

THE EVENING NEWS.

Wednesday, April 13, 1870.

THE MORMONS.

The following article on "The Mormons," from the Louisville Courier Journal, of the 25th ult., is founded upon two articles, published in the London Fortnightly Review, written by the son of Earl Russell, Lord Amberly, who visited Utah last Summer:

(Continued from Tuesday's Issue.)

The Mormons contend, however, that they have ample scriptural warrant for believing that the power to work miracles, the gift of tongues, of healing, of prophecy, and of other supernatural endowments, should attend and distinguish the true church of Christ, though, as already remarked, their theory is that God had long since withdrawn these marks of His favor from other Christians, but that they were restored again to men with the advent of the new religion of Joseph Smith. The apostle Parley Pratt presents the following contrast between the doctrines of Christ and the doctrines of men. It is upon the former that the Mormons found their doctrine that the ministers of the true church should possess the same powers as were possessed by the early apostles:

THE DOCTRINE OF THE DOCTRINE OF MEN.

He that believeth on me the works that I do shall he do also; and greater works than these shall he do, because I go to the Father. I am any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him. And forbid to prophesy, and covet not to speak with tongues.

For to one is given by the spirit; to another the word of wisdom; to another the word of knowledge by the same spirit.

To another faith by the same spirit; to another the gift of healing by the same spirit. To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, and divers kinds of tongues; to another, the interpretation of tongues.

When we enter upon the pure theology of Mormonism, we find still greater variations from the received doctrines of Christianity. Though believing in the Father, the Son, and the Holy Ghost, these are not conceived by the Mormons as a unity, but as distinct personages. They also tell us there are many Gods, and advance numerous passages of scripture to support this polytheism. Their worship, however, is confined to one God, the Father of mankind, and the Creator of the earth. "Thus, while the Mormons are polytheists in theory, they are monotheists in practice." But the immateriality of God is expressly denied, and those who hold the belief are denounced as disguised atheists. The doctrine of a material deity of course excludes the idea of omnipotence as an attribute of God, and the Mormons do not shrink from accepting the logical result of their premises. This belief is also supported by texts from the Bible. Lord Amberly, in this connection, quotes passages from the writings of Milton and Dante, and shows that the former, at least, shared the Mormon view in attributing anthropomorphic attributes to God; and remarks that "Paradise Lost" is essentially anthropomorphic.

According, then, to the Mormon fathers, the Father and the Son are incarnate; but the Holy Spirit is not a "person of tabernacle." Their ideas on this point are peculiar:

"Christ differs from the Father in nothing but age and authority; the latter being older has the right to preside over him. . . . The Holy Spirit enjoys the privilege of being everywhere present; that is to say, of being diffused throughout the universe, not of actually filling all space. It governs and controls all other substances, producing all the phenomena of nature. It is not immaterial, but may be compared to such invisible substances as electricity, magnetism. . . . It is the grand moving cause of all intelligences, by which they act. It is the executive which puts in motion all worlds and performs all wonders or miracles. It is instinct in animals; reason in man; vision in prophets. But it is not enough for the Mormons that they are the elect of God; they aspire to and claim a still higher character. 'The Lord,' we are informed by Brigham Young, 'created you and me for the purpose of becoming gods like himself.' . . . 'God's, angels and men are all of one species. Men will hereafter rise to the condition of gods, and gods have formerly passed through that of men.'"

But as man has a destiny, so also he has an origin, and this, too, is explained by the philosophers of Salt Lake. No mystery is too deep for them to penetrate and solve. Men first exist as organized intelligences in the eternal mansions. Those who keep this,

"Their first estate are permitted to descend to the second, that of existence in the present world with a tabernacle of flesh, through which the second estate they become entirely unconscious of the past. Having kept his second estate, man enters a 'probationary sphere,' called the world of spirits. Those who have heard the gospel, either in former times or in this age, rise from the spirit world and reign on the earth during a thousand years, while those who have rejected it will remain in the spirit world till the last trump.

There are three general restrictions in which spirits are returned to their bodies—on each and two future. The first was in connection with the resurrection of Christ, and included all who died in him before his advent. The second, at the commencement of the Millennium, will be in a few years, and will include the Former-day and Latter-day Saints. The third will be

more than one thousand years later; that is after the conclusion of the Millennium, and will include all men. Those who were raised with Christ were conveyed to some other sphere, while those who are to arise in the approaching Millennium will inhabit the earth. But it will be an earth transformed and rendered more glorious. After the thousand years are past there will be a new heaven and a new earth, on which the Saints will reign as kings and priests throughout eternity."

(Continued in our next.)

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