The Consideration of a Possible Heretical Trend Developing in the Religious Philosophy of the Latter-Day Saint People of a Given Geographical Area

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THE CONSIDERATION OF A POSSIBLE HERETICAL TREND
DEVELOPING IN THE RELIGIOUS PHILOSOPHY OF THE LATTER-DAY SAINT PEOPLE
OF A GIVEN GEOGRAPHICAL AREA

A Thesis
Submitted To The
Faculty of the Division of Religion
Brigham Young University

In Partial Fulfillment
Of The Requirements For The Degree
Master of Arts for Andrew Burt Horsley

187816
By Andrew Burt Horsley
May 5, 1954
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AN ABSTRACT OF A THESIS

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ABSTRACT

Purpose of The Thesis

The purpose of this investigation and research project has been to discover the answers to certain problems connected with the religious philosophy of the Latter-day Saint people of a given geographical area, through appropriate research methods and procedures. The problems to be answered are as follows:

(1) What is the philosophy of religion of these people as it pertains to predestination and fatalism?

(2) Does the philosophy of these people tend to be fatalistic, especially as it is reflected in their concept of the role of fate or God or providence in certain life and death situations?

(3) What is the established doctrine of the Church of Jesus Christ of Latter-day Saints as it pertains to free will or free agency and fatalism or predestination in general, and more especially, what is the doctrine of the Church with reference to a special kind of fatalism, being appointed to die at a particular time. More specifically, does the doctrine of the Church hold to the concept that when a person dies it is because his time was up and the Lord took him in death according to a pre-arranged plan?

(4) Is the religious philosophy of the people of the survey area out of harmony with the established doctrine of the Church of Jesus Christ of Latter-day Saints?

(5) If the religious philosophy of these people is out of harmony with the doctrine of the Church to which they belong, does this constitute...
The major thesis problem to be solved in connection with this work, properly and formally stated is as follows: This thesis will be the consideration of a possible heretical trend developing in the religious philosophy of the Latter-day Saint people of a given geographical area.

To formulate a hypothesis which will serve to point the direction of the research, the author approaches the problem with the assumption that the teachings, doctrines, or beliefs prescribed by the Church of Jesus Christ of Latter-day Saints as based on the philosophy of religion directly identified with the scriptures, and the sermons and published statements of its leading authorities from Joseph Smith on down to the present time are incompatible with the ideas or doctrine of predestination or fatalism in any form. Further, from the author's more generalized observations of the expressed religious philosophy of many of the people belonging to the Church, and living in Cedar City, Utah and its environs, he was led to believe that there was evidence of belief among these people in the idea of predestination or fatalism in at least some of its forms or aspects.

This observation awakened a genuine interest in the issue and led to the projected research resulting in this thesis.

Method and Procedure

Because of the nature of the material to be measured the author elected to rely not on any one method, but to employ three methods of collecting data. These three methods, defined and described are as follows:

(1) The observational method, consisting of direct observation at fifty funerals of statements made by program participants, including the speakers, to determine from a check list if there was any evidence of fatalism or predestination in the beliefs expressed.
(2) The interview procedure, which was accomplished through personal interviews with at least one close relative of the deceased in each of the fifty funerals attended, to "draw out" responses representing various elements in the person's thinking, and to objectively tabulate facts about the opinions of those interviewed in terms of fatalism or predestination.

(3) The questionnaire procedure which employed a check list form completed by four hundred-fifty respondents over a period of six years and which contained multiple choice statements, the alternatives representing various possible beliefs about fatalism or free agency, arranged to facilitate objective tabulation in terms of fatalistic or non-fatalistic concepts.

To conclude as to the method and procedure of collecting data, three techniques belonging to the normative-survey classification of research methods were employed simultaneously. Fifty funerals were attended and the trend of philosophic thought observed. More than fifty close relatives of the deceased, at least one in each case were interviewed personally as to their beliefs and religious philosophy as they related to the problem. Finally, over a period of approximately six years, more than four hundred-fifty respondents indicated their beliefs about fatalism and predestination through the use of a questionnaire under carefully controlled conditions.

Summary and Conclusion

To more scientifically expand and explore the problem it was necessary to consider the historical background of the issue, the philosophic implications of the conflicting doctrines, and the religious connotations, particularly as they apply to Mormonism.

The research into the teachings and sermons of the Presidents of the Church, and the scriptures bearing upon the problem and issues involved
tended to substantiate the hypothesis of the thesis as to the doctrine of the Church, but because of instances in both the scriptures and the sermons of the General Authorities where concepts were implied or taught which were incompatible with the doctrine of free agency and free will as it had been defined for purposes of this thesis, it was felt that it would be scientifically unsound procedure to fix or determine a theological doctrine in terms of majority opinion. Therefore the interpretation of the data proceeded in terms of a revised premise based on the established doctrine as to the greater number of scriptural text substantiations, and the teachings of the greater number of Authorities.

The interpretation and tabulation of the data have revealed the following conclusions as to the philosophies of the people in the survey area, and the relationship of these philosophies to the doctrine taught by the greater number of representative authorities who spoke for the Church:

1. The tabulation of the data collected through the three methods revealed the element of fatalism to be present in the beliefs of the people to the extent of more than fifty percent.

2. This fatalistic philosophy is out of harmony with the doctrine taught by the greater number of authorities who speak for the Church.

3. Since it has not been certainly established that according to the doctrine of the Church, appointment unto death is a form of fatalism, and incompatible with the doctrine of free agency, the charge of heresy as it pertains to appointment unto death as a false concept cannot be fully substantiated, but we must conclude that some of the beliefs of these people which are out of harmony with the general doctrine of free agency are heretical.

In conclusion, it should be pointed out that the purpose of the
thesis has been accomplished at least in part, to the extent that the re-
search answered the problem questions and opened up new areas worthy of dis-
cussion and further study.
A common opinion prevails that the juice has ages ago been pressed out of the free-will controversy, and that no new champion can do more than warm up stale arguments which every one has heard. This is a radical mistake. I know of no subject less worn out, or in which inventive genius has a better chance of breaking open new ground, -- not perhaps, of forcing a conclusion or of coercing assent, but of deepening our sense of what the ideas of fate and of free-will imply.

-- William James ---
CHAPTER I

THE PROBLEM

As one approaches the consideration of the various problems begging investigation in the several areas of research he is aware that the reasons for choosing this topic or that subject in seeking to develop a problem or thesis for a dissertation must be myriad. Very simply stated the problem herein treated develops from the following question: Contrary to the teachings and doctrines of the Church of Jesus Christ of Latter-day Saints is there a trend among some of its people toward a belief in predestination and fatalism?

All reasons are not equally valid and consistent, and because of this the writer has approached the preparation of this thesis with some misgivings as to just how valid the purpose and reason might appear to others concerned. It probably was inevitable that as a Seminary Instructor he should eventually react to certain of the beliefs and convictions evidenced in the expressed religious philosophy of the people of the community in which he lived. At least it would be inevitable insofar as those beliefs seemed to be out of harmony with his understanding of the basic and fundamental doctrines which go to make up the theology and philosophy of religion of the institution sponsoring the Seminary of which he was a part. Perhaps the most pressing reason behind the choice of this problem was the fact that the writer personally reacted with a greater degree of protestation than he had previously sensed within, as he was aware of differences of belief in other areas.
In the mind's eye of the writer, the classroom suddenly took on the attendent aspects of a guinea pig cage with the teacher in the role of laboratorial technician eager to observe the results of this kind of diet upon the spiritual and conceptual growth of the students, and to postulate some hypotheses as well as to observe some as yet unmeasured results on the basis of the collected data. In a sense he would be the vicar of Joseph Smith in the seminary.

The traditional role of the seminary in the religious education system of the Church of Jesus Christ of Latter-day Saints has been that of institutional development of character and spiritual ideals in keeping with the Gospel of Jesus Christ. Incidentally, the doctrines and theology of the Church go into the make-up of the spiritual ideals as they are developed so that the student may acquire a testimony of the divinity of Jesus Christ and the Gospel.

Great emphasis has been placed upon the principle of free agency and the development within the student, through proper methods of motivation, high ideals of Christian morality and spiritual values having their foundation in a belief in God as a loving Father who guides, persuades, teaches and even commands, but who does not force, but rather grants to man his free agency and the opportunity to be, at least in part, master of his own destiny, subject, of course to his environment, among other things.

His length of life depends on many things, including how well he takes care of his body, avoiding risks and dangers, the advancement of medical science, and his ability to cope with nature's laws and elements. God becomes the ideal being worthy of emulation, and happiness or joy the end absolute highest good or reality worthy of the highest endeavor. We have taught that the students relationship to God is not unlike his rela-
tionship to mankind. His duty is inextricably wound up in the great commandment of love, not a maze of crossing and inter-crossing puppet strings with himself on one end and God on the other. The great motivating element should be the consciousness within the student of the supreme happiness derived from the keeping of the commandments, not the fear of being snatched in death prematurely by a facetious being who moves whimsically around on a great chess board, so-to-speak, with myriads of other human pawns.

There is not just morality or virtue for virtue's sake, nor life for life's sake, but for the student's sake and for his ultimate happiness in the virtuous life. And life means not just this life, but the life to come and all eternity -- it is true. Nevertheless, God cares about this mortal life to the extent that He wishes each of us to live as long and as wisely and abundantly as possible. This then implies that the student is motivated to live the long life as well as the good life, not merely because it is ethically wise, and promotes the mutual betterment of self and humanity, but because there is a personal God who will help him to enjoy greater happiness and eternal progression through this type of living. Spirituality becomes a spiritual sensitivity to the nearness and purpose of God, a feeling of withness and sympathetic cooperation toward the great overall plan. Yes, there is a master plan but it does not rob man of his individuality, his free agency, his right to live and survive in mortality just as long as he is willing and capable of coping with his environment and the laws of God which govern.

Now with this kind of philosophy having been taught the author from his early childhood on up and he having taught it himself in the seminaries, he had never suspected for a moment that other Latter-day Saint people any place within the radius of influence of the Church would be possess-
ing a concept of death and life out of harmony with these concepts. The thesis of this study, therefore, proceeds from the assumption that the ideas and concepts of some of the people of the Church of Jesus Christ of Latter-day Saints in the area served by the seminary of which he was principal, especially as they imply predestination or fatalism, or lack of free agency, seem to be out of harmony with and contrary to the established, orthodox teachings and doctrines of the Church of Jesus Christ of Latter-day Saints.

More specifically the problem might be stated as follows: This thesis will be the consideration of a possible heretical trend developing in the religious philosophy of the Latter-day Saint people in a given geographical area. To more scientifically expand and explore the problem it will be necessary to consider the historical background of the issue, the philosophic implications of the conflicting doctrines, and the religious connotations, particularly as they apply to Mormonism. It will be necessary to determine the general beliefs of the people of this area as they pertain to fatalism or predestination. How widespread are these beliefs? To what extent are they out of harmony with the established doctrine of the Church of Jesus Christ of Latter-day Saints? Does this constitute a heresy or a trend toward heresy? It would consequently follow that the official doctrine of the Church be established as a measuring stick.

More definitely stated the author approaches the problem with the assumption that the teachings, doctrines, or beliefs prescribed by the Church of Jesus Christ of Latter-day Saints as based on the philosophy of religion directly identified with the sermons and published statements of its leaders from Joseph Smith on down to the present time are incompatible with the idea or doctrine of predestination or fatalism in any form. Fur-
ther, from the author's more generalized observations of the expressed religious philosophy of many of the people belonging to the Church of Jesus Christ of Latter-day Saints living in Cedar City, Utah, and its environs, he was led to believe that there was evidence of belief among these people in the idea of predestination or fatalism in at least some of its forms or aspects.

This observation awakened a genuine interest in the issue and led to the projected research resulting in this thesis.
CHAPTER II

METHOD AND PROCEDURE

In determining the methods and techniques to be employed in the collection of data the author was confronted with the ever-present problem in research of how to conduct the investigation in keeping with the scientific method and thereby obtain the highest possible degree of scientific accuracy. Because of the nature of the material to be measured the author elected to rely not on any one method but to employ three methods of collecting data. These three methods singularly defined and described in detail as they were used in connection with this particular research are as follows:

I. Observational Procedure — Direct Observation

Through the use of this method the author attempted personally to determine what the people of the survey community thought and believed about predestination and fatalism as it relates to death by watching them as they expressed themselves in a specific situation, namely as speakers and participants in funerals. The situation of the funeral was selected for two reasons. In the first place it typifies a particularly fertile condition under which to make such an observation, presenting as it does, a special or unique set of factors. In the second place it was while attending a funeral that the author heard a sermon and overheard conversations which brought to his attention the apparent existence of this fatalistic concept among these people.

How many funerals would be necessary to reveal the formative trend toward a particular pattern of philosophy in the attitudes and opinions of
these people? At first it was decided that twenty-five funerals spaced over a period of about one year would definitely reveal a pattern, if one existed. But, in order to assure a more fair sampling and to avoid attending funerals in any one ward or section of the designated survey area too frequently in succession, the observations of the first twenty-five funerals, it was later discovered, had consumed the greater part of two and a half years.

At the end of that period, and after attending twenty-five funerals the evidence from this source was overwhelmingly in support of the author’s hypothesis. It was all too obvious what the outcome of any tabulation of data would be. In order to doubly substantiate the affirmation of the hypothesis or to give further opportunity to negate the first findings, it was decided to investigate an additional twenty-five funerals in whatever additional time would be necessary. The total time consumed was almost five years and in this time data was gathered through the direct observation procedure at fifty funerals.

Not unaware of how easily the element of subjective interpretation might enter into the situation because of certain limitations peculiar to the direct observation method, the author took every precaution to assure a more objective approach. It would be necessary to check definite situations consistently and without variation from the originally adopted plan. By definition there must needs be established a fixed determinant as to what constituted a fatalistic opinion or belief and what did not. Any statement, which either directly or indirectly implied that God or fate, or providence was responsible for taking the life of the deceased because such was in keeping with the predestined and allotted time of death for that particular individual, was considered to be fatalistic. An ob-
jective checklist system involving nine situations wherein a belief of this kind might conceivably be expressed was established. These situations included preliminary remarks, opening prayer, musical selections, first speaker, second speaker, third speaker, fourth speaker, closing remarks, and closing prayer. As the observer, the author, listened to the services, he took notes in a small pocket notebook. In any given situation in which a fatalistic type of statement was made, the statement was recorded verbatim as nearly as possible. Usually only one statement was recorded for any one given situation even though others or many may have been made. Later in private these notes were transferred to a mimeographed form to facilitate objective tabulation when the time was ripe. (See tabulation sheet, Form I, appendix).

II. The Interview

After reading Walter Bingham's work on the value of personal interview in research work the author decided that this second method should be incorporated into the data gathering process in addition to the direct observation method. In this manner the interviewer could sample rather thoroughly the attitude and belief of the persons being interviewed. For the most part these would be individuals selected from among the chief mourners. Not infrequently members of the immediate family of the deceased were interviewed at the home prior to the funeral and in a subtle manner employing tact and technique so as to "draw out response representing various elements in the person's thinking," without offending in any way or making the problem obvious in the slightest degree.

1Walter V. Bingham and Bruce V. Moore, How to Interview, (New York, Harper Brothers, 1934).

2Ibid.
At least one close relative was interviewed in connection with each of the fifty funerals attended. The most often used device was to draw the individual to be interviewed into conversation concerning the deceased and to make mental note of the tone of the conversation as well as definite statements revealing personal beliefs and reactions.

Subsequently the data thus obtained was transferred to a check list form devised to facilitate more definite objective tabulation. A fixed determinant factor, the same as the one used in the direct observation method, was used as an index in noting fatalistic and non-fatalistic reasoning.

Because of the related coincidence of these first two methods of research, the interview procedure covered the same time period as the direct observation method. Both of these investigations were begun in April of 1948 and brought to an end in the summer of 1953. Prior to the inauguration of these two above mentioned procedures the author had been led through curiosity to sound out the opinions of seminary students on various occasions with reference to this problem through the use of the questionnaire. These investigations formed the nucleus of a research project which developed with considerable extension and is the third of the three methods and techniques employed in the collection of data for this investigation.

III. The Questionnaire

Perhaps the most reliable technique in the attempt to ascertain prevailing opinion or belief is the use of the questionnaire. As a legitimate procedure in the normative survey method, the questionnaire has recently been accredited with more objectivity than previously recognized.\(^3\)

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In fact, this instrument has been used lately in several doctorate research theses as the primary source of data collection where it was necessary to obtain a cross-section of thought. The purpose here is to actually measure subjective responses. This does not mean that the measurement itself has to be any less objective, but that through an objective type of measuring device the attempt is made to count opinions and beliefs as they relate to a specific subject. These responses are facts of opinion. There is a difference between facts of opinion and opinions about facts.

In the investigation developing from this problem the author is seeking to discover the facts about the opinions or facts of opinion of the people in the survey area. In other words, what will the facts reveal about the philosophy of religion of these people? The nature of the information being sought will be the factor which determines the scientific objectivity of this type of research. To be specific, if the author were to ask all of the bishops of the church "What is the main cause of inactivity among inactive returned missionaries?" the tabulation of an average opinion might be as far from the actual fact as the author's own guess. But, on the other hand, if it were the object of research to determine what the bishops of the church believe about the justification of temple divorce, the question might be asked "In your opinion, is there justification for temple divorce?" and a tabulation of the replies would reveal a fact or facts about the beliefs of bishops of the church concerning the justification of temple divorces. Again, there is a difference between opinions about facts and facts of opinion.

\[4\text{Merle Scott Ward, Teacher's College Contributions to Education, No. 632, (New York: Teachers College, Columbia University, 1934) p. 128.}\]

The relative merits and shortcomings of this survey method will be compared with those of the other two in Chapter V of this dissertation, Tabulation and Interpretation of Data.

The questionnaire was used over a period of approximately six years in the author's seminary classes under controlled and meaningful conditions. In addition to the responses and reactions of the seminary students the questionnaire was used to draw out responses from selected adult groups. On two occasions the questionnaire was mailed to fifty and later to a hundred potential respondents. The procedure usually employed in the classroom was as follows: Prior to a discussion on related materials and without indoctrination of any kind, the questionnaire was passed out face down to all members of the class. After brief instructions the student was told to turn the questionnaire over and to make the appropriate checks without discussion or conversation.

The type of questionnaire used was in the form of multiple choice statements, the alternatives representing various possible convictions, beliefs, or opinions about a fatalistic or non-fatalistic, predestination or free agency concept of certain aspects of life and death. The questions were arranged in such a manner that a more objective tabulation would be facilitated and a pattern would emerge from which the author could conclude a rather general philosophic pattern as to the respondent. The form and plan of the questionnaire will be discussed more thoroughly in connection with the tabulation and interpretation of results in Chapter V. (See Questionnaire, Form TR II, appendix).

To conclude as to the method and procedure of collecting data, three techniques belonging to the normative survey classification of research methods were employed simultaneously. Fifty funerals were attended
and the trend of philosophic thought observed. More than fifty close relatives of the deceased, at least one in each case, were interviewed personally as to their beliefs and religious philosophy as they related to the issue. Finally, over a period of approximately six years, more than four hundred and fifty responses were elicited through the use of a questionnaire.
CHAPTER III

HISTORICAL BACKGROUND OF THE PROBLEM

Introduction

A practical consideration of all factors including time, space, and utility dictates that this part of the thesis be directed toward a general investigation of a few of the more pertinent situations in which the issue of free will has had some prominence. That is to say, the development of the problem and its ultimate outcome in terms of substantiating or disproving that there is a trend toward belief in predestination, is not dependent upon an exhaustive study of the history of predestination, but rather the purpose here to be served is to provide background to the extent that the reader is aware that the issues and problems involved have had historical significance.

From the strictly scientific standpoint there shall be no attempt here to establish the historicity of any of the areas treated. Rather, the purpose here is to indicate that the writer is conscious of the significance and scope of the problems and the issues in general as they relate to the thinking and institutions of the past.

The most superficial probe into this area of research reveals immediately the almost unlimited dimensions to which this thesis could be expanded. There are here the ingredients of a dozen or more separate theses bearing upon the historicity of fatalism alone. When one contemplates the potential of the many related ideas which have developed out of the thinking of the past, he is all the more cognizant of the necessity here of staying within the defined limits of this portion of the dissertation and delimiting
this phase of the study.\(^1\) Therefore, this thesis will of necessity be restricted to the problem already stated.

**Predestination and Fatalism in the History of Theology and Religion**

By way of definition, predestination has come to mean different things to different people, but in a sense, has never completely been dis-associated from a rather broad religious meaning which attached to it from the beginning and has continued to adhere in spite of private interpretations and local usage. For the purpose of this writing, predestination will mean that things which are, things which happen, or will be, are decreed by God or by the ultimate absolute sovereign of the universe, or by fate or providence, and may have been immutably determined from all eternity; that some of the human family are destined to happiness and some to misery, here...

\(^1\)Some other areas of study could be developed in connection with the word "fortune." For example, what is the relationship of the belief of some of some of the Graeco-Roman religious cults in the goddess Fortuna, and the subsequent appearance of similar ideas in the Medieval literature of Dante and Baccaccio?

The derivation and inter-related definitions of synonymous and semi-synonymous words and terms could bear looking into. What are the philosophic and theological origins and significance of such words as election, fortune, fate, foreknowledge, foreordination, destiny, will, providence, appoint, reprobation, prevenience, premotion, free agency, supralapsarianism, infra-lapsarianism, and prescience?

Is there a carry-over of early oriental religious fatalism into Christianity?

Customs, habits, and practices developing out of medieval-fatalistic superstitions offer an open field for interesting research.

Is there any connection between Joseph Smith's rejection of Presbyterianism and his disinclination to accept the concept of predestination?

What were the factors and pressures involved in the evolutionary softening of the concepts of predestination in Presbyterianism from the rigorous "High Calvinism" of the seventeenth century to the beliefs published in the Revision of the Westminster Confession of 1903?

To what extent do other pre-Christian influences play upon the development of Augustinian predestination? That is to say, where were the root beginnings of his brand of predestination?
or in the hereafter, some to an early death, some to long life, and some to eternal damnation. The conditions are supposed to be imposed independent of any action on the part of man, be they either good, bad, or indifferent.

The term "reprobation" as used here is not in harmony with its traditional meaning but is closer than any other term in serving to connote appointment unto death since Latter-day Saint doctrine employs no such term. It is then a neat term used here within this thesis to connote appointment unto death rather than its usual meaning unto damnation.

Fatalism as it is related here to predestination will be considered for the most part in much the same light as predestination, especially as it relates so closely to reprobation, the appointment unto death, as a definite concept of predestination.

More generally speaking, then, these two words will be used rather interchangeably throughout this thesis since in the broader application of their respective meanings they are synonymous. They will refer to situations or conditions, the outcome or direction of which have been predetermined or fixed or appointed or elected in such a way as to disallow self-determination or will as governing factors in the course of life. The individual dies because that was the appointed time for him to be taken. Nothing could have changed the course of destiny except the will of God. He finds a particular place in life, an occupation, a social level, an economic status, and the person he marries or fails to marry because that is the way it was meant to be.

It should be immediately apparent to the student of the history of this problem, that no matter how complex the related concepts and interpretations are which develop historically in connection with the evolution of the various theologies and philosophies about predestination and fatalism,
stripped of all the verbiage and hidden meanings it all boils down to one fundamental basic principle, and that is that all things which happen or exist were meant to happen or be. If there is any distinction here justifiable between the meanings of fatalism and predestination it would be that the essence of the doctrine of fatalism seems to allow no place at all for individual initiative or to rational sequence of events. whereas some of the predestinarian concepts reveal an attempt, usually in some inexplicable manner, to find some area within the doctrine into which they can incorporate a feeble semblance of free will. It is assumed that free will or free agency, as it is sometimes termed, is by the very nature of all that the term conotes inherently and uncompromisingly incompatible with fatalism or predestination in any form. This thesis will proceed on that assumption.

Since this thesis has grown out of a problem directly and exclusively related to the doctrine of the Church of Jesus Christ of Latter-day Saints, the writer is taking the liberty here of establishing the genesis of predestination from the standpoint of theology and religion in terms of a particular theological theme which is fundamentally an exclusive Mormon concept.

From several scriptural texts the Latter-day Saints establish and justify a belief in pre-mortal existence; not just the pre-existence of Jesus Christ, but the pre-existence of the souls of all men. Even in the pre-existence then, there have existed eternally proponents of both predestination and free agency as opposing ways of life. Some of the select scriptural references bearing upon this concept of pre-existence are as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;
And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for
He stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever.2

From the Old Testament the words of Jeremiah point to a very early belief by some in this concept: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."3

The Gospel of John is replete with references which either directly or by implication give support to this doctrine: Jesus speaking to His followers said, "What and if ye shall see the Son of Man ascend up where He was before?"4 Before Gethsemane He prayed, "And now, O Father, glorify thou me with mine own self with the glory which I had with thee before the world was."5 Prior to that He had said, "I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father."6

In the book of Revelations reference is made to the great war in heaven between Michael and his angels, and Satan and his angels.7

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3Jeremiah 1:5.
4John 6:62.
5Ibid., 17:5.
6Ibid., 16:28
7Revelations 12:7-12.
Joseph Smith tells us in modern scripture the nature of the controversy which led to this war in heaven:  

And I the Lord God, spake unto Moses, saying: That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.  

But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me -- Father, thy will be done, and the glory be thine forever.  

Wherefore, because that Satan rebelled against me, and thought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;  

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.  

Before the foundations of the earth were laid, then, in the primeval childhood of man, this problem had its beginning. The lines were drawn, the issue plainly defined, and the doctrine clarified by the word of God.  

In turning now to the history of the problem as it is identified with the development of some of the various religious groups and institutions of the several localities and areas of the world, it seemed altogether fitting to begin with the people of central and eastern Asia, the cradle of several great religions, and where the influence of the law of Karma has been accorded great prominence through the teachings of Gautama Siddhartha, since he founded Buddhism in the sixth century B.C.  

The law of Karma is based upon the principle of the successive transmigration of souls through different stages. This law decrees that each stage has been immutably and

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8 Revealed through Joseph Smith, the Prophet, in June, 1830.


irrevocably predetermined by its conduct in the previous stage.\textsuperscript{11} Of course, this process carried successively back into the prior stage leads inevitably into an infinite regression unless we eventually presuppose an ultimate beginning, absolute deterministic cause. There is no freedom to speak of in the Hindu life as such, nor in the ideas which are born of the influence of this kind of religion.\textsuperscript{12} A predominant, unfree, fatalism has developed a fear among many of the adherents regardless of the expressed teachings. This fear is mostly of the wrath of the deity which would seem to be easily stirred and provoked, sometimes without offense.\textsuperscript{13} The predestination element has grown in influence here among these people in spite of the teaching that right living will enable people to attain Nirvana, the condition of a soul that does not have pain and desire because it is freed from having to live in a body.\textsuperscript{14} The moral prescription would seem to almost preclude fatalism, and to make free agency an inherent necessity, but this discrepancy seems to have been overlooked or ignored.

It will suffice here to call attention to the influence of the fatalistic doctrine upon the lives of the people and to note the ultimate spread of this religion into the east and north of Asia, and its almost complete disappearance from the land of India which gave it birth.

A religion which had its advent much later spread into the region formerly influenced by Buddhism, and along with the native Hinduism eventually expelled the law of Karma from most of India.\textsuperscript{15}

\textsuperscript{11}Ibid.
\textsuperscript{12}Ibid.
\textsuperscript{13}Ibid.
\textsuperscript{14}Ibid.
The new religion, Mohammedanism had its advent about a thousand years later when it was founded by Mohammed (570? - 632 A.D.) in Arabia. Mohammed preached a doctrine of submission to God. It was in the essence of this doctrine that the religion had the source of its name. The infinitive of the causitive stem of the old Arabic word, salama, is islam, which means "to submit." He called his religion the religion of submission, thus giving rise to the name most preferably attached to it by his disciples, Islam.

The religion of Islam is from its very inception a religion of predestination and fatalism. Out of this concept of submission has arisen the belief in kismet or fate. The concept has developed so strongly in most of the area of Islamic influence that in a sense Mohammedanism has become almost an oriental despotic religion.

All things are as they are because they should be. Kismet has so decreed, and immutably so from all eternity. It was inevitable that after the death of Mohammed the religion would come under the spell of more enlightened theological and philosophic study as it spread into other areas. Certain heretics and skeptics questioned the absolute fatalism of the orthodox Islamic theology. Many sects or dissenting groups began to form as has been the case in Christendom. Among these were Mutazitites or Seceders.

From the scripture of Islam we read the following reference which indicates the source in part of this absolute fatalism which has traditionally been associated with orthodox Mohammedanism:

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16 Ibid., p. 97.
17 Ibid., p. 99.
18 Ibid., pp. 97-99.
19 Ibid., p. 104.
Whomsoever God shall direct, he shall be rightly directed; and whomsoever he shall cause to err, thou shalt not find any to defend or to direct. (...) 

Say not of any matter, I will surely do this tomorrow; unless thou add, If God please. (...) 

And when thou enterest thy garden, wilt thou not say, What God pleaseth shall come to pass; there is no power but in God alone? Although thou seest me to be inferior to thee in wealth and number of children, my Lord is well able to bestow on me a better gift than thy garden, and to shoot his arrows against the same from heaven, so that it shall become barren dust; or its water may sink deep into the earth, that thou canst not draw thereof. 20

In one of the stories related in the Koran Moses goes with an angel or "servant of God" about the countryside watching destiny in the making. His inquiries as to why certain things are done, or must be, provoke an answer which reveals probably better than any other one reference from the scripture of these people the extent of the belief in fatalism and predestination:

And Moses said unto him, Shall I follow thee, that thou mayest teach me part of that which thou hast been taught, for a direction unto me? He answered, Verily thou canst not bear with me: for how canst thou patiently suffer those things, the knowledge whereof thou dost not comprehend? Moses replied, Thou shalt find me patient if God please; neither will I be disobedient unto thee in anything. He said, If thou follow me therefore, ask me not concerning anything, until I shall declare the meaning thereof unto thee. So they both went on by the sea-shore, until they went up into a ship; and he made a hole therein. And Moses said unto him, Hast thou made a hole therein, that thou mightest drown those who are on board? now hast thou done a strange thing. He answered, Did I not tell thee that thou couldest not bear with me? Moses said, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded. Wherefore they left the ship and proceeded, until they met a youth; and he slew him. Moses said, Hast thou slain an innocent person, without his having killed another? Now hast thou committed an unjust action. He answered, Did I not tell thee that thou couldest not bear with me? Moses said, If I ask thee concerning anything, hereafter, suffer me not to accompany thee; now hast thou received an excuse from me. They went forwards, therefore, until they came to the inhabitants of a certain city: and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall which was ready to fall down; and he set it upright. Whereupon Moses said unto him, If

20 Koran XVIII (Italics verbatim).
thou wouldest thou mightest doubtless have received a reward for it. He answered, This shall be a separation between me and thee: but I will first declare unto thee the signification of that which thou couldest not bear with patience. The vessel belonged to certain poor men, who did their business in the sea; and I was minded to render it unserviceable, because there was a king behind them, who took every sound ship by force. As to the youth, his parents were true believers, and we feared lest he, being an unbeliever, should oblige them to suffer his perverseness and ingratitude: wherefore we desired that their Lord might give them a more righteous child in exchange for him, and one more affectionate towards them. And the wall belonged to two orphan youths in the city, and under it was a treasure hidden which belonged to them; and their father was a righteous man: and thy Lord was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy Lord. And I did not what thou hast seen of mine own will, but by God's direction.

As Buddhism spread northward and eastward becoming prominent in China and the Far East, it was followed into the land of its nativity by Islam. Unlike Buddhism, however, the religion of Mohammed did not lose ground in its own country, but was strengthened and later became entrenched there. The fatalistic element of Islam attracted many, and together with the proselyting work of its adherents, it converted millions in all parts of southern and western Asia, becoming the predominant religion of that area.

Almost contemporaneously with the advent of Buddhism in India two other religions were making a start in China and eastern Asia. Taoism was founded by Lao-tse (604-524 B.C.) shortly before the establishment of the teachings of Confucianism by Confucius (551-478 B.C.) Of these two religions Taoism, or "The Way," carried the torch for fatalism and determinism. According to Lao-tse the Law of Tao, which permeates all things and is both

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21 Ibid.

22 Barton, op. cit., p. 115.

23 Ibid., p. 213.
the creation and the creator, is the motivating influence and power in all the universe. All things depend upon this absolute which is orderly and just, being neither "cruel nor dark" but over-ruling all motion, movement, and animation of the universe. The Tao determines all things, good and evil, light and darkness, and life and death. Through the medium of the spirits or gods and the spectres it rules and determines without deviation the destiny of all men.\textsuperscript{24}

In contrast to this fatalistic concept of the Taoists, the followers of Confucius recognized no absolute in the universe save virtue. The individual finds his value in the relationship to others in an orderly series. To the Confucianist "Order is Heaven's only law."\textsuperscript{25} These two religious concepts at variance with one another set the stage for the establishment of the traditional fatalism versus free agency issue found in the religious and theological thinking of most races and nations.

When Buddhism moved into China proper shortly after the birth of Christ,\textsuperscript{26} an even stronger and more definite line was drawn between that religion and Confucianism in the matter of determinism or fatalism, than had been the case between Taoism and Confucianism. Buddhism struggled for decades to overcome the opposing influence of Confucianism. Finally the foot was in the doorway and slowly but surely Buddhism gained a sphere of influence for itself. Buddhism is today one of the three great religions of China. In the later stage of the evolution of Buddhism and its spread into the Far East much of the former traditional fatalism de-emphasized,

\textsuperscript{24}\textit{Ibid.}, pp. 213-217.
\textsuperscript{25}\textit{Ibid.}, p. 212.
\textsuperscript{26}\textit{Ibid.}, p. 217.
at least in the prescribed teachings of greater interpreters of the scriptures and the dogma. However, in the actual practice and attitude of the adherents it is still today one of the most influential factors in the religious lives and behavior of the people.\textsuperscript{27}

Ethnically speaking, predestinarian and fatalistic concepts seem to develop in a given race or group at the time in the religious evolutionary process when they begin to seek about for certain answers in terms of the seeming or implied necessity of things. In other words, is such and such not so because it \underline{needs} to be so? All of these related ideas of reprobation, fortune, fate, and election are found in most of the religions and seem to have grown out of the sincere speculative thinking of the time.

This seems to be especially noticeable with the old Greek mythological religions. These ancient religious speculators found their answers to the problems of evil and untimely happenings in the lives of mortals by setting up a concept of competitive rivalry between men and the gods. These gods were capricious in their dealings with men and other gods. Many of the myths are replete with stories of jealousy, envy, and deliberate scheming on the part of the gods in their relations with each other. Man seems to have been the plaything of the gods.

The explanation of these concepts was consequently in terms of necessity. These things were considered to be part of the great moral order, and it was finally decided that much of the suffering and evil which man had to contend with was predestined and planned in the councils of the gods as sort of a compensatory factor to maintain a "just and harmoniously ordered universe."\textsuperscript{28}

\textsuperscript{27}Hastings, op. cit.

Yes, fatalism and predestination played an important part in the religion of the Greeks. Apart from the general concept of fatalism, which played such a prominent part in the thinking of the Greeks, there was also a belief in a particular goddess of destiny or fortune. In the later Roman mythology we discover a place of great prominence given over to the Goddess Fortuna. In fact, the name means in its earliest, simplest form, "the one who brings our destiny." Later the term came to mean not only the one who brings our destiny, but "one who performs that act in a capricious way." Dr. Howard R. Patch gives us an excellent description of the Roman belief in this goddess. He says:

In the Empire, then, Fortuna flourished with considerable power as the goddess of chance. I am not concerned to prove that she was in every case worshipped as an actual deity, ( . . . . ). There were numerous temples dedicated to her honor; in the differing aspects of her cult her activities became almost universal in scope, until as "Fortuna Panthea" she absorbed the functions of many other gods; and for several emperors she was nothing less than a tutelary. The reason for this remarkable growth is not far to seek. The Empire was an essentially romantic period, when Rome, with a limitless ambition for worldly conquest ventured forth into the unknown, and in nearly every turn of human life felt the risks which imply chance. It was, moreover, a time of religious skepticism, with a general dabbling in foreign creeds, and without much spiritual depth. At such a time Fortuna naturally came into her own. To men who felt that life shows no signs of fairness, that whatever lies beyond is at best dubious, that the best you can do is to take what comes your way, Fortuna represented a useful, if at some times flippant, summary of the way things go.

Thus the element of chance as a governing factor in determining the destiny of man played a part in the history of fatalism. Chance and fortune represented more or less the caprice of the gods, but, nevertheless, in spite of these not being fixed, immutable, causative factors the whole

30Ibid.
system was predestinarian in character and pattern.

During the period of the greater influence of the Pharisees, more particularly after the death of Alexander Jannaeus, (104-79 B.C.) the doctrine of fatalism or predestination enters forcefully into Judaism; according to Josephus the Pharisees themselves taught a concept of limited predestination. That is it was limited in the sense that they felt that the divine decree or election pertained only to this life of the material, and so it was a kind of material predestinationist concept. Josephus says:

And, when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit, since their notion is that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously.33

Another group, the Essenes, with moderate influence during this era, and existing contemporaneously with the Pharisees, believed in an absolute predestination. Concerning them Josephus observes: "The doctrine of the Essenes is this, that all things are best ascribed to God."34

The sides were drawn up here and the issue defined in the traditional conflict between fatalism and free will, in terms of the belief of the Sadducees on one side, and that of the Essenes and the Pharisees on the other. This issue, however, was not the paramount point of divergence in the teachings and practices of the respective groups, and has not historically set them apart from one another. The purpose, here, however, is merely to point out that such an issue did develop among these people as it has with other races and peoples as they developed their re-

33 Ibid., Vol. III, pp. 138-139.
34 Ibid., p. 139.
In the ancient mythological religions of the Germanic tribes the central figures among the gods were Odin and Urdr. These deities were known by other names in various sections of the northwestern countries. In Germany, for example, Odin was known by the name Wotan, but was still characterized as the god of divinity, war, and death. Urdr was the goddess of fate and of death, and under the direction of Odin was the dispenser of both life and death.  

The influence of this kind of fatalism carried far over into the Christian period, as did also the belief by the Romans in the goddess Fortuna. That is to say, many of these so called pagans accepted Christianity with reservations and superimposed the general idea of Christianity over upon their old superstitions, traditions, holidays, and beliefs, coming up with some kind of mixture. No one of these religions seems to have played any greater role than another in setting the stage for predestination in Christianity. Possibly all of these earlier influences together exerted some carry-over effect upon the formation of the doctrines and concepts of the so-called Christians. The writer, at least is unable to discover in the account of the teachings of Christ as given in the four gospels any justification for assuming there was present the element of predestination, nor even the seeds of such a doctrine. These appear first after Christianity has been exposed to the Greek, Roman, and other pagan influences, and more particularly after Christianity has been tossed around as a plaything for the Greek mind. Christianity moved out of the sphere of Hebrew influence.


36Barton, op. cit., p. 305.
and into the atmosphere of Greek culture. That these Greek and Roman influences left their marks upon Christianity is the theme of a seventy-page chapter in a recent philosophic work by Burtt of Cornell University Sage School of Philosophy. 37

There seems to be a definite tie-in with the writings of the Apostle Paul. It might be justifiable to assume that it was the interpretation of some of the writings of Paul which helped to touch off the development of the early predestinarian concepts in Christianity. An example is taken from Chapter VIII of Romans:

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. 38

This could well give rise to the question in the minds of the Christians of that time as to whether or not all things were beforehand decreed from God.

The writer would be guilty of neglect and disregard of a factor of no little significance if he failed here to draw attention to the problem of Gnosticism in early Christianity as a provocative influence in bringing to the foreground at a very early time, the issue of free will versus predestination. The Gnostics were confronted with two very perplexing, if not embarrassing problems connected with their concept of God as an absolute.

To begin with, there had to be a way conceived whereby God, with His absolute, pure, and divine nature could be the creator of matter without corrupting and contaminating Himself, and without detracting from His ab-

38 Romans 8:29-30.
solute divinity. The second problem was the age old problem of evil. How could they account for the existence of evil in the world and still maintain that God was absolute and responsible for all things? How could all this be reconciled with the quality of absolute goodness attributed to God?

To solve these problems the Gnostics set up a theory which assumed that the Absolute, or God, preserved his divinity and purity from the contamination of the material through an unending succession of aeons or emanations breaching the great space between the absolute and that which he created. Before they were finished with the establishment of this theory they found it necessary to rule out the possibility of such a thing as free agency. Predestination, then, became identified with Gnosticism and set the stage for a show down among the early fathers. For the most part there seems to have been little question in the minds of most of the earliest of Christian theologians as to belief in free will. Most of them denied predestination, claiming that "freedom is the mark of man." They felt that the problem was solved in the process of mediation, the Logos being the mediator, and thus allowing the absolute to retain his divinity.

Since the time of Augustine (d. 430 A.D.) the issue has been revived again and again in Christianity, but little more has been added to Augustine's doctrine except to redeclare it with greater rigor in the writings of Calvin and his Reformist contemporaries of the sixteenth century.

Augustinian predestination held that man is not master of his own will, but that God is absolute master of all determinations of will manifest in the universe. Saint Augustine asks:

( . . . .) But what man here upon earth can say he lives as

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39 Hastings, op. cit.
40 Barton, op. cit., p. 325.
he pleases, when his life is not in his own hand? he would fain live and he must die. How, then, lives he as he pleases, that lives not as long as he pleases?41

Burtt sums up the Augustinian position on this subject:

... God's will is infinite in power... the prime expression of Christian love is not cleaving to God in abandonment of self, but submission and obedience to his will. Man is subject to God as his sovereign.42

Yet, within this reasoning man was still supposed to be free. This freedom was the result of grace. That is to say, man is free in that all things are determined for him. He is free from the necessity of doing his own willing.43

Catholic theology subscribed to this brand of predestination for centuries and later tried to refine it. The opposition within the church at that time, creating a controversy over the relation of divine and human will, was led by the Pelagians (4th-5th centuries).44 Pelagius held out for the belief in the free will of man, and maintained that grace was God's way of aiding and assisting freedom.45 On the other hand, Augustine's claim to the effectual, irresistible aspect of God's grace as the one and only medium of salvation seems to have some basis in his interpretation of the writings of Paul.46 (This will be treated later in another phase of the development of the thesis in the chapter on doctrine and scriptures).

42 Burtt, op. cit., p. 77.
43 Ibid., pp. 79-80.
45 Ibid.
46 Ibid.
In Augustine, predestination takes on a "new look." God not only arbitrarily controls and determines all will and willing but chooses whom He will save (election) and whom He will reject or damn (reprobation or prae-terition). Eventually Augustine's kind of predestination was at least partially abandoned by the Catholics, but not until the issue had received considerable attention from several influential groups within the church, and was favorably accepted by some. The early Dominicans favored predestination as it was taught by Augustine. On the other hand the very influential Jesuits were in agreement with Pelagius. Actually the issue was never clearly and decisively settled. The pope stopped the quibbling without making any decision. Subsequently, the issue broke out again among other parties within the Church.\textsuperscript{47}

The recent Catholic view is in terms of a conditional predestination dependent upon merits which have been foreseen.\textsuperscript{48} In other words, quoting from the Catholic Encyclopedia:

\begin{quote}
... For it is evident that the "everlasting fire of hell" can only have been intended from all eternity for sin and demerit, that is, for neglect of Christian charity, in the same sense in which it is inflicted in time. Concluding a pari, we must say the same of eternal bliss. The explanation is splendidly confirmed by the Greek Fathers. Generally speaking the Greeks are the chief authorities for conditional predestination dependent upon foreseen merits. The Latins, too, are so unanimous on this question that St. Augustine is practically the only adversary in the Occident. St. Hilary (in Ps. LXIV, n.5) expressly describes eternal election as proceeding from "the choice of merit" (ex meriti delectu), ... To conclude: no one can accuse us of boldness if we assert that the theory here presented has a firmer basis in Scripture and Tradition than the opposite opinion.\textsuperscript{49}
\end{quote}

During the time of the reformation, sixteenth and seventeenth centu-

\textsuperscript{47}Ibid.

\textsuperscript{48}Predestination," Catholic Encyclopedia, Vol. XII.

\textsuperscript{49}Ibid.
ries, both Martin Luther and John Calvin wholeheartedly revived and accepted Augustinian predestination. John Calvin was the outstanding proponent of a form of absolute fatalism which he affirmed more rigorously than any of his Christian predecessors or contemporaries, Luther not excepted. In fact, Martin Luther, persuaded by Melancthon and other friends, tempered his ideas somewhat, and after Luther's death Calvinistic predestination was denounced by the Lutherans and others. In the Saxon Visitation Articles of 1592 the Lutherans made a stand against Calvinism: 50

Christlich Visitations Artikel
Falsche und Irrige Lehre der Calvinisten von der
Gnadenwahl und Fürsorge Gottes

I. Dass Christus nicht für alle Menschen, sondern alleine für die ausserwählten gestorben sei.
II. Dass Gott den Meisten Theil der Menschen zum ewigen verdammnis geschaffen, und wolle nicht haben, dass sie bekehret und selig werden.
III. Dass die Auserwählten and Neugeboren nicht können den Glauben and heilege Geist verlieren und verdammt werden, wenn sie gleich allerlei grosse Sünde und Laster begehen.
IV. Die, so nicht erwähllet sind, müssen verdammet werden, und können nicht zur Seligkeit kommen, wenn sie gleich tausendmal getauft wurden und täglich zum Abendmahl giengen, auch so heilig und unstraflich lebten, als es immer möglich.


51 English translation as follows:

The False and Erroneous Doctrine of the Calvinists
On Predestination and the Providence of God.

I. That Christ did not die for all men, but only for the elect.
II. That God created the greater part of mankind for eternal damnation, and wills not that the greater part should be converted and live.
III. That the elected and regenerated cannot lose faith and the Holy Spirit, or be damned, though they commit great sins and crimes of every kind.
IV. That those who are not elect are necessarily damned, and cannot arrive at salvation, though they be baptized a thousand times, and receive the Eucharist every day, and lead as blameless a life as ever can be led.
Of Calvin's contemporaries Arminius offered the greatest opposition to these predestinarian concepts among the reformists. The position of the Arminians was that God's election of mankind unto salvation was conditional, and depended upon man's making use of grace. The issue continued to be revived time and again and consistently during the next two centuries. The Synod of Dort (1618-19) representing the greater and more influential protestant groups on the mainland condemned the views of the Arminians and reaffired their acceptance of the revised form of Calvinism.\(^{52}\)

Subsequently the issue spread into the English Church and again another revised form of Calvinism known as the infralapsarian theory\(^*\) of predestination was adopted by the Westminster Assembly.\(^{53}\)

It was inevitable that predestination should eventually be part and parcel of New England Puritanism. In America Jonathan Edwards with his eighteenth century presbyterian-congregational influence has dominated the picture and his teachings have thoroughly identified and set apart American Fundamentalism from the later less rigorous predestinarian concepts.

Many of the modern churches whose creeds have taught the doctrine of predestination for generations now are tending to give the doctrine less emphasis. In fact, the Presbyterian Church itself after a revision of the Westminster Confession in 1903 made almost an about-face in the matter:

First, with reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ; the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and his readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in

\(^{52}\)Schaff, op. cit., pp. 581-585.

\(^{53}\)Ibid. (* God, for his own glory, predetermined all things).
the Gospel to all; that men are fully responsible for their treat­
ment of God's gracious offer; that His decree hinders no man from
accepting that offer; and that no man is condemned except on the
ground of his sin.54

That which is prescribed by a given denomination need not necessar­
ily be identical with the practices and beliefs of its adherents, and today
there is a great disension in the Protestant camp which is primarily a
result of the conflict of the orthodox Fundamentalism and the more modern
Liberalism. This conflict is interdenominational and crosses over church
boundaries, dividing the proponents of each side from one another on every
hand, including both men of the cloth and their lay members alike.55 Back
of all the cleavage might be found the most fundamental of all the original
distinguishing features of Fundamentalism, the Augustinian-Calvinist pre­
destinarian concepts.

Thus the issues of free will versus predestination and fatalism have
had a prominent part to play in the history of theology and religion. This
problem has not been confined to any particular religion, nor to any single
area of the world. Neither has any specific period of time been particular­
ly identified with the issues involved except at intervals when renewed in­
terest has focused attention upon them.

Within Christianity the problem developed in the early decades of
the church and was given considerable emphasis in the early Catholic works
of Augustine. Later the Catholic theology de-emphasized predestination and
it was subsequently championed by the Protestant Fundamentalists, and more
especially identified with Calvin. There is a tendency today to give the
document less emphasis in the public teachings of most Protestant churches.

54Ibid., p. 920.

55Sterling M. McMurrin, Patterns of Our Religious Faiths, University
Predestination and Fatalism in
the History of Philosophy

Apart from the theological and religious connotations of predestination and fatalism are certain ideas and proposed answers to these age old problems which have come down through the history of philosophy.

By way of differentiation here we have the opinions, ideas and speculative thinking and reasoning of the so-called great thinkers who have been neither professedly religionists nor theologians. It is perhaps appropriate here to briefly mention historically some of the situations in which the issue of freedom or free will, versus predestination or fatalism have been theorized about by some of these philosophers.

The writer has not lost sight of the fact that this thesis is primarily concerned with the theology and religious thinking or philosophy of religion of a people rather than philosophy alone as such. The area is treated here with our full knowledge of the vast unlimited scope of this study and an appreciation of the need here to be concerned with situations only closely and obviously related to the general theme of this investigation.

Reference to even inter-related situations will necessarily be abbreviated. It will serve no purpose here to exhaust this phase of the problem approach since this thesis makes no pretense of being an historical treatise.

In the field of philosophy the fatalism versus free agency issue has usually been associated with cause and effect, determinism versus indeterminism, and cosmology and teleology. Some philosophers have held that all things are determined by the mechanistic nature of the universe, or simply pre-determined by a cause and effect chain process. Of those who hold this
view there are some who have given considerable attention to the problem in their respective systems of philosophy. Among those who have given some emphasis to causal effect or determinism and allow for no such thing as free will are Zeno, in part at least, Hobbes, and Spinoza. Others have given support to the cause of freedom of the will and have either rejected the idea of determinism or have concluded that a certain amount of freedom is compatible with determinism. Milton Bennion, former Dean of the School of Education, University of Utah, has interpreted the position of the school of thought represented in the idea of indeterminism as follows:

Indeterminism holds that the future actions of the individual are not wholly predetermined, either by external conditions or by the present nature of the self; that there is real choice of ends and means; that results, in some instances might have been different; and that what is to be, within limits is for the individual to determine.  

Among those who have held either outrightly for indeterminism or a modification of it are Epicurus, founder of the Epicurean school, Hume, Kant, James, and Peirce.

The very ancient Greek tragic poet-philosopher, Sophocles in writing of man and his relation to destiny said that man’s life is woven with a “shuttle of adamant” (Antigones, 622-624). The statement, aside from being somewhat classic, bears upon this thesis primarily because of its reflection of at least some of the thinking of that time.

It is not our intention to give the false impression that the reference here to Sophocles establishes any priority in point of time in the historicity of fatalism and predestination as philosophic concepts. No doubt the ideas and related issues had been talked about, written about, and phil-

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Sophocles was more poet than philosopher, but the purpose here is to discover some period of reasonable antiquity in which we can recognize the issue of fatalism versus free will having had some philosophic treatment, and then to see it again in another system of philosophy or two later on. In any event to have recognized the issue of fatalism versus free will or determinism versus indeterminism as related or semi-related ideas identified with a particular philosophy or philosopher.

Roughly a century after the time of Sophocles, and continuing in influence for three or four centuries two schools of thought existing contemporaneously identified themselves in part by taking opposite sides of this issue. The Stoics built a philosophy around the idea of providence or necessity, while the Epicureans held that there could be no such thing as external governing of human activities. The Stoics, however, were not the real founders of such concepts. Democritus before them had taught the doctrine of necessity with his atomist theories.

Stoicism was founded by Zeno (382-270 B.C.)

The Stoics believed in Fate or Destiny and later as there developed a theistic tendency among them this law or chain of causation was referred to as Providence. Everything in the Stoic system was completely deterministic.

No atom can jump out of its appointed course, all things must fulfill God's plan. The Stoics took good care to reply in detail to every argument against Providence. God is perfect, he rules over all; since he knows the future, the future is certain. To suppose that either of two future events is equally possible is equivalent to saying that something can happen without an adequate cause, and this would destroy the unity of the universe.

The soul of man, corporeal as everything is, consists of fiery breath akin to the universal fire. It is divided into eight parts,

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58 Thorndike Barnhart Comprehensive Cyclopedic Dictionary.
59 Ibid.
the five senses, the powers of reproduction and of speech and of the will. This latter, which combines intellect and volition, is the dominant part, the only true soul in the strict sense, and the seat of personal identity.  

Epicurus would challenge the reasoning at this point holding that there is no determinism in the first place and that man is free from mechanical law, having agency and freedom since nothing at all times obeys fixed laws. There is no immutable governing cause or determiner. Epicurus and his followers no doubt considered it a great inconsistency to hold that all things including what is eventually willed by man, are immutably and eternally pre-determined, if man is to be accountable for his acts. Dr. Gordon H. Clark of Butler University makes this observation:

How a man can be held responsible for an act which by necessity he must do may at first seem a difficult problem; yet we find the Stoics even condemning most men. The Stoics do not completely solve this problem.  

It might be pointed out that the Stoics attempted to explain their position by affirming in a sense that the actions of man are definitely determined but not the mind of man. In other words, a person's actions do not determine his morality, but rather what is in his mind determines the morality. This seems a rather feeble explanation, but did satisfy the Stoics, themselves.

In a prior chapter of the same work Dr. Clark more clearly defines the Epicurean belief in indeterminism:

Physics is to free us from superstition, and that is sufficient. It succeeds by assuming that nothing exists but matter in purposeless motion. We do not have a tongue in order to speak; it just happens that we have a tongue and by accident we can speak. The atoms of matter, which in moving accidently form men and things, do not always obey fixed laws. Every once in a while, an atom happens to jump out

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61 Ibid., p. 99
of its course. This peculiarity, which is called chance, or an uncaused declination, is the reason that man, a composite of such atoms, is free from mechanical law.\footnote{62}

In other words, then, physics is a science whose purpose is to make us realize that the world is on its own. There is no providence governing the world. There was a place for the gods in the Epicurean system, but they were indifferent to mankind. They did not interfere with man either to help or to punish him.\footnote{63} The Stoics, on the other hand believed that God cares about man, but human beings are, in a sense, part of the great all-inclusive nature or "Logos" which is God. Things happen by necessity and man is part of the machinery.\footnote{64}

These two philosophies represent two extremes, neither of which is in harmony with the general theme of this thesis, but they are nevertheless outstanding examples of the nature or direction of the thinking of some men upon this subject in the course of the history of philosophy.

Moving through the dark ages and the Renaissance on into the so-called age of reason and enlightenment we find the problem associated in some way with the philosophies of that time.

There was a tendency in the early modern period to philosophize and theorize in terms of a scientific attitude. Science had just come into its own and was making its way as a kind of reaction to the superstition and darkness and error of the previous age. The mathematicians and "Pure Scientists" figured prominently in the development of the thinking of that day. Among those who were genuinely interested in the exact sciences as they relate to philosophy was Benedict de Spinoza, who lived in the seventeenth

\footnote{62}Ibid., p. 85.
\footnote{63}Ibid.
and who emphasized the mathematical deductive attitude rather than the empirical attitude in the scientific method, and sought to apply it to religion.

He was impressed with the great beauty of mathematics in terms of its problems and formulae, and its aesthetic impressions. To him, mathematics seemed to be the only reliable technique in the universe of discovering fundamental realities. Of course, much of this reasoning was an expansion of the old Pythagorean system.

Spinoza went all the way with the mathematical method, not even allowing the mind-body problem, or dualism to interfere with his completely mechanically determined system. He held the view that the whole universe can be reduced to a mathematical formula. This included not only the world of sensory experience, the physical universe, but also the spiritual, mind universe is thoroughly determined. Burtt interprets parts of Spinoza's Ethics, Appendix to Part I, as follows:

... what he saw in mathematics was that it provided an interpretation of the universe in which this vision of impartial and fateful necessity gains adequate formulation. When we picture events that happen as flowing from the ultimate substance of reality in the same way that the various theorems about a triangle—e.g., that the sum of its angles is equal to two right angles—follow from the defined essence of the triangle, our thought is true to the basic clue that experience offers about our world. And if we dare to generalize from this clue and sweep everything without qualification under such a conception, as Thomas did under his universal teleology, we see that such a step can very plausibly be taken. Every human purposive activity fits readily into the scheme; our desires and emotions, too, can be viewed as occurring not because they are good—indeed, we quickly find that most of them are not genuinely good—but because they have fixed causes in the nature of things by which they are necessarily produced. The reason why we are so apt to be blind to this truth is that we are always conscious of our loves and longings and usually unconscious of their causes.

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65 Clark and Smith, op. cit., p. 198.
66 Burtt, op. cit., p. 172.
67 Ibid., p. 182.
To Spinoza reality itself was a mathematical formula. He disagreed with the idea of dualism held by his older contemporary, Descartes. In a sense he was very close to the Stoics, not only in his metaphysics but also in his ethics. In the philosophy of Spinoza we view the universe definitely as a machine. That interpretation applies to the mind as well as matter. There is no freedom in the ordinary sense of the word since everything is determined. This follows necessarily from the nature of the world like the conclusion of a syllogism follows naturally from the premises.

The reader should not be given an erroneous impression that there is a personal absolute or God immutably decreeing and determining in the philosophic system of Spinoza. On the contrary, his is a strictly anti-teleological determinism. Nature is absolutely indifferent to human beings, but the person who really knows the universe will recognize that whatever happens, happens necessarily. Because of this the thing to do is to put oneself in tune with the universe and accept it for what it is.

During the age of reason and until the emphasis upon the empirical method took over in the nineteenth century, this mathematical deterministic concept of a religion of science held great sway and made its mark upon the religious philosophy of its time.68

David Hume following along in the next century (1711-1777)69 represented the empirical side of scientific philosophy and the school more commonly referred to as Agnosticism. Many of his ideas had already been taught by Locke and Berkeley, his predecessors in British philosophy.70 Reference is made here to the philosophy of Hume primarily as a means of pointing up

68 Ibid., pp. 180-192.
69 Ibid., p. 207.
70 Ibid.
the fact of the perennial rebirth of this issue of determinism versus indeterminism. Hume's ideas represent in many ways the antithesis of the philosophy of Spinoza. He gives the impression that the world is nothing more nor less than a passing parade of perceptual content. He directed his ideas against the whole historical philosophy of religion which had been oriented around the need of first proving the existence of God. He refuted the cosmological existence of God and even the idea of there being a need for a productive cause or something in cause which produces effect.\textsuperscript{71}

Hume said no one has ever had an experience of cause and it is therefore wrong to assume the necessity of happenings.\textsuperscript{72} His arguments here give us the impression that if we are to assume the need to consider the existence of God on a basis of necessary cause, then God is no greater than the world. If there is evil in the effect then there is evil in the cause.

Quoting from the Dialogues, Part XI, Hume has this to say:

Look around this universe. What an immense profusion of beings animated and organized, sensible and active! You admire this prodigious variety and fecundity. But inspect a little more narrowly these living existences, the only beings worth regarding. How hostile and destructive to each other! How insufficient all of them for their own happiness! How contemptible or odious to the spectator! The whole presents nothing but the idea of a blind Nature, impregnated by a great vivifying principle, and pouring forth from her lap, without discernment or parental care, her maimed and abortive children.\textsuperscript{73}

And so we have Hume's assumptions pertaining to the relation of an effect to the supposed cause of it. Hume does not imply that we should refuse to believe in God simply because his existence is not necessary to explain other things, but that we cannot logically assume his existence from this kind of reasoning. Hume feels that we have come to accept certain

\textsuperscript{71} Ibid., pp. 222-227.
\textsuperscript{72} Ibid., p. 209.
\textsuperscript{73} Ibid., p. 226.
results as the inevitable product of a related cause because we have observed the result as following the cause. To him this is unjustifiable. We would be lost in an infinite regress if we constantly assume a cause for every effect and try to tie this in with intelligence, since for him there would necessarily have to be some more remote cause which caused the cause. It would be better to venture back no further than the effect and simply say that there is a principle of "order operative in the material universe."

Thus Hume represents a school of thought among the empirical scientists refusing to accept the idea of causality or determinism. Nothing in the universe can be certainly assumed to have fixed causes; neither events, human acts, words, thoughts, or deeds, by which they are predestined to happen just as they do and when they do.

We have examined here the free will issue as it has figured both positively and negatively in the philosophies of two historical schools of thought for both sides. It must not be assumed that this in any way exhausts the field of study in this area. On the contrary, the free will issue has never been entirely neglected in the field of philosophic activity in any age since the days of Democritus. Camouflaged in novel ideas, and concealed in verbiage and sometimes confusing terminology, still it has persisted down through the ages into the era of modern philosophy. Across continents and over oceans with no respect for national borders or skin color it comes to the fore, time and again to challenge the best thinking of any given period. Most of the so-called greats in the field of philosophy have touched upon it in some manner. Even among the American Classic Philosophers we find Peirce and James lining up on the side of free will. Indeed it might be fitting to conclude the treatment of this age-old issue by quoting the words of William James as they appear at the front of this
A common opinion prevails that the juice has ages ago been pressed out of the free-will controversy, and that no new champion can do more than warm up stale arguments which everyone has heard. This is a radical mistake. I know of no subject less worn out, or in which inventive genius has a better chance of breaking open new ground, -- not perhaps, of forcing a conclusion or of coercing assent, but of deepening our sense of what the ideas of fate and free-will imply.\textsuperscript{74}

\textsuperscript{74}William James, The Will To Believe and Other Essays (New York: Longmans, Green and Co., 1896), p. 145.
CHAPTER IV

THE PRESCRIBED DOCTRINE OF THE CHURCH

The problem of establishing with reasonable certainty a prescribed and official doctrine of the Church of Jesus Christ of Latter-day Saints is facilitated somewhat by the work of previous compilers and editors of the works and sermons of some of the representative general authorities of each of the general periods of church history. The standard works of the church, The Book of Mormon, The Holy Bible, The Doctrine and Covenants, and The Pearl of Great Price provide the scripture sources. The texts from the scriptures which in any way treat the subject have been sought out. Selected texts which support the hypothesis have been chosen, but to avoid the discrediting stigma which is often attached to this so-called text proof method, the several texts which might be interpreted to present the negative of the hypothesis have been considered also, and wherever possible, a commentary of interpretation by one of the representative general authorities has been given.

In a personal interview with members of the quorums of the general authorities of the church the writer was left no doubt in his mind as to the time-established and universally accepted doctrine of the church as being one of free agency or free will. Nevertheless it was pointed out by Dr. John A. Widtsoe that all who accept the general doctrine of free agency might not have the same understanding as to just what it is.¹

¹Statement by Dr. John A. Widtsoe, personal interview. (Member of the Council of Twelve, Church of Jesus Christ of Latter-day Saints.)
In a letter from the office of the First Presidency of the Church the writer was encouraged to go ahead and interpret the doctrine of the Church on a basis of his research. The letter pertaining to this particular instruction reads in part as follows:

... you have access to the scriptures of the Church and to the sermons that have been preached on this subject, and from these you will be able to frame your own expressions as to the doctrine of free agency.\(^2\)

In addition to the scriptures, the teachings and opinions of some of the presidents of the church and members of the Council of the Twelve, one from each of five twenty-five year periods of church history from 1825 to 1950, have been studied from the available references, and a general consensus of the teachings and thinking of these men summed up into a statement of doctrine.

According to the suggestion, then, and in terms of the scriptures and the writings and sermons of some of the representative general authorities of the Church this phase of the investigation will proceed to establish the doctrine of the Church of Jesus Christ of Latter-day Saints as it pertains to fatalism, predestination and free agency.

**Scripture**

From the earliest days of the Church the Prophet Joseph Smith gave unto the world as the official doctrine of the Church, through the power of revelation, teachings pertaining to the doctrine of free agency which later became canonized as the scripture of the Church. We read in the Doctrine and Covenants the following counsel from the Lord:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

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\(^2\) Letter from the Office of The First Presidency.
Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;
For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.  

Speaking forth the word of the Lord again in similar words but on a different occasion the prophet reiterated this doctrine in the following passage of scripture:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.
Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.
And it came to pass that Adam, being tempted of the devil— for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; ...  

Thus in man's earliest dealings with God he was commanded to go ahead and seek by the exercise of his free agency to have dominion over the earth and to choose for himself his course of action as we see even more fully defined in another modern scripture in which the Lord further enlightened the Latter-day Saints. From the book of Moses in the Pearl of Great Price, we read the following:

And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.
And I, the Lord God, commanded the man, saying; Of every tree of the garden thou mayest freely eat,
But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. 

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3Doctrine and Covenants, Sec. 58:26-28.
4Ibid., Sec. 29:34-36.
5Pearl of Great Price, Moses 3:15-17 (Italics ours).
Here we have the source of the Latter-day Saint concept of the Fall of Man being in keeping with the idea that Adam was told what was the will of the Lord, and given guidance as to the desire of the Lord that Adam keep the commandments. More pertinent to the issue involved here, however, is the more significant fact that according to these scriptures Adam was given a choice as to his course of action. He chose to break the lesser of two commandments, that he might fulfill the greater commandment, that of multiplying and replenishing the earth, which had been given to him prior to the other commandment, not to eat of the fruit.

An explanation of the failure of mankind to sometimes carry out the will and commandments of God due to their failure to heed his counsel and to abide by his laws shows the inconsistency of the idea that man is the mere tool or puppet of God forced to do his will. The Prophet Joseph Smith explained to the membership of the Church through the revealed word of the Lord at Kirtland, Ohio, December 16, 1833, the reasons why they had not succeeded in establishing Zion. They were told that they had failed because they had not kept the commandments; that bickering, petty jealousies, lack of unity and cooperation along with their transgressions had been the cause of their afflictions and suffering. These things according to the scriptures came about as a direct result of iniquity and failure to keep the commandments. The Lord permitted these things to take place. He did not cause them to happen. They could yet be redeemed through their own repentance and by keeping the laws upon which the blessings were predicated.

In a similar line of thought Ezekial gives us a hint from the Old

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6 See explanation of doctrine, Book of Mormon, XII Nephi 2:22-25.

7 Pearl of Great Price, Moses 2:28

8 Doctrine and Covenants, Sec. 101:1-10.
as the "Word of Wisdom." This was a guiding principle, inspired of God, through which the people could use wisdom in the exercise of free agency as they sought to prolong their lives by greater care of their health. Here the Lord promises them that they shall live longer and death shall not claim them prematurely if they take care of their bodies. There is no room for the doctrine of reprobation where the promise is made that man may use his free agency in determining to a degree, his own longevity. This, of course, does not rule out death or dissolution from other factors even for the man who lives this law. The revelation is here quoted in part:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Here is a Book of Mormon passage bearing upon this theme:

And now remember, remember, my brethren, that whosoever perishes, perishes unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death . . .

Also this additional passage is closely related:

And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

11 Doctrine and Covenants, Sec. 89. 13 Helaman 14:30-31
12 Ibid., Sec. 89:18-21. 14 II Nephi 2:26
Testament as to the attitude of God toward man doing his best to live and keep the laws so that he will be able to better fulfill God's purposes and to sustain life both for the individual and for the nation:

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.9

Since this last quotation ends with a statement which might be considered by some as having to do with reprobation it might be well to cite other texts which bear upon this same theme, or are at least related to it.

In the ten commandments we find the very essence of the principle of free will. Man is given a set of principles by which he should regulate his life to obtain the greatest degree of happiness and to get along better with the rest of the world. Nevertheless it is expected that many will choose to do the opposite of that which is suggested or commanded and they are reminded that there will be certain consequences which inevitably follow the keeping or violating the laws of God and the universe. Man is even told that he may through proper choice and wisdom in taking advantage of the experience of his elders and parents in dealing with the laws of his existence learn to add to his longevity. Moses admonished his people to "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.10

The Prophet Joseph Smith, by way of revelation from the Lord, gave very early to the members of the Church he founded, a law of health, known

9Ezekial 18:30-32.
10Exodus 20:12.
A reference often cited by those who contend for the fatalistic viewpoint, especially as it pertains to appointment unto death or reprobation, is the quotation from the Doctrine and Covenants which reads, "And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (See Doctrine and Covenants 42:48).

With specific reference to this passage of scripture, Dr. James E. Talmage, member of the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints had this to say:

Are the days of one's life numbered, and is each appointed to die at a time prescribed? In a general way, yes, specifically, no. That is to say, it is the order of nature that every one shall die; and as physical powers weaken and expire with advancing age, it is unquestionably natural that the weakness of declining age is the precursor of natural dissolution or death. Many die in early years and in each case death is the natural result of physical conditions operating as a natural cause.

In view of the possibility of divine intent and special purpose in any individual life, we often hear the elders of the Church, in administering to the sick, pronounce the blessing of recovery and prolonged life provided the afflicted one be not appointed unto death (see Doc. and Cov. 42:48). This priviso assumes the possibility that for purposes known to omniscience, but unknown to man, souls may be appointed to die as to the body and that in these as in all other matters, not our wish, but the will of God may be realized.

We recognize an average duration of individual life; we speak of the allotted age of man; we regard death as a part of the divine plan, as natural and as inevitable as is birth. In a general way, therefore, there is a time appointed unto man to die; that is to say, the duration of life is limited; and inasmuch as there is a condition of age beyond which we do not live, as we approach old age we approach the grave. It is natural for man to live to old age, and then to die. This will be the rule under the blessed conditions of the Millennium. We read concerning this period promise: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old." (Isaiah 65:20; see also Doc. and Cov. 101:30). At present, however, premature death is of everyday occurrence. Children die before they have learned to prattle the language of earth; youths and maidens in their years of greatest promise; men and women in the days of their prime—all are gathered in by the grim reaper. Death appears to be no respecter of age.

See Young and Talmage, pp. 69, 78, of this thesis for comment.
As to every premature death there must be a direct and determining cause, as in deaths from the decrepitude of age there is a general cause.

A particular passage of modern scripture demands consideration in this connection. In a revelation given in Jackson County, Missouri, August, 1831, the Lord said: "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments." (Doc. and Cov. 59:21).

It is an extreme interpretation of this scripture to claim therefrom that whatsoever happens is a direct result of the Lord's will. It is both unreasonable and unscriptural to assert that all existing conditions of society are in accordance with the Divine will. Is it possible that the will, the wish, the purpose of God are responsible for the vice and crime that rule certain sections of human abode? . . . .

How then can we confess or acknowledge the hand of God in all things? By acknowledging the divine power to overrule all occurrences or happenings to bring about eventual good.

In keeping with the idea that God is not a capricious God, willing according to whim and fancy as he arbitrarily desires, Joseph Smith reminds his people that God is a God of order and law; that all things follow in natural consequence of the law upon which they are based having been fulfilled:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated -- And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Brigham Young has said in connection with this idea that all decrees of God are conditional upon law and that God could not violate the law which He has recognized as His law without ceasing to be God. From the Doctrine and Covenants we read, "I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free."
Christian predestinarians have depended to a great extent upon the words of Paul to the Romans, assuming of course, that Paul was the author of the epistle to the Romans, in which he said:

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.  

And again the text of First Peter which refers to election and foreknowledge is cited by those who would have us believe in predestination:

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Joseph Smith leaves us with the understanding that the conclusions reached by the predestinarians in the interpretation of these scriptures are entirely out of harmony with the spirit and meaning of these texts when he said that the only election that could be found in the scriptures was pertaining to the priesthood.  

To elaborate further upon this President Joseph F. Smith with reference to the first text cited here had this to say:

When Brother Penrose shall pray, he will pray unto the Father of our Lord and Savior, Jesus Christ, in whose image and likeness we are made, or were born into the world, and in whose likeness and image we are, for we are God's children, and therefore must resemble his Son in person, and also spiritually, so far as we will obey the principles of the gospel of eternal truth. For we were foreordained and predestined to become conformed to his likeness through the wise and proper use of our free agency.

In other words, if we chose to take upon ourselves mortality, then

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20 Romans 8:29-30.
21I Peter 1:1-2.
22History of The Church, Vol. 4, p. 359.
23Joseph F. Smith, Gospel Doctrine (Salt Lake City, 1918), p. 71.
we would necessarily have to conform to the plan which had been predestined. That is to say, it was decreed or foreordained that we would take upon ourselves bodies conformed to the image of the Creator. The original word or derivation root from the Latin, destinare was often used to designate being set apart for a particular purpose or use.\(^2^4\) Abraham in a vision was shown by the Lord the great and noble intelligences who were with God before the world was created and told that he was one of them and that they were foreordained to be God's chosen ones and rulers.\(^2^5\) Abraham had his free agency to choose or refuse to keep the commandments and fulfill his great calling. Likewise, Christ who was foreordained to redeem the dying world, or Adam who was chosen to introduce his fellow beings into the condition of mortality had their free agency to refuse to fulfill their ordained callings.\(^2^6\)

To be elect according to the foreknowledge of God would not be predestination. God's foreknowing that certain of his children in the spirit were choice spirits and would do well in mortality was not a determining cause. Brigham Young tells us that all decrees and election of God are conditioned upon the free agency of the individual or nation making themselves worthy or deserving of the election or blessing or punishment, as the case may be, with reference to the law upon which they are predicated.\(^2^7\)

One of the best explanatory scriptures of these above texts is found in the Book of Alma:

> And this is the manner after which they were obtained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and

\(^{2^4}\) See a comprehensive unabridged dictionary for word derivation.

\(^{2^5}\) Abraham 3:22-23.

\(^{2^6}\) See explanation in Alma 13:3-8. (Also Moses 3:17).

\(^{2^7}\) Supra, p.52.
good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea with that holy calling which was prepared with, and according to, a preparatory redemption for such. 28

Several references have been cited, then, which indicate that the Latter-day Saints believe in foreordination. One must not get the impression here, however, that the Church makes any allowance for predestination in this belief. On the contrary, the Latter-day Saints distinguish between foreordination and predestination. 29 As has been pointed out before, foreordination does not imply any compulsion for the chosen or preordained, but the law of free agency is still the governing principle.

The Church teaches that one who has been foreordained may exercise his free agency and fail to do that for which he was ordained and called. In the book of modern revelations given through the Prophet Joseph Smith, and accepted by the Church as scripture we find the following:

For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. . . .

Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.

But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work;

Except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

28 Alma 13:3.


30Doctrine and Covenants 3:4, 9-11. (The transgression referred to here had to do with the Prophet's acceding to the plea of Martin Harris to take home the manuscript of the first 116 pages of the translation of the Book of Mormon to show his wife. This was contrary to the expressed will of the Lord, and after the manuscript was lost both Harris and the Prophet fell temporarily out of favor with the Lord).
There is another approach very evident in the scriptures, by which there has been discovered support for the doctrine of freedom of will. The writer is indebted to Vice President Wm. E. Berrett of the Brigham Young University for directing his attention to the differentiation made in the scriptures between free agency and free will.\(^{31}\)

We must conclude, on a basis of the scriptures accepted as doctrine by the Latter-day Saints that they not only believe in the doctrine of free agency as opposed to predestination, but in an even more perfect freedom, that of freedom of the will.\(^{32}\)

The Latter-day scriptures very specifically claim that man is an eternal, intelligent entity, independent of the creations of God, that, "man was also in the beginning with God. Intelligence, or the light of truth was not created or made, neither indeed can be."\(^{33}\)

If, then, as the scripture states, man has existed eternally uncreated as an intelligent, self-thinking, self-willing, self-existent entity, then that part of him is entirely independent of God with whom he is co-eternal. There must needs be a differentiation between free agency, which is man's greatest gift from God, next to life itself,\(^{34}\) and free will, which was always existent and not a gift of God.

It logically follows that no such thing as agency can exist until there is established a relationship between two beings. Agency becomes a reality when the one being wills, thinks, and acts in accordance with his relationship to the other. He then uses his more perfect freedom, free will,

\(^{31}\)Personal interview, Brigham Young University, April 19, 1954.

\(^{32}\)Doctrine and Covenants, Sec. 93:29.

\(^{33}\)Ibid.

\(^{34}\)David O. McKay, Deseret News Church Section, February 6, 1954, p. 2.
to determine the degree, course, and direction of his agency. The right to act as an agent with full freedom is the gift from the one being to the other, but the freedom of will, which was not a gift, nor dependent upon agency was eternally there, part of the intelligence, and would be the determining factor in the decision of the intelligence to accept or reject the agency, free or otherwise. According to the Doctrine and Covenants, all intelligences are eternally independent in their own spheres, and free to act; otherwise there could be no existence for themselves.\textsuperscript{35}

The writer is led to conclude from the study of the Latter-day Saint scriptures bearing upon the problem of predestination and fatalism, and or free agency and free will, that the scriptures are abundantly and overwhelmingly in support of free will and free agency, and that furthermore, the Latter-day Saint scriptures tend to make individual freedom ultimately more perfect and absolute than is apparent in the idea of free agency alone. This is in their doctrine of the uncreated, eternal nature of the intelligence or will of man independent of agency.

Wherever the scriptures make reference to anything which may be interpreted to connote predestination, those who speak for the Church have hastened to point out the inconsistencies with the other scriptures or to interpret it in terms of generalities or calling and election in the Priesthood.\textsuperscript{36} The writer seems justified in concluding that the scriptures most often encountered as references cited in the treatment of free agency, predestination, and related topics, and found in the Standard Works\textsuperscript{37} of the Church, point to a disbelief in predestination in general, and a belief that

\textsuperscript{35} Doctrine and Covenants, Sec. 93:30.

\textsuperscript{36} Supra, pp. 8, 9, 10.

\textsuperscript{37} Bible, Book of Mormon, Doc. and Cov., and Pearl of Great Price.
wherever such terms as "appointed unto death," "numbered days," and "time to die" are employed in the scriptures they must be interpreted in the light of the whole gospel to refer to the general condition of mortality itself, since to come into mortality or to be appointed to come into it is to be appointed unto death. Likewise, to accept the condition of mortality is to accept all of its aspects including death; and one's days are numbered according to the ability and capacity of the body to sustain life within itself as a tolerable abode for the spirit. In the same sense, the time to die is that time when the body can no longer sustain life. In the foreknowledge of God He would know ahead of time when that is in each individual case, but would not determine when it is, since the scriptures cited above have given ample evidence that foreknowledge is not a determining cause, nor is foreordination, but both are still conditioned upon the exercise of man's free agency. Dr. James E. Talmage has interpreted the scriptures which allude to such terms in the following:

But who will venture to affirm that foreknowledge is a determining cause? God's omniscience concerning Adam cannot reasonably be considered the cause of the Fall. Adam was free to do as he chose to do. God did not force him to disobey the Divine Command. Neither did God's foreknowledge compel false Judas to betray the Christ, nor the recreant Jews to crucify their Lord.

Thus the scriptures, both ancient and modern, as the Latter-day Saints interpret them, substantiate the doctrine of free agency and free will, and do not uphold the ideas of predestination or fatalism, especially when they are considered in the light of the whole gospel and the gospel plan. This thesis shall proceed upon that conclusion.

Authority

Our attention is turned now from the scriptures to another source of

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doctrine. In attempting to arrive at some definite conclusion in the matter of what is the established doctrine of the Church the writer has carefully considered the sermons and writings of the general authorities of the Church, those who by their interpretations of the scriptures voice the doctrine of the church to the world. These interpretations will be considered secondary sources of the doctrine, with emphasis remaining in the scriptures as the primary source. Nevertheless, the scriptures must be interpreted by some one who speaks for the church in a given period of history, and these living oracles of their respective times represent the best authority along with the scriptures of the Church.

In the early days of the Restored Church, in the formative years of the doctrine two great leaders seem to stand out above all the others. They spoke then, each in his respective time, for the Church, and they speak now through their writings and sermons for the church. The Prophet Joseph Smith stands as the logical spokesman for the Church which he founded during the first period from 1826 to 1850. His successor, Brigham Young is famous for his discourses and sermons during the next period from 1851 to 1875.

In the next twenty-five year period from 1876 to 1900 there are several who spoke authoritatively for the Church. The writer has purposely elected to consider the views and concepts represented in the sermons and writings of President Wilford Woodruff, fourth president of the Church, since, although he believed firmly in the general doctrine of free agency, as will be evidenced further on in a more detailed consideration of his sermons, some of these same sermons show a great tendency on his part to acknowledge the hand of God in everything almost to the extent of delimiting free agency. In all fairness to objectivity it seemed wise to present his position so as to acknowledge that research in this area on the part of the
author has revealed the obvious fact that although all of these representative general authorities taught and professed a belief in free agency and freedom of will in the general meaning of these terms, yet, all did not have the same understanding as to what free agency or free will constitute.

In the fourth period from 1901 to 1925 another great writer and teacher of the Church seems to stand out apart from the others as the spokesman most often acknowledged by authorities and laity alike. This time a member of the Council of Twelve Apostles, James E. Talmage will represent his brethren in helping to establish the doctrine of the Church for the purposes of this thesis. Author of many books and pamphlets in addition to syndicated and copyrighted articles for the Church in newspapers and journals from coast to coast, as will be cited in more detail later, Talmage was quoted and cited on matters of doctrine more often than any other general authority of the church during his period. He was also called upon on several occasions by the First Presidency and the Council of the Twelve to represent the Church in response to inquiries from the press.39

Finally, although there are many volumes of sermons and writings of other representative general authorities from which could well be taken the teachings and doctrine of the Church during this last period from 1926 to the present time, 1954, it seems altogether appropriate to consider the works of President David O. McKay as the proper source from which to draw out the doctrine. Speaking of his sermons and writings, Elder Richard L. Evans of the Council of the Twelve had this to say:

On the eightieth anniversary of his birth, The Improvement Era is honored in the privilege of publishing a book—Gospel Ideals—selected from his writings and sermons of nearly half a century.

In this book there is a great breadth of solid, satisfying counsel, of insight and understanding, of undeviating principle coupled

39 The writer carefully analyzed 22,000 Improvement Era articles.
with honest inquiry, of hope and promise, of love and guidance for living.

In it also is the evidence of an organized approach to principles and problems, with the significant points sharply set forth and defined so that the reader feels as he peruses these pages that the author of them has sensed the responsibility of each utterance and has given careful, considered judgment to the weight of his words. All this is true whether the sermon was spoken in 1906, '26, or '46—or since 1951 when the heavier responsibility of the Presidency of the Church was placed upon him.40

After considering the teachings of these representative general authorities the author with a desire to be as objective as possible, carefully read and studied the writings and sermons of all the presidents of the Church which are available in several compiled works, seeking to determine if he had been guilty of too much selectivity in his choice of sources. In addition to this, twenty-two thousand articles indexed in the Improvement Era during the years from 1897 to 1935 were carefully examined by the writer and any and all articles pertaining to any of the following subjects were studied objectively to determine the presence if any, of quotations from the general authorities: Agency, Dead, Death, Earth Life, Elect, Election, Evil, Fall of Adam, Fate, Fatalism, Faith Healing, Foreknowledge, Foreordination, Free Agency, Free Will, Freedom, Funeral, Funerals, Future Life, Good, In Memorium, and Predestination.

In the various issues over the period of years the section "In Memorium" was devoted to remarks and sermons, often of general authorities, relative to the passing of someone prominent in the Church. The writer was careful to note any indications of a philosophy of fatalism or predestination showing up in any of these situations, and reference will be made to these situations in the body of the thesis as this phase of the work proceeds.

40 Cover of the book, Gospel Ideals, Selections From the Discourses of David O. McKay.
It will perhaps serve the best end to here present the data as it has been collected representing the thinking of these representative men from the organization of the Church down to the present time. The writer then reserves the right of interpretation and analysis in light of the scriptures before seeking to crystallize the thinking of these authorities into any representative over-all Church doctrine which might be considered an average consensus of authority mixed with scripture.

Joseph Smith

A statement by Dr. John A. Widtsoe in his book, _Joseph Smith—Seeker After Truth_, establishes for us, perhaps better than any other approach, the great love of the Prophet Joseph Smith for the principle of free agency. He said, "The Prophet Joseph Smith observed with scrupulous care the right of choice, the free agency of the people who had come into the Church."  

For the most part the latter-day scriptures cited at the beginning of this chapter represent the teachings of Joseph Smith, since it was through him that they were given out to the world. In terms of the Latter-day Saint viewpoint he was, in the role of a prophet, the mouthpiece of God to the people, but in any event, to the world as a whole, he would be accountable for these sayings which were published in connection with his name and with his approval. In view of this, it might well be said that Joseph Smith's teachings about free agency and predestination have already been reviewed. Nevertheless, there are some other situations besides the scriptures which were given forth through him, in which we are able to catch a glimpse of the mind of the Prophet at work in terms of these specific problems.

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Elder Joseph Fielding Smith of the Council of the Twelve has compiled for us the teachings of the Prophet Joseph Smith, and it is from his book that the following is quoted. With reference to the doctrine of agency as preached by Joseph Smith on the morning of May 16, 1841 at Nauvoo he says:

He commenced his observations by remarking that the kindness of our Heavenly Father called for our heartfelt gratitude. He then observed that Satan was generally blamed for the evils which we did but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. . . God would not exert any compulsory means, and the devil could not; and any such ideas as were entertained by many were absurd.42

On another occasion the Prophet had this to say in connection with free agency:

Again, if others’ blessings are not your blessings, other’s curses are not your curses; you stand, then, in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.43

Referring to the doctrine of election in connection with the interpretation by some of the ninth chapter of Romans, Joseph Smith tells us in Documentary History of the Church that unconditional election of individuals to eternal life was not taught by the Apostles.44

On the occasion of the death of James Adams the Prophet Joseph Smith made the following remarks:

I anointed him to the patriarchal power—to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has gone to a more important work. When men are prepared they are better to go home.45

This latter reveals to a certain extent some of the feelings about


43 Ibid., p. 49.


45 Smith, op. cit., p. 70.
life and its struggle which had crept into the thinking of the Prophet, due
in part at least, to the constant persecution and sorrow which had beset
him almost from the day he told of having seen a vision. To assume that
this feeling constituted a philosophy of futility or fatalism is entirely
unwarranted in view of the statement attributed to him on another occasion:

He said that compulsion was not of God, nor could men be com-
pelled into the Kingdom.
He then made a promise in the name of the Lord, saying that
that soul who has righteousness enough to ask God in the secret
place for life, every day of their lives, shall live to three score
years and ten. . . . How oft have wise men and women sought to
dictate to Brother Joseph by saying, "O, if I were Brother Joseph
I would do this and that;" but if they were in Brother Joseph's
shoes they would find that men or women could not be compelled
into the Kingdom of God, but must be dealt with in long-suffer-
ing, and at last we shall save them.  

There is no appointed time to die, nor reprobation in this thinking,
but on the contrary, those who really wish to live longer can, in conformity
to the laws of God and nature which govern such things.

It is also interesting to note that Joseph Smith lends his support
to the doctrine of free will in his interpretation of the scriptures. He
rejected the idea that the Lord "hardened Pharaoh's heart" as it appears
in the King James version of Exodus with reference to Pharaoh's attitude
toward the Hebrews. In Joseph Smith's "inspired revision" of this part of
the Book of Exodus he leaves the will of Pharaoh up to Pharaoh himself, and
changes it to read, "And Pharaoh will harden his heart, as I said unto thee.

Another evidence of his strong support of the doctrine of free will

46 Widtsoe, op. cit., p. 18.
47Smith, op. cit., p. 241.
48Exodus 7:3.
49Joseph Smith, Jr., The Holy Scriptures Translated and Corrected
by the Spirit of Revelation (Independence: Reorganized Church of Jesus
Christ of Latter Day Saints, 1927), Exodus 7-9.
is contained in a statement he made to the people relative to expecting this kind of freedom for himself. He said:

I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.\(^{50}\)

According to Elder Joseph Fielding Smith, historian, the Prophet Joseph Smith arose on one occasion and said:

In relation to the power over the minds of mankind which I hold, I would say, It is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them, and not because of any compulsion on my part. I wish to ask if ever I got any of it unfairly? If I have not reproved you in the gate? I ask, Did I ever exercise any compulsion over any man? Did I not give him the liberty of disbelieving any doctrine I have preached, if he saw fit?\(^{51}\)

A review of some of these doctrines which he preached is perhaps in order. First, he taught that man was in the beginning with God, a co-eternal intelligent entity, independent of the creations of God. His intelligence, or "light of truth," the thinking, willing part of man was not created or made.\(^{52}\) Second, man was not predestined individually; only a general overall plan was predestined.\(^{53}\) Next, man acting as an agent of God is given freedom by the Lord to determine the pattern of his agency. And, Adam had his free agency in choosing the course of action which led to the Fall. He carefully considered all of the factors, before he decided to break the lesser law, not to eat of the fruit, in order that he might fulfill the greater commandment, to multiply and replenish the earth.\(^{54}\)

\(^{50}\) Edwin F. Parry, Joseph Smith's Teachings (Salt Lake City: The Deseret News Press, 1913), p. 39.

\(^{51}\) Joseph Fielding Smith, op. cit., p. 344.

\(^{52}\) Doctrine and Covenants 93:29.

\(^{53}\) Nephi 2:26-27.

\(^{54}\) Ibid., 2:22-23.
Some would hasten to point out that Joseph Smith, in a sermon on the resurrection and the salvation of little children, used the common idiom of the day with reference to the passing in infancy of little children, before they have had a chance to meet the challenge of the world and mortality in general, when he employed the terms "taken away" or "The Lord takes."

It is true that the Prophet did speak in this manner, but the writer is moved to conclude that it is equally true that the term was so part and parcel the idiom born of New England presbyterian puritanism, and common to the every day speech and vernacular of that time and that area, that anyone even with conflicting views when it came to technicalities would have, by habit and common practice referred to death in terms of having been "taken" by the Lord or providence.\(^5^5\)

The actual quotation taken from the Documentary History of the Church is, "The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world."\(^5^6\)

There can be no question as to Joseph Smith having made this statement. It might be justifiable to consider, however, the pressures of the bereavement of these people and the desire to console at the given time, which might have caused him momentarily to forget the lack of harmony of this statement with the doctrines which he had been preaching.

In any event, there is nothing anywhere else in the teachings of the Prophet Joseph Smith, that the writer has been able to uncover, either directly stated or by implication which will allow us to interpret this statement to mean that Joseph Smith believed that God was the cause of death, or that He reaches down and snatches some in death, or is the agency which com-

\(^5^5\) Schaff, op. cit., pp. 484-486.

\(^5^6\) Joseph Fielding Smith, op. cit., p. 196.
nits or performs the act of killing or taking life. Rather, it is more in keeping with the spirit of the teachings of this great prophet, and the gospel of Jesus Christ, which he championed all his life, to interpret the Lord's part in this process as one of suffering, or acquiescence, or allowing the natural processes of death to be fulfilled without interceding as we know that He sometimes does in response to the petition of His priesthood to prolong life, to heal the sick, and to remove infirmities. In fact, the Prophet had told his people that they could prolong their lives and add to longevity by eating proper foods, taking care of their bodies, and avoiding taking poisonous things into their systems.\textsuperscript{57} It would hardly be consistent of deity or the prophet to encourage man to live longer if he could be taken in death anyway, and not be free to live as long as he was able.

The writer has examined the famous King Follett discourse of the Prophet, given on the occasion of the funeral of Follett, April, 1844. In this discourse there is nothing which in any way shows an acceptance of the idea or doctrine or reprobation, or predestination or fatalism of any kind. Rather, in his words of consolation and eulogy he avoids any such inference, deliberately going to the trouble to point out the damnation of the devil for rebelling against the Lord over the issue of free agency.\textsuperscript{58}

In summarizing the teachings and contributions of Joseph Smith as to the issues here present, there seems little reason to doubt his fervent belief in the free agency and free will of man as opposed to predestination and fatalism. There is every reason to conclude that he believed in and died for the cause of free agency since this theme runs like a thread through the bulk of his teachings, showing through now and again throughout his whole

\textsuperscript{57} Doctrine and Covenants, Sec. 89.

\textsuperscript{58} Joseph Fielding Smith, \textit{op. cit.}, pp. 342-262.
system of theology.

Brigham Young

The sermons and teachings of Brigham Young have been compiled by Elder John A. Widtsoe into a book, The Discourses of Brigham Young. It is from these that the following references have been taken. One gets the impression from reading his works that few of the authorities of the Church have been quite so outspoken against fatalism or predestination in any form as has Brigham Young. His sermons speak for themselves in this regard and require but little commentary as is evident from the following:

It is a mistaken idea that God has decreed all things whatsoever that come to pass, for the volition of the creature is as free as air. You may inquire whether we believe in foreordination; we do, as strongly as any people in the world. We believe that Jesus was foreordained before the foundations of the world were built, and his mission was appointed him in eternity to be the Savior of the world, yet when he came in the flesh he was left free to choose or refuse to obey his Father. Had he refused to obey the Father, he would have become a son of perdition. We also are free to choose or refuse the principles of eternal life. God has decreed and foreordained many things that have come to pass, and he will continue to do so; but when he decrees great blessings upon a nation or upon an individual they are decreed upon certain conditions. When he decrees great plagues and overwhelming destructions upon nations or people, these decrees come to pass because those nations or people will not forsake their wickedness and return unto the Lord. It was decreed that Ninevah should be destroyed in forty days but the decree was stayed on the repentance of the inhabitants of Ninevah. God rules and reigns and has made all his children as free as himself. . . .

Speaking out in opposition to the idea of reprobation and in explanation of the purpose and object of mortal life he said:

This life is worth as much to us as any life in the eternities to come.
We know the design of our Father in Heaven in creating the earth and in populating it, and bringing forth the myriads of organ-

59 John A. Widtsoe, Discourses of Brigham Young (Salt Lake City: The Deseret News Press, 1941), p. 55.

60 Ibid., p. 87.
izations which dwell upon it. We know that all this is for his glory—to swell the eternities that are before him with intelligent beings who are capable of enjoying the height of glory. But, before we can come in possession of this, we need large experience, and its acquisition is a slow process. Our lives here are for the purpose of acquiring this; and the longer we live the greater it should be.\footnote{Ibid., p. 60.}

We are striving for eternal life, and are opposed to those who love and have the power of death. We have the influence and power of life and that necessarily brings us in opposition to those who prefer the principles of death.\footnote{Ibid., pp. 185-186.}

It is not the design of the Father that the earthly career of any should terminate until they have lived out their days; and the reason that so few do live out their days is because of the force of sin in the world and the power of death over the human family. To these causes, and not to the design of the Creator, may be attributed the fact that disease stalks abroad, laying low the aged, middle aged, youth and infants, and the human family generally by the millions.

... Why should we continue to practice in our lives those pernicious habits that have already sapped the foundation of the human constitution, and shortened the life of man to that degree that a generation passes away in the brief period of from twenty-seven to twenty-nine years? The strength, power, beauty and glory that once adorned that form and constitution of man have vanished away before the blighting influences of inordinate appetite and love of this world. The health and power and beauty that once adorned the noble form of man must again be restored to our race; and God designs that we will engage in this great work of restoration. Then let us not trifle with our mission, by indulging in the use of injurious substances. These lay the foundation of disease and death in the systems of men, and the same are committed to their children, and another generation of feeble human beings is introduced into the world. Such children have insufficient bone, sinew, muscle, and constitution, and are of little use to themselves or to their fellow creatures; they are not prepared for life.\footnote{Ibid., p. 98.}

Prepare to die is not the exhortation of this Church and Kingdom; but prepare to live is the word with us, and improve all we can in the life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation. Then let us seek to extend the present life to the uttermost, by observing every law of health, and by properly balancing labor, study, rest, and recreation, and thus prepare for a better life. Let us teach these principles to our children, that, in the morning of their days, they may be taught to lay the foundation of health and strength and constitution and power of life in their bodies.
This is the duty of the human family, instead of wasting their lives and the lives of their fellow beings, and the precious time God has given us to improve our minds and bodies by observing the laws of life, so that the longevity of the human family may begin to return. By and by, according to the scriptures, the days of a man shall be like the days of a tree. But in those days people will not eat and drink as they do now; if they do their days will not be like a tree, unless it be a very short-lived tree. This is our business.

... The people have laid the foundation of short life through their diet, their rest, their labor, and their doing this, that, and the other in a wrong manner, with improper motives, and at improper times. 64

President Young goes into great detail in suggesting that we cannot live to do the work we are assigned, nor live as long as the Lord would like us to do if we do not care for our bodies and health. 65 He had this further comment to make in this respect:

Be careful of your bodies, be prudent in laying out your energies, for when you are old you will need the strength and power you are now wasting. Preserve your lives. Until you know and practice this, you are not thoroughly good soldiers nor wise stewards. 66

In the thinking of Brigham Young, "all rational beings have an agency of their own and according to their own choice they will be saved or damned." 67

The volition of the creature is free; this is a law of their existence and the Lord cannot violate his own law; were he to do that, he would cease to be God. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice, and God brings forth the results of the acts of his creatures to promote his Kingdom and subserve his purposes in the salvation and exaltation of his children.

My independence is sacred to me—it is a portion of that same

64 Ibid., pp. 106-107.
66 Ibid.
67 Ibid., p. 62.
Diety that rules in the heavens.  

In spite of his great claim to independence, Brigham Young feels that man still has the closest kinship with God, and that God is still at the helm in that the ultimate outcome of the great overall plan will be in keeping with His will:

Still we are not in anything independent of God. He still controls the ultimate outcome of the over all plan of salvation even though man acts as he chooses; the results may not always be that which he expects from his act.  

I feel it sometimes very difficult indeed to word my thoughts as they exist in my own mind, which I presume, is the grand cause of many apparent differences in sentiment which may exist among the saints.

I am not going to drive a man or woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence in us is as independent as the God's. People are not to be driven and you can put into a gnat's eye all the souls of the children of men that are driven into heaven. . . .

The eternal laws by which he and all others exist in the eternities of the Gods decree that the consent of the creature must be obtained before the Creator can rule perfectly.

Little more could be added to the words of this great religious thinker which would contribute to the reader's understanding, than has already been said in Brigham Young's own words. There remains only to summarize in terms of his philosophy.

Brigham Young did not believe in predestination or fatalism. He did hold to a concept of foreordination, but pointed out in his sermons that this doctrine did not presume a determining cause since one who was foreordained could still exercise his free agency and reject or fail in his foreordained mission. President Young could not allow himself to accept the idea of reprobation in any form. He did not believe that God cuts lives
short or takes people in death, rather he encouraged the belief in the opposite, and told the people that God wanted them to live as long as they possibly could and to take care of their bodies so they would not die before they had finished the things the Lord had a desire for them to do. He believed in the existence of man's free will apart from any gift from God, and claimed the eternal uncreated nature of this will or intelligence. Finally his position can well be summed up in another of his own statements: "The law of liberty is the law of right in every particular."\(^7\)

**Wilford Woodruff**

Of the presidents of the Church whose beliefs about the doctrine are here represented, Wilford Woodruff seems to stand out apart from the others as one who was never quite able to rid from his system the carry-over effects of New England Presbyterian predestination in his life, and this in spite of his constant professed belief in the doctrine of free agency and the free will of man. In his own words he tells us of the effect of this early influence in his life: "I was brought up under the blue laws of Connecticut, when Presbyterianism ruled throughout the state as the religion of that state. . . . This early teaching had its effect upon me."\(^7\)

The writer can discover no other explanation for Wilford Woodruff's frequent reference to concepts which were somewhat fatalistic in his views about death and the hand of God in the death of individuals unless it would be this early influence in his life which continued to govern to a certain extent his thinking throughout his life, in spite of his acceptance of the scriptures of Mormonism with full conviction of their divinity and truth.

\(^7\)Ibid., p. 66.

Apparently President Woodruff was very much aware of the principle of free agency as taught in the Book of Mormon and the other scriptural sources and we will cite references he has made to these doctrines, but on the other hand it is equally apparent that he did not recognize a certain inconsistency in these scriptural doctrines and his own statements with reference to the concept of reprobation. Nor does he appear to have been particularly impressed with the great stand taken by Brigham Young against fatalism and particularly reprobation. The following sermon quotations point up this problem:

He takes whom he will take, and spares whom he will spare for a wise purpose in himself. These things are according to the purposes and ordinances of God to man. Some labor this side of the veil, others on the other side of the veil. If we tarry here we expect to labor in the cause of salvation, and if we go hence we expect to continue our work until the coming of the Son of Man. The only difference is, while we are here we are subject to pain and sorrow, while they on the other side are free from affliction of every kind.

The question may arise with me and with you—"why has the Lord taken away my children?" But that is not for me to tell, because I do not know; it is in the hands of the Lord, and it has been so from the creation of the world all the way down . . . .

On another occasion prior to that he has said this:

I will say to our mourning friends, your children are taken away and you cannot help it, we cannot any of us help it; there is no censure to be given parents when they do the best they can. A mother should not be censured because she cannot save her sick child, and we have to leave these things in the hands of God. It will be but a little time until they will be restored to us; in a little time Brother and Sister Wheeler will again have the children whose loss they now mourn.

There might be some difficulty in reconciling this doctrine with the idea that man has some freedom in terms of his own longevity. For example, he taught the need of proper care of the body, and temporal salvation through observing the principles of the "Word of Wisdom," which had to

73 Ibid., pp. 246-247.
74 Ibid., pp. 248-249.
do with proper diet and abstaining from injurious substances.\footnote{Ibid., p. 176}

Speaking in a similar vein he said that he himself had been able on several occasions to preserve his life by heeding certain warnings which had come to him.\footnote{Ibid., p. 8}

Referring to free agency in general in part of the chapter titled "The Godhead and Man's Free Agency" as part of a compilation of his works\footnote{Ibid., pp. 9-10.} President Woodruff made the following remarks:

With regard to the rights of the human family, I wish to say that God has given unto all of his children of this dispensation, as he gave unto all of his children of previous dispensations, individual agency. This agency has always been the heritage of man under the rule and government of God. He possessed it in the heavens before the world was, and the Lord maintained and defended it there against the aggression of Lucifer and those that took sides with him, to the overthrow of Lucifer and one-third part of the heavenly hosts. By virtue of this agency you and I and all mankind are made responsible beings, responsible for the course we pursue, the lives we live, the deeds we do in the body.\footnote{Ibid., p. 189.}

In his Journal of Discourses, March 26, 1883, he wrote:

You may wish to know why I make these remarks. I will tell you. Because God himself grants this right to every human being upon the earth irrespective of race or color; it is part of the divine economy not to force any man to heaven, not to coerce the mind, but to leave it free to act for itself. He lays before his creature man the everlasting gospel, the principles of life and salvation, and then leaves him to choose for himself or to reject for himself, with the definite understanding that he becomes responsible to him for the results of his acts.\footnote{Ibid., p. 46.}

In other discourses Wilford Woodruff has made reference to his belief in "social and national free agency,"\footnote{Ibid., pp. 8-9.} as well as individual free agency, freedom and liberty of conscience are God guaranteed,\footnote{Ibid., pp. 231-232.} and man has an eternal nature which was the intelligence of man existing co-eternally with God, without beginning or end:

\footnote{Ibid., p. 176.}
\footnote{Ibid., p. 8.}
\footnote{Ibid., pp. 9-10.}
\footnote{Ibid., p. 189.}
There is not a person here today but what is going to live on the other side of the veil as long as his Creator—to the endless ages of eternity, and the eternal destiny of every individual depends upon the manner in which the few short years of the life in the flesh are spent.\textsuperscript{82}

In summarizing the position of Wilford Woodruff it seems justifiable to conclude that he believed and taught in a general way the principles of free agency and free will as opposed to predestination and fatalism, but that he also did preach in some of his funeral sermons a doctrine which was closely akin to the form of fatalism or predestination labeled reprobation, or appointment unto death. One might well seek to find an explanation for this in terms of the early Presbyterian and predestinarian influence and background in the life of Wilford Woodruff. This supposition is not objective or grounded enough in solid fact to be conclusive but is offered merely by way of reference to his own statements about himself as a plausible explanation. President Woodruff had been taught from his earliest childhood to recognize the hand of God in everything. He is none the less a great prophet and missionary of his church for not having seen the apparent conflict between the scriptures he accepted and in his personal theologic concepts expressed in a time of mourning and under the pressure of trying to console.

James E. Talmage

Next to Brigham Young there is perhaps no one representative general authority who has spoken out for the Church who has been so thoroughly outspoken against all things fatalistic or predestined as James E. Talmage. This will be more evident as consideration is given to his writings and sermons on the subject. During his time of influence as philosopher and writer he was occasionally called on to represent the Church in the press. One

\textsuperscript{83}Ibid., p. 243.
article of his, "God's Foreknowledge Not a Determining Cause," appeared in each of the following papers or journals at one time or another during the year 1918, upon the invitation of the editors of these influential periodicals to the Church to explain some of the teachings of the Church of Jesus Christ of Latter-day Saints: The Boston Herald, New York World, Philadelphia Record, Kansas City Journal, St. Louis Globe-Democrat, Atlanta Constitution, Washington Herald, New Haven Times-Leader, Hannibal Morning Journal, Joplin News Herald, Portland Oregonian, and the San Francisco Chronical. This article was prepared under the approval and copyright of the offices of the First Presidency, and with the sanction of the Quorum of Twelve Apostles, of which Talmage was a member. Portions of the article appear as follows:

Prophecy is one of the specified gifts of the Spirit, and one of the distinguishing graces of the Church of Christ. If there be prophecy there must be prophets, men through whom the purposes of God are made known to people at large. Prediction of events more or less remotely future is a prophetic function, though constituting but part of the gift of prophecy.

Divine revelation of what is to come is proof of foreknowledge. God, therefore, knows and has known from the beginning, what shall be, even to the end of the world. The transgression of Adam was foreknown, even before the man was embodied in the flesh; and because of the results entailed upon human-kind a Redeemer was chosen, even "the Lamb slain from the foundation of the world." The earthly life, ministry, and sacrificial death of the Savior were all foreseen, and their certainty was declared by the mouths of holy prophets.

But who will venture to affirm that foreknowledge is a determining cause? God's omniscience concerning Adam cannot reasonably be considered the cause of the Fall. Adam was free to do as he chose to do. God did not force him to disobey the Divine Command, neither did God's knowledge compel false Judas to betray the Christ, nor the recreant Jews to crucify their Lord.

Surely the omniscience of God does not operate to make of men automatons, nor does it warrant the superstition of fatalism. The chief purpose of earth life, as a stage in the course of the souls progression, would be nullified if man's agency was after all but

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a pretense, and he a creature of circumstance compelled to do as he does.

A mortal father who knows the weaknesses and frailties of his son may by reason of that knowledge sorrowfully predict the calamities and suffering awaiting his wayward boy. He may foresee in that son's future a forfeiture of blessings that could be won, loss of position, self-respect, reputation, character, and honor. Even the dark shadows of the felon's call and the night of a drunkard's grave may loom in the visions of that fond father's soul. Yet, convinced by experience of the son's determination to follow the path of sin, he foresees the dread developments of the future, and writhes in anguish because of his knowledge.

Can it be said that the father's foreknowledge is even a contributory cause of the evil life of his boy? ....

By way of further illustration, consider the man versed in meteorology, who by due consideration of temperature, air pressure, humidity, and other essential data, is able to forecast weather conditions. He speaks with the assurance of long experience in foretelling a storm. The storm comes, bringing benefit or injury, contributing to the harvest perhaps or destroying the ripening grain; but, whether it be of good or ill effect can he who prophesied of the approaching storm be held accountable for its coming?

It may be argued, however, that in these illustrative instances neither the mortal parent nor the human forecaster had power to alter the respective course of events, while God can direct and over-rule as He wills. But, be it remembered that God has granted agency unto His children, and does not control them in its exercise by force. He impels no man toward sin; He compels none to righteousness.

The Father of our spirits has a full knowledge of the nature and disposition of each of His children, a knowledge gained by observation and experience in the long ages of our primeval childhood, when we existed as unembodied spirits, endowed with individuality and agency—a knowledge compared with that gained by earthly parents through experience with their children in the flesh which is infinitesimally small. In that surpassing knowledge God reads the future of the child and children of men individually, and of men collectively. He knows what each will do under given conditions, and sees the end from the beginning. His foreknowledge is based on intelligence and reason. He foresees the future of men and nations as a state that naturally and surely will be; not as a state of things that must be because He has arbitrarily willed that it shall be.

"Known unto God are all his works from the beginning of the world." (Acts 15:18).

He willed and decreed a mortal state for His spirit offspring, and prepared the earth for their schooling. He provided all the facilities necessary for their training, and thus proclaimed His purpose:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39).
Dr. Talmage took a most vigorous stand against fatalism in particular in an article published in the "Improvement Era," the official organ of the Church, in July 1908. The real effectiveness of his criticism of this doctrine cannot be expressed in any but his own words. For this reason again, several paragraphs from the article are quoted as follows:

There are people who call themselves fatalists. They profess a belief in destiny, and so resign themselves to whatever happens as the inexorable decree of fate.

They carry this belief to such an extreme as to declare that man is the mere puppet and tool of unseen influences; that he is utterly unable to control or change the conditions of his life; that he will live his allotted days in spite of neglect of health or of rash exposure to danger; that he will die when his time comes, whatever he may do to escape injury or to stay the ravages of disease.

Like all other fads and foibles of human fancy, this extreme conception is unreasonable, unscriptural, and untrue...  

This conception of the operations of supernatural control on mortal life is so thoroughly foreign to the spirit of the gospel that it can scarcely be thought to find a place in the heart or mind of any Latter-day Saint. One of the greatest of the Father's gifts to his mortal children is the endowment of individual agency and the right of choice. We may choose the path of danger, or that of safety; we may invite accident by recklessness; we may bring upon ourselves illness through disregard of the laws of health; we may shorten our lives, and indeed may invoke speedy death by disobedience to the Lord's requirements; to say nothing of the dread power displayed in the suicide's awful crime.

The fact that many of the events of our lives are inexplicable is no proof that blind and remorseless fate controls. In spite of all precautions, accidents of violence may invade our lives; the most scrupulous care of which we are capable may not insure against attacks of disease; yet who can affirm that this proves the uselessness of care and prudence, or that the accident or illness may not have been averted?  

To get to the climax of this article in which Dr. Talmage denounces any concept of reprobation, or God taking some in death, the writer will take the liberty of quoting again a paragraph from the article which has been quoted in a prior portion of the thesis:

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86 Ibid., p. 650.
Are the days of one's life numbered, and is each appointed to
die at a time prescribed? In a general way, yes, specifically, no.
That is to say, it is the order of nature that every one shall die;
and as physical powers weaken and expire with advancing age, it is
unquestionably natural that the weakness of declining age is the
precursor of natural dissolution or death. Many die in early years
and in each case death is the natural result of physical conditions
operating as a natural cause. 87

On the occasion of the funeral of Hyrum Mack Smith in January of
1918, Salt Lake City, Dr. Talmage in following other speakers who had made
reference to Smith's having been needed on the other side, hastened to ex­
plain that in the sense that there is always work of the Lord to be done no
matter where we are, one might be needed on the other side, but that he did
not believe that God would take them or that their lives would be cut short
for that purpose:

He is gone. Elders are needed on the other side, and Apostles
of the Lord Jesus Christ are wanted there, although I do not bring
myself to the thought lives are cut short, and men and women taken
in their prime, or youths on the threshold of maturity. . . .
yet I read of the Lord Jesus Christ going, as soon as his spirit
left his pierced and tortured body on the cross to minister unto
the spirits on the other side. 88

In February of 1918 Dr. Talmage wrote an article, "The Will of God,"
in which he presented his views relative to the relationship of things which
happen or transpire on the earth, and God's will. Three paragraphs showing
his convictions on this subject are cited below:

Do you believe that whatever is is right? I do not; I cannot
believe it. If right means accordance with the will of God surely
there is much wrong in the world. . . .
I cannot look upon the frightful carnage and inhuman atrocities
of the world war as a manifestation of the direct will of God. It
is a repetition of the issue at stake in the primeval struggle,
when Michael, the champion of free agency, led his hosts against
Lucifer's Myrmidons, who sought to rule by might. (See Rev. 12:7-9).

87 Ibid., p. 652.
88 Funeral of Hyrum Mack Smith.
God's power and glory shall be manifest in eventual victory for the right. But in the eternal accounting, responsibility for the crime whereby this war was precipitated shall weigh upon the man, men, nation or nations, who did the devil's bidding in the attempt to enthrall mankind. Thus the hand of God is potent in the furtherance of right; and though His will be violated and His commandments transgressed evil shall be followed by good. Divine displeasure is directed against all "who confess not His hand in all things, and obey not His commandments."89

The many writings and sermons of Dr. Talmage are replete with his convictions about the need for free agency and free will in man's intercourse with God and his fellow men and in his relationship to nature. There is here a selection of some which seemed to come right to the point. Any further recounting of this man's teachings would perhaps be superfluous. He has been shown in the above quotations to have been opposed to predestination or fatalism in any form, and particularly pointed out his disinclination to accept the idea of "appointment unto death."

David O. McKay

Perhaps the best way to introduce the doctrine and teachings of the gospel as revealed in the sermons and writings of President McKay is to cite from the beginning a statement of his which seems to crystalize in one great theme the essence of his convictions. President McKay feels that it is contrary to the nature and purpose of God to force man into subjection to the will of God:

If the world would be at peace it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection to the will of God. By compulsion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his.

There is an example of dictatorship supreme! In contrast to this the Lord's plan was to give men their free agency. The Prophet Joseph Smith said: "To every man is given an inherent power to do

right or to do wrong. In this he has free agency."

Speaking specifically with regard to predestination, President McKay said that the teachings of the Prophet Joseph Smith had a "subsequent effect upon the religious and philosophic minds." He points out further that at the time Joseph Smith was preaching the doctrine of free agency some of the churches were teaching predestination as defined in the Westminster Confession. He brands predestination as a false doctrine: "In direct contradiction to this false doctrine, the boy-prophet declared that all mankind may be saved." With reference to the subsequent revision of the old concept of predestination by the presbyterians, President McKay declares that this followed quite some time after the officers of that same church had denounced Joseph Smith for his stand against predestination, and that they eventually disclaimed any belief in fatalism as part of predestination, but Joseph Smith had proclaimed against this pernicious doctrine from the beginning of his ministry.

There have been here cited these rather general references from David O. McKay's sermons to establish an understanding of his attitude toward predestination as a whole.

At April conference in the tabernacle in Salt Lake City, in 1940 in anticipation of the political activity ahead during the balance of the year, President McKay made several references to free agency in connection with his remarks concerning liberty and political freedom:

"Man's free agency is an eternal principal of progress, and any


form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

... Jesus sought to perfect society by perfecting the individual, and only by the exercising of free agency can the individual even approach perfection.

In the light of the principle of free agency, it is not difficult to distinguish between the right and the wrong system of government. ... 94

In explaining the Latter-day Saint stand on participation in war President McKay gives us an insight into the importance he places upon free agency as a fundamental principal of existence and progression. On this occasion he was speaking to the membership of the Church at the April conference, 1942:

There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say enter, not begin—a war; (1) an attempt to dominate and to deprive another of his free agency, and (2) loyalty to his country. Possibly there is a third, viz., defense of a weak nation that is being unjustly crushed by a strong ruthless one.

 Paramount among these reasons, of course, is the defense of man's freedom. An attempt to rob man of his free agency caused dissension even in heaven. . . .

To deprive an intelligent human being of his free agency is to commit the crime of the ages.

So fundamental in man's eternal progress is his inherent right to choose that the Lord would defend it even at the price of war. Without freedom of thought, freedom of choice, freedom of action within lawful bounds, man cannot progress. . . . 95

As to the eternal nature of man's will President McKay has this to say:

There exists an eternal law that each human soul shall shape its own destiny. No one individual can make happiness or salvation for another. "Even God could not make men like himself without making them free." 96

I believe that God is love, that he is our Father and desires

94 Ibid., p. 312.
95 Ibid., pp. 287-288.
96 Ibid., p. 300.
the happiness and eternal life of his children. Indeed, this is his glory "... to bring to pass the immortality and eternal life of man." (Moses 1:39).97

The following quotations as contained in a chapter on "The Doctrine of Free Agency" in his book, *Gospel Ideals*, are taken from the sermons of President McKay:

Man's greatest indowment in mortal life is the power of choice—the divine gift of free agency. No true character was ever developed without a sense of soul freedom. If a man feels circumscribed, harassed, or enslaved by something or somebody, he is shackled. That is one fundamental reason why totalitarianism is so diabolically wrong, and some day in the future must be defeated. God intends man to be free.

"... remember, my brethren...ye are free; ye are permitted to act for yourselves, for behold, God hath given unto you a knowledge and he hath made you free." (Helaman 14:30).

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man.

... Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man.

... Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it was necessary for the Creator to make him free .......

I refer to the fundamental principle of the gospel, free agency. Reference in the scriptures show that this principle is (1) essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual as the work and glory of God. Only through the divine gift of soul freedom is such progress possible.98

Before summarizing the teachings of President David O. McKay as they pertain to free agency and predestination, it might be well to call attention to remarks made by him in the Salt Lake Tabernacle in April, 1917, during the first world war:

97Ibid., p. 301

98Ibid., pp. 299-304.
I am not one of those who sees in this world catastrophe the hand of God as its cause. I do not believe that God has caused the misery, the famine, the pestilence and the death that are now sweeping the war-torn countries of Europe. I do not believe that the conditions of the world today are a direct result—an inevitable result—of disobedience to God's laws....man, through his littleness, through his rejection of the gospel, his selfishness and weakness, brings contention and strife upon himself.  

On a more recent occasion President McKay reiterated his firm belief in the principle and doctrine of free agency. At the morning session of the Transvaal District Conference in Johannesburg, South Africa, Sunday, January 10, 1954 he had this to say:

... I do not know of a worthy father who would not consider that part of his life has been lost, if his name be not perpetuated by a noble son or daughter.

I am not unmindful when I make that statement that our Father in heaven lost some of his children in the war in Heaven. That is because he has given to man the greatest blessing next to life itself—free agency. You have your right, young man, to choose your life and what it will be.

No man will ever force you to heaven,

"He will call, persuade, direct aright,  
Bless with wisdom, love and light  
In nameless ways be good and kind,  
But never force the human mind."

Freedom and reason make us men,  
Take these away, what are we then?  
Mere animals, and just as well  
The beasts may talk of heaven and hell."

Each one is free to choose.  
When the Lord gave man his free agency, says one great scientist who approached that truth by reason, he relinquished a part of his own omnipotence and gave it to His children, to each one, and each one has the responsibility of choosing his life and making it for himself. 

Without that no man could progress towards divine perfection.

In concluding this review of some of the sermons and statements of President McKay certain ideas seem to stand out among all those which go

99Ibid., p. 283.

100Deseret News, February 6, 1954, Church Section, p. 2.
together to make up his expressed beliefs about fatalism and predestination. These ideas have been contained in the quotations cited above and are here summarized as follows:

To President McKay, free agency is the fundamental principle of the gospel, so important, in fact, that he considers its infringement the paramount justification for entry into war. The conflict between proponents of free agency and predestination brought about the war in heaven. He does not see the hand of God in all the affairs of men, particularly in all the tragedies and difficulties mankind brings upon itself. Each man is free to make his own life and his own destiny. God will not force. Finally, President McKay refers to fatalism and predestination as false and pernicious doctrines, and freedom of the will as eternal.

Miscellany

In an article in the Improvement Era of February, 1931, "Comforting Manifestations," some excerpts from a funeral sermon delivered by President Heber J. Grant, are published. In this there has been discovered an implied concept of reprobation, or the idea that God takes some in death for his own purposes and according to his own will. President Grant recalls having heard Wilford Woodruff speak about his overwhelming grief in the loss of his son, Brigham, for whom he had had great hopes as to becoming an Apostle. The Lord finally favored him with a manifestation in which he was given to understand that there was great work to be done for the dead both here and on the other side. President Woodruff's son was busily engaged in a good cause on the other side. He said that he found consolation in the knowledge that he had gone where he was needed more than he was needed here.

President Joseph F. Smith, sixth president of the Church of Jesus Christ of Latter-day Saints published an article in the Improvement Era of March, 1918 in which he said, "we ought not to do anything that would limit our existence in the world; but we should do everything to prolong life. . . ." President Smith reveals in this article a disbelief in the idea of reprobation, and reminds his readers that, "there is nothing but life that is worthwhile." 102

Prior to that in 1908 President Smith had counseled the missionaries to exercise wisdom in their labors, and "be cautious about running into danger." He especially encouraged them to be vaccinated against smallpox so that they would not be exposing themselves to danger when it could be avoided. 103

In the careful study of the articles in the Improvement Era, the writer was able to discover only two or three isolated cases of funeral sermons or articles on doctrine in which members of the quorums of the general authorities have taught either by implication or directly a doctrine of fatalism, and particularly reprobation. Aside from the case of Heber J. Grant's account of the story of Wilford Woodruff's son, there was a reference to the idea of being taken or called in death by Orson F. Whitney at the funeral of Hyrum Mack Smith. 104 On this occasion Whitney was followed by James E. Talmage, who reiterated his stand against the idea that young men are taken, or their lives cut short because of something the Lord has for them to do. 105

104 Supra, p. 21.
105 Ibid.
There have been reports of situations more recent than any of these which have come to the writer's attention indirectly, cases in which certain members of the general authorities have purportedly implied reprobation in two or three funeral sermons which have been preached. None of these cases have been a matter of record available to the writer, however, and perhaps would not alter the overall picture which has become defined enough at this point to draw certain conclusions and to summarize.

In consideration of the ample scriptural evidence overwhelmingly supporting and sustaining the doctrine of the Church in terms of free agency and free will as opposed to predestination and fatalism, and because of the greater number of the general authorities of the Church of Jesus Christ of Latter-day Saints who have denounced the doctrines of fatalism and predestination, the writer feels justified in concluding that the established official doctrine of the Church is and always has been free agency and freedom of will as opposed to fatalism and predestination.

It must be conceded, however, that in view of some existing recorded statement of at least some of the authorities who have spoken at funerals or upon related subjects there is no unanimity of opinion as to the concept of appointment unto death. In spite of the greater number who seem to contend against such an idea as being fatalistic and out of harmony with the Gospel of Jesus Christ as a whole, it would be intellectually dishonest to conclude that majority opinion is basis for establishing without question a theological doctrine.

However, it seems reasonable to assume the validity of the following conclusions as a result of the doctrinal investigation on a basis of the references already cited:

In the course of the research there was evidenced more often and
with a greater degree of emphasis a tendency on the part of most of the presidents and authorities of the Church to view with alarm the idea of man's agency and longevity being interferred with except to the extent of his own ignorant, negligent, or willful violation of God's natural law.

Among those who were outspokenly against the idea of man's life being cut short, or man being taken in death by the Lord were Brigham Young and James E. Talmage.

In view of the existence of certain conflicting opinion it will be necessary to proceed with the thesis in terms of a revised premise; that beliefs or concepts of some people of the Church tending toward fatalism and more especially as they pertain to being taken in death by the Lord or fate or providence, are out of harmony with the doctrine taught in the greater number of scriptures bearing on the subject, although there were others also bearing upon the subject which provided basis for the opposite point of view; and that this is true also as to the doctrines taught by the greater number of authorities speaking for the Church, as was evidenced in the results of the research conducted in connection with this investigation.

Further, it is not intended that any of the foregoing cited references or expressed opinions should imply such an extreme defense of the free will of man that the great atonement work of our Redeemer would seemingly or otherwise be mitigated. On the contrary, the intent was to establish the free agency of man more fully as a result of the sacrifice of our Lord which makes us free indeed.

Finally, it would seem justifiable to proceed with the interpretation and tabulation of the data on the assumption that even though there may be some select and chosen ones who for reasons known unto God alone, are appointed unto death, they would be few and select indeed, and for the av-
average person to assume that he was one of these would be fatalistically presumptive.
CHAPTER V

TABULATION AND INTERPRETATION

The primary purpose of this chapter is to give an analysis of the data that have been collected. The procedure of analyzing and interpreting the data has been accomplished in keeping with the plan as originally outlined in Chapter II, Method and Procedure. The observational procedure was completed after fifty funerals had been observed and data collected in terms of the statements of the program participants. The Interview procedure was likewise completed after close relatives or mourners of the deceased in each funeral situation had been personally interviewed and notation made of any predestinarian or fatalistic concepts elicited from the respondents in the interview conversations. Finally, over a period of approximately six years more than four hundred and fifty responses were obtained through the use of a questionnaire from students and adults. Each of these procedures has played an important and integrated part in the collection and formation of data, yet each procedure provides a unique type of datum worthy of consideration apart from the others.

The Observational Procedure

After almost five years and the direct observation of the speeches and program in connection with fifty funerals data has been collected by checking definite situations consistently and without variation from the originally adopted plan in each funeral. By definition a fixed determinant as to what constituted a fatalistic opinion or belief was established. Any
statement, which either directly or indirectly implied that God or fate, or providence was responsible for taking the life of the deceased because such was in keeping with the predestined and allotted time of death for that particular individual, was considered to be fatalistic. An objective checklist system involving nine (9) situations wherein a belief of this kind might conceivably be expressed was employed. (See Table 1).

**TABLE 1**

**PREDESTINARIAN OR FATALISTIC STATEMENTS MADE BY PARTICIPANTS AT 50 FUNERALS**

<table>
<thead>
<tr>
<th>Participant and Situation</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preliminary Remarks</td>
<td>11</td>
</tr>
<tr>
<td>Invocation</td>
<td>5</td>
</tr>
<tr>
<td>Musical Selections</td>
<td>3</td>
</tr>
<tr>
<td>1st Speaker</td>
<td>33</td>
</tr>
<tr>
<td>2nd Speaker</td>
<td>34</td>
</tr>
<tr>
<td>3rd Speaker</td>
<td>10</td>
</tr>
<tr>
<td>4th Speaker</td>
<td>2</td>
</tr>
<tr>
<td>Closing Remarks</td>
<td>5</td>
</tr>
<tr>
<td>Benediction</td>
<td>5</td>
</tr>
</tbody>
</table>

The data from this source revealed the following information: The person conducting the funeral, usually the Bishop or one of the counselors, in making the preliminary remarks, made statements in eleven of the fifty situations which were fatalistic by definition within the thesis. The first and second main speakers were the participants who most often made fatalistic statements. In the final tabulation of the data the general tone of the funeral service was fatalistic in sixty-six percent (66%) of the total cases, whereas only thirty-four percent (34%) were non-fatalistic. There was some fatalism noticeable in eight-four percent (84%) of the funeral services, but not enough definite situations to justify classifying more than sixty-six percent (66%) as definitely fatalistic in tone. Finally, another incidental observation was that of Bishops who presided or were among the
main speakers there were seventeen (17) different situations out of the possible fifty (50) in which fatalistic statements were made, or a total of thirty-four percent (34%). (See Table 2).

**TABLE 2**

GENERAL TONE OF FUNERAL SERVICE

<table>
<thead>
<tr>
<th>Tone</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatalistic</td>
<td>33</td>
</tr>
<tr>
<td>Non Fatalistic</td>
<td>17</td>
</tr>
<tr>
<td>Any Fatalism at All</td>
<td>42</td>
</tr>
<tr>
<td>Bishop's Remarks Fatalistic</td>
<td>17</td>
</tr>
</tbody>
</table>

The substance of the type of statement most often made was to the effect that we cannot always know why God does the things that he does, but it is always for the best and someday we will understand why things must be as they are. The next most often used type of fatalistic statement was to the effect that the deceased was needed more on the other side than here and that was the reason he or she was taken.

Typical of the statements made in the preliminary remarks which were tabulated as fatalistic in terms of the definition here employed is the following: "We cannot now understand why it was necessary for this young mother to be taken right in the bloom of life." In the case of the funeral of a middle-aged prominent farmer who left an embittered family of active church workers, some of whom held important positions in the ward, the Bishop directed his remarks to the mourners on the front bench and cautioned them not to "be bitter because the Lord has taken your father from you." The parents of a young polio victim were told by one of the main speakers of the funeral, "Suffering humbles us and this slow lingering sickness of ___ mellowed him spiritually so that he was ready to answer the call when his Heavenly Father sent for him." At that same funeral another speaker said, "I guess the Lord
is required to select from all ages for the work which goes on on the other side." The first main speaker at the funeral of a three year old who was struck by an automobile a few weeks after a young cousin had been killed also in a violent accident remarked that the parents felt a certain consolation in the knowledge that their Heavenly Father had taken the child so the two little cousins could be together. A situation involving the death of an infant playing on the curb, who was crushed when a young boy in a car released the brakes not knowing the child was being crushed, caused one speaker at the funeral to remark, "Our only consolation is in the knowledge that in removing this little one from the arms of its mother, the Lord has taken it into His own tender care and keeping." The speaker who followed said, "The days of each of us who comes into this mortal existence are numbered, and only our Heavenly Father has the right to decide when they have been spent." The boy involved in the accident was told not to feel that he was to blame since he was only an instrument in God's hands.

These have been samples of the types of statements made at the funerals which were the object of observation in the survey. Many others could be cited, some of which would be even more fatalistic, and others merely implying predestination and fatalism.

If there is justification in the assumption that the normal condition would be one of no predestination or fatalism stated or implied in the several funeral situations, then, in view of the interpretation of the data there is definitely a trend away from normal in the direction of predestination and fatalism to the extent of sixty-six percent (66%) in the philosophy of those who speak and participate in the program at funeral services. (See typical completed Thesis Research Tabulation Sheet Form #1A in appendix).

In conclusion, these data are the result of the most conscientious
effort put forth to ascertain the facts about the prevailing beliefs in
the survey area by the direct observation method.

The Interview Procedure

In connection with the observations made at the funerals during the
survey period a second method of gathering data was incorporated into the
plan. The attitudes and beliefs of close relatives of the deceased, or one
or more of the other chief mourners were sampled through the interview pro-
cedure, as already explained in Chapter II of this thesis.

After noting fatalistic and non-fatalistic reasoning on the part of
the respondent as to the type of statement already determined as represent-
ing a positive response each interview was rated by the interviewer from a
check list as either fatalistic or non-fatalistic. The results of the tab-
ulation of these data revealed a situation very similar to the results of
the funeral observation procedure. Of the total of fifty (50) interview sit-
uations thirty (30) revealed a fatalistic philosophy on the part of the res-
pondent or respondents interviewed. This represents a sixty percent (60%)
positive or plus response in the direction of fatalism or predestination
assuming again that normal would be no positive or plus response in terms
of fatalistic statements or ideas.

In analyzing the statements and reasoning of the respondents the
author, in the role of the interviewer, was careful to be ultra conservative
in his interpretations. The use of the check list system after the interview
in deriving the conclusion contributed to the objectivity of the procedure.
The check list consisted of the fatalistic type questions included in the
questionnaire. Any statements made during the interview which were similar
to or of the same general philosophy as the ideas contained in the fatalis-
tic statements of the questionnaire were compared with the check list and so recorded.

One of the most interesting revelations of the interview procedure was the fact that the members of the family of the deceased in a given situation were not always in harmony with the philosophy expressed in the talks and prayers at the funeral. That is to say the members of the family who were interviewed may have revealed no fatalistic tendencies in their views of their loved one at all, but the general tone of the speeches and prayers at the funeral showed an abundance of it. On the other hand, there were some cases where the respondent being interviewed made statements or expressed beliefs which were by our definition thoroughly fatalistic, but none of this belief was evidenced at the funeral.

Among the statements expressing a fatalistic viewpoint the following were remembered and recorded from the personal interview: One woman said in speaking of the passing of her husband, "I guess his mother needed him on the other side, that's why he was taken." An elder married son in a family of active Church members, whose father had just died said, "We've paid our tithing and all been active, I can't understand why the Lord would do this." A grandmother whose grandchild had died shortly after birth, remarked, "Maybe the Lord is doing this to prepare ____ and ___ (young parents of the deceased) for even greater trials ahead."

Perhaps the most positive kind of fatalism expressed in any of these interviews was the statement made by the parents of a baby crushed by the wheel of an automobile. In trying to assure everyone that they were not placing the blame for the accident upon the boy who had been at the wheel of the car, the woman said, "If only he'd just stop feeling so bad, I guess he was just an instrument in the hands of God, carrying out God's plan. He
wasn't to blame."

A little different type of philosophy was expressed in the comment of a young man whose brother was killed in Korea. He remarked in the interview, "There's only one explanation, the bullet which had his number on it was finally fired."

These are typical of the statements and ideas elicited from the respondents in the interview procedure. In the tabulation of these data the only interpretation which can be made logically on a basis of the definition is that there is evidence of predestination and fatalism in the religious philosophy of sixty percent (60) of those interviewed.

The Questionnaire Procedure

Of all the data collected throughout the several years of this investigation, perhaps the data derived from the questionnaire instrument are the most objective, and therefore most reliable.

The questionnaire was carefully prepared in keeping with the basic principles governing the questionnaire in the normative survey method\(^1\) of educational research. The validity of this approach in obtaining objective data on attitudes and opinions has already been established in the chapter on method and procedure.

In the spring of 1947 the author took the first sampling of opinion through the use of the questionnaire. Curiosity had led to a desire to sound out the opinions of seminary students with reference in this problem. The method consistently employed at that time and throughout the years thereafter, during which this technique was employed, was to pass out the questionnaire face down and without any preliminary discussion of the issues.

\(^1\)Good, Barr, and Scates, op. cit., pp. 337-343.
or ideas involved, have the students turn them over and make the appropriate checks without conversing. In each succeeding year after that up to and including the school year 1951-52 similar samplings were taken with different age groups being represented. By the end of the school year 1951-52 the last sampling of student opinion through the use of the questionnaire had been taken. During 1953 questionnaires were sent out to one hundred-fifty adults. These were sent out in two groups. In the first group of fifty there was an unusual number of cooperating respondents. Forty-eight checked questionnaires were returned completed. Finally in the attempt to determine whether or not time and indoctrination, if there had been any, had made any difference in the thinking of the seminary students who had since heard the matter discussed by their instructors and had had time to develop a new philosophy if they so desired, the time-differential survey check was conducted by instructor Dale Tingey at the Church of Jesus Christ of Latter-day Saints Seminary, Cedar City, Utah, for the author. The same questionnaire was given to the students of mixed age groups under controlled conditions consistent with the previous samplings in the classroom. Sixty-eight (68) responses were tabulated from this sampling. This made a grand total of four hundred-fifty two (452) questionnaire responses for final tabulation.

The questionnaire was a checklist of multiple choice statements. These statements were arranged in five groups or parts. As has been stated in Chapter II, each group consisted of alternative statements representing various possible convictions, beliefs, or opinions about a fatalistic or non-fatalistic, predestination or free agency concept of certain aspects of life and death. (See Questionnaire, Form TR II, appendix).

After the final tabulations were completed a definite pattern had
emerged. Of a total of three hundred-eighty four (384) student-adult responses, not counting the time-differential survey check, two hundred sixteen (216) respondents had returned questionnaires showing fatalistic belief to some degree. This amounted to fifty six and three-tenths percent (56.3%) of the total. Again, if we consider normal as being zero percent of fatalistic or predestination responses, then any percent at all away from zero in the direction of predestination or fatalism would constitute a positive trend.

An interesting pattern which cannot be accounted for as a result of any of the data collected, is found in the trend of percentage of student fatalistic scores over the period of six years. (See Table 3).

**TABLE 3**

<table>
<thead>
<tr>
<th>Group and Year</th>
<th>Percentage Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th &amp; 12th Grade 1946-47</td>
<td>57.5</td>
</tr>
<tr>
<td>10th Grade 1947-48</td>
<td>54.3</td>
</tr>
<tr>
<td>10th Grade 1948-49</td>
<td>51.1</td>
</tr>
<tr>
<td>9th Grade 1949-50</td>
<td>53.1</td>
</tr>
<tr>
<td>11th &amp; 12th Grade 1950-51</td>
<td>67.7</td>
</tr>
<tr>
<td>10th Grade 1951-52</td>
<td>47.2</td>
</tr>
</tbody>
</table>

It will be noted in connection with Table 3 that there is a gradual decrease from one year to the next in percentage of fatalistic scores. This condition obtains during the first three years and then, what was at first thought to be an incidental one-year shift upward in the trend, is tabulated for the year 1949-50. That the first assumption was false was proven the following year when the highest percentage of all was tabulated for that school year sampling (1950-51). In 1951-52 the downward trend continued again. The general trend downward was at first thought to be the result of gradual indoctrination, but this theory had to be discarded when the trend
started for two years in the other direction with the indoctrination factor remaining about the same.

The tabulation of the adult responses did not change the general pattern appreciably, but it did reveal some interesting facts in the relationship of the adult responses to the student responses. Whereas the adult responses showing fatalism had been tabulated at fifty-seven and three-tenths percent (57.3%) as the average for the two adult groups, the students fatalistic responses amounted to fifty-five and one-tenth percent (55.1%). Thus, any inclination to assume that adults with their greater maturity would be less fatalistic in their philosophies was quieted.

Eventually two control surveys were completed. The first time differential survey with sixty-eight respondents revealed the fact that the decrease in percentage of fatalistic responses had begun to show up again in the Seminary at Cedar City. This survey was conducted almost two years after the last prior sampling at that institution. The results indicated forty-five and six-tenths percent (45.6%) fatalistic responses compared with the average of fifty-five and one-tenth percent (55.1%) for the six years of the main survey period.

In spite of the two years trend in the other direction it now seems reasonable to assume the possibility that the teaching of the author and his colleagues over the years had had some effect in gradually reducing the belief in fatalism at least among the students of the Seminary.

A second control survey was conducted at Provo, Utah, among students of the same age groups with the object in view of determining whether or not the fatalistic philosophies were confined to a particular locale in the Church. Only general results were tabulated here, enough to reveal the fact that among students, at least, the situation or condition being measured is
not confined to the Cedar City area. The results of this tabulation were not included in the general tabulation of the Cedar City survey, nor were they conclusive enough to justify any interpretation other than that there are students in areas other than Cedar City, who, under similar controlled circumstances, answer the questionnaire in terms of a fatalistic viewpoint.

Further tabulation has provided more detailed information as to the types of questions most frequently chosen by fatalistically inclined respondents. Table 4 shows the frequency of predestination scores according to the type of question in the questionnaire. (See Table 4).

One of the most interesting of the data derived from this tabulation is the frequency with which the respondents affirmed the idea that our lives are all mapped out for us before we come to this earth and that the time of death is decided by God, who provides the means by which it is accomplished.

This type of statement is not only predestinarian by definition of this thesis, but fits well the pattern of the traditional fatalistic viewpoint. There were one hundred-eleven (111) positive responses to this statement.

The question as to whether or not Judas Iscariot should be blamed for his betrayal of the Savior, since he had no choice but was merely fulfilling prophecy according to his assigned part in the plan was the next most popular among the fatally inclined respondents. This idea was affirmed one hundred-six times (106).

The question calculated to receive the least attention of all, because of its radical fatalistic implications elicited forty (40) affirmative responses much to the surprise of the author. This question was worded as follows:

A father, whose son was killed in the war, felt that this was
brought about because, "the bullet which had my son's number on it was finally fired." Would you say that this kind of reasoning is in harmony with your understanding of the processes of death?

The question was used in the questionnaire after it had been made by a member of a bereaved family in the hearing of the author. It seemed at the time to be such a strikingly fatalistic viewpoint that it was included in the questionnaire to discover if there was a point beyond which most of the fatalistically inclined would not go in affirming fatalistic statements.

TABLE 4

FREQUENCY OF PREDESTINATION SCORES
ACCORDING TO TYPE OF QUESTION

<table>
<thead>
<tr>
<th>Question</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part I A</td>
<td>106</td>
</tr>
<tr>
<td>Part II A</td>
<td>111</td>
</tr>
<tr>
<td>Part III y</td>
<td>40</td>
</tr>
<tr>
<td>Part IV 1</td>
<td>50</td>
</tr>
<tr>
<td>Part IV 2</td>
<td>13</td>
</tr>
<tr>
<td>Part IV 3</td>
<td>69</td>
</tr>
<tr>
<td>Part V 1</td>
<td>13</td>
</tr>
<tr>
<td>Part V 2</td>
<td>88</td>
</tr>
</tbody>
</table>

2Part I A. Judas Iscariot should not be judged too harshly, since he was merely an instrument in the hands of God helping to fulfill prophecy and carry out the plan. ( )

Part II A. Before we ever came to this earth our life was mapped out for us, including the length of life and the time of death. Our Heavenly Father decided or decides when that time has arrived and provides the means by which it is accomplished. ( )

Part III y. A father, whose son was killed in the war, felt that this was brought about because, "the bullet which had my son's number on it was finally fired." Would you say that this kind of reasoning is in harmony with your understanding of the processes of death? ( ) yes.

Part IV A. A young girl of 17 was killed in an auto accident after a dance. Would you say that:
1. Her time was up. ( )
2. The devil got hold of the steering wheel. ( )
3. The natural laws of momentum and impact were operating under the direction of God to carry out his purpose. ( )

Part V. A father of six children died. If you were the Bishop which of the following would you tell the widow by way of offering consolation?
1. Someday you'll understand why this, the will of God is for the best. ( )
2. The Lord has a greater mission for him and needed him more than he was needed here. ( )
The respondents in this last tabulation have included the entire group of adults and students with the exception of the sixty-eight (68) in the time-differential control group. By comparison their responses show a pattern similar to that which emerges from the tabulation of the responses of the data collected in the observational and interview procedures. In fact, one of the question statements most frequently affirmed in the questionnaire, "The Lord has a greater mission for him, and needed him more than he was needed here," was the type of statement made very frequently by speakers at funerals.

In summarizing the tabulation of the data collected through the use of the questionnaire certain interpretations seem to be rather obviously justified. First of all the general pattern formed from these data tends to substantiate the interpretations of the data tabulations of the other two research procedures. The fatalistic response of fifty-six percent (56%) away from normal in the direction of fatalism compares favorably with the sixty percent (60%) revealed in the interview procedure, and the sixty-six percent (66%) of the direct observation procedure. The questionnaire instrument may be somewhat more reliable in the collection of this type of data since it is removed from the funeral atmosphere, where in times of distress and great sorrow people may be inclined to let their emotions influence their thinking and speaking. The responses of those interviewed, the general tone of the funeral services, and the frequency of fatalistic affirmations in the questionnaire all point to a general belief in some forms of fatalism and predestination by at least fifty percent (50%) of the respondents over a period of six (6) years in the Cedar City, Utah area.

Conclusion To The Thesis

This investigation has developed from a hypothesis formulated in
the thinking of the author after he had observed certain indications of a belief in predestination and fatalism among the Latter-day Saint people of the Cedar City, Utah, area. The research conducted in connection with this project has been directed toward the final goal of determining whether or not there exists a definite pattern of predestinarian and fatalistic thought among these people of the survey area, what is the doctrine of the Church of Jesus Christ of Latter-day Saints as pertaining to predestination and fatalism, and does the verified theology of some of the people of this area as compared with the established doctrine of the Church constitute a heretical trend?

The scriptures accepted by the Latter-day Saints were carefully studied to determine those which bear upon the subject. From the study it was concluded that the Latter-day Saint scriptures overwhelmingly and without question support the general doctrine of free agency and free will as opposed to predestination and fatalism. However, in view of the existence of some scriptural texts which were not to be explained away by mere rationalization it was not possible to establish with certainty the premise that the scriptures can be interpreted as denying all the way through the incompatibility of free agency and free will in relationship to the concept of "appointment unto death."

This is also true in the analysis of the sermons and writings of the General Authorities of the Church. All of them uphold and support the general concept of free agency and free will of man as opposed to fatalism and free agency, yet in the sermons and writings of some, especially as they deal with subjects closely related to death there has been reference now and then to beliefs which by definition of this thesis, are fatalistic in nature. Any statement, which either directly or indirectly implied that
God or fate, or providence was responsible for taking the life of the deceased because such was in keeping with the predestined and allotted time of death for that particular individual, was considered to be fatalistic. As a result of this phase of the research it became apparent that there were a great number of presidents of the church and other general authorities whose sermons and teachings upheld not only the general concept of free will but also found the idea of man's life being cut short, or his days being numbered because of a special time to die, as to that individual, as being incompatible with the whole of the spirit of the Gospel of Jesus Christ.

It must be acknowledged, however, that the writer went into this study with a conviction that the writings and teachings of all the presidents and general authorities as well as the bulk of the scriptures, when they were finally analyzed, would bear out the idea that appointment unto death or being taken in death by the Lord, or fate, was definitely fatalistic and not compatible with the belief in free agency and free will. It has been found that this assumption was true as to most of the scriptures and most of the authorities, but there was sufficient confusion so as to make a clear cut positive conclusion as to the established doctrine of the Church in this respect scientifically unjustifiable.

To further clarify the conclusions reached in this respect it was necessary to proceed with the thesis in terms of a revised premise; that the doctrines taught in the greater number of scriptures bearing on the subject as well as those taught by the greater number of authorities speaking for the church, as was evidenced in the results of the research conducted, substantiate the idea that appointed death, and God or fate decreeing when it shall be, or predetermining any phase of our lives for us, including death, is fatalistic and not compatible with the doctrines of free will and
free agency. There were, however, some scriptures and some authorities whose teachings provided basis for the opposite point of view.

The interpretation and analysis of the tabulated data reveal at least a fifty percent (50%) trend toward fatalism and predestination according to the thesis definitions among the respondents of the Cedar City area.

To further crystallize the conclusions developing out of this study and investigation, there is a trend toward fatalism and predestination in the philosophy of religion of some of the members of the Church of Jesus Christ of Latter-day Saints living in the Cedar City, Utah area, which is out of harmony with the established doctrine and teachings of a great number of those who speak officially and authoritatively for the Church. Whether or not this trend could be considered a heretical trend has not been substantiated because of the inability of the writer to justifiably conclude that the greater number of scriptural texts and the greater number of authorities giving support to the hypothesis conclusively establish the doctrine for the Church.

Up to this point the research worker has been sincerely conscientious in his effort to avoid allowing judgment to enter into his data. He has not been able to scientifically prove his hypothesis, but has opened up for consideration of those who may be interested in the great issues of life which are part of this thesis a problem worthy of study and discussion. It is hoped that this piece of research may also come to the attention of those who, in the course of time may see fit to provide more conclusive and authentic clarification of the problem for the members of the Church.
ABH

THESIS RESEARCH

TABULATION SHEET FORM #1

FUNERAL OF

GENERAL INFORMATION ABOUT DECEASED

________________________________________

________________________________________

WERE THERE ANY EVIDENCES OF BELIEF IN THE DOCTRINE OF PREDESTINATION OR FATALISM IN ANY OF THE FOLLOWING SITUATIONS? IF SO, WHAT?

PRELIMINARY REMARKS

________________________________________

________________________________________

OPENING PRAYER

________________________________________

________________________________________

MUSICAL SELECTIONS

________________________________________

________________________________________

SPEAKERS:

1st.

________________________________________

________________________________________

2nd.

________________________________________

________________________________________

3rd.

________________________________________

________________________________________

CLOSING REMARKS

________________________________________

________________________________________

CLOSING PRAYER

________________________________________

________________________________________

GENERAL TONE OF SERVICES. FATALISTIC / NON-FATALISTIC

Fig. 1
INSTRUCTIONS:
A. Do not write your name anywhere on the paper.
B. Mark an (x) in the space which to your knowledge most nearly indicates the belief or idea held by you and your family about the particular question or problem.
C. Mark only one (1) answer to each question.

PART I.
A. Judas Iscariot should not be judged too harshly since he was merely an instrument in the hands of God helping to fulfill prophecy and carry out the plan. ( )
B. Judas Iscariot had his own free agency in choosing to betray the Lord and his action was entirely of his own free will and choice( )

PART II.
A. Before we ever came to this earth our life was mapped out for us, including the length of life and the time of death. Our Heavenly Father decided or decides when that time has arrived and provides the means by which it is accomplished. ( )
B. Man is at least in part, master of his own destiny. His length of life depends on many things, including how well he takes care of his body, avoiding risks and dangers, the advancements of medical science, and his ability to cope with nature's laws and elements. ( )

PART III.
A father, whose son was killed in the war, felt that this was brought about because, "the bullet which had my son's number on it was finally fired." Would you say that this kind of reasoning is in harmony with your understanding of the processes of death? ( ) Yes
PART IV. ( ) No
A young girl of 17 was killed in an auto accident after a dance. Would you say that
1. Her time was up.( )
2. The devil got hold of the steering wheel. ( )
3. The natural laws of momentum and impact were operating under the direction of God to carry out His purpose. ( )
4. There was a combination of the inter-action of the natural laws and the lack of control of these factors by those involved in the accident. ( )

PART V.
A father of six children died. If you were the Bishop which of the following would you tell the widow by way of offering consolation?
1. Someday you'll understand why this, the will of God is for the best. ( )
2. The Lord has a greater mission for him and needed him more than he was needed here. ( )
3. Many things happen which show us that as we seek to enjoy our free agency we are nevertheless, subject to the conditions of mortality. Death is one of these. ( )
4. If you live worthy of it you will someday be re-united with him again and the Lord will bless you in seeking to overcome your grief and in seeking to rear your family in righteousness. ( )
FUNERAL OF C-20

GENERAL INFORMATION ABOUT DECEASED Blue baby, died 11 months, not normally developed. Parents felt it was the will of God that the child should be that way.

WERE THERE ANY EVIDENCES OF BELIEF IN THE DOCTRINE OF PREDESTINATION OR FATALISM IN ANY OF THE FOLLOWING SITUATIONS? IF SO WHAT?

PRELIMINARY REMARKS We pay respects to memory of daughter of Brother and Sister who was loaned to us for a short season, long enough for us to learn to love her.

OPENING PRAYER x

MUSICAL SELECTIONS x

SPEAKERS:

1st. Family Dr. "Only God knows why these things must be."

2nd. "Bro. and Sister have felt for sometime that they could not keep her much longer, but God was trying their faith."

3rd. "The Lord who knows how much (the mother) loves little children has taken this one away to save for her to raise in the next world."

CLOSING REMARKS x

CLOSING PRAYER x

GENERAL TONE OF SERVICES.... FATALISTIC x / NON-FATALISTIC /

Fig. 3
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