

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.

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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

structures of other Christian groups lack divine sanction. Many traditional Christians see this stance as placing Latter-day Saints outside the Christian family as defined by some confessions of faith and accepted ordinances.

Further, Latter-day Saints claim that God spoke and manifested himself not only to persons of biblical times, but also to the people in the Book of Mormon, and that he continues to speak to his people through REVELATION today. Thus, Latter-day Saints are not always viewed as “biblical Christians,” when that term requires the belief that the canon of scripture is complete in the Bible. To the Mormons, God is still a God of continuing revelation, which means that credal and confessional statements are not final. No one confession, or even all of them together, can fully comprehend the dynamism of God. He is to be heard and his words are to be recorded as he gives continuing divine guidance through revelation. Hence, the LDS canon is open; the Doctrine and Covenants becomes an official, open-ended locus for revelations that affect the whole Church; and revelations continue to come to the living prophets, seers, and revelators of the Church, to be communicated to the members.

Latter-day Saints hold that Christians in the broadest sense are those who base their beliefs on the teachings of Jesus and who have a personal relationship with him. Within that definition they recognize Catholic, Eastern Orthodox, Protestant, and Latter-day Saint Christians, with the understanding that Latter-day Saint Christianity is the restored fulness of Christ’s gospel. The lives of Latter-day Saints are their affirmations of their Christian faith. As President Brigham YOUNG stated, “If we are not Christlike we are not Christian” (Watson).

Traditional Christianity often defines Christian affiliation as the acceptance of certain beliefs and dogmas. Because Latter-day Saints do not accept certain extrascriptural dogmas—especially those bearing the philosophical overlay of much post–New Testament Christian teaching—some in other churches feel that Latter-day Saints cannot be Christian. They are not “orthodox” in this sense. But for the Mormon, right beliefs (orthodoxy) and right behaviors (orthopraxy) are those congruent with the revealed mind and will of the Lord. Some of the misunderstandings between traditional communities and the Latter-day Saints arise from this issue: whether Christians must first believe traditional, especially credal, dogmas in order to live “correct Christian lives.”

An inclusive definition of Latter-day Saint Christianity is in the Book of Mormon: “And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins” (2 Ne. 25:26). Christ and his atoning sacrifice have been the undergirding message of The Church of Jesus Christ of Latter-day Saints from its inception. Christ has been the central message of all the latter-day PROPHETS and APOSTLES. They understand that Old Testament prophets anticipated him, New Testament apostles preached and testified of him, Book of Mormon prophets heralded him, and the Doctrine and Covenants presents his word to this generation. Jesus Christ is the living Lord of the Church. Apart from him there is no salvation.

President Spencer W. KIMBALL said, “There can be no real and true Christianity, even with good works, unless we are deeply and personally committed to the reality of Jesus Christ as the Only Begotten Son of the Father who bought us, who purchased us in the great act of atonement” (Kimball, p. 68). He also expressed the hope that all would come to realize that every LDS prayer, hymn, and sermon is centered in the Lord Jesus Christ. “We are true followers of Jesus Christ; and we hope the world will finally come to the conclusion that we are Christians, if there are any in the world” (Kimball, p. 434).

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CHRISTMAS

Christmas is the holiday when Latter-day Saints and other Christians celebrate the birth of Jesus Christ. This epochal event, seen in vision by ancient prophets, heralded the entry into mortality of the Son of God, the JEHOVAH of the Old Testa-