

[A series of articles first published in a syndicate of religious papers during April and May, 1904.]

# PRESENT DAY MORMONISM AND == ITS REMEDY. ==

By Rev. John D. Nutting,  
Secretary Utah Gospel Mission, of Cleveland, O.

## I.—WHAT MORMONISM IS NOT; SOME MISAP- PREHENSIONS REMOVED.

**M**ANY very prevalent ideas about Mormonism are mistaken. Few persons are really well informed about it. The constant effort of the system is to spread favorable misinformation; it is claimed by a Mormon "Apostle" that their "Bureau of Information," at the entrance of the Tabernacle grounds in Salt Lake City, supplies 100,000 tourists a year with the misleading statements, which are cunningly prepared to make the worse appear the better reason; and the public press abounds with similar matter. The following facts should be thoroughly established in every mind against all comers:

1. *Mormonism is not Christianity*, in any sense whatever. It claims to be the identical system of doctrine and Church government taught by Christ and the Apostles. It glibly mouths Christian phrases. Multitudes of its own people are entirely deceived by these claims. But there is *not one fundamental doctrine of Christianity which it teaches; nor is there one such which it does not either deny or so pervert as practically to falsify*. Its beliefs could hardly be farther from Christianity. The next article will give the facts in some detail on this point.

2. *Neither is it a communistic or socialistic or colonization scheme*. Some of the leading magazines have published articles by professed authorities, who attributed the growth and power of Mormonism to these ideas—which is about like explaining the success of a merchant by the cut of his hair. They are small factors in the growth of Mormonism, but nothing more. And whatever power these very elements may have is chiefly due to an-



other factor, which is usually almost or quite ignored by such writers.

3. *Still less is it an enthronement of lust.* The writer seldom talks about Mormonism with a dozen people in succession without finding at least one who advances this idea with great disgust. Again and again have men said to him: "Let the government settle the Mormon question with the bayonet," or "I have no patience even to think about those people; I abhor the very idea of them." Such statements are putting a small part for the whole, and ignoring the facts which are really great and formative. If a person really knows the Mormon people, as the writer has learned to know them after living six years among them and visiting in 1,400 of their homes to date, such statements come near making his blood boil. Some Mormons became such for lust—so Mormons have told the writer; mostly men. But as a characterization of the whole people, it is really slanderous. Mormonism emphasizes the sexual idea, being really a modern phallic religion, and so increases lust and sensuality, beyond question; but the common people who have joined it have very largely come out of Christian churches, and these have had as little thought of such a motive as had any of us in forming our present church relations. They were simply deceived, for the lack of the light which it is the purpose of these articles in part to convey. Let us be just to them, at any rate. Besides this, two-thirds of the present Mormons were probably born into that system, and for the most part have had no real chance to know anything better. How unjust such an accusation against them!

4. *Nor is it a harmless religious fad.* The writer is often asked, "Why, aren't they Christians?" and many a one thinks, "Just let them alone, Mormonism will cure itself in time!" We have already seen whether Mormonism is Christianity. A fad may be harmless because it is either innocent or powerless. But Mormonism is neither of these; and it requires the wisest and most assiduous watching lest its evil be continued and multiplied indefinitely.

5. *Nor is Mormonism what its professed "Articles of Faith" affirm it to be.* These are really a fraud. They contain only thirteen words of distinctive and fundamental Mormon doctrine, out of nearly four hundred; while the real, fundamental beliefs are omitted or replaced by their opposites, our beliefs. Every person who takes

these "Articles" for the Mormon beliefs is deceived; and this is believed to be the design of their originators, though perhaps not consciously of the ordinary "elder" who uses them. If the real truth about Mormon doctrine were to be published thus, no converts could be made among honest and even half-way sensible people; but now multitudes of such read the "Articles" and say, "Why, this is nothing so very bad; I believe all that myself except about the Book of Mormon, and I don't know about that. I guess the Mormons have been slandered." So the way is opened for the further wiles of the proselyter, who follows up the "slander" idea as due to the enmity of the ministers, whose salary is endangered by the growth of a new religion, even though it be the true one," as they constantly say; and perhaps a new convert may be won. Let every reader settle it forever that these "Articles of Faith" are *not the real ones at all*, but a bait to catch unwary souls. Mormonism issues no real statement of its beliefs except isolated items in other publications; the Utah Gospel Mission has collected these and issued them for the first time as a leaflet.

## II.—WHAT MORMONISM REALLY IS.

TO be just, one must always distinguish between the Mormon common people and their leaders, and between the system and the people. Speaking of the system, Mormonism is a gigantic financial and spiritual "trust," a priestly political "machine," an oligarchy in a republic, an organized enemy of the Christian home, a renaissance of paganism and a cunning counterfeit of Christianity, to say the least. But for our purposes we must ignore all but the two most important aspects of the case, and note, first, that

### 1. MORMONISM IS A PAGAN RELIGION.

This, of course, sounds harsh. The writer would gladly seem less so. But no man can say less and tell the truth. This is not saying that the people are pagans, for they are as yet far better than their system, thanks to the remainders of Christianity which still exist among them. We speak of the *system* of belief and practice, which is daily dragging them downward. Look into the utterances of the highest Mormons, printed for their own people, and we find the following, for instance, as a part of their doctrine about God: (The references are to Mormon books.)



1. MANY GODS: "Are there more Gods than one? Yes, many."—*Catechism*, p. 13. 2. GODS ARE POLYGAMOUS OR "SEALED" HUMAN BEINGS GROWN DIVINE: "God Himself was once as we are now, and is an exalted Man."—*Joseph Smith, J. of D., VI., p. 4*. "And you have got to learn how to be Gods yourselves, the same as all Gods have done before you."—*Jos. Smith, J. of D., VI., 4; Comp., 283*. "Then shall they be Gods."—*Revelation on Polygamy, P. G. P., 127*. 3. ADAM THE GOD OF THIS WORLD: "He [Adam] is our Father and our God, and the only God with whom we have to do."—*Brigham Young, J. of D., I., 50*. 4. THESE GODS ARE POLYGAMOUS: "When our Father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him."—*Brigham Young, J. of D., I., 50*. 5. THEY HAVE FLESHLY BODIES: "There is no other God in heaven but that God who has flesh and bones."—*Jos. Smith, Comp., 287*. "Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons. . . . possessing every organ, limb and material part that man possesses."—*Key 42*. 6. THEY HAVE CHILDREN FOREVER: "Each God, through his wife or wives, raises up a numerous family of sons and daughters: . . . for each father and mother will be in a condition to multiply forever and ever."—*The Seer, I., 37*. "His chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness, 462*. 7. THE HOLY SPIRIT A SUBSTANCE: "The purest, most refined and subtle of these substances [as electricity, etc.], is that substance called the Holy Spirit."—*Key 46*. 8. SUBJECT TO LAWS OF MATTER: These Gods are "therefore subject to the necessary laws which govern all matter."—*Key 44 and 46*.

If anything more pagan than this can be found in all ancient history, the writer does not recall it. And these doctrines are not alone from the older period of Mormonism; they are believed by all good Mormons to-day, and the writer last July heard Reed Smoot say that "There are hundreds of passages in the Bible which prove that there are many gods!" Other doctrines are only less awful than this idolatry; as the necessity of sin ("God's plan in relation to man was that he should fall," said President Taylor); Christ the son of Adam-god and Mary, a polygamist, whose death was not for our personal sins and does not save us from them ("the accursed doctrine of salvation by faith alone" is what Mr. Smoot called the Christian belief in the address above alluded to); the Mormon priesthood a part of God; three new Bibles; the universal apostacy of the Christian Church about A.D. 150; polygamy as the true family state, here and hereafter; salvation by works; the necessity of baptism by a Mormon "elder" to salvation;—these are some of the grotesque and un-Christian but genuine present-day beliefs of Mormonism. By these must the system be judged, not by the mouthings of emissaries whose qualifications are anything but those of the Christian ministry. If a person wishes to join a pagan system, here is one in America (though not

the only one) which awaits him. But it is our duty to see that he does not go into Mormonism blindly.

Of course, there are minor points of belief which are not dangerous, and some which are perhaps not even wrong. But those given above determine the character of the system, and should determine our attitude towards it. And we might search heathenism long to find a more pagan doctrine of God, man, sin, salvation, revelation, priesthood, civil government, and marriage, than those of Mormonism to-day. The fact is that Mormonism is really a revival of the phallic religions of ancient times, with a deceptive veneering of Christian terminology. These statements will be warmly resented by many Mormons who have not studied both sides, or are not honest; but they are strictly true, and indeed very moderate.

Let us pause here to note how such doctrines wreck every Christian conception in any mind which holds them. A Mormon may talk glibly of "God," "Christ," "faith," "repentance," "baptism," and "salvation," but into each of these words he puts a meaning different from the Christian one. When he says "God," more or less fully his idea is that of one of many "gods," who were once men and women on earth, sinners, now having fleshly bodies, polygamous in heaven as here, and whose chief glory is continued sexual propagation. According to his system, such a "god" is his ideal. But with a sinner for a God and hence for his ideal of holiness, he cannot possibly have any real conception of either sin on the one hand or holiness on the other; his whole thought is debased to a groveling standard instead of being elevated to the divine one. Thus we find that the Christian ideas of these things are never found in Mormon literature; sin is only an expediency, righteousness only expediency. With a sinner "god" for his father, the Mormon Christ must inevitably be just what Brigham Young said he was, "the son of Adam [the man-god of this world] and Mary, not in any mystical sense, but in the same sense that my son is my son:" hence a sinner, too, powerless to save us, even if there was much to save us from or to. Hence the Mormon doctrine of the Atonement is necessarily that he does not save us from our sins, but only makes a resurrection of these identical physical bodies possible, while we have to suffer in some purgatory for our sins! What moral force can there be in such a system? And what better name than paganism can be applied to it?

And the religious character of Mormonism is its essen-



tial one. All its power in other directions depends on the sincere belief of its masses in it AS A RELIGION! Let us never lose sight of this one fact; for it is the key to the whole problem. A grip on the conscience and intellect is the only way in which any human being can really be controlled; and, however wrongly, Mormonism has that grip to-day on its people. Without this the whole system would rapidly fall to pieces.

## II.—WHAT MORMONISM REALLY IS.

### 2. MORMONISM AS A SYSTEM OF PRIESTLY POLITICS.

THE Mormon "religion" is largely politics. The prominent speaker who some time ago held that the agitation against Smoot was religious persecution had probably not studied Mormonism enough to know this patent fact. When Mormonism tried to hide its polygamy under cloak of its religion, the Supreme Court tore off the mask; it is time that something laid bare and thoroughly scotched its doctrine and practice of priestly politics and its theory of civil government, all of which are thoroughly hostile to American institutions. If we reject a man for being a high exponent and sworn official of this antagonistic system, we are only acting in self-defense. While we are opposing him for a part of *his* religion, it is not for the religious part. Let the Senate decide that no law-defying oligarchy, such as Joseph F. Smith and others have testified the Mormon hierarchy to be, *can have part in making laws they thus defy*. Obedience is the first condition of citizenship.

The Mormon doctrine of the priesthood as a part of God and consequently sharing God's power to rule in all things, has already been cited. Logically this doctrine gives this body power authoritatively to advise its people as to religion, marriage, education, finance, colonization, business, voting, holding office, and every other department of life—a condition of abject slavery limited only by the obedience of the subject, if the "priesthood" wished or dared to make it so. It will be remembered that President Joseph Smith, the highest Mormon alive, recently testified that a Mormon might thus be required to give up every dollar he owned! It is well that in these days there are limitations of popular intelligence about this power, so that the Mormon must generally be controlled craftily enough to let him believe that he is fairly free in temporal affairs. But that the control is still exercised is evident.

This doctrine of the priesthood logically compels this other doctrine, that the only real civil government is one in which the all-embracing authority of these priests is recognized as the ruling power. No higher human power can consistently be acknowledged. Hence we find the highest Mormons uttering such political precepts as the following among many:

1. THE PRIESTHOOD THE ONLY RIGHT GOVERNMENT: "The priesthood 'holds' the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges."—*Key*, p. 70. "The priesthood will bear rule, and hold the government of the kingdom under control in all things."—*Brigham Young, J. of D., II., p. 189*. "The priesthood 'is the legitimate rule of God, whether in the heavens or on the earth, and it is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule.'"—*Apostle, John Taylor, J. of D., V., 186 and on*. 2. INSTRUCTIONS IN VOTING: "The question with me is . . . when I get the word of the Lord as to who is the right man [to vote for] will I obey it, no matter if it does come contrary to my convictions?"—*Pres. Jos. F. Smith, sermon in Tabernacle; Des. News, Dec. 6, 1900*. Bible Truths: Rom. 13:1-7; 1 Tim. 2:1-2.

Please note carefully that this priesthood is declared to be "the only legitimate power that has a right to rule on the earth," and that it has the right to "give laws" to nations, and to "appoint" their highest civil authorities; and that bye and bye "no other power will be or rule" but this brazen priesthood!

These are not our words, but theirs, and uttered by no common Mormon, even, but by three "Presidents" and an "Apostle." The bracketed words "to vote for" are ours, but express the exact sense of the context. The language is clear; it is unlimited, its idea is the logical outcome of the doctrine of the "priesthood," and the Mormon mind is full of the idea of the ultimate triumph of Mormonism over the whole world which can logically mean nothing less than the supremacy of this "priesthood" over the world as intimated above. The utterances of Pres. Jos. F. Smith and "Apostle" Lyman, in the Smoot examination, setting themselves above the law and in defiance of it, are instances and proofs of this position. Mormonism is theoretically a government in itself; its history shows that whenever it has had a chance it has set up such an outward government and has not hesitated to defy both State and Nation.

But it is not at all necessary to real priestly control of the people that it should have such a chance as that. Political "machines" everywhere do their deadliest work



in the dark, when people think that all is right. No open edict is necessary to control the vote of Utah or any other State where the priesthood has the power to accomplish its ends. A non-Mormon woman in a Mormon village once said to the writer, in reply to his question whether she went to the Mormon meetings, "No, only just before election, to find out how it's going. There's always somebody comes down from Salt Lake before election to speak, and from something they say we know how they want it to go, and it goes that way." The ordinary Mormon always resents the imputation of being controlled politically, and does so with seeming sincerity. But the facts of recent history show that the vote of Utah is in the hands of the priesthood, and can be turned without the knowledge of the mass of the voters. This makes the vote of Utah a bait for the demagogues of both parties. She secured statehood through this fact. Should Mormonism double in numbers again, as it has more than doubled in the last fourteen years, this fact would mean 600,000 Mormons in the inter-mountain region, and the control of enough members of Congress to prevent any legislation hostile to the plans of the hierarchy, to say the least. Even now this power is a great menace—note the dragging of the anti-polygamy amendment;—the result, as Senator Dubois, of Idaho, publicly says, of a *bargain with the Mormon leaders!* The following prophecy, spoken by a Mormon bishop in 1880 and published in 1881, outlines their plans at that time; and almost every item of this has already been brought to pass:

*Bishop Lunt's Prophecy, in 1880.*

"Our Church has been organized only 50 years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States Government. That is our present aim; after that we expect to control the continent. . . . We intend to have Utah recognized as a State. To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. [Then follow items about colonization plans.] All this will build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the church. Then, in some political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power and will dictate to the country. . . . We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church they promptly obey. . . . You can imagine the results which wis-

dom may bring about with the assistance of a church organization like ours."

Law and Congressional action can help remove the political menace of Mormonism, but only kindly gospel teaching, changing the beliefs on which it is based, can really effect a cure.

### III.—THE MENTAL, MORAL AND RELIGIOUS EFFECTS OF MORMONISM.

**T**HE writer would gladly omit this chapter; only a sense of duty to the world induces its publication.

It has well been said that Mormonism is a type of mind as well as a system of belief and practice. Whatever the cause, one of the first facts to impress the stranger in Utah among her common people is the small mental and almost lacking spiritual horizon. In most of the homes a Mormon paper or two will be found, and a few Mormon books; occasionally a shelf of books, usually trashy, and a non-Mormon paper or two may be seen; with more and better books and papers in a few homes. The people are all well drilled in the tread-mill round of Mormon doctrine, so that the poorest of them can defend it somewhat; but in almost every home they will perhaps tell the missionary: "We know about our religion, but don't know anything about any other." Their condition in these respects is one to be pitied. In part it is due to their pioneer character, no doubt, and to the foreign level from which so many have come; but the impression can hardly be resisted that their religion also has much responsibility. It asks little thinking, if any; its doctrine of the "priesthood" requires blind surrender of personal opinion in case of conflict; its other doctrines must be accepted thus or not at all, for thinking is fatal to them, if one has material to think upon.

Morally, the Mormon believes that his people are the best in the world, or professes to do so; but such a comparison is not very flattering to the rest of the globe. And no outsider coming among them so as really to get at the facts can possibly agree with them. A prominent Cleveland lawyer was recently detained by an accident in Salt Lake, and spoke thus to an "elder:" "No matter about your arguments for your doctrines. I've spent two weeks here now, with nothing to do but to study this city. Day and night I have done so. Your people made it; you are responsible for it; it is a result of your system. After being familiar with other places



all over the country, I want to tell you that I've *never seen as much wickedness in a city of its size anywhere before.*" The writer lived six years in that city, and has lived in four others, three of which were far larger; and he would be compelled to make even a stronger statement than the above. At every opportunity Mormonism proclaims that, before the wicked non-Mormons came no such things as social vice or saloons were known there. There was not much occasion for the former in its common forms; while polygamy covered it with sham legality in multitudes of homes; but both Brigham Young and Joseph Smith owned and ran distilleries, and the big Mormon store always has sold liquors, as proven by the *News* files; and a good woman who gave her life to the reclamation of fallen women in Salt Lake City after careful investigation affirmed that over eighty per cent. of the recognized fallen women (of whom dozens are regularly "rounded up" in Salt Lake by the police and fined) were either Mormon or of Mormon parentage. But enough of this disgusting sin; though the half has not been hinted at. If Mormon claims for superior morality in every line were not so brazenly urged, and people everywhere deceived by them, even these facts might perhaps have been omitted. A prominent Catholic lady in Utah said to the writer last summer, speaking of her hired help: "I never ask a Mormon girl anything any more; they'll look you right in the face and tell such stories. It's no use; so I go right ahead and don't ask them." Why should not a Mormon tell untruths or do any other moderately sinful things; since, as we have seen, his theology is incapable of any real grasp of either sin or holiness, and thus the strongest motives for real, high moral living are lacking, while those for the contrary are supplied in extraordinary degree by both the doctrines and the practices of many of their leaders, and even of the Mormon "gods" themselves. The spectacle of even the highest Mormons living in polygamy, for instance, all these years and constantly denying to the world that it was practiced until forced to town up in the Smoot case, is lesson enough in duplicity. And a religion of sex cannot but beget sensuality and resulting sin; and it is along these lines that the greatest evil is perhaps seen. Profanity is terribly common; likewise Sabbath-breaking and drinking. The frequent powerless rebukes of their leaders as printed in their own journals is proof enough of these points, which any one can observe for himself also. Would to God

these things were not so; but they will continue while the belief which begets them lasts. "A tree is known by its fruits."

The religious effect of a religious fraud may vary. If discovered by the victim it may lead him to infidelity, as has been the case with multitudes of Mormons; and the people are saturated with skeptical notions, unknown to themselves, already. Undiscovered, the person may be very sincere, and may finally be saved according to Rom. 2, though with great loss of what he might have been with gospel light. Many Mormons, having no part in the sins which are so common, will doubtless be found among the blest in heaven. There are many estimable people among them, for which all credit should be given. As a whole the people are far better than their system. But how great their need of the only Gospel which lifts human hearts out of all sin and makes them abhor everything contrary to a Holy God!

#### IV.—WHAT SHOULD BE DONE TO SAVE THE MORMON PEOPLE AND OVERCOME THE SYSTEM?

##### 1. DIFFICULTIES, ETC., STATED.

**F**OR about thirty-five years Christian church and school work have been carried on in Utah. Now there are about eighty-five churches and missions, having over 5,000 members. But in spite of this, the years since the census of 1890, which have witnessed the most and best of this work, have seen Mormonism increase to far more than double its strength at that time, and thousands of its darkened souls have meanwhile passed beyond. Instead of weakening, the evil never was stronger than of late, and the certainty of another double in the proximate future seemingly confronts us, if only the past factors enter into the case. The gain by births need not be expected to diminish largely; and so long as their propagandist zeal continues, many new converts can be secured among the informed people. For some years back about every 150th person of the whole Mormon population, counting old and young, sick and well alike, has been out "on a mission," "without salary" at the beck of the "priesthood," a sheer bulk of missionary effort which the Church of Christ might well imitate in a better cause and with genuine motive. And such work it will certainly continue to produce results.



Alike in politics and religion, the chief secret of the power of Mormonism is in the sincere belief of its people in the truthfulness of its doctrines. This is a law of mind with regard to every system. Hence the only way to deliver any such people, or permanently to overcome any such evil system, is to change the beliefs which are at the root of its power. Laws may suppress the crimes of a system, if such exist; but they can never touch the seat of its power, and it would be wicked for them to attempt it if they could. The Mormon has as much right to his sincere opinions as any one else, so he does not carry them out into immorality. Nothing but a peculiar religious work, especially adapted to this peculiar people, can lead them into the light. This is good reason, and all experience confirms it.

But here we meet the question, If this be so, why has not all the Gospel work hitherto done solved the problem? The reply in brief is this:

1. *It has produced very great results.* The difference between the Utah of to-day and that of decades ago is probably due to this cause more than to any other. No one knows how many thousands in and out of Utah have been kept from going into the evil; hundreds if not thousands have been rescued from its grasp and converted to Christ, and the religious needs of Mormons and non-Mormons who would come within its reach have been faithfully met. All honor to the brave and true pastors and teachers who have done and are yet doing this work, whose equal in difficulty is hardly found outside of the most trying foreign fields.

2. *But the persistence and growth of Mormonism show that this work is far from sufficient in quantity; and another quality or class of work is also greatly needed.* Of the 300,000 Mormons (in round numbers) now in the United States, probably not 10,000 are seen in any church service once in two years; leaving 290,000 practically untouched, directly, by such effort. Of these, about 160,000 live in places where there is no local Christian work, even as often as once a month; and 130,000 where they might attend but will not.

3. *Very special and thus far insurmountable difficulties confront such work.* (a) It is at present impossible to multiply such agencies enough to supply the 300 or more new places where services should be maintained. This would require at least \$75,000 more annually for support

of pastors alone, at only \$800 each; besides buildings, etc.; and missionary treasuries are overloaded now. (b) The Mormon people, whom we especially wish to reach, would not attend these new services any better than the present ones. We must remember that Mormonism was born full-armed against all such methods. Every Mormon is trained from childhood to believe that every pastor is working for two objects; to build up his sect as an antagonist of Mormonism, and to get all he can make out of it in salary. And if he denies any such base motives, the Mormon is compelled to choose between his own teaching about the pastor and what he says about himself; and of course preferring the Mormon view, the pastor is left a lying hypocrite and unworthy of being heard! Thus pastors are very generally regarded by the Mormon. It is a devilish device to keep the people from the truth, but it succeeds terribly well. Then there are the block emissaries to visit the people frequently; the prejudices and antagonisms begotten by what they consider seventy years of persecution; the Roberts and Smoot cases, etc. We would not come to church if in their places. It is not reasonable to expect them to do so, largely. We need not. Some methods which will not be liable to these in-trained objections must be found, to supplement the regular lines of work until the truth begins largely to be understood, or the people will remain in darkness for decades longer, at least. What these new methods are, and their success, will be shown in the next article.

#### IV.—WHAT SHOULD BE DONE.

##### 2. THE UTAH GOSPEL MISSION AND ITS WORK.

ANY instrumentality which can solve the problems presented by Mormonism must be able to reach the whole people, in spite of any opposition; to meet them always in the spirit of love, and in ways adapted to their prejudices, views and intelligence; and to give them the peculiar truth needed. In other words, it must be a very peculiar work; and Paul's principle of becoming "all things to all men that I might by all means save some," perhaps has no better field of application.

The Utah Gospel Mission was born of this idea, and of a deep and varied experience with ordinary work in Utah, which revealed the facts already set forth. It is carefully organized, and incorporated at Cleveland, O. It is not denominational—largely because thus it would become



liable to the sectarian cavil already noted as a chief hindrance to other work. Its workers are unsalaried for the same reason, and also because the Mormon has a "revelation" commanding his missionaries not to "take purse and scrip" in their work. (Those who have not watched such matters can hardly have any adequate idea of the force of these prejudices; but going counter to them would probably cut at least half from the moral effect of the work.) Our effort is not localized, but traveling; instead of depending on the people coming to it, it goes to every home and village within reach, so that all have at least some chance to hear the truth.

The methods of work are as follows: Three good men are placed in each of the large Gospel wagons, built for the purpose and fitted with cook-stove, lockers, beds, organs, etc., so as to be comfortable and suited for the work during the whole year. In this they travel from place to place, and from it they do their work. Arriving at a village, they first find a place for the wagon and horses during their stay, then district the town, and each man visits every house in his section at least once. In the colporteur work he stays perhaps half an hour, or as much more as necessary; this is occupied in religious conversation with definite objects, awakening interest in special literature prepared for the purpose, and helping the person to a better understanding of any points of truth which seem to be especially important. The literature now used covers the whole field of Mormon doctrine and fundamental Christian truth, and constitutes the first statement of either Mormon or Christian doctrine which they have seen, and the first discussion of either from a Christian standpoint. In this way about 40,000 families have been visited—including probably about three-fourths of the whole number of Mormon homes in the country. Over 3,500,000 pages of the literature have thus been used. In the evenings, during the canvass of a village, gospel meetings are held, at which the great fundamentals of gospel truth are presented. At these the average attendance has been close to 100; total, over 23,000. Probably 235,000 persons have been influenced more or less by the work thus far, of whom about nine-tenths were Mormons, and few would have been touched by the truth at all in any other way. One wagon has thus visited about fifty villages since August 1, 1903, in hardly ten of which was there any regular Christian work; in nearly half of them none had ever been done before. The religious destitution is appalling.

The people are well trained in the awful Mormon doctrines, which are dragging them downward to their own level; but they have hardly any conception of anything else. One can have no idea of the religious destitution there without traveling through it by the hundred miles, as the writer has done again and again. On one journey we drove 225 miles in Utah and southern Idaho, passing through twenty-two post-office places, in none of which was there any Christian service at all! There are in Utah alone over 360 post-office places, but there is gospel work in only about seventy! Many of the places are too small for permanent work, of course; but all are centers of populations needing the truth. Pages could be filled with anecdotes from actual experiences in our work, but space will not permit. But it should be impressed indelibly upon the hearts of the American people that the real Mormon problem is that of how to get the truth into favorable contact with these unreached multitudes of real believers in the Mormon doctrine, who make up the backbone of the system. And no work in this country, in the writer's belief, is either more urgent or more promising. While the people are naturally and by training somewhat clannish, they are surprisingly ready to hear the other side, even when it cuts their doctrine to the quick. One point of Mormon belief is that "all truth, wherever found, is a part of Mormonism;"—a delusive and false claim, of course, yet one which logically compels them to be receptive to all which comes with good appearance of being truth; and through this very fact the final changes in Mormonism may come, of which more in my closing article. At any rate, the least which Christianity can do is to give these destitute people half a chance to know the truth, by enabling this work to reach every home at least once yearly. Our men are generally well received, and there is no doubt that we are starting the wheels of thought which will mean everything for this needy people. While we are with them only a little while at a time, we leave them truth in form for study and thought through years, much of which the Spirit will bring to fruition.

#### V.—THE DOWNFALL OF MORMONISM; WHEN AND HOW?

PARLEY P. PRATT, who was a false Mormon "apostle" (1 Cor. 11: 13-15) later, if not at this time, in 1838 published this prophecy: "There will



not be an unbelieving Gentile upon this continent fifty years hence; and if they are not greatly scourged, and in great measure overthrown, within five or ten years from this date, then the Book of Mormon will have proved itself false."—*Mormonism Unveiled, etc.* We have it thus upon very good Mormon authority that the fundamental book of Mormonism is a fraud, as we otherwise know. But the first part of the "prophecy" doubtless served its purpose in firing the hearts of the faithful for the few years before it was forgotten, just as certain hymns and other prophecies do now. We need not attempt to pose as a prophet in order to point out certain facts. Mormonism expects a future triumph, till the whole world shall become its kingdom; and doubtless all other worlds with this one. In support of that expectation it has its history of almost continuous progress for seventy-four years, in spite of persecution, the slaughter of their "prophet," hardship seldom equaled, adverse legislation and continuous obloquy; their immense resources in property, ecclesiastical organization, priestly control of an army of adherents and voters who are often fanatical in their faith, and the endless credulity of humanity outside. As the Mormon may say, "Others of our prophecies have been fulfilled, and this will be." And the patriot may well ask, "Mohammedanism has become a mighty world-power; may not this, its closest counterpart in many respects, also have great triumph?"

To this the Christian has one answer: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Mormonism is so evidently one of the enemies of this kingdom that there is no room for doubt as to its final destruction. So sure as there is a God in heaven Mormonism is doomed. But the speediness of this destruction will depend largely on our understanding of the future possibilities of the evil; hence a look ahead is wise.

If left to itself, the evil will certainly continue to grow rapidly for many years; under even proximate past conditions very likely doubling again inside of twenty years, thus making 600,000 Mormons in the country. These would naturally locate chiefly in the same inter-mountain regions now held, which extend from far up in Canada to many miles down into old Mexico, and from eastern Oregon to central Colorado. As they come in to a valley non-Mormons usually want to move out. This increase will certainly enable them to control the election of nearly or

quite every member of Congress from all the region, which would give them control of national legislation and permit the resumption of polygamy to the full without fear; and this would make the Mormon leaders still more an object of fear and desire to the demagogues of both parties. Their added financial power would also lead to further evil alliances for the benefit of Mormonism. The political press would be given still further reason for being subservient; the facts about Mormonism would be still less likely to be published; and the way of the devious "elder" would become so much the easier as he went about doing evil and making converts. The result of such a combination of events is not pleasant to contemplate. Its very possibility may seem to some chimerical; but such an one can hardly have been behind the scenes in both East and West. "We fight not against principalities and powers" (Eph. 6:12), but against the great Adversary in one of his mighty efforts to deceive and destroy multitudes of souls by a religious fraud. And every day that the issue is neglected makes the evil outcome more possible.

But will it really come? The writer believes not. While the real, evident battle for these souls in darkness is for us human beings to fight, God is moving behind the scenes, and is leading us on. The Smoot testimony already taken at Washington has spread everywhere facts which often would not be believed on our testimony; and these will greatly hinder Mormon proselyting. And we may trust God also to bring our new work to such attention that it shall be enabled to reach and disillusion the sincere followers of this evil, and bring multitudes of them to our Lord. It is believed that the work already done has started influences more powerful than any priesthood ever contrived, and that its continued efforts will be of incalculable value. The downfall of Mormonism is not likely to come by any great explosion of dynamic forces, but rather by that quiet working of the leaven of truth, by which the Kingdom of Heaven on earth generally progresses; until one by one the awful errors of the system crumble away and Mormonism becomes a somewhat peculiar variety of Christianity. If the writer were to venture a prophecy, it would be that inside of fifty years Mormonism will be practically a thing of the past, IF the proper means are used to bring the truth into personal contact with the people. The responsibility for this rests upon us of to-day. If we do not meet it,



the evil seems just as sure to continue, and gradually grow for a long time, as the sun is to rise. Which shall the outcome be? God works no miracles to aid our indolence; but when we wisely work with him He makes us invincible! A tenth part of the sacrifice of the Mormon "elders" for a few years will put this issue beyond the danger-line! Shall we have it?

## VI. THE DIFFERENT SECTS OF MORMONISM.

The writer is requested to explain the different sects of Mormonism, and show their essential unity, in an article supplementary to this series.

The Mormon "church," so-called, was formed by Joseph Smith in Fayette, N. Y., in 1830; and quickly moved to Kirtland, where Sidney Rigdon had been long but secretly preparing his congregation for the new faith. Here they became malodorous in a few years, and in 1837 left for Far West, Mo., whence they likewise went in 1838 to Nauvoo, Ill. Smith was murdered in 1844—a result arising chiefly from the wickedness of many leading Mormons, including himself, during their whole career. Brigham Young succeeded Smith as leader, and kept the larger portion of the people under his control; starting them for Utah in 1846 as Smith had planned. The system split into nearly a score of sects, each claiming to be the only true Mormonism, and several of these, including the Brighamites in Utah, continued the practice of polygamy which their leaders had begun long before, under Smith's own "revelation" and instruction. Joseph Smith's son Joseph later gathered the second largest remnant together and named it the "Reorganized" church. These people are now commonly called "Josephites," and have their headquarters at Lamon, Ia.; also holding the original "temple" at Kirtland, O. They number 50,000 members, as against 310,000 in the Utah body.

The technical name "Church of Jesus Christ of Latter-Day Saints" is the original name, and thus belongs to one as much as another, each body in its own esteem being the only one entitled to it. The name "Mormon," likewise belongs to all, being a nickname derived from their first book of so-called "revelations," though disowned largely by even the Utah branch. For either side to disown it seems very much like a son refusing his father's name while claiming his fame and parentage. It is really the proper name for all.

Between Josephite Mormon and Brighamite Mormon the difference is this: The Josephite is a case of arrest-

ed development, the Brighamite one of unrestricted evolution. *In Josephitism are the seeds of everything found in Utah, polygamy included*; not one new principle or doctrine has been "revealed" (invented) since the days of Joseph and his helpers in Nauvoo. Josephitism has been restrained from logical development by the fact that it has been constantly surrounded by Christian civilization; Brighamism went West expressly to be free from restraint and "persecution," and quickly developed into the open paganism of doctrine and practice which it had been largely in secret before, and which it still for the most part retains. We might defy anybody to plant Josephitism free from constraint without reaping Brighamism in due time. The latter is far the worst now, but the former is the responsible and causative system, of which the latter is the effect.

The chief present differences of doctrine between these two sects of Mormonism are as follows:

Josephitism repudiates polygamy; Brighamism adheres to it.

Josephitism disavows the Adam-god doctrine; Brighamism holds to it.

Josephitism holds a less evil doctrine of the "priesthood"; Brighamism teaches that men holding the "priesthood" are "a part of God."

Logically the Josephite is compelled to accept whatever his "prophet" Joseph taught, with all its necessary corollaries and deductions; and even polygamy was both taught by him and is a necessary deduction from the doctrines of many gods, which he taught even in Kirtland. But by wrongly denying that he taught polygamy and failing to see or refusing to acknowledge the logical sequence of the doctrine of many gods, a powerful priesthood and continuous revelation to this priesthood only, Josephitism holds its present position of apparent and in part actual superiority to Brighamism. The Josephite is thus like a person who should hold firmly that a tree was good, while spurning its most notable fruit; or a son praising his parentage yet repudiating his own elder brother who is more his father's duplicate than himself.

And Josephitism may be even the more dangerous because of the less open quality of its paganism. The above are the only fundamental points of Brighamism which are opposed in the Josephite books at hand, or which the writer knows to be opposed. They even use the "inspired translation" of the Bible, by Smith, which the Brighamites discredit. So far as the writer knows, there is essential agreement on the other points of Utah doctrine—many gods, necessity of sin, pre-existence, salvation by works and ceremonies, new Bibles, other



revelations, Smith and his successors prophets, all Christian churches frauds, etc. Such doctrines are certainly "damnable heresies," and should be studiously shunned by all, wherever found.

The Utah Gospel Mission was incorporated in 1900, with headquarters at Cleveland, Ohio. On its various boards are the names of over fifty men, of nine denominations. Its object is special missionary work among the multitudes of the Mormon people who are otherwise unreached, and among others in the same regions; and its usual methods of work are a special colporteur and evangelistic effort, with literature and other instrumentalities especially adapted to the need. The support of all is earnestly solicited. Particulars in full gladly furnished on application. For information, literature, addresses on Mormonism, or the general business of the Mission, address the Secretary, Rev. J. D. Nutting, 739 Republic St., Cleveland, Ohio. Douglas Perkins, Treasurer, Cleveland Trust Co.

### OUR PUBLICATION LIST.

Below we list some very useful publications on Mormonism—our own issues except the last two, which are inserted because of their extraordinary value. We can also supply Mormon books. The first price given is for a single copy, the second for ten copies, the third for 100—all prepaid.

- True Mormon Doctrine.* Stated in quotations from Mormon works; very valuable for distribution where "elders" are working ..... 3c, 12c, \$1.
- The Private Doctrines of Mormon Theology.* Additional quotations, for discriminating use only..... 3c, 12c, 75c
- Mormon Doctrine and Christian Truth.* The only careful discussion of Mormon Doctrine ever published. 88 pages; very valuable. Every Mormon convert and every pastor should have these ..... 10c, 75c, \$5
- Some Mormon Stories.* Anecdotes of Mormon life, illustrated ..... 1c, 7c, 50c
- Mormon Morals.* What a new convert found in Utah. 1c, 5c, 25c
- Mormonism Proclaiming Itself a Fraud,* with cut of title-page of first edition of the Book of Mormon, and *Mormon Morals* ..... 2c, 12c, 65c
- The Main Facts Regarding Mormon growth and power,* the Christian missionary work hitherto done among the Mormon people and the further need—very important facts and statistics. Illustrated ..... 3c, 12c, \$1
- The Story of a Mormon Convert.* The true story, over his own name, of a good friend in N. Y. City, who was deceived by the "elders" but found the light again largely through our work. *Very important* ..... 2c, 10c, 75c.
- The Special Difficulties of Work Among the Mormons,* and how they may be overcome. Very important facts.... 2c, 10c, 75c.
- Present-Day Mormonism and Its Remedy.* Eight articles by Rev. J. D. Nutting, from a syndicate of religious papers early in 1904, giving a sketchy view of the history and character of Mormonism, difficulties and successes in missionary work, Josephite (Iowa) and Brighamite (Utah) Mormonism compared, etc., Very helpful in getting a correct general view. 20pp. .... 5c, 35c, \$2.00
- The Origin of the Book of Mormon.* A scholarly lawyer's demonstration of the Smith and Rigdon authorship of the book, 56 pages ..... 10c
- The Mormons and Their Bible.* A complete annihilation of the claims of the Book of Mormon, from internal evidence; by Rev. M. T. Lamb. Illustrated, 152 pages. Every Mormon should read this book..... 25c
- Sample packets, containing all but the last two on this list and our circulars, postpaid 25 cents. The same, omitting No. 3, 5cts
- The whole list 55 cents.

Cleveland, June, 1904.