



Religious instruction in the LDS family centers around teaching gospel principles to the children. This nativity reenactment was part of a joint family gathering at Christmas in Logan, Utah, 1982. Courtesy Craig Law.

sion, they (and all others) do not have any mystical stain of original sin upon them. Adults must have their own personal sins remitted by repentance and baptism (John 3:5; Acts 2:38; Moses 6:57–62), but “the Son of God hath atoned for original guilt, wherein the sins of the parents [both Adam’s and their mortal parents’] cannot be answered upon the heads of the children, for they are whole from the foundation of the world” (Moses 6:54).

The prophet MORMON taught: “Listen to the words of Christ; . . . the curse of Adam is taken from them in me, that it hath no power over them. . . . It is solemn mockery before God, that ye should baptize little children” (Moro. 8:8–9). The Lord instructed Joseph SMITH that “little children are redeemed from the foundation of the world through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me” (D&C 29:46–47).

This unconditional benefit of Christ’s atonement saves all little children regardless of race, color, or nationality, for “all children are alike unto me” (Moro. 8:17). They all begin their mortal lives pure and innocent (D&C 93:38), and “little children also have eternal life” (Mosiah 15:25).

If they die while in this state of innocence and purity, they return to that God who gave them life,

saved, and fit for his company. They are in a “blessed” condition, for God’s “judgment is just; and the infant perisheth not that dieth in his infancy” (Mosiah 3:16, 18). The Prophet Joseph Smith saw in vision “that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven” (D&C 137:10; *TPJS*, p. 200).

All that is said of infants and little children applies also to those who may be adults in physical body but are not accountable mentally (D&C 29:49–50).

Concepts outlined in scripture and by the prophets clearly demonstrate the marvelous uniting of the laws of justice and mercy because of the Atonement: none are eternally disadvantaged by noncompliance to gospel laws or ordinances they do not know or are not capable of understanding and thus cannot comply.

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CHILDREN'S FRIEND, THE

Published by the PRIMARY, *The Children's Friend* was the children's magazine of the Church from 1902 through 1970. Reflecting its pioneer heritage,

the January 1902 first issue (2,000 copies) was mailed out hand-wrapped in used but ironed wrapping paper and tied with string collected from nearby homes. May Anderson, editor of the magazine from 1902 until 1940, wrote in the first issue, "The basis of all our work will be to make the children want to live better lives." The first attempt to accomplish this was made by printing materials for the leaders and teachers of children: lesson guides, stories from the lives of outstanding men and women, stories about children, songs, memory work, handiwork projects, and specific instructions to Primary workers. Later a section for parents was added, and in 1909 a more direct approach was attempted by including materials for the children themselves in girls' and boys' departments. Later, pictures, riddles, continued stories, and a "Just for Fun" page were added (1913). In 1923 the size of the pages was doubled and the contents were directed more toward the children. Some of its stories were dramatized on "The Children's Friend of the Air" program over a local radio station in Salt Lake City.

Sister Anderson was succeeded as editor by May Green Hinckley (1940–1943), Adele Cannon Howells (1943–1951), and LaVern W. Parmley (1951–1970). In January 1971, as the Church consolidated its magazines, *The Children's Friend* was replaced by the FRIEND magazine, the current publication designed expressly for the children of the Church.

BIBLIOGRAPHY

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VIVIAN PAULSEN

CHOIRS

See: Mormon Tabernacle Choir; Music

CHRIST

See: Jesus Christ

CHRISTIANS AND CHRISTIANITY

The Old World origin of the word "Christian" is obscure. Possibly it was first used by pagans in Antioch to identify those who followed Christ.

However, by the end of the first century A.D., it was an accepted self-designation among Church members as reflected in the writings of Ignatius (c. 35–c. 107 A.D.). The word is used three times in the New Testament (Acts 11:26; 26:28; 1 Pet. 4:16).

In the new world (Book of Mormon world), there was a similar designation for Church members (Mosiah 18:12–17; Alma 46:13–16; 48:10). "Christian" designated those who were "true believers in Christ" and who "took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come" (Alma 46:15). Here the term "Christian" referred to those who believed Christ *would* come, and not only, as in the New Testament, to those who believed he *had* come.

Perhaps the term first used by Old World Christians for themselves was the Greek word *hagioi*, meaning "holy ones" or "saints." Latter-day Saints have taken upon themselves this New Testament designation (Acts 9:13; 32, 41; Rom. 1:7; 1 Cor. 1:2; Phil. 1:1). Such terminology is seen in the Book of Mormon (1 Ne. 13:5, 9; 14:12, 14; 2 Ne. 9:18–19; Morm. 8:23; Moro. 8:26), the Doctrine and Covenants (1:36; 84:2; 88:114; 104:15), and the Pearl of Great Price (Moses 7:56).

The Church of Jesus Christ of Latter-day Saints does not see itself as one Christian denomination among many, but rather as God's latter-day RESTORATION of the fulness of Christian faith and practice. Thus, from its earliest days LDS Christians sought to distinguish themselves from Christians of other traditions. Other forms of Christianity, while bearing much truth and doing much good under the guidance of the HOLY SPIRIT, are viewed as incomplete, lacking the AUTHORITY of the priesthood of God, the temple ORDINANCES, the comprehensive understanding of the PLAN OF SALVATION, and the nonparadoxical understanding of the GODHEAD. Therefore, the designation "saint" reflects attachment to the New Testament church, and also designates a difference from Catholic, Eastern Orthodox, and Protestant Christianity in the current DISPENSATION.

In response, and for a variety of other reasons, some Catholic, Orthodox, and Protestant Christians have been reticent to apply the term "Christian" to Latter-day Saints. One reason is that the Latter-day Saints claim the only divinely established line of authority is within the Church. If that divine authority was not transmitted after the death of the first Apostles, then the sacrament, ordinations, credal formulations, and ecclesiastical