and his recommendation they are given a "letter of call" to their assigned area. About one out of ten women, will be one of the 12,000 missionaries which are kept in the field at all times. The church pays all but \$100 of travel costs to the mission. It's allso interesting to note how ~~they~~ temporarily avoid the draft, since remember, they are all priests at about the time they become eligible. Uncle Sam has a deal with the Mormons permitting exemption until they return from their mission. This also makes them experienced missionaries while in the armed forces.

If you are familiar with their tactics, you will note that their mission efforts are concentrated mainly on Christians. A Christian background is almost necessary for the acceptance of Mormon theology. Our Arizona missionaries are especially plagued by and familiar with Mormon proselyting activites, particularly among the Apache's. They use here the welfare program to sheep-steal.

They do not work among the Negroes since they believe his skin is black because of Cain's curse continued on them. A Negro may become a Mormon, but never a priest. A quote illustrates their attitude:

Ham will continue to be the servant of servants, as the Lord has

27. Wallace Turner, THE MORMON ESTABLISHMENT, p.86.

28. Ibid,

29. Ibid, p. 87.

30. *b d, p. 90.

31. Lauritz Peterson, Personal Letter (Jan. 10, 1969), p.1.

decreed, until the curse is removed. Will the present struggle free the slave? No.... Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the almighty upon the seed of Ham. They cannot do that. (Journal of Discourses, Vol. 10, p. 250) 32.

We note also that Ham and Cain are somehow confused:

And the Lord set a mark upon Cain ... and there was a blackness came upon all the children of Canaan.... 33. (Book of Moses)

Indians are accepted, however, because their skin is beginning to turn since they are progressing. Even from the days of Joseph Smith Mormons have done mission-work among the Indians and were their closest allies in Utah. They claim that after conversion Indians sometimes have or else soon will become "a white and delightful people."

Mormon missionaries say they are very often asked about polygamy. The plural marriage doctrine was denounced so that Utah could gain admission into the Union. Yet it still is clearly taught by the Prophet Smith and Brigham Young as well as other earlier leaders. The religious answer to the dilemma is avoided by Mormon's with one wife. The fundamentalists, however, demand their right to polygamy. While most Mormons don't practice it, it nevertheless thrives. William M. Rogers, a policeman and investigator who studied polygamy, estimates that there are 30,000 polygamists in Utah alone.³⁴ In Short Creek, Arizona, now Colorado City, Governor Howard Pyle in 1953 raided the city and arrested 100's of persons. "The polygamists thrive there again." 35 Whenever some are caught and brought to trial, they feel they are martyrs of their religion. Usually the judge doesn't give them a very long prison term and they are out on parole and soon back again with their wives. Our morally lax age is making it even easier. So that you don't have the wrong idea, these men aren't demons with lust-filled eyes. They're a poor deceived people trying to live up to their beliefs. The polygamist is usually a very responsible parent, the father conscientious about providing for his family and a frugal spender.

Before we conclude you will be interested in learning a bit about their Genealogical Society. In order to perform vicarious baptisms and marriages for the dead, they needed family records. This society was organized and is maintained at a cost of \$4 million a year. Microfilm Units are sent all over the world. As of July 1,

32. Einar Anderson, I WAS A MORMON, p.79.

33. Ibid.

34. Wallace Turner, THE MORMON ESTABLISHMENT, p.214.

35. Ibid. 212.

1965, there were 406,682 rolls of microfilm of 100 feet each. From the Bahamas alone there are 608 rolls containing 780,000 separate pages of records. "The negative microfilms are stored in a great vault system dug out of the rocks of Cottonwood Canyon in the Wasatch Mountains southeast of Salt Lake City." 36 It cost \$2.5 million to build. "There are 6 vaults made to hold a million rolls of film in each. In 1965 3,607,962 Temple rites were performed for the dead compared to 71,570 for the living. Here is something to think about. If you should have some Mormon relatives after you die, you just might have your name included on their records of rites performed.

- - - -

This paper's aim was to discuss only the Salt Lake City Mormons, the largest and most significant or Mormonism. There are other followers of the Book of Mormon and Joe Smith. The Reorganized Church of Jesus Christ of the Latter-Day Saints with headquarters in Independence, Missouri, is second in size. It rejects polygamy and supports Emma Smith as the first and only wife of Joseph Smith. The Church of Christ, the Temple Lot, or "Hendrikites," Independence, Missouri, is small, ^{about} ~~73000~~ the last report, but vigorous in its claim to be the only true church since it possesses the lot designated by Joseph Smith in 1831 as the site of the Temple of Zion. Other branches gradually becoming smaller are the Church of Jesus Christ, "Bickertonites," the Church of Jesus Christ, "Cutlerites," and the Church of Jesus Christ of Latter-Day Saints, "Strangites." The latter two are almost extinct.

- - - -

In conclusion, it is hoped that this brief sketch on Mormonism will help us in our dealing with Mormon people. The quotes on doctrine were given especially so that we know what we are talking about should they deny any part of their doctrine in order to appear Christian. Mormonism in many respects shakes and shocks the Christian. Its blasphemous doctrine disgusts him, while the zeal of its people shames him. If only all Christians were so active, so informed, so zealous, in proclaiming the Gospel of Christ, the crucified and risen Lord! We really have something to tell! It alone is the power of God unto salvation. Remembering that precious souls are involved will prompt us to put on the whole armour of God so that all of us might be faithful witnesses, "speaking the truth in love."

Books:

- Anderson, Einar. I Was a Mormon. Grand Rapids: Zondervan Publishing House, 1964.
- Berrett, William E. Teachings of the Doctrine and Covenants. Salt Lake City: Deseret Book Co., 1961. (M)
- Brooks, Juanita. John Doyle Lee. Glendale, California: The Arthur H. Clark Company, 1964.
- Brooks, Juanita. The Mountain Meadows Massacre. Norman: University of Oklahoma Press, 1962 (1st Published 1950).
- Book of Mormon, The. Salt Lake City: Church of Jesus Christ of Latter-Day Saints, 1950. (M)
- Doctrine and Covenants, The & Pearl of Great Price, The. Salt Lake City: Church of Jesus Christ of Latter-Day Saints, 1952. (M)
- Dunn, J.P., Jr. Massacres of the Mountains. New York: Archer House, Inc., 1st Published 1886.
- Frazer, Gordon H. Is Mormonism Christian? Chicago: Moody Bible Institute, 1957.
- Frazer, Gordon H. What Does the Book of Mormon Teach? Chicago: The Moody Bible Institute, 1964.
- Hinckley, Gordon B. What of the Mormons? Salt Lake City: Latter-Day Saints, 1950. (M)
- Martin, Walter R. The Maze of Mormonism. Grand Rapids: Zondervan Publishing House, 1962.
- Mullen, Robert. The Latter-Day Saints: The Mormons Yesterday and Today. Garden City, N.Y.: Doubleday & Company, Inc., 1966. (M)
- O'Dea, Thomas F. The Mormons. Chicago: University of Chicago Press, 1963.
- Richards, LeGrand. A Marvelous Work and a Wonder. Salt Lake City: Deseret Book Company, 1950. (M)
- Turner, Wallace. The Mormon Establishment. Boston: Houghton Mifflin Company, 1966.
- Whalen, William J. The Latter-day Saints in the Modern Day World. Garden City, New York: Doubleday & Company, Inc., 1966. (Rom. Cath.)
- Pamphlets, Tracts & Papers:
- Anderson, Einar. Mormonism (A Personal Testimony). Chicago: The Moody Bible Institute, 1956.
- Martin, Walter R. Mormonism. Grand Rapids, Michigan: Zondervan Publishing House, 1957.
- Mormonism Claims to Be Christian ... IS IT? Northwest District Lutheran Church Office, 1700 N.E. Knott St. Portland, Oregon 97212
20¢ each, 15¢ @ 50+ (Mo. Synod)
- Peterson, Lauritz G., Research Supervisor. Personal Letter to essayist January 10, 1969. L.D.S. Off. of Church Historian, Salt Lake City.
- Reaume, A. Hugh. Mormonism: A Christian Looks at Its Claims. (Paper delivered at WELS Black Canyon Delegate Conference, February 3-4, 1969, Phoenix, Arizona.
- Schuman, Rev. Frederic. Mormonism. St. Louis: Concordia Tract Mission
- Smith, John L. Did They Tell You This At Salt Lake City? Phoenix, Arizona: Arizona Baptist News Service.
- Other Mormon tracts available through Information Center, Temple Square, Salt Lake City, Utah 84101.