

tablished, and not changed to suit the times.

All Protestants worship the God above described by the Methodists. So far as I know, at least, no one of them has formulated a different description and published it to the world. It is at least presumable that the Methodists, inasmuch as they have not described the scriptural one, may have borrowed their description from the Buddhists, ancient Mexicans or Chinese, which in part is identical. I quote from "Ten Great Religions," second part, page 127, speaking of Buddha, their God: "Himself not made, he has made all things. He is the essence of essences, the form of all things yet formless." The ancient Mexicans recognized a supreme being, and addressed him as, "the God by whom we live, invisible, without body." The above nations or peoples are called idolatrous. Also the Chinese, in one of their ancient descriptions, among other things say, speaking of their gods: "These three are inseparable and inexpressible. We combine them into oneness which has no body, a form without a form, an image without an image." From all these descriptions of God without a body and parts, it will be seen they make Him only an imaginary something, or as near nothing as possible, hence little or no resemblance to the living and true God. Consequently all who worship them must be idolaters, or at least ignorant of the true God. Probably much of the atheism of our day arises from the ridiculous idolatrous description of the Deity. Some men would rather own no God, than such a heathen one as above described. Nowhere in the Scriptures is God so described, nor is the Holy Ghost described as being the same substance as the Father and Son, but quite to the contrary; otherwise he could not dwell in us.

Having shown who does not worship the true and living God—the God of Moses and the Apostles, I will proceed to show who does; and while both Catholics and Protestants profess to believe in the scriptural authority from which I have so far quoted, they may not in some that will follow: I quote from "Doctrine and Covenants," page 112: "On the 6th day of April, 1830, Joseph Smith and Oliver Cowdery organized the Church of Jesus Christ of Latter-day Saints, from Jesus Christ himself, as they claim, having previously been enlightened by dreams, visions, ministrations of angels, revelation, etc.

Now, according to all claims of all Protestants no revelation has been given or received since the days of John the Revelator. Hence it follows that if their statement in relation to the Roman Catholic Church be true—and I have no reason to doubt it—there was no true and pure Church of Christ on the earth up to that time, for the best of all reasons. Without new revelation, authorizing it, there could not be, as "God is a God of order and not of confusion;" and they all claim that the Roman Catholic Church, from whence they came, was corrupt and idol-

atrous, and not the Church of Christ, and yet claim no authority from Him to establish a new. As a "corrupt fountain cannot send forth a pure stream," even if that church had been pure, whoever dissented from it was of course cut off with any authority they might have had. Hence the "dilemma." We will now examine and see what kind of God the Latter-day Church members believe in and worship. They say in their "Articles of Faith," 1st. "We believe in God, the Eternal Father, and His Son Jesus Christ, and in the Holy Ghost." 6th. "We believe in the same organization that existed in the primitive Church, namely, Apostles, Prophets, pastors, teachers, evangelists, etc." also the signs which followed the primitive Saints as recorded in the New Testament, and in the Saints' Doctrine and Covenants, page 270, from the 64th to the 73rd verse, of section 84. They also believe that "the Father (that is, God) has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." (Doctrine and Covenants, page 422, section 130, verse 22.) "When the Savior shall appear, we shall see Him as He is. We shall see that He is a man like ourselves;" Doc. and Cov. section 120, v. 1, i. e., verse 3, (John xiv, 23). Speaking of God, the appearing of the Father and the Son, in that verse is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (verse 8d.)

I might make many more quotations of similar import from the same and other church works, but sufficient has been proved to show conclusively that the Latter-day Saints believe in and worship the God of Moses, the Patriarchs and Apostles, as described in the scriptures of the old and new Testament, and also believe in the same organization and church government, with its gifts and blessings, as was organized on the earth in the meridian of time by the Son of God and His Apostles; consequently, we must come to the conclusion that they are not in any sense of the word idolatrous, with all due deference, respect and charity for all others.

A. HAZELTON.

CENTREVILLE, Utah, June 11th, 1869.

#### LAWS OF MAN NOT FINAL.

A very observing and talented woman, well up in the world of thought and literature, who has been visiting a portion of the past winter in Salt Lake City, where she has been observing the Mormons and Gentiles, and enquiring into the merits of the so-called Mormon religion and the believers therein, has written to us a letter, showing that the people of the United States have been guilty of great injustice to the patient, honest, deserving pioneers of Utah, in refusing to ad-

mit Utah as a State. She wonders why the laws of the country should be so partial, and why those who are honest, faithful workers and believers in virtue, morality, sobriety and integrity of life should be so warred against by those who administer that which may be called the political power of the country.

The refusal to admit Utah as a State reflects no credit upon any of those in Congress who thus level the hostility of the general government against a people who, as a whole, are far more deserving than are those who hold against them the prejudice born of ignorance. In no portion of this country is there to be found a better home element; a more honest and trustworthy temperance element; a more laudable, ambitious, pioneering, labor-enduring and wealth-producing element than is found among the Mormon pioneers and beautifiers of Utah and the surrounding Territories. It is safe to say that not one person out of every one hundred human beings in the United States, outside of that which is known as the Mormon Church, can tell why the Latter-day Saints people are called Mormons or why their Bible is thus named. It is a positive fact, provable by official records, that there is more crime, drunkenness, prostitution, degradation and all that which is degrading and crime-producing in New England, New York, Wisconsin, and other of the older States in proportion to population than there is in Utah Territory. In the East it is a notorious fact that the marriage obligation is not considered so binding as among the Mormons. That there are more saloons, jails, prisons and workhouses in proportion to the population among the people of the States than in Utah. That the ratio of education is higher in Utah than it is in Massachusetts, so long the boast of the American people as the location of that which is said to be religion, education, refinement and progress in the arts and sciences. Not a day passes in the city of New York that some one or more of the residents of the city are not unearthed in their bigamous relationship, so that it is safe to say that in the State of New York there are more bigamists than there are polygamists among the Mormon people.

It is also a fact that not two per cent of the male members of the Mormon Church in Utah and adjacent Territories were ever polygamists or adopters of the plural wife system, while it is safe to say that more than twenty per cent of the population in New England are entirely unmindful of their marriage vows and contracts, and that the majority of the church members in all of the States, with the exception of Iowa and Kansas, are to a less or greater extent intemperate and in favor of licensing and carrying on the work of making drunkards and paupers.

Happily is it for the world that the laws of men are not final. The time is coming when not one per cent of the laws made here on earth by man through his agents for legis-