

THE  
BIBLIOTHECA SACRA.

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ARTICLE I.  
MORMONISM.

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JOSEPH SMITH, the church he founded, and the doctrines he taught, have long stood as a synonym for all that is either absurd or iniquitous, and in the popular apprehension Mormonism is simply a mixture of grossness and credulity, of imposture and lies. Many speak of it only with ridicule, while the mention of the name stirs only contempt and disgust. But a system which has stood the fierce conflicts of more than half a century, has gathered its converts by the hundred thousand from the Old World as well as the New, is in possession of nearly one-tenth of the area of the United States, and is still vigorous, aggressive, defiant, cannot be constituted of pure error, iniquity undiluted, vileness, and villainy,—only this and nothing more.

One of the strangest religious phenomena of modern times is before us; and all the more striking because the Latter-day Church has had its career not at all in the Dark Ages or in Arabia. Its deeds have been done before the public and in a blaze of light. It has lived and prospered in spite of railroad, telegraph, and newspaper; has not been argued down or laughed down; has successfully defied the reason of the nineteenth century and the moral sense of Christendom. Nor are we at all likely to deal

wisely or effectually with this organization, so monstrous and so full of peril, until it is fairly understood; until in its essential features it is thoroughly mastered, and the secret is set forth of its vitality and power.

#### HISTORICAL SKETCH.

The earlier decades of the present century were marked throughout New England, the Middle States, and the West by wide-spread religious agitation and ferment. William Miller was proclaiming the speedy winding up of this world's affairs. In Virginia, Kentucky, and Ohio the Campbells were filling the hearts of thousands with wonder and expectation by their startling novelties in doctrine, church order, and church rite. But especially was Western New York, then a portion of the rude and uncultured frontier, stirred to the depths by the fervid appeals of scores of circuit riders, and of such evangelists as Burdard and Finney. The spiritual outcome of that period, with much that in the shape of overturning and rebuilding was most excellent, contained also not a little which was abnormal to the verge of the monstrous.

In 1820, and in Palmyra, N. Y., an ignorant and graceless youth of fifteen, born of ignoble stock, in which credulity, superstition, and sordidness were inbred, being tremendously, if superficially, wrought upon in a Methodist revival, began to see visions and dream dreams. He claimed even to have heard the voice and seen the shape of the Father and the Son. Angels also appeared and talked with him on high themes, nor less several of the ancient Hebrew worthies. Already, and perhaps from the suggestion of his mother, the idea seems to have dawned upon his mind that he was called to be some great one. And it is to be noted as significant, and also as most characteristic of the man and the movement he inaugurated, that in his religious extremity and depth of desire he had no special consciousness of sin, and his longing was simply to learn which one of all the sects

held the true doctrine and practice. His importunity was rewarded by the celestial declaration that all alike were fatally corrupt and hopelessly gone astray, and, moreover, that it was to be for him in due season to reinaugurate the kingdom of God upon earth. In 1823 it was further revealed that in a hill near by had been "hid up" for centuries a certain book of records. Thrice over, at intervals of a year, he was led to the spot and permitted to behold the golden plates, and in 1827 they were placed in his hands, written all over in "Reformed Egyptian," and to be translated by the help of Urim and Thummim, or certain wonder-working spectacles, found in the same stone box. The plates were also seen "in the spirit," and "hefted" by three and afterwards by eight witnesses, among whom were three Smiths and five Whitmers. These eleven gave their written testimony to that effect "to all nations, kindreds, tongues, and people," though, unfortunately, almost the entire company apostatized ere long, and were cut off and cast out.

Early in 1830 the Book of Mormon was issued from the press, duly copyrighted, and bearing the name of Joseph Smith, Jr., "*author and proprietor.*" April 6, and ten years after the first vision, was formed at Fayette, Seneca co., N. Y., the "Church of Jesus Christ," with six members. Of these, three were Smiths and two were Whitmers. But already the young prophet and Oliver Cowdery, his scribe, by divine commandment had baptized each other, and by John the Baptist had been duly ordained to the Aaronic priesthood; nor was it long before Peter, James, and John appeared and inducted them also into the honored order of Melchizedek. The first miracle followed hard after, whereby a devil was cast out, many marvels attending. In the autumn four missionaries were sent forth to preach the new gospel to the Lamanites (American Indians), while journeying towards and after reaching their destination on the western borders of Missouri. Halting at Kirtland, O., Sidney Rigdon, under their

preaching, became an easy convert, a church was formed, and then he hastened to Palmyra, and for two months master and man were in closest conference. No creed or church system had been fashioned as yet. Progress had been made only so far as to include the new prophet, the new bible, the new church, and the ministration of angels. Rigdon for ten years had been an eloquent preacher, of restless, excitable temperament and badly balanced mind, at first as a Baptist, after as a zealous disciple of Alexander Campbell, but soon far outrunning his teacher, he had attained to such doctrines as the literal fulfilment of all prophecy, the return of the Jews, the Millennium at hand, the restoration of the apostolic church in all its offices and spiritual gifts, baptism for the remission of sins, community of goods, etc. A mutual exchange and consolidation of their theological and ecclesiastical stock in trade followed, and from henceforth the unfolding of the new movement is to be accredited perhaps mainly to the daring and versatile genius of Rigdon.

In March, 1831, in part the consequence, and possibly in greater part the cause, of the scheme for setting up a literal kingdom, a gathering of the saints to Kirtland commenced, with astounding accompaniment of spiritual exhilaration, visions, swooning, and wonders of divers sorts. In July, Smith and Rigdon are found in Jackson county, Mo., called thither by the glowing accounts of the four elders; and not long after it was revealed that this delectable region had been chosen to be the Zion of the latter days, the occidental Jerusalem, everlasting abode of the saints, hallowed site of a temple destined in glory far to outshine Solomon's; and hereabouts the followers of Joseph must speed to locate themselves. The bidding was obeyed, and by the thousand the faithful hastened westward over prairie and stream. But trouble and sore calamity were at the door. The early Mormons were zealots in large measure, bursting with anticipation of great things to come to themselves. They were by no

means modest and meek, but rather much inclined to despise and be insolent towards their neighbors, and, besides, were at least suspected of hostility to slavery. And so the feeling against them had presently deepened from dislike to fear and hatred; and within two years from the selection of the temple site at Independence, the last one by mob violence had been driven across the Missouri. Hearing these evil tidings, and fearing lest his prophecy should be brought to nought, Smith proceeded to organize "Zion's Camp," consisting of a handful of elders, but each one full of mettle, and all fairly bristling with implements of war. Before starting, the name of the church was completed by adding to the original words, "of Latter-day Saints." While on the journey of a thousand miles to chastise his foes and reinstate his friends in their possessions, he halted the host to excavate from an Illinois mound certain bones of gigantic proportions, which by revelation were found to have anciently belonged to one Zeph, a Lamanite of renown. But this first attempt to prevail by carnal weapons, through a sudden attack of cholera, and various mishaps, came to a conclusion nothing short of ridiculous. The gathering place was changed to Clay county, and soon after, on signs appearing of popular wrath, to Caldwell, Carroll, Van Buren, and Davies. In the latter was founded Adam-ondi-Ahman, and on the exact spot (so he learned) where the Garden of Eden was planted.

In the meantime, missionaries full of zeal, and by the score, were journeying everywhere, proclaiming the joys and glories of the new dispensation, and with large results. Brigham Young was baptized in 1832, and on his arrival at Kirtland the "gift of tongues" fell upon him, nor had the wonder been before beheld. The prophet was overflowing with the spirit of revelation at this period; and, among many other instructions, he now sent forth the "Word of Wisdom." Together with Rigdon he was also busy with an inspired translation of the Old and New Testaments, Urim and Thummim lending valuable aid,

which, when completed, was "sealed up till we come to [the Missouri] Zion," but, except in brief fragments, was fifty years in coming to print. But at the same time his foes were many and most bitter; vexatious and costly law-suits were numerous, and once, at midnight, he and his fellow-seer and translator were dragged from their beds, tarred and feathered, and otherwise maltreated.

In 1834 the principle of tithing was introduced. It was now that the church system of government began to appear. In 1833 Rigdon and Frederick G. Williams were chosen counsellors to Joseph. In 1835 twelve elders were set apart as apostles, and sent forth to teach and to rule under the first presidency; while a little later, and as a sort of minor or auxiliary apostleship, the first quorum of seventies was constituted, the name expressing the number. A School of the Prophets was opened in Kirtland, in which, during the winter months, the excitement and peril of gospel campaigning in the surrounding States were exchanged for the privilege of sitting at the prophet's feet and delving in heavenly lore. In 1836 a temple costing \$60,000 was completed, and at the dedication a very Pentecost was enjoyed,—such sights and sounds as to mortals are seldom vouchsafed, the glories of heaven, the rustling of wings, the visible presence of such as Moses and Elias, and beings of loftier make. Not a few, however, who had abundant opportunity to know, allege that the inspiration of those famous days was in origin and nature wholly mundane, being attributable largely to the potency of the spirit of wine, to which the prophet was always far from hostile. But then, right on the very heels of this supernal glory and bliss, came a fearful apostasy, which seriously threatened to wreck the church. So early Smith was accused of attempting to play the *role* of king. There was a craze of speculation in town lots. The attempt was made to set up a community of goods. And to crown all, the Kirtland Bank, of which Rigdon was president and Smith cashier, utterly and scandalously

collapsed. Great was the uproar over these things, and many were the excommunications before faith and obedience could be restored.

It was in these days of gloom that the British mission, fraught with such momentous consequences to Mormonism, was planned ("God revealed to me that something must be done to save the church"), and Heber C. Kimball and six others were sent over sea. So abundant were their labors, and so well adapted was the faith they taught to touch the hearts of the English peasantry, that within six months not less than a thousand had been baptized.

The early days of 1838 saw the ex-president and ex-cashier fleeing at midnight on horseback, and westward, with an infuriated mob at their heels. But trouble even more serious was in store for them in Missouri. For, in addition to former causes for uneasiness and alarm, it was noted by their neighbors that at every election the Mormon population voted solid, and for fellow-saints, with evident design to secure entire political sway. It is to be borne in mind that the first outbreak occurred at the polls. The tide of bad feeling had been swelling for months, and now began to overflow in deeds of violence, to the extent of burning and slaughter. Nor were the saints at all backward in returning evil for evil in exact kind, with interest added. In particular, Rigdon was exceedingly violent and ill-advised in his speech, while Smith himself did not scruple to enjoin vigorous reprisals upon the foe. From this time on, the spirit of retaliation has never been absent from the Mormon church.

It was now, too, that the "Danites" came into being, and for the double purpose of "using up" apostates, of whom there were great numbers, and also of caring effectually for the case of such outsiders as were counted specially dangerous to Israel. Several scores of Joseph's followers were slain by the militia and others; their settlements were reduced to ashes; lands costing some \$200,000 were wrested from their rightful possessors; and, finally,

in the dead of winter, with dreadful suffering, a population numbering some fifteen thousand was ejected altogether from the State, leaving their leaders to languish for months in prison. At length, escaping to Illinois, the prophet gathered his followers again, though in most pitiable plight, and in a surprisingly short time was laying the foundations of Nauvoo.

A few years followed of remarkable material prosperity and outward growth. The hamlet suddenly became a city of twenty thousand, with the walls rising of imposing public buildings, including a temple with a magnificent site. Converts, too, flocked in from every quarter, among them five thousand from England; for in 1840 the Twelve had been sent thither to increase the harvest. But these days of calm were deceitful, and this seeming prosperity was quickly followed by great confusion and disaster. Not a few entered the church with an eye only to their own advancement, while the city became presently the chosen rendezvous and hiding-place for the criminal and vile of every class. By sharp practice, and by playing upon the hopes and fears of Whigs and Democrats alike, Smith obtained for Nauvoo a charter so recklessly liberal in its provisions that the municipality was made well nigh independent of the state. The Lord's anointed did not disdain to be licensed tavern keeper, registrar of deeds, mayor of the city, Lieutenant General of the Nauvoo Legion, — a body of troops numbering near six thousand, — and even aspired to be President of the United States. To that office he was nominated, and three hundred and fifty elders were sent out "to preach, *and* electioneer" for him in every Congressional district from Maine to Louisiana.

The last years of the life of this strange being were mainly given to matters political; nor could the sharpest or most unscrupulous of his "gentile" opponents match him in cunning and chicanery. As his power increased he waxed gross, conceited, and impudent. Writing to "the Green Mountain Boys," he quotes in *seventeen* languages.

In 1841 baptism for the dead was added to the doctrines; and in 1843 the "revelation" upon polygamy, or "celestial marriage," was received, imparted to certain of the faithful, and reduced at once to practice by him and them. Though any such infraction of marriage laws was most solemnly denied, yet rumors were bruited abroad of what was passing in secret places. Apostates like John C. Bennett, who were at least as morally rotten as the Mormon leaders whom they accused, published their astounding charges. Thus the church was savagely assailed both from without and within. The prophet mayor, having compassed the destruction of a press bitterly hostile to himself, was arrested for the offense; and June 27, 1844, a mob broke in the doors of the jail and riddled his body with bullets, at the same time murdering his brother Hyrum, chief "patriarch" to the church. Seldom has the violence of human passion so added folly to wickedness, or so overleapt itself and served the cause it sought to overthrow. Given up to be punished by the law, as he so richly deserved, Smith had soon been despised and forgotten. Let alone to fill up the measure of his arrogance, shamelessness, and presumption, he would ere long have ruined himself and his system. But, slain by violence, straightway deep compassion was stirred, the most serious faults and most shocking vices were at once forgotten. He was no longer the wine-bibber, the wanton, the vulgar mountebank, but was lifted at once to the sacred niche of the martyr.

For a few months after the prophet's death the storm of excited feeling seemed to be assuaged; but, little by little, it became evident that another exodus must be made, or extermination would ensue. The presence of these fanatic sectaries had become as intolerable to Illinois as it had been a few years before to a sister State. The completion of the temple was hastened, and as many as possible received their "endowments" therein. In the winter of 1845-6 several thousands of the saints crossed the Missis-

sippi upon the ice, and, under the lead of Brigham Young, pressed westward across Iowa, suffering incredible horrors by the way, dying in large numbers from exposure and want, and at length reached a halting-place in the Indian country, and near Council Bluffs. The autumn after, the last remnant was driven forth from Nauvoo by the mob. These days of scourging told terribly upon the saints. Of 150,000 claimed to be adherents of Smith at the date of his death, it is doubtful if more than 50,000 remained faithful. As for the rest, tired of tumult, they scattered in every direction, and settled wherever sustenance with quiet could be found.

The tested remnant, though in sore straits, was stalwart and of firmest fibre. But the temper of these had been soured by seventeen years of constant opposition and abuse, and not unnaturally they were stern, suspicious, and morbidly sensitive to interference. As perils had thickened around him, the prophet himself had thought of the Rocky Mountains as a region to which it might soon be wise to flee; and in 1847 a vanguard of four thousand carved a pathway across the Great Plains and over the Continental Divide, and opened settlements in the Salt Lake Basin, expecting to be forever isolated and free from molestation. The soil was then Mexican; but lo, by the ordering of a malicious fate, within a year it had become American; and then, — a fact fuller of evil omen, — a year later, set in that wondrous flow of population to the gold-fields of California. It was ten years, however, before the Federal Government could gain any sort of foothold in the territory, and then only by the presence of the army. In 1852 polygamy, which, though concealed and denied, had been commonly practised for nine years, was proclaimed openly to the world. But, in spite of the stoutest defense by argument and exhortation, this scandalous innovation gave the church which harbored it a savage blow, from which no recovery has yet been found, or seems possible. Brigham Young, however, and hun-

dreds of the elders, undertook without conscience or pity to compel assent to the hideous doctrine, and conformity to the detestable practice, and a veritable reign of terror ensued, lasting for years. And, as if to make the list of horrors complete, in 1856 broke out the "Reformation," as terrible and revolting a spasm of fanaticism as the world ever saw. Blood atonement was preached and practised, or the duty of shedding one's blood for the remission of sins otherwise inexpiable. The carnival of murder culminated in the Mountain Meadows massacre, than which the sun never shone upon a deed more damnable. While there is no sufficient evidence that those six score victims perished by the express command of Brigham Young; yet, since the slaughter was the legitimate outcome of his teachings, and since for long years, also, he denied the facts and shielded the perpetrators, he will ever and justly be held guilty of their blood.

But the excesses of the Reformation at length filled the breasts even of its originators with alarm and disgust. In 1863 the silver mines of Utah began to be opened. In 1864 the first Christian minister appeared in Salt Lake, Rev. Norman McLeod, sent by the American Home Missionary Society. The planting of churches and schools followed in due time. In 1869 the Pacific Railroad was completed, and suddenly the priesthood found itself face to face with the Nation. The Godbe movement or rebellion, a sturdy and effectual stroke for mental independence, started the same year. By all these concurrent events this semi-barbaric system was brought into fiery competition with nineteenth century civilization, and this form of false faith was compelled to engage in a desperate fight for life with the pure gospel of Jesus Christ. In 1877 died Brigham Young, whose iron will and genius for rule for more than thirty years had guided and fashioned as few men have been able to do.

#### DOCTRINAL STATEMENT.

The creed of Mormonism is something by no means

easy to gather and set forth. For, not only is it derived from three books of equal authority, it is also liable to limitless change from the current revelations of an inspired priesthood. Nothing is fixed. Improvements are always in order. Things yet stranger are continually promised. Then, the distinction between milk and strong meat is never forgotten. The choicest morsels of doctrine must be withheld from the crass multitude; while to the hostile world only such excerpts are to be furnished as it will be well for them to know. The elders abroad are enjoined to be reticent concerning certain hard doctrines, and to gather the baptized safely to Zion before initiating them into the mysteries of the kingdom. So that one resorts in vain to authorized handbooks for the real faith of the Latter-day Church. Indeed, a large portion is known only to such as are permitted to attend the priesthood meetings and the secret places of the temples. In 1842 the prophet published a creed, which is still scattered far and wide, and which for the most part is quite unobjectionable. But, strangely, he made no mention of his claim to prophetic gifts and calling, to the absolute authority of the priesthood, plurality of gods, polygamy, baptism for the dead, tithing, communism, etc., etc.

**GOD, OR THE GODS.** While there is one Deity above all supreme, he is far off, unknown, and with him we have nothing to do. Besides this Highest of the High, there are gods many, or sons of God (according to John x. 34 and 1 Cor. viii. 5). To each one of all the worlds there is a god. A god is defined to be "an immortal man, possessing a perfect organization of spiritual flesh and bones (not blood), and perfected in all his attributes in all the fulness of celestial glory." God and the gods are in form and fashion exactly as a man, possessing every organ, limb, and physical part that belongs to humanity. "A greater absurdity cannot be furnished in all the annals of heathenism than that of a being without body, parts, and passions. Deity is composed wholly of matter. Spirit is as much

matter as oxygen or hydrogen." Since this Maker and Ruler, being limited to space, cannot be everywhere present in his vast domain, men (the priesthood, to-wit) are called to officiate in his name and stead. Every man, if white, is a God *in posse*. If wise and good, helped by the various ordinances and endowments of the church, and specially by the matchless grace of polygamy, he will one day arrive at Godhood, and find himself creator and governor of some sphere like this. The Father, Son, and Holy Ghost are one only in character and attributes; are as distinct as Peter, James, and John. God and the gods are many-wived, every one. Their multitudinous offspring are spirits at first, and wait to enter tabernacles of clay, that, by thus becoming human, and through experience of the trials and discipline of the flesh, they may attain to divinity at length. As for the Holy Spirit, though a material substance, it is yet unembodied, shapeless, and so not a being. Nevertheless, when occasion requires, this almighty It can assume form, parts, and passions for the emergency, and then becomes He. Ordinarily this is the only segment of Deity to which omnipresence can be ascribed. The Holy Ghost is composed of an infinite number of atoms, everywhere diffused. Every atom of this wondrous spirit-matter is endowed with knowledge, wisdom, truth, love, justice, "in all their ramifications." "It is intermingled through all other matter; pierces the human system to its utmost recesses; produces all the phenomena of nature. In less refined particles it exists as light; becomes instinct in animals, reason in man, and vision in the prophets. Jesus, filled with this ethereal fluid, uttered the truth with authority and wrought wonders of healing. By the same inspiration the priesthood speaks with equal authority, and works marvels just as great." The Holy Spirit, like electricity, is imparted by a touch, or through the laying on of hands by a priesthood properly commissioned.

In 1852, and in the name of the Lord, Brigham Young,

to the amazement of all and the scandal and unconquerable opposition of not a few, enunciated the doctrine that "Adam is our Father and our God, and the only God with whom we have to do. He helped to make and organize this world, and came into it with Eve, one of his wives. Every man upon earth must hear this, and will know it sooner or later"! That preposterous dogma stands unrepealed upon the theological statute-book of the Mormon church. And not far from the same date Heber C. Kimball, second only to Brigham, set forth as follows: "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"!

CREATION AND THE FALL. Since the number of the gods is great and ever increasing, and each one of them all is continually multiplying his species, innumerable worlds are needed, and the creating process is never at an end. Creation out of nothing is an idea impossible and absurd. The elements of which the universe is composed have always existed. When this world was to be fashioned, the great family of the gods was called together in general assembly, or grand council, of which God (Adam) was president. This council, or quorum, was the designing and constructing power. While thus in conference, the fall of man being foreseen, the Son proposed to save the race *from* sin, and in such manner that the glory should be to the Father; whereas Lucifer contended for a scheme which, while saving mankind *in* sin, should also bring the chief honor to himself, and drew off a third of the heavenly host in rebellion. These apostates were defeated and expelled; while another despicable company of spirits, who had stood neutral in the strife, were doomed for their indifference to enter and possess black bodies during their destined sojourn upon earth, and thus constitute the hapless Africans of to-day. Hence it is that, resting under an ante-natal curse, no negro is eligible to the priesthood.

As already hinted, birth to mortals is not the beginning of existence. We all had our being as spirits when, at the creation, "the sons of God shouted for joy." Earthly parentage only supplies tabernacles for temporary use. The spirit dimly apprehends beforehand the sorrows and pains which await him; but, nevertheless, for the sake of the outcome in exaltation not otherwise to be had, he is eager to enter his clay abode. The choicest spirits have been held back and in reserve for long ages, that so, through the priesthood and polygamy, tabernacles might be obtained altogether worthy their residence for three score years and ten. The Fall, though fraught with sorrow and manifold disaster, was by no means an unmitigated evil. Without it the race could never have known good and evil; and further, no posterity would have been possible to the original pair. "Adam fell that man might be;" and that primal lapse, though so grievous, is yet something over which the saints are bound to be glad and grateful.

REDEMPTION. Escape from the consequences of the fall is *through* Christ, but *by* obedience to all the laws and ordinances of the gospel. Jesus wrought unconditional redemption from original sin; but from the guilt of actual transgression deliverance is to be had only on condition of obedience. Men will be punished for their own sins, and not for the transgressions of Adam. Children become morally responsible at the age of eight years, and before that have no need of pardon or cleansing. The conditions of salvation are four: faith, repentance, baptism, and confirmation. *Faith* is the assurance of the mind in relation to what has been, is, or will be; or is an intellectual act, and consists in believing, *c. g.*, that there is a God, that Jesus is the Son of God, and Joseph a prophet; in the authority of the priesthood, immediate revelation, spiritual gifts, and the like. Faith is also the principle of power. *Repentance* consists in sorrow for sin and forsaking of the same, and is of the mind more than of the

moral nature. *Baptism* is for the remission of sins, and washes away all taint and guilt to date. This rite may be repeated indefinitely, and must be so often as one wanders and becomes disobedient. Also, all who gather from foreign lands or from any region outside, as soon as possible after reaching Zion must be re-baptized. Immersion is the only valid form, and this has no efficacy unless the administrator is a member of the Mormon priesthood. Infant baptism is an abomination before God, though the youngest may properly be blessed by the elders. *Confirmation*, or laying on of hands for the reception of the Holy Ghost, is according to the exact fashion of apostolic times. By means of this ordinance communication is opened with God, angels, and the heavens. The saint is comforted thereby, truth is brought to remembrance, and he is led into all truth. He receives, at least potentially, as an inheritance visions, dreams, prophecies, tongues, healings, etc. And, moreover, only by this gift so received can he know that Jesus Christ is Lord, that Joseph is a prophet, and that Mormonism is from God. Such cogent knowledge it is the privilege and duty of every saint to possess. Obedience to these four principles, always under the tuition of the priesthood, is essential to adoption into the kingdom of God and church of Jesus Christ. If either faith, repentance, baptism, or confirmation be lacking, salvation is impossible.

SCRIPTURES. The followers of Joseph Smith are most lavishly supplied with authoritative standards of faith and practice, and affect to pity Christendom because so poverty-stricken in this regard. Not less than three books unite to voice for them heavenly truth and the will of the Most High, of which two are owed to the pen of the prophet; while the best source of communication from the skies subsists in unwritten form, or at least as *membra disjecta*, not having been gathered in print. The Bible is the word of God *so far as correctly translated*.

The Book of Mormon is also and equally the word of

God. This latter work is in entire agreement with the Hebrew Scriptures, but also illustrates and supplements them in many and most important particulars, especially by narrating the history of a branch of the Israelitish stock which emigrated to the Western Continent in remote generations, and by supplying the record of certain revelations bestowed upon them. This famous production is not far from the size of the Old Testament, and not less than one-eighteenth of its contents is composed of quotations from the Bible, whole chapters being transferred from Isaiah. Curiously enough, in every case the rendering of King James' translation is followed to the letter, and even in all its errors, though not made till more than a thousand years after Moroni laid the book away in the hill Cumorah! Hamlet is quoted 2,200 years before the bard of Avon was born. Hosts of citations are made from the Gospels and Epistles, when as yet the latter were unpenning. Phraseology abounds which was current in Smith's day in American politics and Methodist revivals, such as, "If ye have experienced a change of heart"; "Ye shall awake to a sense of your awful situation"; "I am encircled about eternally in the arms of his love." One hero put to death all who would not "enter into a covenant to support the cause of freedom, that they might maintain a free government." "There were no robbers nor murderers in those days; neither were there Lamanites, or any manner of *ites*." "And when Moroni had said these words he went forth, waving *the rent* of his garment in the air, that all might see the writing which he had *wrote upon the rent*." Such fine sentiment and diction we have from the seers of North and South America! As to the origin of the Book of Mormon, there is little room to doubt that Solomon Spaulding's romance furnished the bulk of the historical portion; but how the manuscript came into Smith's hands, no one knows.<sup>1</sup>

<sup>1</sup>[See, however, President Fairchild's communication among the Critical Notes of this number.—EDS.]

The Book of Doctrine and Covenants is the third standard. The other two just named, though good enough as far as they go, are yet seriously defective, because so antique and addressed to distant peoples. Something more modern is needed, revelations which fit the passing age. And so, one hundred and thirty of the prophet's own utterances, a few from many, delivered between 1823 and 1843, and prefaced with Sidney Rigdon's lectures on Faith, were collected and published with the above title. It is not easy to discover the stamp of divinity upon those pages. Like his other work, this one is full of execrable grammar and ridiculous rhetoric. Though now and then rising a little towards the region of dignity and beauty, the plane is one rather of bathos and rant. The divine oracle for the most part is careful to address the prophet as Joseph Smith, *Jr.* Among the revelations are such as these: "With whom God is angry he is not well pleased." "And now, let them not come again [to Missouri] upon the waters, save it be upon the canal; or, in other words, they shall not come upon the waters to journey, save it be upon the canal." "If ye desire the mysteries of the kingdom, provide for him [Smith, in Kirtland] food, and raiment, and whatsoever thing he needeth." "I command you to build a house to my name [in Nauvoo], and let my servant Joseph have place therein from generation to generation." "I command thee [Martin Harris] that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon."

Then, besides these three co-equal codes, and as fully inspired and binding as they, are the Living Oracles, or the daily dictation of the priesthood, specially that of the higher grades, and the First Presidency most of all. So the will of Heaven is speedily gained for every emergency. Continual revelation is the rock on which Christ was to build his church.

Mention must also be made of the "Word of Wisdom," which has had no slight prominence and power in Mormon

teaching and practice. This revelation was given in 1833, "and sent greeting, not by commandment or constraint, but for principle with promise, and adapted to the capacity of the weakest of all saints." It relates to strong drinks and hot drinks, and the former are declared to be not good, being not for the belly, but for the washing of bodies. Tea and coffee should be eschewed. Moreover, tobacco is not for the body, but an herb for bruises and sick cattle. Meats are to be used sparingly, in winter and famine. Every herb and fruit is to be used. Wheat is for man, corn for oxen, oats for the horse, and rye for fowls and swine.

**SPIRITUAL GIFTS.** The loud and persistent claim to the exclusive possession of these is one of the most noticeable features of Mormonism. Starting from Mark xvi. 17, 18, and other similar texts, it is alleged that such miraculous signs were promised, and are therefore to be expected. They are as necessary now as at the beginning; without them no church can be the true one; they would never have disappeared but for rank unbelief and apostasy; are known nowhere outside the Latter-day Church, and wherever the true priesthood is found they are continually present, a standing and irrefragable proof that the Lord is with his people. Not one is lacking. Prophecy abounds, revelations of all sorts, and visions, just such illumination and guidance as God gave to his people after Pentecost; speaking in tongues also, and interpretation of tongues; nor less gifts of healing. The elders always and everywhere have despised learning as a furnishing for the proclamation of the gospel, and have affected to speak only from the impulse of the Spirit. They have no need and are not at liberty to make preparation for the task of teaching, but hold themselves ready to rise whenever called upon, and to speak at the sole suggestion of the Comforter. Ignorance is no bar to edifying utterance. The clergy of the world are possessed only of the worthless wisdom of the world. And hence, the Mormon

pulpit has never been able to wield a power to elevate and instruct. The talks are rambling, confined to a few threadbare themes, consist of "giving testimony" as to what the speaker "knows" of the true doctrine.

As to treatment of the sick, James v. 14, 15, is the *locus classicus*, and oil, prayer, and laying on of hands are the sole and sovereign remedies for all complaints. To trust in medicine and surgery is to turn wickedly away from the divinely appointed plan. By resorting to physicians lives by the million have been sacrificed. A sturdy attempt was made to dispense with doctors, which even yet has not wholly ceased. Not a few of the original saints still cling to the unction of the elders, or at least will refuse to call in a man of science until the last hope is gone. The annals of this people are crowded with marvellous cures from sickness and accident. And yet it is confessed with sadness that the earlier days were far fuller of works of healing, and that the saints abroad are in this particular blessed far beyond their brethren in "the valleys of the mountains."

**BAPTISM FOR THE DEAD.** Scarcely a doctrine is oftener present in Mormon thought and teaching than this; and it relates to the chief glory of the system. At no point did the prophet claim to exhibit larger measures of originality and insight into mysteries hid from all others. Setting forth from the Scriptures, 1 Pet. iii. 19; 1 Cor. xv. 29; and Mal. iv. 6, he made an astonishing discovery. Probing to the bottom two most perplexing passages, he ascertained that, at least for some, there was a second probation, a chance of salvation after death. His gospel was meant for all men, whether alive or dwellers in the under world. All men must hear it; for only by accepting it can they be saved, and only by rejecting it can they be condemned. Missing the opportunity in this life, the same must be supplied (to "the spirits in prison") in the region beyond the grave. Hence, too, the elders, dying, continue to publish the potent message until all have

heard it. But, after faith and repentance, how shall baptism, the third essential, be obtained? Obviously, if not there, which is out of the question, then, of course, by some one still in the flesh acting as proxy for the penitent and believing spirit. And, in very fact, the gracious Lord will accept such substitution, and it is permitted to every humblest Mormon to become a glorious "Savior upon Mount Zion." In this way the "hearts of the children are to be turned to their fathers"; for, primarily, the rite is efficacious to enable the Lord's people to rescue their deceased ancestors from non-salvation, though, incidentally, it is permitted that one be baptized for any of a former generation over whom his heart yearns. But men must plunge beneath the healing wave for men only, and women for their own sex alone. Moreover, it is needful that the name of the deceased be secured, and so, by searching old registers, and by the help of revelations, long lists are prepared. Then, resort must be made to the temple, for the sacred rite is secret, and only in such an edifice will the ministration be valid. Some large-hearted ones are immersed for souls by the thousand, once for each and every soul. A careful register of the baptisms is kept in the temples, and these magic volumes constitute the books out of which the dead are to be judged at last.

But not only may the dead be saved by proxy-baptism, they may also be confirmed for the reception of the Holy Ghost, and ordained to the priesthood, and receive all manner of anointings and initiations, and even be admitted into the blessings of polygamy, and thus be exalted to all the heights of privilege and power by the same principle of proxy. One may marry wives in a defunct friend's behalf, to be his own in every particular until the great day, but then to be turned over to the other to solace him world without end.

Of temples for the performance of its secret rites the Mormon church, at great expense, has built or nearly completed six, and consecrated the sites of two others.

The first, at Kirtland, has passed into the hands of the hostile Josephites, or Reorganized Church. The next, at Nauvoo, was destroyed by the combined fury of flame and tornado in 1848-50. Utah will soon enjoy the benefits of four, located at St. George, at Logan, at Manti, and at Salt Lake City. The combined cost will not be less than \$12,000,000. The grandest of all (they say) is to be built in Jackson county, Mo., for so stated the revelation of 1831, and which cannot be broken. To these temples in all time the angels and the Lord are to come to breathe their priceless benedictions; and there the priesthood yet in the flesh is to hold high carnival, and face to face, with the priesthood passed behind the veil.

**POLYGAMY.** This obnoxious doctrine, which has made the system upon which it was engrafted a synonym for all manner of moral uncleanness, was probably derived originally from the example of the Hebrew patriarchs, and also follows logically from the Smith-Rigdon attempt to follow literally all ancient precedents and precepts; or more especially from the doctrine of the "fulness of times," the idea that in these last days all the good things of the past were to be restored to the saints, and thus they were to revel in a pleroma of blessing. If the priesthood, tithes, the apostolic order, and miraculous gifts, why not also plural marriage? Allowed of God to former-day saints, surely, then, not forbidden to their successors in these last times. If a blessing then, of course, a blessing forevermore. But, certainly, such comfortable logic found no resistance in the prophet's nature, or in that of his chief adherents. And when an actual "revelation" came, not only permitting, but commanding a return to Palestinian practice, who were they to be found fighting against God! It is affirmed that no verse of either Old Testament or New is opposed to polygamy; that Jesus himself had more wives than one, since he was the bridegroom at Cana, and besides "loved Martha and her sister."

As far back as 1831, in Kirtland, the earliest motions

towards the scandalous innovation appear. By 1838 the great coming event was beheld in no obscure outlines. The prophet gave frequent hints to the effect that if he were to declare the whole mind of the Lord the people would stone him. On a Sabbath in Nauvoo he spoke more plainly; but so great was the disturbance that the same day he hastened to explain away his words. Meantime the doctrine had been imparted to such of the leading saints as he could trust, nor did the practice of either him or them lag far behind the precept. The final revelation of July 12, 1843, was forced from his pen by a giant angel with drawn sword, so he says, but rather by the furious outburst of his wife, Emma, over his unfaithfulness recently discovered. From this time forward the "sealing" of wives went steadily on, but with the utmost secrecy, and most solemnly denied everywhere, on all occasions, and by all. The elders going forth to preach were instructed to pronounce all such charges unmitigated and wicked lies. John Taylor in particular, then an "apostle," though he had five wives in Salt Lake, in a public discussion in France hurled back the accusation as false and from the father of falsehood. And up to the moment of the proclamation there, in 1853, the saints in Britain had no suspicion of the fact.

When Brigham Young had escaped across the mountains and deserts, and deemed the people secure from molestation, plural marriages rapidly multiplied, and attempts at concealment became almost ridiculous, though the farce of denial was maintained to the last. Once declared to the world and openly defended, the attempt was made, and for years was carried out with ruthless vigor and a skill not less than satanic, to compel universal consent in both conviction and deed. To resist was ostracism, was persecution, financial ruin, and almost death. From the pulpits little else was preached, and in addition hundreds of men and women argued and urged, promised and threatened, from house to house, and day

and night. A mania for multiple marriage spread through the settlements, and a fierce religious frenzy prevailed. Outside of polygamy no man could find exaltation and no woman could be saved. But ere long the dreadful nightmare began to break, and the folly of the whole proceeding was felt. So many were ill-mated and *over-wived* that presently divorces became as frequent as marriages had been before. In later days the religious aspects of the practice have been steadily fading, and it is coming to be mainly a badge of ecclesiastical aristocracy, an effectual mode of making friends of the men in power, and so a stepping-stone to office and honor in the church.

The future of polygamy it is not safe to predict. The certain means for its overthrow are not yet disclosed. Though a large proportion of the Mormon population is anti-polygamous in word and deed, yet the church leaders are a unit in determination to defend it at all hazards, while a multitude of men, and a company of women yet more numerous, seem likely to follow where they lead, and are ready to endure to the bitter end. What the nation will undertake, or can perform, is uncertain. And our trust must mainly be in railroads and newspapers, the influence of outside ideas, the irresistible might of civilization and Christianity.

TITHING, or consecration. This "principle," like so many others, is evidently of Hebrew origin, and its introduction dates from 1834. It relates to a duty binding upon every saint, and yet is presented, not as a tax, but as a free-will offering unto the Lord. Refusing to pay promptly, no one can maintain his standing in the church. Becoming a citizen in the kingdom of Joseph, he must transfer thereto a tenth of all his worldly possessions, and ever after tithe himself of a like proportion of the increase of grain, cattle, vegetables, fruit, the dairy, wages, etc. Each "stake" has its tithing-yard and office, and the tax is taken in kind. In theory a poor fund is thus maintained; but in fact it is from this source of revenue chiefly that

temples are built, the salaries of church functionaries are paid, and all manner of church schemes are carried on, not excluding expenses incurred at Washington in looking after the political welfare of "Zion." In addition, frequent contributions are levied. No church keeps its treasury in better condition.

Community of goods, after the example of the early church, is an idea which from the beginning has floated in the brain of the leaders, and from time to time resolute but not successful attempts have been made to secure a "consecration" of all goods and chattels; and even yet it confidently "prophesied" that this most desirable consummation is one day to be realized. Notably, in the later years of his life, Brigham Young instituted the "Order of Enoch," which every landholder must join, and joining, must sign over all title deeds to "the kingdom," and be thereafter content to *own* nothing in his own right, but to receive from the hands of the bishop what in his inspired wisdom might be thought needful. Thousands submitted, and yet so general and determined was the resistance that after a few months the attempt was abandoned, at least until such hardness of heart should by divine chastisement be removed.

AMUSEMENTS. The founder of Mormonism, though a prophet, was possessed of a spirit at the farthest remove from asceticism and acerbity. On the contrary, he was rollicking and jolly in his make; disdained not to fiddle and pull sticks, indulge in wrestling matches and games of quoits and ball; nor was he averse to the hilarity begotten of the juice of the grape. And from first to last, so far forth, his followers have walked in his footsteps. Their idea has been that love of fun and longing for relaxation, being germane to human nature, are therefore legitimate, and not to be discountenanced, but rather to be managed, regulated, restrained within due bounds. And to whom should the task be committed, if not to the church, the priesthood, "the elders of Israel"? Hence

social indulgences elsewhere counted worldly and of doubtful morality, are here brought within the pale of saintliness. In early days the tabernacles were wont to resound with wind and stringed instruments rendering stirring patriotic airs, nor less sentimental ditties, or even comic songs. One of the first public buildings erected in Utah was a theater, managed and patronized by the church magnates. Dances have always been regularly provided by each bishop for his ward; are commonly held in the meeting-houses, either he or one of his counsellors presiding, opening with prayer, closing with a benediction, and sometimes even calling a pause in the proceedings to interject a discourse. Non-Mormons for the most part are excluded. Old and young dance together. The net proceeds aid in the purchase of fuel and lights for the sanctuary. Great searchings of heart and sore perplexity are continual over the vexed question of whether round dances shall be allowed. Though the youthful, almost with one voice, protest and frequently rebel, yet the general verdict of the priesthood is that the waltz shall not be tolerated in Zion.

THE LORD'S SUPPER. This rite is celebrated each Lord's day, after the practice of the early church. It enters also into the regular programme of the Sunday-school, and even to the infant classes the elements are passed. All present are permitted to partake, good and bad, friend and foe. By special revelation to the prophet, where wine made by the saints themselves cannot be obtained, and lest, manufactured by their enemies, it might be drugged or poisoned, it is freely permitted to substitute water. He also furnished forms of prayer to be used during the celebration, and which are found among his revelations. If the audience be large, it is common for the preaching to go forward simultaneously with the sacrament. The rite can scarcely be counted sacred, so evidently profane is the mood of most that partake, and this in part from the frequency of its repetition, the ab-

sence of all tests of fitness, and, above all, the lack of reverence fostered by Mormonism and everywhere prevalent.

#### ECCLESIASTICAL SYSTEM.

THE PRIESTHOOD. The most characteristic and fundamental feature of the scheme of Joseph Smith is found in his attempt, made in all assurance and with tremendous vigor, to set up a literal kingdom of God on earth, or to inaugurate a theocracy resembling its Hebrew prototype in a general way, but also with divergences many and substantial. Beyond anything else, Mormonism is a government in which a priesthood is omnipresent and supreme. This is the root conception, this the formative idea. A church without autocratic sway, one which is only spiritual, religious in its forms, aims, and methods, or which does not assume to lord it over men in all their relations to each other and to God, and so shape everywhere, whether in conviction or conduct, is an affair altogether flimsy, and is, *ipso facto*, false and worthless. The teachings of the sect are a unit in this regard. Pages by the score could be quoted wholly set in this key, and from such orthodox names as Smith, Rigdon, Young, Taylor, Spencer, and the Pratts. Jesus Christ, who came to set up a literal external kingdom, which should include politics, business, and all the rest, is the great High Priest, — for in heaven also, as well as on earth, the priestly order is found, and is essential. He, however, exercises his authority, not at all in person, but only by delegation to certain hierarchs of divers grades of office and rank. Other than these he has no agents or ambassadors whatsoever. Only these, therefore, can speak or act for him in any part or particular, can preach his gospel or administer his ordinances acceptably to him or to the profit of souls. Even in civil affairs all other administrators are intruders, self-chosen and profane. In order to teach or govern legitimately, one must have express and formal authority from heaven, and this is to be gained only in certain specified

ways. The ancient patriarchs from Adam down, and prophets and apostles as well, were each and all of the holy priesthood. But when, through apostasy in the early Christian centuries, this sacerdotal right and title was utterly lost, and so for some 1,700 years only a spurious and man-made priesthood was left, the wisest and holiest were but false teachers, blind leaders of the blind, while the sacraments and rites of Christendom were no better than heathen. In that forlorn time all rule in church, and equally in state, was in direct and open rebellion against the Most High. The dogma of apostolic succession is a snare and a deceit. Now, when authority is once lost from the earth, no restoration is possible except by the return to earth of such as had been the last legitimate representatives of the priesthood, and these must ordain others anew who have been chosen of God by direct revelation. And thus it was that Moses, Elijah, John Baptist, Peter, James, and John, and the Lord himself, appeared to Smith and his scribe, and inducted them into all such priestly prerogatives as they themselves had possessed while in the flesh. So called and endowed, they, and such as by divine command have received from them the celestial unction, have right and might to do whatsoever is required for the furtherance of the kingdom. All grace flows altogether through their lips and hands. By the ministry of angels, by visions and revelations, they are fully equipped for every task, be it business, political, ecclesiastical, or theological. It is for them to select, ordain, anoint, instruct, and if need be, remove kings, presidents, and rulers of every kind or grade; and when the kingdom has fully come, all civil functionaries, from the greatest to the least, will be members of the orders of Aaron and Melchizedek. It is for the priesthood to perform every function in the state, whether legislative, executive, or judicial. Whatsoever they bind on earth is bound in heaven. To receive them is to receive Christ; to oppose or reject them is wickedly to cast off

his yoke. Hence there is no place for government purely civil. The theocracy only is possessed of the divine sanction, and also is all-sufficient, being able always to reach the ear of the Almighty, and to catch his latest word. It matters not the least what form political institutions may happen to wear, whether that of a republic, or of a monarchy, limited or absolute, if only all things are are of, by, and for the priesthood, if to this belong the giving and holding of all the seats of honor and power. Under the stress of necessity for the time being and under continual protest, the saints are permitted to tolerate, and even to use, such government as they find established in the world. Indeed, while instructed to obey the church leaders in all things at home in Utah, it is only required while abroad to obey them in things spiritual. But from the first the dominant spirit of Mormonism has been secular, political, far more than religious. "Israel is to be the head, and not the tail." Upon conscience, and with persistence most amazing, the priesthood has been set to secure and to wield every form and grade of authority, whether municipal, state, or national. A sharp eye is kept upon the caucus and the polls. At any cost the saints must hold the offices and administer the revenue. For a half-century this feature of their faith and practice has cost them more trouble and sorrow than any or all others. They have been meddlers, most inveterate and audacious, in all manner of matters which have no relation to holiness of heart and righteousness of life. The chief end of man has been to obey the priesthood, right or wrong, and this without hesitation and without limit.

**CHURCH ORGANIZATION.** In this is found both the marvel and the strength of Mormonism. It is more than doubtful if for completeness and vigor an equal can be found. Smith, Rigdon, or whoever was the architect, has fairly rivaled Wesley, or the numerous builders of the Romish church system. The governmental mechanism is elaborate, the parts are many and complicated, the diver-

ity is great, but as great the unity, while the machine throughout is pervaded with astonishing power. A strange jumble is found of elements, some Jewish, some Christian. The boast is that this church is fashioned exactly after the pattern set in the New Testament. No church can call itself the true one which does not provide for every office named in the Acts and the Epistles, and for officials called by the same names, chosen in the same way, and able to wield similar powers for government, teaching, healing, etc. Of course, the idea of the priesthood appears at every point. But, strangely, not the few, but the many, possess its prerogatives. In theory, every white adult male is an ordained member of this mystic order. So that here is a kingdom of priests, a church in which there is no lay membership, except that composed of children and womankind, and every man is initiated, and on the road to honor and station ever higher. Here is the strange spectacle of an army with no rank and file, but every enlisted soldier holds a commission. In this hierarchy there are many grades of rank and office, but two grand divisions are to be distinguished. The Melchizedek priesthood is the greater, and more spiritual in its peculiar functions; the Aaronic is the lesser, a sort of auxiliary or appendage to the other, and having mainly to do with things secular. Beginning with the more honorable, all who have been ordained to share in its duties and privileges bear the name of Elders, and all equally share in the distinguished right to "hold the keys of all the spiritual blessings of the church, of receiving the mysteries of the kingdom of heaven, of communication with the general assembly and church of the first born, of enjoying the communion and presence of God the Father and of Jesus Christ, the Mediator of the new covenant." All can preach, baptize, and administer in all the ordinances of the church.

At the apex of the hierarchical pyramid sits the quorum of the *First Presidency*, or the president and his two coun-

sellors, the mundane representatives of the Trinity (for here, as everywhere, the earthly is made to reflect the heavenly). These are nearest the skies and fullest of the Holy Ghost. All priestly virtue and unction focalize in them. To their decree every rank below must bend unquestioningly the judgment and will. He is the official prophet, seer, revelator, and translator to the church. Revelations to be written for the guidance of all saints come through him and him alone. He is the lawgiver to Israel, and is as much inspired as were Isaiah or Paul. He may dictate in whatsoever he will, and his voice is the voice of God. Next below is fixed the quorum of the *Twelve Apostles*, whose united vote in theory equals that of the first presidency. It is for the twelve to travel and govern, to teach and administer the affairs of the church at home and abroad, under the direction of the three above them.

The *Patriarchs*, or evangelists, follow after, and their special business it is to bless such as apply, either orally or with the pen, and so to seal upon the heads of both individuals and families all manner of benefits, both spiritual and material. A patriarch-in-chief is provided for. The incumbent of this office in 1844 advertised to bestow "common blessings for the fixed sum of fifty cents, extraordinary ones for one dollar; children at half price and women gratis." The tariff has since been increased.

The *High Priests* stand next in the descending scale. This rank is filled for the most part with men of mature years, and whose obedience and devotion have been thoroughly tested. They occupy seats of honor in public assemblies, and preside if such service is needed. Each one is always subject to call to go abroad as a missionary, to preach, or to perform any service requiring wisdom and experience. The high priests of each "stake" assemble for counsel and instruction at stated times, and are supplied with a president and two counsellors.

The *Seventies* also are a part of the standing army of

Mormonism, thoroughly drilled and equipped for preaching service, ever ready to start on short notice, and to journey as bidden to any land. They are organized into quorums or councils of seventy each, with regular gatherings, while over each quorum are set seven presidents, and one president with two counsellors over the other six. There are now in the church upwards of eighty of these quorums, and seven presidents to rule them all, and one president as chief functionary with his two counsellors to aid him.

At the bottom are found the host of the *Elders*. They are the stuff out of which seventies, high priests, patriarchs and apostles are made as required. Their organization is into quorums of ninety-six each, with president and two counsellors.

Entering the Aaronic branch of the sacred order, three grades are found; viz., priests, teachers, and deacons, with a bishop and two counsellors in each "ward" to bear rule over them. The bishop represents, not an order, but only an office. In strictness he must be "a literal descendant of Aaron"; but since such are not easy to find, even by revelation, it is permitted that he be a high priest set apart for this position. The *Priest* is to preach, baptize, administer the sacrament, ordain other priests, teachers, and deacons, and to preside when no elder is present. A priests' quorum numbers forty-eight members, with a president (the bishop) and two counsellors. The *Teacher* is to watch over the saints (much like the Methodist class-leader), see that they do their duty and dwell together in peace, and must visit them regularly in their houses. His quorum is composed of twenty-four members, with a president and two counsellors. And, finally, the *Deacon* must see that the meeting-house is kept clean and in order, and look after the wants of the poor if directed by the bishop. His quorum numbers twelve, with a president and two counsellors.

The various branches or congregations of the church

are organized into *Stakes of Zion*, which in a general way are bounded by county lines. To each stake is assigned a president, or presiding bishop, with two counsellors, as authority supreme under the apostleship and first presidency. To each also belongs a High Council, or church court, composed of twelve high priests, with jurisdiction over all offences. In this and other church courts, including one of higher and a second of lower grade, is found another not unpraiseworthy attempt to conform literally, in the administration of justice and in the adjustment of difficulties, to gospel teaching; *e. g.*, such passages as Matt. xviii. 15-18 and 1 Cor. vi. 1-8. Lawyers and all legal machinery, precedents, forms, etc., were to be dispensed with. Not law but equity was to prevail among the saints. Every case was to be settled by arbitration. With the court divided, half for either party, and with inspiration to help, the facts were to be accurately ascertained, and the decision to be rendered infallibly and in righteousness, with no cost to plaintiff or defendant. A stake house is ordinarily provided, in which quarterly conferences are held. Each stake is subdivided into *Wards*, more or less numerous, according to population; and each ward has its bishop, as well as its quota of priests, teachers, deacons; and as well a bishop's court, a meeting-house, social hall, relief society hall, Sunday-school, and associations for the spiritual, literary, and social culture of young men, young women, and children. Twice a year, in April and October, *General Conferences* are held, to which thousands regularly gather. At these, abundant teaching and exhortation are dispensed by the leaders. The general church officers are chosen, and missionaries nominated by the first presidency are elected or "sustained" by the vote of all the people assembled.

The number of the Mormon priesthood in its various orders is something quite astonishing. Thus, according to statistics presented to the conference held April, 1884, for a population in and about Utah of 138,876, there were

not less than 28,838 church functionaries of the orders of Aaron and Melchizedek, or not far from one to four of old and young, male and female. The number in each rank was as follows: The first presidency, 3; apostles, 12; patriarchs, 68; high priests, 3,413; seventies, 4,747; elders, 12,191; priests, 1,611; teachers, 1,786; and deacons, 5,022.

#### MORMON PROPAGANDISM.

No feature of the Latter-day Church is more characteristic than this. Here, as at so many points, the aim was evidently after originality, or, as the saints claim, after strict conformity to New Testament ideas and methods. Probably no church has ever sent forth a larger percentage of its members to herald its doctrines than this one, and it is also likely that few, if any, can reckon up so many converts gathered in a like space of time. In theory every man is a priest and every priest is a preacher. The entire male membership are ministers in some form or degree, are at some point administrators in the great gospel work. Each disciple must make all needed sacrifices in behalf of the kingdom. His first and foremost duty is to this, not to self or family. He is to live subject to call. The higher authorities are to decide what, when, where, and how long he shall serve. In the home, the Sunday-school, and the various priesthood meetings, one entire sex, and from childhood, is kept in training for service; is drilled in argument and citation of texts, in modes of attack and defense. The first missionaries went out with great expectations. In particular the American Indians and the Jews would need but the bare announcement of the finding of the Book to be convinced, and to flock to the standard of the prophet; and, entering foreign fields, it was fondly believed that, possessed of the gift of tongues, they could without learning speak all languages at once with ease and elegance. They cared not whither they went. In 1837, just before starting, one

hundred and nine elders were divided into eight companies of thirteen each, and sent north, east, south, west, northeast, northwest, southeast, and southwest. It was the original practice to call at each conference for volunteers, but later and ever since appointment has been by draft. The first presidency determines the number needed, and calls upon each settlement for its quota. The selection is made by the presidents of stakes or by the ward bishops, and the names are reported at the April and October conferences, and voted upon by the multitude. To be thus chosen, "sustained," and set apart is to go as a matter of course. To decline would be a serious offense, and even to hesitate would be to lose caste, as one near to apostasy. His field is chosen for each one, and also the date of starting is named. They go forth in pairs, and at their own charges, following thus to the letter the apostles, who were sent "without purse or scrip." No phrase is quoted more or with greater satisfaction. Journeying to their destination, no matter how remote, they pay or beg their own way. In 1857 a company of seventy-five elders set out on foot from Salt Lake to travel eastward across the plains, and each one pushed a hand cart holding his entire stock of supplies for the long journey to the Missouri. Business and family are left to the tender mercies of Providence or the church. Abroad they depend wholly upon the people for food, shelter, and raiment, and remain until ordered home. The term of service varies according to circumstances from two to four years. Returning, the elder gathers up his converts and brings them as trophies to Zion.

Strangest of all, missionaries are by no means always chosen because of superior piety or intellectual gifts, but considerations far more earthly not seldom find a place. The magnates desire to have their sons see the world. Some are sent that, separated from evil companions, they may be cured of dissipation. Troublesome or obnoxious spirits are in this novel way put beyond the power to make

mischief. The attempt is made to bind others to the faith by setting them to defend it. And, so often is ecclesiastical punishment inflicted by summary removal to foreign parts, that, hearing how this and that one has been "sent on a mission," a smile follows, and the question, What offense has he committed? Colonies are also planted, and new settlements are commonly formed by the same effectual method of drafting individuals and families, and compelling them to go, at no matter what cost of inconvenience or pecuniary sacrifice. At no point is the power of the priesthood more clearly revealed.

During the last twenty years the Mormon church has sent forth from Utah some 2,700, or at the rate of upwards 130 per annum; and since 1830 not less than 4,200, or 80 a year upon an average. The number of missionaries appointed in 1880, the semi-centennial year of the church, was 216; in 1881 it was 189; in 1882, 200; and in 1883, 170. Besides, thousands of European elders have preached wherever sent, at home or to other peoples. The first missionaries entered Canada in 1833, and England in 1837. By 1840 they had penetrated Wales, Scotland, Ireland, Australia, and the East Indies. Palestine heard the gospel in 1841, the Society Islands in 1844, France in 1849, and Italy, Switzerland, Denmark, Sweden, and the Sandwich Islands in 1850. A year later Norway, Iceland, Chili, and Germany had been reached; a year later still Burmah, the Crimea, and the Cape of Good Hope; and in 1853 Prussia, China, Ceylon, Hindostan, and the West Indies; Spain and Turkey in 1854, Brazil in 1855, the Netherlands in 1861, Austria in 1864, and Mexico in 1877. But in spite of abundant and self-denying labors, the seed sown in heathen soil has brought forth no fruit, and also in Catholic countries slight return has been found. For ten years converts poured in from New England and the Middle States, but before the prophet's death this source of supply had begun to fail. Next, and for fifteen years, Great Britain was the harvest field, and

later, Sweden and Denmark. Latest of all, emissaries from Utah have entered the Southern States, and baptisms not a few have rewarded their toil.

The Mormon elder is commissioned to perform a double duty. Not only must he convert, he must also gather to Zion the adherents he has made to the gospel. Almost from the beginning Smith sought to collect his followers and enjoined upon them to dwell together. The reason alleged was that ancient prophecy might thus be fulfilled; that the righteous might the better receive instruction and be safe from temptation, might escape from the ruin soon to befall "Babylon," and be ready for the near coming of the Son of Man. But evidently he saw that they could in this way be far more easily managed and moulded, and his proposed kingdom would the better become a solid reality. Hence the duty of gathering has always been strenuously enforced. It is widely claimed that no sooner is a neophyte baptized in any part of the world, than he is seized with an irresistible longing to forsake home and friends and hasten to dwell with his fellow-saints. Since most of those who embrace the Latter-day gospel are poor, pecuniary aid has been found necessary, in order that the long journey over sea and land might become possible. Rich proselytes are always exhorted to aid their less fortunate brethren, and in 1849 the Perpetual Emigration Fund was instituted, from which a part or all the cost of the passage is furnished as a loan to such as require assistance. Before the completion of the Pacific Railroad, the plains were commonly crossed with ox teams or on foot. In 1856, in order that the cost might be reduced to a minimum, and so the emigration be raised to a maximum, Brigham Young devised "by revelation" the famous hand-cart scheme, which resulted so disastrously in suffering and loss of life from frost and hunger. Since the first company of English saints reached Nauvoo in 1840, not less than eighty thousand have emigrated from foreign lands, and

this number is added to at the average rate of about two thousand a year.

It is estimated that during the fifty-four years of its existence the Mormon church has received not less than a million members. Of these a large proportion, however, were converts only in name, never thoroughly identified themselves with the system, and soon fell away. After Nauvoo followed a sloughing off of at least half, and in 1869 came a serious apostasy. In Great Britain, when polygamy was proclaimed in 1853, the church was almost broken up by rebellion and desertion. Between 1850 and 1855 the baptisms were 32,637, while the excommunications were 15,197, or nearly half as many. In the Scandinavian mission, between 1854 and 1883, some 35,000 were received, but upwards of 11,000 were lost by disaffection, and that before emigration. Almost every bright intellect and vigorous will is sure to fall from Latter-day grace sooner or later. The fetters are too painful, the bondage too abject. And the forcible statement is almost literally true that "Mormonism is like a region of shifting sand, losing upon one side what it gains upon the other."

#### SOURCES OF STRENGTH.

How shall we account for the growth and achievements of this system of doctrine and church order, whose story and prominent features have now in brief been set forth? And first, it is confessedly and designedly eclectic, conglomerate, and boastfully claims to be cosmopolitan, and composed of elements gathered from all quarters, sacred or secular, Protestant or Catholic, Christian, Hebrew or heathen, and so has something for everybody. It therefore combines elements borrowed from such diverse sources as Unitarianism and Swedenborgianism, Romanism and Rationalism, Materialism and Spiritualism, Judaism and Polytheism, Millenarianism, Formalism, and Literalism. While at some points ultra liberal, at others it is as ultra conservative. The theocracy, though purely

democratic in form, is yet in spirit intensely and only aristocratic and even monarchical. In addition, it is protean, flexible, tied to nothing, able quickly to face any way.

Mormonism is adapted to the intellectual capacities of the masses, the multitude of the ignorant and poor, the wretched, the Pariahs of society. To these are offered just what they are sure always to hunger for, bold assumption and boundless assertion, great show of authority, these helping to certitude in faith; salvation by forms, by the legerdemain of rite, the hocus-pocus of initiation and anointing; literal interpretation of the Scriptures, and profuse quotation of texts, and specially such as are set in the poetical and obscure diction of the prophets. The same minds delight in prodigies. "*Quod ignotum, pro mirifico.*" The more mysterious the more true. The secrecy, too, of the endowments has a charm, and as well the offices and titles which each one may possess. Of such gew-gaws and tinsel this church has unlimited store. And who is not flattered by the assurance that he is of the few wise and blessed of the race, that the many outside his coterie are foolish and doomed! No doubt, also, by setting the standard of morality so lamentably low, and offering salvation to the worst on such easy terms as external obedience and service, thousands have been captured and held. The promise, too, of land is a lure to many.

Then, the first elders took up with great vigor certain exciting doctrines, which never fail to fascinate the same class, like the return of the Jews, the speedy coming of the Lord, and the end of the world. The idea, also, was captivating of having a living prophet for teacher and guide, and of enjoying all the privileges of the early church, including the gifts of the Spirit. By comparison, the religionists roundabout seemed to be feeding on empty husks. Still further, this was, and is yet another dream of Utopia, of lifting humanity to bliss on earth. Smith was but an Owen, Fourier, or St. Simon over again, and Kirtland and Nauvoo were merely New Harmony, New Leba-

non, Brook Farm, and Oneida Community with variations.

Mormonism was an ignorant, but well-meant attempt to round out and amend the creeds of Christendom. Guilt for Adam's sin, infant damnation, a shapeless God without parts or passions, and who was as truly three as one, were notions not to be endured. Smith alone of mortals could uncover the hidden sense of the phrases, "Spirits in prison," "Baptism for the dead," etc. In this audacious attempt at improvements we can also trace protest against sourness and gloom in religion. Let there be no more months of conviction preceding conversion, nor woes of the "mourner's bench," nor terror through fear of the wrath of a holy God. A protest as well against extreme Protestant notions of individualism and independence. Thus, as to Rome, have been attracted such as were wearied with debate and division, or were too timid or indolent to undertake to think for themselves or essay to stand alone, leaning only upon God and their own judgment and endeavor.

Smith was fortunate in securing so early so large a number of young men, who, to whole-souled devotion and unbounded zeal, to faith which nothing could scandalize and a courage which knew no fear, and counted endurance and peril a joy, added great force of character and even certain intellectual abilities (not culture) of no mean order. The Pratts, both Orson and Parley, the Spencers, Young, Kimball, Rigdon, and scores of others, with purpose united and hearts beating as one, constituted a force which in any cause could not fail to make a notable stir.

And, finally, a large fraction of all the results must be attributed to the organization. The machine is well nigh perfect, and admirably adapted to its uses. The entire stock of energy is adjusted and massed and wielded with marvelous skill, and friction is reduced to a minimum. Since 1853 the church has been well nigh run by momentum gathered in the quarter century preceding.