
MORMON DOCTRINE

True

False

A study of the books, doctrines, and practices of
"Church of Jesus Christ of Latter Day Saints"—
Utah Branch, headquarters at Salt Lake City.

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INTRODUCTION

The writer of this pamphlet can find no better words to express his reason for writing than those of one of the greatest apostles among Latter Day Saints concerning the Book of Mormon. Apostle Orson Pratt said:

"The Book of Mormon must be either true of false. . . . If False, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world; calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose themselves securely built upon the rock of truth until they are plunged, with their families, into hopeless despair. The nature of the book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. . . . If, after rigid examination, it be found an imposition, it should be extensively published to the world as such. The evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely, yet unfortunately, deceived may perceive the nature of the deception, and be reclaimed, and that those who continue to publish the delusion may be exposed and silenced." (*Introduction to Divine Authenticity of the Book of Mormon*, pp. 124, 125.)

The reader's attention is called to two statements in the above which serve as my reasons for writing this pamphlet. First, if the Book of Mormon is true, no one can possibly be saved and reject it; but if it is false no one can believe it and be saved. I agree with this

statement. I also believe the Book of Mormon is not true. Hence I feel an obligation both to those who believe and those who now do not, but may be led to believe it. I wish to save those who now receive it; and I have hopes of saving some who might otherwise receive it as truth. My second reason is based on Mr. Pratt's statement that, if after examination, "it be found an imposition, it should be extensively published to the world as such." I have unanswerable proof that the Book of Mormon, as well as the Doctrine and Covenants, is not inspired, that they are self-contradictory, that they contradict each other, and that they hopelessly contradict the Bible. If Apostle Pratt had had this information in his day, no doubt he would have published it to the world; and since he invited me to publish it that people who believe the books "may be reclaimed, and that those who continue to publish the delusion may be exposed and silenced," I feel free to do so with the hope that his brethren of Latter Day Saints will give the matter their respectful and careful attention.

In the beginning of this work allow me to say that I respect the sincerity of the Latter Day Saints, and that I am not in sympathy with many of their enemies who charge them with being guilty of every sin in the catalogue of wickedness and immorality. ✓ And throughout this pamphlet no quotation from such enemies will be used. If the writings of Latter Day Saints themselves do not furnish sufficient proof that their books are not inspired, I am ready to accept them. If appeal has to be made to their bitter

prejudiced enemies, I, for one, am ready to accept and defend their doctrines. Hence I propose to base this examination on the books they accept as inspired. Reference will be made to a few other books on purely historical points, and then only to those writers who are fair in their dealings.

WRITING OF THE PLATES:

Latter Day Saints confidently believe the Book of Mormon to be inspired, but from the statements of those who it is claimed made the plates, we are justified in saying they did not claim to be inspired. Nephi said:

“Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record I make is true; and I make it with mine own hand; and I make it according to my knowledge.” (1 Nephi 1:2,3.)

“Nevertheless I do not write anything upon the plates save it be that I think it be sacred. And now, if I do err, even they did err of old.” (1 Nephi 19:6.)

First, notice that Nephi did not claim to be inspired; he simply wrote “according to his knowledge.” And even the matter which he wrote was not given by inspiration; he had to select from his store of knowledge what things to write. He says he was careful in his selection of what he wrote, and wrote nothing “save it be that I think it be sacred.” Next, he admits that he might err in his selection of what he wrote. That certainly does not sound like he was writing a message given him by revelation from God,

for if it had been direct from God he would not have had to select what he wrote, and there would have been no possibility of an error. Next, notice he said his record was in "the language of my father," and then in the next phrase he said it was in the "language of the Egyptians." Nephi was a Jew who lived in Jerusalem in the "days of Zedekiah, king of Judah," according to the story. How could the record be in the language of his father, a Jew, and yet in the language of the Egyptians? The Book of Mormon contradicts itself in the first three verses!

Another writer of the Book of Mormon makes it equally clear that he did not write by inspiration. Jacob said:

"And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious." (Jacob 1:2.)

"And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the other plates of Nephi, wherefore, I conclude this record declaring that I have written according to the best of my knowledge." (Jacob 7:26.)

According to the story Jacob wrote to "the best of my knowledge." Men inspired often wrote things, the meaning of which they did not know; neither do inspired men claim the things they write to be of their knowledge, but of that which God supplies. But another writer admits imperfections and makes excuses for them. Hear Mormon:

"Condemn me not because of mine imperfection,

neither my father because of his imperfection, neither them who have written before him. . . .And now, behold, we have written this record according to our knowledge. . . .And if our plates had been sufficiently large we would have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record." (Mormon 9:31-33.)

Here again it is said that the records were made "according to their knowledge" and not by inspiration. They admit there are errors in their records, and excuse them on the grounds that they had to write in the "reformed Egyptian" language instead of their native Hebrew, but failed to give us any reason why they could not use their native Hebrew. Can one conceive of the Apostle Paul admitting that something he wrote might be wrong, and excusing himself on the ground that he was writing in Greek instead of his native tongue? But the very Title Page of the Book of Mormon admits that there are mistakes, but excuses them on the ground that men (just what men we know not) make mistakes. The statement reads: "And now, if there are faults they are the mistakes of men." But inspired men do not make mistakes in the matter which they write, for it is given them by the Holy Spirit who makes no mistakes. But in the face of all these admissions by the writers, and in the face of all the mistakes we will point out in the following pages, Joseph Smith, Jr., said: "I told the brethren that the Book of Mormon was the most correct of any book on earth." (Compendium, p. 273.)

TRANSLATION OF THE PLATES:

From the statement made by Smith one would expect to find the Book of Mormon as near perfection as man aided by the Lord can possibly make a book. Added to that when we see how it was written we will have the right to expect it to be absolutely faultless. Joseph Smith, Jr., claimed to find some plates in a hill in New York state on which was engraved the contents of the Book of Mormon. With the help of stones provided by the Lord, call Urim and Thummim, he translated the writing on the plates. The work of translating was done in such way that it was impossible for them to make mistakes. Hear what they say:

"The prophet, scanning through the Urim and Thummim, the golden pages, would see appear, in lieu of the strange characters thereon, their equivalent in English words. These he would repeat and the scribe, separated from him by a veil or curtain, would write them down. . . . Until the writing was correct in every particular, the words last given would remain before the eyes of the translator, and not disappear. But on the necessary correction being made, they would immediately pass away and be succeeded by others." (History of Church by Brigham H. Roberts, p. 28.)

"I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear,

and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was the principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by the power of any man." (Address to Believers, David Whitmer, p. 12. Whitmer was one of the three original witnesses of the Book of Mormon.)

From this we gather first, that Joseph Smith, Jr., was not the translator of the plates at all. Every Book of Mormon carries on its Title Page, "Translated by Joseph Smith, jun." But if these witnesses tell the truth he did not translate at all. The translation was made by the "seer stone" or "Urim and Thummin," and Smith merely read off the translation to the scribe. But in the next place, if this is the way the translation was made there was absolutely no chance for a mistake to be made. If a mistake was made, even to the spelling of a word or a punctuation, the "words last given would remain" until the necessary correction was made. So, if the printer did not make a mistake, we may expect the book to be perfect in every respect, in spelling, grammar, etc. But such is not true. Fortunately we have a statement from one in the printing office as follows:

"I helped read proof on many pages of the book, and at odd times set some type. . . . The penmanship of the copy furnished was good, but the grammar, spelling and punctuation were done

by John H. Gilbert, who was chief composer in the office. I have heard him swear many a time at the syntax and orthography of Cowdery, and declare that he would not set another line of the type. There were no paragraphs, no punctuation and no capitals. All that was done in the printing office, and what a time there used to be in straightening sentences out." (*Truth About Mormonism*, by Snowden, p. 68.)

Again we read, "The book passed into a fluid condition and assumed a different form with every edition. In 1842 an edition appeared bearing on its title page the announcement, 'Carefully revised by the translator,' and such corrections have continued and accumulated so that 'a comparison of the latest Salt Lake edition with the first has shown more than three thousand changes.'" (*Ibid*, p. 69.)

That the reader may know the nature of some of the mistakes, we give a few among the many which might be given. From the 1830 edition, which is the first, I have copied the following: "the priests was", p. 193; "They was added," p. 192; "they did not fight against God no more," p. 290; "that all might see the writing which he had wrote upon the rent," p. 351; "I have wrote them," p. 506; "I were about to write," p. 506; "teach baptism unto they," p. 506; "this thing had ought not to be," p. 582; "and this he done," p. 224. These samples bear out the statement of the printer. Such mistakes might be excused if they had not made such claims, as the statements quoted, as to the manner of the translation. They tried to make it appear that the translation was made in such way that God said just what he wished to say in the Book of Mormon, in exactly the way he wished to say it; and

that there was no chance for man to alter it, for if any change or mistake of any kind was made, the words would not disappear until the "necessary correction" was made. If the thoughtful reader of the first edition of the Book of Mormon believes Smith's statements as to the manner of translation, he must conclude that the God of the Book of Mormon was very ignorant of the use of language. But if the reader does not believe Smith's statements as to the manner of translation, how can he have any faith in anything Smith said?

There is another strange thing about the wording of the Book of Mormon. The plates were written, some of them as much as six hundred years before Christ, and others in the first century, while others were written in the fourth century after Christ. The King James version of our Bible, called the Authorized Version, was written in 1611 A.D. Students of the Book of Mormon say that, at least one-eighteenth of the book consists of word-for-word quotations from this version of the Bible. How could they have quoted it word-for-word hundreds of years before it was written? But that is not all. There are some errors in the King James version of our Bible. For instance that version makes Paul say, "Love is not easily provoked." (1 Cor. 13:5.) What Paul actually said is, "Love is not provoked." The King James translators added the word *easily*, but put it in italics to show that there was no word in the Greek manuscript for it. But in the Book of Mormon, (Moroni 7:45), supposed to have been written on a plate in A.D. 400—1200 years before the King James translation was made—we

read that love "is not easily provoked." This one thing alone proves that the material in the Book of Mormon was composed after 1611, the date of the Authorized Version of our Bible; this proves the Book of Mormon is not inspired; that it is a fraud.

The translators of our English versions believed in and practiced sprinkling. If they had translated the Greek word "baptizo," which is dip or immerse, they would have destroyed their practice of sprinkling. So, instead of translating it, they spelled out the Greek word with English letters; such is the origin of the English word "baptize." But the writers of the plates from which the Book of Mormon was translated used the word baptize as frequently as they used any other word; even Adam was baptized, and nearly everybody from his day to this have been baptized, or someone has been baptized for them, according to the Book of Mormon and Latter Day Saints' writings. The expression "fifth column" is of recent origin. If you were to read a book supposed to have been written in the days of King Arthur in which some of his knights were said to have used "fifth column" tactics, would you believe it to be of ancient origin? No thoughtful reader could believe it. Here we have a word that originated with English translators, yet we have plates supposed to have been written 600 B.C. which contain it. The word was used hundreds of years before its origin.

But here is something stranger still. In 2 Nephi

1:14 we have a quotation from Wm. Shakespeare, "from whence no traveler can return." Either Shakespeare found the plates before Smith did and quoted from them, or the author of the Book of Mormon quoted from Shakespeare. I prefer to believe the latter which proves that the Book of Mormon was composed since the days of Shakespeare.

Here is another thing about the translation of the Book of Mormon which should make the thoughtful reader wonder:

"But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof." (Mormon 9:34.)

Yet in the Pearl of Great Price, p. 55 (Joseph Smith 2:64) we read Smith's account of Martin Harris' trip to Prof. Anthon of New York City:

"Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated . . . and he said they were true characters . . . and that the translation of such of them as had been translated was also correct."

Now, if "none other people knoweth our language," and if these writings could not be translated except by the means prepared by the Lord for their translation, how could Prof. Anthon, though a noted linguist, translate them or know whether they were correctly

translated? The thoughtful reader can not accept both statements; yet both are supposed to be inspired. One of these statements is false, and it makes no difference which since both are supposed to be inspired.

THE GOD OF THE LATTER DAY SAINTS:

I read a statement once concerning the God of the Latter Day Saints which I thought was unfair and could not be proved. The statement follows:

"When the mask is thus torn off the Mormon God, 'the Eternal Father,' we see a hideous disclosure of fleshly polygamous gods reveling in sexual propagation through all eternity. Such a God or gods are the proper father of such a system of faith and practice, and such a system is the proper and necessary offspring of such sensual and polygamous gods." (*Truth About Mormonism*, p. 129.)

But further investigation of the writings of Latter Day Saints themselves has forced me to accept the statement as true, in spite of the fact that the first statement in their ARTICLES OF FAITH reads, "We believe in God, the Eternal Father." Do they believe that God is eternal? Yes, in the same way that any man may be eternal! but in no other way. But read:

"Gods, angels and men are all of one species, one race, one great family, widely diffused among the planetary systems, as colonies, kingdoms, nations, etc." (*Key to Theology*, p. 39.)

Spirit" has not a body of flesh and bones, and truly there is no other conclusion to reach. But in the same book, **Doctrine and Covenants, page 54**, I read: "There are two personages who constitute the great . . . power over all things. They are the Father and the Son—the Father being a personage of Spirit, glory, and power." A "personage of Spirit" has not flesh and bones, but the Father is a personage of Spirit and yet has a body of flesh and bones. Two statements could not possibly be more contradictory, yet they came from the same man, supposed to be inspired; and are carried in the same book by the authority of the Church of Latter Day Saints, which is supposed to be inspired in the things they teach. Both statements can not be true, so at least one of them is not inspired, which destroys our faith in the book as being from God.

But that God is no more eternal than is man must be inferred from the following statement from Joseph Smith, Jr., founder of the Latter Day Saints Church:

"The mind or the intelligence which man possesses is co-equal with God. . . . The intelligence of spirits had no beginning, neither will they have an end. . . for they are co-equal with our Father in heaven. . . . This is good doctrine. It tastes good. I can taste the principle of eternal life, and so can you. They are given me by revelation of Jesus Christ." (**Journal of Discourses, V. 6, pp. 6, 7.**)

In answer to things of this kind Smith's followers often say that they do not necessarily accept all that

he said; that many times he spoke when not under the guidance of the Holy Spirit. But this time he declared he got these things "by revelation of Jesus Christ." And too, there is a commandment which says:

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith." (*Doctrine and Covenants*, 21:4, 5.)

So we do them no injustice when we take the words which Smith says he got by revelation from Jesus Christ. But in spite of the fact that human spirits are said to be co-equal with God, we read:

"The business of these deities is the propagation of souls to people bodies begotten on earth. . . . Polygamous marriage is supposed to make possible the procreation of enough bodies for thousands of spirits which have long awaited incarnation." (*Eleventh Edition Encyclopaedia Britannica*, Article *Mormons*.)

According to the revelation which Smith claimed to receive on plural marriage, numerous wives were given men "for their exaltation in the eternal worlds, that they may bear the souls of men." (*Doctrine and Covenants*, 132:63.)

From these passages we gather that the gods and their numerous wives, which they took from some earth with them, are maintaining sexual relations to produce the human spirits which inhabit the human

bodies produced here by human relations. If the gods are producing the spirits, how could those spirits be co-equal with the gods? They could be no more co-equal with the gods than human bodies can be co-equal with the parents' human bodies that produced them. But that I do not put an unfair interpretation on the words, "that they may bear the souls of men" I quote a statement in the foot-note which is their interpretation:

"That is, the souls or spirits of men to be born in heaven."

But that doctrine is common among them, being found in books which are accepted among the Latter Day Saints as authority. The following statement will be sufficient:

"As God the Father begat the fleshly body of Jesus, so he, before the world began, begat his spirit. As the body required an earthly mother, so his spirit required a heavenly mother. As God associated in the capacity of a husband with the earthly mother, so likewise he associated in the same capacity with the heavenly one." (*The Seer*, pp. 158, 159.)

There are many among Latter Day Saints who believe that Adam is the only God this world has. And well may they believe it, because Brigham Young, President, prophet, and revelator of the church taught it by tongue and pen. He said:

"When our father Adam came into the Garden

of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . He is our Father AND OUR GOD, and the ONLY GOD WITH WHOM WE HAVE TO DO." (*Journal of Discourses*, V.1, p. 50.)

"He (Adam) helped to make this world, and was the chief manager in that operation. He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth." (*J. of Dis. V. 3*, p. 319.)

LATTER DAY SAINTS AND JESUS CHRIST:

Those who accept the Adam-God theory think that Jesus Christ was not begotten by the Holy Spirit, but by Adam. (*J. of Dis. V. 1*, p. 50.) But the Book of Mormon teaches that he was begotten by the Holy Spirit. (*Alma 7:10*.) But it is generally believed among them that both the Father and the Son have bodies of "flesh and bones as tangible as man's." (*Doc. & Cov. 130:22*.) An authoritative source further says:

"Jesus Christ and his Father are two persons. Each of them has an organized, individual tabernacle, embodied in material form, and composed of material substance, in the likeness of man, and possessing every organ, limb and physical part that man possesses." (*Key to Theology*, pp. 39, 40.)

It is hardly worth while to offer denial to much of this material, but here it is in place to quote the words of Jesus when he said, "God is a Spirit." (John 4:24.) But Latter Day Saints say he is "embodied in material form," and that he has "flesh and bones." When Joseph Smith wrote his "inspired translation" of the Bible, he left out that statement of Jesus.

But again, the "Saints" believe Jesus practiced "plural marriage." (They dislike to hear it called "polygamy," so I refrain from the use of that term.) Apostle Orson Hyde said, in Sermon 3: "We say it was Jesus Christ who was married (at Cana to the Marys and Martha) whereby he could see his seed before he was crucified." Again, "If all the facts were written, we, no doubt, would learn that these beloved women were his wives." (The Seer, p. 159.) Of course they offer absolutely no evidence for this, and the Book of Mormon characterizes one as guilty of whoredom who has more than one wife. (Jacob 2:27, 28.) Thus according to the Book of Mormon and "The Seer" Jesus would be guilty of sin. But that is no more contradictory than their writings are in a hundred other places, as we shall see.

LATTER DAY SAINTS AND THE HOLY SPIRIT:

According to the L.D.S. the Holy Spirit is not a person, but nothing more than matter refined to the highest degree. We read:

"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. (Doc. & Cov. 130:22, 23.)

"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." (Ibid., 131:7.)

From these statements we learn that "all spirit," including the Holy Spirit, is matter. Yet we read that Jesus possesses "the same mind with the Father, which mind is the Holy Spirit." (Doc. & Cov., p. 55, 1901 Salt Lake Edition.) "God is a Spirit," says Jesus, but according to Joseph Smith, Jr., he has a material mind. But further we read another authority:

"The Holy Spirit is in a class with magnetism or electricity. He is a divine fluid, composed of material atoms or particles, or in other words an impersonal energy or cosmic force through which God acts." (Key to Science of Theology, p. 29.)

It does not seem too complimentary of God to say that he has a fluid, liquid mind. But such are the contradictory statements of L.D.S. doctrines. But again we are told that the Holy Spirit is an "impersonal energy or cosmic force." But a high ranking authority among L.D.S. disagrees with that position and says the Holy Spirit is a person.

"Like the Father and the Son He (the Holy Ghost) is a distinct personage, but as his name shows He is an unembodied personage, and in this

respect is distinct from the Father and the Son, both of whom possess resurrected bodies." (Apostle J. A. Talmadge, pamphlet, New Series, No. 18, p. 7.)

But even the Doctrine and Covenants contradicts itself on the question in the quotations given above. In 130:22 we are told that the Holy Spirit is a "personage of Spirit." Then in 131:7 we are told that "all spirit is matter." Matter and spirit are opposites. Matter is that which occupies space, and is perceptible and tangible; but spirit is immaterial and not tangible. In the light of this, how can one logically say "all spirit is matter?" We might as well say, all light is darkness. In spite of the fact that Doctrine and Covenants says the Holy Spirit is "a personage of Spirit," we may take the same book and prove that it is not a personage at all. We read:

"How many personages are there in the Godhead? Two: the Father and the Son."

"Do the Father, Son, and Holy Spirit constitute the Godhead? They do." (pp. 56. 60.)

The Father and the Son are the only personages in the Godhead, but the Holy Spirit is also a member of the Godhead; therefore the Holy Spirit is not a personage at all.

In the light of the foregoing, we wonder how the following could have happened:

"And he (God) said unto him (Adam): If thou wilt turn unto me, and hearken unto my voice, and

believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ. . . ye shall receive the gift of the Holy Ghost. . . . And it came to pass, when the Lord had spoken with Adam, our Father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the spirit of God descended upon him, and thus he was born of the Spirit." (Pearl of Great Price, Moses 6:52, 64, 65.)

— One authority says the Holy Spirit is not a personage, but is a fluid, or a cosmic force, or impersonal energy, in a class with magnetism or electricity. So according to this authority, Adam was baptized by a fluid, cosmic force, etc. The Doctrine and Covenants says the Holy Spirit is nothing but refined matter, so according to the L.D.S. authority we are to suppose that refined matter picked up Adam, carried him away to the water, laid him under and brought him forth out of the water. To what degree does matter have to be refined to be capable of doing such things?

LATTER DAY SAINTS AND ADAM:

— While Adam is up for consideration we may as well learn some other things about him that are not general knowledge among people who do not read L.D.S. literature. We learn that he is the "Ancient of days" spoken of in Dan. 7:9-14. (Doc. & Cov. 116.) But

Ancient of days in this passage obviously refers to God. From this we might in all fairness conclude that Doctrine and Covenants supports the Adam-God theory preached by some L.D.S. But next we read Adam is "Michael, the Prince, the Archangel." (Doc. & Cov. 107:54.) And then we learn that this Adam, Michael, "shall sound his trump, and then shall all the dead awake, for their graves shall be opened." (Doc. & Cov. 29:26.) Of course none of this has one word of support in the Bible. The Bible teaches that Adam was the first man, that he sinned, was excluded from the Garden of Eden, and that he died at the age of 930 years. And like every other man he will come forth in the general resurrection. But Joseph Smith, Jr., would have him blowing the trumpet that causes the dead to rise from their long sleep.

But here is a mistake that no one fairly acquainted with the gospel would have made:

"But, behold, I say unto you, that I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." (Doc. & Cov. 29:42.)

"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24:46,47.)

From these two statements we must conclude that Adam lived until repentance and remission of sins "in

his name" began to be preached in Jerusalem after the death of Jesus, which was more than four thousand years, or that repentance and remission of sins in his name did not have its beginning in Jerusalem as Jesus said it would. Joseph Smith, Jr., said Adam would live until repentance began to be preached in the name of Jesus. Jesus said repentance and remission would be preached in his name beginning from Jerusalem after his death. One can not believe both Smith and Jesus. One of them did not tell the truth, or Adam lived more than four thousand years; and in that case Moses did not tell the truth when he said Adam died at the age of 930 years. (Gen. 5:5) Thinking people will believe that both Moses and Jesus told the truth, but that Smith's statement is false.

LATTER DAY SAINTS AND THE NEW COVENANT:

There is sufficient proof in the Doctrine and Covenants to conclude in all fairness that Latter Day Saints do not consider the writings of Paul and other apostles of Jesus to be any part of the new covenant; they regard the Book of Mormon and Doctrine and Covenants as being the new covenant. I offer the following as proof:

"And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them."

The "former commandments" refer to the eighty-three preceding the one quoted; so the Book of

Mormon and Doctrine and Covenants, according to this inspired (?) authority constitute the new covenant. And L.D.S. look upon the Smith brothers as being the testators of the new covenant. When Joseph and Hyrum Smith were killed it was written in this book of inspired (?) statements, "The testators are now dead, and their testament is in force." (Doc. & Cov. 135:5.) So with Latter Day Saints the Book of Mormon and Doctrine and Covenants are the new covenant, and the Smith brothers are the testators. But the New Testament teaches that the gospel as revealed by the apostles of Jesus is the new covenant, and Jesus is the testator. (Heb. 8:6, 9:15-17.) But read again:

"Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. . . . For it is because of your dead works that I have caused this last covenant and this church to be built up unto me." (Doc. & Cov. 22:1,3.)

Notice that all old covenants have been done away in "this thing." What is "this thing?" It is the "new and everlasting covenant." And what is that? Be sure to get this:

"Wherefore I the Lord . . . called my servant Joseph Smith, jun. and spake unto him from heaven, and gave him my commandments. . . that mine everlasting covenant might be established; that the fulness of the gospel might be proclaimed." (Doc. and Cov. 1:17-23.)

So the "everlasting covenant" was given through "Joseph Smith, jun." And all old covenants were "done away" in this thing given by Smith. Does he mean to say that the covenant of which Jesus is the mediator was done away "in this thing" given through Smith? It certainly sounds like it. But it is common information among students of L.D.S. doctrine that the "new and everlasting covenant," the "fullness of my gospel" given through Smith is considered by Latter Day Saints to be far superior to the gospel as preached by Paul and revealed to us in the New Testament. The following is a fair sample of such:

"Thou fool that shall say: A Bible, we have got a Bible, and we need no more Bible. . . . Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written." (Book of Mormon, 2 Nephi 29:6, 10.)

"I told the brethren that the Book of Mormon was the most correct book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by another book." (Joseph Smith Jr., Compendium, p. 273.)

According to this, a man is a fool who says the Bible is enough. Paul thought it was enough, (2 Tim. 3:16, 17); Peter thought it was enough, (2 Pet. 1:3; 3-12.) It was all the world had for several hundred years. Were people fools to depend on it alone? But notice that Smith calls the Book of Mormon the "keystone of our religion." Why not say that the Bible is the key-stone? Because he believed the Book of Mormon

to be a greater book than the Bible! Again, a man will get nearer to God by following the Book of Mormon than by following the Bible; therefore the Book of Mormon is a better guide, a greater book, than the Bible!

But back to **Doc. & Cov. 22:1,3**. "All old covenants have I caused to be done away in this thing," the writings of Smith. According to this statement all old covenants, including the law of Moses given at Sinai, were binding until Smith wrote the Book of Mormon; it was not done away until "this thing" was given through Smith. But Paul said Jesus took it out of our way, nailing it to his cross. (Col. 2:14.) He took away the first that he might establish a second which became of force after the death of Jesus. (Heb. 10:9-18; 9:15-17.)

Next, notice "I the Lord called my servant Joseph Smith, jun . . . that mine everlasting covenant might be established." This is proof that L.D.S. do not believe the "everlasting covenant" was established until Smith was called and did his work. His death was necessary that the "everlasting covenant" might be established. This is positive proof that Smith's "everlasting covenant" is not the covenant of which Jesus is the mediator, for it was established by his death (Heb. 9:24-26); administered by the apostles (2 Cor. 3:6); and its provisions enjoyed by thousands of people hundreds of years before Joseph Smith, Jr., was born. This argument alone proves that Smith was a false prophet and teacher, and that his books are not inspired by the Holy Spirit.

LATTER DAY SAINTS AND ZION:

Joseph Smith, Jr. uttered a number of prophecies, any of which might be used to prove that he was not inspired. But I have chosen to use a series of prophecies with reference to the building of a city to serve as headquarters for Latter Day Saints as Jerusalem served the Jews. In fact his whole religion was patterned after that of the Jews, only on a much grander scale. Smith makes all that takes place on this continent bigger and more glorious than the events in Palestine. Where there was darkness for three hours in Jerusalem when Jesus was crucified, there was darkness for three days over here. Where Smith thinks one man, John, was promised that he should live until the coming of Christ, three Nephites were given that promise. And where Jesus told one man, Thomas, to put his hand in his side that he might believe, Smith makes Jesus stand for many hours that an exceeding great multitude might put their hands in his side. Nothing in Judaea exceeds what took place in America. So the city of Zion, in Smith's prophecies, must be second to no city on earth. But where?

"In this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, this is the land of promise, and the place for the city of Zion. . . . Behold, the place which is now called Independence, is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the court house."
(Doc. & Cov. 57:1-3.)

"And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed." (Doc. & Cov. 101:20.)

And as late as Dec. 1, 1929, apostle Orson F. Whitney said over Radio Station K S L, later published in pamphlet:

"Jackson County, Missouri, is the chosen site for the city of Zion. No other place has been or will be appointed for that purpose. . . . The city and the temple for which the ground was consecrated by the Prophet of God will be built. This is as certain as the rise of tomorrow's sun."

That does not sound like the words of the prophet Smith, as to the time for the city and temple to be built. Hear him:

"Verily this is the word of the Lord, that the city of New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord." (Doc. & Cov. 84:4,5.)

"For the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation." (Doc. & Cov. 84:31.)

Not one single item of this prophecy has been fulfilled, nor does it now look like one will ever be fulfilled. The city and the temple were to be built "in this generation"; this "generation shall not all pass

away until an house shall be built unto the Lord," and that was just one hundred and ten years ago when the prophecy was uttered—rather long generation! The sons of Moses and Aaron—I wonder if he meant literal descendants?—were to offer sacrifices. What kind? and according to what? Did Smith intend to go back to the law of Moses and offer animal sacrifice? This certainly sounds like it. This should be enough to prove that Smith was not an inspired prophet. But more:

"The willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land." (Doc. & Cov. 64:34, 35.)

This is consolation to the Reorganized Church, which has headquarters in Independence, Missouri. They say the Utah group are the rebellious and as such were sent away; that they are the "willing and obedient," hence the consecrated spot. But even they can not claim the fulfillment of all the Smith prophesied about Zion. Still more:

"For behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her. And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones." (Doc. & Cov. 64:41-43.)

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most High God; and the glory of

the Lord shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. . . . And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we can not stand." (Doc. & Cov. 45:66, 67, 70.)

When we remember that Smith said all these things shall be "in this generation" we see how utterly his prophecy failed. People from "every nation under heaven" are to be there, which certainly is not true. It was to be a land of peace, but it was anything else for the L.D.S. while they were there; so hostile did the people of that section of Missouri become that the saints had to flee for their lives. It was to be a "place of safety for the saints," but it was the one place in all the country where a follower of Smith was most unsafe. And "the glory of the Lord" was to be there, but it certainly was not there in any measure that it was not everywhere else. But here is the richest morsel of them all—"it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible." But if L.D.S. history be true the wicked of that section of Missouri were not in the least afraid of the "inhabitants of Zion." Not one single point in all the prophecy can be said to have been fulfilled. Smith was not inspired! Once more:

"It is expedient in me that mine elders should wait for a little season for the redemption of Zion. . . . And not many years hence they (mine enemies) shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints." (Doc. & Cov. 105:9,15.)

"For this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God." (Doc. & Cov. 124:51, 52.)

When Smith saw that he could not build a city or a temple in Independence, Missouri, he counseled "mine elders" to "wait for a little season," which season has been stretched one hundred years already, and the prospects are that, unless they join the Reorganized Church and help them build Zion, that "little season" will be about the longest period ever described by the word little. In the statement above, the inhabitants of Zion were to be so terrible that their enemies would be afraid to go up, but in this one the saints have been "hindered by their enemies." The reason for the difference is ten years filled with sad experiences. The first statement was made in Ohio, 1831, before they went to Missouri; the last statement was made in 1841 in Illinois after they had been driven out of Missouri. As Smith looked forward to Missouri he felt like he could take the state, so he prophesied that his people would build a city and a temple, that they should rule and expel all who opposed them. But as he looked back upon his experiences in Missouri he knew he could not build a city or a temple, that his people were not so terrible in battle that their enemies were afraid, and all he could do was to promise to wreak

vengeance. So he said judgment, wrath, indignation, wailing and anguish, and ghashing of teeth would be sent upon them to the third and fourth generation. But we are now in at least the third generation from that time and the people who drove them out of Missouri are not suffering on account of it, nor are their children. There is not one single point in all that long series of prophecies that can be said with any show of reason to have been fulfilled. And according to the rule laid down in Deut. 18:20-22, Smith was a false and presumptuous prophet.

LATTER DAY SAINTS AND BAPTISM FOR THE DEAD:

Here L.D.S. elders and teachers think they are invincible. Their practice of baptizing people on the behalf of others already dead, in the hopes that the dead will believe and repent so as to appropriate this baptism to their good, is built upon an admittedly difficult verse of scripture. But here as elsewhere they not only contradict the Bible, but also contradict other portions of their inspired(?) books. If baptism for the dead is mentioned in the Book of Mormon I have been unable to find it, but I do find passages teaching that anything the dead might do in the spirit world, or anything we might do here in their behalf, will not change or better their condition. The Book of Mormon teaches as follows:

“For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And, now as I said unto you before, as ye have had

so many witnesses, therefore, I beseech you that you do not procrastinate the day of your repentance, unto the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked:" (Alma 34:32-35.)

A careful analysis of the foregoing statement will reveal the following:

1. "This life is the time for men to prepare to meet God." If this life is THE time, we must conclude that the next life, after death, is not the time to prepare; if it is not the time to prepare, it must follow that no preparation can there and then be made.

2. "If ye do not improve your time while in this life, then cometh the night of darkness wherein there can be no labor performed." What kind of labor? Certainly it means labor of preparation. Hence our conclusion from No. 1 is correct, and, according to the Book of Mormon no labor of preparation to meet God can be made "after this day of life." Faith and repentance are labors of preparation which the

departed are to perform, according to L.D.S. doctrine, and baptism to be done by the living for the dead, but since no labor of preparation can be performed "after this day of life," no one can believe and repent after death, hence baptism performed by the living will do them no good.

3. "Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God." This is a labor of preparation to meet God which should have been done in the day of life, and which can not be done "after this day of life." So after death it is too late to repent and return to God; and the dead will not be allowed to say it, or do it. And the reason stated is, "for that same spirit which doth possess your bodies at the time that ye go out of this life . . . will have power to possess your body in that eternal world." If it is disobedient here, it will be disobedient there; if holy here, it will be holy there.

4. "If ye have procrastinated the day of your repentance even until death . . . ye have become subjected to the spirit of the devil, and he doth seal you his . . . and the devil hath all power over you." There not only can not be any preparation made after the final judgment, but according to this there can not be any preparation made by the unsaved between death and the judgment. As soon as one who has put off repentance dies he becomes "subjected to the spirit of the devil," the devil "doth seal you his," and "the devil hath all power over you." If the devil hath "all power" over one, why be baptized for that one? Has the devil promised to release "all power" and turn

loose everyone for whom the living are baptized? According to the Book of Mormon, at death the unsaved become the property of the devil and he has "all power" over them so if they are ever saved they, or their friends, must do something to please the devil so he will turn them loose. Is baptism an act to please the devil and induce him to release our friends who have died without repentance? And if we should be baptized to please the devil and get him to turn them loose, they still would not be saved, for we have learned that they can not repent and turn to God.

5. "The Spirit of the Lord hath withdrawn from you, and hath no place in you." The devil has taken complete charge and possession of the dead who have "procrastinated the day of repentance," and the "Spirit of the Lord hath withdrawn." No wonder they can not repent and return to God "after this day of life" is over!

6. "And this is the final state of the wicked." And who are the wicked? Those who have "procrastinated the day of your repentance even until death." And who needs to repent? and who should not procrastinate the day of their repentance? All who have sinned; hence, all responsible people. So to be in the possession of the devil, to be in his power, to be forsaken by the Spirit of the Lord so that one can not repent and return to the Lord, to be unable to do any labor of preparation to meet the Lord, "this is the final state of the wicked," of those who have put off the day of their repentance until death. If this is the final state of those who die without repentance, who be baptized

for them? If by baptism we can bring them out of that state, it is not the final state, and the Book of Mormon is not true. So if the Book of Mormon is true, the L.D.S. are wrong in baptizing the living for the dead; but if they are right in baptizing the living for the dead, the Book of Mormon is false. From this conclusion there is no escape! But one more passage:

“Therefore as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state. . . . Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probatinary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so God would cease to be God.” (Alma 42:10,13.)

1. “This probationary state became a state for them to prepare.” This “probationary state” is “the day of this life” (Alma 34:33), and it is the time to prepare. And those who need to prepare are “mankind,” for in verse 9 we read, “the fall had brought upon all mankind a spiritual death as well as a temporal . . . it was expedient that mankind should be reclaimed from this spiritual death.”

2. “The plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state.” This simply means that the plan of redemption applies to, and works in behalf of, those only who repent in this probationary state, in this life. The plan of

redemption will not work in behalf of, nor apply to, those who repent in the state following this probationary state. So regardless of the faith or the penitence of the souls in torment, the plan of redemption will not reach them, even though a friend here is baptized in the temple for them. People can be saved "only on conditions of repentance" while they live in this preparatory state.

3. "For except it were for these conditions, mercy could not take effect except it destroy the work of justice. Now justice can not be destroyed; if so God would cease to be God." Except it were for these conditions, that is, "conditions of repentance of men in this probationary state," mercy could not take effect without destroying the justice of God. So if people are saved on any conditions except repentance in this probationary state the justice of God would be destroyed. But if justice is destroyed, God will cease to be God. So it follows that if one individual is saved who did not repent in this probationary state, justice will be destroyed, and God will cease to be God. Need I make the application? If one person who does not repent in this life, but repents when he gets into torment, is saved by some "saint" being baptized for him, justice will be destroyed, and God will cease to be God! Such is the teaching of the Book of Mormon. Truly few L.D.S. know anything about their own inspired (?) book. It is so dry, tedious, and poorly constructed that few people can stay with it until they read it through.

It is hardly necessary to say that the Bible does not teach the idea of Baptizing for the dead. Paul said:

“Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?.. (1 Cor. 15:29, 30.)

It is likely that some people in Corinth had so far misunderstood the plan of salvation that they thought being baptized for their dead friends would help them, and Paul makes use of it to contribute to his argument on the resurrection. But L.D.S. say that Paul spoke of it in such way as to endorse it. This I deny. Notice the personal pronouns. “They” are baptized for the dead. Why did not Paul say, Why then are WE baptized for the dead? For whom was Paul ever baptized? Paul said “they” do it; he did not say “we” do it. Now notice the next phrase, v. 30, “Why do we also stand in jeopardy every hour?” “They” are baptized for the dead; “we” stand in jeopardy. Why the change in pronouns? Simply because Paul and all other faithful Christians did not practice baptizing for the dead, but they did stand in jeopardy every hour. The practice is without New Testament sanction, and the Book of Mormon condemns it, and teaches that if one soul should be released from torment by it, justice will be destroyed, and God will cease to be God.

LATTER DAY SAINTS AND PLURAL MARRIAGE:

Since plural marriage—usually referred to as polygamy, but out of respect for L.D.S. the term is not used in this pamphlet—is not generally practice among them, and very few cases are known to exist, it is not mentioned in this pamphlet, except for the

reason that their books contradict each other on the subject. I have no desire to try to prove that any of them practice it, nor would anything be gained by it if I should, but the fact that one book teaches that it is an abominable practice, and another teaches that you shall be damned if you do not accept the practice, proves that at least one of the books is not inspired; and since they are both from the same source there is a strong probability that neither one of them is inspired. But hear the Book of Mormon condemn the practice:

"But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord . . . For there shall not any man among you have save it be one wife; and concubines he shall have none; for I the Lord God delight in the chastity of women. And whoredoms are an abomination before me . . . For they shall not commit whoredoms, like unto them of old." (Jacob 2:23, 27, 28, 31.)

"Behold, the Lamanites, your brethren, whom ye hate because of their filthiness and cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers—that they should have save it were one wife, and concubines they should have none, and there should be no whoredoms committed among them." (Jacob 3:5.)

1. "They wax in iniquity" when they practice plural marriage.

2. "They understood not the scripture" when they practiced plural marriage.

3. Plural marriage is whoredom; and people who say they practice it because David and Solomon did, only offer this as an excuse for their whoredoms. If they knew the scripture they would know that such practice of David and Solomon was "abominable before me, saith the Lord," and were it not that they are waxing in iniquity they would not want to do that which was abominable before the Lord—so reasons the Book of Mormon.

4. Plural marriage was condemned because the Lord "delights in the chastity of women." I therefore conclude that chastity of women can not be maintained by plural marriage, otherwise the Lord could have allowed men to have more than one wife and still exercised his delight in the chastity of women.

5. As cursed and defiled as were the Lamanites, yet they were "more righteous" than the people who practiced plural marriage—so says the Book of Mormon. But read again:

"David also received many wives and concubines, as also Solomon and Moses my servants . . . and in nothing did they sin." (Doc. & Cov. 132:37, 38.)

The Book of Mormon says that men who say they believe in plural marriage because David and Solomon

had many wives only "seek to excuse themselves in committing whoredoms." And now here is a book written by the same man, supposed to be inspired by the same Spirit, which excuses plural marriage on the ground that David and Solomon had many wives. Their books are too contradictory for them to expect thinking people to have faith in them.

But the U.S. government forced them to give up their practice, and in 1890 the Conference voted to accept a statement prepared by the leaders to the effect that they would not teach, practice, nor permit any other person to practice plural marriage. The leaders who made this promise did not keep it, and stated before congressional committees that they had no intention of doing otherwise than living with their plural wives. But the present generation no doubt largely lives in obedience to the law of the land, even though they have to violate an everlasting covenant to do so. Read the law:

"I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant (on plural marriage) and be permitted to enter into my glory." (Doc. & Cov. 132:4.)

Latter Day Saints often say that this plural marriage covenant was never binding upon all men, but this statement plainly says, "if ye abide not this covenant then are ye damned." And verse 27 makes it even plainer, "He that abideth not this law . . . shall be damned." Jesus said, "He that believeth not shall be

damned." How many did that include? Smith's statement, "He that abideth not ths law" includes just the same number as are included by our Lord's statement, "He that believeth not shall be damned."

But I raise the question, Can the U.S. Government keep people from obeying an "everlasting covenant"? Must we obey men rather than God? The government commanded the apostles of Jesus to cease preaching in the name of Jesus (*Acts 5:27-29*) and they said they must obey God rather than man; but the government commanded the apostles of the L.D.S. to cease the teaching and practice of plural marriage, and they decided to obey men rather than God, and be damned as a consequence. Ordinarily Latter Day Saints are willing to suffer for their religion; their history is replete with examples of suffering. Why would they give up an everlasting covenant and be damned? Why did they not suffer, even unto death, for this law as they had done for others? Why do they not demand the right to practice that which will enable them to "enter into glory"? Thinking people have come to this conclusion, that L.D.S. themselves do not believe that revelation was from God; if they believed it they would die for it. But if that revelation is not from God, neither are the others! It is from the same source as the others; it is as much inspired as the others.

MISCELLANEOUS MISTAKES OF LATTER DAY SAINTS:

This work is not intended to treat all of the mistakes made by Joseph Smith, Jr., and his

followers, but it is intended that enough contradictions between the Bible and L.D.S. teachings shall be presented that every thoughtful and honest reader's attention is invited to a number of plain simple contradictions between the two.

Jesus Born in Jerusalem

First, we read from the Book of Mormon:

"And behold, he (Jesus) shall be born of Mary at Jerusalem." (Alma 7:10.)

"And Joseph also went up from Galilee . . . to the city of David, which is called Betheham . . . to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were therein, the days were fulfilled that she should be delivered. And she brought forth her firstborn son." (Luke 2:4-7.)

"And Joseph also went up from Galilee . . . to the city of David, which is called Bethlehem . . . to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were therein, the days were fulfilled that she should be delivered. And she brought forth her firstborn son," (Luke 2:4-7.)

Practically every child knows that Jesus was born in Bethlehem, but for some reason the writer of the Book of Mormon did not have that information. He not only was not inspired, but was ignorant of the birthplace of our Lord.

Sin Brings Joy.

Next, we learn that all the good things of life come to us as a result of the sin and fall of Adam, according to Smith:

"If Adam had not transgressed he would not have fallen, but he would have remained in the Garden of Eden And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin . . . Adam fell that men might be; and men are that they might have joy." (2 Nephi 2:22-25.)

"Adam blessed God . . . saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God And Eve was glad, saying: Were it not for our transgressions 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." (Pearl of Great Price, Moses 5:10, 11.)

1. If they had not transgressed they would have remained in the Garden of Eden. The writer has the idea that it was a blessing for them to get out of Eden, but if so, why did God have to drive them out? (Gen. 3:24.)

2. They would have had no children if they had not transgressed. There never was a statement more false than that, no not since the devil tempted Eve. When God placed Adam and Eve in the Garden he told them, "Be fruitful and multiply, and replenish the

earth." (Gen. 1:28.) This commandment was given them before they sinned, hence their sin did not have to be committed that they might have children.

3. "They would have remained in a state of innocence, havng no joy, for they knew no misery." This indicates that one can not have joy in the state of innocence; that sin which is attended by misery must be committed that one may have joy. But there is no one principle given more prominence in the Bible than this, that obedience brings joy while disobedience brings grief. God has always punished the disobedient and rewarded the obedient. But according to this teaching all the joy in the world has come about as a result of sin.

4. "Blessed by the name of God, for because of my transgressions my eyes are opened." God forbad them to eat the fruit, so it is evident he did not want them to eat it and reap the results which he knew would follow. But the devil told them to eat it that they might have joy. And Adam blessed the name of God for the results of his transgression. Had it not been for the devil man never would have had joy! So why bless the name of God? Why not give thanks to the devil for leading them into the enjoyment of all these things? The Bible represents all the sin, sickness, shame, misery and death in the world, together with all the discord in nature, both in the animal and vegetable kingdoms, as the result of Adam's sin. (Rom. 5:12; 1 Cor. 15:22.) Such teaching as the above is a little short of blasphemy!

Mixture of Dates and Men.

Next, in the Doctrine and Covenants we have one of the most revealing pieces of literature I have seen in a long time. It follows:

"And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him." (Doc. & Cov. 84:6-13.

1. Jethro received the priesthood from Caleb. These two men lived at the same time, but Jethro was a priest more than forty years before he ever met Caleb. (Ex. 2:16-3:1.)

2. Caleb received the priesthood from Elihu. Caleb lived in about B.C. 1450, but Elihu was the great-grandfather of the prophet Samuel, and dates about B.C. 1170. (1 Sam. 1:1.) How could Caleb have received anything from a man who lived three hundred years after he died?

3. Elihu received the priesthood from Jeremy. Elihu lived in B.C. 1170, while Jeremy, better known as Jeremiah, lived in B.C. 60; a difference of five hundred years.

4. Jeremy received it from Gad. This is worse than ever! Gad was a son of Jacob and lived in B.C. 1750. Just eleven hundred years between them.

But again, the Book of Mormon teaches people to do the very thing Paul condemned in the church at Corinth. We read:

"And it came to pass that Jesus commanded disciples that they should bring forth some bread and wine unto him. . . . And when the disciples had come with the bread and wine, he took the bread and brake and blessed it; and give unto the disciples and commanded that they should eat. And when they had eaten and were filled, he commanded that they should give unto the multitude. . . . He commanded his disciples that they should take of the wine of the cup and drink of it. . . . And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled." (3 Nephi 18:1-9.)

1. The Book of Mormon endorses the use of wine instead of water which L.D.S. use.

2. This is a description of the institution of the Lord's supper by our Lord when he visited the American continent after his crucifixion. He is described as giving the people enough bread and wine to be "filled"; they were making a common meal out of it with the sanction of the Lord. The church at Corinth was eating and drinking at the time when they were supposed to be taking the Lord's supper; they were eating and drinking until they were "filled," and Paul rebuked them for it, told them it was not possible for them to take the Lord's supper after such fashion, and further told them they had houses in which to eat and drink. He also taught them that when they ate and drank to their fill when they were supposed to be

taking the Lord's supper they despised the church of God. (1 Cor. 11:20-30.) Certainly the Lord would not feed his disciples to their fill here in America, and then condemn his disciples in Corinth for doing that very thing. The Book of Mormon is not inspired by the Lord.!

Smith Versus Paul.

Joseph Smith contradicts Paul as to what shall happen when the Lord comes. Hear him!

"And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust; but they shall be changed in the twinkling of an eye." (Doc. & Cov. 63:50, 51.)

Now read what Paul says on the subject:

that are fallen asleep. For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the Air; and so shall we ever be with the Lord." (1 Thess. 4:15-17.)

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52.)

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them

1. Smith says that when Jesus comes the next time the living will go right on living "until they become old." Paul says when Jesus comes the living shall be changed and rise to "meet the Lord in the air."

2. Smith says those who have kept the faith shall die at the age of man, but shall not sleep in the dust, but be changed at the time of death. In other words life does not end with the coming of the Lord; all shall die. But Paul says, "we shall not all sleep," die, but the living shall be changed at the time the Lord comes.

It is impossible for one to believe both Paul and Smith. One of them is wrong; one of them was not inspired.

Smith Versus Peter.

But Joseph smith and the apostle Peter failed to agree on one point:

"He (Moroni, sent from God) also quoted the second chapter of Joel, from the 28th verse to the last. He also said that this was not yet fulfilled, but was soon to be." (Pearl of Great Price, Joseph Smith, 2:41.)

When the apostles were accused of being drunk on the day of Pentecost, Peter said they were not drunk,

"But this is that which was spoken through the prophet Joel," and then he quoted "the second chapter of Joel, from the 28th verse to the last." (Acts 2:16-21.)

Smith said Joel 2:28-32 had not been fulfilled, but soon would be. Peter declared, "this is that" which Joel prophesied, that is, the events of the day of

Pentecost fulfilled the prophecy of Joel. Peter was speaking as the "Spirit gave him utterance," so must have told the truth. That which contradicts the utterance of the Spirit is not the utterance of the Spirit, because the Spirit does not contradict himself. Therefore Smith did not speak as the Spirit gave him utterance; his statement is contrary to truth; it is false. This brands him as a false teacher, a blind guide, and unworthy of our confidence.

Smith Versus John

But we close our study with Smith's teaching to the effect that the apostle John and three Nephites are still alive, and will live until the second coming of Jesus. Smith's ignorance of the teaching of the Bible gets him into trouble again. In the Bible we read:

"Peter therefore seeing him (John) saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not to him that he should not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:21-23.)

But here is Smith's version of it, supposed to be translated from a "parchment written and hid up" by John himself. Where the parchment was found, how it was preserved and how it ever got to America, we are not informed, and, I guess, are not even supposed to ask too many questions—but I get curious about some of these things. it follows:

"And the Lord said unto me, John, my beloved, what desirest thou? . . . And I said unto him, Lord, give unto me power over death . . . And the Lord said unto me, Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory." (Doc. & Cov. 7:1-3.)

In the Bible account John positively denies that Jesus promised him that he should not die, but in Smith's account John is made to say just the opposite. The Bible account says that the report went forth among the brethren that Jesus made such a promise to John, but John said Jesus did not make him any such promise. In spite of John's positive denial Smith comes forth with the statement that Jesus did make such a promise. John said the report among the brethren was wrong; Smith says it was true. John says the Lord did not make me any such promise. Which one is right? And what about Smith's claim that he had a "parchment, written and hid up" by John? How did he know it was from John? And why did he not know it contradicted John? If he had been inspired he would not have contradicted what John said. Smith was not inspired!

But true to Smith's desire to make everything over here on a bigger and grander scale than the events of Palestine he has the Lord promising three, not just one, Nephites that they may live on earth until he comes again. Hear him:

"He turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father? ...And he said unto them: Behold, I know your thoughts, and ye

have desired the things which John, my beloved, who was with me in my ministry...desired of me. Therefore, more blessed are ye, for ye shall never taste of death...And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality . . . Ye shall not have pain while ye dwell in the flesh . . . And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things . . . it did seem unto them like a transfiguration of them . . . But it came to pass that they did again minister upon the face of the earth . . . And now, whether they were mortal or immortal, from the day of their transfiguration, I know not." (3 Nephi 28:4-17.)

1. The Book of Mormon also contradicts the Bible account of the conversation between John and Jesus. it says Jesus promised John that he would live until the Lord comes, which we have just found to be false. Hence the Book of Mormon is again found to be false, uninspired.

2. You shall never taste death. But we found in Doc. & Cov. 63:50, 51, that those living when Jesus comes shall not die at the time of his coming, neither be changed at his coming, but would be changed later. Are these three to be an exception to that rule?

3. "Ye shall not have pain while ye dwell in the flesh." From this we must conclude that they are in the flesh. Flesh is mortal. If flesh is mortal, and they were to dwell in the flesh, they were to be in the state of mortality. But again, when Jesus comes in his glory they are to be changed "from mortality to immortal-

But in this connection we discover that the author of the Book of Mormon did not know the difference between an adverb and an adjective, and consequently taught a false doctrine. Read from the Book of Mormon:

"And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it; for whoso eateth and drinketh of my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know a man is unworthy to eat and drink of my flesh and blood ye shall forbid him." (3 Nephi 18:28, 29.)

1. "Unworthily" is an adverb of manner and has to do with the way, or manner, in which one takes the supper. Paul condemned the church at Corinth for taking it "unworthily," that is, in a manner in which the Lord's body was not discerned.

2. Then Smith says, "If ye know a man is unworthy" forbid him to eat and drink. This word "unworthy" is an adjective descriptive of the condition of the man; it has nothing to do with the manner in which the man takes the supper. Here is the difference between what Paul and Smith teach: Paul teaches that one is not to take the supper in an unworthy manner; Smith teaches that one who is in an unworthy condition should not take the supper. Smith intended to teach the same thing Paul did, but his ignorance of the English language and how to use it caused him to make a mistake. If Smith had been inspired he would not have made this mistake.

5. Gad got it from Esaias, better known as Isaiah, who lived in about B.C. 760. Gad who lived in B.C. 1750 got the priesthood from Esaias who lived in B.C. 760. Reader, can you seriously consider such as this as inspired? Yet all L.D.S. are supposed to believe it.

6. "Esaias lived in the days of Abraham." Esaias lived in B.C. 760 and Abraham dates from B.C. 1996 to 1822, according to Smith's Bible Dictionary. (Not Joseph Smith). Here is a plain direct statement that misses the truth nearly twelve hundred years, and yet they ask us to believe it is inspired; that it is "a revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted up their voices on high." (V. 1.)

The Lord's Supper.

The next mistake for consideration is the L.D.S. teaching and practice with reference to the Lord's supper. When Jesus instituted the supper he used bread and "the fruit of the vine," or wine, grape juice. (Matt. 26:26-29.) And Paul delivered to the church in Corinth that which he received from the Lord, which was the same thing Jesus gave his twelve, the bread and the cup, or fruit of the vine. (1 Cor. 11:23-27). But L.D.S. teaching is as contradictory on this subject as on the others we have examined. We read:

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good,

neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make." (Doc. & Cov. 89:5, 6.)

"For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory." (Ibid, 27:2.)

1. "This should be wine, pure grape of the vine, of your own make." One would think Smith was very exacting in the matter of what is to be used on the Lord's table. Not only must it be wine, but it must be "of your own make"; it can not be bought from the store.

2. "It mattereth not what ye eat or drink, if ye do it for the Lord's glory." This was said in 1830. He must have forgotten about being so liberal in 1830 when he said in 1833 that it must be wine "of your own make." If it "mattereth not what ye shall eat," I wonder if we might substitute fish for bread? And if it "mattereth not what ye shall drink," I wonder if we might drink milk? It is a well known fact that the "saints" use water instead of wine in the Lord's supper; they might as well use buttermilk, or corn whiskey! Their doctrine says "it should be wine of your own make"; their doctrine says "it mattereth not what ye drink"; and their practice says "use water." And still they expect us to believe their books inspired, that they have an inspired prophet today and that their doctrines and practices are scriptural.

ity." This again is proof that they are now in a state of mortality, and will remain in that state until the coming of Jesus.

4. But now get this one from an inspired (?) writer! "Whether they were mortal or immortal, from the day of their transfiguration, I know not." He knew they were dwelling in the flesh. Did he not know that flesh is mortal? He knew that they would be changed from "mortality to immortality" at the coming of Jesus. How could they be changed from mortality if they were not mortal? This one statement alone is sufficient to prove the Book of Mormon is the fanciful fabrication of an ignorant man. If he knew they were to be changed from Mortality to immortality at the coming of Jesus, he knew they would be mortal, and yet he says he did not know whether they were mortal or immortal during life. Believe it, who can? Thinking people will reject such foolishness.

CONCLUSION:

Surely after reading the foregoing the reader is in complete agreement with apostle Orson Pratt, that the nature of the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it." That the Book of Mormon, as well as Doctrine and Covenants, is false has been proved to the point of demonstration, hence, according to Pratt, "no one can possibly be saved and receive it." I believe I have "clearly and logically stated" the "evidence and arguments upon

which the imposture was detected" in the hope that "those who have been sincerely, yet unfortunately, deceived may perceive the nature of the deception," and turn away from the doctrines and practices taught in the books. My prayer is that they may accept the Bible as their only all-sufficient rule of faith and practice; that through it they may have "all things that pertain to life and godliness", and that through the knowledge gained therefrom they may escape from the corruption that is in the world, and may become partakers of the divine nature through the precious and exceeding great promises contained therein.

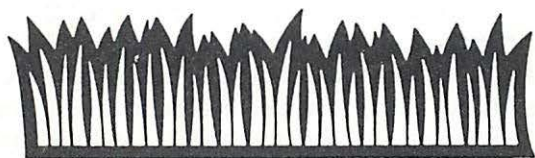
Apostle Pratt also said if the Book of Mormon be found to be untrue, "it should be extensively published to the world as such . . . that those who continue to publish the delusion may be exposed and silenced." Such expositions have been made by various authors through the years, and still the delusion continues to be published, and its preachers are not silenced. But this exposition is added to the already long list of unanswerable books and pamphlets, and circulated among them, that Latter Day Saints may have an opportunity to know that their books are not inspired, and that their teachers are leading them astray from the "faith which was once for all delivered unto the saints." (Jude 3). The fact that the faith was "once for all" delivered carries with it the promise that the Lord will keep that deliverance pure from the corruptions of men so that there will never be a necessity for another deliverance such as Joseph Smith claims he has made. So Latter Day Saints are warned that any gospel

which differs from that "once for all delivered unto the saints" is a perverted gospel, and "no one can possibly be saved and receive it." The Book of Mormon is an addition and a perversion of the faith once for all delivered to the saints and as such it should be rejected along with all other works of man. If this pamphlet leads one soul to turn away from error and find the truth as it is in Christ Jesus I will be richly rewarded for my efforts. May the Lord use it for the salvation of many souls.

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ABOUT THE AUTHOR:

A gospel preacher for 23 years, Edward Fudge's roots go deep in the Churches of Christ and the "restoration movement". His maternal grandparents, Mr. & Mrs. W. N. Short, were pioneer missionaries to southern Africa from 1921 until their recent deaths. His father, the late Bennie Lee Fudge, was well-known to a generation of Bible class students for his "Use Your Bible" series of workbooks.

Edward attended our Christian schools from first grade through graduate school, including Athens (Alabama) Bible School, Florida College and Abilene Christian University, where he earned B.A. and M.A. degrees in biblical languages. His writings have appeared in major brotherhood periodicals for over two decades and he has authored several well-known books. He has preached in meetings or local work from coast to coast and from the Sun Belt to New England. He and his family presently live in Houston, Texas, where he serves as a teacher and an elder in the Bering Drive Church of Christ.

1 / how it started

Go with me to the early 19th century, to a devout Presbyterian minister and his godly, scholarly son, lately come separately to America. Disenchanted with the sectarianism which choked their church, they determined by God's grace to do better.

This country became their Promised Land — a territory ruled by sectarian giants who lived in churches with great walls, but ripe nonetheless for the vengeance of the Lord, and ready to yield their spoils to the simple People of God.

Soon the trumpets sounded, the foes were thrown into confusion and turmoil, and the breezes hummed with the arrows of the invaders. Any adversary who waved his ordination papers or theological diplomas soon found that Alexander Campbell favored them as targets for his sharpest darts.

The Virginia (now West Virginia) planter-scholar was sufficiently endowed financially to spend much time doing the things he enjoyed most. From his analytical mind and immense vocabulary flowed an impressive volume of teaching. Campbell published two papers, *The Christian Baptist* and *The Millennial Harbinger*. His public debates were impressive and always well-attended. He was in constant demand as a speaker throughout the bustling and ever-expanding land.

The Campbells and their comrades-in-arms made their own contribution to American Christianity (and to posterity worldwide). But they were by no means alone. More than a dozen such "restoration movements" began during these same years in America. Churches springing from this native stock dot the land today. And although each considers itself unique, if the worshippers ever bother to investigate one another they usually discover a number of their "distinctive" beliefs and practices to be held in common.

God had indeed prepared the soil for the movement these men led, just as he prepares hearts and times throughout history. A spirit of expectancy prevailed throughout the land. Health-movements sprang up, back-to-nature advocates flourished. There were social utopian dreamers and planners of communes. Campbell named his major journal *The Millennial Harbinger*, and he published it for nearly 40 years. The same expectant atmosphere breathed life into America's own "prophetic" movements, three

of which grew up to become the Seventh-day Adventists, the Jehovah's Witnesses, and the Church of Jesus Christ of Latter-Day Saints (Mormons).

Spiritual revival swept the land, wielding an influence so great it is remembered as the Second Great Awakening. When historians write of that revival, they nearly always speak of Cane Ridge, Kentucky. There the magnetism of fervent preaching drew people from many walks of life. With conviction of sin came strange physical demonstrations. Men and women jumped and jerked, "barked," shouted, and fell to the ground.

The primary preacher at Cane Ridge was a young Presbyterian minister named Barton Warren Stone. Charged with evangelistic fervor, Stone denounced denominational divisions and called for a return to primitive Christianity. He taught his converts to call themselves simply "Christians." Armed with an outstanding intellect, Alexander Campbell was pursuing similar goals, identifying his people as "disciples of Christ." Later the two groups joined forces, fusing Stone's passion for religious revival with Campbell's for rational reform.

Today three groups of churches stand as descendants of the work of these men. One of these, the Disciples of Christ, is a fully-organized denomination. Two others, the independent Christian Churches and the Churches of Christ, have no formal denominational organization and are fundamentally alike except for the use of instrumental music in worship.

2 / an idealized story

We humans seem to have a natural tendency to glamorize our past, reinterpret our miscalculations, rationalize our mistakes and develop an idealistic "history" in retrospect. The official chronicles of nearly every king of antiquity provide sufficient evidence for such a judgment. Religious movements generally do the same.

There is reason to think the popular account of the Restoration Movement of Campbell and Stone has also enjoyed cosmetic touches here and there. Literature and filmstrips used in outreach efforts often include an integral section on the movement's history. It tells a fascinating story of the one, true church — its glorious beginning, its early defection, and its marvelous restoration. The high points of the story are usually something as follows.

There originally was but one, true church. It was established by Jesus Christ in Jerusalem, on the Day of Pentecost about A.D. 33. At the first, the church enjoyed universal harmony and unity, teaching everywhere the same doctrine and maintaining identical practices. Pristine purity prevailed, and the gospel spread worldwide. Before the New Testament Scriptures were completed, however, another trend set in. Over the years the original church changed into something Jesus never envisioned and did not approve.

This corruption touched almost every aspect of church life and work, the story says, but especially its name, form of worship, organization, government, and terms of admission or "plan of salvation." The Roman Catholic Church was the formal result of apostasy, in this account. Although there might have been some true Christians from the second or third centuries until the nineteenth in this view, their identity is practically unknown today.

The Protestant Reformation made an effort to turn things around, the story goes, but since it only sought to "reform" rather than to "restore," it did not go nearly far enough. It was therefore by and large a failure, its primary result being a multiplicity of denominations, each with its own peculiar set of errors.

In the nineteenth century, however, God was ready to restore his true church. Men such as Thomas and Alexander Campbell, Barton W. Stone, Elias Smith and Abner Jones were used by him in the effort. And their work, combined with that of others, "restored" the desired product — the New Testament Church, as pure and sweet as the day it was born!

The listening prospect is awed by the grandeur of this tale — as are those to whom Mormons, Jehovah's Witnesses and others go with the identical outline but different details. But such a presentation raises several important if troublesome questions.

How, in light of Jesus' promise in Matthew 16:18-19, could his church have vanished from the face of the earth for most of the Christian era? Of what does the church's purity and unity consist in the New Testament — in every external form, or in its essential gospel and life? If the first, how does one account for the believers being called different "names" from the very first — "disciples" in Jerusalem, but "Christians" at Antioch?

Did not the Jerusalem church from the first show a willingness to modify externals to meet the needs, first practicing a communal style which was later dropped? Were they not governed by the apostles in the beginning, later adding deacons in fact if not in name when the occasion demanded? Did not Jewish believers (especially in Palestine) continue their

Hebrew heritage of Mosaic customs, synagogue worship and structure — something never imposed on Gentile churches as such? And does not the New Testament show a diversity among Gentile churches, some functioning along a charismatic model (Corinth) while others had more formal structure (Ephesus, see 1 Timothy).

How does one account for the numerous divisions within the Restoration Movement, divisions which can in nearly every case be traced to disagreements over which external “marks” must be “restored”? In a larger context, why have the different “restoration” groups come up with different sets of New Testament distinctives, along with other areas in which they overlap? And how is it that these differences generally reflect either firm similarity to their respective backgrounds, or else reactions against them?

Why, regardless of background, do such groups almost always concern themselves with external, visible matters? Does anyone’s “pattern,” for example, include the “marks” Paul specifically lists in Philippians 3:3, all of which concern the heart? Might this be because visible externals are either to achieve, easier to check, and easier to use for self-justification?

This “history” is questionable also because of the way it underplays every other work of God through the centuries of the Christian church. What of great gospel preachers like Augustine and Chrysostom? What of the great company of martyrs who gave testimony to Christ with their own blood, but who are remembered today only by the Roman, Orthodox or Anglican communions? And the sixteenth century reformers, were they nothing more than amateurs who made a few minor contributions but finally missed the boat?

More fundamental, were none of these people true Christians at all, because they supposedly “missed the boat”? Were Thomas and Alexander Campbell themselves true Christians — *before* they “restored the true church”? If so, when? While they were Presbyterians? After they joined the Baptists? After they left the Baptists? What of others who now occupy the same ground from which they began their quest? Are they God’s people, even though they have not yet “arrived”? Has any of us “arrived”? Has God run out of Presbyterians (or Baptists, or Anglicans, or Catholics, or members of Churches of Christ) through whom he can do his work?

Aside from these biblical and theological questions, there is the simple matter of historical accuracy. Does this popularized history reflect what actually happened in those years of the 1800’s? Would the restoration pioneers recognize themselves in our story? How would they tell what they were about and what they hoped to accomplish, if they were to tell the story?

3 / Campbell's 4-point plan

The Campbells and their associates were not alone in pursuing simple Christianity. Although their restoration movement now seems easy to identify, it sprang from many different currents which sometimes mingled and sometimes crossed. Yet today's Churches of Christ represent the heritage of Alexander Campbell above that of his fellows, and his own early progression of thought is easy to summarize. His plan went something like this.

1. The millennium is surely coming soon.
2. The world must be converted first.
3. Christians must unite if the world is to convert.
4. The way to this unity is restoration of the ancient order.

1. The millennium is surely coming soon. Alexander Campbell was a post-millennialist. He would be almost an oddity today but his view had enjoyed great popularity for 1500 years when he came along. Campbell believed that the millennium was at hand, and that Jesus would return at its conclusion. But this utopia could result only from the success of the gospel, and this meant that

2. The world must be converted first. Such an understanding of God's victory necessarily required that the world be converted. All nations would soon accept Jesus Christ, Campbell believed, and the United States of America would probably lead the way. But division among Christians hindered the world's conversion, Campbell observed. He therefore reasoned that

3. Christians must unite if the world is to believe. Jesus' words rang heavy in Campbell's ears: ". . . that all of them may be *one* . . . so that the *world may believe*" (John 17:21). Neither Campbell nor any of the first-generation pioneers seemed to have thought that the true church had vanished from the earth, or that all those rightly related to God would be found in special association with their own preaching or work. God's people were scattered over the mountains, Campbell affirmed, and were divided by many denominational walls. How could the world believe in face of such

shameful division? Victory, Campbell said, depended on unity among Christians. And, he concluded,

4. The way to this unity is “restoration.” Thomas Campbell’s seminal *Declaration and Address* set forth the principles, and Alexander Campbell pressed them hard upon a fragmented Christendom. The way to come together, he insisted, is through a restoration of New Testament Christianity, a pristine state he like to refer to as “the ancient order.”

Campbell was consumed with passion for what he imagined as the primitive purity of the church. He gazed fondly at a distant past and dreamed of an imminent future. For him, restoration was the path to that future.

These, then, were Campbell’s themes: the coming millennium, the world’s conversion, the unity of Christians, and the restoration of the ancient order. The first was his starting-point: the rest evolved one by one as means to that end. By such an arrangement the pioneer father wove his threads into a coat of many colors.

4 / chopping the roots

Probably no one in the Churches of Christ today (or any other part of our restoration movement) shares Campbell’s four basic views. The great disappointments of the nineteenth century burst many an optimistic bubble — particularly the bloody Civil War which divided most denominations as well as the country. Campbell’s postmillennial hope was but one form of utopianism that dashed against the rocks of history.

The Restoration Movement has a small *premillennial* segment still, centering in strength around Louisville, Kentucky, but it derives from the later teaching of R. H. Boll, not from the original pioneers (some of whom, unlike Campbell, held *pre*-millennial expectations of the future). A recent book entitled *Until*, by Churches of Christ author Robert Shank, also argues for Christ’s millennial reign on earth, but its author knows he is representing a minority view within this brotherhood. The movement has cut its root of millennialism, which may have been the mainspring of its inception.

The original dream of practical Christian unity also quickly tarnished, as the Restoration Movement itself fragmented in its disagreements over

what to restore. Unity is still a key word in public relations and mass media outreach, although it is disassociated entirely today from Campbell's post-millennial hope.

Those attracted by the unity ideal soon find that they must rationalize the iron bars and solid steel walls within the movement itself, which divide it first into three major divisions, then into sub-groups and sub-sub groups.

Where Campbell felt called to "unite the Christians in all the sects," many of his modern successors deny that there are any true Christians in "the sects," which they define as all groups except their own. For these, "unity" means leaving the "sects" to identify with the "true church," once restored but in constant danger of apostasy. There are wonderful exceptions to this, of course, and an increasing number of preachers and other leaders now openly express views to the contrary. Still, "unity" as Campbell envisioned it, has long since been a lost ideal among most of his descendants.

Campbell's *restoration* goal has also encountered hard times. The problem with restoration seems to have come in the way the ideal was implemented. Because the most obvious *differences* among professing Christian bodies are *external* — names, organization, liturgy, ordinances, etc. — these became the primary subjects for *restoration* efforts. The attempt to restore the New Testament church was limited almost entirely to these externals, as the nineteenth and twentieth century restorationists read the Bible and tried to discern the proper "pattern."

When that happened, the "restoration" goal almost inevitably became a source of friction and an occasion for division among those who professed to seek it. Most important of all, without a strong foundation stone of the Jesus-centered gospel of salvation by grace through faith, many people scattered throughout the movement came to view restoration itself as the means to salvation and the basis for fellowship with each other.

5 / assessing our treasures

Today the Restoration Movement resembles a venerable family that has occupied the same house for many generations. The rooms are comfortable, the furnishings are familiar, and the attic is full of fascinating memorabilia. But now the time has come for a thorough housecleaning.

God has given the men and women of our Restoration Movement certain valid insights, as even those outside our churches are free to say. But it would be foolish and naive indeed for us to suppose that no dust has settled, no broken antiques have been closeted, no trash has been mixed mistakenly with the treasures. In the spirit of preserving what is good, therefore, and in hopes of a cleaner, fresher house, we offer the following modest suggestions.

1. We can use "restoration" as a tool without regarding it as an end. Any individual or group of persons needs some basis for discerning God's will as revealed in Scripture. The ideal of restoration can be a useful tool for such a purpose. All will agree that biblical Christianity was quickly polluted by the influx of many sources: Greek philosophy, Jewish tradition, pagan life-styles, Roman structures of order and Catholic syncretism. The Protestant Reformation, for all its contributions, led to additional incrustations, as common opinions were codified into orthodoxy, then were transmitted without question to later generations. The Restoration Movement has accumulated its own traditions as well, in both teaching and practice.

The restoration ideal can serve a valuable purpose as a scraper, a handy tool for cleaning layers of dried and encrusted paint from the furniture in an attempt to make it shine as at the first. This can be done without glamorizing the first-century church beyond its true state as revealed in the New Testament. We must also remember that restoration is only a tool that can be helpful in serving God, not an end within itself. It is not the only tool, nor is it indispensable, for others may approach the Scriptures with a humble heart and learn what God ultimately desires, even if they never think in terms of "restoring" anything.

2. We can cherish the ideal of a pure church without making it an idol that competes with Jesus. Surely no one can quarrel with the desire for a pure church, especially if it is accompanied by Christ-honoring humility and a becoming manner. Yet the quest for a pure church has too often become a mere slogan, disconnected entirely from a vital personal knowledge of God in Christ. It is then easy for carnal people to twist this proper ideal into a cover for their own selfish ambition and pride. More than once, the goal of a pure church has been the excuse for mistreating others for whom Christ died, a warped mirror which always flatters the person who uses it.

Even worse, the ideal of a pure church can itself become the basis of one's confidence before God now and in the day of judgment. This finally leads either to deceit and conceit on the one hand, or to discouragement and despair on the other. In either case it serves Satan's ends, not God's.

Either way, it comes very near perverting the true gospel, as it corrupts an ideal which could honor God into an idol that blasphemes him instead.

Christ must be our message, not a historical movement or an idealistic church. Paul said: "We do not preach ourselves, but Christ Jesus as Lord" (2 Cor. 4:5). There is a great tendency for any restoration movement to do the very thing Paul here renounces. It is very easy to preach the church (ourselves) instead of Jesus Christ. This has often taken at least three forms.

First, one can preach an idealized church of the ancient past, directing men's attention to a hypothetical dream which never existed on earth in the first place. Second, one can preach his own historical movement or fellowship within church history instead of preaching Jesus Christ. God's kingdom is far greater than any religious movement, in any country in any century. Third, one can preach the theory of a pure church rather than preaching Jesus Christ. Given the power of sin, this is an impossible dream, since, as Jesus himself said, there will always be tares among the wheat.

One has only to read the Book of Acts to see the content of the earliest Christian preaching. That message concerned a Savior, not a competitive church system. Regardless of where they began, all roads for the earliest evangelists finally led to Jesus Christ. Today we must also preach the Son of God, not sinful men of the past or the present. Jesus must receive our primary attention, not merely passing reference. We must make Christ our central message if we intend to continue naming him on our signboards. Otherwise we will be guilty of false advertising, and in that we will fool no one but ourselves.

3. We can relate to our historical heritage without losing our perspective. Although we like to say that the New Testament church was established on Pentecost in A.D. 33, and to say that is all we are, we simply cannot erase 1900 years of history as if it never transpired. What is *known* today as the "Churches of Christ," the "Christian Churches" or the "Disciples of Christ" had a historical beginning in nineteenth century America, under circumstances we have outlined above. That is unvarnished, historical fact. One may deny facts, or ignore them, but they will not go away.

We might say that we wish to be nothing more than simple Christians after the New Testament order — with all the risks and ambiguities that aspiration will involve. We might insist that "our" congregations are free under Christ alone — wondering whether the very pronoun "our" contradicts such a claim. We might scrupulously avoid linking local churches by any formal denominational structure — yet honestly acknowledging the informal interlocks, networks and influences that more or less control us all. Whatever we do, however, we must realize that we, like all others

around us, are a part of history. Our movement did not fall out of the clear blue sky. It had roots, ancestors, environment, just as all movements among men do.

We can give thanks for every insight our forefathers gained into the Scriptures. But we dare neither stop where they did, nor to assume that they were right in all their own judgments and teaching.

We can recover the sense of being a "movement" in at least two respects. We can remember first that we belong to the church universal, and at best make a contribution within that larger picture. Second, we can remember that one never "restores" unless he keeps "moving." It is unmitigated hypocrisy for anyone to urge all his religious neighbors: "Just go by the Bible, regardless of what your parents, church, or anyone else has ever taught you to be," then respond to his own critics within by intoning "what faithful gospel preachers have always taught." Our children are neither blind nor deaf to such foolishness, and those we have taught to be honest will reject it outright. Still some will shake their heads and ask why so many are "leaving the old paths."

Our "identity" must finally be no more than that of any faithful Christian in any age of the world. Separated from trusting faith in Jesus Christ, "distinctives" are worse than worthless. Then they also instill self-righteousness and compete with the true gospel. In the day of judgment there will be no point in bringing God a package of tracts proving our "soundness," or dragging in a bundle of arguments that state our "identity" and distinguish our "distinctives." Nothing *we* can bring will see us through that Day. We can only point then to the sinless Son of God, slain for our sins and raised for our justification. Better to lighten our baggage now in preparation for what will then be inevitable! We can appreciate our history (everybody has one) while keeping it in perspective.

4. We can remember that managing the church is God's work, not ours. The "glorious church" does not depend on man's efforts, hard work or mental agility. The "restoration of all things" (Acts 3:21) will be the work of God himself, in his own good time, and by his own power and might.

Jesus is building his own true church from living stones, drawn together by the Holy Spirit as the gospel goes out throughout the world. Mere man can never build that church, destroy it, restore it, or preserve it. Anything that we can erect or protect is fleshly in origin and not from God. The only "true tabernacle" is the one the Lord builds, not man (Heb. 8:2). Anyone who is so beguiled by ideals of "restoration" that he forgets this fundamental truth dooms himself to walk a dead-end street and guarantees his final disappointment.

6 / the 'history' that counts

The theme of the Bible is Jesus Christ. It speaks of his church, but the church never competes with Jesus for attention. The Old Testament anticipates and prefigures the coming of the Son of God (Lk. 24:44-45). Its moral laws anticipate his sinless life. Its ceremonies and rituals prefigure his sacrificial death and priesthood (Matt. 5:18; Hebrews). The New Testament describes Christ's saving work as it transpired (the Gospels). It relates his ongoing work by the Spirit as the gospel marched in triumph across the first-century world (Acts). It tells Christians how to live in view of what Jesus has done and will do (the Epistles). It assures them that he rules already and will come again in open victory (Revelation).

The church in the New Testament is simply the people of God. By God's grace, they can only *receive* salvation. They are not its authors, guardians or dispensers (Eph. 5:23).

Like John the Baptist, the church should always point to Jesus, never to itself (John 3:30). As a body, it depends on Christ its head for life and for direction (Col. 2:17-19). As citizenry of the kingdom, it owes allegiance to Jesus Christ (Col. 1:13-14; Phil. 2:10-11). If citizens ever create their own flag and write their own slogans, they become rebels and not loyal subjects (Luke 19:14, 27). The true church must never compete with Jesus Christ. Whenever it does so, it immediately ceases to be "true."

According to Jesus' promise in Matthew 16:18ff, the church will never be destroyed. In that sense, it can never need restoring, for Jesus guarantees its constant and perpetual existence in spite of all the forces of hell.

But that does not protect the church from problems or insulate it from ills. According to the entire New Testament from the Day of Pentecost onward, the first-century churches suffered from practically every problem, error and sin we can imagine today. The Book of Acts opens almost with major corruption and division in the Jerusalem church (Acts 5, 6). The Book of Revelation closes the story with several churches of Asia equally distraught and off the path (Rev. 1-3). The church's only hope is Jesus Christ — not its own "purity" or "knowledge." This was as true in the first century as it is in the twentieth, and it is certainly as true today as it was then.

God calls us to trust Jesus now for right standing with himself, the only way to real peace (Rom. 5:1; 8:1). He calls us to give ourselves to him

in a holy life of thankful obedience and zealous service. He calls us to rise again one day — to be found in him, not having any righteousness of our own but that which comes only from God and only through trusting in Jesus (Phil. 3:8-9). Finally he will call us to enter judgment, but without fear — then to be presented forever to Christ the Lord with exceeding joy (1 John 4:17-18; Jude 24-25).

This will cost us the pride of all our supposed “distinctives” — but will enable us to rejoice in Jesus Christ (Phil. 3:3-11). It will mean sacrificing our own “identity” — but Jesus will confess us as belonging to him (Matt. 10:32). We must throw out forever all dependence on the flesh, whether it be intellectual achievement, moral attainment, doctrinal argument, or our successes at “restoration.” But Jesus has promised never to leave us or forsake us until the end of the age (Matt. 28:20; Heb. 13:5-6).

In short, God calls us to forfeit ourselves, to love not our own lives even to death. But he has promised that all who lose their lives for his sake will find life indeed (Matt. 10:39).

History is an ever-moving stream. We were born into it at a particular point; we will leave it when God sees fit. Over it all, however, stands Jesus Christ, and he alone gives any of it meaning. In the entire history of our race, there is only one short period in the life of one man which God can ever accept. Those are the approximately 12,000 days of the bodily experience of Jesus of Nazareth.

There only can one find the perfect “doing” which can pass unsinged through the fires of judgment. There only can one see the perfect “dying” which exhausts all the curses of a broken covenant and drains the divine wrath to its dregs. No other life or death can stand before God’s holy scrutiny. This alone is “holy history.” This only can enter judgment and receive the acquittal of Almighty God.

The gospel tells us that this is what happened in the person of Jesus, our representative. It was *his* obedience, his blood, and *his* now-risen and glorified life which secured *our* right standing before God. *Jesus* obeyed and *we* are made righteous (Rom. 5:19). *He* died and *we* are reconciled (Rom. 5:10). *He* arose and *we* shall pass safely through the great judgment day (Rom. 5:10).

The work underlying our salvation is finished: the gospel proclaims that news. All we can do is believe it — trust God who is always faithful and who never lies! “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). Peace can be had in no other way.

When we grasp this, our “history of the true church” begins to sound like a childish tale. All human history becomes a passing smoke, it

achievements vanity, its righteousness filthy rags. The everlasting gospel frees us to die to our own history in order to live to Christ's. And that history, accomplished outside us and for us, has already reached its goal—in glory at God's right hand!

7 / the 'end' of our efforts

The Jews of Paul's day were so busy trying to establish their own righteousness that they missed the righteousness God freely provided (Rom. 10:1-3). Their essential mistake was that they sought God's approval as if it were a matter of works. They were *trying* but they were not *trusting*. And they were left out while the Gentiles were entering in (Rom. 9:30-33). Many in the Restoration Movement seem to have made the same mistake today, with equally tragic results.

Paul defended the Law, but he insisted that it had found its fulfillment in Jesus. He urged the Jews to see themselves standing in relation to the Law *fulfilled* (in Jesus), not try to find righteousness through fulfilling it themselves. Everything they tried to attain by keeping the Law, God offered freely through faith in Jesus. In this sense, Christ had become the *end* (goal — *telos*) of the Law, to all who believed in Jesus (Rom. 10:4).

May we close by making the same statement about the work begun by Thomas and Alexander Campbell and Barton W. Stone. Their best goals are fulfilled in Jesus Christ. All they ever promised, hoped for or sought after are found only through saving trust in him. As Paul said then to those who pointed with great pleasure to their "identity" as the People of God, so we believe he would say today to Churches of Christ, Christian Churches and the Disciples of Christ:

CHRIST is the end (goal — *telos*)
of the Restoration Movement,
to all who believe
in Jesus.

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