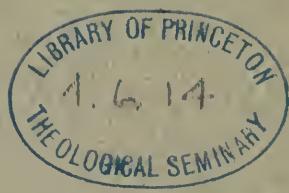


John D. Nutting

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Mormonism To-day and its  
Remedy

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# Mormonism To-day AND ITS Remedy

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Secretary of the Utah Gospel Mission

Cleveland, O.  
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LOOKING NORTH ON MAIN STREET IN SALT LAKE CITY, THE CAPITAL OF MORMONISM  
The Brigham Young Monument is in the center of the street and the Mormon Temple and  
Hotel Utah are on the left and the right sides.

## MORMONISM TO-DAY AND ITS REMEDY

BY REV. JOHN D. NUTTING, CLEVELAND, OHIO  
Secretary of the Utah Gospel Mission

**M**ORMONISM has been called "Satan's masterpiece;" and, with all respect to its sincere adherents, there is no more fitting name. It is often little understood, and more often wrongly understood; for it is far away from most people, is many-sided, conceals itself like a cuttlefish, and is spread over such an area as to make local study and generalization difficult. He who would understand Mormonism must either be content to spend years in study and first-hand observation among the common people and in reading publications for and against it, or he must take the results of such study and experience on the part of those who have thus done. One of the

great hindrances to a correct understanding of the question has been the utterances of those who have ventured to "inform" the public without first informing themselves. We purpose in this article to give some results of over 20 years' most intimate connection with the Utah situation. During this period the writer has talked with approximately 7,000 Mormons about their system, in nearly 200 of their settlements, attending hundreds of their meetings, conducting over 500 gospel services, and becoming familiar with their periodical and other publications. Meanwhile he has been at the focus of the reports of workers who have visited practically all the Mormon homes three times over, in Christian work intended to give them a fair gospel

chance. A system which has more than doubled itself in the last 20 years of nineteenth century daylight, and which sends out 1,000 emissaries a year to accomplish its purposes, is surely worthy of study, and must have it if Christianity is to protect itself and its civilization from dangerous invasion.

#### **What is Mormonism To-day?**

Joseph Smith, its "prophet," said it was the only true church and religion; Joseph Cook characterized it as "a religion of the barnyard," or breeding. Other word-portraits have been:

"A political machine surpassing Tammany."

"A financial trust dealing in the bodies and souls of men."

"A clannish and immoral social order bound together by secret oaths."

"A politico-financial hierarchy."

"A renaissance of phallic paganism."

All but Joe Smith's certainly have much truth in them. Let us group the main facts under four heads:

#### **I. Mormonism as a Political Machine**

While over-emphasis has sometimes been given to this point, certain unquestionable facts show the tremendous possibilities of the system. And it is beyond credulity to believe that such a machine waiting for an operator and such operators as Mormon leaders waiting for machines, have not long ago come together. The main items to be noted are these:

1. The shrewdness of the leaders and the simplicity of the common people forms a combination hard to beat for either political or religious results—the ideal for oligarchical rule of any kind. The most of the people are unlearned in the ways of the world and the politician, as well as in political issues. Many want

leadership and get it; as a non-Mormon said, speaking of Mormon services: "There's always some one comes down from Salt Lake before election, and we go then, and from something he says we know how they want it to go, and it goes that way." This was her observation, and some such general truth holds to-day, tho probably less now than formerly.

2. The habit of obedience to ecclesiastical superiors as measurably inspired of God, in secular as well as religious things, is a still stronger factor in the case. It is simply impossible for a person with such a habit to be uninfluenced by the wish of his superior, even if influence were not intended; which often seems far from being the case.

"When a man says you may direct me spiritually but not temporally he lies in the presence of God."—*Deseret News*, Apr. 25, 1895.

3. The opportunities for such influence are almost unlimited. The Mormon machine is especially constructed as if this end was in view, as it doubtless was. A so-called "bishop" is in immediate charge of every village, with two "teachers" for each block under him; the men are organized into "quorums" with their leaders; a "stake president" is over each group of settlements and bishops, with his "counsellors"; over them the "Twelve Apostles," who are the traveling authorities; over them the head "prophet, seer and revelator" of the whole, with his "counsellors," these being the final and highest authority for the whole world and he the special mouthpiece of God, whose word thus given supersedes even the Bible. Weekly, "Zion" is covered with a network of

speakers, local and traveling, whose supposedly religious talks easily touch anything from religion to ditching. One could hardly imagine a machine more thoroughly devised to accomplish the will of its central authority, in things political as well

as susceptible of similar use, tho of late years usually guarded in their utterances.

5. A very important factor, indeed, lies in the direct teachings of the system about its relation to civil government and polities, of which a few quotations are here given:

"The priesthood 'holds' the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges."—*Key, p. 70.*

"It is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule."—*Apostle John Taylor, J. of D., V: 186 and on.*

"Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things spiritual or temporal."—*Sermon by Dr. Cowans, Logan Journal, May 26, 1898.*

"The question with me is . . . when I get the word of the Lord as to who is the right man [to vote for] will I obey it, no matter if it does come contrary to my convictions?"—*Pres. Jos. F. Smith, sermon in Tabernacle; Des. News, Dec. 6, 1900.*

These statements are strong, but are the logical corollary of the professedly theocratic but really hieratic idea which is the basis of Mormonism. Any number of denials of political use or control of the system would make no difference, even if sincerely made; *the machine is thus constructed, and is bound to work out that way;*—the writer believes intentionally so from the beginning.

Volumes might easily be written on the actual interferences of Mormonism in local and national polities—the natural outworking of the implanted principle. The would in-



BRONZE STATUE OF JOSEPH SMITH

This is the Mormon statue of the founder of Mormonism, and is in the temple grounds in Salt Lake City

as religious; and this without the uninitiated surmising what was being done.

4. The Mormon periodical press is another factor which can not be overlooked. A good-sized and fairly well conducted daily, with a semi-weekly edition taken in every hamlet; the organs of the young men's and young women's organizations, and issues in foreign tongues, are sus-



SOME TYPICAL MORMON PUBLIC SCHOOL CHILDREN, CHESTERFIELD, IDAHO (DESTITUTE OF CHRISTIAN PRIVILEGES)

clude the early political efforts of Smith at Kirtland, in Missouri and at Nauvoo, with his candidacy for the presidency; the defiance of law leading to their illegal expulsion from each of these places in turn; the procuring, by the methods of the demagogue, of the charter making Nauvoo superior to the State within which it was located; the long and sometimes open defiance of the government by Brigham Young and others in Utah which finally led to the establishment of a military post there; the long story of the years covered by ex-Senator Frank J. Cannon's exceedingly valuable articles and book, and multitudes of other facts down to the latest minute of its hierarchical life. And the claim that much of this was only in defense of religious rights does not improve the case, for it actually confesses the fact with which we are chiefly concerned, that Mormonism

is such a *political machine*; capable of infinite mischief in the body politic whenever it chooses so to apply itself.

6. Mormonism is a gigantic secret order, in which the mass of adults are bound to one another, to the system and to its leaders by terrible oaths with death penalties—a fact which affords every chance for underhanded, jesuitical influence and control, political and otherwise. These oaths have been testified to again and again during the last fifty years, so that their existence and character are beyond question.

7. Politicians outside know enough of these facts to make the vote of Mormondom a bait for them, enabling Mormonism by trades to get about what favors it wants outside; witness the passing of the enabling act, the favorable decision in the Smoot case, the prevention of action all these years on an amendment



GROUP OF MORMON YOUNG MEN IN TRAINING TO GO ON A "MISSION"

against polygamy, the undeserved prominence given Smoot in the Senate, the acts of two recent heads of the nation when visiting in Utah, etc.

While there can be no doubt that multitudes of the common Mormon people love their country and intend to be true to it, there can also be no question that the very existence of the above facts would make Mormonism a vast political machine almost in spite of itself, human nature remaining as it is. And no such machine is safe to have around.

## II. Mormonism as a Financial and Business System

Of course, any true church has its business and financial side; but that is not what is referred to here at all. The features of the system outlined above clearly empower Mormonism with financial, industrial and business control which is not only beyond the needs of any true church,

but far and away beyond legitimacy or public safety. Mormonism started as a money-making scheme of Smith and Rigdon, and its development was along the same lines. First the money-digging schemes of Smith; then the Book of Mormon concocted for sale; then the "church" organized, titheing, fraudulent lot-sales and wild-cat banking—all before or in Kirtland; since which time the stamp of gain has by no means disappeared. Its million or two of tithing receipts, plus income from business interests, plus expenses contributed by over 2,000 emissaries, plus the financial results of its political and moral control, plus gifts, enable it to finance almost any scheme of propagandism or suppression which may seem desirable. Its missionary work must cost more every year than Christianity ever put into that field in a decade; its "church" schools are claimed to have cost \$350,000 last year, while

new buildings and publications must require quite as much. The center of this power lies in the tithing system, which must next be briefly noticed.

#### The Mormon Tithing System

This was established by several "revelations" to Smith, 1831-38, given in *Doctrine and Covenants*, pages 241, 301, 339, 418-19. It requires that on

the Salt Lake authorities. No real accounting is ever made to the givers, except in the most general terms. In spite of the penalties above, many Mormons do not pay, and many others pay less than is their honest tenth. The real tithe of the income of, say, 400,000 Mormons could hardly be less than four and a half millions annually.



TEMPLE SQUARE, SALT LAKE CITY;—TEMPLE FOR SECRET RITES.

(See paragraph 6, page 4.) "Tabernacle" in center; "Assembly Hall" on left; only these are open to any but Mormons.

Lecoming a Mormon every one shall give "all their surplus property to be put into the hands of the bishop," and thereafter a tenth of his income; and there are heavy penalties "revealed" for those who fail to pay, as "he that is tithed shall not be burned at my coming," and that the names and genealogy of non-payers shall not be kept in the "church" records, so that they can not get the ordinances which alone can give salvation, according to Mormonism. Every village and every city ward has its "bishop" whose first duty is to see that this tithing is paid and to keep records about it; his share of this is about a tenth, the rest being sent to

A sidelight on the financial character of present-day Mormonism is seen in the fact that the head of the system, Joseph F. Smith, (nephew of the original Joseph), besides being the head of the "only true church," and only mouthpiece of God on earth, was not long ago listed as *president of 14 different local business enterprises, with operations aggregating probably not less than \$25,000,000 annually*, besides being a director in a transcontinental railway! One of these institutions illustrates the system still further. It makes the special undergarments which every adult Mormon is supposed to wear. It has competitors, also Mor-



A TYPICAL VILLAGE TITHING YARD, WILLARD, UTAH.

The bishop's office, and the hay, brought in as tithes, stacked in the yard, and the granary (at right)

mons; but Joseph F's concern puts on its garments a label stating, around a picture of the "Temple," that these are the only garments authorized by President Joseph F. Smith, and advertises similarly: "They are the authorized garments. . . . Made exclusively by the \_\_\_\_\_," Smith's concern. Was ever graft more apparent—at least to an outsider? And one rival imitates by using the word "approved," instead of "authorized." And instances of direct interfering with business affairs of others have not been wanting in history, even in recent times; tho probably not so frequently now as formerly. A volume would not do more than justice to this part of our subject.

Painful instances of the growth of this graft spirit have come under the writer's observation in the past two or three years, seeming to indicate a great declension from the sim-

ple-minded earlier characteristics of very many Mormons. A "bishop" in a larger town was given custody of a fund which had been collected to help a poor Mormon bring his family over from Europe. When the man called for it he was compelled to give a note at 6 per cent. before he could get it, which so aroused the indignation of those who had raised it that they compelled the "bishop" to destroy the note.

With practically everything in the hands of the Mormon authorities in a locality, it is easy to see how a non-Mormon might be "frozen out" as soon as it becomes evident that he would not be converted to the ruling faith; as also with one who had left the system. An independent farmer, or a man who can establish a business which is necessary and independent of competition, need not fear, of course. And often in other



THE NEBO "STAKE" (CHURCH DISTRICT) TABERNACLE, PAYSON, UTAH.  
This cost \$50,000. The titheing office and stake house office are across the street

cases opposition will not materialize; depending on the man, the bishop, the kind of Mormons in the vicinity, etc. But the power still remains, and during the past summer several complaints were made to the writer of its exercise. The fact certainly seems to be sure that Mormonism, backed by its immense income and control of the movements of its followers, has a financial and business grip which all the other institutions of Mormon-land combined could hardly overcome should a struggle come, as well as one which reaches far out overland.

This is not, however, to say that this power has commonly been exercised greatly to public detriment, or that it has not often been used to the great advantage of the common people. The writer has known bishops who seemed to take a really

paternal if not Christian interest in the affairs of their people, and does not doubt that probably the majority of such officials are seeking fairly well to do their duty by their own people. But because powder may be useful, we ought not to take the less care against its great danger.

### **III. Mormonism as a Social System**

The social phases of Mormonism seem to the writer to have been greatly over-emphasized in most presentations of the subject, both as regards polygamy and cooperative features. Articles have attributed the growth of the system to its cooperative features; while it has also, and more truly, been said that the co-operation was more like that of the lion and the lamb, with the lamb inside. The so-called cooperative stores are simply joint-stock companies, usu-



THE MORMON CITY DANCING PAVILION AT SPANISH FORK, UTAH

ally locally owned, and having no integral connection at all with others. The same is true of the creameries, canneries, irrigation enterprises, etc.; indeed, the creameries and cheese factories have mostly been combined in a trust within a few years, greatly increasing prices—the very opposite of cooperation. The knitting factory methods already noted, and the official "advice" to certain farmers to "raise more beets," where the factory wanted them, are other instances.

The polygamic feature of Mormonism, perhaps, defies over-description; black itself is hardly black enough to paint it, either in its moral or social character or its effect on posterity. Its purpose was probably threefold: to cover up the licentious proclivities of Smith, Young and other leaders who began it, to "build up the kingdom" by human

breeding to the limit of possibility, and to create a nasty barrier against apostacy and a bond of union by the very shame of the thing in which they were involved. All these purposes were accomplished, sometimes even through almost the wails of the damned among its victims, as every one familiar with the facts knows. And daily we are told, even now, that it is as much a doctrine of the system to-day as ever it was, tho it is falsely added that "we do not practise it now." A friend of the writer was calling at a home in Utah the past summer. The man was quite indignant at the "lies" he had heard were being told in the East about the Mormons as still practising polygamy, and stated as above. On calling at two neighbors later in the same day, the friend (new to Utah), was quite astonished to have both of



POLYGAMOUS FAMILY OF PRESIDENT JOSEPH F. SMITH, THE PRESENT HEAD OF MORMONISM  
President Smith is a nephew of the original Joseph Smith, the founder. The photograph was taken in 1905. Smith and his five wives are in the central row. He now has 43 children.  
One son is an "apostle."

them tell him that this very man was then living in polygamy—and his own daughter was one of the informants! (This illustrates common Mormon duplicity as well as polygamy). Probably almost every village in Mormondom has one or more cases. Nor has proof been lacking that new "marriages" have been performed; the Salt Lake Tribune has published the names and addresses of about 235 such cases, two of them "Apostles." The head man of all,

Smith, has now five families in Salt Lake, within one-fourth mile of the "Temple" itself!

The fact is that polygamy is an integral part of Mormonism itself, and can not be abandoned as long as the people worship polygamous "deity." Law will hinder the outward practise, if enforced; but the theology will continue to propagate the belief, and the practise as far as possible, until the doctrine is changed.

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."

—David Livingstone

*Caractors*

H F C 4 C ~~(L 4' G t a + 1) C 8-1 & T U Z C 3"~~  
7 ~~||||| 7 A + 2 A 2 C M W E 3 2 20. D H 7 2 { 4 2~~  
D. ~~V T 1 3 C 5 J 8 1 L 2 0 6 " " " O F 2 0 2 ' + 2~~  
O 1 5 = ~~D V 7 1 H M C 2 2 ) C 2 F C . 1~~  
Y 1 1 C 0 3 5 5 1 2 1 Y ~~C 2 - > - " \* 3 3 3 - 2 6 = + + A - P 2 U~~  
B 3 1 - 2 ) H C ~~E 3 3 - + A + 2 - C 1 2 - 3 4 C .. 6 C ) - 4 4 + 2 - 1 1 2~~  
~~W 4 - 1 4 - 7 - = 7 4 6 6 1 1 ( 3 2 3 4 5 5 - 1 4 E 4 - 2 2 4 4 - 5 5 6 4 C 4 2 - 2 0 5 3 7 1~~

Joseph Smith put forth the above as "reformed Egyptian" letters (a language which never existed) copied from the "gold plates" to prove that he had such plates. But they prove themselves and him a fraud instead. These "caractors" which are letters at all are only English, usually made queerly or twisted to deceive; see below. There is probably not a letter of any foreign language in the whole. Smith's ignorance is shown by the two errors in spelling the title word.

First Line: *f* backwards, H, 4, ..., L, 1, 4, C, 1, A, 1, n, e, 8-1, 4 with s, T, U, Z, *m*, 3").

Second Line: S, ..., 7, A, 1, 2, *f* backwards, H, *m*, ..., E, 3, Z, 9, 9, -- *f* backwards, t, 2, 8 backwards, H, Z.

Turning the page bottom up makes clear the fraud of several letters in lines 2 to 7; turning endwise shows several more. The falsity of the claim that the "plates" were engraved in America about 400 A. D. is further shown by the fact that the English language was unknown till hundreds of years later than that date. This cut is photo-engraved from the Mormon book "Reminiscences of Joseph the Prophet" (Salt Lake City, 1893); similar ones are found in other Mormon books.

Reduced fac-simile of the "caractors" fabricated by Joseph Smith in 1828 to support his claim to having the "gold plates" for the Book of Mormon. This one page is sufficient alone to prove Mormonism a fraud. (See the explanation below the "caractors".)

## MORMONISM TO-DAY AND ITS REMEDY—II

### IV. Mormonism as a System of Religion and Morals

This phase of Mormonism is more important than all the foregoing put together, tho usually given hardly a tithe of the attention bestowed on them. For it is the only thing which could make the others at all possible, in the very nature of the case; it is the fundamental cause, while they are somewhat superficial results; and in it is the only key to the understanding of all the rest. Hence we must consider briefly some fundamentals of Mormonism as a religion, false tho it be in every essential.

The fundamental and formative factor in any religion is its doctrine of God; whether right or wrong, it will bring all the other parts of the system into essential harmony with itself sooner or later, if allowed to operate.

I. *The Mormon doctrine of God—the basis of the system.* (The quotations are from Mormon writings.)

(a) *There are many Gods, of whom Adam is the "god" of this world* and the one to be worshiped by its inhabitants. Both of these ideas are official doctrine, tho many Mormons of the better class repudiate them both. Yet numbers have told us that they worshiped Adam, and one of their most frequently used hymns makes Joseph Smith now a "god," and ascribes divine powers to him.

"Hail to the Prophet, ascended to heaven!"

Traitors and tyrants now fight him  
in vain;

Mingling with Gods, he can plan for his brethren,

Death can not conquer the hero again."

"Are there more Gods than one? Yes, many."—*Catechism*, p. 13, (also see quotations below).

"He" [Adam] "is our Father and our God, and the only God with whom we have to do."—*Brigham Young, J. of D., I. 50.*

(b) *These were all formerly hu-*

man beings on this or some other earth, becoming "gods" by an evolutionary process.

"God Himself was once as we are now, and is an exalted Man."—*Joscp Smith, J. of D., VI*; p. 4. "And you have got to learn how to be Gods yourselves, the same as all Gods have done before you."—*Jos. Smith, J. of D., VI*, 4; *Comp. 383. Liahona*, Dec. 5, 1911, gives the whole sermon from which these are taken, approvingly.

(c) *They are male and female*, and with their former human marriage relations, (especially if polygamous), still continued; and sex-propagation is their "chief glory;" the more children, the greater the "god," as each rules over his own posterity only. Their number is constantly increasing as Mormons die and "evolute" into new divinities.

"When our Father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, one of his wives, with him."—*Brigham Young, J. of D., I*, 50.

"Each God, through his wife or wives, raises up a numerous family of sons and daughters: . . . for each father and mother will be in a condition to multiply for ever and ever."—*The Seer, I*, 37.

By this process "the race of the Gods is perpetuated," and by it, in connection with the rest of Mormonism, "man will yet attain unto the power of the God-head, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity."—*B. H. Roberts, New Witness*, 462.

(d) *They have fleshly bodies.*

Speaking of polygamists only: "Worlds will be filled with their generations and they will ascend to the majesty and splendor of the Gods on high."—*Mor. Doc. 51-2.*

"There is no other God in heaven but that God who has flesh and bones."—*Jos. Smith, Comp. 287.* "Jesus Christ and the Father are two persons . . . possessing every organ, limb, and material part that man possesses."—*Key 42.*

(e) *As a divinity gets power enough* over the forces of nature he goes into some unoccupied corner of space and there organizes a new world out of the chaotic matter there (we are not responsible for the contradictions of Mormon theology) and goes to it with one of his "wives" and begins to populate it with bodies for the spirit babies of the "gods" already mentioned. These spirit babies were born of the "flesh-and-bone" "gods" and goddesses, in the other world, and are allowed to come here and enter bodies, in order that they may go on and become divinities. Adam was the "god" who thus organized this world (creation is ridiculed by Mormonism) and thus became its "god," as already stated.

"In that endless future, new worlds, systems of worlds and universes will be created from the exhaustless store of eternal matter, and made the habitation of the ever-increasing posterity of the Gods. Let no one fear—there is room for all this multiplying and increasing in limitless space."—*New Witness*, 474-5.

"One great object of the creation of the world, was that bodies might be prepared for those spirits who already existed, and who, when they saw the earth formed, shouted for joy."—*Taylor, Med. and At.*, 130.

It follows from the above that such "gods" must all be *sinners*, for no human being but Christ ever lived without sin; while polygamy and lying, of which their own books accuse these supposed "gods," are certainly sins.

"Adam found himself in a position that compelled him to disobey one of the requirements of God."—*J. E. Talmage, Art. of F.*, 68. "God's plan in relation to man was that he should fall"—*Pres. Taylor, Mediation and Atonement*, 187.

And any such beings, if they ex-

isted, would not be gods at best, but only human beings grown large, with all their faults and limitations, just as paganism teaches. So Mormonism teaches directly that its "gods" can not be in more than one place at once—as is, of course, true of any being having flesh and bones. It is also true that none of the other attributes of God could belong to any such being; he could not be either eternal, unchangeable, spirit, trinity, omnipresent, omnipotent, omniscient, invisible, perfect, infinite in love or otherwise, holy, or the only one of his kind; all of which are imperatively taught by the Bible and good reason as characteristics of the true GOD. The foregoing doctrine is clearly *pagan* in almost every feature; and the counterpart of its every detail may be found in the mythologies of heathenism, while every point is, of course, squarely contradictory to the Word of God. Indeed, aside from the licentious features of the worship of Venus and Bacchus, one might search in vain through all heathenism to find a doctrine of God more entirely contrary to the Word and reason than is this of Mormonism to-day. And the above is no out-of-date teaching, but is held NOW, and is officially taught. One of the Mormon journals published Joseph Smith's worst "sermon" on this subject only a year ago, with foot-notes to prove it by B. H. Roberts, the foremost Mormon writer, and editor of the young men's publications. It is astounding that such a renascence of paganism should be able to obtain even passing credence in this age; but we find both the leaders craftily defending its worst points and the common people

for the most part swallowing it whole and without the least apparent impediment to their intellectual and theological digestive apparatus, tho it is never digested.

The simple fact is, as shown by the above quotations and many others, that Mormonism is simply a *modern phallic paganism*; its doctrines revolving around the idea of propagation through physical sex, in both worlds. It is impossible to analyze it down to anything else. Fuller statements, in quotations, can be found in "True Mormon Doctrine," "The Private Doctrines of Mormon Theology" and "The Truth About God," by the writer (15c.).

2. *The Doctrine of Christ—No Trinity.* The Trinity is openly jeered at, and the first so-called "Article of Faith" (the whole of these are intended as a blind more than a true statement of faith), which seems to teach the Trinity, is explained to mean three separate Gods, of whom the Father and Son have fleshy bodies, but the Holy Ghost has not. The Holy Spirit is a different being still, the permeating light and life of the universe. "Every tree and stone has a spirit, everything has a spirit," said a good and prominent Mormon last summer to the writer.

Like other human beings, Christ had pre-existence as the spirit son of some ex-human god and goddess. His earthly life began, not by the miracle of the Bible, but by the coming down of the fleshy "Adam-God" to Mary; and instead of being the double, divine-human nature which the Bible teaches, he is simply a human physical, "elder brother" of us all, born as above. (The doctrine is contradictory and irreconcilable

here.) He is generally believed to have been married in polygamy to Mary and Martha at Cana, which was his own wedding feast; and by these he had children (base interpretation of Isa. 53:10).

"The Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—*Brigham Young, J. of D., I*; 50.

"We say it was Jesus Christ who was married (at Cana, to the Marys and Martha) whereby he could see his seed before he was crucified."—*Apostle O. Hyde, sermon*.

3. *Conceptions of Sin and Righteousness Lacking.* With the worship of a "god" who is sinful, as we have seen, neither abhorrence of sin nor love of righteousness is logically possible; for both alike are mutually consistent and objects of worship in the divinity. The being one worships is his ideal; he can rise no higher, and if already higher is bound to sink to its level in time, because if honest with his ideals he is bound to strive to attain them. Hence we find, both theologically and in practical life among the people, no real abhorrence of sin on the one hand or love of righteousness on the other; moral distinctions have largely been annihilated by such wicked theology, as is inevitable. One might go through the many hundreds of Mormon reports of their sermons in the writers' library, such as the *News* constantly publishes, and not find one idea of sin or righteousness above the level of mere expediency; the moral sense is dulled and distinctions largely obscured.

"We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and

one ordered by God in his infinite wisdom. Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment . . . ? A. They rejoiced and praised God."—*Catechism*, 32, 33; *Comp.* 4.

4. *No Conception of the Atonement.* With the Mormon idea of Christ as himself debased to a sinful level, and that of sin itself almost annihilated, there is slight need or possibility of atonement by Christ. So their doctrine on this point also must be untrue and contradictory to the Bible and fundamental doctrine of Christianity from the beginning. Hence, too, its counterfeit of the Lord's Supper drops out the symbol of the blood shed for sin, and substitutes mere water; and this while its stock charge against us is that we "have changed the ordinances!"

"The Atonement made by Jesus Christ brought about the resurrection from the dead, and restored life."—*Taylor, M. and A.*, 178. (See B. of M., Alma 42:22.) The atonement "signifies the deliverance . . . of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. . . . Redemption from personal sins can only be obtained through obedience to the requirements of the gospel [Mormon ceremonies] and a life of good works."—*Comp.*, 8, 9.

5. *Four Bibles—Continuous Revelation.* Before Mormonism can foist its own system on the world it must get rid of Christianity. It must teach the incompleteness and unreliability of the Bible, and its own powers as a modern channel of continuous revelation from God. So, from Smith down, these have been fundamental doctrines. One of the saddest things we meet among Mormons is their intrained distrust of the Word of God; and one of the

most striking of encouraging things is the fact that, notwithstanding this, God still gives his Word so much force with them as he does, in spite of their teaching that the Bible is unreliable translated, that much has been lost out of it, etc.

"Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"—*Apostle Pratt, Divine Auth. of B. of M., p. 218.*

"The living oracles [priestly revelations now] are worth more to the Latter-Day Saints than all the Bibles, etc."—*Apostle M. W. Merrill, Conference, S. L. City, Oct., 1897.*

A common idea is that the Bible was God's revelation for a bygone age and the European continent; while the *Book of Mormon* was for this continent and the same bygone age, and the *Doctrine and Covenants* is for this continent and age both; they also believe in the *Pearl of Great Price*. Such ideas rob the Word of its value and power; but in spite of them it miraculously holds greater power for almost any Mormon than the other books, tho the living voice of their leaders still eclipses all in the minds of many. The Bible is used vastly more than even ten years ago, and will surely vindicate its real character in time.

6. *Salvation by Deeds and Ordinances Only.* Since the death of Christ was only to produce a physical resurrection, in which good and bad alike share, we are left to good works for salvation, so far as any is needed. Indeed, their idea of salvation is merely the obtaining of an

"exaltation" in one of the degrees of heaven, of which the highest is occupied by polygamists and others who have become "gods"—not a very attractive prospect! Grace, gift, faith and forgiveness are all unknown to Mormonism in this connection, and, indeed, are often ridiculed when mentioned. The heathen idea of paying off for sins with good deeds is almost universally the limit of ideas on this subject. One of the most painful experiences among the people is to find their almost entire ignorance and even frequent ridicule of these very A B C ideas of the New Testament. As a Mormon woman in Idaho said to the writer, when asked what she thought we must do to be saved, "O, if I do more good than I do evil, I'll get to heaven after I've been punished for the sins I've committed;" the statement being affirmed also by dozens of others to whom it was quoted. They generally ridicule the idea of any hell, tho their own books are full of it; thus making salvation consist only in getting to some degree of "exaltation;" the teaching being also that all but a very few will so attain, after their purgatorial experiences. (See quotation under Atonement.)

The results of such ideas are now and everywhere just what they were in Paul's time (Rom. 9:30-32)—lowering the standard to match the immoral life as the failure to raise the life to the true standard becomes manifest. And this is always a characteristic of Mormonism in practical life. There is no hope of help from its sinful, ex-human deities, nor in a Christ who is not the Christ of the Bible, nor in a salvation which is at the best like trying to lift oneself by

his own bootstraps. Hence the moral level of Mormonism is and always must remain very low, except as it is influenced by Christianity from outside in spite of itself. We have not room to consider this phase of the subject, tho very important, further than to say that instead of Mormon-dom being the paradise on earth often portrayed by the Mormon "elder" on his proselyting errands outside, after 20 years' experience the writer is compelled to say that it seems to him the lowest moral level of all the nine places in five States in which he has lived. Yet the people are far better than the pagan, phallic system by which they are enthralled; because very many of them have come out of Christian churches, as honestly deceived by a system which hid its realities from them as are the adherents of Christian Science or other religious fads. The good they bring over helps neutralize the bad into which they have come.

With all the foregoing facts as the background, we are now ready to ask the great question,

**What is the Remedy for the Mormon Evil?**

The political, financial, social and religious characteristics of Mormonism which have been pointed out are the indications by which any remedy which will succeed must be chosen. Let us glance, in passing, at the work which has already been done.

The Sabbath-school was the first form of Christian work in Utah. Consecrated by the life-blood of its first superintendent at the hands of Mormon hatred, it has endured until now. Its value in helping the Mormon people has been limited by their

small attendance and the seeming or real impossibility of treating upon some of the very things which they need most to learn. There are, perhaps, 120 schools now in operation in Utah and the eastern (Mormon) part of Idaho, with probably 10,000 members.

Next in order of time came preaching services and the church. According to the best figures at hand, which are not complete, there are about 100 churches and regular preaching-stations in Utah and contiguous Mormon territory. The Baptists have about 11, the Congregationalists about 12, the Disciples 1, the Episcopalians about 16, the Methodists and Presbyterians each about 35, and the Lutherans about 7. Perhaps 18 of the whole are self-supporting, tho usually barely so; the total membership is about 8,000, and the attendants nearly all non-Mormons. The Mormons are often "counseled" to keep away, and are always taught that Christian ministers are counterfeits, working merely for money and sect, and the churches spurious; a very small proportion only of the Mormons are ever in attendance at these services.

Next came the mission school work; and for many years it was the largest and most effective agency for the Kingdom which we have ever had. But the public school has now covered the field of secular education well, and only about a half-dozen mission schools remain, with as many academies; and the latter are finding their pathway made increasingly difficult by the incoming high-schools. The mission school was intended largely as a religious agency as well as intellectual; the scholars daily

learned Bible truth and on Sunday attended the services which the teacher held—perhaps the only ones for many miles around. Now a number of such places are without any Christian work, while the buildings stand in reproachful neglect and the children of Gentile and Mormon alike go to be taught that there are many gods, of whom Joseph Smith was a prophet, with all the other

reach them as well as others with His gospel. In pursuit of such an idea, several forms of traveling work have been in operation among the Mormons. The American Tract Society for some years had one or two men at work selling good books from house to house. The American Sunday-school Union has also had one or two workers in the field for some years, founding several schools. The



UTAH GOSPEL MISSION EVANGELISTS WITH THEIR GOSPEL WAGONS

false and debasing tenets of Mormonism; and later they intermarry and increase the Mormon dynasty.

The gospel is the power of God unto salvation only when it is made to come strongly into contact with the souls in need; and since the Mormons will not come to us in any great measure to be taught the Bible way, it is perfectly clear that we must go to them or fail of carrying out the final command of Christ to

Baptists have had one or two men in wagons; the American Bible Society has had several workers, tho for some years now working mainly through the Utah Gospel Mission.

This Utah Gospel Mission, of Cleveland, is the result of a broad, experimental and very careful study of all the factors in the problem of reaching the Mormon people with what might be called a fair gospel chance.

It was incorporated in 1900, with a Board including members of various denominations; and its every detail fits the peculiar needs of the people. The "sect and salary" objections are met by going without both, finding friends to help meet actual, economical expenses as they occur. Its workers live in great gospel wagons the year round, visiting all the homes and holding meetings outdoors, in meeting-houses or dance-halls, so planned as to be most attractive and useful. Nearly all the 550 odd settlements (450 with no local Christian work), have been visited three times in about 11 years of the work, making about 180,000 visits, holding 2,000 meetings with 160,000 present, and using over 13,000,000 pages of special literature; while in the East it has done a large work of public information, also. In character the work is educational-evangelistic; first seeking to make the great truths of the Bible clear and strong to the people, and then to secure the undivided surrender of heart to the God thus perceived and to all His truth.

Many persons have the idea that some sort of legal measures will solve the Mormon problem. But such surely forget that the evil is fundamentally that of a false religion, and that so long as the leaders can keep their grip on the religious nature of the people (no matter whether sincerely or not) they have that which gives control in finance, politics, family relations, residence and everything else; and that hence there can be no real cure except one which shall correct their religion. Law can help suppress outward polygamy or other crime; but that is about all it can do. The writer is

most heartily in favor of having law do all that it can do; but let us cease making the mistake of expecting it to do things entirely outside of its province or power. And until an amendment to the national Constitution is passed, the national government has no power at all to interfere in such matters in any State; while Utah laws, the good, are practically null because Mormons will never enforce them against themselves.

Others have expected that secular education would correct the evil. The statement of a skeptical professor in one of the largest Utah schools some years ago is instructive in this regard: "When I came here, six years ago, I thought that education would solve the problem. But since I have seen some of their brightest young men go even to foreign lands and come back with a string of degrees after their names, and as much Mormons as ever, I have given that all up." "How do you explain it?" the writer asked. "Was their secular education only so much added power behind their old religious ideas, which education had left untouched, or was it because of social or financial reasons after they returned, or both?" "I guess it was both," he replied; and such is doubtless the fact. Secular education does not touch the sorest spot of need, tho it helps by cultivating thought and giving a broader basis of facts. True religious education is necessary till they can see the great religious facts to which their false training has blinded them as others are sometimes color-blind. Ordinarily they get nothing in their meetings and reading, but the pagan ideas of Mormonism, from one end of the year to the other; and

these are presented in the most attractive and reasonable ways possible, "to deceive if possible the very elect." In similar circumstances we would believe as they do—and far more deeply than many profest Christians believe their doctrines, because far more intensely indoctrinated. The only real cure for such religious disease lies in reversing the process by some means, so that the people shall gradually learn the truth instead of error, and shall become really converted to Christ. The process must necessarily be slow to be genuine; but it may none the less be real and thorough. God is working; let us work by all possible methods which will lead to this end. The traveling work of the Utah Gospel Mission is especially important, as the only way yet found to reach the whole people systematically and with the methods and messages suited to their needs. All other forms of Christian work mentioned should be continued, especially the Sabbath-school and church work; and these should be made more effective by greater versatility of effort. Let no one be discouraged about the Mormon field; tho it is the hardest in the world, the gospel of Christ is stronger than that of Satan

and will triumph if its messengers are faithful and sufficiently numerous. As long as Mormonism sends out perforce 1,000 young men a year to recruit for itself, each without salary and finding his expenses as he can from friends and enemies, we must be stirring to do what may be done for the Kingdom against their aggressive system; and strong men ought to be offering themselves in plenty to help carry the light back to them.

There are two ways to prevent Mormons from getting many converts: one is to keep people taught in the truth of the Bible so well that they can not be deceived by false doctrine; the other is to so inform the public about Mormonism that people can not be made to believe untruths when these "elders" come. It is time that pulpit and press alike are teeming with the facts on both these lines till all are informed and awoken. Dr. Kinney's book, "Mormonism, the Islam of America," is exceedingly valuable, as are also many tracts issued by various houses. *Upon the faithfulness of Christians to the work thus needed in the West and elsewhere depends the outcome of the Mormon issue.*

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**(See important statement on next page, and Publication List  
on last page of Cover.)**

### AN URGENT APPEAL.

In behalf of the exceedingly important issue which is barely outlined in the foregoing pages, the Utah Gospel Mission of Cleveland makes very earnest appeal as follows:

1. **For broadcast and constant use of literature** showing the real character of Mormonism, such as is issued by the Mission and others. Arouse interest and action by spreading information everywhere. Mormonism keeps over *two thousand emissaries* out constantly, using probably 200,000,000 pages of its deceptive tracts, etc., annually, and holding 50,000 meetings, besides the hundreds of tons of its periodicals which are mailed. Everybody should keep the best tracts on hand for enclosures in letters and other use; towns where emissaries come should be quietly but quickly supplied at every house; editors should be urged to give the subject wise place. (See List, last page of cover.)

2. **For more public speaking.** Every pastor should keep his people informed and reminded, in various ways; and public addresses should be had far more often. We can supply or direct to such, illustrated if desired.

3. **For a much larger support for the work of the Mission,** both West and East, and co-operation in it. This work embodies the utmost of adaptedness, efficiency, economy and co-operation with all good agencies in bringing the Kingdom in this regard. *About 400,000 people, mostly Mormons, are reached by no other direct gospel agency,* and can be reached only by similar methods. Its work has often been greatly hindered by lack of means, and much has been impossible. The Mission is incorporated and competent to receive bequests. Write for circulars, the Annual, details of needs, items for special gifts, etc.

4. **For more men for the Western work.** For the 1,000 men annually sent out by Mormonism, all Christianity has often not sent a dozen back. Our work has especially suffered. Details on application.

THE UTAH GOSPEL MISSION.

1854 E. 81st St., Cleveland, O.

Cleveland, May 27, 1913.



## OUR PUBLICATION LIST.

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