

# THE Presbyterian Quarterly.

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No. 50--OCTOBER, 1899.

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## I. WHY DO WE PUNISH CRIME ?

Vacationing at Saratoga one summer, I saw bulletined for a hearing at one of the sessions of the American Social Science Association, there holding its annual meeting, this topic: "The punishment of crime. Is it for reformation or retribution?" I dropped in to hear the discussion. The paper was by a New York lawyer of repute, and it was an enthusiastic advocacy of the reformatory idea in the administration of law. The topic has had wide attention in recent years. The right understanding of it is of vital concern to good government and public weal. The principles involved concern all government, human and divine. Why do we punish anywhere? Why does a parent punish in the family, or an officer in the State? And if God punishes, why does he punish?

Let us first define some terms, common to this discussion. Justice, in the exact formula of the ancients, is *sum cuique*—to each his own. The figure representing it is the scales held in perfect balance. It is exact requital of desert.

Law, in brief and apart from a mode of procedure, is command imposed by authority. Essential to the idea of law is sanction. Without penalty, or punishment for disobedience, law sinks to the level of mere advice. It is no longer law, but counsel.

### III. MORMONISM.<sup>1</sup>

On the 22d day of September, in the year of our Lord 1805, Joseph Smith was born at Sharon, Windsor County, Vermont, of poor, ignorant, thriftless and not over honest parents. Along with them he removed, ten years later, to a poor farm in the western part of the State of New York, where he reproduced the shiftlessness, ignorance, meanness and dishonesty of his parents in his own character. For years in his youth and early manhood he spent much of the time in befooling men and defrauding them, by pretending that through the aid of a marvelous stone which he possessed he could discover hidden treasures, gold mines and the like. For such practices he was brought before a justice of the peace in Bainbridge, Chenango County, New York, on the 20th day of March, 1826, and adjudged guilty of being a disorderly person and an impostor.

Meanwhile the region in which he lived had been visited by a religious revival when he was about fifteen years of age, and his own mind had been wildly agitated.

Under the influence of this religious excitement several members of the Smith family joined the Presbyterian Church. But Joseph was more inclined to the Methodists. He tells us that he prayed much to be guided aright; that he was greatly perplexed by the numbers and varieties of the sects; and that he saw none that seemed to be correct. He would have us believe that like Mohammed, whom he more nearly resembled in the ethical features of his teaching than any other with whom we could compare him, he was dissatisfied with any form of Christianity which he knew, on the one hand, and equally dissatisfied on the other with Judaism as he saw it.

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<sup>1</sup>This paper was read before the student body of Union Theological Seminary in the month of March, last. There have been several requests for its publication.

He tells us, also, that he began to see visions from this time on, and that in one of these visions, which occurred on the night of the 21st of September, 1823, the angel Moroni appeared to him three times, and told him that the Bible of the Western Continent, the supplement to the New Testament, was buried near the adjacent town of Manchester, and that thither in 1827, after the necessary disciplinary probation, he went and received from the Lord a stone box, in which was a volume six inches thick, made of thin gold plates 8 inches by 7, and fastened together by three rings; that the plates were covered with small writing in the "reformed Egyptian" tongue, and that there was with them a pair of supernatural spectacles, in the shape of two crystals set in a silver bow, and called "Urim and Thummim." As the illiterate Smith could write with difficulty he employed as amanuensis Oliver Cowdery, to whom from behind a curtain he dictated, as he claimed, a translation of the unsealed contents of the plates. With the aid of a farmer of some means, Martin Harris, the copy thus produced by Oliver Cowdery was printed and published in 1830 under the title of "The Book of Mormon."

It was prefaced by the sworn statement of Oliver Cowdery, David Whitmer and Martin Harris, that an angel of God had shown them the plates of which the book was a translation.

This book—the so-called "Book of Mormon"—in which Joseph Smith is declared to be God's prophet, with all power, and entitled to all obedience, tells us that certain Hebrews settled in America in 600 B. C.; that they subsequently divided over a question of leadership, and that the victorious party, which was also the party of insubordination to God, suffered the darkening of their skins as a curse for their insubordination and became the red Indians of America. It tells us that subsequently the party of the servants of the Lord became still smaller through apostasy and that finally it was destroyed by the Indian Hebrews in

the year 384, A. D.; but that among the few who escaped destruction were Mormon and his son Moroni; that Mormon collected the sixteen books of records, kept by successive kings and priests, into one volume, and that Moroni supplemented the work of Mormon by some personal reminiscences and then hid the volume in the hill of Cumorah, being assured of its going, one day, to be discovered by God's chosen prophet.

Such is the account of the water-wizzard, the cheat and the fraud, Joseph Smith, as to the origin of the "Book of Mormon." In a part of this account he was at first supported by the sworn statement of his three friends, Cowdery, Whitmer and Harris. But some years later, all three of these renounced Mormonism and denounced their oaths as false.

There is little reason for believing that Joseph Smith ever was as profoundly agitated on the subject of religion as he professed; there is still less reason for believing that he made an intelligent study of either Christianity or Judaism and thus intelligently rejected them as insufficient. There is the best evidence for believing that the "Book of Mormon" came not through angelic ministrations, but in quite a different way.

The most of this book was written by an invalid and crack-brained Presbyterian preacher, Solomon Spalding, by name, to while away the tedious hours of his invalid years. He had been accustomed to maintain that the Indians of America were descendants of some of the Israelitish tribes, and in a period of infirm health he wrote a romance to support his views. He called his work the "Manuscript Found," and tried, but in vain, to find a publisher. This work fell into the hands of Smith, and after some slight manipulations, came out the "Book of Mormon."

That Spalding's romance was the original of the "Book of Mormon" was the confident affirmation of contemporaries of Joseph Smith, who had examined both books. And

these men not only asserted such a relation between the "Manuscript Found" and the "Book of Mormon," but they proved it by pointing to numerous and distinctive names, phrases and characters in Spalding's manuscript which re-appear as distinctive features in Smith's work. And so strong do they make their case that Gentile historians of Mormonism generally, and perhaps universally, agree in taking this view of the origin of the so-called "Book of Mormon."

Joseph Smith gave his people not only the "Book of Mormon." In 1830 he claimed to have received another revelation proclaiming him "seer, translator, prophet, apostle of Jesus Christ, and elder of the Church." The revelations thus begun continued to his death, in 1844. They include that which sanctions polygamy and which was privately given in the year 1843 to pacify his lawful wife and to silence the objections of the saints to his living with a number of women whom he had persuaded to worse than polygamous relations. For reasons of policy this revelation was not published abroad for ten years, until 1853. These revelations to Smith, together with one to Brigham Young, written and published by him at "Winter Quarters," in the year 1847, to inspire and guide the saints in their projected western pilgrimage through the wilderness, were collected and published under the title of the "Book of Doctrine and Covenants."

Ah, suppose an up-to-date "Book of Doctrine and Covenants" would to-day include one or two other revelations, as for instance, one which, while still justifying polygamy as ethically proper, advised its cessation as a condition necessary in order to the admission of Utah to the Statehood!

These are the two distinctive books of the Mormons.

They comprise their "inspired writings," which as "modern revelations," they place alongside the ancient scriptures "properly translated," contained in the Old and

New Testaments. In theory the Mormons hold the Bible "properly translated" the Christian Bible, and the "Book of Mormon" and the "Book of Doctrine and Covenants" to be the God-given scriptures of authority and direction. They hold that the Old Testament was addressed particularly to the Jewish Church; that the New Testament was similarly addressed to the Judaic and European Christian Church; the "Book of Mormon" to the American Christian Church, and the "Book of Doctrine and Covenants" to the Church of Jesus Christ of Latter Day Saints.<sup>1</sup>

We must not, however, think of their canon as being as important to them as ours to us. They believe that continuous revelation is necessary; that "without new revelation their officers never could be qualified to perform the various duties of their calling." There is no other people more completely under the domination of their priesthood. It is unlike Christianity in this respect.

In theory, nevertheless, Mormonism is Christianity perfected. It is the theory and the boast of Mormons that, as Christianity surpasses the religion of the Jewish Dispensation, so Mormonism surpasses Christianity. And as a matter of fact Mormon teachers are constantly making false appeals to the Christian Scriptures in order to establish Mormonism, as Paul indubitably proved the truth of Christianity from the Old Testament. Mormon propagandist literature is chock full of references to the Old and New Testament, illustrating with indefinite fulness the pregnant saying, "In religion, what damned error but some sober brow will bless it and approve it with a text?" Not one of the college of the apostles quoted scripture with greater show of unction. But this Mormon unction is the unction of the deceived, of the ignoramus, or the hypocrite; and

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<sup>1</sup>With this historical sketch of Smith and the books, compare the account of Bishop Daniel S. Tuttle on "Mormons" in Schaff-Herzog Encyclopedia, the article in the Encyclopedia Britanica, and especially Orson Pratt's Works, Tract No. 6, "Remarkable Visions."

the theory of Mormonism that it is a legitimate development of Christianity is false. The distinctive teachings of Mormonism are in direct and absolute antagonism to those of Christianity.

Let us examine them briefly: In the first place, the Mormon notion of God is of an immense material substance, di-personal in a pre-eminent sense and in a more remote sense many-personal. Naive materialism, tritheism with two out of the three gods personal, only, and progressively increasing polytheism are scrouged into their notion of God or Gods. But let Mormonism speak for itself:

In "an epitome of the faith of the Latter Day Saints" prepared by Joseph Smith himself, the first article reads, "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." This article in the Mormon mouth means something very different from what it does when pronounced by a Christian. Orson Pratt, perhaps the most eloquent and able of the expounders of Mormonism, an apostle, and claiming inspiration, if we understand him aright, says, "The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person like other matter, cannot be in two places at the same instant. It also requires time for him to transport himself from place to place. It matters not how great the velocity of his movements, time is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a Spirit," but that does not make him an "immaterial being"—a being that has no properties in common with matter.

The expression, "an immaterial being" is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "spirit" is as much matter as oxygen or hydrogen. It has many properties in common with matter. . . . He is not a being "without parts," as modern idolaters teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among those parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

"All the foregoing statements in relation to the person of the Father, are equally applicable to the person of the Son.

"The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the Spirits of the Father and the Son. It exists in vast immeasurable quantities in connection with all material worlds. This is called God in the Scriptures, as well as the Father and the Son, God the Father and God the Son cannot be everywhere present; indeed they cannot be even in two places at the same instant; but God the Holy Spirit is omnipotent—it stands through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent, all-wise and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and Son. What are called the laws of nature are nothing more nor less than



the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like all other matter, has solidity, form and size, and occupies space. Two atoms of this Spirit cannot occupy the same space at the same time; neither can one atom, as before stated, occupy two separate spaces at the same time. . . . If several of the atoms of this Spirit should unite themselves together into the form of a person, then the person of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be everywhere present. No finite number of atoms can be omnipresent; an infinite number of atoms is required to be everywhere in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms, as it would be for two men at the same time to drink the same identical pint of water.”<sup>1</sup>

In his treatise, “The Kingdom of God,” Part IV., p. 15, the “inspired apostle,” Pratt, gives a summary of his doctrine of God. He says: “We have endeavored to point out the nature and character of the great supreme governing power of the universe, consisting of the Father, Son and the Holy Ghost. The person of the Father consists of a most glorious substance, called spirit, which we have shown must have extension and parts, and consequently must be material. Without these qualities no substance could exist.

The Son is the express image of the Father, and is also a material being. The same material body that was crucified and laid in the tomb, rose again. The same flesh, the same bones, were reanimated by the same material spirit. This glorious compound of flesh and bones, and spirit—all

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<sup>1</sup>Orson Pratt: “Kingdom of God:” Part I. Pp. 49. In Series of Pamphlets. Liverpool. 1857.

material, ascended into heaven to dwell in the presence of the glorious personage of the Father, of whose express image and likeness he was the most perfect pattern. Therefore from the description given of Jesus we are irresistibly led to the conclusion that both he and the Father must appear, so far as relates to form and size, very much like man. If then both these glorious personages are about the size of man, they must, like man, occupy a finite space of but a few cubic feet in dimension; and according to the admitted truths of philosophy, no substance can be in two or more places at the same time, therefore neither the Father nor Son can, consistently with those truths, be in two places at once. Revealed truths never will contradict any other truths. The revealed truths contained in the Bible inform us that God is everywhere, sustaining and upholding all things, and that in him we live and move and have our being. How can those important truths of divine revelation be reconciled with other admitted truths of philosophy which are equally certain? They can be reconciled in no way except by admitting the omnipresence of the Holy Spirit. This all-powerful substance extends throughout the material universe, uniting and mingling with all other matter in a greater or less degree, not absolutely filling all space, for then there would be no room for other matter, but like the rays of light or heat, existing in different degrees of density in different parts of space. By it all things are governed in the most perfect order and wisdom, according to the will of the Father and the Son. This view of the subject does not necessarily do away with a personal spirit, acting in conjunction with the other two persons of the Godhead; for myriads of personal spirits could be organized out of the inexhaustible quantities which exist, and still an abundance would be left to govern and control the various departments of the universe where those personages could not always be present."

In another passage the great expounder of Mormonism

exclaims at an enemy for not seeing that the Holy Spirit, if a person, could not be omnipotent.<sup>1</sup>

Similarly in a so-called "Revelation" to Joseph Smith, dated December 27th, 1852, the omnipresence of God by his Spirit universally diffused, is taught. There is no shadow of ground for doubt that Pratt expounded the Mormon doctrine of God in harmony with Smith's teaching.

Thus we have in this beggar's basket of a doctrine of God the assertion of absolute materiality, on the supposition that matter is the only substance. We have two personal Gods—God the Father and God the Son—stripped of the attribute of omnipresence and by implication and logic of every divine attribute. Personality is denied the Spirit on the ground that to make him personal would be to make him finite. He is turned into It.

What a hotch-potch! An infinite, material, personal God—a sort of material soul of the world—two material, finite, personal Gods, making materialism, tritheism, practical atheism.

But this Mormon theology—these bizarre, confused and conflicting representations of God become still more grotesque, absurd and contradictory when Brigham Young, the "Prophet of the Lord" who succeeded Joseph Smith, publicly taught as he did on the 9th of April, 1852. These are his words: "When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do."<sup>2</sup> Mrs. T. B. H. Stenhouse, in her thrilling work, "Tell It All," or "The Story of a Life's Experience in Mormonism," after quoting these

<sup>1</sup>Orson Pratt: "Absurdities of Immaterialism:" P. 25. In a Series of Pamphlets. Liverpool. 1857.

<sup>2</sup>Mrs. T. B. H. Stenhouse: "Tell It All:" Pp. 299-300.

words of Brigham Young's, says: "This public declaration gave great offense and led to the apostasy of many. Nevertheless, Brigham Young thinks that just as Adam came down to Eden and subsequently became a God, in like manner he also himself will attain to the Godhead. Heber C. Kimball, zealous to go a step further, declared that Brigham was God, 'and that he (Kimball) stood towards him in the same relation as the Third Person in the Blessed Trinity does toward the First.'"<sup>1</sup>

Dr. Sheldon Jackson, ex-Moderator of the Presbyterian Church North, who "was for twenty years a missionary among the Mormons," says of Mormonism: "God [God the Father] is none other than Adam the first man. Adam married many wives here and begot many children. He died, went to heaven and was made God of Earth because of his many wives and children. He has many wives in heaven and begets many children there still. Every man after death is God over a world, the magnitude of which is proportioned to the number of wives and children he has here. If he has many wives and children here he will be a god over a large kingdom hereafter."<sup>2</sup> Thus gods of smaller size than the Father and the Son are growing daily.

Mrs. Stenhouse says, and truly: "The Confession of Faith published by Joseph Smith during his life time, would certainly deceive an uninitiated person; and it was in consequence of the ambiguity of that very document, that so many unsuspecting persons were from the beginning of Mormonism led astray by the teachings of the missionaries. The convert was told that the Mormon faith proclaimed the existence of one true God, but he was not told that Father Adam was that deity, and that he is "like a well-to-do farmer." He was told that Christ was the Son of God, but he was not taught that the Virgin Mary was "the lawful wife of God the Father," and that he intended after the

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<sup>1</sup>Mrs. T. B. H. Stenhouse: "Tell It All:" P. 300.

<sup>2</sup>R. W. Jopling's Report.

resurrection to take her again as one of his own wives, to raise up immortal spirits in eternity. . . . He was taught that the saints believed in the Holy Ghost, but he was not told that "the Holy Ghost is a man, [i. e., that a personalized part of the Holy Ghost is a man] and our God. You think our Father and our God is not a lively, sociable and cheerful man. He is one of the most lively men that ever lived."<sup>1</sup>

If Dr. Sheldon Jackson can be trusted, Mrs. Stenhouse might have gone still further. She might have said: "Though they taught men to have faith in Christ, they did not teach that the marriage in Cana of Galilee was Christ's own marriage; that the Marys and Mothers of the New Testament were wives of his, and that he begat many children and still begets children in heaven."<sup>2</sup> These esoteric teachings of Mormonism were left to be unfolded later.

Now place, if you please, alongside this mass of drivelling assumption, of discordant, rampant and warring blasphemy of materialism, bi-personality, tri-personality according to some later teaching of the tabernacle, impersonality of the Spirit according to Joseph Smith and Orson Pratt, ditheism, tritheism, polytheism, atheism, (for these gods are but man) place, if you please, alongside this compact heap of retold fancy the Christian conception of God: "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." "There are three persons in the Godhead: the Father, the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

The Mormon degradation and defamation of the notion of God marks it as no development of Christianity, but a most foul and blasphemous apostasy.

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<sup>1</sup>Mrs. T. B. H. Stenhouse: "Tell It All:" P. 296.

<sup>2</sup>Private Report of Dr. Jackson's Address, by Mr. R. W. Jopling.

In the second place, the Mormon anthropology includes the doctrines of the soul's divine origin and nature, its materiality, its pre-existence, its fall which they regard as no more serious than Pelagians say, and its entire ability to save itself, once Christ has died, and to make for itself an estate of material happiness in the world to come.

Says Elder Franklin D. Richards, of Salt Lake City : "Mormonism teaches that the spirit of man is the off-spring of God and existed as a living entity before incorporation into a mortal body."<sup>1</sup> In "Revelation of May 6, 1833," Joseph Smith teaches that the spirits of men are the offspring of God in these words : "And now verily I say unto you, I was in the beginning with the Father and am the first born ; and all those who are together through me are partakers of the glory of the same and are the Church of the First Born. Ye were also in the beginning with the Father."<sup>2</sup> Mrs. Stenhouse says, "The soul was said to be immortal, and it had three stages of existence. The first was the purely spiritual stage—the stage of the soul before it came into this world. Spirits in that condition were not perfect. They must first take a fleshly body and pass through the trials of life before they could attain to the highest state of existence. Hence it was the solemn duty of, as well as the highest privilege of men, to practice polygamy ; their duty by this means, and this alone, the yet imperfect souls now waiting to come into this world could never hope to be admitted into the "Celestial Kingdom,"—and a privilege, as all the souls whom they thus assisted to emigrate, would form their own "kingdoms" in eternity, over which as kings and priests they would reign forever and ever.

"The second stage of the soul's existence is the mortal, with which we are all sadly acquainted. The third is the condition subsequent to the Resurrection, when they believe the flesh and bones will form the raised body, but that the

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<sup>1</sup>In Progress. No. II. Vol. III. Art., "The Mormon Church."

<sup>2</sup>Quoted "In Progress." Vol. III. No. II. P. 686.

blood will not be there; for the blood is the principle of the corrupt life, and therefore another spirit supplies its place in heaven. That Christ partook of some boiled fish and part of a honey comb is evident from Holy Scripture. The Mormons therefore teach that heaven will be very much the same as earth, only considerably improved. We shall not marry there or be given in marriage; hence it is necessary for us to marry here, and to marry as much as we can, for then in heaven the man will take the wives whom he had married on earth, or who have been sealed to him by proxy; they will be his queens and their children will be his subjects. We shall eat and drink and spend a happy time generally. We shall thenceforth never die—thence we shall ourselves be Gods!

It was in the pre-existent state, the Mormon tells us, that the work of salvation was first planned—but not after the fashion believed by all Christians. A grand celestial council was held, at which all the sons of God appeared. Michael the father of all, presided and stated that he proposed to create a new world, of which he proceeded to give some details. His first begotten then arose, and made a speech in which he proposed that Michael, his father, should go down to the world, when created, with Eve his mother, and do there much after the fashion of what is related of our first parents in the book of Genesis; he himself would descend some thousand of years subsequently, and would lead his erring brethren back, and save them from their sins. Lucifer the second son then stood forth and unfolded his plan. Jealous of the popularity of his brother, he proposed to save men in their sins.

“Great discussion ensued, in which the unnumbered family of heaven divided into three parties—one under each of the two elder sons, and the third standing neutral. After a terrible conflict Lucifer, the second son, was defeated, and with all his followers was driven out of heaven. They descended into the abyss where they founded

the imperial kingdom, of which Lucifer became the chief. He was henceforth known as the Devil. [Michael or] Adam created his world and carried out his part of the plan; and in due time the eldest son, who conquered in heaven, took upon him the form of flesh, dwelt among men and was known as their Redeemer. The spirits who stood neutral during the conflict subsequently took upon them forms of flesh, entering into the children of Ham, and were known as negroes. Therefore it is, that although the American Indians and all other races are eligible for the Mormon priesthood, the negro alone can never attain to that high dignity."<sup>1</sup> Such is the Mormon anthropology.

Since the time of Plato, and perhaps before, the intellectual world has been acquainted with the fancy of the pre-existence of souls and has regarded it as baseless. But the Mormons suppose all souls to have existed eternally and in an imperfect state. In the first pair on earth, their Father, God, Michael, Adam, or whatever he may be called, and his wife, the race fell further, but owing to the redemptive work of Christ no man suffers for this primeval earth's sin. They teach that men are naturally able to comply with the requirements which entitle to salvation.<sup>2</sup> They teach a view of heavenly man about as grossly sensual as the Mohammedans, but in other respects like the Pelagians.

Compare now with this puerile, superficial, absurd and palpably false, vagarious, and heathen view of man with its accompanying defamation of God, the Christian doctrine as to man's creation, fall, sinfulness, moral helplessness, salvation by grace if at all, freedom in Christ, everything through Christ: "God created man male and female, after his own image, in knowledge and righteousness, and holiness. When God created man, he entered into a covenant of life with him on condition of perfect obedience. Our first

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<sup>1</sup>Mrs. T. B. H. Stenhouse: "Tell It All." Pp. 297-299.

<sup>2</sup>Compare Ben. E. Rich: "A Friendly Discussion." P. 11.



parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God. The fall brought mankind into an estate of sin and misery. The sinfulness of that estate whereinto man fell, consisted of the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it. But God, having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer."

Christianity teaches that man was created by God. It teaches the doctrine of *ex nihilo* creation. Mormonism teaches the eternity of matter, and regards the souls of men as a part of that eternal matter. Christianity teaches that mankind fell in Adam, our ancestral head, from an estate of holiness. Mormonism teaches that souls in an imperfect state were embodied as a necessary stage in their progress toward perfection. Christianity teaches the moral helplessness of man and the need of divine grace in order to salvation. Mormonism teaches that man can do everything necessary to salvation once the eldest son of the Michael, who became Adam, has died in the race's behalf. Mormonism looks forward to a heaven of sensuality much like that of Mohammed. Christianity looks forward to a heaven in which fleshly appetites have no scope. Mormonism is no development of Christianity. It is another gospel than that which Paul preached.

In the third place the Mormon doctrines of soteriology are equally crude and unchristian.

Joseph Smith says, in his Articles of Faith, "We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel. We believe that these ordinances are: First,

faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."<sup>1</sup>

The theory of the Mormons is that the sacrifice of Christ so far does away with the effect of Adam's sin that all men suffer for their own individual sins only. Moreover the sacrificial death of Christ, they teach, so far clears the way that man can save himself. They describe faith as follows: They who believe "must believe first, in the existence of God, secondly, in his revealed law, and thirdly, in the sufferings of the Son of God"<sup>2</sup> as satisfying divine justice. They define repentance with more apparent adequacy. They teach that immersion is the only mode of baptism sanctioned by our Lord. They say also that "baptism is not, as many false teachers now affirm, 'an outward sign of an invisible grace,' but is an ordinance whereby a believing penitent obtains a forgiveness of all past sins."<sup>3</sup> They thus teach the *ex opere operato* theory of the efficiency of the sacrament with a vengeance. They make water baptism to be essential to salvation, as well as baptism with the Holy Ghost. Joseph Smith teaches this in "Revelation" dated November 1831. He represents Christ as saying, "Verily, verily, I say unto you, they that believe not on your words and are not baptized in water in my name for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my father's kingdom."<sup>4</sup> The Mormons also teach that after a man has believed and repented and been baptised for the remissions of sins, he must then receive the Holy Ghost by the laying on of hands,<sup>5</sup> and so be empowered to heal the sick and work miracles generally.

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<sup>1</sup>Articles of Faith, 3 and 4.

<sup>2</sup>Orson Pratt: "Kingdom of God." Part II. Pp. 3, 4.

<sup>3</sup>Orson Pratt: "Kingdom of God." Part II. Pp. 4, 5.

<sup>4</sup>Quoted in Progress. Vol. III. No. 11. P. 687.

<sup>5</sup>Ben. E. Rich: "A Friendly Discussion." Pp. 15, 16.

Now observe that this soteriology of Mormonism is fundamentally unlike that of Christianity. The Christian system is the plan of the uncreated and independent tri-personal God for saving a creature in the absolute sense of the term creature. The Mormon system is the plan by which persons called eternal try to save other beings equally eternal and uncreated. Christianity represents the atonement as an infinite satisfaction by a person of the triune Godhead to divine justice for the sin of finite beings. Mormonism represents the atonement as satisfaction by one of two persons clothed with some of the divine attributes for the sin of being not their creatures, and also clothed with the attribute of eternity. Mormonism represents faith as purely intellectual. Christianity represents it as of the heart as well as the head. We distinguish between the mere historical faith of the intellect which even devils may have and that faith of the mind and heart and whole man which the child of God must have. Repentance in the two systems, notwithstanding any superficial likeness, is essentially unlike, since God, sin and sinner, are different things as seen by Mormons and by the teachings of Christianity. The Mormons clothe baptism with water with an efficiency which is never affirmed nor implied of it in Scriptures, and which is never taught even by any branch of nominal Christians but the most apostate and devotedly superstitious. Nay, it may be doubted whether any branch of the nominally Christian church, even the most apostate and degraded, has taught sacramentalism so fully. The Mormons are like a few Christian enthusiasts indeed, in claiming that the maraculous gifts of the apostolic age are continued in this age. But here, too, they stand in sharp contrast to the very best and noblest part of the Christian church in all ages and countries save the darkest.

But we are not yet done with the Mormon soteriology. They tell us that "the living saints may perform ordinances for the repentant dead." And as a matter of fact the dis-

covery of repentance on the part of the dead does not seem difficult. Accordingly, Queen Anne of England, George Washington, Napoleon Bonaparte, and how many others time would fail us to tell, have been baptized by proxy into the Mormon communion.

Marriage is an element in Mormon soteriology. They call it a sacrament. They say "it is solemnized for time and for eternity. It is sealed on earth by one having divine authority, and it is therefore sealed in heaven. . . . This union of the sexes is essential to perfect exaltation in the celestial world. The marriage does not take place in or after the resurrection, but in this life, when the parties are tested in their probation. Those persons who arrive at no higher conditions than that of angels, are ministering spirits unto the sons and daughters of God."<sup>1</sup> That is, those who are not married after the Mormon fashion shall be underlings, scullions and kitchen-maids in heaven. For woman or man, according to Mormonism, the way to the heaven of heavens is through marriage. Those who do not marry, even if they reach the celestial portals, must be hewers of wood, drawers of water, attendants and boot-blacks to the saints. [See "Tell It All." P. 257.]

We have now passed in rapid review the Mormon doctrines of God, of man, and of salvation. We have seen that instead of holding to Christian theism, they hold to materialism, tritheism in union with the impersonality of one of the gods, the other two gods being little more than indefinitely big men. We have seen that they make man an eternal material being, who existed before he was clothed with flesh, who clothed himself with flesh in order to improvement of character, and getting rid of original imperfections, but who tumbled into more trouble in the person of God the Father who became Adam, but was redeemed by his eldest son who became Christ, and hence

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<sup>1</sup>Elder F. D. Richards: "In Progress." Vol. III. No. II. P. 685. See also, "Tell It All." P. 136.

is able to work out his own salvation by obeying gospel ordinances. We have seen that they make this Christ work out a sort of an atonement ; that they then condition man's salvation on his entertaining intellectual faith,<sup>1</sup> on his having repented of his past and determined to live according to their teachings, on baptism by water, on receiving the miraculous powers of the Holy Ghost by the imposition of hands, and on his marrying under the Mormon authorities.

This system has no kinship with Christianity. As the "Book of Mormon" uses a few phrases found frequently in our Sacred Scriptures, such as, "And it came to pass," so the Mormon system is set forth by the use of our Christian terminology in part. As we have the words God, Lord, Christ, man, sin, salvation, atonement, faith, repentance, baptism and so forth, so Mormonism has these words. But the meanings in every case are different. Mormonism is no development of Christianity, but the contrary. It is a religion as unchristian as Manichæism, or Mohammedanism. It is a true child of its founder, Joseph Smith, the cheat, the fraud, the liar and the devotee of lust.

The essentially contra-Christian character of Mormonism may be shown still more convincingly by examining some distinctive peculiarities of Mormon ethics, viz. : polygamy, and the unusual distinction between innocent and guilty blood, the blood atonement or the principle that the end justifies the means.

In 1843, in Nauvoo, Joseph Smith claimed to receive a revelation from God sanctioning a plurality of wives. The revelation is long, full of argument and assertions warranting polygamy. Paragraphs 20 to 25 read as follows :

"Verily, I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife. . . . Let mine handmaid, Emma Smith, receive all those that have been

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<sup>1</sup>The uninspired elder, Ben. E. Rich, has a better view of faith.

given unto my servant Joseph, and who are virtuous and pure before me; and those that are not pure and have said that they were pure, shall be destroyed, saith the Lord your God. . . . I give unto my servant Joseph that he may be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to no one else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her even as he hath said; and I will bless him, and multiply him, and give unto him a hundred fold in this world of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal world. And, again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him; and they are given unto him—therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery; she shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the founda-

tion of the world ; and for their exaltation in the eternal worlds, that they may bear the souls of men ; for herein is the work of my Father continued that he may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God ; for I will destroy her ; for I will magnify my name upon all those who receive and abide by my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I the Lord his God, will give unto him, because she did not believe and administer unto him, according to my word, and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law : Verily, verily I say unto you, I will reveal more unto you hereafter ; therefore let this suffice for the present. Behold I am Alpha and Omega. Amen."

This quotation shows us how restive Emma Smith, Joseph's first and lawful wife, was under polygamy. The threats of destruction which were intended to subdue her, betray also the nervous uneasiness of the polygamous prophets. The incongruous plea that Emma shall forgive the trespasses of Joseph against her, betrays the prophet's own sense of the immorality of his polygamous relatives. But cheat, liar, fraud, libertine, coward as he was, he naturally invoked the authority of the God whom he dishonored with his every breath, in reducing the wife he ought to have protected, to the intolerable ignominy of polygamy.

This is not only anti-Christian ; it is in the teeth of the teaching of natural religion. Go to Utah. Visit the homes of polygamy. In this yard is a row of small houses, much alike, three or four, half a dozen or a dozen or more of

them, each inhabited by a polygamous wife of the same man. In an adjacent yard is a single house with a number of rooms, in every room save one, the parlor, a wife and her children, all belonging to one man. In still another yard is a cabin with one room in which a man lives with a plurality of wives. See the prevalent look of hopelessness on the women's faces, save in the cases of new-comers, temporary queens of the harems, a few fanatics, and hardened wretches. See in this land of boasted freedom these slaves. See in this vaunted civilization this sign of blackest savagery.

Ye men who hear me as well as ye women: is not this against the demands of your own highest nature? Is not conjugal love exclusive in its demands? Is it not exclusive in proportion to a man's elevation of character? Don't you count that man close akin to a beast who would be willing to live in relations of polyandry? Does not logic compel you to take a similar view of woman and polygamy? Can you think of yourself with any degree of moral complacency as living in polygamy? There is not a man here who will dare say it openly!

The Bible condemns it. The original institutions of marriage, of which we have record in Geneses 2:24, is strictly and only monogamous. Moses prohibited polygamy. Malachi rebuked it. Christ soundly condemned it, and re-established the monogamous character of marriage. His inspired apostles set a stigma of disapproval on polygamy by forbidding that any such man should be allowed to hold office in the church.

Joseph Smith did not get his revelation sanctioning polygamy from Jesus Christ, who is the same yesterday, to-day and forever.

The Mormon distinction between murder and the shedding of innocent blood, was in the words of Mrs. Stenhouse as follows: "Shedding innocent blood is the crime of killing a saint, which can never be forgiven but by the



death of the transgressor ; but the spilling of a Gentile's blood is of quite a different character. To murder a Gentile may sometimes be inexpedient, or perhaps even to a certain extent a wrong, but it is seldom if ever, a crime, and never an unpardonable sin."

The doctrine of the Blood Atonement is, to quote Mrs. Stenhouse again, "that the murder of an apostate is a deed of love ! If a saint sees another leave the church, or even if he only believes that his brother's faith is weakening and he will apostatize before long, he knows that the soul of his unbelieving brother will be lost if he dies in such a state, and that only by his blood being shed is there any chance of forgiveness for him ; it is therefore the kindest action that he can perform toward him to shed his blood—the doing so is a deed of truest love. The nearer, the dearer, the more tenderly loved the sinner is, the greater the affection shown by the shedders of blood. The action is no longer murder or the shedding of innocent blood, for the taint of apostacy takes away its innocence—it is making atonement, not a crime ; it is an act of mercy, therefore meritorious."<sup>1</sup>

Brigham Young said in one of his sermons in the Salt Lake City Tabernacle, "I have known a great many men who have left this church for whom there is no chance whatever of exaltation, but if their blood had been spilled it would have been better for them.

"The wickedness and ignorance of the nations forbid this principle being in full force. But the time will come when the law of God will be in full force. This is loving our neighbor as ourselves. If he needs help, help him ; if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it.

"Now, brethren and sisters, will you live your religion ? How many hundreds of times have I asked that question ? Will the Latter Day Saints live their religion?"<sup>2</sup>

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<sup>1</sup>Mrs. T. B. H. Stenhouse : "Tell It All : " P. 312.

<sup>2</sup>Quoted in "Tell It All : " P. 318.

The inculcation of those principles and the example of Mormon elders explain in considerable part the peculiarly long list of murders and other horrors in the history of Utah, including the infamous Mountain Meadow's Massacre.

Our Lord Jesus forbade the use of force of any kind in religion. It has been a law of God for the State from the time of Noah: "Who sheddeth man's blood, by man shall his blood be shed." But Mormon law makes a Mormon's murder of a Gentile no crime. Nothing more diabolical can be found in the moral teachings of any people than these principles of Mormon ethics.

Such is the Mormon theology, and ethics. They claim that they are a development of Christianity. But what concord hath Christ with Belial? Mormonism is not of the Old Testament nor the New. It treats of a different God, of different sinners, a different salvation, accomplished by different means, of different ideals of high life and duty. While Christianity is from heaven and bears writ all over its celestial character, Mormonism is the monstrous offspring of earth and hell.

It is a huge monster that would roll back civilization thousands of years and grind the weaker sex as degraded orientals or brutal and naked savages do. It would re-establish in our Western world, blessed of high heaven with independence of Church and State, that adulterous communion from which comes the motley brood, Intolerance, Priesthood and Persecution unto death.

Mormonism aims to control this nation in its politics as it tries to control Utah.

We are told that in the State of Utah no Mormon can be a candidate for office of any kind save one authorized by the President of the Church, and that he will authorize no one but an actual and avowed polygamist; that no bill can pass the legislature save by the consent of the Mormon Church; that all objectionable bills are strangled in the committee rooms; that the church has a committee to devise and

and supervise all legislation; that their approval means passage and their disapproval failure; that all schools are in the hands of Mormons, even the State University and the Agricultural School, which is largely supported by the aid of the National Government; and that all of these are branches of the Mormon propaganda.<sup>1</sup> If this be regarded as an over-statement of their power in Utah, it may nevertheless be taken as a just exhibition of their aim.

Mormonism would turn right into wrong and wrong into right. It would deprive us of that God who is glorious in holiness, fearful in praises, doing wonders; and give us instead its gods with ethical ideals lower than Jesuitism ever reached in its lowest grovelings.

We have called this monster huge. It has grown great and is still growing. It has met obstacles many. Its wanderings from 1831 to 1847 are matters of familiar history. Hundreds of Mormons have perished at the hands of their incensed neighbors. Elder Richards, speaking from the point of view of a Latter Day Saint, says: "Persecution raged against the church from the beginning. All kinds of misrepresentation were resorted to by its enemies. The Saints were driven from their possessions in Missouri and afterwards in Illinois; many of them were slaughtered by mobs, their property was confiscated, and in 1844, on June 27th, the Prophet Joseph Smith and his brother Hiram were shot to death by Mobocrats with blackened faces, at Carthage, Illinois. Subsequently the body of the Saints were driven from Nauvoo, which they had built on the banks of the Mississippi, and under the leadership of Brigham Young, who was the President of the Twelve Apostles, the persecuted Saints made their way to winter quarters, on the banks of the Missouri, near where Council Bluff now stands. . . . In 1847 the famous journey from the Missouri river across the plains and mountains was

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<sup>1</sup>R. W. Jopling's Report of Dr. Sheldon Jackson's Address.

accomplished by Brigham Young and the pioneers, numbering one hundred and forty-three men, three women and two children. They reached the spot where Salt Lake City now stands, the 24th of that year. The great temple, costing more than three million dollars, rears its towers on the spot where Brigham Young declared at that time: 'Here we will build the temple of our God.'

"The Church of Jesus Christ of Latter Day Saints has now its branches in all the civilized nations and upon many islands of the sea. It has sixteen hundred elders in the mission field, laboring without pay. Its membership numbers about three hundred thousand. It has four magnificent temples in which are administered ordinances for the living and the dead. It is presided over by Lorenzo Snow, George S. Cannon and Joseph F. Smith, Apostles of Jesus Christ, holding the keys of the kingdom of heaven, with the binding and loosing power which Christ conferred on Peter, James and John, and which they restored to earth. It has twelve Apostles to open the door of the kingdom in all nations, and set in order the affairs of the church. It has all the orders of the Christian ministry and priesthood which were in the church during the first century of the Christian era. It administers the same ordinances and enjoys the same unity, power, spiritual gifts and divine communications as were then bestowed."<sup>1</sup> Thus speaks Elder Richards, telling the truth, too, so far as his account is concerned with the progress of Mormonism and the surmounting of difficulties, the growth and spread of the sect, the zeal of its representatives, and its spirit of propogandism; but misrepresenting anew the relation of Mormonism to Christianity. This Mormon Church is no more like the Christian Church of the first century than that arch-rebel who was cast from the heavenly heights to the infernal depth, is like those pure spirits that kept their first estate and minister about God's throne this hour.

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<sup>1</sup>In Progress. Vol. III. No. 11. P. 684.

The growth of Mormonism is probably to be explained :  
1st. By its religious earnestness. Some Mormons are earnest to spread their tenets because of the temporal gain they will thus get. Some have been given over to a strong delusion, to believe a lie, the lie they teach ; because they wished to believe it instead of God's truth and to serve gods of their own instead of the true God. Some are honest fanatics, deceived and deceiving. This earnestness is a powerful faction in their growth.

2d. They are organized compactly and are under the direction of one all powerful will. Officers abound. Every officer has absolute control over all beneath him. At the head stands the President, who is the Prophet, Revelator and Seer. Near him stand his advisers, who can advise only. Next comes the College of Apostles ; next the Seventy. These are the general officers. Each district has its subordinate organization.

Everywhere official promotion is the certain result of efficiency in office already held. Scores of men are appointed to go out and serve as missionaries, says Bishop Tuttle, every year ; and they go usually without purse or scrip, save such as they themselves provide. This compact organization helps it to grow.

3rd. Polygamy welds the Mormons together in a solid unity, inasmuch as it separates between the Mormons and the rest of the world ; and inasmuch as having permeated Mormon society it cannot be condemned without disgrace either in one's self or kinfolks. The very women who hate it, know that its overthrow will affect themselves and their daughters with dishonor.

Hence to-day, while they publish to the world that they have ceased to contract polygamous marriages since Utah was made a State, they still do make them, if outside witnesses can be trusted. 'The missionaries of the Northern Presbyterian Church last year found 2,000 polygamous marriages that have been celebrated since Statehood was

conferred, and over 1,000 children born of these marriages." And these children are having Mormonism instilled into them from their earliest years. Thus Mormonism grows. It claimed 65,000 additions last year.

This groveling monster, for a time fed chiefly on the peasantry of Europe, but alas! it is now preying on our own land. Nor is it confining itself to the more out of the way places and the homes of the illiterate and morally untrained. It has become bolder. It has newspapers in prominent cities. It held a convention recently in Atlanta, Georgia. The Atlanta Constitution gave a broadside to it, and no condemnation. These are but illustrations of the present history of Mormonism. We should arouse ourselves, my brethren. Christian people generally should arouse themselves.

If the people were properly instructed in God's truth comparatively few of them could be led off. But now vast numbers about us are as sheep having no shepherd. They are the prey of wolves. We ought to teach God's truth and so fill men's mind with it as to fortify them against such anti-Christian religions, and we ought to expose Mormonism, and we ought to pray to God to bring this pestiferous religion to naught, at once. What are you going to do about it, my brethren? Carry this question with you. A part of the responsibility for the future evil of Mormonism rests on you. God help you to meet it! Amen.

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